

तुलसीधात्रीमाहात्म्यम्
TULASĪ-DHĀTRĪ-
MĀHĀTMYA

glorification of
Śrīmatī Tulasī Devī
and the sacred Dhātrī plant
from Kriyāyogasara Khaṇḍa of
Śrī Padma Purāṇa, Chapter 24

Edited by His Holiness Bhakti Viśrambha Mādhava Swāmī

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TYPOGRAPHY

The following typing conventions are utilized in this text.

Devanagari script is generally used only for the text of the original Sanskrit scripture, which is the main subject matter of the text (i.e. the *Tulasī-māhātmya*), but not for the Sanskrit quotes. However Devanagari is also used for quotes in Hindi language.

Italic is used for all Sanskrit quotes and terms used in the text as well as for the names of the scriptures and writings mentioned or quoted.

Asterisk (*) marks those terms for which explanations can be found in the Glossary.

Short explanations for practically all names mentioned in the text can be found in the Personal Names section of the Glossary.

All Vedic scriptures and other writings (with their authors) quoted or otherwise mentioned in the text are listed in the Literary Works section of the Glossary.

Either ***bold italic*** or ALL CAPS are used by the editor to emphasize some points of high importance.

When quotes are very long extending to several paragraphs they are usually put without quotation marks but indented on the left (this sentence is formatted as described to serve as an example).

MAṄGALĀCARAṆA

1. Homage to the Spiritual Master

*vande śrī-guru-devaṁ taṁ
karuṇā-varuṇālayam
yat-kṛpā-lava-leśena
pāmaro 'py amarāyate*

I bow unto the bona fide spiritual master, that veritable ocean of compassion, a tiny fraction of whose mercy can immortalize even a vile outcaste.

*vṛndāvane ramaṇa-reti prasiddha-bhūmau
tatrāpi kṛṣṇa-balarāma-supāda-mūle
jñānaṁ paraṁ parama-kṛṣṇa-sudharmīty uktam
daṇḍas tu deva prabhupāda namo namas te*

In the transcendental land of Vṛndāvana's pleasing Ramaṇa-reti sands, situated at the lotus feet of Kṛṣṇa-Balarāma, Śrīla Prabhupāda is delivering the highest knowledge about Kṛṣṇa. I repeatedly offer my respectful obeisances unto that lord at whose lotus feet all the lords sit.

EDITOR'S NOTES

Explanation of the meaning of *maṅgalācaraṇa* can be found in [Appendix 1](#).

In the following verse all the three purposes of *maṅgalācāraṇa* are served: Śrīmatī* Tulasī Devī is defined to be the objective of this work; obeisances are offered to Her; and the blessing are listed for one who serves Her in various ways.

2. Homage to Śrīmatī Tulasī Devī

*yā dr̥ṣṭā nikhilāgha-saṅgha-śamanī
 spr̥ṣṭā vapuḥ-pāvanī
 rogāṇām abhivanditā nirasinī
 siktāntaka-trāsinī
 pratyāsatti-vidhāyinī bhagavataḥ
 kṛṣṇasya samropitā
 nyastā tac-carāṇe vimukti-phaladā
 tasyai tulasyai namaḥ*

I offer my humble obeisances to Śrīmatī Tulasī Devī, by seeing whom all of one's sinful reactions are destroyed; by whose touch, one's body becomes purified; by whose glorification, one's illnesses are cured; by watering whom, one's fear of the wrath of Lord Yamarāja*, who punishes the sinful, is quelled; by planting whom, one attains Kṛṣṇa's association; and by offering whose leaves at the lotus feet of Lord Kṛṣṇa*, one attains liberation in the form of pure devotional service.

EDITOR'S NOTES

This verse from *Skanda Purāṇa*, *Avantī-khaṇḍa* is quoted in the *Bhakti-rāsāmṛta-sindhu* (1.2.203) and *Hari-bhakti-vilāsa* (9.104). In the *Hari-bhakti-vilāsa* it is entitled *praṇāma-vākyam*, the mantra* for offering obeisances.

Śrīla* Viśvanātha Cakravartī Thākura* comments on *ropitā nityam*, “grown regularly (daily)” from the next verse of *Bhakti-rāsāmṛta-sindhu* (1.2.204),

ropiteti ruha janmani prādurbhāve ity asya ṇij-anta-rūpam. tathā ca pratidinam tasyāḥ patra-mañjary-ādi-prādurbhāva-prayojako bhaviṣyatīti tātparyārthaḥ, na tu pratyaham utpādayiṣyatīty arthaḥ.

“*Ropitā* is causative participle form of the root *ruh* in the meaning of sprouting seeds (planting) and making them visible (growing). *Samropitā* means one should plant, thus, the meaning is that every day one should handle the Śrīmatī Tulasī Devī’s plant form in such a way that there will be leaves and buds available every day, not that one should plant them everyday.” Although She’s always pleased to offer these items even if the plant form is neglected by us, yet that fact doesn’t diminish that we should expertly care for Her.

How much more She'll be pleased to provide these items if She IS cared for expertly by us.

INTRODUCTION

The readers may often take these [puranic](#)* references as listed below as exaggeration, or some fantasy, but these simply state the possibilities and benefits one can reap if one performs them with devotion. The Lord and His energy are *bhāva-grāhī*—they accept the mentality of any service performed.

Bhagavad-gītā (2.40) enjoins us all,

*nehābhikrama-nāśo 'sti
pratyavāyo na vidyate
sv-alpam apy asya dharmasya
trāyate mahato bhayāt*

“In this endeavor there is no loss or diminution [a reduction in the size, extent, or importance of (that which is done)], and a little advancement on this path can protect one from the most dangerous type of fear.”

The editor's [guru](#)* writes in His commentary:

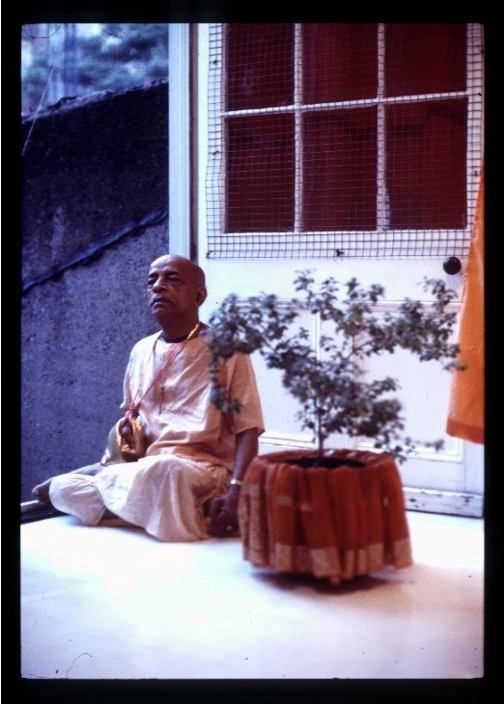
“Activity in Kṛṣṇa consciousness, or acting for the benefit of Kṛṣṇa without expectation of sense gratification, is the highest transcendental quality

of work. Even a small beginning of such activity finds no impediment, nor can that small beginning be lost at any stage. Any work begun on the material plane has to be completed, otherwise the whole attempt becomes a failure. But any work begun in Kṛṣṇa consciousness has a permanent effect, even though not finished. The performer of such work is therefore not at a loss even if his work in Kṛṣṇa consciousness is incomplete. One percent done in Kṛṣṇa consciousness bears permanent results, so that the next beginning is from the point of two percent, whereas in material activity without a hundred percent success there is no profit. [Ajāmila](#)^{*} performed his duty in some percentage of Kṛṣṇa consciousness, but the result he enjoyed at the end was a hundred percent, by the grace of the Lord.”

Thus even any service to the Lord or His energies can invoke the awarding of these benefits even if slightly done by the performer. The Lord and His energies are so kind to one and all.

That being the case—who'd be foolish enough to abandon the attempt to think these evidences below to be exaggerations? No! We should all try our best to devotionally apply these instructions

concretely in our miserable lives, if even in a slight way we stand the chance of gaining a drop of these benefits described herein.



One is recommended to chant in front of Śrīmatī
Tulasī Devī

In *Śrī Caitanya-caritāmṛta, Antya-līlā* (3.100) it
is said,

*nirjana-vane kuṭira kari' tulasī sevana
rātri-dine tina lakṣa nāma-saṅkīrtana*

“Haridāsa Thākura constructed a cottage in
solitary forest. There, he planted Śrīmatī Tulasī
Devī’s plant, and in front of Śrīmatī Tulasī Devī’s
plant he would chant the holy name of the Lord
300,000 times daily. He chanted throughout the
entire day and night.”

Purport by the editor's guru

“...Haridāsa Ṭhākura used to chant the holy name on his beads 300,000 times daily. Throughout the entire day and night, he would chant the sixteen names of the Hare Kṛṣṇa mahā-mantra*. One should not, however, imitate Haridāsa Ṭhākura, for no one else can chant the holy name 300,000 times a day [Editor's note: aside from Haridāsa Ṭhākura's female disciple Kṛṣṇa-dāsī most people can hardly do that]. Such chanting is for the *mukta-puruṣa*, or liberated soul. We can follow his example, however, by chanting sixteen rounds of the Hare Kṛṣṇa *mahā-mantra** on beads every day and offering respect to Śrīmatī Tulasī Devī's plant. This is not at all difficult for anyone, and the process of chanting the Hare Kṛṣṇa *mahā-mantra** with a vow before Śrīmatī Tulasī Devī's plant has such great spiritual potency that simply by doing this one can become spiritually strong. Therefore we request the members of the Hare Kṛṣṇa movement to follow Haridāsa Ṭhākura's example rigidly. Chanting sixteen rounds does not take much time, nor is offering respects to Śrīmatī Tulasī Devī's plant

difficult. The process has immense spiritual potency. One should not miss this opportunity.”

In *Śrī Caitanya-caritāmṛta, Antya-līlā* (3.122) it is said,

*tulasīre tānke veśyā namaskāra kari’
dvāre vasi’ nāma śune bale ‘hari’ ‘hari’*

“After offering Her obeisances to Śrīmatī Tulasī Devī’s plant and Haridāsa Ṭhākura, She [Editor’s note: initiated as Haridāsa Ṭhākura’s female disciple Śrīmatī Kṛṣṇa-dāsī according to the *Bhakti-ratnākara*] sat down at the door. Hearing Haridāsa Ṭhākura chanting the Hare Kṛṣṇa mantra, she also chanted, ‘O my Lord [Hari](#)*, O my Lord Hari.’”

Purport by the editor’s guru

“Herein one can clearly see how a [Vaisnava](#)* delivers a fallen soul by a transcendental trick...

The conclusion is that associating with a Vaiṣṇava*, chanting the holy name of the Lord and offering obeisances to Śrīmatī Tulasī Devī’s plant or a Vaiṣṇava* all lead one to become a transcendental devotee who is completely cleansed of all material contamination.”

In *Śrīmad Bhāgavatam* (1.2.7) there is a verse,

*vāsudeve bhagavati
bhakti-yogaḥ prayojitaḥ
janaty āśu vairāgyam
jñānam ca yad ahaitukam*

“By rendering devotional service unto the Personality of Godhead, Śrī Kṛṣṇa, one immediately acquires causeless knowledge and detachment from the world.”

One definition of *bhagavati* mentioned in the old version of this *śloka** is “devotees of Bhagavān* (the Lord)”.

In the conversations between Nārada Muni* and his disciple Mṛgāri (a former hunter who became a great devotee by the grace of Nārada Muni) in *Śrī Caitanya-caritāmṛta* (*Madhya-līlā* 24.261) it is said,

*tulasī-parikramā kara, tulasī-sevana
nirantara kṛṣṇa-nāma kariha kīrtana*

“After planting Śrīmatī Tulasī Devī’s tree before your house, you should daily circumambulate Śrīmatī Tulasī Devī’s plant, serve Her by giving Her water and other things, and continuously chant the Hare-Kṛṣṇa *mahā-mantra*.”

Purport by the editor's guru

“...In any condition, any man can live in a small cottage, plant Śrīmatī Tulasī Devī's tree, water it in the morning, offer it prayers, and continuously chant the Hare Kṛṣṇa *mahā-mantra**. Thus one can make vigorous spiritual advancement. This is not at all difficult.

...In any case, a devotee can follow the instructions of his spiritual master and engage in devotional service by watering Śrīmatī Tulasī Devī's plant and chanting the Hare Kṛṣṇa *mantra*. Taking the advice of [Śrī Caitanya Mahāprabhu](#)* and our spiritual master, Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja, one can go to any part of the world and instruct people to become devotees of the Lord by following the regulative principles, worshiping Śrīmatī Tulasī Devī's plant and continuously chanting the Hare Kṛṣṇa *mahā-mantra*.”

पुरुषोत्तममाहात्म्यम्
 अथ श्रीपाद्मे महापुराणे सप्तमं क्रियाखण्डं प्रारभ्यते
 क्रियायोगसरखण्डः
 चतुर्विंशोऽध्यायः

puruṣottama-māhātmya
 atha śrī-pādme mahā-purāṇe saptamaṁ kriyā-
 khaṇḍaṁ prārabhyate
 kriyāyogasara-khaṇḍa
 caturviṁśo 'dhyāyaḥ

The Essence of Yoga by Activity

Chapter twenty-four

*The Greatness of Śrīmatī Tulasī Devī
 and the sacred Dhātrī plant*

THE GLORIES OF ŚRĪMATĪ TULASĪ DEVĪ

TEXT 1

सूत उवाच

एकादश्याः फलं श्रुत्वा सुप्रीतो जैमिनिस्ततः ।

कृताञ्जलिरुवाचेदं कृष्णद्वैपायनं प्रभुम् ॥ १ ॥

*sūta uvāca**ekādaśyāḥ phalam śrutvā**suprīto jaiminis tataḥ**kṛtāñjalir uvācedam**kṛṣṇa-dvaipāyanam prabhum*

sūtaḥ uvāca—Sūta Gosvāmī said; *ekādaśyāḥ*—of the Ekādaśī (vow); *phalam*—about the result; *śrutvā*—after hearing; *su-prītaḥ*—completely pleased; *jaiminiḥ*—sage Jaimini; *tataḥ*—after that; *kṛtāñjaliḥ*—with folded hands; *uvāca*—spoke; *idam*—this; *kṛṣṇa-dvaipāyanam*—to sage Vyāsadeva; *prabhum*—the great.

Sūta Gosvāmī* said: Being very much pleased on hearing about the result of the **Ekādaśī*** vow, **Jaimini Muni***, with the palms of his hands joined, spoke these words to Lord Kṛṣṇa-Dvaipāyana, **Vyāsadeva***.

TEXT 2

जैमिनिरुवाच

विष्णोर्देवस्य माहात्म्यं त्वत्प्रसादाच्छ्रुतं मया ।

तुलस्या ब्रूहि माहात्म्यं शृण्वतां पापनाशनम् ॥२॥

jaiminir uvāca

viṣṇor devasya māhātmyam

tvat-prasādāc chrutam mayā

tulasyā brūhi māhātmyam

śṛṇvatām pāpa-nāśanam

jaiminiḥ uvāca—sage Jaimini said; *viṣṇoḥ devasya*—of Lord Viṣṇu; *māhātmyam*—glories; *tvat*—your; *prasādāt*—due to the mercy; *śrutam*—heard; *mayā*—by me; *tulasyāḥ*—of Śrīmatī Tulasī Devī; *brūhi*—please recite; *māhātmyam*—the glories; *śṛṇvatām*—of those who listen; *pāpa-nāśanam*—the destroyer of the sins.

Sage Jaimini* said: Through your grace I have heard the glories of Lord Viṣṇu*. Now please tell me about the glories of Śrīmatī Tulasī Devī which destroys the sins of the listeners.

EDITOR'S NOTES

In the *Padma Purāṇa*, in a conversation of Devadūta and Vikuṇḍala, it is said,

*ananya-manasā nityam
tulasīm stauti yo naraḥ
pitṛ-deva-manuṣyānām
priyo bhavati sarvadā*

“A person who with an unwavering heart glorifies Śrīmatī Tulasī Devī with prayers becomes very dear to the demigods, forefathers, and human beings.” (*Hari-bhakti-vilāsa* 9.114)

The *Hari-bhakti-vilāsa* (9.174) says,

*tulasīti ca yo brūyat
tri-kālam vadane yadi
nityam sa go-sahasrasya
phalam āpnoti bhūsurā*

“O exalted Brāhmaṇa^{*}, one who simply utters the word ‘Tulasī’ three times a day achieves the benefit of giving one thousand cows in charity every day.”

The *Hari-bhakti-vilāsa* (9.176) says,

*śrutābhilaṣitā dṛṣṭā
ropitā siñcitā natā*

*tulasī dahate pāpaṁ
yugāntāgnir ivākhilam*

“Just as everything is burnt to ashes by fire at the time of annihilation, all of one’s sinful reactions are burnt to ashes simply by hearing the glories of Śrīmatī Tulasī Devī, as well as by seeing Her, planting Her, watering Her, and offering obeisances to Her.”

In Śrīmad-Bhāgavatam (11.14.19) Lord Kṛṣṇa* said,

*yathāgniḥ su-samṛddhārciḥ
karoty edhāmsi bhasmasāt
tathā mad-viṣayā bhaktir
uddhavaināmsi kṛtsnaśaḥ*

“My dear [Uddhava](#)*, just as a blazing fire turns firewood into ashes, similarly, devotion unto Me completely burns to ashes sins committed by My devotees.”

In the Bṛhan-nāradiya Purāṇa it is stated,

*samsāra-pāpa-vicchedi
gaṅgā-nāma prakīrtitam
tathā tulasī bhaktiś ca
hari-kīrti-pravaktarī*

“By glorifying Gaṅgā^{*}, one becomes freed from all sinful reactions. The same benefit can be obtained simply by displaying devotion to those who glorify Śrīmatī Tulasī Devī and the transcendental qualities of Lord Hari^{*}.” (*Hari-bhakti-vilāsa* 9.161)

TEXT 3

व्यास उवाच

इन्द्राद्यैर्देवतैः सर्वैस्तुलसी भगवत्यसौ ।
संसेव्या सर्वदा विप्र चतुर्वर्गफलप्रदा ॥ ३ ॥

vyāsa uvāca

indrādyair daivataiḥ sarvais

tulasī bhagavaty asau

saṁsevyā sarvadā vipra

catur-varga-phala-pradā

vyāsaḥ uvāca—sage Vyāsadeva said; *indra-ādyaiḥ*—headed by Indra; *daivataiḥ*—the demigods; *sarvaiḥ*—by all; *tulasī*—Śrīmatī Tulasī Devī; *bhagavatī*—very dear to the Lord; *asau*—She; *saṁsevyā*—should be served; *sarvadā*—always; *vipra*—O Brāhmaṇa; *catur-varga*—the four principles of religiosity, economic development,

sense gratification, and liberation; *phala*—of the results; *pradā*—the giver.

Śrīla Vyāsa* said: O Brāhmaṇa*, revered Śrīmatī Tulasī Devī should be worshipped always by all demigods headed by Lord [Indra](#)*. This worship gives one the fruit of the four goals of human life.

EDITOR'S NOTES

In the *Padma Purāṇa*, in a conversation of Devadūta and Vikuṇḍala, it is said:

*pakṣe pakṣe tu samprāpte
dvādaśyām vaiśya-sattama
brahmādayo 'pi kurvanti
tulasī-vana-pūjanam*

“O foremost of [vaiśyas](#)*, even demigods headed by Lord [Brahmā](#)* worship Śrīmatī Tulasī Devī on the [Dvādaśīs](#)* in the fortnights of the waxing and waning moon.” (*Hari-bhakti-vilāsa* 9.113)

TEXT 4

स्वर्गे मर्त्ये च पाताले तुलसी दुर्लभा सताम् ।
चतुर्वर्गफलप्राप्तिस्तस्यां भक्तिः करोति वै ॥ ४ ॥

*svarge martye ca pātāle
 tulasī durlabhāsatām
 catur-varga-phala-prāptiḥ
 tasyām bhaktiḥ karoti vai*

svarge—in heaven; *martye*—on earth; *ca*—also; *pātāle*—in the subterranean region called *Pātāla*; *tulasī*—Śrīmatī Tulasī Devī; *durlabhā*—very difficult to obtain; *asatām*—for impious people; *catur-varga*—the four principles of religiosity, economic development, sense gratification, and liberation; *phala*—of boons; *prāptiḥ*—obtainment; *tasyām*—unto Her; *bhaktiḥ*—devotion; *karoti*—performs; *vai*—certainly.

For impious people, Śrīmatī Tulasī Devī is difficult to obtain in heaven, in the mortal world, and in the nether world. One who is devoted to Her attains the four goals of human life.

EDITOR'S NOTES

One may ask, “When one can see Śrīmatī Tulasī Devī’s plant everywhere, how is Śrīmatī Tulasī Devī difficult to attain?” The answer is: One may have Śrīmatī Tulasī Devī’s plant nearby, but without intense service one hardly can know Her

as She is. Lord Kṛṣṇa says the same thing in the *Bhagavad-gītā* (7.3),

*manuṣyāṅām sahasreṣu
kaścid yatati siddhaye
yatatām api siddhānām
kaścin mām vetti tattvataḥ*

“Out of many thousands among men, one may endeavor for perfection, and of those who have achieved perfection, hardly one knows Me in truth.”

The same thing applies to Śrīmatī Tulasī Devī. Just because one has Śrīmatī Tulasī Devī’s plant in one’s living area it doesn’t mean one knows the full glories and potencies of Śrīmatī Tulasī Devī in truth—does it?

In the *Agastya-saṁhitā* it is said,

*caturṅām api varṅāṅām
āśramāṅām viśeṣataḥ
strīṅām ca puruṣānām ca
pūjiteṣṭām dadāti hi
tulasī ropitā siktā
drṣṭā sprṣṭā ca pāvayet
ārādhitā prayatnena
sarva-kāma-phala-pradā*

“Śrīmatī Tulasī Devī fulfills all the desires of anyone from the four varnas* and āśramas* who engages in Her worship. Planting Śrīmatī Tulasī Devī, watering Her, taking darśana* of Tulasī, and touching Her awards one purification of his existence. By worshiping Her with devotion, all of one’s desires are fulfilled.” (*Hari-bhakti-vilāsa* 9.109-110)

In the *Bṛhan-nāradiya Purāṇa* (1.39.53), at the end of Śrī Yajñadhvaja’s story, it is said,

*durlabhā tulasī-sevā
durlabhā saṅgatiḥ satām
durlabhā hari-bhaktiś ca
saṁsārārṇava-pātinām*

“Service to Śrīmatī Tulasī Devī is very rarely obtained, as is the association of devotees and devotional service to Lord Hari*. In this ocean of material existence which entails repeated birth and death these three are the only protectors.” (*Hari-bhakti-vilāsa* 9.170)

One may ask: “Why would sinful men who exploit Her body get Śrīmatī Tulasī Devī’s association?” The editor opines that such persons must have performed some kind of pious activity

unknowingly in previous lives to get the benefit of Her association, or the Supreme Lord is simply facilitating the person's rapid destruction by 'offending' Śrīmatī Tulasī Devī. Then does the editor opine that it is offensive to utilize Śrīmatī Tulasī Devī's body for modern medicine? The answer is: Undevotionally (modern industrial scale), yes, that is offensive, and not recommended by the editor. If one devotionally offers Her products to Her Lord as Her 'assistant', never will one get sinful reaction!

Clearly there are some devotionally minded persons who'll never ever make medicine containing Śrīmatī Tulasī Devī in it if their *guru** never adopted Tulasī medicine. Nonetheless, the recipes how to make such are within the [Āyurvedic](#)* chapters of *Suśruta-saṁhitā* and *Caraka-saṁhitā*. If one manufactures locally and in small scale with devotion, offering it to the Lord first—as all Āyurvedic* or natural herbal medicine should be first offered then consumed—how then will sinful reaction come to any person who does this?

TEXT 5

यत्रैकस्तुलसी वृक्षस्तिष्ठत्यपि च सत्तम ।
तत्रैव त्रिदशाः सर्वे ब्रह्मविष्णुशिवादयः ॥ ५ ॥

yatraikas tulasī vṛkṣas
tiṣṭhaty api ca sattama
tatraiva tridaśāḥ sarve
brahma-viṣṇu-śivādayaḥ

yatra—wherever; *ekaḥ*—one; *tulasī*—Śrīmatī Tulasī Devī; *vṛkṣaḥ*—plant; *tiṣṭhati*—resides; *api*—even; *ca*—also; *sattama*—O virtuous one; *tatra*—there; *eva*—certainly; *tridaśāḥ*—the chief demigods; *sarve*—all; *brahma*—Lord Brahmā; *viṣṇu*—Lord Viṣṇu; *śiva-ādayaḥ*—Lord Śiva and so on.

O best of the sages, demigods headed by Lord Brahmā*, Lord Viṣṇu*, and Lord Śiva* dwell at that place where even one of Śrīmatī Tulasī Devī's plant stands.

EDITOR'S NOTES

In the *Tulasī Upaniṣad* (6-7) it is also said,

samantād devatāḥ sarvāḥ
siddha-cāraṇa-pannagāḥ

yan-mūle sarva-tīrthāni
yan-madhye brahma-devatāḥ
yad-agre veda-śāstrāṇi
tulasīm tām namāmy aham
tulasi śrī-sakhi śubhe
pāpa-hāriṇi puṇya-de

“Around You all the upadevas* such as the denizens of Siddha-loka*, Cāraṇa-loka*, and the celestial serpents are situated. I offer my respects to that Śrīmatī Tulasī Devī in whose root all places of pilgrimage are situated, in whose middle Lord Brahmā* and the demigods stay, and in whose top the Vedic scriptures rest. O Śrīmatī Tulasī Devī, O friend of Goddess Lakṣmī*, You are all-auspicious, and You dispel sins and bestow the merits of pious activity.”

As stated in a commentary to a Telugu song “Tulasī Jagaj-janani” by a renowned South-Indian poet Tyāgarāja the following verse (exact puranic source presently unknown, research is ongoing) is to be recited daily by women while worshiping (watering) Śrīmatī Tulasī Devī,

yan-mūle sarva tīrthāni
yan-madhye sarva devatāḥ

*yad-agre sarva vedāś ca
tām tulasīm namāmy aham*

“I offer obeisances to this Śrīmatī Tulasī Devī in whose root are all sacred places, in whose middle part are all celestials, and in whose crown are all Vedas.”

In Śrī Tulasī Stotra (9) by [Śrī Puṇḍarīka dāsa](#)* it is said,

*tulasyām sakalā devā
vasanti satataṁ yataḥ
atas tām arcayel loke
sarvān devān samarcayan*

“In Śrīmatī Tulasī Devī all the demigods reside all the time. Therefore one should worship Her, thereby worshiping all demigods in this world.”

Śrī Puṇḍarīka dāsa, the [ācārya](#)* as He is, doesn't wish to wade into the controversies herein. He accepts all the *śāstra-pramānas** as they are given in [śāstras](#)*. Following in the *ācārya*'s footsteps so should the readers.

By Puṇḍarīka dāsa's above-mentioned verse he shows that he is a proper diplomat: the *ācārya** thus states to us, “The demigods are there”. The readers may note that the *ācārya** doesn't say

exactly where the demigods are situated. Thus He accepts both the *śāstra-pramāṇas** given above. So should all of us.

TEXT 6

केशवः पत्रमध्ये च पत्राग्रे च प्रजापतिः ।

पत्रवृन्ते शिवस्तिष्ठेत्तुलस्याः सर्वदैव हि ॥ ६ ॥

*keśavaḥ patra-madhye ca
patrāgre ca prajāpatiḥ
patra-vṛnte śivas tiṣṭhet
tulasyāḥ sarvadaiva hi*

keśavaḥ—Lord Keśava; *patra-madhye*—in the middle of the leaf; *ca*—and; *patra-agre*—at the tip of the leaf; *ca*—and; *prajāpatiḥ*—Lord Brahmā; *patra-vṛnte*—in the stem of the leaf; *śivaḥ*—Lord Śiva; *tiṣṭhet*—reside; *tulasyāḥ*—of Śrīmatī Tulasī Devī; *sarvadā*—always; *eva*—certainly; *hi*—indeed.

Lord [Keśava](#)* always dwells in the middle of Śrīmatī Tulasī Devī's leaf, Lord Brahmā* at the tip of the leaf, and Lord Śiva* at the base of the stem of the leaf.

TEXT 7

लक्ष्मीः सरस्वती चैव गायत्री चण्डिका तथा ।
सर्वाश्चान्या देवपत्न्यस्तत्पत्रेषु वसन्ति च ॥ ७ ॥

*lakṣmīḥ sarasvatī caiva
gāyatrī caṇḍikā tathā
sarvāś cānyā deva-patnyas
tat-patreṣu vasanti ca*

lakṣmīḥ—Goddess Lakṣmī; *sarasvatī*—Goddess Sarasvatī; *ca*—also; *eva*—certainly; *gāyatrī*—Goddess Gāyatrī; *caṇḍikā*—Goddess Durgā; *tathā*—in the same way; *sarvāḥ*—all; *ca*—also; *anyāḥ*—other; *deva-patnyāḥ*—wives of the demigods; *tat*—Her; *patreṣu*—in the leaves; *vasanti*—reside; *ca*—also.

Goddess Lakṣmī*, Goddess [Sarasvatī](#)*, Goddess [Gāyatrī](#)*, Goddess [Caṇḍikā](#)*, and all the wives of other demigods as well, dwell in the leaves of Śrīmatī Tulasī Devī's plant.

EDITOR'S NOTES

Nārada Muni* has stated in the [Kārttika](#)*-[māhātmya](#)* section of the *Padma Purāṇa*, *Uttara Khaṇḍa**

*pātivratyena vṛndāsau
 harim ārādhya karmaṇā
 pūrva-janmany asau lebhe
 kṛṣṇa-saṁyogam uttamam*

“Setting an ideal example of chastity, Śrīmatī Vṛndā* Devī had worshiped Lord Hari* in Her previous life and thereby attained this most glorious position, the union with Lord Kṛṣṇa.”
 (Hari-bhakti-vilāsa 7.277)

The *Brahma-vaivarta Purāṇa* 4.17.203-205, 207-208 also mentions the marriage of Śrīmatī Vṛndā Devī and Lord Hari,

*dattaṁ durvāsasā tasyai
 harer mantram su-durlabham
 sā viraktā grham tyaktvā
 jagāma tapase vanam
 śaṣṭim varṣa-sahasrāṇi
 tapas tepe su-nirjane
 āvirbabhūva śrī-kṛṣṇas
 tat-puro bhakta-vatsalah
 prasanna-vadanaḥ śrīmān
 varam vṛṇv ity uvāca ha*

*sā ca śīghraṁ varam vavre
 patis me tvam bhaveti ca
 tathāstūktvā ca rahasi
 ciraṁ reme tayā saha
 sā jagāma ca golokaṁ
 kṛṣṇena saha kautukāt
 rādhā-samā ca saubhagyād
 gopī-śreṣṭhā babhūva ha*

“From [Durvāsā](#)* Muni She (Śrīmatī Vṛndā Devī) received a rare mantra of Lord Kṛṣṇa’s names. Renouncing everything, She left home and went to the forest to perform austerities. For sixty thousand years She performed austerities in a secluded place. Handsome, smiling Lord Kṛṣṇa who dearly loves His devotees, appeared before Her and said, “Please ask for a boon.” She at once asked, “Please be my husband.” He replied, “So be it.” And He enjoyed with Her in a secluded place for a long time. She happily went with Lord Kṛṣṇa to [Goloka](#)*. She became the best of the [gopīs](#)*. She was almost equal to Śrī [Rādhā](#)* Herself.”

Regarding the “almost equal” statement above, in *Śrī Rādhā-sahasra-nāma-stotra* (55) we find the

name Tulasī-adhiṣṭhātr-devī which means “The Goddess who is the mistress of Śrīmatī Tulasī Devī”. Elsewhere in the same stotra* (105) She is called Tulasī-toṣikā, “One who pleases Śrīmatī Tulasī Devī”.

Although in this material world not all of the workers love the lord, master or employer whom they work for, Śrīmatī Vṛndā Devī, as one of the most expert of the gopī* messengers in Vraja*, truly loves and is fully happy with Śrīmatī Rādhikā—Śrīmatī Vṛndā Devī’s mistress, Her employer.

Śrīmatī Tulasī Devī is also optionally glorified and celebrated on the last day of the lunar month of Kārttika* in the marriage ceremony of Śrīmatī Tulasī Devī and Śālagrāma*, as described in the *Hari-bhakti-vilāsa* (20.342-363).

TEXT 8

इन्द्रोऽग्निः शमनश्चैव नैऋतिर्वरुणस्तथा ।

पवनश्च कुवेरश्च तच्छाखायां वसन्त्यमी ॥ ८ ॥

indro 'gniḥ śamanaś caiva

nairṛtir varuṇas tathā

pavanaś ca kuveraś ca

tac chākhāyām vasanty amī

indraḥ—Lord Indra; *agniḥ*—Lord Agni; *śamanah*—Lord Yamarāja; *ca*—also; *eva*—certainly; *nairṛtiḥ*—Lord Nairṛiti; *varuṇah*—Lord Varuṇa; *tathā*—in the same way; *pavanaḥ*—Lord Vāyu; *ca*—also; *kuveraḥ*—Lord Kuvera; *ca*—also; *tat*—in Her; *śākhāyām*—the branches; *vasanti*—reside; *amī*—all these.

The demigods—Lord Indra*, Lord [Agni](#)*, Lord Yamarāja*, Lord Nairṛiti*, Lord [Varuṇa](#)*, Lord [Vāyu](#)*, and Lord [Kuvera](#)* dwell in the branches of Śrīmatī Tulasī Devī's plant.

EDITOR'S NOTES

Details about Lord Yamarāja* and Lord Nairṛiti can be found in [Appendix 1](#).

For this verse and the next one may choose to refer to this verse: in *Śrī Tulasī Stotra* (9) by Śrī Puṇḍarīka dāsa it is said,

*tulasyām sakalā devā
vasanti satataṁ yataḥ
atas tām arcayel loke
sarvān devān samarcayan*

“In Śrīmatī Tulasī Devī all the demigods reside all the time. Therefore one should worship Her, thereby worshiping all demigods in this world.”

TEXT 9

आदित्यादिग्रहाः सर्वे विश्वेदेवाश्च सर्वदा ।
वसवो मुनयश्चैव तथा देवर्षयोऽखिलाः ॥ ९ ॥

*ādityādi-grahāḥ sarve
viśvedevāś ca sarvadā
vasavo munayaś caiva
tathā devarṣayo 'khillāḥ*

āditya-ādi—the Sun-god and so on; *grahāḥ*—planets; *sarve*—all; *viśvedevāḥ*—demigods called Viśvedevas; *ca*—also; *sarvadā*—always; *vasavaḥ*—the eight Vasus; *munayaḥ*—sages; *ca*—also; *eva*—certainly; *tathā*—in the same way; *devarṣayaḥ*—celestial saints; *akhillāḥ*—all.

All planets, like the Sun, the [Viśvedevas](#)^{*}, the [Vasus](#)^{*}, as well as all sages and all divine saints always reside in Her.

TEXT 10

कोटिब्रह्माण्डमध्येषु यानि तीर्थानि भूतले ।
तुलसीदलमाश्रित्य तान्येव निवसन्ति वै ॥ १० ॥

koṭi-brahmāṇḍa-madhyeṣu
yāni tīrthāni bhū-tale
tulasī-dalam āśritya
tāny eva nivasanti vai

koṭi—millions; *brahmāṇḍa*—of universes; *madhyeṣu*—among; *yāni*—all those which; *tīrthāni*—holy places; *bhū-tale*—on the earth; *tulasī-dalam*—the Śrīmatī Tulasī Devī’s leaf; *āśritya*—taking shelter; *tāni*—those; *eva*—certainly; *nivasanti*—reside; *vai*—indeed.

All holy places in the millions of universes as well as on the earth, are sheltered in Śrīmatī Tulasī Devī’s leaves.

EDITOR’S NOTES

In the *Padma Purāṇa*, [Vaiśākha](#)*-*māhātmya**, it is said:

puṣkarādīni tīrthāni
gaṅgādyāḥ saritas tathā

*vāsudevādayo devā
vasanti tulasī-dale*

“Puskara* and all other holy places, Gaṅgā* and all other holy rivers, as well as Lord Vāsudeva* and all other Deities reside in every one of Śrīmatī Tulasī Devī’s leaf.” (*Hari-bhakti-vilāsa* 9.143)

TEXT 11

तुलसीं सेवते यस्तु भक्तिभावसमन्वितः ।
सेवितास्तेन तीर्थाश्च देवा ब्रह्मादयस्तथा ॥ ११ ॥

*tulasīm sevate yas tu
bhakti-bhāva-samanvitaḥ
sevitās tena tīrthāś ca
devā brahmādayas tathā*

tulasīm—Śrīmatī Tulasī Devī; *sevate*—serves; *yaḥ*—who; *tu*—and; *bhakti-bhāva*—with devotional mood; *samanvitaḥ*—endowed; *sevitāḥ*—are served; *tena*—by him; *tīrthāḥ*—the holy places; *ca*—and; *devāḥ*—the demigods; *brahmā-ādayaḥ*—Lord Brahmā and so on; *tathā*—also.

All holy places and demigods headed by Lord Brahmā* are worshiped automatically by one who devoutly serves Śrīmatī Tulasī Devī.

EDITOR'S NOTES

In the *Agastya-saṁhita* it is stated,

*puṣpāntarair antaritam
nirmitam tulasī-dalaiḥ
mālyam malayajāliptaṁ
dadyāt śrī-rāma-mūrdhani
kim tasya bahubhir yajñaiḥ
sampūrṇa-vara-dakṣiṇaiḥ
kim tīrtha-sevayā dānair
ugreṇa tapasāpi vā*

“What is the use of performing various sacrifices and giving lavish *dakṣinās** for a person who prepares a garland of Śrīmatī Tulasī Devī’s leaves while placing flowers at intervals and offering it on the head of Lord *Rāmacandra**? What is the use of going to a place of pilgrimage for such a person? There is no need for such a devotee to give charity and undergo severe austerities.”
(Hari-bhakti-vilāsa 7.304-305)

In the *Skanda Purāṇa* it is said:

*yasya nābhi-sthitam patram
mukhe śirasi karṇayoḥ
tulasī-sambhavam nityam
tīrthais tasya makhaiś ca kim*

“What is the use of many pilgrimages and sacrifice for a person who places on his mouth, head, ears, and navel Śrīmatī Tulasī Devī’s leaf offered to Lord Hari?” (*Hari-bhakti-vilāsa* 9.200)

Madhva* Vaiṣṇavas* are famous for keeping Tulasī leaf prasāda* in the inner cavity (crux) of their ears. The editor was told those Madhva Vaiṣṇavas keep this Tulasī leaf *prasāda* in their inner cavity of their ears precisely for purifying all sound vibrations that enter the eardrum. The readers may choose to do so also.

One may have to put that *prasāda** leaf in the mouth of a dying animal or human. So to keep it handy is important service.

TEXT 12

छिन्दन्ति तृणजालानि तुलसीमूलजानि ये ।

तद्देहस्थां ब्रह्महत्यां क्षिणत्ति तत्क्षणाद्दरिः ॥ १२ ॥

*chindanti tṛṇa-jālāni
 tulasī-mūla-jāni ye
 tad-deha-sthām brahma-hatyām
 kṣiṇatti tat-kṣaṇād dhariḥ*

chindanti—cut off; *tṛṇa*—of grass; *jālāni*—network; *tulasī-mūla-jāni*—grown at the root of Śrīmatī Tulasī Devī plant; *ye*—who; *tad-deha-sthām*—which resides in their bodies; *brahma-hatyām*—the sin of killing a Brāhmaṇa; *kṣiṇatti*—diminishes; *tat-kṣaṇāt*—at once; *hariḥ*—Lord Hari.

If those who have murdered a Brāhmaṇa* remove masses of grass at the root of Śrīmatī Tulasī Devī, Lord Hari immediately destroys the sins within their bodies.

EDITOR'S NOTES

In the *Nārada Purāṇa*, Lord Yamarāja* tells King [Bhagīratha](#)*

*tṛṇāni tulasī-mūlāt
 yāvanty apahiṇoti vai
 tāvatīr brahma-hatyā hi
 chinatty eva na saṁśayaḥ*

“When a person removes the blades of grass growing at Śrīmatī Tulasī Devī’s roots, with each

blade of grass he becomes free of the sin of killing a Brāhmaṇa*.” (*Hari-bhakti-vilāsa* 9.165)

No one is advocating killing anything or anyone—what to speak of Brāhmaṇas*. But herein it simply states that hypothetically speaking, even if one WERE guilty of the grievous sin of murdering a Brāhmaṇa, simply by clearing grass or weeds from around Śrīmatī Tulasī Devī’s roots cleans off so many sinful reactions. In Śrī Puṇḍarīka dāsa’s *Tulasī-stotra* (4) the *ācārya** states that Śrīmatī Tulasī Devī gives hope to the hopeless,

*namāmi śirasā devīm
tulasīm vilasat-tanum
yām dr̥ṣṭvā pāpino martyā
mucyante sarva-kilbiṣāt*

“I bow with my head to Śrīmatī Tulasī Devī, who possesses a shining form, having seen which, sinful mortals become released from all guilt.”

This verse states similarly.

The carers of Śrīmatī Tulasī Devī may note and post verses like these to attract the interest of getting more assistants to help in Śrīmatī Tulasī Devī’s care.

TEXT 13

ग्रीष्मकाले द्विजश्रेष्ठ सुगन्धैः शीतलैर्जलैः ।
तुलसीसेचनं कृत्वा नरो निर्वाणमाप्नुयात् ॥ १३ ॥

*grīṣma-kāle dvija-śreṣṭha
sugandhaiḥ śītalair jalaiḥ
tulasī-secanam kṛtvā
naro nirvāṇam āpnuyāt*

grīṣma-kāle—in summer; *dvija-śreṣṭha*—O best Brāhmaṇa; *su-gandhaiḥ*—by fragrant; *śītalaiḥ*—cool; *jalaiḥ*—waters; *tulasī*—Śrīmatī Tulasī Devī; *secanam kṛtvā*—having sprinkled; *naraḥ*—that person; *nirvāṇam*—liberation; *āpnuyāt*—attains.

O best Brāhmaṇa*, by sprinkling Śrīmatī Tulasī Devī plant with cool fragrant water in the summer one obtains liberation.

EDITOR'S NOTES

This is also referring to the [Tulasī Jala Dāna](#)* time in the hot summer in warm climes around the earth. In hot places even after that festival is over, one may have to continue putting a clay pot suspended by a rope above Śrīmatī Tulasī Devī's plant, keeping a very small hole in the center of

the pot, with a thin string dropping-drop by drop-water on Śrīmatī Tulasī Devī.

Note that these verses from *Hari-bhakti-vilāsa* have been written with India in mind. Thus according to where one lives one might have to discuss with one's superiors about celebrating the lunar calendar festivals on dates elsewhere in the calendar year appropriate to one's geographical location.

In the *Nārada Purāṇa*, Lord Yamarāja* (who punishes the sinful) tells King Bhagīratha*,

*tulasyām siñcayed yas tu
culukodaka-mātrakam
kṣīroda-śāyinā sārdham
vased ācandra-tārakam*

“One who pours even a small quantity of water at the root of Śrīmatī Tulasī Devī's plant will gain the association of the Supreme Lord who resides in the ocean of milk, for as long as sun and moon shine in the sky.” (*Hari-bhakti-vilāsa* 9.166)

People often ask the benefit of *tulasī-jala-dānavrata**. Herein the benefits are clearly explained. See also Text 15.

TEXT 14

चन्द्रातपं वा छत्रं वा तस्यै यस्तु प्रयच्छति ।
विशेषतो निदाघेषु स मुक्तः सर्वपातकैः ॥ १४ ॥

*candrātapam vā chatram vā
tasyai yas tu prayacchati
viśeṣato nidāgheṣu
sa muktaḥ sarva-pātakaiḥ*

candra-ātapam—moonshine; *vā*—or; *chatram*—umbrella; *vā*—or; *tasyai*—unto Her; *yaḥ*—who; *tu*—certainly; *prayacchati*—offers; *viśeṣataḥ*—especially; *nidāgheṣu*—during the hot summer; *saḥ*—he; *muktaḥ*—becomes liberated; *sarva*—all; *pātakaiḥ*—from sins.

He who provides Śrīmatī Tulasī Devī with moonlight or an umbrella, especially during summer, is freed from all sins.

EDITOR'S NOTES

In the hot summer months whenever the editor did [Govardhana](#)* [parikrama](#)* he wondered, “How can Govardhana tolerate this intense heat—when no one puts an umbrella over Govardhana hill?”

The editor's *guru** told his disciples that if the weather outside was too harsh to allow Tulasī to

grow in the ground a suitable greenhouse should be made for Her care. The benefits are incalculable for one who does so.

By saying ‘moonlight’, this means that the top of the greenhouse should be transparent enough to allow the moonlight to enter. In the *Bhagavad-Gītā* (10.21) Lord Kṛṣṇa states that He is the moonshine. Elsewhere in *Bhagavad-Gītā* (15.13) Lord Kṛṣṇa states that the moonshine gives life to all vegetables,

*gām āviśya ca bhūtāni
dhārayāmy aham ojasā
puṣṇāmi cauśadhīḥ sarvāḥ
somo bhūtvā rasātmakāḥ*

“I enter into each planet, and by My energy they stay in orbit. I become the moon and thereby supply the juice of life to all vegetables.”

Thus by making a transparent greenhouse roof one will also indirectly get the blessings of the predominating demigod present in the moon, Lord Candra, by providing Him the opportunity to serve Śrīmatī Tulasī Devī.

Having a transparent roof on the greenhouse where one keeps Śrīmatī Tulasī Devī, which helps

to offer moonshine to Śrīmatī Tulasī Devī, is good for Her service—strengthening Her leaves and body for Her Lord’s service.

Likely the Lord and His dearmost spouse Śrīmatī Tulasī Devī will fully provide the finances for these adjustments. The readers should note that the Lord’s servants, as described above, are no poor people like conditioned souls in this world maybe on occasion.

TEXT 15

वैशाखेऽक्षतधाराभिरद्भिर्यस्तुलसीं जनः

सिञ्चयेत्सोऽश्वमेधस्य फलं प्राप्नोति नित्यशः ॥१५॥

*vaiśākhe ’kṣata-dhārābhir
adbhir yas tulasīm janaḥ
siñcayet so ’śva-medhasya
phalam prāpnoti nityaśaḥ*

vaiśākhe—in the lunar month of Vaiśākha; *akṣata*—with continuous; *dhārābhiḥ*—showers; *adbhiḥ*—of water; *yaḥ*—who; *tulasīm*—Śrīmatī Tulasī Devī; *janaḥ*—a person; *siñcayet*—sprinkles; *saḥ*—he; *aśva-medhasya*—of the horse sacrifice; *phalam*—the result; *prāpnoti*—attains; *nityaśaḥ*—perpetually.

One who daily sprinkles Śrīmatī Tulasī Devī plant with continuous streams of water during the lunar month of Vaiśākha* obtains the fruit of a horse sacrifice.

EDITOR'S NOTES

During the Tulasī Jala Dāna* festival when it is very hot outside one suspends with a rope swing a clay pot with a very very very small hole in the bottom of the pot with a tiny string that drips water one drop at a time onto Her dirt. This is what is described as the Tulasī Jala Dāna* festival during the hot season in India.

This verse is also referring to when one keeps Śrīmatī Tulasī Devī's plant outside. Naturally one should avoid both the extremes of under- and overwatering Her either inside or outside.

TEXT 16

प्रसृतोदकमात्रेण तुलसीं यस्य सेचयेत् ।

सोऽपि स्वर्गमवाप्नोति सर्वपापविवर्जितः ॥ १६ ॥

*prasṛtodaka-mātreṇa
tulasīm yasya secayet*

*so 'pi svargam avāpnoti
sarva-pāpa-vivarjitaḥ*

prasṛta-udaka—by a handful of water; *mātreṇa*—just; *tulasīm*—to Śrīmatī Tulasī Devī; *yasya*—whose; *secayet*—pours; *sah*—he; *api*—also; *svargam*—heavenly planets; *avāpnoti*—attains; *sarva*—of all; *pāpa*—sins; *vivarjitaḥ*—after being freed.

He who sprinkles Śrīmatī Tulasī Devī's plant with water from an outstretched hand is freed from all sins and attains heaven.

EDITOR'S NOTES

In the *Skanda Purāṇa* it is said:

*devālayeṣu sarveṣu
puṇya-kṣetreṣu yo narah
vāpayet tulasīm puṇyām
tat tīrtham cakra-pāṇinaḥ
ghaṭair yantra-ghaṭībhiś ca
siñcitaṁ tulasī-vanam
jala-dhārābhir viprendra
prīṇitaṁ bhuvana-trayam*

“O exalted Brāhmaṇa*, all the sacred places, or temples of the Supreme Lord, where devotees

plant sacred Śrīmatī Tulasī Devī, are transformed into most sanctified places of Lord Hari who carries a disk in His hand. By watering a forest of Śrīmatī Tulasī Devī’s plants, one satisfies all the inhabitants of the three worlds.” (*Hari-bhakti-vilāsa* 9.121-122)

In the *Padma Purāṇa*, *Kārttika-māhātmya*, it is said:

*yad-gr̥he tulasī bhāti
rakṣābhir jala-secanaiḥ
tad-gr̥he yamadūtāś ca
dūrato varjayanti hi*

“The messengers of Lord Yamarāja* (the demigod in charge of punishing the sinful) stay far away from the house where Śrīmatī Tulasī Devī’s plant is carefully protected, watered, and worshiped every day.” (*Hari-bhakti-vilāsa* 9.145)

Don’t overwater Her! One should not contribute to root-rot—the symptoms of which are some black tips on the leaves.

The devotees should properly use a “3 in 1” probe measuring Her PH-water-light (see details in [Appendix 1](#)). It is stuck in



Her dirt to ensure that regardless of summer or winter months, She doesn't get too much water.

If the people keep watering Her daily, avoiding such use of a watering measuring probe, thus causing overwatering, one might give Her root rot problems and overwatering problems resulting in tiny black spots on the tips of Her leaves. One is literally “watering Her to death”, “killing your Śrīmatī Tulasī Devī with so-called love”.

TEXT 17

कदाचित्तुलसीं दुग्धैः सेचयेद्यो नरोत्तमः ।

तस्य वेश्मनि विप्रर्षेर्लक्ष्मीर्भवति निश्चला ॥ १७ ॥

*kadācit tulasīm dugdhaiḥ
secayed yo narottamaḥ
tasya veśmani viprarṣer
lakṣmīr bhavati niścalā*

kadācit—sometimes; *tulasīm*—Śrīmatī Tulasī Devī; *dugdhaiḥ*—by milk; *secayet*—sprinkles; *yaḥ*—one who; *nara-uttamaḥ*—the best among men; *tasya*—of his; *veśmani*—in the house; *vipra-ṛṣe*—O Brāhmaṇa sage; *lakṣmīḥ*—Goddess Lakṣmī; *bhavati*—remains; *niścalā*—steady.

That person is the best of humans who occasionally sprinkles Śrīmatī Tulasī Devī's plant with milk. O Brāhmaṇa* sage, Goddess Lakṣmī* is always present in that person's house.

EDITOR'S NOTES

In olden days everyone kept a cow. Fresh raw milk is nice especially when it comes straight from a householder's cow. Devotionally minded people would often ask the milk seller to bring the cow directly to the doorstep to milk the cow, thus eliminating the possibilities for the milk seller to adulterate the milk that was going to be utilized for the service of the Lord or His energy Śrīmatī Tulasī Devī. Such products of the cow were treasured for use in the worship of the Lord's arca-avatāra* in the house. Items offerable for the Lord are also nice for offering afterwards to Śrīmatī Tulasī Devī as *prasāda**.

In the morning worship of Śrīmatī Tulasī Devī, often arghya* is used which contains small amounts of the following items: milk, yoghurt, barley, sesame seeds, white mustard, rice. This style of *arghya** can be offered to Śrīmatī Tulasī

Devī daily as per the authorized manuals on Deity worship.

One should NEVER ever give milk (or any milk-based *caranāmṛta**, i.e. [pañcāmṛta](#) etc.) to Śrīmatī Tulasī Devī's roots, as that can cause root rot. Instead of physically offering it, you can mentally offer these items to Her, or offer it to Her with a Deity spoon and put Her *prasāda** in another container—never on Her soil, however.

In the *Agastya-saṁhitā*, as quoted in the *Hari-bhakti-vilāsa* (9.98-100) it is stated,

*bhūtvātha bhaktimān śrīmat
tulasīyā kānane prabhum
sampūjyābhyarcayet taṁ ca
śrī-kṛṣṇa-carāṇa-priyam*

“After completing the worship of Lord Kṛṣṇa, one should go to the garden and worship Śrīmatī Tulasī Devī's plant, which is very dear to Him.”

*prāg dattvārghyam tato 'vyarcya
gandha-puṣpākṣatādinā
stutvā bhagavatīm tām ca
praṇamet prārhtya daṇḍavat*

“First, one should offer *arghya** to Śrīmatī Tulasī Devī's plant and then, one after another,

sandalwood paste, flowers, rice paddy, and so on. After the worship is finished, one should offer his obeisances to Śrīmatī Tulasī Devī and also offer some nice prayers.”

*śriyaḥ śriye śriyāvāse
nityam śrīdhāra-satkṛte
bhaktyā dattaṁ mayā devi
arghyam gr̥hṇa namo'stu te*

“O Goddess Śrīmatī Tulasī Devī, You are the shelter and residence of Śrīmatī Lakṣmī* Devī. Lord [Śrīdhara](#)* always respects You. I offer You this arghya* with devotion, kindly please accept it. My obeisances unto You.”

Spraying Śrīmatī Tulasī Devī in the cold winter season with milk is a naturopathic remedy for powdery mildew. Additionally, as a second option, should the problem persist, other locally sourced agro remedies may have to be additionally applied if sprayed milk doesn't fix the problem. Cold stagnant air is the usual culprit. After applying any 'fix' keep the room where Śrīmatī Tulasī Devī stays very hot (35°C) and keep a small ventilator to move the hot air.

Hot moving air is what's needed in all cold months to prevent powdery mildew from occurring or starting to manifest on Her leaves.

Readers may wonder: “What's so important about milk?” It is known that Śrīmatī Tulasī Devī came from the milk ocean,

*nirmitā tvam purā devair
arcitā tvam surāsuraiḥ
tulasī hara me pāpam
pūjām grhṇa namo'stu te*

“O Śrīmatī Tulasī Devī, You were created by the demigods long ago. Both demigods and demons worship You. Kindly destroy my sinful reactions and accept my worship. I offer my obeisances unto You.” (*Hari-bhakti-vilāsa* 9.101)

It is also confirmed in the *Padma Purāṇa* (2.119). There verse 6 states,

*mathanād deva-daityānām
kanyā-ratna-catustayam
varuṇena darśitam pūrvam
somenaiva tathā punaḥ*

“Due to the churning done by the demigods and demons four precious maidens came out whom

Lord Varuṇa* first pointed out and again Lord Soma* also.”

The four ladies are named as follows in verse 8,

*sulakṣmīr nāma sā caikā
dvitīyā vāruṇī tathā
jyeṣṭhā nāma tathākhyātā
kāmodānyā pracakṣate*

“The first one was Goddess Sulakṣmī by name. The second was Goddess Vāruṇī. The third was known as Goddess Jyeṣṭhā. The other one was called Goddess Kāmodā.”

The origin of Śrīmatī Kāmodā Devī is mentioned in verse 10,

*amṛtasya taraṅgāc ca
kāmodākhyā babhūva ha*

“The one called Goddess Kāmodā, has come up from the ripple of the nectar.”

And finally verses 13-14 declare Her identity as non-different with Śrīmatī Tulasī Devī,

*amṛtād utthitā devī
kāmodā nāma puṇyadā
viṣṇoḥ prītyai bhaviṣye tu
vṛkṣa-rūpaṁ prayāsyati*

“The Goddess Kāmodā, giver of merit, sprang from the nectar. In the future She will have the form of a tree for the pleasure of Lord Viṣṇu.”

*viṣṇu-prīti-karī sā tu
bhaviṣyati sadaiva hi
tulasī-nāma sā puṇyā
bhaviṣyati na saṁśayaḥ*

“She will always delight Lord Viṣṇu. She, the auspicious one, will be certainly known by the name Tulasī.”

TEXT 18

गोमयैस्तुलसीमूलं यः कुर्यादुपलेपनम् ।
सम्मार्जनं च विप्रर्षे तस्य पुण्यफलं शृणु ॥ १८ ॥

*gomayais tulasī-mūlam
yaḥ kuryād upalepanam
sammārjanam ca viprarṣe
tasya puṇya-phalam śṛṇu*

go-mayaiḥ—with cow dung; *tulasī*—of Śrīmatī Tulasī Devī; *mūlam*—the root; *yaḥ*—who; *kuryāt*—does; *upalepanam*—the act of smearing; *sammārjanam*—the act of cleaning; *ca*—also;

vipra-ṛṣe—O Brāhmaṇa sage; *tasya*—his; *punya*—pious; *phalam*—about merit; *śṛṇu*—listen.

O Brāhmaṇa sage, hear of the benefit of smearing cow dung on the root of Śrīmatī Tulasī Devī's plant and cleaning it.

EDITOR'S NOTES

Only very very sun- or oven-dried cow dung should be sparsely used on Śrīmatī Tulasī Devī. Further instructions are mentioned at the bottom of the editor's notes to this [śloka](#)* 18.

In the *Skanda Purāṇa*, in a conversation of Lord Brahmā* and Nārada Muni*, it is said,

tulasī-gandham ādāya
yatra gacchati mārutaḥ
diśo daśa ca pūtāḥ syur
bhūta-grāmaś catur-vidhaḥ

“O Brāhmaṇa*, the ten directions and the four kinds of living entities become purified where the sweet aroma of Śrīmatī Tulasī Devī is wafted with the help of the wind.” (*Hari-bhakti-vilāsa* 9.123)

When one enters Her greenhouse it's difficult not to become struck by Her aroma. Yet the

readers should note that the purifying aroma of Śrīmatī Tulasī Devī, albeit purifying to one and all who smell it at anytime, non-the-less should be relished not in the spirit of enjoyment. Her fragrance belongs exclusively to Her Lord for His pleasure, and then His parts and parcels can relish Her fragrance after the Lord has relished it—as we do so for anything of Śrīmatī Tulasī Devī that’s offered—this is the devotional idea of this verse.

In the *Skanda Purāṇa* it is said,

*bhū-gatais tulasī-mūlair
 mṛttikā sparśitā tu yā
 tīrtha-koṭi-samā jñeyā
 dhāryā yatnena sā gr̥he
 yasmin gr̥he dvija-śreṣṭha
 tulasī-mūla-mṛttikā
 sarvadā tiṣṭhate dehe
 devatā na sa mānusaḥ
 tulasī-mṛttika-lipto
 yadi prāṇāt parityajet
 yamena nekṣitum śakto
 yuktaḥ pāpa-śatair api*

“Know for certain that the clay found where the roots of Śrīmatī Tulasī Devī’s plant have spread

is as sanctified as millions of holy places of pilgrimage. One should very carefully keep that clay in his house. One whose body or house is adorned with clay that was taken from the root of Śrīmatī Tulasī Devī's plant is not to be considered inferior to a demigod. One can escape the wrath of Lord Yamarāja* (the demigod who punishes the sinful) if at the time of death his body is smeared with the clay found at the root of Śrīmatī Tulasī Devī's plant." (*Hari-bhakti-vilāsa* 9.182-184)

In the olden days before the government supplied piped water for bath, people had to bathe in rivers, ponds, lakes or wells, as these were the locally available places of getting water for bath. After bath, a devotionally minded person would anoint one's body in 13 places with sacred clay (*tilaka**) sanctified with the holy names of the Lord as mentioned in *Hari-bhakti-vilāsa* (4.169, 173),

*tato dvādaśabhiḥ kuryān
nāmabhiḥ keśavādibhiḥ
dvādaśāṅgeṣu vidhivad
ūrdhva-puṇḍrāṇi vaiṣṇavaḥ*

“Thereafter, a Vaiṣṇava* should mark twelve parts of his body, forehead and other, with *tilaka** while chanting twelve names of the Supreme Lord, beginning with Lord Keśava*.”

*tat-prakṣālana toyantu
vāsudeveti murdhani*

“At the end, one should take a little water in his hand to wash off the *tilaka** and pour it on top of his head while chanting *om vāsudevāya namaḥ.*”

One may utilize a pinch of Śrīmatī Tulasī Devī’s soil mixed in that *tilaka**.

In the *Skanda Purāṇa* it is said:

*śirasi kriyate yais tu
tulasī-mūla-mṛttikā
vighnāni tasya naśyanti
sānukulā grahās tathā
tulasī-mṛttikā yatra
kāṣṭham patram ca veśmani
tiṣṭhate muni-śārdūla
niścalam vaiṣṇavam padam*

“O exalted Brāhmaṇa*, all obstacles and dangers that had befallen a person who touches the clay from the root (as well as wood and other items

from the root) of Śrīmatī Tulasī Devī plant to his head are dispelled, and all the stars and planets become pleased with Him. O great sage, Lord Viṣṇu* cannot leave the house where there is clay taken from the root, or wood and leaves of Śrīmatī Tulasī Devī's plant.” (*Hari-bhakti-vilāsa* 9.185-186)

This verse shows one and all why it is important that people should offer Śrīmatī Tulasī Devī's wood neck beads to their relatives, as soon as possible!

In the *Skanda Purāṇa* it is said:

*maṅgalārtham ca doṣa-ghnam
pavitrārtham dvijottama
tulasī-mūla-samlagnam
mṛttikām āvahed budhaḥ
tan-mūla-mṛttikām yo vai
dhārayiṣyati mastake
tasya tuṣṭo varān kāmān
pradadāti janārdanaḥ*

“O best of the Brāhmaṇas, to achieve auspiciousness and purity, intelligent people smear their bodies with clay from the root of Śrīmatī Tulasī Devī and touch it to their heads.

Lord [Janārdana](#)^{*}, being pleased with them, fulfills all of their desires.” (*Hari-bhakti-vilāsa* 9.187-188)

When transplanting Her from one small pot into a larger pot when Her roots are pot-bound, one may use highly crushed sun-dried, or in winter oven-dried, highly composted cow dung proportionately mixed into Her dirt with the other ingredients of potting soil. Buy an organic potting soil mixed with multiple Mycorrhizae bacteria (special soil fungi that colonize the roots helping to stimulate root growth and uptake of nutrients), after transplanting as a nutrient “top up”. Cow dung patties maybe used very very sparingly and that too only a very small sun-dried bit (say 2 cm diameter x 1/2 cm thick once a month for 25 cm diameter pot). If one is transplanting Her, one may use upto 1/4 of total soil as highly composted or oven-dried cow dung. If one has no sun then put cow dung patties in the oven set to the lowest temperature with the door ajar overnight in a tray to dry it out.

Never use any fresh cow dung! That will burn Her roots due to high levels of Nitrogen. One

should avoid any fertilizers containing any chemicals or composted human excrement.

Two experts in caring for Śrīmatī Tulasī Devī, Śrīman Patraka dāsa and Śrīmatī Isānaḥ Devī Dāsī had provided their recommendations on preparing proper soil for Śrīmatī Tulasī Devī that can be found in [Appendix 1](#).

TEXT 19

रजांसि तत्र यावन्ति दूरीभूतानि जैमिने ।

तावत्कल्पसहस्राणि मोदते विष्णुना सह ॥ १९ ॥

*rajāmsi tatra yāvanti
dūrī-bhūtāni jaimine
tāvat kalpa-sahasrāṇi
modate viṣṇunā saha*

rajāmsi—dust particles; *tatra*—there; *yāvanti*—as many; *dūrī-bhūtāni*—are removed; *jaimine*—O Jaimini; *tāvat*—for so many; *kalpa*—of Lord Brahmā’s days; *sahasrāṇi*—thousands; *modate*—enjoys; *viṣṇunā saha*—with Lord Viṣṇu.

O Jaimini* Muni, one will enjoy the company of Lord Viṣṇu for as many thousands of [kalpas](#)* as

the dust particles removed by him from the root of Śrīmatī Tulasī Devī's plant.

TEXT 20

प्रदीपं यस्तु सन्ध्यायां स्थापयेत्तुलसीतले ।

स याति मन्दिरं विष्णोः कुलकोटिसमन्वितः ॥२०॥

*pradīpam yas tu sandhyāyām
sthāpayet tulasī-tale
sa yāti mandiram viṣṇoḥ
kula-koṭi-samanvitaḥ*

pradīpam—an oil or ghee lamp; *yaḥ*—one who; *tu*—certainly; *sandhyāyām*—at the juncture of day and night; *sthāpayet*—offers; *tulasī-tale*—at the root of Śrīmatī Tulasī Devī's plant; *saḥ*—he; *yāti*—goes; *mandiram viṣṇoḥ*—to the abode of Lord Viṣṇu; *kula*—of family members; *koṭi*—by millions; *samanvitaḥ*—accompanied.

One who places a ghee lamp at the root of Śrīmatī Tulasī Devī's plant at the beginning junctions of dawn and dusk, goes to Lord Viṣṇu's abode along with millions of his family members.

EDITOR'S NOTES

The editor's *guru** when asked by one disciple if they could offer a ghee lamp to Śrīmatī Tulasī Devī, replied that one could offer in the evening such a lamp. This is proved by this verse. Additionally one may offer such a lamp in the morning also.

In the *Skanda Purāṇa* it is said:

*yāvac chākhā-praśākhābhir
 bīja-puṣpaiḥ phalair mune
 ropitā tulasī pumbhir
 vardhate vasudhā-tale
 kule teṣāṃ tu ye jātā
 ye bhaviṣyanti ye mṛtāḥ
 ākalpaṃ yuga-sāhasraṃ
 teṣāṃ vāso harer gṛhe*

“O sage, for one who plants Śrīmatī Tulasī Devī and takes care of Her branches, twigs, flowers, fruit, and seeds—all past, present, and future members of his family will live in the abode of Lord Hari for one thousand *yuga** cycles.” (*Hari-bhakti-vilāsa* 9.129-130)

In the *Bṛhan-nārādīya Purāṇa*, Lord Yamarāja* (The demigod in charge of punishing the sinful) tells King Bhagīratha* :

*tulasī-ropanam ye tu
 kurvate manujeśvara
 teṣām puṇya-phalam vakṣye
 vadatas tvam niśāmaya
 sapta-koṭi-kulair yukto
 māṛtaḥ pitṛtas tathā
 vaset kalpa-śataṁ sāgram
 nārāyaṇa-samīpagaḥ*

“O King, hear now with rapt attention as I describe the piety of those who plant sacred Śrīmatī Tulasī Devī. Such persons, along with seven generations of their father’s family and seven generations of their mother’s family, go to reside with Lord [Nārāyaṇa](#)* in His transcendental abode for more than one hundred *kalpas**.” (*Hari-bhakti-vilāsa* 9.163-164)

Thus one will live in the Lord’s abode for such a long period of time that the editor’s *guru** translated such long periods of time as “eternally”.

TEXT 21

गोभ्यः श्वभ्यः खरेभ्यश्च मनुष्येभ्यश्च रक्षति ।
शिशुभ्यस्तुलसीं यस्तु तं रक्षेत्केशवः सदा ॥२१॥

*gobhyaḥ śvabhyaḥ kharebhyaś ca
manuṣyebhyaś ca rakṣati
śiśubhyas tulasīm yas tu
tam rakṣet keśavaḥ sadā*

gobhyaḥ—from cows; *śvabhyaḥ*—from dogs; *kharebhyaḥ*—from asses; *ca*—also; *manuṣyebhyaḥ*—from human beings; *ca*—and; *rakṣati*—protects; *śiśubhyaḥ*—from kids; *tulasīm*—Śrīmatī Tulasī Devī; *yaḥ*—one who; *tu*—certainly; *tam*—him; *rakṣet*—protects; *keśavaḥ*—Lord Keśava; *sadā*—always.

Lord Keśava* always protects one who protects Śrīmatī Tulasī Devī from cows, dogs, asses, people, and children.

EDITOR'S NOTES

In the *Bṛhan-nāradiya Purāṇa*, Lord Yamarāja* (the demigod in charge of punishing the sinful) tells King Bhagīratha*,

kaṅṭakāvaraṇam vāpi
 vṛtim kāṣṭhaiḥ karoti yaḥ
 tulasyāḥ śṛṇu rājendra
 tasya puṇya-phalam mahat
 yāvad dināni santiṣṭhet
 kaṅṭakāvaraṇam prabho
 kula-traya-yutas tāvat
 tiṣṭhed brahma-pade yugam
 prākāra-kalpako yas tu
 tulasyā manujeśvara
 kula-trayeṇa sahito
 viṣṇoḥ sārūpyatam vrajet

“Now, listen as I describe the piety of a person who makes a fence out of wood, thorn bushes, or any suitable material, for enclosing Śrīmatī Tulasī Devī. O King, as many days as that fence remains, the person who built it will reside in [Brahmaloka](#)* for that many yugas* along with three generations of his family. A person who builds a protective wall around Śrīmatī Tulasī Devī will attain the liberation of having the same body features as that of Lord Viṣṇu*, along with three generations of his family.” (*Hari-bhakti-vilāsa* 9.167-169)

The editor's *guru** mentioned that dogs are some of the worst offenders to Śrīmatī Tulasī Devī. Depending on area, one may have dangerous birds, monkeys, dogs, or other animals and bad men, that one may have to protect Śrīmatī Tulasī Devī by having a fence made to protect Her from these animals. Lord Viṣṇu is happy to see such a fence.

Here's the story about making a fence to protect Śrīmatī Tulasī Devī in 1970's in the warm climate of Hawaii. The editor's God-brother His Grace Babhru dāsa narrates,

“Our next-door neighbors did not like us at all. They caused trouble in a number of ways repeatedly, including screaming and blasting rock music out the window during Sunday lectures, etc. One day one of the guys came over and cut down three or four of our large Śrīmatī Tulasī Devī's plants that were growing in front of the rock wall on the street. They were several feet tall at the time, and those trees by the wall eventually grew to be eight feet tall or taller. Just about that time Govinda Dāsī got this in a letter from the editor's *guru*: “Please accept my blessings and offer the same to your good husband Gaurasundar Dāsa. How are your

Śrīmatī Tulasī Devī’s plants in Hawaii? How are they feeling? I am always thinking of them and you. Please let me know how they are growing and how you are taking care of them. This time when I go to Hawaii I shall sit down in the forest of Śrīmatī Tulasī Devī’s plants and chant Hare Kṛṣṇa.” Actually, that was the whole letter, and we wondered if he felt that something was amiss. So Govinda Dāsī wrote him back to tell him what had transpired. Here’s the relevant part of his next letter: “I am very sorry to hear about your demoniac neighbor cutting down many of Śrīmatī Tulasī Devī’s plants, but do not worry, he shall get his due punishment in time, rest assured. Simply go on in the normal way, and gradually his threat will disappear. Such men should be taken and beaten very hard with shoes—but it will not be very much to our credit if we are accused of fighting in this way. But if that man is caught trespassing on our property, then he may be severely punished by us. YOU CAN PUT UP BARBED-WIRE FENCE AROUND ŚRĪMATĪ TULASĪ DEVĪ’S PLANTS IF THAT WILL HELP, OR SOMEHOW OR OTHER PROTECT THEM FROM FURTHER

DANGER. Our experience has been that if we ignore them such demoniac class of men, they will go away.”

Some time later, one of the guys came over in the middle of a kīrtana^{*}, screaming and pounding on our front door. And the brahmacārīs^{*} jumped on him and beat the beans out of him.

A few months later, we saw them very quietly packing their stuff into a moving truck on a Sunday morning. They did go away, and we never heard from them again.”

TEXT 22

तुलस्या रोपणं यस्तु भक्तितः कुरुते नरः ।

स मृतः परमं मोक्षं प्राप्नोत्येव न संशयः ॥ २२ ॥

*tulasyā ropaṇam yas tu
bhaktitaḥ kurute naraḥ
sa mṛtaḥ paramam mokṣam
prāpnoty eva na saṁśayaḥ*

tulasyāḥ—of Śrīmatī Tulasī Devī; *ropaṇam*—planting; *yaḥ*—one who; *tu*—indeed; *bhaktitaḥ*—with devotion; *kurute*—does; *naraḥ*—a person; *saḥ*—he; *mṛtaḥ*—after death; *paramam*—the topmost;

mokṣam—liberation; *prāpnoti*—attains; *eva*—certainly; *na saṁśayaḥ*—there is no doubt.

There is no doubt that one who devoutly plants Śrīmatī Tulasī Devī obtains the highest liberation after death.

EDITOR'S NOTES

In the *Skanda Purāṇa* it is said,

*nirīkṣitā narair yais tu
tulasī-vana-vāṭikā
ropitā yaiś ca vidhinā
saprāptam paramam padam*

“Those who plant Śrīmatī Tulasī Devī with proper respect and who see a Śrīmatī Tulasī Devī forest, undoubtedly achieve the supreme abode.”
(*Hari-bhakti-vilāsa* 9.117)

In other *Purāṇas* it is also stated,

*tulasīm ye prayacchanti
surāṇām arcanāya vai
ropayanti śucau deśe
teṣām loko 'kṣayaḥ smṛtaḥ*

“O King, those who offer Śrīmatī Tulasī Devī's leaves in the service of the Supreme Lord, and those who plant Śrīmatī Tulasī Devī in such

sanctified places, attain His eternal abode.”
(*Hari-bhakti-vilāsa* 9.172)

TEXT 23

प्रभाते तुलसीं पश्येद्भक्तिमान् यो नरोत्तमः ।
स विष्णुदर्शनस्यैव फलं प्राप्नोति चाक्षयम् ॥ २३ ॥

*prabhāte tulasīm paśyed
bhaktimān yo narottamaḥ
sa viṣṇu-darśanasyaiva
phalam prāpnoti cākṣayam*

prabhāte—in the morning; *tulasīm*—Śrīmatī Tulasī Devī; *paśyet*—sees; *bhaktimān*—with devotion; *yaḥ*—who; *nara-uttamaḥ*—the best among men; *saḥ*—he; *viṣṇu*—of Lord Viṣṇu; *darśanasya*—of seeing; *eva*—certainly; *phalam*—the result; *prāpnoti*—attains; *ca*—and; *akṣayam*—inexhaustible.

One who devotedly looks at a Śrīmatī Tulasī Devī’s plant in the morning is the best of humans. He obtains the result of seeing Lord Viṣṇu.

EDITOR'S NOTES

In the *Agastya-saṁhitā* it is said:

*ananya-darśanāḥ prātar
ye paśyanti tapo-dhana
aho-rātra-kṛtaṁ pāpaṁ
tat-kṣaṇāt praharanti te*

“O great ascetic, when one sees Śrīmatī Tulasī Devī as soon as he wakes up in the morning, all of the sinful activities that he had committed during the previous day and night are immediately destroyed.” (*Hari-bhakti-vilāsa* 9.155)

One may keep Śrīmatī Tulasī Devī near one's sleeping area and offer Her respects just as one offers respects to the *guru** before resting.

Another verse also proves that sleeping in Śrīmatī Tulasī Devī's company is permissible.

*tulasī-kānane yas tu
muhūrtam api viśramet
janma-koṭi-kṛtāt pāpān
mucyate nātra saṁśayaḥ*

“A person who for even a moment rests in a Śrīmatī Tulasī Devī forest becomes freed from

the sins of ten million births. Of this there is no doubt.” (*Hari-bhakti-vilāsa* 9.158)

If one circumstantially keeps Śrīmatī Tulasī Devī’s plant near one’s resting area—one offers respects to Her before resting and immediately upon seeing Her in the morning upon rising up from bed, one offers Her respects as one would do their *guru** same if one sees Her in the middle of the night as well.

In addition, one may keep a Śrīmatī Tulasī Devī’s plant where one rests, spiritualizing one’s mind before rest. If someone finds out that some ghosts come (who may appear anywhere as ghosts are not partial to anyone’s location), one can suspend a Śrīmatī Tulasī Devī’s plant hung by a rope swing directly above the afflicted person’s bed. Ladies may do this for mitigation of such pains as labor pains when giving birth to a child.

In the 1970’s in an evening lecture in Bengal by the editor’s *guru**, people would enter in the middle of the lecture, blowing conchshells, waving fragrant billowing frankincense incense, along with the loud chanting of the [*Purusa-sūkta*](#)*. “Alright, alright, that’s enough,” he’d laugh.

If the ghosts still bother one, then it's the Lord's will as a test of the sincerity of the devotee and one should therefore become internal, tolerating the remaining disturbances, considering that they have been reduced by the service to the Lord.

As mentioned in the *Brahma-saṁhitā* (54),

*yas tv indra-gopam athavendram aho sva-karma-
bandhānurūpa-phala-bhājanam ātanoti
karmāṇi nirdahati kintu ca bhakti-bhājām
govindam ādi-puruṣam tam aham bhajāmi*

“I worship [Govinda](#)^{*}, the primeval Lord, who regulates the sufferings and enjoyments of the fruitive activities for everyone, from Indra, the king of heaven, down the smallest insect, the Indragopa. That very Personality of Godhead burns to ashes the karmic reactions of one engaged in His devotional service.”

In *Śrīmad-Bhāgavatam* (10.14.8) it is said,

*tat te 'nukampām su-samīkṣamāṇo
bhuñjana evātma-kṛtam vipākam
hr̥d-vāg-vapurahir vidadhan namas te
jīveta yo mukti-pade sa dāya-bhāk*

“My dear Lord, one who earnestly waits for You to bestow Your causeless mercy upon him, all the

while patiently suffering the reactions of his past misdeeds and offering You respectful obeisances with his heart, words and body, is surely eligible for liberation, for it has become his rightful claim.”

Lord Kṛṣṇa says in the *Bhagavad-Gītā* (2.14),

*mātrā-sparśās tu kaunteya
 śītoṣṇa-sukha-duḥkha-dāḥ
 āgamāpāyino 'nityās
 tāms titikṣasva bhārata*

“O son of [Kuntī](#)^{*}, the nonpermanent appearance of happiness and distress, and their disappearance in due course, are like the appearance and disappearance of winter and summer seasons. They arise from sense perception, O scion of [Bharata](#)^{*}, and one must learn to tolerate them without being disturbed.”

Thus everyone is advised to simply tolerate these miseries of life as they come accepting them as destiny if one’s attempts to counteract by above mentioned means cause him to fail for one reason or another.

[Śrīla Bhaktivinoda Thākura](#)^{*} describes in his songbook *Śaraṇāgati* in the section *Ātma-nivedana*

(Dedication of the Self, Second Principle of Surrender), *bhajana** 8, verse 4,

*tomāra sevāya, duḥkha hoyā jato,
se-o to' parama sukha
sevā-sukha-duḥkha, parama sampada,
nāśaye avidyā-duḥkha*

“All the troubles encountered in Your service shall be the cause of great happiness, for in Your devotional service joy and sorrow are equally great riches. Both destroy the misery of ignorance.”

As Śrīla Bhaktisiddhānta Sarasvatī, the *guru** of the editor's *guru*, stated in his *Amṛta-vāṇī* (Nectarian instructions): “We are here for a short time—if the body wears out by constant service to Lord Hari then our efforts will be met with success. Physical illness with *hari-bhajana** (worship) is preferable to physical fitness without *hari-bhajana*.”

TEXT 24

तुलसीं प्रणमेद्यस्तु नरो भक्तिसमन्वितः ।

आयुर्बलं यशो वित्तं सन्ततिस्तस्य वर्धते ॥ २४ ॥

*tulasīm praṇamed yas tu
naro bhakti-samanvitaḥ
āyur balam yaśo vittam
santatis tasya vardhate*

tulasīm—to Śrīmatī Tulasī Devī; *praṇamet*—offers obeisances; *yaḥ*—who; *tu*—certainly; *naraḥ*—a person; *bhakti-samanvitaḥ*—endowed with devotion; *āyuh*—life span; *balam*—strength; *yaśaḥ*—fame; *vittam*—wealth; *santatiḥ*—progeny; *tasya*—his; *vardhate*—increases.

The lifespan, strength, fame, wealth, and progeny increases, if one devoutly offers obeisances to Śrīmatī Tulasī Devī.

EDITOR'S NOTES

In the *Skanda Purāṇa* it is also said:

*śatrughnam ca supuṇyam ca
śrī-karam roga-nāśanam
kṛtvā dharmam avāpnoti
śirasā tulasī-dalam*

“Offering Śrīmatī Tulasī Devī’s leaves to the Lord enables one to vanquish one’s enemies, awards one good fortune, and enhances one’s piety, and cures one’s illness.” (*Hari-bhakti-vilāsa* 9.201)

Herein it is stated that offering Śrīmatī Tulasī Devī to the Lord will help one vanquish one's enemies. One may ask, "How will that work?" Either their demoniac mentality will be changed, or one will become more internal. Either, way one who offers Śrīmatī Tulasī Devī to the Lord benefits.

The editor herein wishes to clarify that he does not support the desire to kill, harm, or otherwise hurt any living being. In the *Tulasī-stotra* (12) Śrī Puṇḍarīka* dāsa describes Śrīmatī Tulasī Devī as *dharmyā*, religious, and *dharmānanā*, the very face of religiosity. Therefore, if one desires to eliminate, harm, hurt any so-called "enemy", such act should be religiously sanctioned by Śrīmatī Tulasī Devī, as [Bāli](#)'s* death by the hand of Lord Rāmacandra* and with the aid of [Sugrīva](#)* (as it is described by The great sage, [Vālmīki Muni](#)* in the *Rāmāyaṇa*, *Kiṣkindhā-kāṇḍa*, chapters 5-25) was sanctioned by Śrīmatī Tulasī Devī. Indeed, according to the *Tulasī-stāva* (*Padma Purāṇa*, *Sṛṣṭi-khaṇḍa* 61.29),

*ṛśyamūke ca vasatā
kapi-rājena sevitā
tulasī vāli-nāśāya
tārā-saṅgama-hetave*

“The king of the monkeys, Sugrīva*, while living on the R̥śyamūka mountain (inaccessible for Bāli due to the curse of the sage Mataṅga) served Śrīmatī Tulasī Devī for destroying Bāli, and for being united with Bāli’s wife Tārā*.”

Bāli’s killing by Lord Rāmacandra* instigated by Sugrīva* and Hanumān* was religiously sanctioned due to Bāli’s stealing the chaste wife of his younger brother Sugrīva*, Rumā* Devī by name. Bāli’s own wife Tārā* Devī was a trusted advisor and one of the pañca-kanyās,

*ahalyā draupadī kuntī
tārā mandodarī tathā
pañca-kanyā-smare nityam
mahā-pātaka-nāśanam*

“Great sins are destroyed by regularly remembering the names of these five ladies: Goddess Ahalyā, Goddess Draupadī, Goddess Kuntī, Goddess Tārā, and Goddess Mandodarī.”
(Origin unknown)

This same Tārā Devī advised Bāli (see Rāmāyaṇa 4.15.7-23) not to fight with his brother Sugrīva* as he would lose his life. Bāli* disregarded this valuable advice of Tārā Devī due to the

benediction that whomever he fought with would give half of his strength to Bāli. After being shot by the arrow of Lord Rāmacandra, Bāli first questioned the righteousness of his killing, but being convinced by the Lord's arguments he begged forgiveness and then requested Sugrīva to accept the throne of his kingdom, to take care of his son Aṅgada, to always heed the opinion of his wise wife Tārā Devī, and carry out Lord Rāmacandra's task. (Rāmāyaṇa 4.22.5-15)

TEXT 25

तुलसीस्मरणेनैव सर्वपापं विनश्यति ।

तुलसीस्पर्शनेनैव नश्यन्ति व्याधयो नृणाम् ॥२५॥

tulasī-smaraṇenaiva

sarva-pāpaṃ vinaśyati

tulasī-sparśanenaiva

naśyanti vyādhayo nṛṇām

tulasī—of Śrīmatī Tulasī Devī; *smaraṇena*—by remembrance; *eva*—certainly; *sarva*—all; *pāpaṃ*—sins; *vinaśyati*—get destroyed; *tulasī*—of Tulasī-devī; *sparśanena*—by touch; *eva*—certainly; *naśyanti*—get annihilated; *vyādhayaḥ*—diseases; *nṛṇām*—of men.

By remembering Śrīmatī Tulasī Devī all one's sins perish, and simply by touching Śrīmatī Tulasī Devī's plant all one's diseases are removed.

EDITOR'S NOTES

In the *Padma Purāṇa*, in the *Vaiśākha-māhātmya* it is stated:

*dāridrya-duḥkha-rogārti-
pāpāni su-bahūny api
tulasī harato kṣipram
rogān iva harītakī*

“Just as *harītakī*^{*}, cures all kinds of disease—Śrīmatī Tulasī Devī alleviates poverty, disease, and sinful reactions.” (*Hari-bhakti-vilāsa* 9.144)

Śrīmatī Tulasī Devī is considered by the modern demonic “herbalists” as an herb, She whose devotees don't exploit Her materially.

*ataḥ kuśā-vahni-mantra-
tulasī-vipra-dhenavaḥ
naite nirmālyatām yānti
kriyamāṇaḥ punaḥ punaḥ
darbhāḥ piṇḍeṣu nirmālyā
brāhmaṇāḥ preta-bhojane*

*mantrā gaus tulasī nīce
citāyām ca hutāśanaḥ*

“Therefore Kuśa^{*}, Fire, Mantra^{*}, Śrīmatī Tulasī Devī, Brāhmaṇas^{*}, and Cows do not lose their purity by being used again and again. Darbha^{*} (*kuśa*^{*}) grass becomes unclean by rice balls; Brāhmaṇas, by eating the offerings for the departed; Mantras, Cows, and Tulasī, when basely (lowly or mundanely) used; and fire, on the cremation ground.” (*Garuḍa Purāṇa Saroddhāra* 9.14-15)

Actually in the guise of an apparently medicinal herb-Śrīmatī Tulasī Devī nonetheless strives to destroy mankind’s diseases—especially when Śrīmatī Tulasī Devī is first offered to Visnu-Tattva^{*} Lords before being taken as any medicine.

See <http://news.iskcon.org/printpdf/3464>, Śrīmatī Tulasī Devī destroys a devotee’s disease—story of how a devotee’s utilization of Śrīmatī Tulasī Devī’s leaves destroyed the 4th stage blood cancer of a devotee in Washington D.C. area.

The editor puts on record that although devotionally minded servants of the Lord don’t exploit Śrīmatī Tulasī Devī’s divine tree form expressly for the purposes of the manufacture of

herbal medicines—the medicinal value of Śrīmatī Tulasī Devī remains and nonetheless (in spite of saintly persons aversion to exploiting Her body) highly celebrated in all herbal and Āyurvedic* texts and is especially made more potential when Her products are first offered to the Supreme Lord.

Previously, in Vedic culture—all Āyurvedic products were first offered to the Supreme then only would mankind use them.

Yet—it’s precisely due to the fact—that in this present age of quarrel and hypocrisy hardly anything is first offered to the Supreme, that the potency of the modern herbal medicines reduces practically on a daily basis!

Śrīmatī Tulasī Devī’s “medicinal herbal value” may be part of Her strategy to capture the demons’ attention as stated:

*nirmitā tvam purā devair
arcitā tvam surāsuraiḥ
tulasī hara me pāpam
pūjām grhṇa namo’stu te*

“O Śrīmatī Tulasī Devī, You were created by the demigods long ago. Both demigods and demons worship You. Kindly destroy my sinful reactions

and accept my worship. I offer my obeisances unto You.” (*Hari-bhakti-vilāsa* 9.101)

In the *Skanda Purāṇa* it is said:

*kṣirābdhau mathyamāne hi
tulasī kāma-rūpiṇī
utpāditā mahā-bhāgā
lokoddhāraṇa-hetave*

“Supremely fortunate Śrīmatī Tulasī Devī, who fulfills all of one’s desires, appeared during the churning of the milk ocean for the purpose of delivering all living entities.” (*Hari-bhakti-vilāsa* 9.210)

And as per the Tulasī-[stava](#)* (*Padma Purāṇa*, *Sṛṣṭi-khaṇḍa* 61.26)

*dharmāraṇye gayāyām ca
sevitā pitṛbhiḥ svayam
sevitā tulasī puṇyā
ātmano hitam icchatā*

“The forefathers also serve You in [Gayā](#)* and [Dharmāraṇya](#)*. O auspicious Śrīmatī Tulasī Devī! You are served by those who desire to benefit themselves.”

Hopefully due to further future research by the editors—the Vedas may outline more of Her

strategies how Śrīmatī Tulasī Devī plans to capture the conditioned souls' attention as the *Hari-bhakti-vilāsa* (7.279 quoting from *Dvārakā**-*māhātmya** of the *Skanda Purāṇa*) states:

*yathā lakṣmīḥ priyā viṣṇos
tulasī ca tato 'dhikā*

“Even though Goddess Lakṣmī* is dear to Lord Viṣṇu*, still Śrīmatī Tulasī Devī is even more dear to Him.”

The editor's *guru** writes in his commentary to *Śrīmad-Bhāgavatam* (3.16.21) thus,

“The Goddess of fortune, Lakṣmī, is sometimes envious of the Śrīmatī Tulasī Devī's leaves which are placed at the lotus feet of the Lord, for they remain fixed there and do not move, whereas Lakṣmījī, although stationed by the chest of the Lord, sometimes has to please other devotees who pray for her favor. Goddess Lakṣmījī sometimes has to go to satisfy her numerous devotees, but Śrīmatī Tulasī Devī's leaves never forsake their position, and the Lord therefore appreciates the service of the Śrīmatī Tulasī Devī more than the service of Goddess Lakṣmī. When the Lord says, therefore, that it is due to the causeless mercy of

the Brāhmaṇas that Goddess Lakṣmījī does not leave Him, we can understand that Goddess Lakṣmījī is attracted by the opulence of the Lord, not by the Brāhmaṇas' benedictions upon Him. The Lord is not dependent on anyone's mercy for His opulence; He is always self-sufficient. The Lord's statement that His opulence is due to the benediction of the Brāhmaṇas and Vaiṣṇavas is only to teach others that they should offer respect to the Brāhmaṇas and Vaiṣṇavas, the devotees of the Lord."

People may rightly ask: "What constitutes bona fide use of Śrīmatī Tulasī Devī in manufacture of herbal medicine?"

The answer is: When it is homemade and offered to the Supreme Lord. It's impersonal industrial wholesale manufacture that saintly persons will object and never sanction the use of such mass marketed "herbal products containing Śrīmatī Tulasī Devī inside it".

Even those saintly persons who are naturally averse to using Śrīmatī Tulasī Devī's products as medicine, may take comfort in the instruction of His Holiness B.R. Śrīdhāra Mahārāja (the editor's *guru's* God-brother, a great Sanskritist), who told

one God-brother of the editor that if 27 Śrīmatī Tulasī Devī's leaves are however taken within 24 hour period—that is sufficient to boost the immune system enough to ward off major infectious diseases—without any further need of inoculation with “vaccines”.

Again to put on record, that although saintly persons don't exploit Śrīmatī Tulasī Devī's form for medicine, Her medicinal glories follow Her like Her shadow. There is a thin printed book by a Gujarati doctor called *The Tulasī Regimen*. Therein the good Gujarati doctor sets up three groups of patients with various diseases:

Group 1, the patients received only the prescribed medicine for whatever ailment they had;

Group 2, the patients received (not offered to *Viṣṇu-Tattva** Deities) Śrīmatī Tulasī Devī along with the prescribed medicine for whatever ailment they had;

Group 3, the patients received (offered to *Viṣṇu-Tattva** Deities) Śrīmatī Tulasī Devī's leaves along with the prescribed medicine for whatever ailment they had.

Regardless of what disease they had—research proved that Group 3 persons were healed quickest. Thus the editors opine that if demoniac so-called “public” wish to rid themselves of diseases through the exploitation of Her body, at least if She’s offered first to the Lord nicely—then used as medicine the desired results will come quicker!

The editor opines that perhaps the medicinal aspects of Her many bodily manifestations just might be part of Her strategies. Only time and research might reveal this—to attract the attention of the demons!

If anyone bathes the Deity in pūjā*—1/2 to 1 hour daily, all of a sudden their family’s health improves in all respects—colds etc. are less. The smart thing for a devout family member to do then is to drink a lot of caranāmṛta*. Śrīla Bhaktisiddhānta Saravatī Ṭhākura (the *guru* of the editor’s *guru*) when sick would simply fast and drink *caranāmṛta*—most of the time that is all that will be necessary.

ISKCON founder-*ācārya** told Viṣṇujana Svāmī, “If after 3 days some disease doesn’t go away by itself—deal with it!”

He also used to quote a Hindi proverb in this regard (like he did in his lecture in London on March 10, 1975, on *Bhagavad-Gītā* 7.2):

In Hindi they say, “**ज्वर और पर को खाना न दो तो भाग जयेंगे**”, “*jvara aur par ko khānā na do to bhāg jāyeṅge*”. Means “Unwanted guest and disease, you do not give him to eat, and he will go away.”

One can see profuse quotes on the benefits of Śālagrāma* -Śrīmatī Tulasī Devī bath water in the *Hari-bhakti-vilāsa*:

*dvārakā-cakra-saṁyukta-
śālagrāma-śilā-jalam
śaṅkhe kṛtvā tu nikṣiptam
snānārtham tāmra-bhājane
tulasī-dala-saṁyuktam
brahma-hatyā-vināśanam*

“The water mixed with Śrīmatī Tulasī Devī’s leaves that was used to bathe the Śālagrāma-Śilā* or **Dvārakā-Śilā***, and which had been poured onto a copper plate with a conch shell, destroys the sinful reactions awarded to one for killing a Brāhmaṇa*.” (*Kārttika* Māhātmya** section of the

Padma Purāṇa as quoted from *Hari-bhakti-vilāsa* 4.143)

*tīrthādhikam yajña-śatāc ca pāvanam
jalam sadā keśava-dṛṣṭi-samsthitam
chinatti pāpam tulasī-vimiśritam
viśeṣataś cakra-śilā-vinirmitam*

“Water mixed with Śrīmatī Tulasī Devī’s leaves that has been glanced over by Lord Keśava* and especially water that was used to bathe the Śālāgrāma-Śilā* is more sanctified than the water of all the holy places of pilgrimage and more purifying than the performance of hundreds of sacrifices because it destroys all sinful reactions.” (*Bṛhad-viṣṇu Purāṇa* as quoted from *Hari-bhakti-vilāsa* 9.12)

In the *Agastya-saṁhitā* it is said,

*śālāgrāma-śilā-toyam
tulasī-dala-vāsitam
ye pibanti punas teṣām
stanya-pānam na vidyate*

“The *caraṇāmṛta** of the Śālāgrāma-Śilā* is full of fragrance because it contains Śrīmatī Tulasī Devī’s leaves. Those who drink it will no longer experience birth in this material world and thus

drink their mother’s breast milk.” (*Hari-bhakti-vilāsa* 9.90)

Not only would the editor’s *guru’s guru*, Śrīla Bhaktisiddhanta, fast whenever his body was sick—but his female disciple Bhavatāriṇī Devī Dāsī (the editor’s *guru’s* sister “*pishimā*”, or “father’s sister”) was famous in the 1900’s Gaudīya groups as “Mādhanera mā”, “the mother of Mādhana” as during a famous cholera epidemic in Kolkatta, she cured her son’s cholera only by administering him *caraṇāmṛta**—no other medicine!

Rādhā-Raman Ghera Gosvāmīs have this story.

One of their predecessors Mādhava Gaudeśvarācārya Śrī Madhusūdana Gosvāmī Sarvabhauma, a renowned scholar, was a contemporary of Śrīla Bhaktivinoda Ṭhākura. This Gosvāmī’s son named Rādhā-Kṛṣṇa Gosvāmī had some disease—no medicine helped.

Lord Rādhā-Ramana came in the boy’s dream, “Fool! Give up all other medicine but My *caraṇāmṛta*.” The young man stopped all *Āyurvedic** medicine except Lord Rādhā-Ramana’s *caraṇāmṛta* and later on was totally cured!

In gratefulness, the man would sing cowherd boy *rāgas** at night when the devotees would put

Rādhā-Raman to rest. This was long time ago as no one sings those *rāgas** for the Lord nowadays.

In the South Indian version of *Mukunda-mālā-stotra* which consists of 60 *mantras* (the current BBT version which is based on Śrīla Bhaktivinoda Ṭhākura's Sanskrit edition published in 1895 consists of 53 *mantras*), there is an interesting *śloka** (5):

*śrī-govinda-padāmbhoja-
madhuno mahad adbhutam
yat pāyino na muhyanti
muhyanti yad apāyinaḥ*

“The liquor distilled from Lord Govinda's lotus feet is most amazing, one who drinks that liquor becomes free from intoxication, one who refrains from drinking it becomes intoxicated (by material illusions).”

In 1981 when the editor memorized this, he thought, “This has to be the finest verse I've so far found about *caraṇāmṛta**”.

TEXT 26

योऽश्नाति तुलसीपत्रं सर्वपापहरं शुभम् ।

तच्छरीरान्तरस्थायि पापं नश्यति तत्क्षणात् ॥२६॥

yo 'śnāti tulasī-patram
 sarva-pāpa-haram śubham
 tac-charīrāntara-sthāyi
 pāpam naśyati tat-kṣaṇāt

yaḥ—one who; aśnāti—eats; tulasī-patram—Śrīmatī Tulasī Devī's leaf; sarva-pāpa—of all sins; haram—destroyer; śubham—auspicious; tat—his; śarīra-antara—inside the body; sthāyi—situated; pāpam—sin; naśyati—gets removed; tat-kṣaṇāt—at once.

All sins that reside in one's body are removed the moment one eats the auspicious Śrīmatī Tulasī Devī's leaf.

EDITOR'S NOTES

In *Hari-bhakti-vilāsa* (9.226-227) it is said,

kim citram asyāḥ patitam tulasyā
 dalam jalam vā patitam punīte
 lagnādhibhāla-sthālam ālavāla-
 mṛt-snāpī kṛtsnāgha-vināśanāya. iti.

śrīmat-tulasyāḥ patrasya
 māhātmyam yady apīdṛśam
 tathāpi vaiṣṇavais tan na
 grāhyam kṛṣṇārpaṇam vinā

“What can I say about the wonderful glories of Śrīmatī Tulasī Devī? Simply by touching Her leaves, or putting water containing Śrīmatī Tulasī Devī’s leaves and clay from the root of Śrīmatī Tulasī Devī on one’s forehead—all sinful reactions are destroyed. Although such statements are found in the scriptures, Vaiṣṇavas* should never accept Śrīmatī Tulasī Devī’s leaves without first offering them to Lord Kṛṣṇa.”

The *Hari-bhakti-vilāsa* (9.215) says,

*yathā jāta-balo vahnir
dahate kānanādikam
prāśitam tulasī-patram
yathā dahati pātakam*

“Just as blazing fire burns to ashes all the trees in a forest, the potency of Śrīmatī Tulasī Devī’s leaf nullifies all the sinful reactions of one who eats it.”

The *Hari-bhakti-vilāsa* (9.216) says,

*yathā bhakti-rato nityam
naro dahati pātakam
tulasī-bhakṣaṇāt tat tad
dahate pāpa-sañcayam*

“Just as one nullifies his sinful reactions by remaining engaged in the devotional service of Lord Hari, one can burn to ashes his accumulated sinful reactions simply by eating Śrīmatī Tulasī Devī’s leaf.”

The *Hari-bhakti-vilāsa* (9.218) says,

*kṛtvā pāpa-sahasrāṇi
pūrve vayasi mānavah
tulasī-bhakṣaṇān mucyeta
śrutam etat purā hareḥ*

“Lord Hari has personally declared that after committing thousands of sinful activities in the early part of one’s life, if one eats Śrīmatī Tulasī Devī’s leaves, he will be freed from the reactions to all his sins.”

In the *Skanda Purāṇa* it is stated,

*tulasī-dalajām mālām
kaṅthasthām vahate tu yah
viṣṇūttīrṇā viśeṣeṇa
sa namasyo divaukasām*

“One who honors Lord Viṣṇu’s remnants of Śrīmatī Tulasī Devī’s leaves becomes worshipable by the demigods.” (*Hari-bhakti-vilāsa* 4.324)

In the *Tulasī Upaniṣad* She is called *bhakṣaṇāt vayuna-pradā*, “the giver of wisdom to those who eat Her leaves”.

TEXT 27

तुलसीकाष्ठसम्भूतां मालां वहति यो नरः ।
तद्देहे पातकं नास्ति सत्यमेतन्मयोच्यते ॥ २७ ॥

tulasī-kāṣṭha-sambhūtām
mālām vahati yo naraḥ
tad-dehe pātakam nāsti
satyam etan mayocyate

tulasī-kāṣṭha—of Śrīmatī Tulasī Devī’s wood; *sambhūtām*—made; *mālām*—string of beads; *vahati*—wears; *yaḥ*—who; *naraḥ*—a person; *tat*—in his; *dehe*—body; *pātakam*—a sin; *na*—does not; *asti*—exist; *satyam*—truth; *etat*—this; *mayā*—by me; *ucyate*—told.

I speak the truth: in the body of one who wears a beads made of Śrīmatī Tulasī Devī’s wood there is no sin.

EDITOR'S NOTES

Śrī Mārkaṇḍeya* Rṣi* has said in the *Garuḍa Purāṇa*,

*tulasī-kāṣṭha-mālām tu
 preta-rājasya dūtakāḥ
 dr̥ṣṭvā naśyanti dūreṇa
 vātoddhūtaṁ yathā dalam
 tulasī-kāṣṭha-mālābhir
 bhūṣito bhramate yadi
 duḥsvapnaṁ durnimittaṁ ca
 na bhayaṁ śastraṁ kvacit*

“Just by seeing the Śrīmatī Tulasī Devī’s beads on a person’s neck, the Yamadūtas* flee to a distant place. A person who wanders here and there after putting on Śrīmatī Tulasī Devī’s neckbeads has nothing to fear from an accident, bad dreams, or weapons.” (*Hari-bhakti-vilāsa* 4.337-338)

Therefore we should put Śrīmatī Tulasī Devī’s neckbeads on our relatives’ necks without any delay.

TEXT 28

तुलसीपत्रगलितं यस्तोयं शिरसा वहेत् ।

गङ्गायाः स्नानजं पुण्यं लभते नात्र संशयः ॥ २८ ॥

*tulasī-patra-galitam
yas toyam śirasā vahet
gaṅgāyāḥ snāna-jam puṇyam
labhate nātra saṁśayaḥ*

tulasī-patra—from a Śrīmatī Tulasī Devī's leaf; *galitam*—dropped; *yah*—who; *toyam*—water; *śirasā*—on the head; *vahet*—bears; *gaṅgāyāḥ*—of the river Gaṅgā; *snāna-jam*—born of taking bath; *puṇyam*—the piety; *labhate*—obtains; *na*—there is no; *atra*—in this regard; *saṁśayaḥ*—doubt.

There is no doubt that one who bears on his head water dropped from the leaves of Śrīmatī Tulasī Devī, obtains pious merit equal to that of bathing in Gaṅgā*.

EDITOR'S NOTES

In the *Padma Purāṇa*, in a conversation of Devadūta and Vikuṇḍala, it is said:

*darśanam narmadāyās tu
gaṅgā-snānam viśam vara
tulasī-dala-saṁsparśaḥ
samam etat trayam smṛtam
ropanāt pālanāt sekād
darśanāt sparśanān nṛṇām*

*tulasī dahate pāpaṁ
vān-manah-kāya-saṅcitam*

“O foremost *vaiśya**, bathing in Gaṅgā*, seeing the river Narmadā*, and touching Śrīmatī Tulasī Devī’s leaf are considered equal in merit. By planting, maintaining, watering, seeing, and touching Śrīmatī Tulasī Devī, all of the sinful reactions that one had accumulated by means of his body, mind, and speech are burnt to ashes.”
(*Hari-bhakti-vilāsa* 9.139-140)

TEXT 29

दूर्वाभिरक्षतैः पुष्पैर्नैवेद्यैस्तुलसीं शुभाम् ।
समाराध्य नरो भक्त्या विष्णुपूजाफलं लभेत् ॥२९॥

*dūrvābhir akṣataiḥ puṣpair
naivedyais tulasīm śubhām
samārādhyā naro bhaktyā
viṣṇu-pūjā-phalam labhet*

dūrvābhiḥ—with *dūrvā* grass; *akṣataiḥ*—with unbroken grains; *puṣpaiḥ*—with flowers; *naivedyaiḥ*—by offerings of food; *tulasīm*—Śrīmatī Tulasī Devī; *śubhām*—auspicious; *samārādhyā*—having properly worshiped; *naraḥ*—a person;

bhaktyā—with devotion; *viṣṇu-pūjā*—of the worship of Lord Viṣṇu; *phalam*—the result; *labhet*—obtains.

One who devoutly worships the auspicious Śrīmatī Tulasī Devī with Dūrvā* grass, unbroken grains, flowers, and offerings of eatables, obtains the result of worshiping Lord Viṣṇu.

EDITOR’S NOTES

In the *Skanda Purāṇa* it is said:

śravaṇa-dvādaśī-yoge
śālagrāma-śilārcane
yat phalaṁ saṅgame proktaṁ
tulasī-pūjanena tat

“It has been said that the same benefit one obtains by worshiping the Śālagrāma-Śilā* on Śravaṇa-Dvādaśī* at the confluence of two rivers can be attained by worshiping Śrīmatī Tulasī Devī.” (*Hari-bhakti-vilāsa* 9.106)

“Two rivers”, in one sense one would think that this refers to the confluence of Gaṅgā* and Yamunā* at Prayāga* (modern day Allahabad), but naturally, if one worships and remembers Śrīmatī Tulasī Devī anywhere, at the confluence of any

two rivers one is blest. What should those who don't live on the banks or otherwise have two rivers do? If one can't physically reside or do something then offer it all mentally, worship Śrīmatī Tulasī Devī there in the mind. By that, as long as devotion is there, one gets the same benefits or even better than if one does it physically!

In 1985 the editor asked an old associate of his *guru** what to do if more than 24 hours elapsed between one worship and the other worship. “*Mānasa* (mentally),” he said. “Will Kṛṣṇa accept it like the external worship?” the editor queried. “WHY NOT!” he screamed. Then his voice went soft, “Provided the love is there.” “Oh! The love is the most important thing!” The editor realized. One tries one's best to offer with devotion the nicest items, but in this Iron Age everything is degrading even within some days or some years. So the devotion with which one imbues the item is more important than offering a nice item with no devotion. Of course our mood fluctuates often, so when one offers items with Śrīmatī Tulasī Devī's leaves the Supreme Lord may choose to accept it because of Her, not because of the worshiper.

However by Her kindness, Śrīmatī Tulasī Devī often pulls us in, as Her 'assistant', offering us to Śrīmatī Tulasī Devī's Lord. That's Her compassion.

In the *Bṛhan-nāradiya Purāṇa* it is said:

*tulasī-mūla-sambhūtā
hari-bhakta-padodbhavā
gaṅgodbhavā ca mṛl-lekhā
nayaty acyuta-rūpatām*

“One who decorates his body with *tilaka** made from clay found at the root of Śrīmatī Tulasī Devī's plant, from the footprint of a Vaiṣṇava*, or from the bank of Gaṅgā*, is accepted as non-different from Lord Viṣṇu*.” (*Hari-bhakti-vilāsa* 9.189)

TEXT 30

येनार्चिता भगवती तुलसी कदाचिन्

नैवेद्यपुष्पवरधूपघृतप्रदीपैः ।

धर्मार्थकामपरमामृतदायि विप्राः

किं तस्य विष्णुचरणापचितिप्रयोगैः ॥३०॥

yenārcitā bhagavatī tulasī kadācin

naivedya-puṣpa-vara-dhūpa-ghṛta-pradīpaiḥ

*dharmārtha-kāma-paramāmṛta-dāyi viprāḥ
kim tasya viṣṇu-caraṇāpaciti-prayogaiḥ*

yena—by whom; *arcitā*—is worshiped; *bhagavatī tulasī*—the Goddess Śrīmatī Tulasī Devī; *kadācit*—sometime; *naivedya*—by offerings of eatables; *puṣpa*—flowers; *vara*—excellent; *dhūpa*—incense; *ghṛta*—ghee; *pradīpaiḥ*—and lamps; *dharma*—of piety; *artha*—of material welfare; *kāma*—of sense enjoyment; *parama*—the highest; *amṛta-dā*—the bestower of nectar (Śrīmatī Tulasī Devī); *ayi viprāḥ*—O Brāhmaṇas; *kim*—what is the use; *tasya*—for him; *viṣṇu-caraṇa*—of the lotus feet of Lord Viṣṇu; *apaciti-prayogaiḥ*—of worship.

O Brāhmaṇas, Śrīmatī Tulasī Devī bestows the highest nectar, piety, material welfare, and sense enjoyment to one who has worshiped Śrīmatī Tulasī Devī with offerings of eatables, flowers, excellent incense and ghee-lamps. Therefore, what is the use (for such a person) of (them) worshiping only Lord Viṣṇu's feet?

EDITOR'S NOTE

Śrī Puṇḍarīka dāsa in his *Tulasī-stotra* (7) says,

*tulasyā nāparam kiñcid
daivataṁ jagatī-tale
yayā pavitrīto loko
viṣṇu-saṅgena vaiṣṇavaḥ*

“There is nothing on this earth more divine than Śrīmatī Tulasī Devī, by whom the world is sanctified, through contact with Lord Viṣṇu*, as a Vaiṣṇava* world—[Vaikuntha](#)*.”

By saying, “what is the use?” Śrīla Vyāsadeva* is not trying to diminish the effects or need to worship the Supreme Lord, but is stating that such effects will be increased by loving and worshiping Her, as She is both *bhakta-caitanya-kāriṇī*, “the efficient cause of devotional service” (*Tulasī-snana-mantra*, source unknown), and *sarva-saubhāgya-varādhinī*, everyone’s good fortune, is expanded by Śrīmatī Tulasī Devī’s grace. It is said,

*mahā-prasāda-janani
sarva-saubhāgya-varādhinī
ādhi-vyādhi-haro nityam
tulasī tvam namo’stu te*

“O Goddess Śrīmatī Tulasī Devī, you enhance the good fortune of everyone. You are the mother of [mahā-prasāda](#)*. You always remove the dangers

and diseases of your worshipers. My obeisances unto you.” (*Hari-bhakti-vilāsa* 9.102)

Thus if one offers some items to Her it means She offers the same items to Her Lord for the benefit of the person who offered it. This is the actual meaning of stating “what is the use? etc”.

One can see additional information on this matter in [Appendix 1](#).

TEXT 31

स्थानेषु दोषरहितेषु सुरौघसेव्याम्
 आरोपयन्ति तुलसीं हरितुष्टिकर्त्रीम् ।
 तुष्टो हरिस्त्रिजगतामधिपो मुरारिस्
 तेभ्यो ददाति परमं पदमाशु विप्र ॥ ३१ ॥

*sthāneṣu doṣa-rahiteṣu suraugha-sevyām
 āropayanti tulasīm hari-tuṣṭi-kartrīm
 tuṣṭo haris tri-jagatām adhipo murāris
 tebhyo dadāti paramaṁ padam āśu vipra*

sthāneṣu—in places; *doṣa*—from faults; *rahiteṣu*—free; *sura*—of demigods; *ogha*—by multitude; *sevyām*—which is to be served; *āropayanti*—plant; *tulasīm*—Śrīmatī Tulasī Devī; *hari*—to Lord Hari; *tuṣṭi-kartrīm*—who is pleasing; *tuṣṭaḥ*—being

pleased; *hariḥ*—Lord Hari; *tri*—of three; *jagatām*—worlds; *adhipaḥ*—the Lord; *murāriḥ*—Lord Murāri; *tebhyaḥ*—to them; *dadāti*—gives; *paramam padam*—the supreme abode, Vaikuṅṭha; *āśu*—quickly; *vipra*—O Brāhmaṇa.

O Brāhmaṇa, Lord Hari, the enemy of the Mura demon, is the Supreme Lord of the three worlds, and Śrīmatī Tulasī Devī brings Him pleasure. The Lord is pleased with those who plant Śrīmatī Tulasī Devī in faultless places. He quickly gives them the entrance to His supreme abode—Vaikuṅṭha.

TEXT 32

यज्ञं व्रतं च पितृपूजनमच्युतार्चा
दानं यदन्यदपि कर्मशुभं मनुष्याः ।
कुर्वन्ति दोषरहिते तुलसीतले च
तान्यक्षयाणि सकलानि भवन्ति नूनम् ॥३२॥

yajñam vratam ca pitṛ-pūjanam acyutārcām
dānam yad anyad api karma-śubham manuṣyāḥ
kurvanti doṣa-rahite tulasī-tale ca
tāny akṣayāṇi sakalāni bhavanti nūnam

yajñam—a sacrifice; *vratam*—a vow; *ca*—and; *pitṛ*—of dead ancestors; *pūjanam*—worship; *acyuta*—of the infallible Lord; *arcām*—worship; *dānam*—charity; *yat*—whatever; *anyat*—else; *api*—also; *karma*—acts; *śubham*—auspicious; *manuṣyāḥ*—men; *kurvanti*—perform; *doṣa*—from fault; *rahite*—free; *tulasī*—of Śrīmatī Tulasī Devī; *tale*—at the root; *ca*—also; *tāni*—those; *akṣayāṇi*—inexhaustible; *sakalāni*—all; *bhavanti*—become; *nūnam*—certainly.

The auspicious acts—sacrifices, vows, honoring the ancestors, worshiping Lord [Acyuta](#)^{*}, and giving gifts that people performs at the spotless roots of Śrīmatī Tulasī Devī become inexhaustible.

EDITOR'S NOTES

The editor has made a shrine for Śrīmatī Tulasī Devī expressly to write under Her protective shade. One should live and chant and do a lot of service under Śrīmatī Tulasī Devī's protective shade. The editor often worshiped his Lords under Her shade as well as the photos at the beginning of this work show. People may follow this to get the benefit of Her auspicious shade.

Regarding the glories of Śrīmatī Tulasī Devī's shadow it is stated in the *Garuḍa Purāṇa Sāroddhāra* (9.6):

*tulasī-viṭapa-cchāyā
yatrāsti bhava-tāpahā
tatraiva maraṇān muktiḥ
sarvadā dāna-durlabhā*

“Wherever there is the shade of Śrīmatī Tulasī Devī's plant form, which removes the pain of material existence, there is always liberation from death. Such liberation is difficult to obtain by giving gifts.”

The editor has seen another verse glorifying Śrīmatī Tulasī Devī's shade, as there must be so many verses in the Purāṇas* as well.

The editor looked at this verse while placing a very small Śrīmatī Tulasī Devī's plant directly above his God-brother who was dying in Śrī [Māyāpura](#)* Dhāma. When Śrīmatī Tulasī Devī's very small plant was removed momentarily from Her place above his body, the devotee confirmed that his pain was higher. And when She came back the pain was declared to be substantially reduced—thus proving the substantiality of this verse. Ladies

may adopt hanging a small Śrīmatī Tulasī Devī's plant above ladies who are about to give birth—as Śrīmatī Tulasī Devī's auspicious shadow may reduce the pain of childbirth while bestowing auspiciousness to both mother and child.

TEXT 33

यद्धर्मकर्म कुरुते मनुजः पृथिव्यां
 नारायणप्रियतमां तुलसीं विना च
 तत्सर्वमेव विफलं भवति द्विजेन्द्र
 पद्मेक्षणोऽपि न हि तुष्यति देवदेवः ॥३३॥

*yad dharma-karma kurute manujah pṛthivyām
 nārāyaṇa-priyatamām tulasīm vinā ca
 tat sarvam eva viphalam bhavati dvijendra
 padmekṣaṇo 'pi na hi tuṣyati deva-devaḥ*

yat—what; *dharma-karma*—pious act; *kurute*—does; *manu-jah*—a man; *pṛthivyām*—on the earth; *nārāyaṇa*—to Lord Nārāyaṇa; *priyatamām*—dear; *tulasīm vinā*—without Śrīmatī Tulasī Devī; *ca*—also; *tat*—that; *sarvam*—all; *eva*—certainly; *viphalam*—fruitless; *bhavati*—becomes; *dvija-indra*—O best of Brāhmaṇas; *padma-ikṣaṇaḥ*—the lotus-eyed one (Lord Viṣṇu); *api*—also; *na*—not; *hi*—

certainly; *tuṣyati*—is pleased; *deva-devaḥ*—the Lord of all demigods.

O best Brāhmaṇa, all pious acts become fruitless if a man performs them without Śrīmatī Tulasī Devī who is dear to Lord Nārāyaṇa. These acts do not please the God of gods, the lotus-eyed one Lord Viṣṇu.

EDITOR’S NOTES

The Supreme Lord has stated in the *Garuḍa Purāṇa*,

*tulasīm prāpya yo nityam
na karoti mamārcanam
tasyāham pratigrhṇāmi
na pūjām śatavārṣikīm*

“Even after one hundred years, I do not acknowledge the worship of a person who does not offer Me Śrīmatī Tulasī Devī’s leaves every day.” (*Hari-bhakti-vilāsa* 7.260)

In *Hari-bhakti-vilāsa* (7.262) it is said,

*tulasīm vinā yā kriyate na pūjā
snānam na tad yat tulasīm vinā kṛtam
bhuktam na tad yat tulasīm vinā kṛtam
pītam na tad yat tulasīm vinā kṛtam*

“Worship of the Lord without Śrīmatī Tulasī Devī does not count as worship, bathing the Lord without Śrīmatī Tulasī Devī does not count as bathing, offering food without Śrīmatī Tulasī Devī does not count as eating by the Lord, and offering a drink to the Lord without Śrīmatī Tulasī Devī does not count as drinking.”

According to some this verse is also quoted in the *Padma Purāṇa*, the researchers will inform the public if this verse is found elsewhere.

In the *Padma Purāṇa* it is stated,

*tulasī na yeṣāṃ hari-pūjanārtham
sampadyate mādharma-puṣya-vāsare
dhig yauvanam jīvanam artha-santatiṃ
teṣāṃ sukham neha ca dṛśyate pare*

“The lives, youthfulness, and wealth of those who do not offer Śrīmatī Tulasī Devī to Lord Hari on auspicious days, such as Akṣaya-tritīyā* and Ekādaśī*, in the month of Vaiśākha*, are considered useless. Such persons cannot achieve happiness in this life nor the next.” (*Hari-bhakti-vilāsa* 7.259)

TEXT 34

यात्रासु पश्यति शुभां तुलसीं पवित्रां
 यो भक्तिभावसहितो मनुजो हि नूनम् ।
 यात्राफलं सकलमेव हरिप्रसादात्
 तस्याशु सिद्ध्यति वचः सुदृढं ममैतत् ॥३४॥

*yātrāsu paśyati śubhām tulasīm pavitrām
 yo bhakti-bhāva-sahito manujo hi nūnam
 yātrā-phalam sakalam eva hari-prasādāt
 tasyāśu siddhyati vacaḥ sudṛḍham mamaitat*

yātrāsu—during pilgrimages; *paśyati*—sees; *śubhām*—auspicious; *tulasīm*—Śrīmatī Tulasī Devī; *pavitrām*—pure; *yaḥ*—who; *bhakti-bhāva*—with devotion; *sahitaḥ*—endowed; *manu-jaḥ*—a man; *hi*—indeed; *nūnam*—certainly; *yātrā*—of pilgrimage; *phalam*—fruit; *sakalam*—all; *eva*—certainly; *hari*—of Lord Hari; *prasādāt*—by the mercy; *tasya*—his; *āśu*—very soon; *siddhyati*—is obtained; *vacaḥ*—words; *sudṛḍham*—firm; *mama*—my; *etat*—these.

I firmly state that one, who with devotion sees the auspicious, pure Śrīmatī Tulasī Devī's plant during pilgrimage, quickly gets the fruit of the pilgrimage by the grace of Lord Hari.

EDITOR'S NOTES

In the *Skanda Purāṇa* it is said:

*ratim badhnāti nānyatra
 tulasī-kānanam vinā
 deva-devo jagat-svāmī
 kali-kāle viśeṣataḥ
 hitvā tīrtha-sahasrāṇi
 sarvān api śiloccayān
 tulasī-kānane nityam
 kalau tiṣṭhati keśavaḥ*

“In [Kali-yuga](#)^{*}, the Lord of the universe is not pleased with anything other than a Śrīmatī Tulasī Devī forest. In this age of Kali^{*}, Lord Keśava^{*} disregards thousands of holy places while eternally residing in a forest of Śrīmatī Tulasī Devī's plants.” (*Hari-bhakti-vilāsa* 9.115-116)

TEXT 35

त्यक्त्वा सुगन्धि कुसुमं भुवनैकनाथो
 मन्दारकुन्दनलिनादिकमप्यनन्तः ।
 गृह्णाति सद्गुणमयीं तुलसीं प्रमोदैः
 शुष्कामपि प्रचुरपापविनाशरक्षाम् ॥ ३५ ॥

*tyaktvā sugandhi kusumam bhuvanaika-nātho
mandāra-kunda-nalinādikam apy anantaḥ
gr̥hṇāti sad-guṇa-mayīm tulasīm pramodaiḥ
śuṣkām api pracura-pāpa-vināśa-rakṣām*

tyaktvā—leaving aside; *sugandhi*—fragrant; *kusumam*—flowers; *bhuvana*—universe; *eka*—the only one; *nāthaḥ*—the Lord; *mandāra*—Mandāra flower; *kunda*—Kunda flower; *nalina*—Lotus; *ādikam*—and so on; *api*—even; *anantaḥ*—Ananta, the immeasurable Lord; *gr̥hṇāti*—accepts; *sat*—of good; *guṇa*—qualities; *mayīm*—full; *tulasīm*—Śrīmatī Tulasī Devī; *pramodaiḥ*—gladly; *śuṣkām*—dry; *api*—even; *pracura*—abundant; *pāpa*—sins; *vināśa*—destruction; *rakṣām*—who ensures.

Ananta, the Lord of the world, abandons fragrant flowers like Mandāras (China Rose), Kundas (a type of Jasmine), and Lotuses, but gladly accepts even dry Śrīmatī Tulasī Devī's leaves which are full of virtues and ensure the destruction of sins.

EDITOR'S NOTES

In the *Nārada Purāṇa* it is stated,

*tāvad garjanti puṣpāṇi
mālaty-ādīni bhūsurā*

*yāvan na prāpyate puṇyā
tulasī kṛṣṇa-vallabhā*

“O Brāhmaṇa, until the arrival of Śrīmatī Tulasī Devī who is very dear to Kṛṣṇa, flowers such as Mālati* (a kind of Jasmine flower) can display their pride.” (*Hari-bhakti-vilāsa* 7.270)

In the *Agastya-saṁhita* it is stated,

*pūrvam ugra-tapaḥ kṛtvā
varam vavre manasvinī
tulasī sarva-puṣpebhyaḥ
patrebhyo vallabhā tataḥ*

“The wise Śrīmatī Tulasī Devī had previously performed severe austerities and then had asked for a benediction. Because of this, She has become the most dear to Lord Kṛṣṇa among all kinds of flowers and leaves.” (*Hari-bhakti-vilāsa* 7.273)

In a conversation between Lord Yamarāja* (the demigod who punishes the sinful) and a Brāhmaṇa found in the *Vaiśākha-māhātmya* (the glories of the lunar month of the solar months of April-May) section of the *Padma Purāṇa* it is stated,

*sarvāsām patra-jātīnām
tulasī keśava-priyā*

“Among all kinds of leaves, Śrīmatī Tulasī Devī’s leaves are most dear to Lord Keśava.”

*sarvathā sarva-kāleṣu
tulasī viṣṇu-vallabhā*

“Always, and in all circumstances, Śrīmatī Tulasī Devī is very dear to Lord Viṣṇu.” (*Hari-bhakti-vilāsa* 7.274-275)

Nārada Muni has stated in the *Kārttika-māhātmya* (the glories of the lunar month of Kārttika) section of the *Padma Purāṇa*, *Uttara Khaṇḍa*,

*tulasī-dala-pūjāyā
mayā vaktuṃ na śakyate
atyanta-vallabhā sā hi
śālagrāmābhidhe harau*

“I am unable to describe the glories of worshiping the Lord with an offering of Śrīmatī Tulasī Devī’s leaves. Śrīmatī Tulasī Devī is extremely dear to Lord Hari in His form of Śālagrāma-Śilā*.” (*Hari-bhakti-vilāsa* 7.276)

In the *Skanda Purāṇa* it is stated,

*yat phalaṃ sarva-puṣpeṣu
sarva-patreṣu nārada*

*tulasī-dala-mātreṇa
prāpyate keśavārcane*

“O Nārada Muni, the merit one obtains by worshiping Lord Keśava with offerings of all kinds of flowers and leaves can be obtained simply by worshiping Him with an offering of only one of Śrīmatī Tulasī Devī’s leaf.” (*Hari-bhakti-vilāsa* 7.284)

Therefore in geographically cold places on the planet, if one circumstantially doesn’t have any flowers one may simply offer one Śrīmatī Tulasī Devī’s leaf.

In the *Bhagavad-Gītā* (9.26) it is said,

*patram puṣpaṁ phalam toyam
yo me bhaktyā prayacchati
tad ahaṁ bhakty-upahṛtam
aśnāmi prayatātmanaḥ*

“If one offers Me with love and devotion a leaf, a flower, fruit or water, I will accept it.”

The editor’s *guru* states that the word *patram* (a leaf) refers especially to Śrīmatī Tulasī Devī’s leaves.

TEXT 36

उत्पाट्य चैव तुलसीं भुवि निक्षिपन्ति
 पापाशयाऽमृतलताभनिदानभूताम् ।
 अज्ञानतो नरहरिस्तुलसीप्रियोऽसौ
 तेषां श्रियं हरति सन्ततमेव सत्यम् ॥३६॥

*utpāṭya caiva tulasīm bhuvi nikṣipanti
 pāpāśayā 'mṛta-latābha-nidāna-bhūtām
 ajñānato naraharis tulasī-priyo 'sau
 teṣām śriyam harati santatam eva satyam*

utpāṭya—after uprooting; *ca*—and; *eva*—certainly; *tulasīm*—Śrīmatī Tulasī Devī; *bhuvi*—on the ground; *nikṣipanti*—throw; *pāpa*—of sins; *āśayāḥ*—the reservoirs; *amṛta-latā*—nectar-giving creeper; *ābha*—like; *nidāna-bhūtām*—purifying; *ajñānataḥ*—out of ignorance; *nara-hariḥ*—Lord Narahari; *tulasī-priyaḥ*—one who loves Śrīmatī Tulasī Devī; *asau*—he; *teṣām*—of them; *śriyam*—opulence; *harati*—takes away; *santatam*—incessantly; *eva*—certainly; *satyam*—truly.

Śrīmatī Tulasī Devī is purifying like the creeper of immortality. She is dear to Lord [Narahari](#)^{*}, who incessantly takes away the wealth of sinful men who, out of ignorance, uproot and throw

Śrīmatī Tulasī Devī on the ground. This is the truth.

EDITOR'S NOTE

This verse is a suitable warning to any so-called gardener that even if Śrīmatī Tulasī Devī grew accidentally there, propagated, due to ripen seeds scattered by the wind, he should always put Śrīmatī Tulasī Devī somewhere else, NEVER uproot Her and throw Her away or throw Her in a sacred river or leave Śrīmatī Tulasī Devī to leave the body.

TEXT 37

मूत्रं पुरीषं तुलसीतलेषु
 कुर्वन्ति येऽपि च मलं सततं ।
 मनुष्याः देवाश्रये संचितपातकानां
 तेषां हरत्याशु हरिर्धनानि ॥ ३७ ॥

*mūtram purīṣam tulasī-taleṣu
 kurvanti ye 'pi ca malaṁ satataṁ
 manuṣyāḥ devāśraye saṁcita-pātakānām
 teṣām haraty āśu harir dhanāni*

mūtram—urine; *purīṣam*—stool; *tulasī*—of Śrīmatī Tulasī Devī; *taleşu*—at the roots; *kurvanti*—pass; *ye*—those who; *api*—and; *ca*—also; *malam*—put dirty things; *satatam*—always; *manuṣyāḥ*—men; *deva*—of demigods; *āśraye*—in the abode; *saṁcita*—accumulated; *pātakānām*—of those having sins; *teṣām*—of them; *harati*—takes away; *āśu*—very soon; *hariḥ*—Lord Hari; *dhanāni*—wealth.

Lord Hari quickly removes the wealth of extremely sinful people who urinate, excrete or put filth at the roots of Śrīmatī Tulasī Devī, the abode of the demigods.

EDITOR'S NOTES

This means one should scrupulously avoid any potting soil with human sludge (composted human excrement) in it.

Even if one is forced to pass urine on the roadside, in some countries of the world, in warm climes, in the countryside, one should take care that Śrīmatī Tulasī Devī is not growing accidentally there—as Śrīmatī Tulasī Devī's plants are often propagated by seeds scattered by the wind.

TEXTS 38-39

नारायणस्य पूजार्थं चिनोमि त्वां नमोऽस्तु ते ।

कुसुमैः पारिजाताद्यैर्गन्धाद्यैरपि केशवः ॥ ३८ ॥

त्वया विना नैति तृप्तिं चिनोमि त्वामतः शुभे ।

त्वया विना महाभागे समस्तं कर्म निष्फलम् ॥३९॥

*nārāyaṇasya pūjārtham
cinomi tvām namo 'stu te
kusumaiḥ pārijātādyair
gandhādyair api keśavaḥ*

*tvayā vinā naiti tṛptim
cinomi tvām ataḥ śubhe
tvayā vinā mahā-bhāge
samastam karma niṣphalam*

nārāyaṇasya—of Lord Nārāyaṇa; *pūjā-artham*—for worshiping; *cinomi*—pluck; *tvām*—You; *namaḥ astu*—obeisances; *te*—unto You; *kusumaiḥ*—with the flowers; *pārijāta-ādyaiḥ*—with Pārijāta flower and so on; *gandha-ādyaiḥ*—with sandalwood paste and so on; *api*—even; *keśavaḥ*—Lord Keśava; *tvayā*—You; *vinā*—without; *na eti*—does not attain; *tṛptim*—satisfaction; *cinomi*—I pluck; *tvām*—You; *ataḥ*—therefore; *śubhe*—O auspicious one; *tvayā vinā*—without You; *mahā-bhāge*—O most

fortunate one; *samastam*—all; *karma*—acts; *niṣphalam*—are fruitless.

“[O Śrīmatī Tulasī Devī], obeisances to You. I collect Your leaves to worship Lord Nārāyaṇa, for without You, Śrīmatī Tulasī Devī, even [Pārijāta](#)* flowers and Sandalwood paste cannot satisfy Him. O holy one, without You, Śrīmatī Tulasī Devī, every act is fruitless.”

EDITOR’S NOTES

These verses above may be chanted as well as the standard Śrīmatī Tulasī Devī collecting *mantras** one chants before one collects Śrīmatī Tulasī Devī’s leaves and flowers. The editor’s Gurudeva stated that although the Sanskrit *ślokas** are preferred if one didn’t know them the person could request Śrīmatī Tulasī Devī in his mother tongue as well. Nevertheless, learning the Sanskrit *ślokas** remains better!

TEXTS 40-42

अतस्तु तुलसीदेवि चिनोमि वरदा भव ।

चयनोद्भवदुःखं ते यद्देवि हृदि जायते ॥ ४० ॥

तत्क्षमस्व जगन्नाथे तुलसि त्वां नमाम्यहम् ।

कृताञ्जलिरिमान्मन्त्रान् पठित्वा वैष्णवो जनः ॥४१॥

करतालद्वयं दत्वा चिनोति तुलसीदलम् ।

यथा न कम्पते शाखा तुलस्या द्विजसत्तम ॥४२॥

atas tu tulasī-devi

cinomi varadā bhava

cayanodbhava-duḥkham te

yad devi hr̥di jāyate

tat-kṣamasva jagannāthe

tulasī tvāṁ namāmy aham

kṛtāñjalir imān mantrān

paṭhitvā vaiṣṇavo janaḥ

karatāla-dvayaṁ datvā

cinoti tulasī-dalam

yathā na kampate śākhā

tulasyā dvija-sattama

ataḥ—therefore; *tu*—indeed; *tulasī-devi*—O Śrīmatī Tulasī Devī; *cinomi*—I collect; *varadā*—the giver of boons; *bhava*—please be; *cayana-udbhava*—produced by collecting; *duḥkham*—pain; *te*—Your; *yad*—which; *devi*—O Goddess; *hr̥di*—in the heart; *jāyate*—is generated; *tat*—for that pain; *kṣamasva*

—kindly forgive; *jagat*—of the world; *nāthe*—O protector; *tulasī*—O Śrīmatī Tulasī Devī; *tvām*—unto You; *namāmi*—offer obeisances; *aham*—I; *kṛta-añjaliḥ*—with palms joined; *imān*—these; *mantrān*—hymns; *paṭhitvā*—after reciting; *vaiṣṇavaḥ*—a devotee of Lord Viṣṇu; *janaḥ*—a person; *karatāla*—clapping; *dvayam*—twice; *datvā*—after doing; *cinoti*—collects; *tulasī-dalam*—leaves of Śrīmatī Tulasī Devī; *yathā*—in such a way that; *na kampate*—does not shake; *śākhā*—a branch; *tulasyāḥ*—of Śrīmatī Tulasī Devī; *dvija-sattama*—O best Brāhmaṇa.

“O Goddess Śrīmatī Tulasī Devī, this is the reason I collect Your leaves. O Goddess of the world, grant me a boon: forgive me for giving pain to Your heart by collecting Your leaves. O Śrīmatī Tulasī Devī, I offer my obeisances unto You.”

O best Brāhmaṇa, a devotee of Viṣṇu joins the palms of his hands, recites these hymns, and clapping twice collects Śrīmatī Tulasī Devī’s leaves in such a way that Her branches do not shake.

EDITOR'S NOTES

It is stated in the *Viṣṇu Smṛti**,

*kara-tāla-trayaṁ dattvā
cinuyat tulasī-dalam
yathā na kampate śākhā
tulasya divyasattama*

“Oh! Best of those who are divinely endowed, one should clap the hands three times before picking Śrīmatī Tulasī Devī and pick in such a way that the branches do not shake.”

Note by the word “divyasattama”. This means that this instruction was given to a high class intellectual. The readers should note the high instruction and apply accordingly.

Herein it is mentioned *dvayaṁ dattvā*, or two times clapping.

The public may thus wonder, “Is it clapping the hands three times or two times before collecting Śrīmatī Tulasī Devī’s leaves?” The answer is: two times is the minimum, three times is better!

Worshippers may choose to offer this verse as well as others after collecting Śrīmatī Tulasī Devī’s leaves at appropriate early morning hours on appropriate days for the Lord’s worship.

*om tulasī amṛta-janmāsī
sadā tvam keśava-priyā
keśavārtham cinomi tvām
varadā bhava-śobhane*

“O Śrīmatī Tulasī Devī, You are born from nectar. You are always very dear to Lord Keśava. Now, in order to worship Lord Keśava, I am collecting Śrīmatī Tulasī Devī’s leaves and mañjarīs*. Please bestow Your benediction on me to serve the Lord.” (*Padma Purāṇa* 1.61.12)

If Śrīmatī Tulasī Devī is needed at other times, one may touch Śrīmatī Tulasī Devī’s wood as an offering of Śrīmatī Tulasī Devī or invoke Her name:

*tulasī-rahitām pūjām
na grhṇāti sadā hariḥ
kāṣṭham vā sparśayet tatra
no cet tan nāmato yajet*

“Lord Hari never accepts worship without Śrīmatī Tulasī Devī. If Śrīmatī Tulasī Devī’s leaves are not available then one should simply touch Śrīmatī Tulasī Devī’s wood to the body of the Lord. If Tulasī wood is not available then one should chant the name of Śrīmatī Tulasī Devī

while worshiping Lord Hari.” (*Hari-bhakti-vilāsa* 7.263 quoting from the *Vāyu Purāṇa*)

TEXT 43

पत्रस्य चयने देवी भग्न शाखा यदा भवेत् ।
तदा हृदि व्यथा विष्णोर्जायते तुलसीपतेः ॥४३॥

patrasya cayane devī
bhagna-śākhā yadā bhavet
tadā hr̥di vyathā viṣṇor
jāyate tulasī-pateḥ

patrasya—of a leaf; *cayane*—while collecting; *devī*—Śrīmatī Tulasī Devī; *bhagna*—broken; *śākhā*—whose branch; *yadā*—when; *bhavet*—happens to be; *tadā*—then; *hr̥di*—in the heart; *vyathā*—anguish; *viṣṇoḥ*—of Lord Viṣṇu; *jāyate*—is produced; *tulasī-pateḥ*—of the Lord of Śrīmatī Tulasī Devī.

Lord Viṣṇu, the Lord of Śrīmatī Tulasī Devī, feels anguish when a branch of Śrīmatī Tulasī Devī breaks at the time of collecting Her leaves.

EDITOR’S NOTE

It is stated in the *Viṣṇu Smṛti*:

*patrāṇām cayane vipra
bhagnā śākhā yadā bhavet
tadā hr̥di vyathā viṣṇor
dīyate tulasī-pateḥ*

“If when picking Śrīmatī Tulasī Devī’s leaves one breaks the branches, Lord Viṣṇu feels pain in His heart.”

The editor remembers that whenever accidentally one 1/2 broke a branch he would attach it somehow by tying with string or blue-tack or some putty or beeswax—something—while praying to Her, “Oh, Śrīmatī Tulasī Devī, please—I hope Your branch will live. Kindly excuse my foolishness!” We would purposefully look at that 1/2 broken branch throughout the week to make sure it ‘healed’ and were sad if it didn’t.

People should note that this is not condoning any past or present offensive behavior, yet it’s more important attitude to express what precisely one will do going forward in the future, than what offensive mentality one had. No one is surprised by seeing ignorance as we are all born ignorant in this world, one is surprised, however, if one sees others behaving properly!

TEXT 44

शाखाग्रात्पतितं भूमौ पत्रं पत्रं पुरातनम् ।

तेनापि पूज्यो गोविन्दो मधुकैटभमर्दनः ॥ ४४ ॥

*śākhāgrāt patitaṁ bhūmau
patraṁ patraṁ purātanam
tenāpi pūjyo govindo
madhu-kaiṭabha-mardanaḥ*

śākhā-agrāt—from the tip of a branch; *patitam*—fallen; *bhūmau*—on the ground; *patram patram*—every leaf; *purātanam*—old; *tena*—by that; *api*—even; *pūjyaḥ*—should be worshiped; *govindaḥ*—Lord Govinda; *madhu*—of the Madhu demon; *kaiṭabha*—of the Kaiṭabha demon; *mardanaḥ*—the slayer.

Lord Govinda, the destroyer of the Madhu and Kaiṭabha demons, should be worshiped even with whatever old leaf of Śrīmatī Tulasī Devī that has fallen from the tip of a branch.

EDITOR'S NOTES

In the *Jñāna-mālā* it is stated,

*na paryuṣita-doṣo 'sti
jalajotpala-campake*

*tulasy-agastya-bakule
bilve gaṅgā-jale tathā*

“There is no fault in offering Lotus flowers, Campaka* flowers, Śrīmatī Tulasī Devī leaves, Agastya* flowers, Bakula* flowers, Bilva* flowers, and Gaṅgā’s water—even if they are old.” (*Hari-bhakti-vilāsa* 7.213)

In the *Skanda Purāṇa* it is stated,

*yoginām viratau vāñchā
kāminām ca yathā ratau
puṣpeṣv api ca sarveṣu
tulasyām ca tathā hareḥ
nirasya mālatī-puṣpaṁ
muktā-puṣpaṁ saroruham
grhṇāti tulasīm śuṣkāṁ
api paryuṣitām hariḥ*

“Just as yogīs* are very attached to renunciation, and lusty people are very attached to sex—Lord Hari is more attached to Śrīmatī Tulasī Devī than to all the other plants. Lord Hari renounces Mālati*, Muktā*, and Lotus flowers and longs for Śrīmatī Tulasī Devī’s leaves, even if they are wilted or dry.” (*Hari-bhakti-vilāsa* 7.280-281)

TEXT 45

कोमलैस्तुलसीपत्रैर्योऽर्चयेदच्युतं प्रभुम् ।

सर्वं स लभते शीघ्रं यद्यदिच्छति चेतसा ॥ ४५ ॥

komalais tulasī-patrain

yo 'rcayed acyutam prabhum

sarvam sa labhate śīghram

yad yad icchati cetasā

komalaiḥ—with tender; *tulasī-patrainḥ*— Śrīmatī Tulasī Devī's leaves; *yaḥ*—one who; *arcayet*—worships; *acyutam*—Lord Acyuta, the infallible; *prabhum*—the all-powerful; *sarvam*—all; *saḥ*—he; *labhate*—gets; *śīghram*—very soon; *yat yat*—whatever; *icchati*—he desires; *cetasā*—in the heart.

He who worships Lord Acyuta with tender leaves of Śrīmatī Tulasī Devī quickly gets whatever he desires within his heart.

THE GLORIES OF THE SACRED DHĀTRĪ TREE

TEXT 46

जैमिनिरुवाच

तुलसीवृक्षसदृशः को वृक्षोऽस्ति द्विजर्षभ ।

तमहं ज्ञातुमिच्छामि ब्रूहि सत्यवतीसुत ॥ ४६ ॥

*jaiminir uvāca**tulasī-vṛkṣa-sadr̥śaḥ**ko vṛkṣo 'sti dvijarṣabha**tam ahaṁ jñātum icchāmi**brūhi satyavatī-suta*

jaiminiḥ—sage Jaimini; *uvāca*—said; *tulasī-vṛkṣa*—to Śrīmatī Tulasī Devī tree; *sadr̥śaḥ*—similar; *kaḥ*—which; *vṛkṣaḥ*—tree; *asti*—is there; *dvija-rṣabha*—O best among the Brāhmaṇas; *tam*—that; *aham*—I; *jñātum*—to know; *icchāmi*—desire; *brūhi*—please tell; *satyavatī-suta*—O son of Satyavatī.

Jaimini Muni* said: O best Brāhmaṇa*, I desire to know what tree is there which is most similar to Śrīmatī Tulasī Devī. O son of Satyavatī (Vyāsadeva), please tell me about it.

TEXT 47

व्यास उवाच

यथा प्रियतमा विष्णोस्तुलसी सततं द्विज ।
तथा प्रियतमा धात्री सर्वपापप्रणाशिनी ॥ ४७ ॥

vyāsa uvāca

*yathā priyatamā viṣṇos
tulasī satatam dvija
tathā priyatamā dhātrī
sarva-pāpa-praṇāśinī*

vyāsa—the sage Vyāsadeva; *uvāca*—replied; *yathā*—as; *priyatamā*—dear; *viṣṇoḥ*—of Lord Viṣṇu; *tulasī*—Śrīmatī Tulasī Devī; *satatam*—always; *dvija*—O Brāhmaṇa; *tathā*—similarly; *priyatamā*—dear; *dhātrī*—a tree called Dhātrī; *sarva*—of all; *pāpa*—sins; *praṇāśinī*—the destroyer.

The blessed Sage Vyāsadeva said: O Brāhmaṇa, just like Śrīmatī Tulasī Devī, the **Dhātrī*** tree which destroys all sins is always very dear to Lord Viṣṇu.

EDITOR'S NOTES

In Texts 47-67 Śrīla Vyāsadeva glorifies the **Āmalakī*** (Dhātrī*) plant, a.k.a. eng. Indian



Gooseberry, which is simultaneously one with Śrīmatī Tulasī Devī—both being dear to Viṣṇu—yet different in appearance and although many spiritual benefits are similar, yet different also. Result? Devotees should keep and love BOTH.

For details on growing Āmalakī see [Appendix 1](#).

TEXT 48

तुलसीवृक्षमासाद्य या यास्तिष्ठन्ति देवताः ।
आमलक्यास्तले तास्ता निवसन्ति द्विजोत्तम ॥४८॥

*tulasī-vṛkṣam āsādya
yā yās tiṣṭhanti devatāḥ
āmalakyās tale tās tā
nivasanti dvijottama*

tulasī-vṛkṣam—a tree of Śrīmatī Tulasī Devī; *āsādya*—having taken shelter; *yāḥ yāḥ*—all those who; *tiṣṭhanti*—dwell; *devatāḥ*—demigods; *āmalakyāḥ*—of the Āmalakī tree; *tale*—at the root; *tāḥ tāḥ*—those; *nivasanti*—reside; *dvija-uttama*—O best Brāhmaṇa.

O best Brāhmaṇa, the demigods who dwell in Śrīmatī Tulasī Devī's plant, also reside at the roots of Āmalakī* tree.

EDITOR'S NOTES

Śrīla Vyāsadeva* in reply mentions that Dhātrī* is also dear to Lord Viṣṇu, and one would think therefore, albeit, not as dear as Śrīmatī Tulasī Devī is, if one doesn't have Dhātrī* (Āmalakī*) but has Śrīmatī Tulasī Devī present, they have the spiritual benedictions of worshipping Dhātrī*, yet it's not the other way around.

Yet, in this śloka* 48 Śrīla Vyāsadeva says that the spiritual benedictions one gets from Śrīmatī Tulasī Devī one can get from Dhātrī* .

Still people may keep Dhātrī* in pots near Śrīmatī Tulasī Devī around the world indoors or outdoors as one does Śrīmatī Tulasī Devī.

TEXT 49

गङ्गादीनि च तीर्थानि तत्रैव द्विजसत्तम ।

विष्णुप्रियतमा धात्री पवित्रा यत्र तिष्ठति ॥ ४९ ॥

gaṅgādīni ca tīrthāni

tatraiva dvija-sattama

*viṣṇu-priyatamā dhātrī
pavitrā yatra tiṣṭhati*

gaṅgā-ādīni—such as the river Gaṅgā; *ca*—and; *tīrthāni*—the holy places; *tatra*—are there; *eva*—certainly; *dvija-sattama*—O best Brāhmaṇa; *viṣṇu*—of Lord Viṣṇu; *priyatamā*—most dear; *dhātrī*—Dhātrī tree; *pavitrā*—pure; *yatra*—where; *tiṣṭhati*—there is.

O best Brāhmaṇa*, the holy places such as Gaṅgā* reside wherever pure Dhātrī* which is most dear to Lord Viṣṇu* grows.

EDITOR'S NOTES

In *Hari-bhakti-vilāsa* (9.239) it is said:

*yasmin gr̥he bhavet toyam
tulasī-dala-vāsitam
dhātrī-phalaiś ca viprendra
gāṅgeyaiḥ kim prayojanam*

“O foremost Brāhmaṇa, what is the need of Gaṅgā water for a person in whose house there is water in which Tulasī leaves and the pulp of Āmalakī* fruit have been placed?”

By mentioning—‘What is the need?’—this verse is stating that it means that ordinary water that

containing Śrīmatī Tulasī Devī's leaves and Āmalakī, is non different from Gaṅgā water. The readers may like to note that many people like to store Gaṅgā water for use later, and often lament if they don't have Gaṅgā water to use for auspicious functions.

TEXT 50

अशुभं वा शुभं वापि यत्कर्मांमलकीतले ।
क्रियते मानवैर्विप्र भवेत्तत्सत्यमक्षयम् ॥ ५० ॥

*aśubham vā śubham vāpi
yat karmāmalakī-tale
kriyate mānavair vipra
bhavet tat satyam akṣayam*

aśubham—inauspicious; *vā*—or; *śubham*—auspicious; *vā*—or; *api*—also; *yat*—whatever; *karma*—act; *āmalakī*—of Āmalakī tree; *tale*—at the root; *kriyate*—is done; *mānavaiḥ*—by men; *vipra*—O Brāhmaṇa; *bhavet*—becomes; *tat*—that; *satyam*—certainly; *akṣayam*—inexhaustible.

Acts done by men at the root of Āmalakī*, auspicious or inauspicious, certainly become inexhaustible, O Brāhmaṇa.

TEXT 51

पवित्रैर्नूतनैः पत्रैर्धात्र्या यः पूजयेद्धरिम् ।

स मुक्तः पापजालेन सायुज्यं लभते हरेः ॥ ५१ ॥

*pavitrair nūtanaiḥ patrair
dhātryā yaḥ pūjayed dharim
sa muktaḥ pāpa-jālena
sāyujyam labhate hareḥ*

pavitraiḥ—with pure; *nūtanaiḥ*—fresh; *patraiḥ*—leaves; *dhātryāḥ*—of Dhātrī tree; *yaḥ*—one who; *pūjayet*—worships; *harim*—Lord Hari; *saḥ*—he; *muktaḥ*—being freed; *pāpa*—of sins; *jālena*—from the network; *sāyujyam*—an impersonal liberation; *labhate*—attains; *hareḥ*—of Lord Hari.

One who worships Lord Hari with pure, fresh leaves of Dhātrī*, is freed from masses of sins and attains the sāyujya liberation (merging with Lord Viṣṇu).

EDITOR'S NOTES

Although devotees of the Lord do not aspire for the impersonal kind of liberation, but rather despise it, other followers of Vedas including [*karma-kandīs*](#)* and impersonalists also often worship Lord Viṣṇu as part of their daily religious

practice. Therefore it should be understood that this verse does not imply that one would have to accept this kind of liberation by such worship, rather it is stated here just to inspire those who may be interested in it to worship the Lord.

As stated in *Śrīmad Bhāgavatam* (2.3.10),

*akāmaḥ sarva-kāmo vā
mokṣa-kāma udāra-dhīḥ
tīvreṇa bhakti-yogena
yajeta puruṣam param*

“A person who has broader intelligence, whether he be full of all material desire, without any material desire, or desiring liberation, must by all means worship the supreme whole, the Personality of Godhead.”

The editors are presently trying to find out precisely how one utilizes the leaves of Dhātrī in the Lord’s service. The readers may look to the future updates on this verse!

TEXT 52

धात्री च तुलसीदेवी न तिष्ठेद्यत्र जैमिने ।
स्थानं तदपवित्रं स्यान्न च क्रियाफलं लभेत् ॥५२॥

*dhātrī ca tulasī-devī
na tiṣṭhed yatra jaimine
sthānam tad apavitram syān
na ca kriyā-phalam labhet*

dhātrī—Dhātrī tree; *ca*—or; *tulasī-devī*—Śrīmatī Tulasī Devī; *na*—does not; *tiṣṭhet*—exist; *yatra*—where; *jaimine*—O Jaimini; *sthānam*—place; *tad*—that; *apavitram*—impure; *syāt*—is; *na*—not; *ca*—and; *kriyā*—of activity; *phalam*—result; *labhet*—is obtained.

O Jaimini, a place where there is neither Śrīmatī Tulasī Devī nor a Dhātrī* tree is impure. Acts performed there will not bear result.

TEXT 53

न तिष्ठत्याश्रमे यस्य धात्री च तुलसी शुभा ।
तेन कर्म कृतं सर्वं नूनं गच्छति निष्फलम् ॥५३॥

*na tiṣṭhaty āśrame yasya
dhātrī ca tulasī śubhā
tena karma kṛtaṁ sarvaṁ
nūnam gacchati niṣphalam*

na—does not; *tiṣṭhati*—exist; *āśrame*—in the hermitage or home; *yasya*—whose; *dhātrī*—Dhātrī

tree; *ca*—or; *tulasī*—Śrīmatī Tulasī Devī; *śubhā*—auspicious; *tena*—by him; *karma*—activity; *kṛtam*—performed; *sarvam*—all; *nūnam*—certainly; *gacchati*—becomes; *niṣphalam*—fruitless.

All activity performed in one's hermitage is fruitless if the auspicious Śrīmatī Tulasī Devī or Dhātrī* trees are absent there.

TEXT 54

धात्र्या तुलस्या हीनं च निलयं यस्य भूसुर ।

अलक्ष्मीः पातकं सर्वं कलिश्च तेन तोषितः ॥५४॥

*dhātryā tulasyā hīnam ca
nilayam yasya bhūsurā
alakṣmīḥ pātakam sarvam
kaliś ca tena toṣitaḥ*

dhātryā—Dhātrī tree; *tulasyā*—Śrīmatī Tulasī Devī; *hīnam*—without; *ca*—and; *nilayam*—residence; *yasya*—whose; *bhū-sura*—O Brāhmaṇa (lit. “demigod on earth”); *alakṣmīḥ*—poverty; *pātakam*—sins; *sarvam*—all; *kaliḥ*—quarrel; *ca*—and; *tena*—by him; *toṣitaḥ*—is experienced.

O Brāhmaṇa, if there is no plants of Śrīmatī Tulasī Devī and Dhātrī in one's house, one experiences poverty, all kinds of sin, and quarrel.

TEXT 55

स्थाने तस्मिन्द्विजश्रेष्ठ न धात्री तुलसी न च ।
श्मशानतुल्यं स्थानं तद्विज्ञेयं तत्त्वदर्शिभिः ॥५५॥

*sthāne tasmin dvija-śreṣṭha
na dhātrī tulasī na ca
śmaśāna-tulyam sthānam tad
vijñeyam tattva-darśibhiḥ*

sthāne—in place; *tasmin*—that; *dvija-śreṣṭha*—O best among Brāhmaṇas; *na*—is not there; *dhātrī*—Dhātrī; *tulasī*—Śrīmatī Tulasī Devī; *na*—is not there; *ca*—and; *śmaśāna*—as crematorium; *tulyam*—as good; *sthānam*—place; *tad*—that; *vijñeyam*—should be regarded; *tattva-darśibhiḥ*—by learned.

The wise should look upon places without Śrīmatī Tulasī Devī or Dhātrī* as a cremation ground, O best Brāhmaṇa.

EDITOR'S NOTES

In the *Skanda Purāṇa* it is said:

na dhātrī sa-phalā yatra

*na viṣṇus tulasī-vanam
tat śmaśāna-samaṁ sthānaṁ
santi yatra na vaiṣṇavāḥ*

“That place where there is no Āmalakī* tree, where there is no Deity of Lord Viṣṇu, where there is no forest of Śrīmatī Tulasī Devī’s plants, and where there are no Vaiṣṇavas is no better than a crematorium.” (*Hari-bhakti-vilāsa* 9.118)

At the end of the story about Yajñadhvaja that is found in the *Bṛhan-nārādīya Purāṇa* it is stated,

*yad gr̥he nāsti tulasī
śālagrāma-śilārcane
śmaśāna-sadṛśaṁ vidyāt
tad-gr̥haṁ śubha-varjitam*

“The house where there is no Śrīmatī Tulasī Devī plant for the worship of the Śālagrāma-Śilā* is compared to a crematorium because it is very inauspicious.” (*Hari-bhakti-vilāsa* 7.261)

TEXT 56

धात्री च तुलसी यत्र तिष्ठेत्तत्राखिलाः सुराः ।
न धात्रीतुलसीपत्रं तत्रैवाखिलपातकम् ॥ ५६ ॥

dhātrī ca tulasī yatra

*tiṣṭhet tatrākhilāḥ surāḥ
na dhātrī-tulasī-patram
tatraivākhila-pātakam*

dhātrī—Dhātrī; *ca*—or; *tulasī*—Śrīmatī Tulasī Devī; *yatra*—where; *tiṣṭhet*—exists; *tatra*—there; *akhilāḥ*—all; *surāḥ*—demigods; *na*—(where) does not exist; *dhātrī*—Dhātrī; *tulasī*—of Śrīmatī Tulasī Devī; *patram*—leaf; *tatra*—there are; *eva*—certainly; *akhila*—all; *pātakam*—sins.

All demigods dwell where Śrīmatī Tulasī Devī or Dhātrī* are growing, while all sins thrive where there are leaves of neither Śrīmatī Tulasī Devī nor Dhātrī.

TEXT 57

धात्रीफलस्रजं यस्तु पापहन्त्रीं वहेद् बुधः ।
तस्याश्रित्य तनुं विष्णुः सदा तिष्ठेच्छ्रिया सह ॥५७॥

*dhātrī-phala-srajam yas tu
pāpa-hantrīm vahed budhaḥ
tasyāśritya tanuṁ viṣṇuḥ
sadā tiṣṭhec chriyā saha*

dhātrī—of Dhātrī; *phala*—of fruits; *srajam*—a garland; *yaḥ*—who; *tu*—certainly; *pāpa*—of sins;

hantrīm—the destroyer; *vahet*—wears; *budhaḥ*—wise; *tasya*—in his; *āśritya*—accepting as residence; *tanum*—body; *viṣṇuḥ*—Lord Viṣṇu; *sadā*—always; *tiṣṭhet*—resides; *śriyā*—Goddess Lakṣmī; *saha*—along with.

Lord Viṣṇu* with Goddess Lakṣmī* reside in the body of a wise man who wears a garland of Dhātrī* fruit which destroys sins.

EDITOR'S NOTES



This verse shows that not only should all devotees wear Āmalakī necklaces on the neck further down on the chest for easy removal

so as not to wear at night or while showering, additionally devotees may choose to grow a Dhātrī (Āmalakī) tree in their residences as well as they grow Śrīmatī Tulasī Devī reverently. The editors are presently trying to manufacture these very necklaces, when the manufacturing process for the same has suitably become timely and effective the correct manufacturing process will be delineated herein.

TEXT 58

धात्रीकाष्ठस्य मालां च यो वहेन्मतिमान्नरः ।
तस्य देहं समाश्रित्य तिष्ठन्ति सर्वदेवताः ॥ ५८ ॥

*dhātrī-kāṣṭhasya mālām ca
yo vahen matimān narah
tasya deham samāśritya
tiṣṭhanti sarva-devatāḥ*

dhātrī—of Dhātrī; *kāṣṭhasya*—made of wood; *mālām*—a garland; *ca*—and; *yah*—who; *vahet*—wears; *mati-mān*—an intelligent; *narah*—person; *tasya*—in his; *deham*—body; *samāśritya*—taking complete shelter; *tiṣṭhanti*—reside; *sarva*—all; *devatāḥ*—demigods.

All demigods reside in the bodies of the intelligent men who wear garlands of Dhātrī* wood.

TEXT 59

धात्रीफलस्रजं गृह्णन् यत्कर्म कुरुते नरः ।
तत्सर्वमक्षयं प्रोक्तं शुभं वा यदि वाशुभम् ॥ ५९ ॥

*dhātrī-phala-srajam gṛhṇan
yat karma kurute narah*

*tat sarvam akṣayam proktam
śubham vā yadi vāśubham*

dhātrī—of Dhātrī; *phala*—fruits; *srajam*—a garland; *grhṇan*—while wearing; *yat*—whatever; *karma*—act; *kurute*—performs; *naraḥ*—a person; *tat*—that; *sarvam*—all; *akṣayam*—inexhaustible; *proktam*—is said; *śubham*—auspicious; *vā*—or; *yadi*—whether; *vā*—or; *āśubham*—inauspicious.

All one's acts, auspicious or inauspicious, are said to be inexhaustible, if one wears a garland of Dhātrī* fruit.

EDITOR'S NOTES

Naturally one will have to answer by the law of [karma](#)* for any activity that one has done. Wearing Āmalakī garlands on one's neck shows that one happily is ready to accept this fact. Accept or not, we WILL get the slaps or sweets—precisely only the reactions one deserve. As Nīti-śāstra claims, “If one's mind and senses are controlled one's reputation follows one like one's shadow. If one's mind and senses are NOT controlled, one's reputation follows one like one's shadow.” (source under research) Thus either good or bad activity—

one should be happy to accept any reaction the good Lord chooses for one.

TEXT 60

यस्तु धात्रीफलं भुङ्क्ते मानवोऽखिल तत्त्ववित् ।
तद्देहाभ्यन्तरस्थायि सर्वं पापं विनश्यति ॥ ६० ॥

*yas tu dhātrī-phalam bhunkte
mānavo 'khila-tattva-vit
tad dehābhyantara-sthāyi
sarvam pāpam vinaśyati*

yaḥ—who; *tu*—indeed; *dhātrī*—of Dhātrī; *phalam*—fruit; *bhunkte*—eats; *mānavah*—a man; *akhila*—of all; *tattva*—truth; *vit*—the knower; *tat*—his; *deha-abhyantara*—inside the body; *sthāyi*—situated; *sarvam*—all; *pāpam*—sins; *vinaśyati*—get destroyed.

All sins that stay in one's body are destroyed when one eats a Dhātrī* fruit. That person knows all truths.

EDITOR'S NOTES

Thus even if one lives in cold climatical areas of the globe, still one should keep dried or made into Jam- Āmalakī fruit.

TEXT 61

धात्रीफलमयीं मालां यो वहेद् द्विजसत्तम ।
ब्रवीमि शृणु माहात्म्यं सर्वपापहरं परम् ॥ ६१ ॥

*dhātrī-phala-mayīm mālām
yo vahed dvija-sattama
bravīmi śṛṇu māhātmyam
sarva-pāpa-haram param*

dhātrī—of Dhātrī; *phala-mayīm*—made of fruit; *mālām*—garland; *yaḥ*—who; *vahet*—wears; *dvija-sattama*—O best Brāhmaṇa; *bravīmi*—I shall tell; *śṛṇu*—listen; *māhātmyam*—glories; *sarva*—of all; *pāpa*—sins; *haram*—the destroyer; *param*—great.

O best Brāhmaṇa, I shall now tell you the glories of wearing a garland of Dhātrī* fruit. Listen, for hearing that supreme glorification destroys all sins.

EDITOR'S NOTES

In the *Skanda Purāṇa* it is stated,

*na jahyāt tulasī-mālām
dhātrī-mālām viśeṣataḥ
mahā-pātaka-saṁhantrīm
dharma-kāmārtha-dāyinīm*

“One should not fail to wear Śrīmatī Tulasī Devī’s beads (kept on the hands or neck) made from Her wood, and especially, Āmalakī* beads. This practice destroys all sinful reactions and awards one success in religiosity, economic development, and sense gratification.” (*Hari-bhakti-vilāsa* 4.318)

In the *Skanda Purāṇa* it is stated,

*dhātrī-phala-kṛtā mālā
tulasī-kāṣṭha-sambhavā
dṛśyate yasya dehe tu
sa vai bhāgavatottamaḥ
tulasī-dalajā mālā
dhātrī-phala-kṛtāpi ca
dadāti pāpinām muktim
kim punar viṣṇu-sevinām*

“A devotee who is decorated with garlands of Dhātrī* fruit and Śrīmatī Tulasī Devī’s beads made of Her wood, is a topmost Vaiṣṇava*. Garlands of Śrīmatī Tulasī Devī’s leaves and Āmalakī* fruit can award salvation to even the most sinful people.” (*Hari-bhakti-vilāsa* 4.323, 325)

Therefore, intelligent people should wear Āmalakī* seed necklaces long enough to reach the middle of their chest, albeit, one should avoid showering or sleeping with it to avoid the fragile seeds breaking up.

In the *Hari-bhakti-vilāsa* (4.329-330) it is said,

*yāvad dināni vahate
dhātrī-mālām kalau naraḥ
tāvad-yuga-sahasrāṇi
vaikuṅṭhe vasatir bhavet
mālā-yugmaṁ vahed yas tu
dhātrī-tulasi-sambhavam
vahate kaṅṭha-deśe tu
kalpa-koṭim divaṁ vaset*

“In the age of Kali*, a person becomes qualified to reside in Vaikuṅṭha* for as many thousands of years as the number of days he keeps a bead made of Āmalakī* fruit around his neck. A person who always wears beads made of Dhātrī* fruit and Śrīmatī Tulasī Devī on his neck becomes eligible to reside in the heavenly planets for millions of *kalpas**.”

The Supreme Lord spoke the following verse to Lord Yamarāja* (the demigod who punishes the sinful), as recorded in the *Skanda Purāṇa*,

*dhātrī-phalam ca tulasī
mṛtyu-kāle bhaved yadi
mukhe yasya śire dehe
durgatir nāsti tasya vai*

“There can never be degradation for a person whose mouth, head, and body is decorated with Śrīmatī Tulasī Devī’s leaves or Āmalakī* fruit.”
(*Hari-bhakti-vilāsa* 9.221)

Gautama Muni* speaks to Ambarīṣa Mahārāja*,

*vibharṣi kaṅṭhe tvam nityam
dhātrī-phala-samudbhavām
mālām makhāyuta-samām
tulasī-patra-sambhavām*

“Do you wear beads made from Āmalakī* fruit on your neck? Do you place on your head Śrīmatī Tulasī Devī’s garland that was offered to the Lord?” (*Hari-bhakti-vilāsa* 13.309)

There are sixty-four types of worship involving the body, senses and mind. In his *Bhakti-rasāmṛta-sindhu* (1.2.84) Śrīla Rūpa Gosvāmī* describes one of these types, number 23, as *dhṛtir*

nirmālyādeḥ which means “wearing the garlands, flowers and sandalwood offered to the Deity”.

Then in verse 1.2.125 Śrīla Rūpa Gosvāmī* explains this rule in more detail—*nirmālya-dhṛtiḥ, yathā ekādaśe*—“Wearing the garlands used by the Lord (verse 1.2.84), shown in the Eleventh Canto of *Śrīmad-Bhāgavatam* (11.6.46)” quoting Śrī Uddhava* ,

*tvayopabhukta-srag-gandha-
vāso 'laṅkāra-carcitāḥ
ucchiṣṭa-bhojino dāsās
tava māyām jayema hi*

“Simply by decorating ourselves with the garlands, fragrant oils, clothes and ornaments that You have already enjoyed, and by eating the remnants of Your meals, we, Your servants, will indeed conquer Your illusory energy.”

Śrīla Sanātana Gosvāmī* also describes this word *nirmālya* in *Hari-bhakti-vilāsa* (4.319) by quoting from *Agastya-saṁhitā*,

*nirmālya-tulasī-mālā-
yukto yaś cārcayed dharim
yad yat karoti tat sarvam
ananta-phala-dam bhavet*

“By engaging in the worship of the Supreme Lord and performing other ritualistic activities after putting on a garland of Śrīmatī Tulasī Devī that was offered to the Lord, one achieves unlimited benefit.”

In his own *Digdarśiṇī* commentary to this verse (319), Śrīla Sanātana Gosvāmī explains, *nirmalyam bhagavaccheṣaḥ, tad-rūpā yā tulasī-mālā tayā yuktaḥ san*, “*Nirmālya* means the remnants of the Lord. One should wear exactly this kind of Tulasī garlands.”

This verse shows that not only can one wear offered flower garlands that are first offered to the Lord. One may also wear Śrīmatī Tulasī Devī’s garlands that are first offered as well. Not only that but this verse shows that (for those living in warm climes) although one usually will never offer Śrīmatī Tulasī Devī’s garlands to śakti-tattva* Deities (i.e. Śrīmatī Rādhārāṇī* or Subhadrā Devī*). If a worshipper has profuse extra garlands made of Śrīmatī Tulasī Devī, any worshiper may privately touch the hand of Śrī* Rādhā* (or Subhadrā Devī) with Śrīmatī Tulasī Devī’s garland placing it on Her Lord’s neck, and take it off His neck and place it immediately on the neck of that *śakti-tattva**

Deity (Śrīmatī Rādhārāṇī or Subhadrā Devī etc). Touch another of Śrīmatī Tulasī Devī's garland to the śakti-tattva Deities' hand and place it on the neck of Their Lord. Both of Them will certainly be happy with you. You may have to explain it to the public however.

TEXT 62

श्मशानेऽपि यदा मृत्युस्तस्य स्याद्द्वैवयोगतः ।
गङ्गामरणजं पुण्यं सम्प्राप्नोति न संशयः ॥ ६२ ॥

*śmaśāne 'pi yadā mṛtyus
tasya syād daiva-yogataḥ
gaṅgā-maraṇa-jam puṇyam
samprāpnoti na saṁśayaḥ*

śmaśāne—in a crematorium; *api*—even; *yadā*—when; *mṛtyuḥ*—death; *tasya*—of him; *syāt*—happens; *daiva-yogataḥ*—by providence; *gaṅgā-maraṇa-jam*—resulted from dying at the river Gaṅgā; *puṇyam*—the pious credit; *samprāpnoti*—he attains; *na saṁśayaḥ*—there is no doubt.

Even if, by chance, one (who wears such neckbeads made of Śrīmatī Tulasī Devī's beads—kept on the hands or on one's neck—made from

Her wood, and especially, Āmalakī beads) dies in a cremation ground, he obtains the pious merit of dying at Gaṅgā*. There is no doubt about it.

EDITOR'S NOTES

There may be many reasons why one attending a cremation dies, often due to shock at the departure of a loved one etc. Everyone is on the path of death, it's a question of how long and where one will die. Knowing this fact, therefore, one should give Śrīmatī Tulasī Devī's neckbeads and Āmalakī necklaces to one's relatives quickly! Even if they are sinful or condemnable, these two will somehow or other purify them eventually.

TEXT 63

तं दृष्ट्वा पापिनः सर्वे पापजालैः सुदारुणैः ।
सद्य एव प्रमुच्यन्ते जन्मकोटिशतैरपि ॥ ६३ ॥

*taṁ dr̥ṣṭvā pāpinaḥ sarve
pāpa-jālaiḥ sudāruṇaiḥ
sadya eva pramucyante
janma-koṭi-śatair api*

taṁ—him; *dr̥ṣṭvā*—seeing; *pāpinaḥ*—sinners; *sarve*—all; *pāpa*—of sins; *jālaiḥ*—by the networks; *su-*

dāruṇaiḥ—fierce; *sadya*—immediately; *eva*—indeed; *pramucyante*—are released; *janma*—births; *koṭi*—millions; *śataiḥ*—by thousands; *api*—even.

Seeing that person (who wears such a necklace) sinners are instantly freed from heaps of very fierce sins, even those committed during millions of previous births.

TEXT 64

नित्यं गृह्णाति विप्रेन्द्र यो धात्रीफलकर्दमम् ।

दिने दिने लभेत्पुण्यं सम्प्राप्नोति न संशयः ॥६४॥

nityam grhṇāti viprendra
yo dhātrī-phala-kardamam
dine dine labhet puṇyam
samprāpnoti na saṁśayaḥ

nityam—always; *grhṇāti*—accepts; *vipra-indra*—O best Brāhmaṇa; *yaḥ*—who; *dhātrī*—of Dhātrī; *phala*—of fruits; *kardamam*—a lump; *dine dine*—day after day; *labhet*—gains; *puṇyam*—the piety; *samprāpnoti*—attains completely; *na saṁśayaḥ*—there is no doubt.

There is no doubt, O best Brāhmaṇa, that one who eats a lump of a Dhātrī* fruit every day obtains permanent pious merit.

EDITOR'S NOTE

Therefore even if one's climate doesn't allow the tree to grow still one should keep stock of Āmalakī* fruit, either dried or made into jam.

TEXT 65

धात्रीतरुं च यो हन्ति सर्वदेवगणाश्रयम् ।
स ददाति हरेरङ्गे घातं नास्त्यत्र संशयः ॥ ६५ ॥

*dhātrī-tarum ca yo hanti
sarva-deva-gaṇāśrayam
sa dadāti harer aṅge
ghātam nāsty atra saṁśayaḥ*

dhātrī-tarum—a Dhātrī tree; *ca*—and; *yaḥ*—one who; *hanti*—harms; *sarva*—all; *deva-gaṇa*—demigods; *āśrayam*—the shelter; *saḥ*—he; *dadāti*—gives; *hareḥ*—of Lord Hari; *aṅge*—on the body; *ghātam*—hurts; *na asti*—there is no; *atra*—in this regard; *saṁśayaḥ*—doubt.

There is no doubt that one who harms a Dhātrī* tree, the residence of all demigods, hurts the body of Lord Hari.

EDITOR'S NOTES

Protecting a garden of Śrīmatī Tulasī Devī by constructing a fence was mentioned in Text 21. Now it's mentioned here that one should protect the Dhātrī* plant also from harm by dogs, monkeys, bad-natured human beings etc.

TEXT 66

सर्वदेवमयी धात्री विशेषात्केशवप्रिया ।

सम्यग्वक्तुं गुणं तस्या ब्रह्मणापि न शक्यते ॥६६॥

sarva-deva-mayī dhātrī

viśeṣāt keśava-priyā

samyag vaktum guṇam tasyā

brahmaṇāpi na śakyate

sarva-deva-mayī—the abode of all demigods; *dhātrī*—Dhātrī; *viśeṣāt*—especially; *keśava-priyā*—dear to Lord Keśava; *samyak*—completely; *vaktum*—to describe; *guṇam*—qualities; *tasyāḥ*—of Her; *brahmaṇā*—by Lord Brahmā; *api*—even; *na*—not; *śakyate*—possible.

Dhātrī* is the residence of all demigods. She is especially dear to Lord Keśava*. Even Lord Brahmā* cannot completely describe Her virtues.

EDITOR'S NOTES

According to the *Purāṇas** Lord Brahmā* is manifested as the Palāśa* tree and is the husband of Sarasvatī* Devī (Āmalakī*) the Goddess of mundane learning, yet herein it is mentioned even Lord Brahmā can't fully describe her virtues. So there must be more glories in the *Purāṇas*. Even if one can't fully describe someone's glories whatever one does know is sufficient to start serving.

In this regard in *Śrīmad-Bhāgavatam* (2.7.41) in the conversation between Lord Brahmā and his divine son Śrī Nārada Muni it is said,

*nāntaṁ vidāmy aham amī munayo 'gra-jās te
māyā-balasya puruṣasya kuto 'varā ye
gāyan guṇān daśa-śatānana ādi-devaḥ
śeṣo 'dhunāpi samavasyati nāsya pāram*

“Neither I nor all the sages born before you know fully the omnipotent Personality of Godhead. So what can others, who are born after us, know about Him? Even the first incarnation of the Lord, namely Śeṣa, has not been able to reach the

limit of such knowledge, although He is describing the qualities of the Lord with ten hundred faces.”

Also in *Śrīmad-Bhāgavatam* (2.7.46) continuing further, it is said,

*te vai vidanty atitaranti ca deva-māyām
strī-śūdra-hūṇa-śabarā api pāpa-jīvāḥ
yady adbhuta-krama-parāyaṇa-śīla-śikṣās
tiryag-jaṇā api kim u śruta-dhāraṇā ye*

“Surrendered souls, even from groups leading sinful lives, such as women, the laborer class, the mountaineers and the Siberians, or even the birds and beasts, can also know about the science of Godhead and become liberated from the clutches of the illusory energy by surrendering unto the pure devotees of the Lord and by following in their footsteps in devotional service.”

Śīla-śikṣāḥ means “to learn what is proper behavior”, *kim u śruta-dhāraṇā ye* means “what to speak of the good fortune of one who holds (memorizes) what they hear”.

TEXT 67

धात्र्यास्तुलस्या विदधाति भक्तिं

यो मानवो ज्ञातसमस्ततत्त्वः ।
 भुक्त्वा च भोगान् सकलांस्ततोऽन्ते
 स मुक्तिमाप्नोति हरेः प्रसादात् ॥ ६७ ॥

*dhātryās tulasya vidadhāti bhaktim
 yo mānavo jñāta-samasta-tattvaḥ
 bhuktvā ca bhogān sakalāms tato 'nte
 sa muktim āpnoti hareḥ prasādāt*

dhātryāḥ—of Dhātrī; *tulasyaḥ*—of Śrīmatī Tulasī Devī; *vidadhāti*—performs; *bhaktim*—service; *yaḥ*—who; *mānavāḥ*—a man; *jñāta*—by whom is understood; *samasta*—all; *tattvaḥ*—the above-mentioned truth; *bhuktvā*—after enjoying; *ca*—and; *bhogān*—material gains; *sakalān*—all; *tataḥ*—there after; *ante*—at the end; *saḥ*—he; *muktim*—liberation; *āpnoti*—attains; *hareḥ*—of Lord Hari; *prasādāt*—due to the grace.

One who, knowing the entire truth, has devotion for Śrīmatī Tulasī Devī and Dhātrī* enjoys all pleasures, and at the end attains liberation by the grace of Lord Hari.

EDITOR'S NOTES

Knowing means application. Without practical application in one's life how does one prove to others that one "knows" something? Therefore knowing means concrete application in one's life. Knowing means *jñāna*, knowledge, and practical application means *vijñāna*, realized knowledge. The application of realized knowledge is more important than having some simple knowledge with no application.

ति श्रीपद्मपुराणे क्रियायोगसारे
तुलसीमाहात्म्यं नाम चतुर्विंशोऽध्यायः

*iti śrī-padma-purāṇe kriyā-yoga-sāre
tulasī-māhātmyam nāma catur-vimśo 'dhyāyaḥ*

iti—thus; *śrī-padma-purāṇe*—in the *Padma Purāṇa*; *kriyā-yoga-sāre*—in the section called *Kriyā-yoga-sāra*; *tulasī-māhātmyam*—the glories of Śrīmatī Tulasī Devī; *nāma*—known as; *catur-vimśaḥ*—twenty fourth; *adhyāyaḥ*—chapter.

Thus ends the twenty-fourth chapter of the *Kriyā-yoga-sāra* section of the *Padma Purāṇa*, entitled “*The Greatness of Śrīmatī Tulasī Devī.*”

CONCLUSION

*bhagavatyās tulasyās tu
māhātmyāmṛta-sāgare
lobhāt kūrditum icchāmi
kṣudras tat kṣamyatām tvayā*

O Goddess Śrīmatī Tulasī Devī, although I am most insignificant, I am trying to plunge into the nectarean ocean of Your glories, out of intense eagerness. Please forgive my offenses.

EDITOR'S NOTES

This verse is from the *Hari-bhakti-vilāsa* (9.105).

The editors have exhaustively tried to provide the reader with the best research and evidences that they are presently able to obtain. It is hoped that this will invoke the pleasure and blessings of Śrī Gurudeva, the Supreme Lord, along with Śrīmatī Tulasī Devī and Her servants. If one is somehow not able or desirous to make concrete efforts to apply these instructions tangibly in one's life,

1) They may not have faith in these instructions;

2) They are too deeply distracted by the illusory energy to take full or partial advantage of them.

As Benjamin Franklin, one of the USA founding fathers, quipped, “A man convinced against his will is of the same opinion still.”

APPENDIX 1

Additional information

Maṅgalācarana

Śrīla Gopīparaṇadhana Prabhu writes in his commentary to the *Tattva-sandarbha* of Śrīla Jīva Gosvāmī*:

The word *maṅgala-ācarana* literally means “an enactment of auspiciousness,” usually in the form of a sanctifying poetic invocation. Literary tradition in India dictated that authors begin their serious works with one or more verses of *maṅgalācarana*. The often-cited reasons for this convention are two: first, that such prayers help remove obstacles to assure the successful completion of a book; and second, that cultured authorities have set such a precedent. As mentioned in the *Govinda-bhāṣya-sūkṣma-ṭīkā* (1.1.1), *nirvighnāyai tat-pūrtaye śiṣṭācāra-pariprāpta-...maṅgalam ācarati*: “To remove obstacles and assure the completion of a work, one should offer an auspicious invocation, following the precedent of the cultured.” And even if inferior writers get

mediocre results by following the tradition, great authors use the *maṅgalācaraṇa* to summarize a book's message concisely and establish at the very outset an elevated level of discourse.

Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī, after offering his *maṅgalācāraṇa* at the start of *Śrī Caitanya-caritāmṛta* (Ādi 1.22), lists the purposes an invocation serves:

*se maṅgalācaraṇa haya tri-vidha prakāra
vastu-nirdeśa, āśīrvāda, namaskāra*

“The *maṅgalācaraṇa* may do three things: define the objective, offer benedictions, and offer obeisances.”

With these two verses the editor offers his obeisances to his *guru* and all predecessors in the disciplic succession as well as all other superiors. The source of the first verse is not yet found. The second verse is composed in 1975 by Paṇḍit Ananta Śāstrī, the Sanskrit professor at the Kṛṣṇa-Balarāma Gurukula.

[\(Back to Maṅgalācaraṇa\)](#)

Text 8

Regarding Lord Nirṛti, it is stated in the *Mahābhārata* 1.60.52-53,

*prajānām anna-kāmānām
anyonya-paribhakṣaṇāt
adharmas tatra samjātaḥ
sarva-bhūta-vināśanaḥ*

“Adharma (sin) was born when creatures from want of food began to devour one another. And Adharma always destroys every creature.”

*tasyāpi nirṛtir bhāryā
nairṛtā yena rākṣasāḥ
ghorās tasyās trayāḥ putrāḥ
pāpakarma ratāḥ sadā
bhayo mahābhayaś caiva
mṛtyur bhūtāntakas tathā*

“And Adharma has Nirṛti for his wife from whom three terrible Rakṣasa* sons always engaged in sinful deeds were born who are thus called Nairṛtas (offspring of Nirṛti). They are Bhaya (fear), Mahābhaya (terror), and Mṛtyu (death) the slayer of all created things.”

So by the name Nirṛti here the death personified is referred to. In other places he is also

called Nirṛti. He is subordinate to Lord Yamarāja, as it is described in the eighth chapter of the Narasimha Purāṇa where Mṛtyu and Yamadūtas were instructed by their lord after being chased away and wounded by [Viṣṇudūtas](#)* at the attempt to seize Mārkaṇḍeya Ṛṣi who was performing severe austerities and worshipping Lord Hari.

The name Nirṛti can also refer to one of the Vasus or one of the Rudras, but these meanings do not seem to fit here.

In *Śrīmad-Bhāgavatam* (10.89.43-44, word-for-word meanings) it is said that Lord Nirṛti is the subordinate god of death, a happy servant of Lord Yamarāja, but distinct from the latter.

Lord Yamarāja is glorified in *Śrīmad-Bhāgavatam* (6.3.20) as a *mahājana*—a very great soul, a very very great devotee of the Lord. He is serving in the universal management of Lord Brahmā as the lord of death who punishes the sinful. Lord Nirṛiti is so fortunate.

Who wouldn't feel blessed to be Lord Yamarāja's subordinate servant? ([Back to Text 8](#))

[Text 16](#)

About the “3 in 1” probe.

This nice probe is available at major plant stores or otherwise order online (e.g. see www.ltopstore.com/product_info.php?language=en¤cy=USD&products_id=5453).

The purveyors of fine goods in devotional shops may order it online in bulk:

- 1) to save the shipping costs of ordering it individually;
- 2) people are often lazy and they mostly won't order it online even if it is so beneficial for Tulasī's service what to speak of other house plants? Therefore the purveyors of devotional shops should order it providing it for them.

The proper light is about 6500 Kelvin units, usually, 3 such lamps are suspended: one directly above Her and the other 2 on each side of Her.

Regarding PH—which is the alkalinity vs acidity of Her soil. Śrīmatī Tulasī Devī's soil should be 5.5 PH slightly on the alkaline side. ([Back to Text 16](#))

Text 18

Śrīmatī Isānaḥ devī dāsī, who has a college major in Botanical science, kindly gave her opinions on soil fertilizers as follows,

“If you have a good ready-made potting soil, then nothing needs to be added. The exception would be if you are transplanting into a very big pot, and by very big, I mean one that is about 20-24" deep or deeper. For a while everything will be fine in these big pots, but over time, they will start to settle down and will become too compacted. Adding sand, or perlite, is one way to help avoid this soil compaction problem (I have read on the package of one brand of potting soil “not recommended for pots over 24”, and this is why).

If you are in a remote area where you have only a very sandy soil for Śrīmatī Tulasī Devī, then please start compost with your veggie clippings. When the veggies turn into compost, you can add that to your soil to improve the soil structure. The only problem with using a very sandy soil is with the lack of water retention, and corresponding lack of nutrient retention. You will have to water more often, and also feed Her more often. Mixing compost into the soil will help (neem cake, the

“leftover” from pressing neem oil out of the neem seeds, is supposed to be an excellent soil addition, if any of that is available). Well-composted manure can also be used. Always be careful using manure on Śrīmatī Tulasī Devī in a pot: not only should it be thoroughly composted and dried as the editor suggested, but it is also high in salts, and one will have to guard against too high a salt buildup in the pot (and this is why some of the manures available in bags at the garden centers are labeled ‘Not for container plants’).”

I would recommend the products from Medina Agriculture, in Hondo, Tx. I use their “Hasta-gro @” and it is very good. They do use urea as their source of nitrogen in “Hasta-gro” but the urea is made from ammonium mixed with dry ice (CO₂). It is just a more stable compound for adding nitrogen to a mix. I don’t see a problem using it. The problem with chemical fertilizers is that they do nothing for the soil and the organisms in the soil. Medina adds soil microbes and also food for those soil microbes. You can buy the products individually, or you can get the “Hasta-gro @” which has the NPK nutrients along with the soil conditioners and food for those microbes already

added. It is a ‘three in one’ product. The source of these extras is sea kelp and humic acid. Medina also has agricultural molasses, which is essentially the same as the biobizz products (a Dutch company which has gone out of business).”

Śrīman Patraka dāsa also shares his expert opinion about soil,

“I used sand in the past, but now I have found that it really doesn’t help much. Here’s why:

1) Most potting mixes have perlite mixed in with it. The perlite is basically to add air to the soil and to help with drainage. Sand is not useful unless the soil is very high in clay content. If you have too much clay, then sand will break it up and allow for better drainage. But no potting soil ever has clay in it anyway so there is little need for sand in this regard.

2) In the summer, the intense heat usually dries up Śrīmatī Tulasī Devī’s pots pretty quick. If you have sand in the pot, Śrīmatī Tulasī Devī does not have as much soil to hold water, which means the pot dries out much faster than pots without sand. Even if you water Her thoroughly, most of it drains away quickly, and what remains is held by some peat moss or other organic matter in the soil.

The more sand you add, then naturally you have less of the other stuff, so you end up with a soil that doesn't retain so much water. Really hot days will easily cook the soil dry and you are left with wilted Śrīmatī Tulasī Devī all the time. Also, it is important to add that when She experiences too much stress due to heat, She will send down roots in search of water. Since the roots can't go deep (as they would if they were actually in the ground), they end up going round and round in circles in the bottom of the pot. Instant root-bound Śrīmatī Tulasī Devī!

I would only use sand if you are making the soil mix yourself and you have to use real topsoil from the garden or wherever you are getting topsoil from. I have seen people use garden soil in pots, and usually it will rot Her roots unless you use something to break it up and get good drainage. That is the only situation where I can justify the use of sand.”

Regarding Śrīman Patraka dāsa's analysis, Śrīmatī Isānaḥ Devī dāsī gives her agreement,

“I agree with this. Only in a big big pot do you have to worry about 'normal' potting soil not being good enough. And I have found out that perlite

would be a better ‘soil fluffer’ than sand.” ([Back to Text 18](#))

Text 30

Regarding this statement that service to the Lord’s devotee is better than service to the Lord Himself, editor’s *guru* writes in his purport to *Śrīmad-Bhāgavatam* (2.4.10):

Not only was Śukadeva Gosvāmī vastly learned in the Vedic literatures, but he was also a great self-realized soul and a powerful devotee of the Lord. A powerful devotee of the Lord is, by the grace of the Lord, more than the Lord Himself. The Personality of Godhead Śrī Rāmacandra attempted to bridge the Indian Ocean to reach the island of Laṅkā, but Śrī Hanumānjī, the unalloyed devotee of the Personality of Godhead, could cross the ocean simply by jumping over it. The Lord is so merciful upon His pure devotee that He presents His beloved devotee as more powerful than Himself. The Lord expressed Himself to be unable to save Durvāsā Muni, although the Muni was so powerful that he could reach the Lord directly under material conditions. But Durvāsā Muni was saved by Mahārāja Ambarīṣa, a devotee

of the Lord. Therefore, not only is a devotee of the Lord more powerful than the Lord, but also worship of the devotee is considered more effective than direct worship of the Lord (*mad-bhakta-pūjābhyadhikā* [SB 11.19.21]).

Śrīmad-Bhāgavatam (11.19.21), purport:

The words *mad-bhakta-pūjābhyadhikā* are significant in this verse. *Abhyadhikā* indicates “superior quality”. The Lord is extremely satisfied with those who offer worship to His pure devotees, and He rewards them accordingly. Because of the Lord’s generous appraisal of His pure devotees, worship of the pure devotees is described as superior to worship of the Lord Himself.

[\(Back to Text 30\)](#)

Text 47

People may “think” that they might have seen a Dhātrī tree growing locally, but they should know that Dhātrī grows outside in Zone 10 climate areas.

Indian Gooseberry grows well in Zone 10A (Hawaii and Southern California, Florida, some parts of Southern Europe).

If one is growing it in other nearby areas better to check up with the local botanical garden or

local tree nurseries how best to grow it outdoors. One may have to put mulch of grass clippings in the cold winter months (as low as 30°F/-1°C), with branches taped over with tree tape and a plastic screen kept to prevent cold drafts from the top branches.

See <http://www.gardenguides.com/75504-grow-aml.html> This site has good guides to grow Āmalakī in warm areas like Malaysia, India, China.

How far north it will grow is any nursery man's best guess. Yet no harm trying in warm climes!

In other places where there are devotees it can also be grown, but keep it inside in the coldest months, as even in North Florida the growing Zone is 8B (Alachua area) and Indian Gooseberry grows best in 10A (Miami area). You may have to take extra care for the first 3 years of outside life in Zone 8B. The lowest winter temperature must be no less than 30°F so as to protect the branches in the winter if one can't keep it indoors. This tree may also grow in southern Europe and other fairly warm climes.

Saintly persons in other colder areas will be forced to keep their Dhātrī plants in clay pots

indoors and heated suitably as one does Śrīmatī Tulasī Devī.

Inside or outside—let these divine trees fruiting nicely be in every devotees yard wherever possible!
([Back to Text 47](#))

Glossary

Ācārya—a spiritual master who teaches by his own example, and who sets the proper religious example for all human beings

Acyuta—(lit. “infallible”) name of Lord Kṛṣṇa

Agastya (flower)—a small tree, in the genus *Sesbania*—*Sesbania grandiflora* (also known as *agati*, syn. *Aeschynomene grandiflora*) or hummingbird tree or scarlet wisteria

Agni—the demigod who controls fire

Ajāmila—a fallen Brāhmaṇa who was saved from hell by unintentionally chanting the Lord’s name at the time of death

Aksaya-tritiya—third day of waxing moon of lunar month of Vaiśākha; considered auspicious for starting new ventures

Āmalakī—see Dhātrī

Ambarīṣa Mahārāja—a great devotee-king who perfectly executed all nine devotional practices (hearing, chanting, etc.); a great king glorified by Narada Muni

Ārati—worship ceremony offered to the Deity

Arca-avatāra—Deity form of the Lord

Arghya—a ceremonious offering, in a conchshell, of water and other auspicious items

Artha—economic development; one of the four goals or paths of human life (see also *dharmā*, *kāma*, and *mokṣa*)

Āśrama—1. hermitage of a sage; 2. one of the four spiritual orders in Vedic societies

Asura—demon

Aśvattha—a sacred tree

Āyurveda—one of the secondary or supplementary Vedic sciences dedicated to health or medicine

Bakula—a fragrant flower very pleasing to Lord Kṛṣṇa.

Bāli—king of monkeys killed by Lord Rāmacandra

Bhajana—1. worship, service; 2. the term refers to the singing of devotional songs about Kṛṣṇa, usually accompanied by musical instruments

Bhagavān—the Supreme Personality of Godhead, who possesses in full the opulences of wealth, beauty, strength, knowledge, fame, and renunciation; an epithet of the Supreme Person. See Kṛṣṇa

Bhagīratha—the king who performed austerities to bring the Ganges to earth to save his ancestors

Bhakti—devotion

Bhaktivinoda Thākura—*ācārya* in the line of Gauḍīya Vaiṣṇavas to which the editor also belongs; the author of many important books

Bharata—saintly king of the Kuru dynasty

Bilva—a sacred tree, also known as Bengal quince (stone apple)

Brahmacārī—the first spiritual order in Vedic society; celibate student

Brahmā—the first created living being and secondary creator of the material universe; the presiding deity of the mode of passion

Brahmaloka—the highest planet in the material world where Lord Brahmā resides

Brāhmaṇa—the first, intellectual and priestly, social order in Vedic society

Caitanya Mahāprabhu—Lord Kṛṣṇa in the aspect of His own devotee; appeared in Navadvīpa, West Bengal, and taught pure love of God by inaugurating the congregational chanting of the holy names of the Lord; is understood by Gauḍīya Vaiṣṇavas to be Lord Kṛṣṇa Himself; the Golden Avatāra of the Supreme Personality of Godhead who descended into the material world 500 years ago at Śrīdhāma Māyāpur

Cakra—1. the disc weapon of the Supreme Lord, Viṣṇu; on the top of Viṣṇu temples there is usually a *cakra*; 2. one of seven centers of vital energy located in the body: *kuṇḍalinī*, *mūlādhāra*, *svādhiṣṭhāna* (*nābhi*), *maṇipūra*, *anāhata*, *viśuddha*, and *ājñā-cakra*

Campaka—a yellowish and very fragrant flower from the campaka tree; very dear to Lord Kṛṣṇa

Candikā—a form of Durgā

Candra—presiding deity of the moon

Cāraṇa-loka—one of the heavenly planets

Caranāmṛta—water used to bathe a Deity form of the Lord

Darbha—(lit. “strung or tied together”) a bunch of grass (usually *kuśa*) for the use in sacrifices

Darśana—audience with the Deity in the temple

Dāsa—term used as addition to the name of a initiated disciple, meaning servant of Kṛṣṇa

Dharma—religiosity; one of the four goals or paths of human life (see also *artha*, *kāma*, and *mokṣa*)

Dharmāranya—a Puranic city in the mountainous part of Magadha

Dhātrī—sacred tree very dear to Lord Viṣṇu; also known as Āmalakī, eng. a.k.a. Indian Gooseberry; a.k.a. botanically known as *Phyllanthus emblica*

Durgā—the personification of the material energy; see also Pārvatī

Durvāsā Muni—a partial incarnation of Lord Śiva, a powerful mystic yogī, famous for his fearful curses

Dūrvā—sacred grass used in sacrifices

Dvādaśī—the twelfth day of waning and waxing moon

Dvārakā—the island kingdom of Lord Kṛṣṇa, lying off India's west coast, where He performed pastimes five thousand years ago

Dvārakā-Śilā—worshipable Deity of the Lord in the form of a stone of special kind found in the sacred Gomatī river near Dvārakā

Ekādaśī—the eleventh day of waning and waxing moon when one should avoid eating grains; fasting whilst performing spiritual practices, such as remaining without sleep whilst simultaneously performing spiritual activities, and remembrance of the Lord throughout the night, is very auspicious on that day and very

pleasing to the Lord. The readers are thus encouraged to ‘Put your best foot forward’ i.e. try to increase one’s spiritual activities on that day and night.

Gaṅgā—one of the wives of Lord Nārāyaṇa; incarnates in the material world as the sacred river Gaṅgā

Gautama Muni—one of the seven sons born from Lord Brahma’s mind; he belongs to the family of Aṅgirā Ṛṣi and is the author of Nyāya-śāstra, the science of logic, which explains that the combination of atoms is the cause of everything

Gayā—a famous holy place on the bank of the Phalgu River in the state of Bihar, where many pilgrims go to offer worship on behalf of their forefathers; the imprint of the lotus feet of the Lord are enshrined there, and it was there that Lord Caitanya met and was initiated by Ívara Purī; Lord Buddha attained here nirvāṇa; this is one of the four places in India where many pilgrims come to offer oblations to departed ancestors

Gāyatrī—a sacred mantra that a brāhmaṇa chants silently three times a day at sunrise, noon and sunset to attain the transcendental platform; the

Vedic mantra that delivers one from material entanglement

Goloka—see Vṛndāvana

Gopī—cowherd woman of Vraja in either conjugal or parental relationship with Lord Kṛṣṇa

Govardhana—the hill in Vraja which was lifted by Lord Kṛṣṇa at the age of seven to protect the inhabitants of Vraja from the wrath of Lord Indra; serves the Lord in his pastimes in various ways and therefore is described as *hari-dāsa-varya*, “the best of the servants of Lord Hari”

Govinda—name the Supreme Lord Kṛṣṇa. "One who gives pleasure to the land, the cows and the senses"

Guru—spiritual master, preceptor

Dakṣiṇā—a disciple’s gift to his spiritual master upon initiation, collected by begging and given as a token of gratitude; donation

Hanumān—great devotee of Lord Rāmacandra

Hari—see Kṛṣṇa or Viṣṇu

Haridāsa Thākura—although born in a Muslim family, he was a confidential associate of Śrī Caitanya Mahāprabhu; he was so absorbed in the nectar of the Holy Name that he chanted day and night, and it was his regular practice to

chant 300,000 names of the Lord daily; Lord Caitanya made him the nāmācārya (teacher of chanting of the holy name)

Haritakī—yellow Myrobalan tree, Terminalia Chebula

Janārdana—a name for the Supreme Personality of Godhead meaning "He who is the original abode and protector of all living beings"

Janmāṣṭamī—festival to celebrate the appearance day of Lord Kṛṣṇa usually celebrated in the solar month of August

Japa—soft repeatedly recitation of a *mantra*

Jaimini—disciple of Vyāsadeva to whom the Sāma Veda *mantras* were taught; founder of one of the six Vedic schools known as Karma-mīmāṃsā; the one to whom the scriptures detailing rules of morality were entrusted by his *guru* the preceptor and author of the Vedas

Jīva Gosvāmī—an *ācārya* in the line of Gauḍīya Vaiṣṇavas to which the editor also belongs; the author of very many important books

Indra—the king of demigods

Kāma—sense gratification; one of the four goals or paths of human life (see also *dharma*, *artha*, and *mokṣa*)

Karma—any material action which will incur a subsequent reaction

Karma-kānda—the division of the Vedas which deals with fruitive activities performed for the purpose of gradual purification of the grossly entangled materialist; the path of fruitive work

Kali-yuga—the “Age of Quarrel and Hypocrisy”; the fourth and last age in the cycle of a *mahā-yuga*; this is the present age in which we are now living, it began 5,000 years ago and lasts for a total of 432,000 years, it is characterized by irreligious practice and stringent material miseries. See *Bhagavad-gītā* 16th chapter and *Śrīmad-Bhāgavatam* Canto 12 Chapter 3 for more info.

Kalpa—Brahmā’s daytime, 4,320,000,000 years

Kārttika—Vedic lunar month corresponding to October-November

Keśava—(lit. “the killer of the Keśi demon”) see Kṛṣṇa or Viṣṇu

Khaṇḍa—a section of book

Kīrtana—loud chanting or recitation of the holy names and glories of the Lord

Kṛṣṇa—the original, two-armed form of the Supreme Lord, who is the origin of all expansions

Kuntī—mother of Pāṇḍavas; paternal aunt of Lord Kṛṣṇa

Kuśa—a kind of sacred grass used in sacrifices and worship

Kuvera—one of the important demigods in heaven, and the treasurer of wealth

Lakṣmī—the goddess of fortune, the wife of Lord Viṣṇu; an expansion of Śrīmatī Rādhārāṇī

Madhva— also known as Ānandatīrtha and Pūrṇaprajña, *ācārya* Madhva re-established the Brahmā Sampradāya in the thirteenth century AD; considered to be the incarnation of Lord Vāyu and Hanumān; prolific writer and undefeatable in debate, he established Dvaita Vedānta in direct opposition to Śaṅkarācārya's Advaita Vedānta

Mahādeva—name of Lord Śiva

Mahā-mantra—the great chanting for deliverance: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare; the great mantra composed of the principal names of Godhead in their vocative

forms; is found in the Purāṇas and Upaniṣads and is specifically recommended for chanting in this age of Kali as the only means of God realization; Lord Caitanya personally designated it as the *mahā-mantra* and practically demonstrated the effects of the chanting

Mahā-prasāda—food remnants directly transferred from the Deitie’s plate

Māhātmya—glorification of the name, fame, etc

Mālatī—a kind of white jasmine

Mañjarī—flower buds of Śrīmatī Tulasī Devī

Mantra—sacred verse for meditation, sacrifice or prayer

Mārkaṇḍeya—sage who received the benediction to live for seven *kalpas* (days of Lord Brahmā)

Māyāpur—the town near Navadvīpa in West Bengal where Lord Śrī Caitanya Mahāprabhu appeared

Mokṣa—liberation; one of the four goals or paths of human life (see also *dharma*, *artha*, and *kāma*)

Muktā—kind of flower

Murāri—name of Lord Kṛṣṇa meaning “the enemy of the Mura demon”

Nārada Muni—a pure devotee of the Lord, one of the sons of Lord Brahmā, who travels throughout the universes in his eternal body, glorifying devotional service while delivering the science of *bhakti*

Narahari—the half-man, half-lion incarnation of Lord Kṛṣṇa

Nārāyaṇa—an expansion of Supreme Lord Śrī Kṛṣṇa; the presiding Deity of the Vaikuṅṭha planets

Narmadā—a sacred river in central India

Palāśa—a sacred tree stated in the Purāṇas to be non-different from Lord Brahmā.

Pañcāmṛta—five kinds of nectar used to bathe the Deity

Pāṇḍavas—five princes, brothers Yudhiṣṭhira, Bhīma, Arjuna, Nakula, and Sahadeva; cousins and great devotees of Lord Kṛṣṇa

Pāṇḍita—scholar

Parikrama—circumambulation; in Vedic culture a person or a sacred place is circumambulated to indicate respect

Pārijāta—an extraordinarily fragrant white flower from the heavenly planets

Pārvatī—demigoddess, wife of Lord Śiva, the personification of material energy

Pātāla—planetary systems in the regions below the earth; often indicate hell

Pramāna—Sanskrit evidences

Praṇāma—an offering of respect and glorification to a revered person; *praṇāma-mantra* is a prayer to be chanted while offering obeisances to a particular respected person

Prasāda—(lit. “mercy”) the remnants of food taken by the Lord

Prayāga—modern Allahabad; a very sacred place, mentioned in the Purāṇas, situated at the confluence of the holy Ganges, Yamunā and Sarasvatī Rivers; a Māgha-melā and a Kumbha-melā are celebrated here

Priyā—dearliest spouse

Pūjā—worship ceremony

Puṇḍarīka dāsa—medieval South-Indian Vaiṣṇava poet

Purāna—(lit. “very old”) the eighteen major and eighteen minor ancient literatures within the *smṛti* section of the Vedic scriptures compiled Śrīla Vyāsadeva that are histories of this and other planets; there are eighteen *mahā-purāṇas*,

of these, the greatest is the *Bhāgavata Purāṇa*, also called *Śrīmad-Bhāgavatam*

Puruṣa-sūkta—a sacred hymn glorifying the Supersoul of the universe

Puskara—a holy place in Rājasthāna wherein pilgrims go during the last five days of the holy month of Kārttika

Rādhā (rānī)—Lord Kṛṣṇa's most intimate consort; the personification of the internal, pleasure potency of Lord Kṛṣṇa, His feminine counterpart

Rāga—melodic pattern to be used in music; different *rāgas* are used in different periods of time during the day

Rakṣasa—man-eater demon; ogre

Rāma(candra)—an incarnation of Lord Śrī Kṛṣṇa playing the role of an ideal king

Rsi—sage

Rudra—a category of demigods

Rumā—wife of Sugrīva

Rūpa Gosvāmī—one of the principal followers of Śrī Caitanya Mahāprabhu

Śakti-tattva—persons who are plenary expansions of the Lord's internal potency; the various energies of the Lord

Śālagrāma-Śilā—worshipable Deity of Lord Nārāyaṇa in the form of a stone from the river Gaṇḍakī

Sampradāya—a disciplic succession of spiritual masters, along with the followers in that tradition, through which spiritual knowledge is transmitted

Samsāra—the cycle of birth and death in the material world

Sanātana Gosvāmī—one of the principal followers of Śrī Caitanya Mahāprabhu

Sannyāsa—renunciation; the final of the four spiritual orders of Vedic society

Sarasvatī—one of the wives of Lord Nārāyaṇa; incarnates in the material

Śāstra—Vedic scriptures

Siddha-loka—one of the heavenly planets

Siddhi—perfection; some special goal to be achieved

Sītā—wife of Lord Rāmacandra

Śiva—the superintendent of the mode of ignorance; takes charge of destroying the universe at the time of annihilation; considered the greatest Vaiṣṇava, or devotee of Lord Kṛṣṇa

Śloka—Sanskrit verse

Smṛti—revealed scriptures including the Mahābhārata and the Purāṇas supplementary to the *śruti*, or original Vedic scriptures, which are the Vedas and Upaniṣads

Soma—the presiding deity of the moon

Śravaṇa-dvādaśī—the twelfth day of the bright fortnight in the month of Bhādra (August-September)

Śrī (Śrījī in Hindi)—1. Goddess Śrī or Goddess Śrīmatī= is a female term; 2. the highly respectable name of both Śrīmatī Lakṣmī Devī and Śrīmatī Rādhārāṇī; 3. title optionally attributed to the names of respectable persons and/or title of spiritual books

Śrīdhara—name of Lord Viṣṇu meaning “the bearer of the goddess of fortune”

Śrīla, Śrīman—a male term; respectful title for a male person meaning “endowed with the blessings of Śrī, the goddess of fortune and consort of Lord Viṣṇu”

Śrīmatī—respectful title for a lady

Stava—glorification, prayer

Stotra—hymn, glorification

Subhadrā—younger sister of Lord Śrī Kṛṣṇa, and an incarnation of Yogamāyā, the internal potency of the Supreme Lord

Sugrīva—younger brother of Bāli; became an ally of Lord Rāmacandra and helped Him to rescue the Lord's consort Śrīmatī Sītā Devī

Sūrya—sun; sun-god

Sūta Gosvāmī— the great sage who related the discourse between Parīkṣit Mahārāja and Śukadeva Gosvāmī, which forms the basis of the *Śrīmad-Bhāgavatam*; also related other Purāṇas

Tārā—wife of Bāli; his most trusted and regarded by him as his most highly intelligent advisor

Tilaka—sacred clay markings placed on the forehead and other parts of the body to designate one as a follower of Viṣṇu, Rāma, Śiva, Vedic culture, etc

Tulasī Jala Dāna—Vedic festival which starts on *meṣa-saṅkrānti* (when the sun enters the zodiacal sign Aries, April) and goes on till *vṛśabha-saṅkrānti* (zodiacal sign Taurus, May)

Uddhava—a learned disciple of Bṛhaspati; in Kṛṣṇa’s Mathurā and Dvārakā līlā is Kṛṣṇa’s best confidential friend; in the Eleventh Canto of *Śrīmad-Bhāgavatam*, Kṛṣṇa imparts most important transcendental knowledge to him

Upadeva—category of subordinate demigods

Vaikunṭha—(lit. “[the place] bereft of anxiety”) planets in the spiritual world

Vaiṣṇava—a devotee of Lord Viṣṇu or Kṛṣṇa

Vaiśākha—Vedic lunar month; approximately April-May of the solar calendar

Vaiśya—the third social order of Vedic society; merchants and farmers

Vālmīki Muni—former hunter who by the mercy of his spiritual master Nārada Muni became the author of Rāmāyana, the story of Lord Rāmacandra

Varna—one of the four social orders of Vedic society

Varuṇa—the demigod in charge of the oceans

Vasu—category of demigods

Vāsudeva—name of Lord Kṛṣṇa

Vāyu—the demigod in charge of the wind

Viṣṇu—(lit. “the all-pervading God”) the Supreme Personality of Godhead in His four-armed

expansion in Vaikuṅṭha; a plenary expansion of Śrī Kṛṣṇa; supervises the maintenance of the created universe

Viṣnudūta—messenger of Lord Viṣṇu

Viṣṇu-Tattva—primary expansion of Lord Kṛṣṇa having full status as Godhead

Viśvanātha Cakravartī Thākura—a great ācārya in the Caitanya school of Vaiṣṇavism and the most prominent ācārya after Narottama dāsa Thākura. On the order of his guru he went to Vṛndāvana and by his life's end he had composed twenty-four valuable books on the science of bhakti. He established the Gokulānanda Temple. In his final years he lived at Rādhā-kuṇḍa; he has written commentaries on Śrīmad-Bhāgavatam and Śrīmad Bhagavad-gītā.

Viśvedevas—the 10 demigods who are the persons in charge of the 12th day of the Vedic lunar calendar, Dvādaśī

Vraja—see Vṛndāvana

Vṛndā—a *gopī* messenger in Goloka Vṛndāvana who is directing the pastimes of Lord Kṛṣṇa; expands in the material world in the form of Śrīmatī Tulasī Devī

Vṛndāvana—1. Kṛṣṇa's eternal abode, where He fully manifests His quality of sweetness; also known as Goloka; 2. the village on this earth in which He enacted His childhood pastimes five thousand years ago

Vyāsadeva—incarnation of the Lord who divided and compiled the Vedas to be used during Kali-yuga

Yajña—sacrifice

Yamadūta—messenger and servant of Lord Yamarāja

Yamarāja—the demigod who punishes the sinful

Yamunā—daughter of the Sun-god and sister of Yamarāja; appears on the earth as the sacred river Yamunā (Kālindī); in the earthly pastimes of Lord Kṛṣṇa becomes one of His 16,108 wives

Yoga—(lit. “connection”) 1. a spiritual discipline meant for linking one’s consciousness with the Supreme Lord, Kṛṣṇa; 2. one of the six systems of Vedic philosophy, taught by Patañjali

Yuga—one of the four ages of the universe, which differ in length and which rotate like calendar months

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