

GITA-MAHATMYA
AND
TULASI DEVI MAHATMYA
OF
Padma Purana



**GLORIFICATION OF THE GITA
AND TULASI DEVI**

ALL GLORIES TO SRI GURU AND GAURANGA

GITA-MAHATMYA
AND
TULASI DEVI MAHATMYA
OF
PADMA PURANA
BY
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DEDICATED TO
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hare krishna hare krishna krishna krishna hare hare
hare rama hare rama rama rama hare hare

PREFACE

In the Mahabharata (Shanti-Parva 348.51-52)- we can trace out the history of the Gita as follows.

"In the beginning of the millenium known as Treta-yuga this science of the relationship with the Supreme was delivered by Vivasvan to Manu. Manu, being the father of mankind, gave it to his son Maharaja Ikshvaku, the king of this earth planet and forefather of the Raghu dynasty. In which Lord Ramacandra appeared." Therefore, Bhagavad-gita existed in human society from the time of Maharaja Ikshvaku.

At the present moment we have just passed through five thousand years of the Kali-yuga, which lasts 432,000 years. Before this there was Dvapara-yuga (800,000 years), and before that there was Tretayuga (1,200,000 years). Thus, some 2,005,000 years ago. Manu spoke the Bhagavad-gita to his disciple and son Maharaja Ikshvaku, the king of this planet earth. The age of the current Manu is calculated to last some 305,300,000 years, of which 120,400,000 have passed. Accepting that before the birth of Manu, the Gita was spoken by the Lord to His disciple the sun-god Vivasvan. A rough estimate is that the Gita was spoken at least 120,400,000 years ago; and in human society it has been existant for two million years. It was re-spoken by the Lord again to Arjuna about five thousand years ago. That is the rough estimate of the history of the Gita, according to the Gita itself and according to the version of the speaker, Lord Sri Krishna. It was spoken to the sun-god Vivasvan because he is also a ksatriya and is the father of all ksatriyas who are descendants of the Sun-god, or the surya-vamsa ksatriyas. Because Bhagavad-gita is as good as the Vedas, being spoken by the Supreme Personality of Godhead, this knowledge is apauruseya, super-human. Since the Vedic instructions are accepted as they are, without human interpretation, the Gita must therefore be accepted without mundane

2nd Impression : 1000 Copies

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Printed by : Shri Harinam Press, Vrindaban

interpretation. The mundane wranglers may speculate on the Gita in their own ways, but that is not Bhagavad-gita as it is. Therefore, Bhagavad-gita has to be accepted as it is, from the disciplic succession, and it is described herein that the Lord spoke to the sun-god. The sun-god spoke to his son Manu, and Manu spoke to his son Ikshvaku.

His Divine Grace
A.C. Bhaktivedanta Swami
Prabhupada
From BHAGAVAD GITA
As it is

1

Parvati said : "My dear husband, You know all the transcendental truths, and by your mercy I have heard the glories of the Supreme Personality of Godhead, Lord Krishna. Oh, Lord, now I long to hear from You the glories of the 'Srimad Bhagavad-gita', which was spoken by Lord Krishna, and by hearing which, one's devotion to Lord Krishna increases."

Lord Siva replied, "That person, Whose body is the colour of a dark rain cloud, whose carrier is the king of birds, 'Garuda', and who is lying on 'Ananta-Sesa', the thousand headed serpent, that Lord Visnu, Whose glories have no limit, I am always worshipping,

My dear Parvati once after Lord Visnu had killed the demon 'Mura', he was resting peacefully on Ananta-Sesa, when the bestower of all good fortune of the universe, Sri Lakshmi, respectfully inquired from Him ;

"Bhagavan, You are the controller and maintainer of the whole universe, but yet You are sleeping unhappily on this ocean of milk. What is the reason ?"

Lord Visnu said, "My dear Lakshmi, I am not sleeping, but I am watching how wonderfully My energy is working. It is by this wonderful energy of Mine, by which I am controlling all things, and yet remain separate. And it is by remembering these divine activities of Mine, that the great devotees and yogis manage to free themselves from the wheel of birth and death, and attain that transcendental nature of Mine, which is eternal and free from all qualities."

Lakshmi said, "Oh, controller of all things. You are the goal of the meditation of great yogis. Nothing can go on without You. And yet You are separate. You are the cause of creation, Maintenance

and destruction of all the material universes. Kindly inform me about the workings of your wonderful energies, which are so attractive, that even you are lying here, meditating upon them."

"My dear Lakshmi, the workings of My multi-fold energies, and how to become free from the bonds of birth and death, and attain My eternal Nature, can only be understood by one of pure intelligence, who has an inclination to render service unto Me. This transcendental knowledge is fully explained in the 'Srimad Bhagavad-gita.'"

Lakshmi inquired, "My dear Lord, if you Yourself are amazed, by the workings of Your energies, and are ever trying to fathom their limit, then how is it possible that the Bhagavad-gita can describe those unlimited energies of Yours, and how to cross over them, and attain the transcendental nature?" Lord Visnu said, "I Myself have manifested in the Form of Bhagavad-gita. Please understand that the first Five Chapters are My five heads, and the next ten Chapters are My ten Arms, and the Sixteenth chapter is My stomach. The last Two Chapters are My lotus-feet. In this way you should understand the transcendental Deity of the Bhagavad-gita. This Bhagavad-gita is the destroyer of all sins. And that intelligent man who daily recites one chapter or even one sloka, one half sloka, or at least one quarter sloka, will attain the same position as Susharma had attained."

Lakshmi inquired, "Who was Susharma? What class did he belong to? And what destination did he attain?"

"My dear Lakshmi, Susharma was a very wicked and a most sinful man. Although he was born in a brahmin family, his family had no Vedic knowledge. And he only took pleasure from hurting others. He never engaged in the chanting of My names, in giving charity, or receiving guests.

In fact, he never performed any pious activities. For his liveli-

hood he collected leaves, and sold them in the bazaar. He especially enjoyed drinking wine, and eating flesh. In this way he passed his life.' One day that foolish Susharma had gone to the garden of one sage for collecting leaves, when a snake came and bit him, and he died. After his death he was cast into many hells, where he suffered for a long time. After which he attained the body of a bull. That bull was purchased by a crippled man, who engaged him in his service. For about seven or eight years he was carrying extremely heavy loads. One day that cripple had piled a very heavy load onto the back of his bull. Very quickly he was forcing that bull along when suddenly the bull fell over and became unconscious. Many persons gathered there, to see what was happening, feeling sorry for that bull. One pious man bestowed upon that bull the results of some of his pious activities. Seeing that, other persons standing there started remembering their pious activities, and offered the results of some of those activities to that bull. In that crowd there was also one prostitute who did not know if she had ever performed any pious activities, but seeing everyone else offering their pious credits to that bull, she also offered the results of any pious activities she might have performed. After that, the bull died, and was taken to the abode of Yamaraj, the God of Death.

There, Yamaraja informed him, "You are now free from the reactions of all your previous sinful deeds, due to the pious credits given to you by that prostitute. Then he took birth in a very high Brahmin family. In that birth, he was able to remember his past lives. After many days, he decided to search out that prostitute, who had been the cause of freeing him from his hellish situation. After he had found and introduced himself to that lady he inquired from her, "What were the pious activities performed by you, the fruits of which freed me from my hellish situation?" The prostitute replied to him, "My dear sir, in that cage is one parrot, which recites something everyday. Hearing that recitation, my heart has become

completely pure. The results of hearing that recitation I had given to you." Thereafter they both inquired from that parrot about that recitation. That parrot, remembering his previous life, started to narrate his history. "Previously, I had been a very learned brahmin. But due to my pride, I used to insult other learned persons. I was also extremely jealous. After I died, I was cast into many hells, and after a long time of suffering, I achieved this body of a parrot. Due to my past sinful activities, my mother and father died while I was a baby. One day, while I was lying on the hot sands, with no protection, some rishis saw me, and took me to their ashram, and put me in a cage. At that same place, the children of those rishis were learning the recitation of the First Chapter of the Srimad Bhagavad-gita. Hearing them repeat those slokas, I also started repeating those slokas along with them.

Shortly after, one thief stole me from that place and sold me to this pious lady. By reciting the First Chapter of The Bhagavad-gita, that parrot had become completely pure. And by hearing that recitation, that prostitute also became completely pure. And by receiving some of the pious results of hearing that recitation, Susharma also become completely pure.

After discussing for some time the glories of the first chapter of Bhagavad-gita, Susharma returned to his home, and the three of them individually engaged in reciting the First Chapter of Srimad Bhagavad-gita, and very quickly attained the supreme destination, 'Vaikuntha.' Anyone who recites, who hears, or studies the First Chapter of Bhagavad-gita, will very easily cross over the ocean of material miseries, and attain the service of the lotus-feet of Lord Krishna.



2

Lord Visnu said, "My dear Lakshmi, you have heard from Me the glories of the First Chapter of "BHAGAVAD GITA". Now please listen carefully, as I tell you the glories of the Second Chapter.

Once in the South in the town of 'Pandharpur', a very learned Brahmin by the name of Devashyama lived. He was able to perform all kinds of fire sacrifices. He also knew the importance of receiving guest. And by his activities he managed to satisfy all the demigods. But he was not happy and peaceful in his heart and mind. He had the desire to attain knowledge of the soul's relationship with the Supersoul, Paramatma, and towards this end he would invite many yogis and tapasvis, and render all kinds of service to them and inquire from them about the Absolute Truth. In this way he passed many years of his life.

One day, while he was walking, he saw one yogi in front of him, sitting cross-legged with his eyes fixed on the tip of his nose, totally absorbed in meditation. Devashyama could perceive that this yogi was completely peaceful, and without any material desires. Devashyama, with the greatest respect and reverence, fell at the feet of that yogi, and inquired from him, how he could attain complete peace of mind. At that time, that yogi, who had complete knowledge of the Supreme Personality of Godhead, Lord Krishna, advised Devashyama to go to the village of Sowpur and meet one Mitravan; who was a goat-herder by profession, and take instructions in the science of God-realization from him. After hearing this, Devashyama again and again offered his respectful obeisances at the feet of that yogi and immediately left for Sowpur. When he arrived there he found on the northern side, one beautiful forest where he was informed that Mitravan lived. When he entered that forest, he saw on the bank of a small river, Mitravan, seated on top of some rocks.

Mitravan looked very beautiful and totally peaceful. In that forest the wind was blowing very gently, and a beautiful aroma was emanating from every direction. The goats were peacefully moving here and there, totally unafraid. Some were seen to be sitting next to tigers and other ferocious animals very peacefully.

When Devashyama saw this scene, his mind became very peaceful, and he respectfully approached Mitravan and sat close to him. Mitravan appeared to be fully absorbed in his meditation. After some time Devashyama inquired from him, how he would be able to attain devotion to Lord Krishna. When Mitravan heard this question, for a moment he was lost in deep thought. Then he replied, "My dear learned Devashyama, once long ago, I was in the forest looking after the goats, when a very ferocious tiger attacked. At that time all the goats ran here and there to save themselves. I also ran off, due to fear of that tiger. From some distance I looked back and saw that one of my goats was encountered by that tiger on the bank of this river. At that time a strange and wonderful thing happened. That tiger lost all his anger and desire to eat my goat. Thereupon, my goat inquired from that tiger, "You have attained your food, so why are you not eating the meat of my body? You should immediately kill me, and with great relish eat up my flesh. Why are you hesitating?"

That tiger said, "My dear goat, since I have come to this place, all anger has left me, and I have no hunger or thirst. The goat said, "I also do not know why I am feeling so fearless and peaceful. What can be the reason for this? If you know, then kindly inform me."

The tiger replied, "I also do not know. Let us inquire from that person." When I saw this change take place in the activities of that tiger and goat, I become very much astonished. At that time they both approached me, and inquired as to the reason.

I noticed that a monkey was sitting on the branch of a nearby tree. I went along with the two of them and inquired from that monkey-king. That monkey replied to our question with great respect.

"Listen, I will tell you, it is a very old story. In that forest, just in front of you, there is a very large temple in which Lord Brahma installed a Shivalinga. Long ago, a learned sage of the name 'Sukama', who had performed many austerities, lived there. Daily he would bring flowers from the forest and water from the river, and worship Lord Shiva.

In this way he was living here for many years, when one day one sage arrived. At that time, Sukama brought fruits and water and fed that sage. After the sage had eaten and rested, Sukama spoke to him. "Oh learned one, only for the reason of obtaining knowledge of Lord Krishna, am I living here, performing austerities and worship. But the results of my austerities have been attained today by coming in contact with you."

When the sage heard the words of Sukama which were full of submission, he became greatly pleased. And he wrote on one piece of stone the Second Chapter of 'SRIMAD BHAGAVAD GITA'. He then instructed Sukama to daily read those verses. "By so doing, you will quickly attain your goal." After having spoken thus, that sage disappeared from that place while Sukama was looking on. After that, following the instructions of that sage, Sukama recited those verses daily for the rest of his life. Very quickly he attained complete knowledge of Lord Krishna. And from the day he started reciting those verses, he felt no more thirst or hunger.

And due to this austerities and devotion, at this place, any one who visits here does not feel the pangs of hunger and thirst, and immediately attains complete peace.

Mitravan said, "My dear Devashyama, after the monkey had finished telling us that wonderful story, I along with the tiger and

goat went to that temple. We found there written on a piece of stone the Second Chapter of *Srimad Bhagavad-gita*." And I started to recite those verses daily. In this way we were able to attain very quickly devotion to Lord Krishna. My dear Brahmin, if you also start reciting the verses of the Second Chapter of *Srimad Bhagavad-gita*, you will very quickly attain the mercy of Lord Krishna."

Lord Visnu said, "My dear Lakshmi, in this way Devashyama attained knowledge from Mitravan and after worshipping that great soul, he returned to Pandharpur and daily recited that Second Chapter. And whoever visited Pandharpur, Devashyama would first recite before him the Second Chapter of *Srimad Bhagavad-gita*. In this way Devashyama attained the lotus feet of Lord Krishna.

My dear Lakshmi, these are the glories of the Second Chapter of *Srimad Bhagavad-gita*.

3

Lord Visnu said, "my dear Lakshmi, in the town of Janasthan there was a brahmin of the name 'Jada', who was born in the dynasty of 'Kaushik'. That brahmin gave up the religious activities enjoined in the shastras to be followed by the brahminical class, and took to many irreligious activities. He was very fond of gambling and drinking, hunting, and visiting the prostitutes. In this way, he wasted his wealth. He went to the northern countries on a business trip. While there, he gained much wealth and decided to return to Janasthan. After having travelled a long distance he found himself in a very deserted place. One day, as the sun set, and every where became engulfed by darkness, he decided to take rest for the night under a tree. While resting, some robbers came and beat him to death, and stole his wealth. Because Jada had given up all religious

activities and led a sinful life, after his death he attained the form of a ghost.

The son of Jada was very religious and learned in the Vedic shastras. When he saw that his father had not returned to Janasthan after a long time, he decided to go and search for him. For many days he travelled here and there, in search of his father, and whatever travellers he would meet, he would inquire from them, about his father. One day, he met one person who knew his father, and informed him of the events that had taken place. When the son of Jada heard the news of his father's death, he decided to go to 'Kasi' (Banaras) to offer pinda (worship) for the release of his father from his hellish condition. On the ninth day of his journey, he happened to take rest under the same tree under which his father had been killed. At that place, in the evening, he performed his daily worship to Lord Krishna, and he also recited the Third Chapter of '*Srimad Bhagavad-gita*'. As he completed his recitation, a loud sound came from the sky. When he looked up, he saw his father there, and in front of his eyes, his father's form changed into one of the most beautiful beings, who had four hands, and was wearing a yellow dhoti. His body was the colour of a dark rain cloud and his bodily effulgence was lightening up all the directions. At that time, his father offered his blessing to him. The son inquired from the father, as to the meaning of these wonderful happenings. The father said, "My dear son, you recited the Third chapter of *Srimad Bhagavad-gita*, and thus freed me from the ghost form which I had received, due to my sinful activities. Now you should return to your home, because the purpose for which you were travelling to Kasi (Banaras) has been achieved by your reciting the Third Chapter of *Bhagavad-gita*."

When the son inquired from the father, if there were any further instructions from him, the father said, "My brother also had led a very sinful life and he is suffering some where in the darkest regions

of hell. So, if you wish to free him, and our other ancestors, who are suffering here and there, in different species in the material universe, then kindly recite the Third Chapter of Srimad Bhagavad-gita. And by that recitation they will all attain a form similar to Lord Visnu's, and go to Vaikuntha.

When the son heard the father's instructions he replied, "If that is the case, then I will recite the Third Chapter until all the souls, who are trapped in the hellish of life, are freed." At that time his father blessed him with the words, "Let it be." Then an aeroplane arrived from the spiritual world of Vaikuntha and took the father to his destination.

Thereafter, the son returned to Janasthan and sat in front of the Deity of Lord Krishna, and with a desire to free all of the conditioned souls in the hellish condition, started reciting the Third Chapter of Srimad Bhagavad-gita. While his recitation was continuing, day after day Lord Visnu sent His messengers, the Visnudutas, to the kingdom of Yamaraja, who is in charge of administering punishment to the sinful living entities. When the Visnu dutas arrived in front of Yamaraja, they informed him, that they had a message from Lord Visnu, who is lying on the bed of Ananta-Sesa in the ocean of milk. They told him that Lord Visnu was inquiring as to his welfare, and also was ordering him to free all of the conditioned souls, who were suffering in hell. When Yamaraja heard this instruction from Lord Visnu, he immediately had all of the conditioned souls released from hell and then personally went with those Visnudutas to the ocean of milk, known as Svetadwipa, to have the darshan of Lord Visnu. When he arrived there, he saw Lord Visnu, lying on the bed of 'Ananta-Sesa. His body had the effulgence of suns, and Lakshmi-Devi, the Goddess of Fortune, was massaging His feet. He was surrounded on all sides by rishis, sages, and demigods, headed by 'Lord Indra', who were all singing the Praises of Lord Visnu. Lord Brahma, was also present, reciting the Vedas. Yamaraja

fell down and offered his respects before Lord Visnu, and offered the following praise, "My dear Visnu, You are the well-wisher of all the conditioned souls. There is no Limit of Your glories. From You the Vedas have come, You are time. And in The course of time You will destroy all things. You are the cause and maintainer of the three worlds and You are the Supersoul in every one's heart, who is directing their activities. You are the Guru of the whole universe, and the goal of all devotees. Oh, lotus-eyed one, please accept my obeisances again and again. Your glories are unlimited."

In this way Yamaraj with folded hands offered his respects to Lord Visnu. As per Your instructions, I have released all the conditioned souls from hell. So kindly instruct me, what work You wish me to perform now." Lord Visnu replied in a voice as deep as thunder, and as sweet as nectar, "my dear Dharmaraja (Yamaraja), you are equal to every one, and I do not need to instruct you on your duties. Kindly return to your abode with my full blessings, and continue your duty."

At that time, Lord Visnu disappeared from the vision of Yamaraja, and Yamaraja returned to his own abode. After that brahmin had successfully freed all of his ancestors and the rest of the conditioned souls from hell, the Visnudutas came, and took him to the abode of Lord Visnu, where he was able to engage in the service of the lotus-feet of the Supreme personality of Godhead eternally.

4

Lord Visnu said, "My dear Lakshmi, now I will describe the glories of the Fourth Chapter of the Srimad Bhagavad-gita.

On the bank of the river Ganges there is a town of the name Kasi, (Banaras), where at the temple of Vishvanath, a great saint

of the name Bharata lived. Daily with the greatest devotion, he would recite the Fourth Chapter of Srimad Bhagavad-gita. Previously, when Bharat had been travelling on pilgrimage he had gone to the town of Tapodan to take darshan of the Deity of Lord Krishna there. While leaving that town, he saw two Bael fruit trees. Deciding to take rest under the shade of those trees, he lay down, using the root of one tree as a pillow, and a root of the other to rest his feet upon.

After some time, when Bharat left from that place, those two trees started to dry up. Within five or six days both trees, completely dried up and died. The two souls, who had been living in those trees, took their next birth as the daughters of a very pious Brahmin. Once, when those girls had reached the age of seven years, they had gone on pilgrimage to Kasi (Banaras). While wandering in Kasi, they happened to see the great sage Bharata. When they saw Bharata Maharaj they immediately went and fell at his feet and in sweet words said, "Oh, Maharaja Bharat, due to your mercy we both became freed from the tree form of life." When Bharata Maharaja heard their statement, he became surprised. He inquired from them, "My dear daughters, where and when did I come in contact with you, and free you from the form of trees? Also Kindly inform me, how you attained the form of trees? Because I do not know anything of this matter." There after those two girls first informed Bharata Maharaja the reason for their attaining the form of trees.

Maharaja, on the bank of the river Godavari there is a sacred place of the name Chinnapaap. At that place, there was a rishi of the name, Sachatapa. He was performing very great and difficult austerities. In the hot season he would sit in between many fires, and in the cold season, he would stand in the cold river. In the course of time, he became completely pure, and had complete control of his senses, and slowly he attained the Lotus-Feet of the Supreme Personality of Godhead, Lord Krishna. Lord Brahma started

visiting daily to take the darshan of Sachatapa and put questions before him about the devotional service of Lord Krishna. Lord Indra, meanwhile, was becoming very worried seeing the elevated position of Sachatapa, thinking that he might one day usurp his own position as king of heaven. At that time, Lord Indra called the two of us, who in that birth were apsaras in the heavenly kingdom, and instructed us, 'Go and cause the falldown of Sachatapa, before he tries to usurp me from my position'.

After receiving Lord Indra's instructions, we left from his presence and went to the bank of the Godavari river, where Sachatapa was performing austerities. At that place, we both started to sing and dance very provocatively close to Sachatapa, with the intention of causing that sage to engage in a sexual relationship with us. While dancing, our covering cloth slipped down and our breasts became visible. At that time, taking water in his hand, that sage cursed us in the following words.

"You both go and become bea trees on the bank of the river Ganga." upon hearing his curse, we both fell at his feet and begged his forgiveness. "My dear sage, please forgive us, for we are simply the servants of Lord Indra," Seeing our submissive attitude that sage became pleased and informed us that we would remain as trees until Maharaja Bharat came in contact with us. And he also blessed us, that we would be able to, remember our previous births.

"My dear Maharaja Bharata at the time when you visited Tapodan, you rested beneath us, When we were in the form of bea trees, you were reciting the Fourth Chapter of Srimad Bhagavad-gita, and by hearing that recitation. We not only became free from that tree form of life and attained birth in a devotee family, but also we lost all desire for enjoying in this material world."

Lord Visnu said, "My dear Lakshmi, when those two girls recited their history before Bharata Maharaja, he became very happy, and

left for his ashram. Those two girls throughout their life carefully recited the Fourth Chapter of Srimad Bhagavad-gita daily and attained devotion to My lotus-feet.

5

Lord Visnu said, "Now I will describe to you the unlimited glories of the Fifth Chapter of Bhagavad-gita—listen very carefully. In the state of Madra, there is a town of the name Puru Kutsapur. There lived a brahmin by the name of Pingala. During his childhood he was trained in various brahminical activities and was taught the Vedas. But he had no interest in his studies. When he reached his youth he gave up his brahminical pursuits and started to learn how to play instruments as well as singing and dancing. Slowly he became so famous in this field that the king himself invited him to live in the palace. While he was living there he slowly degraded more and more into sinful life. He started to enjoy with other men's wives and engage in all kinds of sinful activities and intoxication. He became so proud of his position as he gained more and more intimacy with the king. He especially enjoyed criticizing others, to the king in private. Pingala had a wife whose name was Aruna, who was born in a low-class family. She was very lusty and enjoyed relationships with many other men. When her husband found out about her activities, she decided to kill him. Late one night she chopped off his head and buried his body in the garden. After his death Pingala fell into the deepest regions of hell and after having suffered there for a long time he took birth as a vulture. Aruna, after freely enjoying with many men contracted venereal disease and her youthful body very soon became ugly and unattractive. When she died she went to hell and after having suffered for a long time she attained the body of a female parrot. One day that parrot was searching here and there for food. In the meantime the vulture,

who in his previous life had been Pingala, saw the female parrot and remembering his last life and understanding that this parrot had been his wife, he attacked her with his sharp beaks. The parrot fell down into the water contained in a human skull and drowned. Just then a hunter came and shot the vulture with an arrow. The vulture fell and his head dropped into the water of that skull and he drowned.

Then the messengers of Yamaraja came and took them to the abode of death. At that time they became very afraid remembering their past sinful lives.

When they came in front of Yamaraja he told them, "You are now free of all sins and you may go to Vaikuntha. When Pingala and Aruna heard this they inquired from Yamaraj how two sinful persons such as they had attained the right to go to Vaikuntha.

Yamaraja replied, "On the banks of the river Ganga lived a great devotee; of Lord Visnu by the name of Vat, he was free from lust and greed. Daily he recited the Fifth Chapter of Bhagavad-gita and when Vat gave up his body he went straight to Vaikuntha. Due to his reciting the Fifth Chapter of Bhagavad-gita daily, his body became completely pure, and because of your coming in contact with the skull of the body of that devotee you both have attained Vaikuntha. This is the glory of the Fifth Chapter of the Bhagavad-gita.

Lord Visnu said, "My dear Lakshmi, when they both heard the glories of Bhagavad-gita from Yamaraja they became very happy and sat down in the flower aeroplane which had come to take them to Vaikuntha.

Anyone who hears the Fifth Chapter of Bhagavad-gita, even the most sinful, will attain Vaikuntha.

6

Lord Vishnu said, "Now I will tell you the glories of the Sixth Chapter of the Srimad Bhagavad-gita. Whoever hears this description, will be liberated from the material world. On the bank of the Godavari river, there is a beautiful town of the name 'Pratishthanpur' (Paithan), where I am famous by the name of 'Pippalesh.' In that town there was a king of the name 'Janashruti', Whom the people loved very much and whose qualities were unlimited. Daily fire-sacrifices were performed by Him, which were so opulent and large that the smoke from them reached the Heavenly pleasure garden known as 'Nandanvan', and made the leaves of the Kalpavrksha trees black. Those trees appeared as if they were offering their respects to king Janashruti. Due to the pious activities of that great king, demigods always resided in Pratishthanpur. When Janashruti would give charity, he would distribute just as the clouds distribute the rain. Due to Janashruti's pure religious activities, rain always come at the right time. And the fields were always full of crops, which were not disturbed by the six types of rodents. He was always digging wells and lakes for the welfare of the citizens: The demigods, being very pleased with Janashruti, went to his palace in the form of swans to bless him. They were flying through the sky, one behind the other, talking together. Bhadrashva, along with two or three other swans, flew ahead of the rest. At that time, the other swans addressed Bhadrashva, "Oh, brother, why are you flying ahead? Do you not see in front of you the great king Janashruti, who is so powerful that he can burn up his enemies by his desire. "When Bhadrashva heard the words of the other swans, he started to laugh and said, "Oh brothers, is this king Janashruti as powerful as the great sage Raikva?"

When the king heard the words of the swans, he immediately came down from the roof of his high palace and happily sat on

his throne. At that time he called his chariot driver and instructed him to go and find the great sage 'Raikva'. When the chariot driver of the name 'Maha' heard the king's instructions, he became very happy, and left immediately to search out Raikva. First he travelled to Kshipuri, where Lord Vishwanath resides, for the welfare of all beings. Next, he went to 'Gaya', where the lotus-eyed Lord Gadadhara, who is capable of freeing all beings from the bondage of birth and death, stays. After having travelled to many holy places, he came to Mathura, which is capable of destroying all sins. In this place the Supreme Personality of Godhead, Lord Krishna, resides. All of the great sages, demigods, also the Vedas, and other shastras, in their personal forms, perform austerities, and render service to Lord Krishna. Mathura which is in the shape of a half-moon, and is situated on the bank of the beautiful devotion-giving river Jamuna. In that area is the beautiful Goverdhanahill, which adds to the splendour and glory of Mathura-Mandala like a large jewel in a crown. It is surrounded by pure trees and creepers. There are twelve wonderful Forests surrounding Mathura in which Lord Krishna enjoys his wonderful pastimes.

After leaving Mathura, Maha travelled to the West, and then to the North. One day, he came to a town known as 'Kashmir', in which he saw a very large and shining white place. At that place, all of the people, even the foolish men, looked as beautiful as demigods due to the fact that many sacrificial fires were burning continuously. It looked as if a row of clouds always hung over that town. The Deity of Lord Siva, known as 'Manikeshvara', resided in that town. The king of Kashmir had just returned from defeating many kings, and was engaged in worshipping Lord Siva. Due to his great devotion to Lord Siva, that king was known as 'Manikeshvara'. Just close to the door of the temple, sitting on a small cart, underneath a tree, Maha saw the great sage Raikva. When he recognized Raikva from the description of Janashruti, he immediately fell at his feet

and inquired from him, "Oh, great sage, where do you live ? And what is your full name ? You are such a highly elevated person. Why are you sitting in this place ?" When Raikva heard the words of Maha, he thought for some time, and then replied, "I am fully satisfied, I do not require anything."

When Maha heard this reply, in his heart he could understand everything. He immediately left on the long journey, back to Pratishthanpur. When he reached his destination, he immediately went and offered his respects to the king, and with folded hands informed the king of all the events, which had taken place. After the king had heard everything from Maha, he decided to leave at once, to take the darshan of the great sage Raikva. Sitting in a beautiful chariot, and taking with him many valuable gifts, he left for Kashmir. When he reached the place, where the sage Raikva was staying, he fell at his feet and placed all the valuable silks and jewels, which he had brought with him before Raikva. At that time, the great sage Raikva became very angry. He said, 'O foolish king, you take all these useless things and put them in your chariot, and leave from this place. The king immediately with great devotion, fell at the feet of Raikva, and begged his forgiveness, asking him to be merciful upon him. He inquired from Raikva, "Oh, sage, how have you attained such a high state of renunciation and devotion to the Lord ?"

Becoming pleased with the king's submissive attitude, Raikva replied "Daily I recite the Sixth Chapter of Srimad Bhagavad-gita."

After that, king Janashruti heard from Raikva the Sixth Chapter of Srimad Bhagavad-gita. And thereafter, he engaged in daily reciting that Sixth Chapter. And in course of time a flower aeroplane arrived and took him to Vaikuntha. Meanwhile, that great sage, who was reciting the Sixth Chapter of Srimad Bhagavad-gita daily, went to Vaikuntha, where he engaged in the service of the lotus-feet of the

Supreme Lord Visnu.

Anyone, who recites this Sixth Chapter of Srimad Bhagavad-gita, will very soon attain service to the lotus-feet of Lord Visnu, of this there is no doubt.

7

Lord Siva said, "My dear Parvati, now I will tell you the glories of the Seventh Chapter of the Srimad Bhagavad-gita, hearing which, one feels his ears have been filled with divine nectar.

'Pataliputra' is the name of one large town which has many large gates. In that town lived a brahmin of the name 'Shankukarna'. He had taken to the occupation of a businessman, and had amassed a very large wealth. But he had never performed any type of devotional activities, nor had he performed the necessary ritualistic performances for the sake of his fore-fathers. He became very rich, so much that even great kings would dine at his house. Shankukarna was also the most miserly of persons, and he kept his wealth buried under the ground.

Once, when that brahmin was going along with his children and other relatives for the purpose of his fourth marriage, they stopped at one place to rest for the night. While he was sleeping, a snake came and bit him. When his sons and relatives realized that he had been bitten by a snake, they called for the doctors and mantra-chanters. But no one was able to help Shankukarna, and shortly he died. After that he attained the body of a 'Preta-Sarp' (half-ghost-half snake) a snake-ghost. The only thing he was able to think about was his wealth, which was buried close to the house where he had lived. He had not even informed his own family of the whereabouts of his wealth. Even in the form of a preta-sarp he

resided at the place where his wealth was buried, so that no one else could take that wealth. After some time he became tired of being trapped in the form of a preta-sarp and he appeared in dreams to his sons and requested them to help him. In the morning, when his lazy sons woke up, they told each other about the dream they had seen. One of his sons took a large digging instrument in his hands and went to the place the father had indicated that he was living. When he reached that place he realized that he was not aware of the exact spot where the wealth was buried. That son was exceptionally greedy, and he searched for a long time, until he came across a snake-hole, which he promptly started to dig out.

Shortly a very large and fearful looking snake came out of that hole and spoke the following, "Oh, fool, who are you? Why have you come here? Who has sent you? And why are you digging at this place? Reply to my questions, at once."

The son replied, "I am your son. My name is Shiva. In a dream last night, I saw that there were hidden treasures buried at this place and I came to take them. When he heard Shiva speaking that way the pret-sarp started to laugh and said, "If you are my son, then why are you not performing the necessary rituals to free me from this hellish situation. Due to greed in my last life, I attained this body and now you are heading the same way."

The son inquired, "My dear father, kindly tell me how you can be freed from this hellish situation?" The pret-sarp said- "Not by any kind of charity, tapasya or yajna, only by reciting of the Seventh Chapter of the Bhagavad-gita will I be able to become free from the wheel of birth and death. My dear son kindly perform the shraddha ceremony and on that day, invite a brahmin, who is in the habit of chanting the Seventh Chapter of Bhagavad-gita and feed him very sumptuously."

Thereafter, Shiva, along with his other brothers fulfilled the

instructions of their father And while the brahmin was chanting the Seventh Chapter of Srimad Bhagavad-gita, Sankukarna gave up that frightful body of a preta-sarp and attained a divine four-armed body. At that time he blessed his sons and informed them where his wealth was and then left for Vaikuntha.

Those sons, whose minds had become fixed in devotion to Lord Krishna, used that wealth for building temples, digging wells and kunds, and distributing food-stuffs. They all engaged daily in the recitation of the Seventh Chapter of the Srimad Bhagavad-gita. And very quickly they attained the lotus-feet of Lord Krishna.

Lord Siva said, "My dear Parvati, I have told you the wonderful glories of the Seventh Chapter of Bhagavad-gita. Anyone, who hears this description, will be freed from all sinful reactions."

8

Lord Siva said, "My dear Parvati, now please listen to the glories of the Eighth Chapter of Srimad Bhagavad-gita. After listening to this, you will feel great joy.

In the South is an important town of the name 'Amardhkapur', in which one brahmin of the name Bhavasharma lived, who had taken a prostitute as his wife. Bhavasharma enjoyed eating meat, drinking wine, stealing, going with other's wives; and hunting. One day, that sinful Bhavasharma was invited to a party, where he drank so much alcohol that it started to come out of his mouth. After the party, he became very sick and suffered from chronic dysentery, and after many days of suffering he died and attained the body of a date-palm-tree.

One day, two brahma-rakshasas (ghosts) came and took shelter

under that tree. Their previous life-story was as follows :

There was a brahmin by the name of 'Kushibal', who was very very learned in the Vedas and had studied all branches of knowledge. His wife's name was Kumati, who was very evil-minded. Although that brahmin was very learned, he was also very greedy. Along with his wife, he used to collect lots of charity, everyday, but, he would never give charity to any other brahmin. When their time came to die, they both attained the forms of brahma-rakshasas. As brahma-rakshasas, they continuously wandered here and there over the earth suffering from hunger and thirst. One day they rested under that date-palm-tree. At that time, the wife inquired from the husband "How can we get free from this curse of being brahma-rakshasas ?" He replied, "By knowledge of Brahma, by knowledge of the Self, by knowledge of fruitive activities. Without such knowledge it is not possible to get free from our sinful reactions." Upon hearing this, the wife inquired, "Oh, my Lord, what is Brahma, what is the Self, what are fruitive activities ? (kim tad brahma kim adhyatmam kim karma purusottama) Completely by accident, the wife happened to chant half of the first sloka of the Eighth Chapter of Srīmad Bhagavad-gītā. At that time, having heard that half sloka, Bhavasharma broke free from that form as a tree, and again attained a body of a brahmin, completely free from all sin. Suddenly from the sky came a flower-aeroplane which took that husband and wife back home, back to Godhead, Vaikuntha.

Afterwards, that Brahmin, Bhavasharma, with great respect, wrote down that half sloka (kim tad brahma kim adhyatmam-kim karma purusottama) and with the intention of worshipping Lord Krishna, he went to 'Kashipuri' and started performing great austerities, while continuously chanting that half sloka.

Meanwhile, in Vaikuntha, Lakshmi seeing that her husband, Lord Visnu, had risen suddenly from taking rest, inquired with folded hands, "Why have you risen so suddenly from Your sleep ?" Lord

Visnu said, "My dear Lakshmi, in Kashipuri, on the bank of the river Ganges, my devotee is performing great austerities, by continuously chanting half a sloka of the Eighth Chapter of Srīmad Bhagavad-gītā. For a long time I have been thinking, how to award his devotion. Parvati inquired from Lord Siva, "When Lord Visnu was so pleased with his devotee, what benediction did he bestow upon him ?"

Lord Siva said, "Bhavasharma went to Vaikuntha, to engage in the eternal service of the lotus-feet of Lord Visnu. Not only that, but all of his ancestors also attained the lotus feet of Lord Visnu. My dear Parvati, I have described to you just a little of the glories of the Eighth Chapter of Srīmad Bhagavad-gītā.

9

Lord Siva said, "My dear Parvati, now I will relate to you the glories of the Ninth Chapter of Srīmad Bhagavad-gītā.

There was a town of the name 'Mahismati' on the bank of the Narmada river, where one brahmin of the name 'Madhava' lived. That brahmin very strictly followed all the injunctions of the Vedas, and possessed all the good qualities of the brahminical class. Due to his being so learned, he would receive a lot of charity. And with his accumulated wealth, he started to perform a great fire-sacrifice. For offering in sacrifice, one goat was bought, and when they started to cleanse that goat in preparation for its sacrifice, to everyone's great surprise the goat started to laugh and in a loud voice said; "Oh, brahmin, what is the benefit of performing so many fire-sacrifices that simply bind us up in the wheel of birth and death. Just see my position due to my performing so many fire-sacrifices."

When everyone gathered there heard the words of the goat,

they became very curious. And that brahmin inquired with folded hands, "How did you become a goat? In your previous life, which caste did you belong to and what activities did you perform?" The goat replied, "oh, Brahmin, in my previous birth I was born in a very pure brahmin family and I very carefully performed all the ritualistic activities enjoined in the Vedas.

One day, my wife wished to worship Durga, so that our child might be cured of his disease. For this purpose she requested me to bring one goat. When we sacrificed the goat at the temple of Mother Durga; the goat cursed me, "Oh, sinful, lowest of all, you wish to make my children fatherless. For this reason you will also take birth as a goat." Oh, Madhava, when the time for my death came I attained this body of a goat but by the grace of Lord Govinda I can remember my previous births. If you wish to hear one other interesting story then I will tell you.

'In the place known as 'Kuruksetra' which is capable of giving liberation, there once lived a king of the name 'Chandrasharma', who was in the dynasty of the sun-god. Once, at the time of the solar-eclipse, the king wished to give charity to one brahmin. Included in that charity was a sudra, whose body was completely black. After going with his priest and taking bath in the sacred lake, putting on clean cloth and applying sandalwood, he returned to his place. With devotion he gave charity to a qualified brahmin. After he had presented the charity all of a sudden from that black sudras's heart, one very sinful chandala (dog-eater) appeared and after a little while, a female chandala appeared from that black sudras's body, and together they went close to the brahmin. All of a sudden they entered in to the body of the brahmin. That brahmin remained undisturbed and started to chant the Ninth Chapter of Srimad Bhagavad-gita, while remembering Lord Govinda. The king, witnessing all these activities, was stunned, unable to say anything.

As soon as the words of the Ninth Chapter of Srimad Bhagavad-gita came on the lips of that brahmin, the Visnudutas appeared there and chased away those two chandalas. At that time the king inquired from the brahmin, "oh, learned one, who were those two persons and which mantra did you chant? Which deity did you remember?" The brahmin replied, "Taking the form of a chandala, sin personified appeared, along with offense personified in the form of that female chandala. At that time I started chanting the Ninth Chapter of Srimad Bhagavad-gita, which is capable of releasing one from all fearful situations. By reciting the Ninth Chapter of Srimad Bhagavad-gita I am always able to remember the lotus-feet of Lord Govinda"

Upon hearing this the king learned the chanting of the Srimad Bhagavad-gita, Ninth Chapter, from the brahmin. Gradually he managed to attain the lotus-feet of Lord Govinda. When Madhava heard this discourse from the goat, he immediately freed the goat and started to engage in reciting the Ninth Chapter of Srimad Bhagavad-gita daily and thus he also gained the lotus-feet of Lord Govinda.

10

Lord Siva said, "My dear Parvati, I will now relate to you the glories of the Tenth Chapter of the Srimad Bhagavad-gita, as related by Lord Visnu to Lakshmi-Devi which in itself is a stairway to the spiritual world.

In Kashipuri, there was a brahmin of the name 'Dhirabuddhi', who was as dear to me as 'Nandi', my carrier. He was always peaceful and all of his senses were fixed in the glorification of Lord Krishna. Wherever he would go, I would follow him with great love, so that I could protect and serve him. Seeing my activities, my eternal servant 'Bhringiriddhi' inquired from me, "What kind of austerities

and other pious activities has this great devotee performed, that you are personally rendering service to him?" Hearing Bringiriddhi's inquiry I replied as follows. "Once, in Kailash parvata, in the garden known as 'punnaag', I was enjoying sitting in the moonlight, and suddenly there was a great wind, which caused the trees to shake with a very loud noise. Suddenly a shadow was cast all around as if a mountain was moving. Suddenly, in the sky, a very large bird in the colour of a raincloud appeared. Due to the flapping of its wings, it was causing the trees to shake and the dust to swirl around. Suddenly the bird landed on the ground, and offered his respects to me and also one beautiful lotus-flower. After which, he said, "Oh, Mahadeva ! all glories to you, the shelter of all. There is no limit to your glories. You are the protector of the devotees, who have control over their senses. And you are the foremost of all the devotees, of the Supreme Lord Krishna. Great souls such as 'Brihaspati'; are always singing your glories. But even the thousand-headed 'Ananta-Shesha', is not able to fully describe your glories. So what to speak of a bird like me, with such small intelligence."

After hearing the bird's prayer, I inquired, "who are you, and where are you coming from ? You look like a swan and your bodily colour is that of a crow." That bird said, "please understand that I am the swancarrier of 'Lord Brahma.' And the reason for my body having attained a black colour, I will relate to you.

Just close to 'Saurashtra' (Surat) there is one beautiful lake, from where this wonderful heavenly lotus came from. I had been enjoying there for some time. Just as I was flying off from that place, I suddenly fell to the ground, and my body took on this black colour. At that time I was thinking to my self. How have I fallen down, and how has my body which was white like camphor, turned black ? While thinking in this way, I heard a voice, coming from

the lotuses in the lake "Oh, swan, get up, I will tell you the reason why you fell down, and your body turned black." At that time I got up and went to the centre of the lake, where there were five extraordinary beautiful lotuses out of which came a very beautiful lady. After circumambulating her, I inquired as to the reason of my falling down. She replied; "Oh, black swan, while you were flying, you flew over me, and due to this offense, your body has now become black. When I saw you fall down, I felt sorry for you, thus, I called you here. When I opened my mouth, the scent emanating from it was able to purify at one time seven-thousand black bees, who immediately attained admission into the heavenly realm. My dear king of birds, the reason I have such power I will tell you.

Previous to this birth, three births before, I was born in a brahmin family, and my name was 'Sarojavadana', my father had always instructed me in the principles of chastity and when I got married I served my husband very faithfully. One day I found a 'Maina' (a black bird), and due to looking after it, my service to my husband became affected, for which he became angry, and cursed me, "Oh, sinful woman, you will become a maina."

In my next birth I became a maina, but due to my following the principles of chastity strictly, I managed to come in contact with some sages, who kept me at their ashram. One of the sages daughters used to look after me. While staying there, every morning and evening I would hear the recitation of the tenth chapter of Srimad Bhagavad-gita, due to which in my next birth I attained the body of an 'apsara' in the heavenly planets of the name 'Padmavati'. One day, I was travelling in a flower-aeroplane when I saw the beautiful lotus flower on this lake. Coming here, I started to enjoy in the water. At that time, Durvasa-Muni arrived and saw me completely naked. Being afraid of him I immediately took on the form of five

lotuses. My two arms became two lotuses and my two legs became two lotuses, and the rest of my body became the fifth lotus. From Durvasa Muni's eyes fire started to emanate: "Oh, sinful one, you will stay in that form for one hundred years." After cursing me, he immediately disappeared, but fortunately, I was able to remember the Tenth Chapter of the Srimad Bhagavad-gita. And to-day, I have become free from the curse, due to your crossing over me, you fell to the ground and your body became black. But if you hear from me the Tenth Chapter of the Srimad Bhagavad-gita, you will be able to become free from this situation."

After Padmavati had completed reciting the Tenth Chapter of Srimad Bhagavad-gita, she left in an aeroplane for Vaikuntha. After that I came here and offered this beautiful lotus from that lake to you."

Lord Siva said: "After that black swan completed his story he immediately gave up his body and took birth in a brahmin family as Dhirabuddhi, who, from his childhood, always chanted the Tenth Chapter of Srimad Bhagavad-gita.

And whoever would hear that chanting from him would attain darshan of Lord Visnu, who is holding the Shankha and Chakra. Whoever would hear that chanting, whether they be fallen and addicted to intoxication, or even killers of brahmins, they would attain the darshan of Lord Visnu, who is holding the Shankha and Chakra. For that reason; my dear 'Bringiriddhi', I am always serving Dhirabuddhi.

My dear Parvati, whether one be male or female, sannyasi or grhastha, in fact whatever situation one may be in, if he chants the Tenth Chapter of Srimad Bhagavad-gita, he will attain the darshan of Lord Visnu.



11

Lord Siva said; "Now I will relate to you the glories of the Eleventh Chapter of Srimad Bhagavad-gita, my dear Parvati. It is not possible to tell its full glories, as there are thousands of stories, I will relate one of them only.

On the banks of the Pranita river is a large town of the name 'Megankara' in which is the famous temple of Jagat Isvara. Jagat Isvara is holding in his hand a bow. In that town of Megankara, there was a pure brahmin of the name Sunand, who remained a brahmachari his whole life.

Sunand would sit in front of Lord Jagat Isvara and recite the Eleventh Chapter of the Srimad Bhagavad-gita and remember the Universal Form of the Lord. By reciting that Eleventh Chapter of Srimad Bhagavad-gita, he gained complete control over his senses and was able to remember Lord Jagat Isvara continuously.

Once that pure brahmin Sunand went on a tour of the holy places on the banks of the Godavari river. He visited all the sacred places, starting with Viraj-Tirth. In all the holy places he visited, he bathed, and took darshan of the presiding deity. One day he reached the town of Vivaha Mandap. Along with his associates he searched for a place to stay and eventually in the middle of that town they found a dharmashala, where they all took rest for the night. When Sunand woke up in the morning he found that all his associates had left. While searching for them, he met the head-man of the town, who immediately fell at his feet and said, "Oh great sage, I cannot say where your associates have gone, but I can tell you that there is no devotee equal to you. I have never seen anyone as pure as you. Oh, my dear brahmin, I am begging you to stay in this town. When Sunand heard the humble request of the head-man of the town, he decided to stay for some days.

That head-man made every arrangement for the comfortable stay of Sunand and engaged in his service day and night. After eight days had past, one villager came before Sunand, crying very loudly and said, "Oh pure brahmin, last night one rakshasa ate my son." Sunand inquired, "Where does that rakshasa stay ? And how did he eat your son ?"

The villager replied, "In this town one very frightful rakshasa lives, who every day was eating villagers as and when he pleased. One day, we all went to that rakshasa and requested him to protect us, in return for which we would provide him with his daily food. One dharmshala was built, and any travellers who came here were sent there to stay and while they were sleeping the rakshasa would eat them, In this way we have been able to protect ourselves from this rakshasa. You, along with your associates, stayed at that dharmshala, but that rakshasa did not eat you along with everyone else. The reason I will tell you. Last night a friend of my son came but I did not realize that he was a very close and dear friend of my son, so I sent him to stay in dharmshala. Later when my son found out, he went after him to try and bring him back from the dharmshala but when he went there, he was also eaten by that rakshasa. Today, in the morning, I went to that rakshasa and asked him, why he had eaten my son along with the other travellers. I also requested him, if there was any way, I could-get back my son. That rakshasa told me, "I did not know that your son had also entered the dharmashala, thus he was eaten with everyone else. As far as getting him back that will be possible when I am freed from this rakshasa body which will be possible by the mercy of a person who recites the Eleventh Chapter of Srimad Bhagavad-gita daily. Right now, there is one brahmin staying in this town, who had stayed at this dharmashala, but I had not eaten him, because he daily recites the Eleventh Chapter of Srimad Bhagavad-gita, If he recites the Eleventh Chapter of Srimad Bhagavad-gita seven times

and then sprinkles water on me, then I will be able to get free from the curse of this rakshasa body,"

Sunand inquired, from that villager, "What sin did this person perform to attain a rakshasa's body ?" The villager replied, "Long ago there had been a farmer living in this town. One day he was guarding the fields, when, just a little distance away from him, one large vulture attacked a person, who was travelling on the road. At that time, one yogi was passing by and when he saw that person being attacked by that vulture he came running to his aid but when he reached him, it was too late. Then that yogi became very angry with the farmer and spoke to him as follows, "One who sees others in danger from thieves, snakes, fire, attack by weapons etc., and even though he is capable of helping them, but does not come to help, is punished by yamaraja. After suffering in hell for a very long time, he takes birth as a wolf. And one who helps someone in need of help, certainly pleases Lord Visnu. One who attempts to save a cow from the hands of a ferocious animal, a low-class man or a wicked ruler, attains Lord Visnu. Wicked farmer, you saw that vulture attacking that person but still you made no attempt to save him, Now I curse you to take birth as a rakshasa." The Farmer said, "I was watching the fields for the whole night and I am very tired, so kindly be merciful to me, oh, gentle sage," The yogi replied, "When someone, who is daily reciting the Eleventh Chapter of Srimad Bhagavad-gita sprinkles water on your head, then you will become free from this curse,"

The villager said. "My dear Sunand, with your hand kindly sprinkle water on the head of this rakshasa." After hearing that history from the villager, Sunand went along with him to the place where that rakshasa was staying and while he was reciting the Eleventh Chapter of Srimad Bhagavad-gita sprinkled water on his head. That rakshasa immediately attained a four-armed form like that of Lord Visnu. Not only he, but all the thousands of persons he had eaten

also attained a four-armed form like that of Lord Visnu. Then they all sat down in the flower-aeroplane, which had been sent to take them all to Vaikunt!

Seeing those amazing events, the villager inquired from the rakshasa which one was his son. The rakshasa started to laugh and pointed at one of those thousands of beautiful persons sitting in the transcendental aeroplane and replied, "That is your son." The villager requested his son to come home with him. Hearing his father's request the son smilingly replied, "My dear sir, many times you have been my son and I your's but now by the grace of this great pure devotee Sunand, I have been released from this wheel of birth and death and now I am going to my real home, Vaikuntha. Dear sir, kindly surrender unto the lotus-feet of Sunand and hear from him the Eleventh Chapter of Srimad Bhagavad-gita, and you also will be able to attain the abode of Lord Visnu (Vaikuntha), of this there is no doubt. From Lord Krishna's mouth, these nectarian instructions came on the battle-field of Kuruksetra in reply to the questions of his friend Arjuna. And only by hearing and reciting this discourse can one break the tight knot which is binding us to this wheel of birth and death."

Lord Siva said; After speaking those words, full of wisdom, to his father, along with all those other fortunate souls, he went to Vaikuntha and his father learned the Eleventh Chapter of Srimad Bhagavad-gita from Sunand and very soon they also went to Vaikuntha.

My dear Parvati, you have heard the glories of the Eleventh Chapter of Srimad Bhagavad-gita, which is capable of destroying all sinful reactions."



12

Lord Siva said, "I will recite the wonderful glories of the Twelfth Chapter of Srimad Bhagavad-gita before you, dear Parvati," "In the South there is an important holy place by the name of 'Kolhapur', where the temple of the Lord's divine consort 'Maha Lakshmi', is situated. Maha Lakshmi is continuously worshipped by all of the demigods. That place is the fulfiller of all desires. 'Rudragaya' is also situated there. One day, one young prince arrived there. His body was the colour of gold. His eyes were very beautiful. His shoulders were very strong and his chest was broad. His arms were long and strong. When he arrived in Kolhapur, he first went to the lake known as 'Manikant-Tirth', where he took bath and offered worship to his ancestors. And then he went to the temple of Maha Lakshmi, where he offered his obeisances, and then started to pray, "Oh Devi, Whose heart is full of mercy, Who is worshipped throughout the three worlds and is the giver of all fortune and the Mother of Creation. All glories to you, Oh shelter of all living entities. Oh fulfiller of all desires. You are the wonderful energy of 'Lord Achyuta', Who is maintaining the three worlds. You are the Supreme Goddess. Oh protector of the devotees. All glories to you. Oh Devi, it is You who fulfills the desires of the devotees, and it is You, who engages them in the service of Lord Achyuta. You are eternal and deliver of all fallen souls. All glories unto You. Oh Devi, for the welfare and protection of the three worlds You take on many forms such as 'Ambika', 'Brahmi', 'Vaishnavi', 'Maheshwari', 'Varahi', 'Maha-Lakshmi', 'Narasimhi', 'Indri', 'Kumari', 'Chandika', 'Lakshmi', 'Savitri', 'Chandrakala', 'Rohini', 'parameshwari. All glories unto You, whose glories are unlimited. kindly be merciful upon me."

When Maha Lakshmi heard those prayers, She became very pleased and said to the prince, 'Oh prince, I am very happy with you, please request any benediction according to your heart's desire

from me."

That prince said, "Oh Mother of the three worlds, my father; King Brahadrathy was performing the famous sacrifice known as 'Ashwamedha'. But before having completed that yajna, he died, due to disease. And before I was able to complete that Ashwamedha yajna, someone stole the horse who had travelled all over the world and had been purified for sacrifice in that Ashwamedha, I sent persons in all directions in search of that horse, but they were unable to find it. Then I took permission from the priest to come and pray for Your help. And, if you are pleased with me, then kindly let me know, how I can get back that horse and complete the fire-sacrifice and thus fulfill my father's desire."

Maha-Lakshmi said, "Oh noble prince, by the gate of my temple one highly elevated brahmin lives, who is known by the name of 'Siddha-Samadhi'. He will be able to fulfill your desire."

When the prince heard these words of Maha-Lakshmi, he went to the place, where Siddha-Samadhi lived and offered obeisances to him. After having offered obeisances, he stood before Siddha-Samadhi silently with fold hands. Siddha Samadhi then said, "You have been sent here by mother Maha Lakshmi, so I will fulfill your desire."

Then chanting some mantras, Siddha-Samadhi brought all of the demigods before him. The prince at that time saw all of the demigods standing before Siddha Samadhi, awaiting his instructions. Then Siddha-Samadhi said to those demigods, "Oh devas, this prince's horse, which he had kept ready for his sacrifice, was stolen at night by Lord Indra. Kindly bring that horse back now."

Immediately those demigods brought that horse before him, after which Siddha-Samadhi dismissed them. When the prince saw all these wonderful happenings, he fell at the feet of Siddha-Samadhi, and inquired from him. "How have you attained such power, which

I have not seen or heard of any one else possessing. Oh great sage, kindly hear my request.

My father, king Brahadratha while beginning the Ashwamedha-sacrific, died unexpectedly. And thus I kept his body in pure boiled oil. Kindly, if you desire, please bring him back to life."

Hearing this, Siddha-Samadhi gave a little chuckle, and said, "Let us go to that place, where you have kept your father's body." When they reached that place, Siddha-Samadhi took some water in his hand and while chanting some mantras, he sprinkled the water onto the head of the dead body of King Brahadratha. As soon as that water touched his head, the King sat up and inquired from Siddha-Samadhi, "Oh, great devotee, who are you?" The prince immediately informed his father of all the events which had taken place. When the King heard that narration, he again and again offered his obeisances to Siddha-Samadhi, and inquired from him, What austerities he had performed to attain such divine powers. Hearing the King's inquiry, Siddha Samadhi replied "My dear kind Brahadratha, daily I recite the Twelfth Chapter of Srimad Bhagavad-gita."

Hearing those words of that great devotee, the king learnt from Siddha-Samadhi the Twelfth Chapter of Srimad Bhagavad-gita. In the course of time, the king and his son both attained the lotus-feet of Lord Krishna. Many other persons have achieved the topmost goal, devotion to Lord Krishna's lotus-feet, by reciting the Twelfth Chapter of Srimad Bhagavad-gita daily.

13

Lord Siva said, "Oh Parvati, please hear the unlimited glories of the Thirteenth Chapter of the Srimad Bhagavad-gita, by hearing which, you will become very happy."

In the South, there was a very large river of the name 'Tungabhadra', on the banks of which, there is a very beautiful town of the name 'Hariharpur'. There, the deity of Lord Siva, known by the name 'Harihar', is worshipped. One who has His darshan, attains all auspicious things.

In Hariharpur lived one brahmin by the name of 'Hari-diksit', who was very learned, and lived a simple, austere life. His wife was called 'Durachara', by the people. The reason for this was due to her low-class activities. She would always speak to her husband in abusive language, and she had never slept with him. She was always rude to her husband's friends, and she would keep company with other men, to satisfy her lusty desires. She was also addicted to taking various kinds of intoxicants. Seeing that the town was becoming more and more populated, she constructed a small structure in the forest, where she could meet her lovers.

One night, feeling very lusty, and not having been able to find any lover to satisfy her lust, she went out into the forest to her meeting place, to see if any of her lovers were there. Not finding anyone at that place, and burning up with lust, she started to wander in the forest in the hope of finding someone to satisfy her lusty desires. After having wandered for some time, and finding that her body, senses and mind were paining so much, due to not being able to satisfy their lust, she became bewildered and sat down and started to cry.

Hearing the sound of her crying, one hungry tiger, who was sleeping, woke up and reached that place very quickly. Hearing the tiger coming, the lusty woman got up and thinking to herself that surely someone is coming who would satisfy her needs, she all of a sudden saw a tiger arrive in front of her. He was about to rip her apart with his sharp claws.

At that time, the lusty woman addressed the tiger, "Oh tiger,

why have you come here to kill me ? First you tell me this, and then you can kill me." That king of animals refrained from killing Durachara, and laughed. Then he related the following story.

"In the South there is a river of the name 'Malapaha'. On the bank of which is the town of 'Muniparna'. At that place, there is a famous deity of Lord Siva, known as 'Panchalinga'. In that town I had taken birth in a brahmin family. Although I had taken such a high birth, I was still very greedy, and had no control over my senses. I used to sit on the banks of the river and perform sacrifices for those persons, who were not qualified to partake in such performances. I would also eat from the homes of materialistic persons. I would also collect more funds than necessary in the name of performing sacrifices and worship for the deity, and use the same for my own sense gratification. I would also criticize those brahmins, who were strictly following the regulative principles, and I would never give charity to anyone. Slowly I became old, my hair turned white, my teeth fell out, my eyes became weak, but even still, I did not lose my lust to collect and hoard more funds. One day, by mistake, I went to the house of some brahmins, who were very cruel and expert at cheating, to beg some food, when they set the dogs on me. One of those dogs bit my leg and I fell over and very quickly died. After that, I attained this tiger's body, and I am living in this dangerous forest.

Fortunately, I am able to remember my last birth and in this birth I do not attack any devotee, sannyasi or chaste lady. Only those sinful persons and unchaste woman I take as my food. As you are the most unchaste, and sinful woman, you will definitely become my lunch."

After the tiger had finished his narration, he devoured that sinful woman. Thereafter, the Yamadutas threw her into the hell known as 'Duyada', which is a lake full of stool, urine and blood. And she had to stay in that filthy place for ten million kalpas. After

that, she was thrown into the hell known as 'Raurava, where she stayed for one hundred manvantaras, after which she again took birth on earth as a female chandala. Again she lived in the same sinful way as she had previously. Due to her sinful activities, she got leprosy and also tuberculosis. By chance and good fortune, she once went to the holy place of 'Hariharapur' and close to the temple of 'Jambakadevi' (Parvati). She saw the great saint 'Vasudev', who was always reciting the Thirteenth Chapter of Srimad Bhagavad-gita. From his mouth she heard that recitation, and becoming attracted, she heard it again and again and by that hearing, she was able to give up that body of a chandala and becoming completely free from the reactions of her past sinful activities. She attained a four-armed form, similar to Lord Visnus', and she was taken to Vaikuntha.

14

Lord Siva said, "Oh, Parvati' kindly hear from Me the glories of the Fourteenth Chapter of the Srimad Bhagavad gita, with the greatest attention. In 'Simhaldvip' was a king of the name 'Vikram-Betaal'. One day, when he was going to the forest for hunting, he took his son and two hunting dogs along with him. When he reached the forest he released one dog to chase a rabbit. When that dog was chasing it, the rabbit looked as if it was flying. Running and running, that rabbit reached a beautiful hermitage which was very peaceful. The deer were sitting happily under the shade of the trees. And the monkeys were joyfully eating the fruits of those trees. The cubs of the tigers were playing with the baby elephants, and the snakes were crawling over the peacocks. In this forest, the great sage 'Vatsa' lived, who worshipped Lord Krishna by reciting the Fourteenth Chapter of the Srimad Bhagavad-gita. Near the ashram

of Maharaja Vatsa, one of his disciples was washing his feet while chanting the Fourteenth Chapter of Srimad Bhagavad-gita. The earth at that spot became wet. Just then that rabbit came running and slipped in the mud. Immediately, that rabbit attained a heavenly body. An aeroplane came down, picked him up and took him off to the heavenly planets. After a moment, that dog arrived there in search of the rabbit, and he also slipped in the mud; gave up that dog body and attained a heavenly body and was also taken off to the heavenly planets.

Seeing all of this, the disciple of Maharaja Vatsa started to laugh. King Vikram-Betal, having witnessed those amusing events, inquired from that brahmin, "How is it possible that the rabbit and dog went off to heaven in front of our eyes?" That brahmin said, "In this forest, a great sage of the name 'Vatsa', who has completely conquered his senses, is always engaged in chanting the Fourteenth Chapter of the Srimad Bhagavad-gita. I am his disciple, and I am also by his grace always engaged in chanting the Fourteenth Chapter of the Srimad Bhagavad-gita. Due to that rabbit and dog slipping in the mud, which had been made wet from the water which had washed my feet, they both attained the higher planets. Now I will tell you the reason why I was laughing: In Maharashtra, there is the town of the name 'Pratudhak'. One brahmin of the name 'Keshava' had lived there. He was the most cruel of men. His wife's name was 'Vilobhana'. She was a very loose lady, who always enjoyed the company of other men. For this reason, her husband became very angry and killed her. In her next life she became that dog. And that brahmin Keshava, due to his sinful activities became that rabbit."

Lord Siva said, "After hearing the glories of the Fourteenth Chapter of Srimad Bhagavad-gita, King Vikram-Betaal also began daily reciting the Fourteenth Chapter of Srimad Bhagavad-gita, when

he gave up that body, he went to Vaikuntha' where he was able to engage eternally in the service of the lotus-feet of Lord Visnu.

15

Lord Siva said, "My dear Parvati, now I will tell you the glories of the Fifteenth Chapter of the Srimad Bhagavad-gita, kindly listen carefully.

In Gaudadesa, there was a king of the name 'Narasingha'. He was so powerful that he was able to defeat the demigods. The commander of his army was known by the name 'Sarabhmerund'. He was very greedy and along with the prince, he planned to kill the king, and become the ruler of Gaudadesa. But before he was able to carry out his plan, he got cholera and very quickly died. After he took his next birth as a horse in the country known as 'Sindhu'. That horse was very beautiful and was very fast at running. He had all the qualities of a prize horse, one day, the son of a very rich man of Gaudadesa saw that horse and decided to buy him with the intention of selling him to the king of Gaudadesa. After having purchased that horse, he took him to the capital of Gaudadesa. When he reached the city he went straight to the palace of the king and requested the guards to inform the king of his arrival.

When he came before the king, the king inquired from him, "What has brought you here?" That business man replied, "Oh, king, in Sindhu I found a horse of the highest quality and it's equal cannot be found in the whole universe. I paid very much money for it." The king ordered, "Bring that horse immediately." That horse was very quickly brought before the king who became very pleased with the high qualities of the horse. After having examined the horse, the king paid to that business men whatever amount he had requested without thinking twice.

After some days the king decided to go hunting. Riding that horse, he set off for the forest, where he saw a deer, to which he immediately gave chase. Following behind that deer, he followed in every direction it turned. After some time he left the rest of his party far behind. After chasing for a long time and becoming very tired and thirsty, he stopped to take rest. He tied the horse to the branch of a tree and he himself sat down on a large rock.

After a little while he saw a piece of parchment blowing in the wind and land next to him on the rock. On that piece of parchment was written half a sloka of the Fifteenth Chapter of the Srimad Bhagavad-gita. The king started to read, and as the first sound came out of his mouth, that horse fell down to the ground and gave up that horse-body. He attained a transcendental four-armed form and immediately sat down in a flower-aeroplane which had come from Vaikuntha to take him to that transcendental abode Vaikuntha.

The king, noticed that close by there was a beautiful ashram which was surrounded by fruit-trees. Sitting in that ashram was a brahmin who had complete control over his senses. The king offered respects to that brahmin and with folded hands inquired from him, "How was it possible that my horse was able to attain Vaikuntha?" The brahmin, whose name was Visnusharma, replied, "Oh, king, previously, you had a commander-in chief, of your army, who was known by the name 'Sarabhmerund'. He had planned along with the prince to usurp you from your throne. Before he was able to, he got cholera and died, after which he took birth as that horse. By chance he heard some words from the Fifteenth Chapter of the Srimad Bhagavad-gita and attained Vaikuntha.

The king offered his respects to that brahmin and returned to his capital and again and again read what was written on that parchment. After a short time he installed his son as the king of

Gaudadesh and himself went off to the forest, where he recited regularly the Fifteenth Chapter of the Srimad Bhagavad-gita and very quickly attained the lotus-feet of Lord Visnu.

16

Lord Siva said, "My dear Parvati, I will now tell you the glories of the Sixteenth Chapter of Srimad Bhagavad-gita.

In Gujarat, there is a town of the name 'Sourastra' (Surat). King Khadgabahu had his kingdom there, where he lived just like another Indra, (king of heaven). He kept a very passionate male elephant of the name 'Arimardana' from whose temples liquid oozed due to his pride. One day that elephant, in a fit of anger, broke loose from his chains and started to destroy the elephant shed, after which he began running here and there, wildly chasing the citizens. Everyone fled as fast as possible. The elephant keepers immediately reported the news to the king and when the king heard, he went along with his son to the place, where the mad elephant was. King Khadgabahu knew the art of controlling wild elephants. When the king reached the spot, where the elephant was running amok, he saw that many persons had been trampled and others were running here and there to avoid that elephant. Just then, as the king was watching that chaotic scene, he saw one brahmin peacefully returning from taking his bath in the lake. That brahmin was silently reciting the first three slokas from the Sixteenth Chapter of Srimad Bhagavad-gita, which start with the word; 'abhayam' (fearlessness). When the people saw that brahmin walking towards the elephant, they tried to tell him not to go near him, but that brahmin did not take any notice of them and walked straight up to that mad elephant and started to stroke him. When the elephant saw the brahmin approaching, he immediately lost all anger and laid down peacefully.

After the brahmin had patted the elephant for a few moments, he went peacefully on his way. When the king and all the citizens saw this amazing incident they were astonished. The king immediately went and fell at the feet of that brahmin and inquired from him, "What austerities and worship have you performed to attain such peacefulness and amazing powers?" The brahmin replied; "Daily I am reciting some slokas from the Sixteenth Chapter of Srimad Bhagavad-gita.

Lord Siva said; "That king requested the brahmin to come to the palace, where he offered to him in charity one hundred gold coins and requested that pious brahmin to instruct him in the chanting of those verses from the Sixteenth Chapter of the Srimad Bhagavad-gita.

After King Khadgabahu had been chanting those verses for some time, he one day along with his guards went to the place where that mad elephant was kept and ordered the elephant keepers to release him. At that time the citizens became upset with the king thinking that the elephant would begin to run amok again. The king went before that mad elephant, who immediately laid down and he started to stroke him. After that the king returned to his palace and installed his son on the throne and left for the forest, where he worshipped Lord Krishna by chanting those slokas from the Sixteenth Chapter of Srimad Bhagavad-gita and very quickly he attained the lotus-feet of Lord Krishna.

Anyone who chants the Sixteenth Chapter of the Srimad Bhagavad-gita, however sinful he is, very quickly attains the same goal as King Khadgabahu, the lotus-feet of Lord Krishna.



17

Lord Siva said, "My dear Parvati, you have heard the unlimited glories of the Sixteenth Chapter of Srimad Bhagavad-gita. Now, kindly hear the nectarian glories of the Seventeenth Chapter of Srimad Bhagavad-gita.

King Khadgabahu's son had a servant by the name of 'Dushasan' who was very crafty and exceptionally foolish. Dushasan made a bet with the prince that he could ride the elephant, at which time he jumped upon to the elephant and after going a few steps, the people there started to request him, not to ride that dangerous elephant. But foolish Dushasan started to prod that elephant and used strong words to urge him on. Suddenly, that elephant became very angry and started to run wildly here and there. Unable to hold on, Dushasan fell to the ground. The elephant stomped on him, and Dushasan died. After that he attained the body of an elephant in 'Simhaldwip', where he stayed in the king's palace. The king of Simhaldwip was a close friend of King Khadgabahu. One day, the king of Simhaldwip decided to send that elephant as a present to his friend, King Khadgabahu, who in turn presented that elephant to one poet, who pleased him with his beautiful poetry. Thereafter, that poet sold that elephant for one hundred gold coins to the king of Malva. After some time, that elephant contracted a terminal disease. When the elephant-keepers saw that the elephant had stopped eating and drinking, they reported the matter to the king. When the king found out, he went to the place of the elephant, along with the best of doctors. At that time, to the surprise of that king, the elephant started to speak, "My dear king you are very pious, and a strict follower of the Vedas. You always worship the lotus feet of Lord Visnu. So you should know, that at this time, these medicines and doctors will be of no use. Neither any kind of charity or sacrifice will help at the time of death. If you care

for me and want to help me, then you bring someone, who daily recites the Seventeenth Chapter of Srimad Bhagavad-gita.

As requested by that elephant, the king brought one great devotee, who regularly recited the Seventeenth Chapter of the Srimad Bhagavad-gita. That devotee, while chanting the Seventeenth Chapter, sprinkled water on the elephant at which time he gave up his elephant body and attained a four-armed form, similar to that of Lord Visnu. He immediately sat down in a flower aeroplane, which had been sent to take him to Vaikuntha. While sitting in that aeroplane, the king inquired from him about his previous birth, and Dushasan, after telling him everything, left for Vaikuntha. After which, that best of men, the king of Malva, started regularly reciting the Seventeenth Chapter of Srimad Bhagavad-gita. After a short time he attained the lotus-feet of Lord Krishna.

18

Parvati said : "My dear husband, you have told me the glories of the Seventeenth Chapter of the Srimad Bhagavad-gita, now kindly relate the glories of the Eighteenth Chapter of Srimad Bhagavad-gita. Lord Siva said : "Oh daughter of the Himalayas (Parvati), please listen to the glories of the Eighteenth Chapter of Srimad Bhagavad gita, which is higher than the Vedas and the giver of unlimited bliss. When it enters into one's ears it destroys all material desires. For the pure devotee, it is divine nectar, it is Lord Visnu's very life and it is a solace to the hearts of Lord Indra and the demigods as well as the great yogis headed by Sanak and Sananda.

One who recites it sends the messengers of Yamaraja far away. There is no other recitation which can so quickly destroy all sin and free one from the threefold miseries of this world. Now listen with great devotion.

On the topmost peak of Mount Meru is Amaravati which was built by Visvakarma. In that heavenly kingdom, Lord Indra along with his wife Sachi is served by the demigods. One day while Lord Indra was sitting peacefully, he saw that one very beautiful person had arrived there, who was being served by the servants of Lord Visnu. When Lord Indra saw that beautiful young person, he immediately fell from his throne unto the ground. At that time those demigods, who had been worshipping Indra picked up the crown that he was wearing and placed it on the head of that new beautiful person. After that, all the demigods and other denizens of the heavenly planets started to perform aratik and sing wonderful songs to that new King Indra. The great rishis came there and offered their blessings and chanted Vedic mantras and the Gandharvas and Apsaras started to sing and dance joyfully. In this way, the new Indra, who had not performed the usual one hundred horse sacrifices, started to enjoy hundreds of different types of services rendered by the demigods and other denizens of the heavenly planets. When the old Indra saw this he became very surprised.

He started to think to himself, 'This person here has never built wells or dug kunds or planted trees for the welfare of others, and when there were droughts, he did not provide grains in charity. He never performed any fire-sacrifices or great charities in the holy places. So how has he managed to attain my seat ? The old Indra, feeling greatly disturbed in his mind, left to the ocean of milk to pray to Lord Visnu. When he managed to obtain darshan of Lord Visnu he asked Him : "My dear Lord Visnu, in the past I performed many sacrifices and other pious activities, for which I was installed at the Lord of heaven. But at this time another person has come there and taken my place as the king of heaven. This person in his life never performed any great, wonderful pious activities, nor had he performed any great Vedic sacrifices. So, how is it possible that he has managed to obtain my throne. At that time Lord Visnu

said, "My dear Indra, That great soul has performed the recitation daily of the Eighteenth Chapter of the Srimad Bhagavad-gita. Every day, during his life, he recited five slokas from this Chapter, and because of that activity he has attained the results of all sorts of pious activities and yajnas and after enjoying for many years as the king of heaven, he will attain to My personal abode. If you perform the same activity of reciting the Eighteenth Chapter of Srimad Bhagavad-gita you can also attain My divine abode.

After hearing Lord Visnu's words, Lord Indra took the form of a brahmin and went to the bank of the Godavari River, where he saw the town of Kalegram, which is very sacred. At that place, the Supreme Lord in His form, known as Kalesha, resides. Close to this town, on the bank of the Godavari river, one very pure brahmin was sitting, who was very merciful and had understood the topmost goal and secret of the Vedic literatures. Daily he would sit at that spot and recite slokas of the Eighteenth Chapter of Srimad Bhagavad-gita. When Lord Indra saw him he became very happy. He immediately fell at his lotus-feet and requested him to teach him the Eighteenth Chapter of Srimad Bhagavad-gita. After Lord Indra had practised the recitation, of the Eighteenth Chapter of Srimad Bhagavad-gita for sometime he managed to attain the topmost place of Visnuloka. When he attained that place, he realized, that the pleasure he had enjoyed as King Indra, along with the demigods, was nothing in comparison.

My dear Parvati, for this reason, the great sages, especially chant this Eighteenth Chapter of Srimad Bhagavad-gita and by so doing very quickly attain the lotus-feet of Lord Visnu.

Anyone who hears or studies this Gita Mahatmya very quickly destroys all sins, which he has accumulated. And that person, who remembers this discourse with great faith attains the results of all kinds of pious activities and great sacrifices, and after enjoying all worldly opulences, attains the abode of Lord Visnu.

INDEX OF GITA SLOKAS AND BY WHOM SPOKEN

CHAPTER	DHRTARA STRA	SANJAYA	ARJUNA	LORD KRISHNA	TOTAL SLOKAS
1	1	25	20	0	46
2	0	3	6	63	72
3	0	0	3	40	43
4	0	0	1	41	42
5	0	0	1	28	29
6	0	0	5	42	47
7	0	0	0	30	30
8	0	0	2	26	28
9	0	0	0	34	34
10	0	0	7	35	42
11	0	8	33	14	55
12	0	0	1	19	20
13	0	0	1	34	35
14	0	0	1	26	27
15	0	0	0	20	20
16	0	0	0	24	24
17	0	0	1	27	28
18	0	5	2	71	78
Total	1	41	84	574	700

MEDITATION ON THE BHAGAVAD-GITA

By Sankara Acarya

TRANSLATED BY:

HIS DIVINE GRACE

A.C. BHAKTIVEDANTA-SWAMI PRABHUPADA

1

O Bhagavad-gita, through thy eighteen chapters.
Thou showerest upon man, The immortal nectar,
Of the wisdom of the Absolute. O blessed Gita,
By Thee, Lord Krishna Himself, Enlightened Arjuna.
Afterward, the ancient sage Vyasa, Included Thee in the Mahabharata.
O loving mother, Destroyer of Man's rebirth,
Into the darkness of this mortal world, Upon thee I meditate.

2

Salutations to thee, O Vyasa. Thou art of mighty intellect,
And thine eyes, are large as the petals,
Of the full-blown lotus. It was thou,
Who brightened this lamp of wisdom, Filling it with the oil,
of the Mahabharata.

3

I salute Thee, O Krishna, O Thou who art the refuge,
Of ocean-born Lakshmi, And all who take refuge,
At thy lotus feet, Thou art indeed,
The wish-fulfilling tree, for Thy devotee.
Thy one hand hold a staff, For driving cows,

And Thy other hand is raised-The thumb touching the tip,
Of Thy forefinger, Indicating divine knowledge.
Salutations to Thee, O Supreme Lord, For Thou art the milker,
Of the ambrosia of the Gita.

4

The Upanisads, Are as a herd of cows,
Lord Krishna, son of a cowherd, Is their milker,
Arjuna is the calf, The Supreme nectar of the Gita,
Is the milk, And the wise man,
of purified intellect, Is the drinker.

5

Thou son of Vasudeva, Destroyer of the demons Kamsa and Canura,
Thou supreme bliss of Mother Devaki, O Thou, guru of the universe,
Teacher of the worlds, Thee, O Krishna, I salute.

6

Of that terrifying river, Of the battlefield of Kuruksetra
Over which the Pandavas victoriously crossed, Bhishma and Drona
were as the high banks,.

Jayadratha as the river's water, The King of Gandhara the blue water-
lily,

Salya the shark, Kripa the current, Karna the mighty waves;

Asvatthama and Vikarna the dreaded alligators, And Duryodhana
the very whirlpool-

But Thou, O Krishna, wast the ferryman !

7

May the spotless lotus of the Mahabharata, That grows on the waters,
Of the words of Vyasa, And of which the Bhagavad-gita,

Is the irresistibly sweet fragrance, And its tales of heroes,
The full-blown Petals, Fully opened by the talk of Lord Hari, who
destroys the sins, Of Kali-yuga,
And on which daily light, The nectar-seeking souls,
As so many bees, Swarming joyously-
May this lotus of the Mahabharata, Bestow on us the highest good.

8

Salutations to Lord Krishna, The embodiment of Supreme bliss, By
whose grace and compassion, The dumb become eloquent, And
the lame scale mountains-Him I salute !

9

Salutations to that Supreme Shining one, Whom the creator Brahma,
Varuna, Indra, Rudra, Marut, and all divine beings, praise with
hymns,

whose glories are sung, By the verses of the Vedas,

of whom the singers of Sama sing, And of whose glories the
Upanisads,

Proclaim in full choir, whom the yogis see,

with their minds absorbed, In perfect meditation,

And of whom all the hosts, of gods and demons,

Know not the limitations. To Him, the Supreme God, Krishna, be
all salutations-

Him we salute ! Him we Salute ! Him we salute !

GLORIES OF TULASI DEVI

from Patalakhanda

Lord Siva Said, "My dear Narada Muni, kindly listen, now
I will relate to you the wonderful glories of Tulasi Devi. One who
hears Tulasi Devi's glories will have all his sinful reactions, stored

from many births, destroyed and very quickly attain the lotus-feet of Sri Sri Radha-Krishna.

The leaves, flowers, roots, bark, branches, trunk and the shade of Tulasi Devi are all spiritual.

One whose dead body is burnt in a fire, which has Tulsi wood as fuel, will attain the spiritual world, even if he is the most sinful of sinful persons, and that person, who lights up that fire, will be freed from all sinful reactions.

One, who at the time of death takes the name, of Lord Krishna, and is touching the wood of Tulasi Devi, will attain the spiritual world.

When the dead body is being burnt, even if one small piece of tulasi wood is put in the fire, then that person will attain the spiritual world; by the touch of Tulasi all other wood is purified. When the messengers of Lord Visnu see a fire, which has Tulasi wood burning in it, they immediately come and take that person, whose body has been burnt, to the spiritual world. The messengers of Yamaraja will not come to that place, when Tulasi wood is burning. That person's body, which has been burnt by Tulasi wood, goes to the spiritual world and on his way, all the demigods shower flowers on him, When Lord Visnu and Lord Siva see that person on his way to the spiritual world, they become very happy and bless him, and Lord Krishna comes before him, and taking his hand, He takes him to His own abode,

One, who happens to go to a place, where Tulasi wood has been burnt, will become purified of all sinful reactions. That brahmin, who is performing a fire sacrifice, and places amongst the other wood, Tulasi wood, will get the results of one agnihotra yajana (fire sacrifice) for each grain offered in that fire.

One who offers Lord Krishna incense made of Tulasi wood will get the result of one hundred fire-sacrifices and of giving one hundred cows in charity,

One who cooks an offering for Lord Krishna on a fire, which has Tulasi wood in it, will attain the same benefit as one who gives in charity a hill of grains as large as Mount Meru, for each grain of such an offering to Lord Krishna.

One who lights up a lamp to be offered to Lord Krishna with a piece of Tulasi wood, will attain the same benefit as one who offers ten million lamps to Lord Krishna.

There is no one more dear to Lord Krishna than that person.

One who applies the paste of Tulasi wood to the body of the Deity of Lord Krishna with devotion will always live close to Lord Krishna.

That person, who puts the mud from the base of Tulasi devi on his body and worships the Deity of Lord Krishna, gets the results of one hundred days worship, each day.

One, who offers a Tulasi Manjari to Lord Krishna gets the benefit of offering all the varieties of flowers, after which he goes to the abode of Lord Krishna.

One, who sees or comes near a house or garden where the Tulasi plant is present, gets rid of all his previous sinful reactions, including that of killing a brahmin.

Lord Krishna happily resides in that house, town, or forest, where Tulasi Devi is present.

That house, where Tulasi Devi is present, never falls on bad times and due to Tulasi Devi's presence, that place becomes more pure than all the holy places.

One who plants a Tulasi tree near the temple of Lord Krishna, he will attain the Krishna's abode.

Wherever the smell of Tulasi Devi is taken by the wind, it purifies everyone who comes in contact with it.

In that house, where the mud from the base of Tulasi Devi is kept, all the demigods along with Lord Krishna will always reside.

Wherever the shade of Tulasi Devi falls is purified and is the best place for offering fire-sacrifices.

Note- One must only use Tulasi wood which has been attained, after Tulasi Devi has dried up, one must never take Tulasi wood from a Tree which has not dried up.



FURTHER GLORIFICATIONS OF TULASI DEVI SRISTIKHAND

Kartikeya inquired; "My dear father (Lord Siva), which tree or plant is capable of giving love of God?"

Lord Siva replied; "My dear son, of all trees and plants, Tulasi Devi is the topmost; She is all auspicious, the fulfiller of all desires. completely pure, most dear to Lord Krishna, and the topmost devotee.

Long ago, Lord Krishna, for the welfare of all conditioned souls brought Vrindadevi in Her form of a plant (Tulasi) and planted Her in this material world. Tulasi is the essence of all devotional activities. Without Tulasi Leaves, Lord Krishna does not like to accept flowers, food-stuffs, sandalwood paste; in fact, anything without Tulasi-leaves is not looked upon by Lord Krishna.

One who worships Lord Krishna daily with Tulasi-leaves attains the results of all kinds of austerities, charities and fire-sacrifices. In fact, he does not have any other duties to perform and he has realized the essence of all scriptures.

Just as the Ganges river is purifying all who bathe in her, so Tulasi Devi is purifying the three worlds.

It is not possible to describe the full benefit of offering Tulsi

Manjaris (flowers) to Lord Krishna. Lord Krishna, along with all the other demigods, lives wherever there is Tulasi Devi. For this reason one should plant Tulasi Devi at one's home and offer worship daily. One who sits near Tulasi Devi and chants or recites prayers will attain the results much faster.

All forms of ghosts and demons run away from that place where Tulasi Devi is planted; and all kinds of sinful reactions are destroyed when one comes close to Tulasi Devi. One who makes a garden of Tulasi plants gets the results of all charities and of one hundred fire sacrifices.

One who puts into his mouth or on his head the Tulasi leaves, after they have been offered to Lord Krishna. Attains the abode of Lord Krishna. In Kali-Yuga, one who worships, performs Kirtan. in front of, remembers, plants, or keep Tulasi, burns up all his sinful reactions and attains Lord Krishna's abode very quickly.

One who preaches the glories of Tulasi Devi and also practices what he preaches, becomes very dear to Lord Krishna.

One who worships Tulasi Devi has already satisfied his guru, the brahmins, demigods, and all the holy places.

One who offers a Tulasi leaf to Lord Krishna becomes a Vaisnava very quickly. What is the need of understadning all the scriptures for one who has offered the wood or leaves of Tulasi Devi to Lord Krishna, for the will never have to taste the milk from the breast of a mother again, (he will never take brith again).

One who has worshipped Lord Krishna with the leaves of Tulasi Devi has already released all his ancestors from this realm of birth and death.

My dear Kartikeya, I have told you many of the glories of Tulasi Devi. If I was to describe Her glories, for eternity, I still would not be able to reach their conclusion.

One who remembers or tells others these glorifications of Tulasi Devi will never take birth again."

SIR TULASI—STAVA OF SRISTIKHAND

The brahmin said : "Srila Vyasadeva, we have heard from you the glories of Tulasi Devi's leaves and flowers. Now we would like to hear the Tulasi Stava (Prayer)."

Srila Vyasadeva replied: "Previously, a disciple of Shatanand Muni had approached him with folded hands and inquired about the Tulasi Stava,"

Disciple : "Oh top most of all devotees of Lord Krishna, Kindly related that Tulasi Stava, which you had heard from the mouth of Lord Brahma." Shatanand replied: "Just by taking the name of Tulasi Devi, one pleases Lord Krishna and destroys all sinful reactions.

One who just sees Tulsi Devi gets the benefit of giving millions of cows in charity and when that person offers worship and prayers to Tulasi Devi then that person becomes worthy of worship in this Kali-yuga.

In the Kali-yuga that person who plants a Tulasi tree for the pleasure of Lord Krishna, even if the messengers of Yamaraja are angry with him, what can they do to him, he need not fear even death personified.

Tulasi amrita-janmasi, sada tvam kesava-priya
kesavartham cinomi tvam, varada bhava sobhane
tvadang sambhavai aniyam, pujayami yatha harim
tatha kuru pavitrangi, kalou mala vinashini

One who chants this Mantra while picking Tulasi leaves and then offers them to Lord Krishna's lotus-feet, the results of that offering is increased millions of times. Now listen carefully to the Tulasi Stava :

1. munayah sidha-gandharvah, patale nagaratsvayam
prabhavam tava deveshi, gayanti sura-sattama
2. na te prabhavam jananti, devatah keshavadrith
gunanam parimananutu, kalpakotisha-tairapi
3. Krishna-anandat samudbhuta, kshiroda-mathanodyame
uttamange pura yena, tulasi-vishnu na dhrita
4. prapyaitani tvaya devi, vishno-rangani sarvashah
pavitrata tvaya prapta, tulasimtvam namamyaham
5. tvadanga-sambhavaih patraj, puja-yami yatha harim
tatha kurushva me vighna, yato yami para gatim
6. ropita gomati-tire, svayam-Krishneana palita
jagaddhitaya tulasi, gopinam hita-hetave
7. Vrindavane vicharata, sevita vishnuna svayam
gokulasya vividdhyarth, kamsasya nidhanaya ca
8. vashishtha vachanat purvam, ramen sarayu-tate
rakshasanam vadharthaya, ropita-tvam jagat-priye
ropita-tapaso vridhyai, Tulasi-tvam namamyaham
9. viyoge raghavendra-sya, dhyatva tvam janak atmaja
ashokavana-madhye tu, priyena saha-sangata
10. Shankarartha pura devi, parvatya tvam himalay
ropita sevita siddhyai, tulasi tvam-namamyaham
11. dharmaranye gayayam ca, sevita pitribhih svayam
sevita tulasi punya, atmano hita-michhata
12. Ropita ramachandren sevita laksmanena cha
sitaya palita bhaktya, tulasi-dandake vane
13. trailokya-vyapini ganga, yatha-shastre-shu giyate
tathaiva tulasi devi drishyate sacharachare
14. risyamuke ca, vasata kapi rajen sevita
tulsi balinashaya, tarasangam-hetave

15. pranamya tulsi-devi, sagarottkramanam kritam
krit-karyah prahusthascha, hanuman punaragataha
16. tulasi grahanam kritva, vimukto yati patakaih
athava munishardula, brahma-hatyam-vyapohati
17. tulsi patra-galitam, yastoyam-sirasa vahet
ganga-snanam avapnoti, dasha-dhenu phala-pradam
18. prasid devi deveshi, prasid hari vallabhe
ksirod-mathanod bhute, tulasi tvam namamyaham
19. dvadasyam jagare ratrou, yah pathet tulasi stavam
dvatrim-shadaperadhans cha, ksamat tasya keshavah

One who worships Tulasi Devi on the Dwadasi (12th day) and chantas this Tulasi Stava destroys all 32 kinds of sinful reactions. Lord Krishna becomes very happy with that person.

In that house, where this Tulsi Stava is present, misfortune never visits, not even by accident and the goddess of Fortune will happily reside there.

One who recites this Tulasi Stava will attain devotion to Lord Krishna and his mind will not wonder away from the lotus-feet of Lord-Krishna.

That person who keeps awake on the Dwadasi night (12th day) after worshipping Tulasi Devi with this Stava will attain the benefit of visiting all the holy places and his mind will never contemplate enjoying separately from Lord Krishna. Not only this but that fortunate devotee will never be separated from the association of the Vaisnavas (devotees of Lord Krishna).

ASTA-NAMA-STAVA

EIGHT NAMES OF TULASI DEVI

vrindavani, vrinda, visvapujita, pushpasara,
nandini, Krishna-jivani, visva-pavani, tulasi

- VRINDAVANI** —One who first manifested in Vrindavan,
- VRINDA** —The goddess of all plants and trees (even if one Tulasi plant is present in a forest it can be called Vrindavan).
- VISVAPUJITA** —One whom the whole universe worships.
- PUSHPASARA** —The topmost of all flowers, without whom Krishna does not like to look upon other flowers.
- NANDINI** —Seeing whom gives unlimited bliss to the devotees.
- KRISHNA-JIVANI**—The life of Krishna.
- VISVA-PAVANI** —One who purifies the three worlds.
- TULASI** —One who has no comparison.

Any one while worshipping Tulasi Devi chants these eight names will get the same results as one who performs the Asvamedha yajna. And one who on the full moon-day of Kartik (Tulasi devi's appearance day) worships Her with this Mantra will break free from the bonds of this miserable world of birth and death, and very quickly attains Goloka Vrindavan. On the full moon-day of kartik Lord Krishna Himself worships Tulasi Devi with this mantra.

One who remembers this Mantra will very quickly attain devotion to Lord Krishna's lotus feet.

Sri Guru-Parampara

by Srila Bhaktisiddhanta Sarasvati Gosvami Prabhupada

- (1) krsna hoite catur-mukha, hoy krsna-sevonmukha,
brahma hoite naradera mati
narada hoite vyasa, madhwa kohe vyasa-dasa,
purnaprajna padmanabha gati
- (2) nrhari madhava-bamse, aksobhya paramahamse,
sisya boli angikara kore
aksobhyera sisya java-tirtha name paricaya,
tara dasye jnanasindhu tore
- (3) taha hoite dayanidhi, tara dasa vidyanidhi,
rajendra hoilo taha ha te
tahara kinkora jaya-dharma name paricaya,
parampara jano bhalo mate
- (4) jayadharma-dasye khyati, sri purusottama-jati,
ta ha te brahmanya-tirtha suri
vyasatirtha tara dasa, laksmipati vyasa-dasa,
taha ha te madhavendra puri
- (5) madhavendra puri-bara, sisya-bara sri-iswara,
nityananda, sri-adwaita vibhu
iswara-purike dhanya, korilen sri-caitanya,
jagad guru gaura mahaprabhu
- (6) mahaprabhu sri-caitanya, radha-krsna nahe anya,
rupanuga janera jivana
viswambhara priyankara, sri-swarupa damodara,
sri-goswami rupa-sanatana
- (7) rupa-priya mahajana, jiva raghunatha hana,
tara priya kavi krsnadasa
krsnadasa-priya-bara, narottama seva-para,
jara pada viswanatha-asa
- (8) ihara paramahamsa, gaurangera nija-bamsa,
tadera carane mama gati
ami seba-udasina, namete tridandi dina,
sri-bhaktisiddhanta saraswati