

Gita Jyanthi - 30th November.



Lord Krsna instructing Shree Arjun

CONTENTS

This article consists of 28 pages sacred information on the Bhagavad Gita and It's glories.

Pages 2-3)	Introduction to the Bhagavad Gita and It's five basic concepts.
Pages 3-5)	The Glories of the 1 st Chapter of the Bhagavad Gita.
Pages 5-7)	The Glories of the 2 nd Chapter of the Bhagavad Gita.
Pages 7-9)	The Glories of the 3 rd Chapter of the Bhagavad Gita.
Pages 9-10)	The Glories of the 4 th Chapter of the Bhagavad Gita.
Pages 10-11)	The Glories of the 5 th Chapter of the Bhagavad Gita.
Pages 11-13)	The Glories of the 6 th Chapter of the Bhagavad Gita.
Pages 13-14)	The Glories of the 7 th Chapter of the Bhagavad Gita.
Pages 14-15)	The Glories of the 8 th Chapter of the Bhagavad Gita.
Pages 15-16)	The Glories of the 9 th Chapter of the Bhagavad Gita.
Pages 16-18)	The Glories of the 10 th Chapter of the Bhagavad Gita.
Pages 18-20)	The Glories of the 11 th Chapter of the Bhagavad Gita.
Pages 20-21)	The Glories of the 12 th Chapter of the Bhagavad Gita.
Pages 21-23)	The Glories of the 13 th Chapter of the Bhagavad Gita.

Page 23)	The Glories of the 14 th Chapter of the Bhagavad Gita.
Pages 24-25)	The Glories of the 15 th Chapter of the Bhagavad Gita.
Page 25)	The Glories of the 16 th Chapter of the Bhagavad Gita.
Page 26)	The Glories of the 17 th Chapter of the Bhagavad Gita.
Pages 26-28)	The Glories of the 18 th Chapter of the Bhagavad Gita.
Page 28)	How to observe this day.
Page 28)	Other web-links pertaining to this article on www.dipika.org.za
Page 28)	Dipika's Disclaimer.

Gita Jyanthi is the day when the most sacred Bhagavad Gita was spoken. Jyanthi means the birth/advent/appearance day when the Gita was spoken by Shree Krsna to Shree Arjuna as depicted in the picture above.

Bhagavad Gita one of the most famous Vedic scriptures is taken from Canto 6 (Bhishma Parva), Chapters 25-42 of the Great Epic Mahabharata. The Bhagavad-Gita consists of 18 chapters and 700 verses. The verses of the Bhagavad Gita are in the range and style of Sanskrit meters (chhandas), and are composed in a poetic form that is traditionally chanted; hence the title, which translates to "The Song of the Supreme Lord".

The content of the Bhagavad Gita is a conversation between The Supreme Personality of Godhead Shree Krsna and His cousin and disciple Shree Arjuna which took place on the battlefield of Kurukshetra (North of New Delhi) just prior to the start of the Kurukshetra War which took place approximately 5.100 years ago. Responding to Shree Arjun's confusion and moral dilemma, Shree Krishna explains to Shree Arjuna his duties as a warrior and prince and elaborates on different Yogic and Vedantic philosophies, with examples and analogies. This has led to the Bhagavad Gita often being described as a concise guide to Sanatan Dharma (Vedic/Hindu) philosophy and also as a practical, self-contained guide to life. During the discourse, Shree Krishna reveals His identity as the Supreme Being Himself (Svayam bhagavan) in the 11th chapter called "The Universal Form", blessing Shree Arjuna with an awe-inspiring glimpse of His divine universal form.

In a very clear and wonderful way Shree Krishna describes the science of self-realization and the exact process by which a human being can establish their eternal relationship with Him. In terms of pure, spiritual knowledge the Bhagavad Gita is incomparable. Its intrinsic beauty is that its knowledge applies to all human beings and does not postulate any sectarian ideology or secular view. It is approachable from the sanctified realms of all religions and is glorified as the epitome of all spiritual teachings. This is because proficiency in the Bhagavad Gita reveals the eternal principles, which are fundamental and essential for spiritual life from all perspectives, and allows one to perfectly understand the esoteric truths hidden within all religious scriptures. Many great thinkers from our times such as Albert Einstein, Mahatma Gandhi and Albert Schweitzer as well as Shree Madhvacharya, Shree Shankaracharya and Shree Ramanujacharya from bygone ages have all contemplated and deliberated upon its timeless message. The primary purpose of the Bhagavad Gita is to illuminate for all of humanity the realization of the true nature of divinity; for the highest spiritual conception and the greatest material perfection is to attain love of God - Krsna-Prema (The Love Of Shree Krsna)...

The discourse on the Bhagavad Gita begins before the start of the climactic battle at Kurukshetra. It begins with Shree Arjuna, as he becomes filled with doubt on the battlefield.

Realizing that his enemies are his own relatives, beloved friends and revered teachers, Shree Arjuna turns to his charioteer, guide and Guru, Lord Shree Krishna, for advice.

In summary the main philosophical subject matters of the Bhagavad-Gita is the explanation of five basic concepts or "truths":

Ishvara (The Supreme Controller)

Jiva (Living beings/the soul)

Prakrti (Matter)

Karma (Action)

Kala (Time)

Shree Krishna counsels Shree Arjuna on the greater idea of dharma or universal harmony and duty. He begins with the tenet that the soul is eternal and immortal. Unlike other books which teach you how to behave like a cultured human, Shree Krsna goes straight to the point and talks about "Aham Brahmasi" – "we are not this body rather we are all eternal souls".

In the Bhagavad Gita there are 700 verses that are sung. Shree Dhrtarastra chanted 1 verse, Shree Sanjaya chanted 41 verses, Shree Arjun chanted 84 verses and Shree Krsna chanted 574 verses which all totals to 700 verses. On this day of glorifying the Bhagavad Gita we have provided 18 chapters below on the glories of the Bhagavad Gita. The benefits of reading these chapters are astronomical.

To download a free version of the Bhagavad Gita kindly Ctrl-Click ([HERE](#)).

The Gita Mahatmya

(the Glorification of the Bhagavad Gita) From the Padma Purana.

The Glories of the 1st Chapter of the Bhagavad Gita from the Padma Purana

Mother 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 Shiva replied "That person, Whose body is the color of a dark rain cloud, whose carrier is the king of birds, Garuda, and Who is lying on Ananta-Sesha, the thousand headed serpent, that Lord Vishnu, Whose glories have no limit and who I am always worshipping. My dear Parvati once after Lord Vishnu had killed the demon Mura, He was resting peacefully on Ananta-Sesha, when the bestower of all good fortune of the universe, Srimati Lakshmi devi, 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 Vishnu 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 Devi said, "O, 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"

Lord Vishnu said, "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 and who has an inclination to render service unto Me. This transcendental knowledge is fully explained in the Srimad Bhagavad-Gita" Lakshmi devi then 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 Vishnu said, "I Myself have manifested in the Form of Bhagavad-Gita. Please understand that the first five chapters are My five heads, 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 shloka, one half shloka, or at least one quarter shloka, will attain the same position as Susharma had attained."

Lakshmi Devi inquired, "Who was Susharma? What class did he belong to? And what destination did he attain?" Lord Vishnu said, "My dear Lakshmi, Susharma was a very wicked and a most sinful man. Although he was born in a brahmana family, his family had no Vedic knowledge. He only took pleasure from hurting others. He never engaged in the chanting of My names, in donating charity, or receiving guests. In fact, he never performed any pious activities. For his livelihood 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. A crippled man, who engaged him in his service, purchased that bull. For about seven years he was carrying extremely heavy loads. One day that crippled man 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 pity 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 Yamaraja, the Vedic Deity 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 elevated brahmana 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 located 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 brahmana. 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 Shlokas, I also, started repeating those shlokas along with them.

"Shortly after, one thief stole me from that place and sold me to this pious lady." Lord Vishnu continued, "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 becomes 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 spiritual destination called Vaikuntha-Dhama." 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.

Thus ends the glories of the First Chapter of Srimad Bhagavad-Gita.

The Glories of the 2nd Chapter of the Bhagavad Gita from the Padma Purana

Lord Vishnu said, "My dear Lakshmi, you have heard from Me the glories of the First Chapter of Bhagavad-Gita now please listen carefully, as I narrate to you the glories of the 2nd Chapter.

Once in the South in the town of Pandharpur, a very learned brahmana by the name of Devashyama lived. He was able to perform all kinds of fire sacrifices. He also knew the importance of receiving a guest. And by his activities he managed to satisfy all the devas. 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 obeisance's 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 that tiger on the bank of this river encountered one of my goats. 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 katha. 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 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 completed narrating to us about that wonderful katha, 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 brahmana, 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 Vishnu 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.

The Glories of the 3rd Chapter of the Bhagavad Gita from the Padma Purana

Lord Vishnu said, "My dear Lakshmi, in the town of Janasthan was a brahmana of the name Jada, who was born in the dynasty of Kaushik. That brahmana gave up the religious activities enjoined in the shastras to be followed by the brahmana class, and took to many irreligious activities. He was very fond of gambling and drinking, hunting, and visiting 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 traveled a long distance he, found himself in a very deserted place. As the sun settled, and everywhere became engulfed by darkness, he decided to 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 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 traveled here and there, in search of his father, and whatever travelers 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 color of a dark rain was wearing a yellow dhoti 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 traveling to Kasi (Varanasi) 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 Vishnu'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 life, are freed" At that time his father blessed him with the words, "Let it be." Then an airplane 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 Vishnu sent His messengers, the Vishnudutas, to the kingdom of Yamaraja, who is in charge of administering punishment to the sinful living entities. When the Vishnudutas arrived in front of Yamaraja, they informed him, that they had a message from Lord Vishnu, who is lying on the bed of Ananta-Sesha in the ocean of milk. They told him that Lord Vishnu 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 Vishnu, he immediately had all of the conditioned souls released from hell and then personally went with those Vishnudutas to the ocean of milk, known as Svetadwipa, to have the darshan of Lord Vishnu. When he arrived there, he saw Lord Vishnu, lying on the bed of Ananta-Sesha. 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 devas, headed by Lord Indra, who were all singing the praises of Lord Vishnu. Lord Brahma was also present, reciting the Vedas. Yamaraja fell down and offered his respects before Lord Vishnu, and offered the following praise, "My dear Lord Vishnu, You are the well-wisher of all the conditioned souls. There are 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 obeisance's again and again. Your glories are unlimited."

In this way Yamaraja with folded hands offered his respects to Lord Vishnu. Yamaraja continued, "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 Vishnu 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 Vishnu disappeared from the vision of Yamaraja, and Yamaraja returned to his own abode. After that brahmana had successfully freed all of his ancestors and the rest of the conditioned souls from hell, the Vishnudutas came, and took him to the abode of Lord Vishnu, where he was able to engage in the service of the lotus-feet of the Supreme Personality of Godhead eternally.

Thus ends the glories of the Third Chapter of Srimad Bhagavad-Gita.

The Glories of the 4th Chapter of the Bhagavad Gita from the Padma Purana

Lord Vishnu 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, (Varanasi), 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 Bharata had been traveling 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 of the trees as a pillow, and a root of the other to rest his feet upon.

After some time, when Bharata left from that place, those two trees started to dry up. Within five to 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 Brahmana. Once, when those girls had reached the age of seven years, they had gone on pilgrimage to Kasi. While wandering in Kasi, they happened to see the great sage Bharata. When they saw Bharata Maharaja they immediately went and fell at his feet and in sweet words said, "Oh. Maharaja Bharata, 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." Thereafter, those two girls first informed Bharata Maharaja the reason for their attaining the form of trees.

The two girls said, "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 fall down 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 Bael 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 Bharata 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 Bael 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, also we lost all desire for enjoying in this material world."

Lord Vishnu 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."

Thus ends the glories of the Fourth Chapter of Srimad Bhagavad-Gita.

The Glories of the 5th Chapter of the Bhagavad Gita from the Padma Purana

Lord Vishnu 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 brahmana 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 contacted venereal disease and her youthful body very soon became ugly and unattractive. When she died she went on 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 Yamaraja 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 Vishnu 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 Vishnu 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 airplane (puspa vimana) which had come to take them to Vaikuntha."

Anyone who hears the Fifth Chapter of Bhagavad-Gita, even the most sinful, will attain Vaikuntha loka (the spiritual world).

Thus ends the glories of the Fifth Chapter of Srimad Bhagavad-Gita.

The Glories of the 6th Chapter of the Bhagavad Gita from the Padma Purana

Lord Vishnu said, "Now I will narrate to 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 Pratishtanpur (Paithan), where I am famous by the name of Pippalesh. In that town there was a king of the name Janshruti, whom the people loved very much and whose qualities were unlimited. He performed daily fire sacrifices, 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 Kalpavrksa trees black. Those trees appeared as if they were offering their respects to king Janashruti. Due to the pious activities of that great king, devas always resided in Pratishtanpur.

When Janshruti would give charity, he would distribute just as the clouds distribute the rain. Due to Janshruti's pure religious activities, rain always comes 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 devas, 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 traveled to Kashipuri, where Lord Vishvanath (Lord Shiva) resides, for the welfare of all beings. Next, he went to Gaya, where the lotus-eyed Lord Gadadhara (Lord Krishna) who is capable of freeing all beings from the bondage of birth and death, stays. After having traveled 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, devas, 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 Govardhana hill, which adds to the splendor and glory of Mathura-Mandala like a large jewel in a crown. Pure trees and creepers surround it. There are twelve wonderful forests surrounding Mathura in which Lord Krishna enjoys His wonderful pastimes.

After leaving Mathura, Maha traveled 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 devas due to the fact that many sacrificial fires were burning continuously. It looked as if a row of clouds always hung over the town. The Deity of Lord Shiva, known as Manikeshvara, resided in that town. The king of Kashmir had just returned from defeating many kings, and was engaged in worshipping Lord Shiva. Due to his great devotion to Lord Shiva, that king was known as Manikeshvar. 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 Pratishtanpur. 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 the entire valuable silks and jewels, which he had brought with him before Raikva. At that time, the great sage Raikva became very angry. He said, "Oh 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 airplane 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 Vishnu.

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

Thus ends the glories of the Sixth Chapter of Srimad Bhagavad-Gita.

The Glories of the 7th Chapter of the Bhagavad Gita from the Padma Purana

Lord Shiva said, "My dear Parvati, now I will narrate to you the glories of the 7th Chapter of the Srimad Bhagavad-Gita, hearing which, one feels one's 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 brahmana of the name Shankukarna He had taken to the occupation of a businessman, and had amassed enormous wealth. But he had never performed any type of devotional activities, nor had he performed the necessary ritualistic performances for the sake of his ancestors. 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 brahmana 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 a snake had bitten him, 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, 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 Preta-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 tells me how you can be freed from this hellish situation?" The Preta-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 Brahmana, who is in the habit of chanting the Seventh Chapter of Bhagavad-Gita and feed him very sumptuously."

Thereafter, Shiva, along with his other brother fulfilled the instructions of their father and while the Brahmana was chanting the Seventh Chapter of Srimad Bhagavad-Gita, Shankukarna 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 kinds, and distributing foodstuffs. 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 Shiva said, "My dear Parvati, I have narrated to you the wonderful glories of the Seventh Chapter of Bhagavad-Gita. Anyone, who hears this description, will be freed from all sinful reactions."

Thus ends the glories of the Seventh Chapter of Srimad Bhagavad-Gita.

The Glories of the 8th Chapter of the Bhagavad Gita from the Padma Purana

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

In the South is an important town of the name Amardhkapur in which one brahmana of the name Bhavasharma lived, who had taken a prostitute as his wife. Bhavasharma enjoyed eating meat, drinking wine, stealing, enjoying 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 Brahmaa Rakshasas (ghosts) came and took shelter under that tree. Their previous life-story was as follows: There was a brahmana by the name of Kushibal, who was 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 brahmana 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 Brahmana, When their time came to die, they both attained the forms of Brahmaa Rakshasas. As Brahmaa 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 Brahmaa 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 shloka of the Eighth Chapter of Srimad Bhagavad-Gita. At that time, having heard that half shloka, Bhavasharma broke free from that form as a tree, and again attained a body of a brahmana, completely free from all sin. Suddenly from the sky came a flower-airplane (puspa-vimana), which took that husband and wife back

home, back to Godhead, Vaikuntha-loka.

Afterwards, that Brahmana, Bhavasharma, with great respect, wrote down that half Shloka (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 Shloka. Meanwhile in Vaikuntha, Lakshmi Devi seeing Lord Vishnu, had risen suddenly from taking rest, inquired with folded hands "Why have You risen so suddenly from Your sleep?" Lord Vishnu said, "My dear Lakshmi, in Kashipuri, on the bank of the river Ganges, my devotee is performing great austerities continuously chanting half a Shloka of the Eighth Chapter of Srimad Bhagavad-Gita. For a long time I have been thinking how to award his devotion". Parvati devi inquired from Lord Shiva, "When Lord Vishnu was so pleased with His devotee, what benediction did He bestow upon him?"

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

Thus ends the glories of the Eighth Chapter of Srimad Bhagavad-Gita.

The Glories of the 9th Chapter of the Bhagavad Gita from the Padma Purana

Lord Shiva said. "My dear Parvati, now I will relate to you the glories of the Ninth Chapter of Srimad Bhagavad-Gita.

There was a town of the name Mahismati on the bank of the Narmada River, where one brahmana of the name Madhava lived. That brahmana 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. 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 it's sacrifice, to everyone's great surprise the goat started to laugh and in a loud voice said; "Oh, brahmana, 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 curious, and that brahmana inquired with folded hands, "How did you become goat? In your previous life, which caste did you belong to and what activities did you perform?" The goat replied, "Oh, brahmana, in my previous birth I was born in a very pure brahmana family and I very carefully performed all the ritualistic activities enjoined in the Vedas.

One day my wife wished to worship Srimati Durga devi, 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 katha then I will tell you".

In the place known as Kurukshetra, 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 donate charity to a brahmana. 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 donated charity to a qualified Brahmana. 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 brahmana. All of a sudden they entered in to the body of the brahmana. That brahmana 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 brahmana, the Vishnudutas appeared there and chased away those two chandalas. At that time the king inquired from the brahmana, "Oh, learned one, who were those two persons and which mantra did you chant? Which deity did you remember?" The brahmana 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 brahmana. 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.

Thus ends the glories of the Ninth Chapter of Srimad Bhagavad-Gita.

The Glories of the 10th Chapter of the Bhagavad Gita from the Padma Purana

Lord Shiva 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 Vishnu to Lakshmi-Devi which in itself is a stairway to the spiritual world.

In Kashipuri, there was a Brahmana 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 Bringiridhi'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 color of a rain cloud 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 chanting your glories. But even the thousand-headed Ananta Sesha, 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 color is that of a crow." That bird said, "Please understand that I am the swan-carrier of Lord Brahma. The reason for my body having attained a black color, I will relate to you now .

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 color. 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 into a black colour? 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 turning into a black colour." At that time I got up and went to the center 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 Brahmana 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 your next birth."

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 sage's 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 traveling in a flower airplane 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 today, 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 airplane for Vaikuntha. After that I came here and offered this beautiful lotus from that lake to you."

Lord Shiva said, "After that black swan completed his katha he immediately gave up his body

and took birth in a Brahmana 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 Vishnu, who is holding the Shankha (conch) and Chakra (the all powerful wheel weapon). Whoever would hear that chanting, whether they are fallen and addicted to intoxication, or even killers of brahmanas, they would attain the darshan of Lord Vishnu, who is holding the Shankha and Chakra. For that reason my dear Bhringiriddhi, 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 Vishnu.

Thus ends the glories of the Tenth Chapter of Srimad Bhagavad-Gita.

The Glories of the 11th Chapter of the Bhagavad Gita from the Padma Purana

Lord Shiva said "My dear Parvati, now I will relate to you the glories of the Eleventh Chapter of Srimad Bhagavad-gita. It is not possible to tell it's full glories, as there are thousands of kathas so I will relate but just 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 brahmana of the name Sunanda, who remained a brahmachari his whole life.

Sunanda 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 brahmana Sunanda went on a tour of the holy places on the banks of the Godavari River. He visited all the sacred places, starting with Vraja-Tirtha. In all the holy places he visited, he bathed, and took darshan of the presiding deity. One day he reached the town of Vivian Mandela. 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 Sunanda woke up in the morning he found that all his associates had left. While searching for them, he met the headman 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 brahmana, I am begging you to stay in this town."

When Sunanda heard the humble request of the headman of the town, he decided to stay for some days. That headman made every arrangement for the comfortable stay of Sunanda and engaged in his service day and night. After eight days had passed, one villager came before Sunanda, crying very loudly and said, "Oh pure Brahmana, last night one rakshasa ate my son," Sunanda 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 us 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 dharmashala

was built, and any travelers 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 dharmashala, but that rakshasa did not eat you along with everyone else. The reason I will tell you now. 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 dharmashala. Later when my son found out, he went after him to try and bring him back from the dharmashala 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 travelers. 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 hwas 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 brahmana 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 daily recites the Eleventh Chapter of Srimad Bhagavad-Gita seven times then sprinkles water on me, then I will be able to get free from the curse of this rakshasa body".

Sunanda inquired, from that villager, "What sin did this person perform to attain a rakshasa 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 traveling 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 Vishnu. One, who attempts to save a cow from the hands of a ferocious animal, a low-class man or a wicked ruler, attains the abode of Lord Vishnu. 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 11th Chapter of Srimad Bhagavad-gita, sprinkles water on your head, then you will become free from this curse".

The villager said. "My dear Sunanda, with your hand kindly sprinkle water on the head of this rakshasa." After hearing that history from the villager, Sunanda 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 Vishnu. Not only he, but all the thousands of persons he had eaten also attained a four-armed form like that of Lord Vishnu. Then they all sat down in the flower aeroplane, which had been sent to take them all to Vaikuntha-loka.

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 airplane 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 yours but now by the grace of this great pure devotee Sunanda, 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 Sunanda and hear from him the Eleventh Chapter of Srimad Bhagavad-gita, and you also will be able to attain the abode of Lord Vishnu (Vaikuntha), of this there is no doubt. From Lord Krishna's mouth, these nectarine instructions came on the battlefield of Kurukshetra in reply to the questions of His friend Arjuna. 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 Shiva 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 Sunanda and very soon they also went to Vaikuntha-loka."

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

Thus ends the glories of the Eleventh Chapter of Srimad Bhagavad-Gita.

The Glories of the 12th Chapter of the Bhagavad Gita from the Padma Purana

Lord Shiva 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 devas. That place is the fulfiller of all desires. Rudragaya is also situated there. One day, one young prince arrived there. His body was the color 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 deliverer 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 Brahadrathi 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 that had traveled all over the world and had been purified for sacrifice in that

Ashvamedha, 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 procure 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 Brahmana 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 devas before him. The prince at that time saw all of the devas standing before Siddha Samadhi, awaiting his instructions. Then Siddha-Samadhi said to those devas, "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 devas 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 Brihadrathi while beginning the Ashvamedha-sacrifice, 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 Brahadrathi. 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 king Brahadrathi, 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, both the king and his son 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.

Thus ends the glories of the Twelfth Chapter of Srimad Bhagavad-Gita.

The Glories of the 13th Chapter of the Bhagavad Gita from the Padma Purana

Lord Shiva 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 Shiva, known by name Harihar, is worshipped. One, who has His darshan, attains auspicious things.

In Hariharpur lived one brahmana by the name of Hari-diksit, who was very learned, and lived a simple, austere life. His wife was called Duracara. 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 just 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 her 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 must tell me this and then you can kill me." That king of animals refrained from killing Durachara, and laughed. Then he related the following katha. "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 Shiva, known as Panchalinga. In that town I had taken birth in a brahmana 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 brahmanas 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 brahmanas, 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 passed away. 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 manvataras, 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 Hariharpur and close to the temple of

Jambakadevi (Parvati-devi). She saw the great saint Vasudeva 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 Vishnu, and she was taken to Vaikuntha-loka.

Thus ends the glories of the Thirteenth Chapter of Srimad Bhagavad-Gita.

The Glories of the 14th Chapter of the Bhagavad Gita from the Padma Purana

Lord Shiva said "Oh, dear Parvati kindly hear from me the glories of the Fourteenth Chapter of the Srimad Bhagavad-Gita, with the greatest attention.

In Simhaldvipa was a king of the name Vikram-Vetala. 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. A deer was 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 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. A flower airplane 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-Vetala, having witnessed those amusing events inquired from that brahmana, "How is it possible that the rabbit and dog went off to heaven in front of our eyes?" That brahmana 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 Brahmana of the name Keshava had lived there. He was the most cruel of men. His wife's name was Vilobbana. 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 Brahmana Keshava, due to his sinful activities became that rabbit." Lord Shiva said, "After hearing the glories of the Fourteenth Chapter of Srimad Bhagavad-Gita, King Vikram-Vetala also began daily reciting the Fourteenth Chapter of Srimad Bhagavad-Gita, when he gave up that body, he went to Vaikuntha-loka where he was able to engage eternally in the service of the lotus-feet of Lord Vishnu.

Thus ends the glories of the Fourteenth Chapter of Srimad Bhagavad-Gita.

The Glories of the 15th Chapter of the Bhagavad Gita from the Padma Purana

Lord Shiva 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 devas. 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 contracted cholera and very quickly passed away. 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 handsomely for this horse". 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 businessman 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 shloka 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-airplane, 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 brahmana who had complete control over his senses. The king offered respects to that brahmana and with folded hands inquired from him, "How was it possible that my horse was able to attain Vaikuntha?" The brahmana, whose name was Vishnusharma, 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 brahmana 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 Gaudadesa 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 Vishnu.

Thus ends the glories of the Fifteenth Chapter of Srimad Bhagavad-Gita.

The Glories of the 16th Chapter of the Bhagavad Gita from the Padma Purana

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

In Gujarat, there is a town of the name Saurashtra (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 brahmana peacefully returning from taking his bath in the lake. That brahmana was silently reciting the first three Shlokas from the Sixteenth Chapter of Srimad Bhagavad-Gita, which start with the word; abhayam (fearlessness). When the people saw that brahmana walking towards the elephant, they tried to tell him not to go near him, but that brahmana 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 Brahmana approaching, he immediately lost all anger and lay down peacefully.

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

Lord Shiva said; "That king requested the brahmana to come to the palace, where he offered to him in charity, one hundred gold coins and requested that pious brahmana 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, the citizens became upset with the king thinking that the elephant would begin to run amok again. The king went before that mad elephant, which immediately lay 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 Shlokas 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.

Thus ends the glories of the Sixteenth Chapter of Srimad Bhagavad-Gita.

The Glories of the 17th Chapter of the Bhagavad Gita from the Padma Purana

Lord Shiva said, "My dear Parvati, you have heard the unlimited glories of the Sixteenth Chapter of Srimad Bhagavad-Gita. Now, kindly hear the nectarine 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 the elephant and after going a few steps, the people there started requesting 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 Vishnu. 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 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 Vishnu. He immediately sat down in a flower airplane, which had been sent to take him to Vaikuntha. While sitting in that airplane, 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.

Thus ends the glories of the Seventeenth Chapter of Srimad Bhagavad-Gita.

The Glories of the 18th Chapter of the Bhagavad Gita from the Padma Purana

Parvati Devi said "My dear husband, you have narrated to 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 Shiva 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 Vishnu's very life and it is a solace to the hearts of Lord Indra and the devas as well as the great yogis headed by Sanaka 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 devas. One day while Lord Indra was sitting peacefully, he saw that one very beautiful person had arrived there, whom the servants of Lord Vishnu were serving. When Lord Indra saw that beautiful young person; he immediately fell from his throne unto the ground. At that time those devas who had been worshipping Lord Indra picked up the crown that he was wearing and placed it on the head of that new beautiful person. After that, all the devas and other denizens of the heavenly planets started to perform arati 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 devas 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 Vishnu. When he managed to obtain darshan of Lord Vishnu, he asked Him "My dear Lord Vishnu, in the past I performed many sacrifices and other pious activities, for which I was installed as 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 Vishnu said, "My dear Indra, That great soul has performed the recitation daily of the Eighteenth Chapter of the Srimad Bhagavad-Gita. Everyday during his life, he recited five Shlokas 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 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 Vishnu's words, Lord Indra took the form of a brahmana and went to the bank of the Godavari River, where he saw the town of Kalegrani, which is very sacred. At that place, the Supreme Lord in His form known as Kalesva, resides. Close to this town, on the bank of the Godavari river, one very pure brahmana 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 Shlokas 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 practiced the recitation, of the Eighteenth Chapter of Srimad Bhagavad-Gita for sometime he managed to attain the topmost place of Vishnuloka. When he attained that place, he realized that the

pleasure he had enjoyed as King Indra, along with the devas , 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 Vishnu.

Thus ends the glories of the Eighteenth Chapter of Srimad Bhagavad-Gita.

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 opulence, attains the abode of Lord Vishnu called Vaikuntha-loka.

HOW TO OBSERVE THIS DAY:- Since Gita Jyanthi always falls on Mokshada Ekadashi, one must abstain from all types of grains, non-vegetarain foods, alcohol, cigarettes et al. One should have one's last grain meal on the 29th November and continue with one's grainless fast until after sunrise on the 1st December. One should break one's grainless fast on 1st December in these times...

(Durban) @ 04h47 – 09h25, (Jhb) @ 05h07 – 09h40, (Cape Town) @ 05h28 – 10h13.

After bathing on the morning of the 30th November one should offer prayers to the Supreme Couple (be Shree Radha-Krishna or Sita-Raam or Lakshmi-Vishnu et al...) one should offer incense, ghee lamp and flowers which should be on a tray and the tray should be turned in a clockwise direction 7 times around the picture/deity of Deity of your choice. Then one should chant a mantra of your choice which you are comfortable with. I would humbly suggest the Maha Mantra as Ekadashi is a day of Lord Hari (a.k.a Lord Krishna).

For more information on the EKADASHI 14 articles Sub-menu on www.dipika.org.za kindly Ctrl-Click (**HERE**)

DISCLAIMER:- Do note that Dipika is not affiliated to any Hindu group or organization. We at Dipika choose to remain an independent repository of spiritual advice. We appreciate that there are variances between organisations and humbly request that if our views differ from yours that you respect our decision not to conform to the prescripts of your particular organisation. We remain committed to spiritual advice which is based on scripture.

Thank you so much for taking the time to read this article. We pray that this article will assist you in some way and we also pray that it helps you to appreciate the beauty and remarkable foresight of our ancient Hindu culture. We wish to educate all readers and demystify the path of Hinduism (Sanatan Dharma). Please feel free to share these articles with friends and family who do not have direct access to our website or articles. If you use the articles in any form including blogs and/or as part of other articles kindly credit our website as a source. We hope that the articles serve as a reference to you and your family when you need clarification of certain topics. Jai Hind... Jai Shree Radha-Krsna. All Glories to Ekadashi Devi.

Please do visit our Website to receive more
free information about our beautiful culture

www.dipika.org.za

Compiled for the upliftment of Sanatan Dharma
Narottam das & Arjun Nandlal

E-mail info@dipika.org.za

#Team-Dipika.

.28.