

अथ षट्चत्वारिंशोऽध्यायः

### Chapter 46

Conversation between Gaṇeśa and Tulasī

नारायण उवाच

स्तुत्वा तां परशुरामोऽसौ हर्षसंफुल्लमानसः।

स्तोत्रेण हरिणोक्तेन स तुष्टाव गणधिपम्॥ १॥

Nārada said - Paraśurāma adored Pārvatī delightfully and thereafter he also adored Gaṇeśa by reciting this *stotra* provided to him by the lord.

पूजां चकार भक्त्या च नैवेद्यैर्विविधैरपि।  
धूपैर्दोषैश्च गन्धैश्च पुष्पैश्च तुलसीं विना॥ ३॥

He also offered various types of eatables with devotion including essence, lamp, fragrance and flowers.

संपूज्य भ्रातरं भक्त्या स रामः शंकराज्ञया।  
गुरुपत्नीं गुरुं नत्वा गमनं कर्तुमुद्यतः॥ ३॥

With the permission of Śiva, Paraśurāma adored Pārvaṭī and Gaṇeśa besides Śiva, his teacher and went back to his abode.

नारद उवाच

पूजां भगवत्क्षत्रके रामो गणपतेर्दया।  
नैवेद्यैर्विविधैः पुष्पैस्तुलसीं च विना कथम्॥ ४॥  
तुलसी सर्वपुष्पाणां मान्या धन्या मनोहरा।  
कथं पूतां सारभूतां न गृह्णाति गणेश्वरः॥ ५॥

Nārada said - Paraśurāma offered *pūjā* to Gaṇeśa with all the eatables, flowers, etc., but how could his adoration be accepted without the Tulasī leaves because of all the flowers, Tulasī is considered to be the best; then why Tulasī leaves are not acceptable by Gaṇeśa?

नारायण उवाच

शृणु नारद वक्ष्येऽहमितिहासं पुरातनम्।  
ब्रह्मकल्पस्य वृत्तान्तं निगूढं च मनोहरम्॥ ६॥

Nārāyaṇa said - O Nārada, I am going to tell you an ancient story which is contained as an ancient secret. You listen to it.

एकदा तुलसी देवी प्रोद्भिन्नवयौवना।  
तीर्थं भ्रमन्ती तपसा नारायणपरायणा॥ ७॥  
ददर्श गङ्गातीरे सा गणेशं यौवनाञ्चितम्।  
अतीव सुन्दरं शुद्धं स्मितं पीतवाससम्॥ ८॥

Once Tulasī in her youthful age, performing *tapas* and reciting the name of Nārāyaṇa was visiting holy places. Thereafter the youthful Gaṇeśa spotted her on the bank of the Gaṅgā. He was quite beautiful, having a spotless mind, wearing a serene smile on his face and was clad in a yellow lower garment.

चन्दनोक्षितसर्वाङ्गं रत्नभूषणभूषितम्।  
ध्यायन्तं कृष्णापादाब्जं जन्ममृत्युजरापहम्॥ ९॥

All his limbs were plastered with sandal-paste and he was wearing gem-studded ornaments on his body and devoted his mind to the lotus-like feet of lord Kṛṣṇa, who happens to be the remover of birth, death and old age.

जितेन्द्रियाणां प्रवरं योगीन्द्राणां गुरोर्गुरुम्।  
सुरूपहार्यं निष्कामं सकामा तमुवाच ह॥ १०॥

He happens to be the best of those who had controlled the organs of senses, a great yogī, teacher of the teachers but the passionate Tulasī looked at him and said.

तुलस्युवाच

अहो ध्यायसि किं देव शान्तरूप गजानन।  
कथं लम्बोदरो देहो गजवक्त्रं कथं तव॥ ११॥

Tulasī said - O elephant-faced god, whom are you adoring with a peaceful mind? How could you achieve the big belly and the face of an elephant?

एकदन्तः कथं वक्त्रे वदामुत्र च कारणम्।  
त्यज ध्यानं महाभाग सायंकाल उपस्थितः॥ १२॥

O virtuous one, why are you having only one tusk on your face, you tell me the reason for it? It is getting evening time and you stop performing *dhyānam*.

इत्युक्त्वा तुलसी देवी प्रजहास पुनः पुनः।  
परं चेतसि दग्धा सा कामबाणैः सुदारुणैः॥ १३॥

Thus speaking the goddess Tulasī was laughing again and again but she was burning in passion from inside.

गणेशस्य प्रधानाङ्गे दत्त्वा किञ्चिज्जलं मुने।  
जघान तर्जन्यग्रेण निष्पन्दं कृष्णमानसम्॥ १४॥

Then she dropped some water on Gaṇeśa and pushed him with the tip of her forefinger. Gaṇeśa was engrossed in the devotion of lord Kṛṣṇa.

बभूव ध्यानभग्नं च तस्य नारद चेतनम्।  
दुःखं च ध्यानभेदेन तद्विच्छेदो हि शोकदः॥ १५॥

Then she became unconscious in devotion and Narada became conscious. The pain of the devotion was the cause of the pain.

O Nārada, this disturbed his meditation and he felt painful because being disturbed in one's meditation is quite painful.

ध्यानं त्यक्त्वा हरिं स्मृत्वा चापश्यत्कामिनीं पुरः।  
नवयौवनसंपन्नां सस्मितां कामपीडिताम्॥ १६॥

Having been disturbed in meditation on Hari, he opened his eyes and found a beautiful damsel standing before him who was quite youthful and was smiling besides being infatuated with passion.

लम्बोदरश्च तां दृष्ट्वा परं विनयपूर्वकम्।  
उवाच सस्मितः शान्तः शान्तां कामातुरां वशी॥ १७॥

Lord Gaṇeśa who had controlled his senses smilingly and with a peaceful mind spoke looking at her, who was filled with passion.

गणेश्वर उवाच

का त्वं वत्से कस्य कन्या मातर्यां बृहि किं शुभे।  
पापदोऽशुभदः शश्रुद्ध्यानभङ्गस्तपस्विनाम्॥ १८॥  
कृष्णः करोतु कल्याणं हन्तु विघ्नं कृपानिधिः।  
तद्ध्यानभङ्गजादोषान्नशुभं स्यातु ते शुभे॥ १९॥

Gaṇeśvara said - O damsel, who are you? Who is your father? O mother, O auspicious one, you tell me. It is sinful to disturb a person performing the *tapas* which results in evil. O virtuous one, let lord Kṛṣṇa bestow welfare on you and also remove all obstructions. Let you be free of the sin of disturbing my meditation.

गणेशवचनं श्रुत्वा तमुवाच स्मरातुरा।  
सस्मितं सकटाक्षं च देवं मधुरया गिरा॥ २०॥

Oh hearing the words of Gaṇeśa, the passionate Tulasī laughed and casting side-glances she spoke in a sweet voice.

तुलस्युवाच

धर्मात्मजस्य कन्याऽहमप्रौढा च तपस्विनी।  
तपस्या मे स्वामिनोऽर्थे त्वं स्वामी भव मे प्रभो॥ २१॥

Tulasī said - "O lord, I am the daughter of Dharmaputra. I am youthful and am an ascetic, I am performing *tapas* for achieving a husband; therefore you be my husband."

तुलसीवचनं श्रुत्वा गणेशः श्रीहरिं स्मरन्।  
तामुवाच महाप्राज्ञः प्राज्ञीं मधुरया गिरा॥ २२॥

On hearing the words of Tulasī, the intelligent Gaṇeśa while reciting the name of the lord spoke to the intelligent damsel.

गणेश उवाच

हे मातर्यांस्ति मे वाञ्छा घोरे दारपरिग्रहे।  
दारग्रहो ही दुःखाय न सुखाय कदाचन॥ २३॥

Gaṇeśa said - O mother, it is terrible for me to accept a spouse. I am, therefore not interested in the same. After marriage no one gets pleasure but one is sure to get pain.

हरिभक्तेर्व्यवायश्च तपस्यानाशकारकः।  
मोक्षद्वारकपाटश्च भवबन्धनपाशकः॥ २४॥

By doing so one's devotion towards the lord is interrupted and the *tapas* is disturbed. The door to salvation is closed and a person gets entangled in the worldly fetters.

गर्भवासकरः शश्रुतत्वज्ञाननिकृत्तकः।  
संशयानां समारम्भो यस्त्याज्यो वृषलैरपि॥ २५॥  
गेहोऽहंकरणानां च सर्वमायाकरण्डकम्।  
साहसानां समूहश्च दोषाणां च विशेषतः॥ २६॥

One has to face pregnancy and ultimate loss of the knowledge of *tattvas* resulting in an increase of doubts. Therefore even the Sūdras should not indulge themselves in the same. This is a storehouse of pride and a box of illusion. It is a bundle of courage and a heap of sins.

निवर्त्तस्व महाभागे पश्यान्त्यं कामुकं पतिम्।  
कामुकेनैव कामुक्याः संगमो गुणवाञ्छवेत्॥ २७॥

Therefore, O virtuous one, you return and search for another passionate husband. Because only a passionate one can be the husband of a passionate lady and their union is always beneficial."

इत्येवं वचनं श्रुत्वा कोपात्सा तं शशाप ह।  
दारास्ते भविताऽसाध्वी गणेश्वर न संशयः॥ २८॥  
इत्याकर्ण्य सुश्रेष्ठस्तां शशाप शिवात्मजः।

देवि त्वमसुरग्रस्ता भविष्यसि न संशयः॥ २९॥

On hearing these words she pronounced a curse on him saying, "O Gaṇeśvara, you will get a wicked woman, there is no doubt about it." On hearing this Gaṇeśa also pronounced a curse on her saying, "goddess, you will be over-powered by a demon. There is no doubt about it.

तत्पश्चान्महतां शापाद्वृक्षस्त्वं भवितेति च।

महातपस्वीत्युक्त्वा तां विरराम च नारदा॥ ३०॥

शापं श्रुत्वा तु तुलसी सा रूरोद पुनः पुनः।

तुष्टाव च सुरश्रेष्ठं स प्रसन्न उवाच ताम्॥ ३१॥

Thereafter with the curse of elders you will have to be turned into the form of a tree." Thus speaking the immensely intelligent Gaṇeśa kept quiet. On hearing the curse Tulasī weeping again and again, started offering prayer to lord Gaṇeśa. Lord Gaṇeśa was pleased with her and said.

गणेश्वर उवाच

पुष्पाणां सारभूता त्वं भविष्यसि मनोरमे।

कलांशेन महाभागे स्वयं नारायणप्रिया॥ ३२॥

Gaṇeśvara said - O pleasant one, you will be the best of flowers known as Tulasī. O virtuous one, because of the rays of lord Viṣṇu, you will become the beloved of Nārāyaṇa.

प्रिया त्वं सर्वदेवानां श्रीकृष्णस्य विशेषतः।

पूता विमुक्तिदा नृणां मया भोग्या न नित्यशः॥ ३३॥

You will be loved by all and particularly you would be beloved of lord Kṛṣṇa; you will always remain auspicious and shall bestow salvation on the people but I shall never accept your leaves.

इत्युक्त्वा तां सुरश्रेष्ठो जगाम तपसे पुनः।

हरेराराधनव्यग्रो बदरीसनिधिं ययौ॥ ३४॥

जगाम तुलसीदेवी हृदयेन विदूयता।

निराहारा तपश्चक्रे पुष्करे लक्षवर्षकम्॥ ३५॥

Lord Gaṇeśa thus speaking and because of his devotion towards the lord, went to Badrikāśrama. Tulasī on the other hand feeling painful at heart went to the Puṣkara-kṣetra. She performed *tapas* therefore a lakh of years without consuming anything.

पश्चान्मुनीन्द्रशापेन गणेशस्य च नारदा।

सा प्रिया शङ्खचूडस्य बभूव सुचिरं मुने॥ ३६॥

ततः शंकरशूलेन स ममारासुरेश्वरः।

सा कलांशेन वृक्षत्वं ययौ नारायणप्रिया॥ ३७॥

O Nārada, O sage, because of the curse of Gaṇeśa, the best of the sages, Tulasī remained the wife of Saṁkhaçūḍa for a long time. Thereafter, Saṁkhaçūḍa was killed with the trident of Śiva. Tulasī became devoted to Nārāyaṇa and after due course of time she was turned into a tree.

कथितश्चेतिहासस्ते श्रुतो धर्ममुखात्पुरा।

मोक्षप्रदश्च साश्च पुराणेन प्रकीर्तितः॥ ३८॥

I have heard this from the mouth of Dharmā, the story which I have narrated to you and is well known in the Purāṇas, which provides salvation.

ततः परशुरामोऽसौ जगाम तपसे वनम्।

प्रणम्य शंकरं दुर्गां संपूज्य च गणेश्वरम्॥ ३९॥

Thereafter, Paraśurāma adoring Gaṇeśa, Śiva and Durgā offered his adoration to them and performed *tapas*.

पूजितो वन्दितः सर्वैः सुरेन्द्रमुनिपुंगवैः।

पार्वतीशिवसंनिध्ये सुखं तस्यौ गणेश्वरः॥ ४०॥

Gaṇeśa also having been adored by the gods and the sages started living with Pārvaī and Śiva comfortably.

इदं गणपतेः खण्डं यः शृणोति समाहितः।

स राजसूययज्ञस्य फलमाप्नोति निश्चितम्॥ ४१॥

अपुत्रो लभते पुत्रं श्रीगणेशप्रसादतः।

धीरं वीरं च धनिनं गुणिनं चिरजीविनम्॥ ४२॥

यशस्विनं पुत्रिणं च विद्वांसं सुकवीश्वरम्।

जितेन्द्रियाणां प्रवरं दातारं सर्वसंपदाम्॥ ४३॥

सुशीलं च सदाचारं प्रशंस्यं वैष्णवं लभेत्।

अहिंसकं दयालुं च तत्त्वज्ञानविशारदम्॥ ४४॥

Thus, he who listens to the Gaṇapati Khaṇḍa attentively, surely achieves the merit of performing the Rājasūya-yajña. With the grace of Gaṇeśa, the one having on son, gets a son,

who is always valorous, patient, rich, virtuous, having a long life and glorious, intelligent, a poet and the best of those who control their sense organs. He gets immense riches, gives immense riches in charity, is quite noble, praise-worthy, is a Vaiṣṇava, merciful and possesses the knowledge of *tattvas*.

भक्त्या गणेशं संपूज्य वस्त्रालंकारचन्दनैः।

श्रुत्वा गणपतेः खण्डं महाबन्ध्या प्रसूयते॥४५॥

मृतवत्सा काकबन्ध्या ब्रह्मन्मुत्रं लभेद्भ्रुवम्।

अदूष्यदूषणपरा शुद्धा चैव लभेत्सुतम्॥४६॥

Adoring Gaṇeśa offering with devotion, the garment and ornaments one should listen to the Gaṇapati Khaṇḍa and whosoever does so, even the totally barren one gets a son. O Brāhmaṇa, the lady who gives birth to dead children or is totally barren gets a son. The lady who blames other ladies with unblemished character is relieved of his sin and gets a son.

संपूर्णं ब्रह्मवैवर्तं श्रुत्वा यल्लभते फलम्।

तत्फलं लभते मर्त्यः श्रुत्वेदं खण्डमुत्तमम्॥४७॥

The merit one earns by listening to the entire *Brahmavaivarta Purāṇa*, the same merit is

achieved by a person by listening to the Gaṇapati-khaṇḍa.

वाञ्छां कृत्वा तु मनसि शृणोति परमास्थितः।

तस्मै ददाति सर्वेष्टं सुरश्रेष्ठो गणेश्वरः॥४८॥

श्रुत्वा गणपतेः खण्डं विघ्ननाशाय यत्नतः।

स्वर्णयज्ञोपवीतं च श्वेतच्छत्रं च माल्यकम्॥४९॥

प्रदीयते वाचकाय स्वस्तिकं तिललडुकान्।

परिपक्वफलान्येव देशकलोद्भवानि च॥५०॥

The one who listens to the same keeping some desires in his mind, is bestowed with the fulfilment of the desires by lord Gaṇeśa. On listening to the Gaṇapati Khaṇḍa one should give away in charity the *yajñopavīta* of gold, a white umbrella, a rosary, sea-same, sweet balls and the fruits of the season. The one who recites the same for the removal of obstruction (his obstructions will be removed).

इति श्रीब्रह्मवैवर्ते महापुराणे गणपतिखण्डे नारदनारायणसंवादे  
परशुरामागमनै-तत्खण्डश्रवणफलवर्णनं नाम  
षट्चत्वारिंशोऽध्यायः॥४६॥

समाप्तमिदं श्रीब्रह्मवैवर्तपुराणस्य तृतीयं महागणपतिखण्डम्

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