Blessings of Mahant Swami

At the behest of Lord Shri Swaminarayan Bhagawan - who had incarnated on this earth for the benevolence of mankind - many eminent and scholarly saints composed many scriptures in Sanskrit and vernacular languages. Prominent among them are - Satsangi Jivan, Vachanamrut, Bhakta Chintamani, Muktanand Kavya, Nishkulanand Kavya, Satsangi Bhushan, Gita Bhashya, Shikshapatri Bhashya, Upanishad Bhashya and Brahm Mimansa. Bhagawan Shri Hari says in the 58th Vachanamrut of Madhya Prakaran, “A scripture that outlines the reason for an Ishtadev’s incarnation, the Leelas He enacted and His theosophical message, flourishes the Sampraday over a long period.”

Keeping this in mind, Shri Shatanand Swami composed Satsangi Jivan. It not only narrates Bhagawan Shri Hari’s Leelas and traits of Dharma, Gnan, Vairagya and Bhakti; but also Dharma of the four Varnas and four Ashrams in great detail. Satsangi Jivan is one of the most fundamental scriptures of our Sampraday. Upon hearing it from Shatanand Swami, Shri Hari exclaimed in joy, “**रमणीयमिदं शास्त्रं सर्वशास्त्रशिरोमणिः**” Meaning that this scripture, is “the nectar of all scriptures and is a jewel among other scriptures.” Indeed, Satsangi Jivan is the essence of the Vedas and other holy scriptures.

Shri Swaminarayan Mandir - Bhuj has published several editions of Satsangi Jivan over a period of time. To make our young Satsangis, born and brought up overseas, familiar with this important scripture, Bhuj Mandir decided to translate it into English and publish it **“On the occasion of the Grand opening of Shri Swaminarayan Aksharbhuvan.”** One of our highly scholar saints, **Dr. Swami Satyaprasad Dasji ‘Vedantacharya’** was assigned this mammoth task which he has accomplished success-

fully with the help of **Sri Prabhakar Pandurang Apte** and other scholars. May Bhagawan Swaminarayan bless him and give him further opportunities to serve Bhagawan Shri Hari and our Sampraday !

This publication is the first of its kind in our Sampraday where the actual Satsangi Jivan scripture is translated into English word to word. With the inclusion of the original Sanskrit verses, it will be helpful to scholars of Sanskrit as well as English speaking devotees. The text is interspersed with many images which enhance the beauty of this volume.

I sincerely hope that translated version of Satsangi Jivan will be very useful to our devotees settled abroad in the UK, USA, Australia, Africa as well as the scholars of Bharat.

Mahant Sadguru Purani

Swami Dharmanandan Dasji - Bhuj- Kutch

Introduction of Third Volume

Each verse of Satsangi Jivan has been approved by Bhagawan Shri Hari and therefore, it is one of the most authentic scriptures in our Sampraday. Only Bhagavan Shree Swaminarayan's return to Akshardham was composed after the event. The scripture is divided into five Prakaran with a total of 319 chapters and 17627 verses as mentioned in the Mahatmya of Satsangi Jivan written by Sri Muktanand Swami.

The Third Prakaran of Satsangi Jivan reveals the profound reasons for Bhagavan Shree Swaminarayan incarnating Himself on earth. Bhagavan Shree Swaminarayan celebrated many festivals to please His devotees. Sri Shatanand Swami has narrated the celebration of Annkoot festival (Govardhan Pooja) and Prabodhani Ekadashi at Gadhapur and Fuldolotsav at Vadtal in great detail. Thousands of saints and devotees attended to participate in the celebration of these festivals and fulfilled their lives.

This tradition of celebrating festivals with great pomp continues in our Uddhav (Shree Swamianarayan) Sampraday even today. As Bhagavan Shree Swaminarayan says in the 3rd Vachanamrut of Gadhada Pratham Prakaran, that memory of such festivals at the time of death is very rewarding for our soul. Reading or listening about and constant reminiscence of such festivals, should be the primary objective for us.

The grand opening of the new Bhuj temple was such a grand occasion where many invaluable books in Gujarati and English were published. Likewise, on this occasion of the grand opening of Shri Swaminarayan Aksharbhuvan, this publication of the Third volume of Shrimad Satsangijivan, will be a great asset to devotees to remember the divine Leelas of Lord Shree Swamianarayan.

Dr. Swami Satyaprasad Dasji
Bhuj-Mandir - Kutch

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* * * * *

॥ श्रीस्वामिनारायणो विजयतेतराम् ॥

श्रीमत् सत्सङ्गिजीवनम्

तृतीय प्रकरणम्

॥ अथ प्रथमोऽध्यायः ॥ १ ॥

सुव्रत उवाच -

इत्थं निजान् दुर्गपुराधिवासान् देशान्तरस्थांश्च नरांश्च नारीः ।
अत्यर्थमानन्दयतो हि तस्य तत्र व्यतीयुः शरदोऽष्ट पुर्याम् । १
सम्पूर्णसर्वस्वमनोरथोऽथ जरन्नृपो भौतिकदेहमूर्जेः ।
विहाय दिव्यं प्रतिपद्य देहं तद्धाम गोलोकमवाप भूप ! ॥ २
तस्यात्मजः सन्मतिरौर्ध्वदैहिकक्रियाविधौ साधुजनांश्च सर्वशः ।
श्रीकृष्णभक्तान्बहुशश्च वाडवानतर्पयत्स्वादुविचित्रभोजनैः ॥ ३

Shree Swaminarayano vijaytetaram

SATSANGI JIVAN PRAKARAN - III

CHAPTER - 1

Passing away of Abhay Raja eight years after Shree Hari arrived in Gadhpur.

Suvrat said:-

'In this way, making men and women, living in His own city as also the people in other cities, very happy, eight years of Shri Hari`s stay elapsed in the city of Durgapur.' 1.

In the meantime, the aged King, Abhaya, who had fulfilled all his desires, abandoned his earthly body. He obtained a divine body and reached the celestial 'Golok'. 2.

नृपासनस्थोऽपि स दास्यमेव स्वयं हरेश्चास्य सतां मुदैव ।
प्रीत्या चकारानुदिनं विनीतः श्रीकृष्णनिघ्नीकृतराज्यभारः । ४
स साधुसेवादिगुणैश्च भक्त्या हरेश्च बुद्ध्या नृप ! विद्ययापि ।
ज्ञानेन धर्मेण तथा विरक्त्या कीर्त्या च तातादधिको बभूव ॥ ५
हरेः प्रसादाद्धनधान्यऋद्धिस्तस्याभवत्सर्वनृपाधिकैव ।
वासाद्धरेस्तत्र च पौरलोका आढ्या बभूवुः किल सर्वशोऽपि ॥ ६
तस्य स्वसारो जननीद्वयं च स्त्रियौ तथा द्वे कुमुदा जुहूश्च ।
दासीशता अप्यनुकालमीशं सिषेविरे दास्य इव स्वयं ताः ॥ ७
तदर्थमेता दलनं च कण्डनं चक्रुर्जलस्याहरणं च नित्यदा ।
तन्मन्दिरे मार्जनलेपनादि च प्रक्षालनं तत्परिधानवाससाम् ॥ ८

While performing his funeral rites, his son, Uttam, who had a very pious mind, pleased the ascetics, devotees of Krishna and the other Brahmins by offering them delicious food. 3.

Unique Daasatva-Bhakti of Uttam Raja with family.

Even though he i.e. King Uttam, as the crowned king, he humbly rendered his services to Shri Hari and to the other saints. He served them every day, with great pleasure, entrusting the responsibility of the whole kingdom with Lord Krishna. O King ! he excelled his father in respect of the qualities like intelligence, knowledge, devotion to Shri Hari, learning, rendering services to good people, righteousness as well as fame and freedom from the worldly attachment. 4 - 5.

By the grace of Shri Hari, he surpassed all the other kings in the worldly pleasures, agri-wealth and prosperity. The citizens in his kingdom enhanced their values of life because Shri Hari Himself stayed with them in that city. 6.

His sisters, two mothers, two wives - Kumuda and Juhu, and hundreds of maid-servants, also served Shri Hari on proper occasions. 7.

Idol of Radha-Krishna offered by Shree Hari for worship.

For Him, they always performed the activities like grinding,

इत्थं नृपस्यास्य च बान्धवानां श्रद्धां च भक्तिं दृढतां स्वधर्मे ।
मानक्रुधीर्ष्यादिविहीनतां च दृष्ट्वा तुतोषेश उदारतां च ॥ ९
तेभ्योऽर्चनायानुदिनं स राधाकृष्णस्य मूर्तिं स्वसमाश्रितेभ्यः ।
पृथक् पृथक् च प्रददौ स्वदोष्णा तेऽप्याददुस्तां विनयेन नत्वा ॥ १०
प्राप्यापि साक्षाद्भगवत्करात्तां मनांसि तेषां तुतुषुर्न भूप! ।
तल्लग्नसर्वेन्द्रियवृतिभाजां तमेव तस्यामपि पश्यतां वै ॥ ११
स्वपूर्वरूपादपि वर्णिरूपे स्वस्मिंस्तु भावातिशयं तदीयम् ।
विबुध्य भूयोऽपि ददौ स तेभ्यो मूर्तिं निजां चापि पृथक्पृथग् वै ॥ १२
ततः प्रहृष्टः स्वसृभिः सहैव नृपः पुपूजानुदिनं हरिं तम् ।
तत्पूर्वरूपेण सहैव भक्त्या भेदं तयोस्त्वात्मनि न व्यजानात् ॥ १३
प्रत्यक्षकृष्णं प्रतिवासरं ते संसेवमाना अपि तस्य राजन्! ।
यथार्हमानर्चुरुदारभावा मूर्तिद्वयं तस्य निदेशतो वै ॥ १४

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threshing, fetching water, cleaning of the temple, sweeping and swabbing the floor etc., as also washing the clothes which Shri Hari used to put on. 8.

Shri Hari was very much pleased when He noticed that the king and his relatives were devoid of ego, anger and jealousy; and were possessed of the qualities like devotion, generosity and had firm faith in their own religion as well. 9.

Shri Hari, with his own hands gave the idols of RadhaKrishna to his devotees, for their daily worship. They also humbly accepted them and brought them home. 10.

O King, they were not at all satisfied even though they obtained the idols of Radha-Krishna, directly from the hands of Shri Hari. All their faculties were concentrated in Him. They identified Shri Hari with the idols of RadhaKrishna. 11.

Having realized their whole-hearted devotion in His existing human form, than that of His previous incarnation, He consequently, gave them His own idol. 12.

The king was very much delighted, and worshipped Shri Hari every day, along with his sisters. He could not differentiate

तत्रापि नित्यं निरुपाधिभक्त्या सर्वेभ्य आसील्ललिताऽधिकैव ।
तस्यै प्रसन्नः क्वचिदाह कृष्णो भद्रे! वृणु त्वं वरमीप्सितं मत् ॥ १५
सम्पूज्य कृष्णं प्रतिवासरं प्राक् राधावयस्या हि यथा तथैव ।
पाकेन सम्भोजयितुं समुत्का कृतेन सा स्वेन जगाद किञ्चित् ॥ १६
स्वामिन्विवक्षास्ति चिरं मनःस्था तथापि शक्नोमि न वक्तुमेव ।
वर्णाश्रमाचारधृतिस्तवाद्य रुणद्धि वाचं मम दिव्यमूर्तेः ॥ १७
तदा हरिः प्राह हसञ्छुभास्ये! बुद्धो मया ते हि मनोभिलाषः ।
मन्मूर्तियुग्मार्चनकाल एव मनोरथः सेत्स्यति वै तवैषः ॥ १८
इत्थं हरेः प्राप्तवराऽतिहृष्टा सा पूजयन्ती प्रतिमां तदीयाम् ।
प्रत्यक्षमेवाऽऽददतं स्वदतान्पूजोपहारांस्तमवैक्षताहो ! ॥ १९

between Shri Hari and His previous incarnation. 13.

O King 'even though everyday they worshipped Lord Krishna, they also worshipped the two idols sincerely and respectfully, as per His instructions.' 14.

Excellent devotee Lalitaba.

Amongst them, Lalita surpassed others in revealing her unreserved devotion to Lord Krishna. Pleased with her dedication, He said to her, 'O blessed one! 'Ask for any boon from Me, as per your wish'. 15.

As usual, she worshipped the idols of Lord Krishna, in the same manner as the friends of Radha worshipped Him every day. Then, eager to feed Him with the food cooked by herself, she said, 'O Swami, in my inner mind I am very much eager to ask you something, but I cannot express it. Since You are bearing a divine form and your firm conviction towards social behavior and the four stages of life restrain me from expressing myself to you.' 16-17.

Shri Hari, smilingly said to her, 'O auspicious lady! I am fully aware of your implicit wish. It will be fulfilled when you will worship both the idols of mine.' 18.

She was very much pleased by the boon granted to her by Shri

प्रमोदफुल्लान्तरवक्त्रपद्मा साऽथान्वहं चारु विधाय पाकम् ।
न्यवेदयत्स्वप्रभुमर्चयन्ती तत्प्रीतयेऽसौ बुभुजे च राजन् ! ॥ २०
दिनानि जग्मुः कतिचिच्च तस्याः सुखं हरेरित्थमवाप्नुवत्याः ।
जनश्रुतिश्चास हरिर्हि भुङ्क्ते नैवेद्यमीशो ललितोपक्लृप्तम् ॥ २१
आश्चर्यमेतच्च निशम्य हर्षात्तस्या हरेः पूजनकाल एत्य ।
जयादयस्तां निकषैव तस्थुः स्त्रियस्तदीक्षास्थिरदीर्घनेत्राः ॥ २२
नैवैद्यकालेऽथ चतुर्विधान्नं ताः स्वामिभुक्तं ददृशुः सचित्रम् ।
भोक्तारमीशं तु न नीलकण्ठं प्रशस्य तां ताश्च ततोऽपसस्रुः ॥ २३
भावं स्वकीयं भगवत्यवेत्य न्यूनं हि तस्यास्तत आप्ततापाः ।
तथाविधत्वाप्तय एव यत्ता निर्वासनत्वे मनसो बभूवुः ॥ २४

Hari. While she was worshipping His idols, she was surprised to see that Shri Hari (Lord Krishna) in actuality had accepted all the offerings of worship given by her. 19.

O King! with her heart full of joy, she cooked delicious food every day and offered it to Shri Hari (Lord Krishna) at the time of worship. He also

enjoyed it to her satisfaction. In this way, for many days Lalita experienced the joy of the gesture of accepting the food offered by her to Shri Hari. In no time, by word of mouth, everybody came to know that Shri Hari i.e. Lord Krishna ate all the food offerings i.e. Naivedya, prepared by Lalita. 20 - 21.

Hearing about this miracle, Jaya and other women stood near her at the time of worship and intently stared at her with popped eyes. 22.

While offering food (Naivedya) to Shri Hari (Lord Krishna), they praised her (Lalita) and Nilakantha, since they saw with their own eyes that four varieties of food (fit to be eaten, masticated, licked and sucked), were partially eaten. As they could not see Him (Lord Krishna) who in actuality had eaten the offered food) they just went away. 23.

अनन्यभावा ललितावदेव कालेन चाल्पेन हि ता बभूवुः ।
राजापि तादृक्त्वमवाप राजन्वर्णीन्द्रदास्यप्रसितत्वयोगात् ॥ २५
मनोरथं पूरयितुं हि तेषां हरिः स्वकीयप्रतिमात्मनैव ।
तद्दत्तपूजोपहृतीः प्रहर्षात्क्वचित्क्वचित्स्वीकुरुते स्म साक्षात् ॥ २६
ततोऽतिहर्षेण निरन्तरं तं सिषेविरे ते हि तदेकचित्ताः ।
तद्भक्त्यधीनोऽथ न तांस्तु हित्वा गन्तुं शशाक प्रभुरन्यतो वै ॥ २७
उवास तत्रैव सुखं ततोऽसौ देशान्तरीयैर्बहुभिर्नृपाद्यैः ।
स्वग्रामपुर्यागमनाय भक्त्या सम्प्रार्थ्यमानोऽपि मुहुः स्वभक्तैः ॥ २८

Idols accept offerings from Jayaba.

They, were very much disappointed, since they realized that their intrinsic devotion towards Shri Hari (Lord Krishna) was much inferior to that of Lalita. Hence, they sincerely resolved to attain the status of the unparalleled devotion as that of Lalita. 24.

O King! subsequently, Jaya and other women also achieved the status of unparalleled devotion for Him, as that of Lalita. King Uttam also wholeheartedly dedicated himself to the services of Shri Hari and succeeded in achieving the same status of devotion to Shri Hari as that of Lalita. 25.

Occasionally, Shri Hari, through His idols, actually accepted the gifts offered to Him with utter joy, to fulfill their desires. 26.

Thus, overjoyed as they were, they served Him incessantly and with full dedication, and Shri Hari too, Who was subjected to their devotion, did not think of leaving them and going elsewhere. 27.

In spite of the repeated requests made by His devotees and other kings, to visit their own cities and villages, He preferred to stay there itself. (in Durgapur). Just as formerly, Lord

rishna lived in Vraja-desha to please Yashoda,Vraja-raja (Nanda), and His devotee cowherds and milkmaids, Shri Hari stayed in (Durgapur) out of His love for them. (King Uttam and others). 28 -29.

व्रजे यथोवास पुरा स कृष्णः प्रीत्यै यशोदाव्रजराजयोश्च ।
स्वभक्तगोपालकगोपिकानां तथाऽवसत्तत्र च तत्प्रियार्थम् ॥ २९
स्नेहोऽभवद्भूरितरो हरेश्च तस्मिन्नृपे भक्तिमति क्षितीश ! ।
गेहं तदीयं तु स मन्यते स्म स्वकीयमेवेति च भक्तिवश्यः ॥ ३०
यो हरिं भजति दम्भवर्जितस्तं भजत्यपि हरिर्निरन्तरम् ।
भक्तदत्तमणुमात्रमप्यसौ वस्तु मेरुमिव मन्यते तथा ॥ ३१

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे तृतीयप्रकरणे उत्तमादिभक्त्युत्कर्षनिरूपणनामा प्रथमोऽध्यायः ॥ १ ॥

O King, just as King Uttam had an unreserved devotion towards Shri Hari, He also strongly admired the king. Because of His love for the king, Shri Hari lived in King Uttam's palace, considering it as His own. 30.

One who admires Shri Hari, without being a hypocrite, Shri Hari too, always admires him. He considers even the small offerings given by His devotees, as His very valued possession. 31.

Thus ends the first chapter entitled,' An account of the excellence of the devotion of King Uttam and others.' in the third Prakaran of Satsangi jivan, the life story of Lord Narayan,also titled as Dharmashastra, (the rules of the code of conduct). 1

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॥ अथ द्वितीयोऽध्यायः ॥ २॥

राजोवाच-

ब्रह्मन् ! कृष्णस्य चरितं मनःश्रवणयोः प्रियम् । शृण्वतोऽपि न मे तृप्तिर्जायते तत्र सर्वथा ॥ १
निजभक्तापदां हर्तुः श्रीहरेः परमात्मनः । चरितं श्रोतुमिच्छामि नूतनं हि पदे पदे ॥ २
सेवायामनिशं तस्य समवर्तन्त ये नराः । तेषां कः कश्च कां कां च सेवां चक्रेऽस्य तद्वद ॥ ३
वसन् दुर्गपुरे तत्र यद्यच्चरितमीश्वरः । चकार तत्तदखिलं वक्तुं चार्हसि मे मुने ! ॥ ४

सुव्रत उवाच-

सेवां तदीयां सकलां प्रायशो वर्णिराड् नृप ! । मुकुन्दानन्दनामैव चकारानुसवं शुचिः ॥ ५
विशेषतोऽस्य स्नपनं पादसंवाहनं तथा । शयनास्तरण चैष चकार जितमन्मथः ॥ ६
आजहारोदकं तस्मै शुचिर्ज्येष्ठा नृपस्वसा । जया तपस्विनी प्रीत्या प्रातः सायं च गालितम् ॥ ७

CHAPTER - 2

Description of arrangement of services of devotees such as Mukundanand Brahmchari.

The King Pratapasimha said:-

'O Brahmin! I loved to listen to the life story of Lord Krishna from the bottom of my heart. Even after listening it attentively, I don't feel myself contented. Now I wish to listen to the life story of the Supreme Self, Shri Hari, who removes pain and affliction of his devotees. It should be the one which will arouse curiosity in me. 1-2.

Please tell me about those persons who were constantly occupied in His service and also tell me what kind of service each one was engaged in. O Muni! You should tell me all the details about the daily routine of Shri Hari, while He was residing in Durgapur'. 3-4.

Suvrat said:-

O King! 'A religious student named Mukundanand, after performing his bodily purification every day, used to attend to Him for all His requirements. He, was the one who was free from passion . He used to attend to His bath and pressed His feet and also made His bed, etc. 5-6.

वर्णी नारायणानन्दस्तदीयाम्बुकमण्डलुम् । सोपपात्रं रक्षति स्म यथाकालं च तद्ददौ ॥ ८
कृष्णपूजनपात्राणां मञ्जनं प्रतिवासरम् । चकार वर्णी गोपालानन्दनामा हरेर्नृप ! ॥ ९
वासुदेवानन्दनामा वर्णी चन्दनघर्षणम् । चकार कृष्णपूजार्थं नियतं तस्य नैष्ठिकः ॥ १०
नानाविधानि पुष्पाणि तुलसीं चानुवासरम् । उमाभयो नाथजिच्च भक्तावाजह्रतुर्वनात् ॥ ११
पुजोपहारान् सकलान् यथाकालं समाहितः । अखण्डानन्द आनीय तस्मै दन्ते स्म सत्वरम् ॥ १२
अन्नं तस्मै च सघृतं तैलं दुग्धं सितादि च । ददौ विशोध्यानुदिनं ललिता नृपतेः स्वसा ॥ १३
चकार तस्य पाञ्चाली पाकभूमेश्च लेपनम् । गृहसम्मार्जनं चक्रे नानी तस्योत्तमस्वसा ॥ १४
नृपतेर्मातरौ तस्य सोमादेवीसुरप्रभे । गौरमद्गोमयाभ्यां च चक्राते गृहलेपनम् ॥ १५
दयानन्दश्च गोविन्दानन्द एतौ हि वर्णिनौ । आजह्रतुर्वनात्तस्मै समिधश्च कुशाञ्छुभान् ॥ १६

Every morning and evening, Jaya, the elder sister of the king who was pious and devout, brought fresh and filtered water for Him. 7.

Another Brahmin disciple named Narayananand looked after His jar of (drinking) water, glass and offered water to Him whenever needed. O King! Gopalanand, every day, used to wash those articles of worship, which Shri Hari used for the worship of Lord Krishna. 8 - 9.

Brahmin devotee, Vasudevanand, regularly made sandalwood paste for worshipping Lord Krishna. 10.

Umabhaya and Nathajit, the two devotees used to bring various kinds of flowers and basil leaves every day from garden. 11.

Akhandanand used to bring all the materials of worship and used to offer them promptly as and when called for. 12.

Everyday Lalita, sister of the King (Uttam) offered food items, together with purified ghee, oil, milk and sugar. Panchali, wiped the kitchen floor and his younger sister Nani cleaned the house. 13-14.

Somadevi and Suraprabha, the King's mothers daubed the house with cow dung and white clay. 15.

Dayanand and Govindanand used to bring samidha i.e. holy wooden sticks, and kusha grass from the forest for Him. Haraji

वाट्याः शाकांश्च पत्राणि तस्मै हरजिदुत्करौ । आजह्तुश्च काष्ठानि मयजित् पाकसिद्धये ॥ १७
रत्नजित् पाकपात्राणां चकार परिमञ्जनम् । हम्मीरजित्तदर्थं च मृत्तिकामानयच्छुभाम् ॥ १८
उपाहरद्दन्तकाष्ठं तस्मै च गुरुमानजित् । शिवरामः पादुके च तस्यारक्षद्द्विजोत्तमः ॥ १९
वाससां रक्षणं तस्य मयारामश्चकार च । यथाकालं ददाति स्म तानि तस्मै स शुद्धधीः ॥ २०
प्रक्षालनं तद्वस्त्राणां प्रतिवासरमादरात् । जयानन्दाभिधश्चक्रे नैष्ठिको ब्रह्मचर्यवान् ॥ २१
द्रव्यादानप्रदाने च लब्धाख्यो हरजित्तथा। नृपामात्यावुभावेतौ चक्रतुस्तस्य सन्मती ॥ २२
गृहस्थानां तु सर्वेषां स्वधर्मस्थापनादिषु । हेमन्तसिंहो ववृते हरिशुश्रूषणे रतः ॥ २३
उत्तमोऽपि स्वयं तस्य निर्मानो दासवत्सदा । यथावकाशं सकलामपि सेवां चकार च ॥ २४
सर्वेषां सेवकानां च तत्तत्सेवाप्रवर्तनम् । रामदासो यथाकालं चक्रे भक्ताग्रणीर्हरेः ॥ २५
इतिहासपुराणानि धर्मशास्त्रं च तत्पुरः । पौराणिको ह्यचकथद्भुजेरन्ते प्रयागजित् ॥ २६

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and Utkara used to bring vegetables and plantain leaves from the garden and Mayajit brought firewood / fuel for cooking. 16-17.

Ratnaji washed cooking utensils and Hammirji brought holy clay for that purpose. Gurumanaji brought denture cleaning sticks (babhul) for Him and the chief Brahmin Shivram guarded His (wooden) footwear. 18-19.

Mayaram, who was of pure mind, took care of his apparel and gave Him those when needed. A devout celibate named Jayananda, everyday respectfully washed His clothes. 20 - 21.

Labdha and Haraji, two ministers of the King, who had good understanding, looked after the financial matters of Shri Hari. Hemantasinha, who enjoyed serving Shri Hari, engaged himself in guiding the householders to perform their respective duties properly. 22 - 23.

As and when it was necessary, King Uttam who was very unassuming, attended Him all through. Ramadas who was the leader of the disciples, appointed the devotees and used to monitor their respective duties when needed. 24 - 25.

After lunch, a puranik (a reciter of the Puranas) named Prayagaji narrated the stories from Mahabharata, Puranas and Dharmashastra (religious scriptures) before Him. 26.

निशि भागवतं गीतां कार्ष्णीं नाम सहस्रकम् । विष्णोश्च वासुदेवीयं नित्यानन्दस्त्ववाचयत् ॥ २७
शुकानन्दोऽकरोत् पत्रलेखं पुस्तकरक्षणम् । हरे रतश्च सेवायां सदा सहचरो मुनिः ॥ २८
हरिणा लेखितान्यष्ट सच्छास्त्राणि तदग्रतः । शतानन्दो महाबुद्धिः शोधयामास चाञ्जसा ॥ २९
य इदं विदधे प्रीत्या हरिलीलोपबृंहितम् । सत्सङ्गिजीवनं रम्यं जीवातुं हरिसेविनाम् ॥ ३०
सर्वेषामपि साधूनां धर्मसंस्थापनादिषु । गोपालानन्द आसीच्च सेवमानो हरिं सदा ॥ ३१
मुक्तानन्दस्तथा ब्रह्मानन्द एतौ महामती । अधीतशास्त्रौ कुशलौ गायने च कवी उभौ ॥ ३२
छन्दःप्रबन्धान्विविधान्प्राकृतांश्चक्रतुश्च तौ । तस्यैव प्रीतये राजंस्तन्माहात्म्यप्रकाशकान् ॥ ३३
प्रेमानन्दो गानकलापटुर्वाद्ये चतुर्विधे । निपुणः प्राकृतांश्चके प्रबन्धांस्तद्गुणाश्रयान् ॥ ३४
चकार निष्कुलानन्दः प्रबन्धान्प्राकृतान्कविः । ध्यानानन्दस्तथाऽन्ये च भक्ताः सुन्दरजिन्मुखाः ॥ ३५

At night, Nityanand recited Bhagavat, Bhagavad Gita, Vishnusahasranama and Vasudevamahatmya. Shukanand muni, who always accompanied Shri Hari, used to write letters and take care of his books. 27 - 28.

Shatanand, a learned scholar, composed this beautiful work Satsangijivanam, elaborately describing Shri Hari's exploits, which is itself the life force of the devotees of Shri Hari, and which was overflown, with love of the holy sports of Shri Hari (Hari- Leela). Having seated before Him, he also carefully edited the eight scriptures written by Shri Hari. 29 - 30.

Gopalanand engaged himself in serving Shri Hari by guiding the ascetics to carry out their respective duties in the establishment of the religion and other things. 31.

Exceptionally intelligent as they were, Muktanand and Brahmanand had studied all the Shastras, (religious scriptures) and they were also well versed in music and poetics. In order

to please Shri Hari, they also composed works on metrics in various meters in Prakrit language, which described the virtues of Shri Hari. 32 - 33.

Premanand, expert in music and also in (playing) the four types of musical instruments, composed works in Prakrit, narrating virtues of Shri Hari. 34.

दीनानाथो व्यरचयत्संस्कृतान्यस्य सत्पतेः । तुष्ट्यै विचित्रवृत्तानि श्रीहरेरष्टकानि च ॥ ३६
गोविन्दानन्दनामा चाभेदानन्दश्च बुद्धिमान् । गुणातीतानन्दऋषिः शिवानन्दश्च सन्मतिः ॥ ३७
प्रज्ञानन्दश्च पञ्चैते हरेरग्रत आदरात् । कृष्णकीर्तनपद्यानि कीर्तयन्ति स्म भूपते! ॥ ३८
महानुभावानन्दश्चात्मानन्दः कृशविग्रहः । स्वयम्प्रकाशानन्दश्च त्रयः कार्यविशारदाः ॥ ३९
तदीक्षाया उपेतानां भक्तानां सर्वशो नृणाम् । मुनीनां चाचरन्नेते ह्यातिथ्यादि यथोचितम् ॥ ४०
निरञ्जनानन्दऋषिर्व्यापकानन्द आत्मवित् । सुखानन्दश्च परमचैतन्यानन्दनामकः ॥ ४१
गोविन्दानन्दनामान्यः कृपानन्दस्तथात्मदृक् । चैतन्यानन्दनामैते ऋषयः सप्त सद्धियः ॥ ४२
देशान्तराभ्युपेतानां जनानामग्रतोऽन्वहम् । विदधुर्भगवद्वार्तास्तत्प्रीत्यै परमादरात् ॥ ४३
आनन्दानन्द ईशस्य भक्तिरीतिं प्रदर्शयन् । दृढान्यकारयत्कृष्णमन्दिराणि महामतिः ॥ ४४
देवरामस्तथा नारायणो हीरश्च शिल्पिराट् । आधारानन्द इत्येते चित्रप्रतिकृतीर्व्यधुः ॥ ४५

Poet Niskulanand, Dhyananand and Sunderjeet and other devotees, also composed works in Prakrit language. Dinanatha served him by composing Sanskrit Ashtakas (a poem of eight stanzas) in various meters, in praise of Shri Hari, the Lord of the good people. 35-36.

O King! Five learned scholars named Govindanand, Abhedanand, Gunatitanand, Shivanand and Prajnanand served him by reciting devotional songs in praise of Krishna. 37-38.

The three devotees Mahanubhavanand, Atmanand and Svayamprakashanand who were expert in their respective professions, received with proper hospitality, those devotees who were very anxious to take the holy 'Darshan' of Shri Hari. 39 - 40.

Every day, the seven pious sages, Niranjananand, Vyapakanand, Sukhanand, Paramchaitanyanand, Govindanand, Kripanand, Chaitanyanand, respectfully welcomed and informed the whereabouts of Shri Hari to the visitors coming from various cities. 41 - 43.

O Mahamati! Anandanand told different types of expressing devotions towards God and advised erection and building temples of Lord Krishna. The sculptors Devaram, Narayan, Heer and Adharanand prepared paintings and idols. 44 - 45.

देशान्तरागताभ्यश्च स्त्रीभ्यो वासस्थलादि च । माहेश्वरो ददौ दामोदरदासस्तथोचितम् ॥ ४६
तासामग्रे कृष्णवार्ता रमा चक्रे तपस्विनी । स्वधर्मज्ञानवैराग्यसम्पन्ना बालयोगिनी ॥ ४७
कृष्णदासो राजदास इत्युभौ नापितोत्तमौ । दीपिकाधारणं तस्य पुरतो निशि चक्रतुः ॥ ४८
करिमो द्वारपालत्वं वृद्धस्तस्याकरोत्प्रभोः । तद्दिदृक्षागतान्भक्तान्मुहुस्तस्मै निवेदयन् ॥ ४९
सोमः सूरश्च भृगुजिन्मानसिंहश्च केसरी । वीरोऽलयो लक्षजाल्मौ रवजिन्मानजित्कमः ॥ ५०
इत्याद्याः क्षत्रियाः शूरास्तद्भक्ताः शस्त्रपाणयः । अन्ववर्तन्त तं नित्यं सर्वत्र द्वे शते नृप ! ॥ ५१
संसेवनेन हि हरेर्निजमानुषत्वसाफल्यमेव हृदयेषु विदन्त एते ।
इत्थं तदीयमनिशं विदधुः प्रहृष्टा दास्यं यदस्ति ननु दुर्लभमेव मुक्तेः ॥ ५२

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे तृतीयकरणे
हरिसेवनव्यवस्थानिरूपणनामा द्वितीयोऽध्यायः ॥२॥

Maheshwara and Damodaradas, made arrangements for the proper living accommodation of the women folk who came from other countries. Rama, a self-disciplined young female ascetic, accomplished with religious knowledge, gave discourses on Shri Krishna before them. 46 - 47.

Krishnadas and Rajadasa, two famous barbers held torches at night time before Shri Hari. 48.

Karim, an old man, worked as a doorkeeper and frequently, communicated with those who used to visit Him. 49.

O! King! Soma, Sura, Bhruguji, Manasinha, Kesari, Veera, Alaya, Laksha Jalma, Ravji, Manji, Kam and other two hundred Kshatriyas who held swords in their hands always followed Shri Hari. 50 -51..

Thus, they all rejoiced in rendering their services to the Lord which they considered as a rare opportunity to achieve final emancipation, which is the final objective of human existence. 52.

Thus ends the second chapter entitled, 'Description of the various services rendered to Shri Hari ' in the third Prakaran of Satsangi jivan, the life story of Lord Narayan, also titled as Dharmashastra, (the rules of the code of conduct). 2

॥ अथ तृतीयोऽध्यायः ॥ ३ ॥

सुव्रत उवाच

अथ राजोत्तमो धीमान् पित्रुद्देशेन वाडवान् । साधूंश्च भोजयामास प्रतिमासं सहस्रशः ॥ १
संवत्सरे व्यतीतेऽसौ वासितस्य स्ववेश्मनि । प्रीत्यै हरेः स्वपितृवदचिकीर्षन्महोत्सवान् ॥ २
जयाललितयोः पार्श्वमेत्य ते मानयन्स च । उवाच विनयानम्रः कार्याकार्यविचक्षण : ॥ ३

उत्तम उवाच

युवां भगिन्यौ ! निपुणे हरेर्भक्तौ च लौकिके । व्यवहारेऽपि भवथस्ततः प्राप्तोऽस्म्यहं हि वाम् ॥ ४
हरिः स्वाम्यत्र कृपया स्थितोऽस्त्यस्मासु पत्तने । तस्यैव च प्रसादान्नः सम्पदेषाऽस्ति लम्भिता ॥ ५
अतस्तदर्थमेवैषा व्ययं नेया न चान्यथा । पित्रापि नः कृतं हीत्थं तथाहं कर्तुमुत्सहे ॥ ६
जन्माष्टमीमुखान्सर्वानुत्सवान्वार्षिकानहम् । पितृवत्कर्तुमिच्छामि यथाकालं पृथक् पृथक् ॥ ७

CHAPTER - 3

Permission granted by Shree Hari to Uttam Raja to use his wealth for noble deeds.

Suvrat said:-

In order to appease his departed father, King Uttam served delicious food to thousands of ascetics every month. 1.

After a lapse of one year, King Uttam, like his departed father King Abhaya, who used to celebrate annual festivals, expressed his desire to celebrate all the Mahotsavas (annual festivals), and please Shri Hari, who was residing in his palace. 2.

King Uttam, who was competent in implementing his duties, respectfully approached his sisters Jaya and Lalita and humbly said, 'My dear sisters, since both of you are more competent than me by virtue of your devotion towards Shri Hari and since you are also expert in practical dealings, I have come to you.' 3 - 4.

' Lord Shri Hari has favoured us by staying in our town. It is by His grace that our wealth is increasing; we are flourishing well. Hence it will be appropriate to utilize this wealth for His cause only. We should execute this job the way it was done by our late father.' 5 - 6.

'Starting from Janmashtami, I wish to celebrate all the annual

साहाय्यं तत्र मे कार्यं भवतीभ्यां महाव्रते ! । उह्याऽस्त्येषावश्यमेव युवाभ्यामेव धर्मधूः ॥ ८
सम्पदेषा च दासाद्या भवतीसान्मया कृताः । आहारयिष्याम्यखिलान् पदार्थान्वामपेक्षितान् ॥ ९
पाकक्रियाव्यवस्थात्र भवतीभ्यां यथोचितम् । कार्या देशान्तरायातस्त्रीणां सम्भावना तथा ॥ १०

सुव्रत उवाच

इत्युक्ते ते तु संहृष्टे कृष्णसम्प्रीणनोत्सुके । ऊचतुर्भ्रातरं राजन्प्रशंसन्त्यौ महामती ॥ ११

जयाललिते ऊचतुः

सम्यगेतत्त्वया भ्रातर्हृदि व्यवसितं निजे । विधेहि त्वं यथावित्त हरिप्रीत्यै महोत्सवान् ॥ १२
पित्राश्रिते हि सन्मार्गे स्थेयं पुत्रेण धीमता । कृपापात्रं भगवतस्त्वं तु तद्वेत्सि सन्मतिः ॥ १३
त्वमानयस्व सम्भारानावां पाकादिकाः क्रियाः । यथावत्कारयिष्यावस्तच्चिन्तां त्यज सर्वथा ॥ १४

सुव्रत उवाच

स्वसृभ्यामेवमुक्तोऽसौ प्रहृष्टो हरिमेत्य तत् । कथयामास नृपतिः स्वचिकीर्षितमानतः ॥ १५

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festivals independently, as was done by our dear father.' 7.

'O Mahavrata ! You are well-versed in the jobs in which I need your help. You have to shoulder the responsibility of this sacred and religious undertaking. I have already supplied to you enough funds and work force. I shall also provide you with all the necessary material required by you'. 8 - 9.

'You will carefully look after cooking of food and you will take proper care of those women devotees who have come from other towns, to take 'Darshana' of Shri Hari.' 10.

Suvrat said:-

O King! Learned Jaya and Lalita who were very much delighted and were eager to celebrate the congregation in favour of Lord Krishna, praised their royal brother.' 11.

Jaya and Lalita said, 'You have taken the right decision and you are making thoughtful use of your wealth for the celebrations in honour of Shri Hari.' 12.

'It is the duty of a son to follow the virtuous path of his father. O Good mannered! 'you are aware that you are graced by Shri Hari. You arrange for the material required for cooking purposes. We will handle all the work properly and hence you

तमाह भगवान् प्रीतो धन्योऽसि नृपते! यतः । भक्तावेव हि कृष्णस्य मतिस्ते दृढतां गता ॥ १६
तपस्विन्यौ भगिन्यौ ते कार्येऽस्मिन् स्तो विचक्षणे । तदुक्तरित्याऽतः सर्वान्कुरु कृष्णामहोत्सवान् । १७
तत्र स्वसारौ मुख्ये ते साम्प्रतं भवता कृते । उचितं तत्कृतं नूनं तदर्हे स्तो यतो हि ते ॥ १८
तथापि मुख्यतैकस्मिन्नुत्सवे नोचिता द्वयोः । एकस्मिन्मुख्यतैकस्या भवेदिष्टफलप्रदा ॥ १९
इत्युक्त्वा तं ततस्ते द्वे आहूयाऽऽह हरिः स्वयम् । श्रृणुतं मद्वचो भद्रे! श्रुत्वा तत्कुरुतं तथा ॥ २०
उत्सवाः शुक्लपक्षीया ये स्युः कृष्णस्य तेषु तु । जये! तवैव मुख्यत्वं पाकादीनां विधापने ॥ २१
कृष्णपक्षीयोत्सवेषु ललिते ! तव मुख्यता । युवाभ्यां ते विधातव्या देशकालानुसारतः ॥ २२
भवत्योः कृष्णसेवायामुत्साहो वर्तते महान् । देवीनामपि दुष्प्रापः सफलः स भविष्यति ॥ २३

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need not worry.' 13 -14.

Suvrat said:-

"King Uttam, who was overjoyed by the assurance given by Jaya and Lalita, modestly narrated his desire to Shri Hari. Shri Hari said, 'O King! You are Great! You have attained the unshakable faith in Lord Krishna. Your honourable two sisters are expert in this job. Hence, go ahead and follow them in the celebrations of the Krishnamahotsava. 15 -17.

It is in the fitness of things, that you have assigned the charge of this festival to your two sisters, since they are really capable of performing the job. 18.

But it is out of place to assign the charge to two persons simultaneously for one and the same function. It would be appropriate to give the charge only to one person'. 19.

Description of Sud-Paksha and Vad-Paksha festivals allocated to Jayaba and Lalitaba.

Having said thus, Shri Hari called both of them (Jaya and Lalita) and said, 'O Bhadre ! Listen to me and act accordingly. 20.

O Jaya! 'You will be in charge of the food preparations (cooking) of the Krishna Festivals occurring in the bright half of the month. O Lalita! You will be in charge of the Krishna festivals occurring in the dark half of the month. You have to implement this accordingly'. 21-22.

इत्युक्ते ते भगवता शीर्ष्णाऽऽदाय च तद्वचः । प्रणम्य तं निजस्थानं जग्मतुर्जगतीपते ! ॥ २४
कृष्णपूजोत्सवं चक्रे सर्वास्वेकादशीष्वथ । उत्तमः सर्वशः साधून्प्रतिद्वादश्यभोजयत् ॥ २५
जन्माष्टम्यां महान्तं हरिरखिलगुरुः कारयामास तेन ।
क्षोणीपालेन राजन्महमखिलनृपैर्दुष्करं मुख्यकल्पम् ॥
मुख्या पाकक्रियादौ प्रभुमिह ललिता सेवयाऽतोषयत्तं ।
नानादेशीयभक्तैः पृथुमहसुखितैर्वर्ण्यमानातिभक्तिः ॥ २६

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे तृतीयप्रकरणे उत्सवेषु जयाललितयोर्मुख्यत्वस्थापननामा तृतीयोऽध्यायः ॥३॥

'Your enthusiasm in serving Lord Krishna, which is rarely found even in the divine ladies, will certainly materialize.' 23.

'O Lord of the world! both Jaya and Lalita, obeying the aforesaid instruction of Shri Hari and after having respectfully, bowed down to Him, returned to their residence. 24.

Consequently, King Uttam celebrated all the Ekadashi days (eleventh day of each lunar month) by worshipping Lord Krishna. He provided food to the ascetics on every Dvadashi day. i.e. twelfth day of each lunar month. 25.

O King! By the grace of Shri Hari, who was of the divine preceptor of all the people, King Uttam could observe the Janmashtami celebrations (eighth day of the dark half of the month of Shravana), the birthday of Shri Krishna, in a manner which was impossible even if all the kings were to celebrate it jointly. Lalita pleased Shri Hari by rendering her services in preparing the food, quite appropriate for the Janmashtami festival. The devotees coming from different countries were very much delighted by the celebrations. They also praised Lalita as they were very happy to witness her (whole- hearted) devotion. 26.

Thus ends the third chapter entitled ' Giving the charge of the celebrations to Jaya and Lalita at the time of festivals ' in the third Prakaran of Satsangi jivan, the life story of Lord Narayan, also titled as Dharmashastra, (the rules of the code of conduct). 3

॥ अथ चतुर्थोऽध्यायः ॥ ४ ॥

सुव्रत उवाच

पुरे नृपैवं सकलानचीकरत्कृष्णोत्सवानुत्तमसद्मनि प्रभुः ।
वदामि तत्रैकतमं समासतस्ततोऽनुमेया इतरे तथैव हि ॥ १
इषाख्यमासे विजयादशम्यां स सर्वधारिण्यथ वत्सरेऽस्य ।
मनोरथं पूरयितुं नृपस्य महोत्सवं रम्यमचीकरच्च ॥ २
मुख्याऽभवत्तत्र जयोत्तमस्य स्वसैव पाकादिविधापने च ।
सम्भावने सर्वश एव नानादेशागतानां वनिताव्रजानाम् ॥ ३
देशान्तरेभ्यो बहवः समीयुस्तत्रोत्सवे भक्तजनाः सहर्षम् ।
वर्णिव्रजास्त्यागिगणा नराश्च नार्यश्च नारायणदर्शनोत्काः ॥ ४
ते चन्दनेनाथ सुगन्धिपुष्पैर्वस्त्रैरनर्घ्यैश्च विभूषणैश्च ।
तं पूजयामासुरुदारभावाः श्रीवासुदेवं नरमूर्तिमीशम् ॥ ५

CHAPTER - 4

Grand celebration of Vijayadashmi with Jayaba rendering services as the host.

Suvrat said:-

Shri Hari initiated both the kings to celebrate all the Krishnotsavas in the palace of King Uttam. I shall narrate the celebration of one of the festivals in brief, so that you will be able to know more about the celebrations of the other Mahotsavas also. 1.

In order to fulfill the desire of the King Uttam, He directed him, to celebrate the Vijayadashami (tenth bright lunar day of the month of Ashvina) festival very happily in the Sarvadharini year (Samvatsara). 2.

Jaya, sister of the King Uttam was in charge of the kitchen. She took proper care of the women devotees who had come from different parts of the country. 3.

A large number of devotees, religious students, celibates, ascetics, householders and a number of men and women had gathered from other towns to eyewitness the holy sight of Narayan. 4.

स त्यागिनां तत्र नृपश्च भक्त्या वृन्दानि पक्वान्नविचित्रशाकैः ।
सम्प्रीणयामास जनांस्तथान्यान् यथोचितं सर्वश एव सुज्ञः ॥ ६
एकान्तिकं धर्ममथानुशास्य तेभ्यः सुखं स्वस्य दिनानि सप्त ।
दत्वा हरिस्तान् परितोष्य भक्तान् प्रस्थापयामास पुनः स्वदेशान् ॥ ७
मार्गे प्रशंसन्त ऋषिप्रवीरास्तथा गृहस्थाः पुरुषाश्च नार्यः ।
बुद्धिं नृपस्यास्य शुभं स्वभावं हरौ च भक्तिं प्रययुः स्वदेशान् ॥ ८
व्रजत्सु तेषूत्तम आदरेण विप्रान्प्रभाशङ्करदाजिमुख्यान् ।
विप्राश्च गङ्गाप्रमुखाः स्वगेहे न्यवासयत्कर्तुमिहान्नकूटम् ॥ ९
पाकक्रियादौ निपुणाश्च ते ताः प्रीत्यै हरेस्तस्य च भक्तिभाजाम् ।
तत्रावसंस्तत्परिचर्ययैव स्वजन्मसाफल्यविदो नरेश ! ॥ १०

Lord Vasudeva, who had assumed the form of a human being, was worshipped by the respected devotees with sandalwood paste flowers, apparels and valuable ornaments. 5.

The thoughtful king pleased all the groups of ascetics and other people by serving them delicious dishes, vegetables, salads etc. 6.

For seven days, Shri Hari taught them the fundamentals of Unique (Absolute) religion (Ekantika dharma) and revealed to them His divine form and qualities. Having pleased them in this manner, He allowed them to leave for their respective towns. 7.

During their return journey, the doyen of sages, devotees, householders, and all other men and women, appreciating the thoughtfulness, righteous attitude and the devotion of the king towards Shri Hari, reached their respective towns. 8.

Amongst those devotees who were on their way back, King Uttam, respectfully requested the Brahmin devotee Prabhasankar and Brahmin women devotee, Ganga, to stay at his residence, and participate in the Annakutotsava. 9.

O King! ‘ they, who were expert in cooking,who had deep love and affection for Shri Hari, and who firmly believed that rendering their services to Him was the final objective of their life, enjoyed their stay at the residence of King Uttam.’ 10.

विसर्जयित्वाथ स तत्र सर्वशः समागतान्भक्तजनान्निजाङ्गणे ।
वितर्दिकायां परिमेयपार्षदैर्वृतो हरिः पीठ उपाविशत्स्वके ॥ ११
तस्मिन् दिने च ललिताऽभयराजकन्या भक्तौ हरेश्च निपुणा व्यवहारकार्ये ।
प्रष्टुं जयां किमपि सा वयसा वरिष्ठां सम्मानयन्त्युपययौ मुखमन्दहासा ॥ १२
तत्रोपविश्य च जगौ भगिनि ! त्वयाऽद्य सन्तोषितो हि भगवानुरुसेवनेन ।
इच्छामि सम्प्रति तथाविधमन्नकूटे कर्तुं हि सेवनमहं तव सम्मतेन ॥ १३
इत्युक्ता सा जया प्राह भगिनीं तां कनीयसीम् । तोषितो हि त्वया भद्रे! जन्माष्टम्यां हरिर्भृशम् ॥ १४
हरेः सम्प्रीतये तत्र त्वया सेवा कृता भृशम् । दीपोत्सवे पुनः कुर्याः कृष्णपक्षागते शुभे! ॥ १५
अन्नकूटोत्सवे सेवां शुक्लपक्ष उपागते । करिष्याम्यहमित्थं हि मर्यादा हरिणा कृता ॥ १६

After bidding good-bye to all those devotees gathered in the campus, Shri Hari, surrounded by a few distinguished devotees, ascended the throne, especially setup in the courtyard of the palace. 11.

A friendly quarrel between the two sisters Jayaba and Lalitaba.

In the meantime, Lalita, the daughter of King Abhaya who had miraculously displayed the excellence of her devotion to Shri Hari and who was expert in all the practical dealings, respectfully and smilingly approached Jaya, her elder sister, in order to tell her something. 12.

Sitting by her side, Lalita said, 'O dear sister! today you have pleased Shri Hari, by rendering your valuable services you have. Likewise, with your consent, I also wish to serve Him in the forthcoming Food (Annakuta) festival.' 13.

Jaya said to her younger sister, 'Bhadre! You have pleased Shri Hari by your performance at the Janmashtami celebrations. O! devout lady! you may offer your services at the Dipotsava festival in the Dark half of the month, in the next Annakutamahotsava occurring in the bright half of this month. I shall execute my duties as laid down by Shri Hari.' 14-16.

Having heard this speech of Jaya, Lalita who was witty in

इति श्रुत्वा जयावाक्यं प्राह सा सस्मितानना । युक्तिवाक्येषु निपुणा ललिता ललितं वचः ॥ १७

ललितोवाच-

ज्येष्ठे ! भगिनि ! सत्यं हि त्वया प्रोक्तमिदं वचः । आवाभ्यां पालनियाऽत्र मर्यादा भगवत्कृता ॥ १८
दीपोत्सवान्तर्गतोऽसावन्नाकूटो न वै पृथक् । अयि ! त्वया नारदोक्तिर्व्रतखण्डे श्रुता न किम् ॥ १९
संलग्नमेव कर्तव्यं दीपावल्या दिनत्रयम् । पृथक्कृतौ महान्दोष इति तत्र श्रुता मया ॥ २०
अत एव यथायुक्तं त्वमाज्ञापय मां स्वसः ! । आज्ञायामेव ते नित्यं वर्तितव्यं मया किल ॥ २१
रुचिश्चेत्तव तर्ह्यद्य गृहाणाज्ञां महाप्रभोः । सम्भारांश्च ततः कर्तुं त्वमाज्ञापय सेवकान् ॥ २२
युक्तियुक्तमिदं वाक्यं ललिताया निशम्य सा । ऋजुबुद्धिर्जया प्राह त्वमेव कुरु तच्छुभे! ॥ २३
अथोत्तमं समाहूय जया प्राह शुभं वचः । अन्नकूटोत्सवायाज्ञां गृहाण भ्रातरीशितुः ॥ २४
इत्युक्तः सोऽतिहर्षेण जगाम हरिसन्निधौ । तिष्ठतः स्म च दूरे ते उभे सदसि योषिताम् ॥ २५
उत्तमश्च हरिं नत्वा बद्धाञ्जलिपुटस्ततः । तस्थौ तदग्रेऽवसरं प्रतीक्ष्य स्वस्य भाषणे ॥ २६

argumentation, smilingly said, "O my dear sister Jaya! You are right. We do have to obey the rules framed by Shri Hari. This Annakutotsava is the part of the Dipotsava itself, and is no longer different. O you! Have you not heard the famous saying (aphorism) of Narad in the Vratakhand ? 'All the three days of Dipavali festival should be celebrated together.' If they are celebrated separately, I learn that it is a great offence. Hence my sister! You please direct me properly. I shall always follow your instructions. If you are interested in celebrating this festival, take the permission of Mahaprabhu and give orders to the attendants to procure the material '. 17-22.

Having listened to this tricky argument of Lalita Jaya who was very straightforward said,' O you devout! (Lalita), go ahead and take the charge'. 23.

Then Jaya, having called King Uttam, said to him,' please get the permission of Shri Hari.' 24.

Uttam Raja seeks permission to celebrate Annakut festival.

He (King Uttam) approached Shri Hari with great joy. Those two (Jaya and Lalita) stood at a distance amongst (other) ladies. 25.

Then, King Uttam, saluting Shri Hari, with folded hands, stood before Him waiting to say something. 26.

तं विवक्षुं हरिर्ज्ञात्वा प्रोवाच प्रहसन्वचः । किं कार्यमस्ति भो राजन्नित्युक्तः सोऽब्रवीत्प्रभुम् ॥ २७
विज्ञाप्यमस्ति भगवन्मम किञ्चिदेव सम्प्रीणनाय तव तत्कृपया श्रृणु त्वम् ।
आज्ञा भवेद्यदि तव प्रियभक्त! तर्हि प्रीत्याऽन्नकूटमहसम्भृतिमाहरेम ॥ २८
निश्छद्मवाक्यमिति तस्य निशम्य हृष्टो नारायणो निजजनप्रियकृज्जगाद ।
आलोकयन्निजवचःश्रुति दत्तकर्णे दूरस्थबद्धकरसम्पुटतद्भगिन्यौ ॥ २९

श्रीभगवानुवाच

भूरिव्ययः कृतोऽस्त्येव युष्माभिर्नृप! दुष्करः । जन्माष्टम्यां च विजयादशम्यां द्वादशीषु च ॥ ३०
आगतो नातिदूरे च प्रबोधन्या महोत्सवः । भवतां धनसम्पत्तिर्नाविज्ञाताऽस्ति मे किल ॥ ३१
द्रव्यसम्बन्धि यत्कार्ये तद्द्रव्येणैव साध्यते । न तु ज्ञानेन भक्त्या वा न नामस्मरणादिभिः ॥ ३२
आनीयेतस्ततो द्रव्यं ये धर्ममपि कुर्वते । उत्तमर्णोपद्रवेण क्लिश्यन्ति ज्ञानिनोऽपि ते ॥ ३३

Shri Hari, having realized that the king wished to tell him something, smilingly asked him, O King! “What is your problem?” He told Shri Hari,” O Bhagavan! ‘Please listen to me as I want to request you to do me a favour. O! Lover of devotees! If you allow me, it will be my pleasure to arrange to procure the material for the Annakuta festival.’ 27-28.

Directions of Shree Hari not to incur debt.

Narayan who was delighted by listening to the innocent speech of the king, who always longed to do favour to his devotees, looked at his two sisters,who were standing far away with folded hands and who were eager to listen to His words, said,’ O! King Uttam, I am very much pleased with your incredible love, but you have spent a large amount for Janmashtami, Vijayadashami and all the Dvadashi celebrations. Prabodhini festival is also not far-off. However, I am not unaware of your financial status. 29-31.

Matters which are concerned with money are achieved with the help of money only and not by knowledge or devotion or by (simply) reciting the names of God. Rituals performed by the learned people by acquiring wealth from here and there, result in annoyance and torture given by the financiers and money lenders. They will not leave your home without taking back your money which is due to them, (they) will never go back by acknowledging

अर्थानर्थोपदेशेन न भक्त्या बोधनेन वा । उत्तमर्णो गृहाद्यति विना द्रव्यं हि कर्हिचित् ॥ ३४
प्राणापदं विना क्वापि ऋणं कार्यं न कुत्रचित् । नोत्तमर्णसमं दुःखमन्यत्किञ्चन विद्यते ॥ ३५
पञ्चमेऽहनि षष्ठे वा शाकपत्राशनं वरम् । नतूत्तमर्णकदनं नृपतेरपि कर्हिचित् ॥ ३६
प्रीयते भावशुद्ध्यैव भगवान्न तु भूयसा । धनेनेति स एवाह गीतायामर्जुनं प्रति ॥ ३७
पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति । तदहं भक्त्युपहृतमश्नामि प्रयतात्मनः ॥ ३८
भक्त्यैकान्तिकया हीनो यः करोत्यच्युतार्चनम् । महद्भिरुपचारैस्तत्प्रीत्या गृह्णाति न प्रभुः ॥ ३९
बहुद्रव्यार्थयत्नोऽतः पूजार्थमपि सत्पतेः । न कार्यः कार्य एकान्तभक्त्याप्त्यै तस्य सर्वथा ॥ ४०
एकान्तिकेषु भक्तेषु यादृशोऽकिञ्चनेष्वपि । आदरो दृश्यते तादृगृद्धाभक्तेषु न प्रभोः ॥ ४१

(your) 'explanations' regarding 'devotion (to God)' or such other sayings like 'wealth is a calamity ' etc. 32-34.

Except in crucial conditions, one should not raise loan. No torture is as great as one given by the money-lender. No suffering is as great as the suffering given by the money –lender. 35.

Even the king should not eat food offered by a money-lender. It is advisable to pacify (his) hunger (even) by eating vegetables on the fifth or sixth day. 36.

Lord Krishna tells Arjuna in Bhagavadgita that he is pleased with (one) with pure mind and not with one having wealth. 37.

' Who ever offers me a leaf, a flower, a fruit, water with devotion I accept that pious offering from the one pure in heart.' 38.

Lord Krishna does not admire one who worships God with plenty of offerings but lacks absolute devotion. 39.

Hence you should serve Him only with your whole-hearted devotion and not by exerting yourself in spending too much money on the worship of the Lord of the noble people. 40.

Lord of the noble people admires even those who are penniless, but still are dedicated to Him whole-heartedly, rather than those who are wealthy and spend too much on gifts and offerings. 41.

Shri Hari greatly admires only those devotees who do not have any fascination for wordily things, rather than those who are

यस्यान्यवासनायुक्तं भक्तस्यापि भवेन्मनः । तस्मान्निर्वासने भक्ते प्रीतिरस्त्याधिका हरेः ॥ ४२
समृद्ध्यैश्वर्यसम्पन्ना देवा इन्द्रादयो हरिम् । महोपचारैरर्चन्ति भक्त्या नित्यमतन्द्रिताः ॥ ४३
किन्त्वन्यवासनायुक्तं मनस्तेषां हि वर्तते । अत एकान्तिभक्तेषु लभन्ते गणनां न ते ॥ ४४
न्यूनैश्वर्या अपि ततो विरक्ताः सनकादयः । सन्त्येकान्त्यग्रगण्या वै हृत्स्थहर्येकवासनाः ॥ ४५
पत्रपुष्पादिभिस्ते च कुर्वन्तोऽप्यच्युतार्चनम् । प्रीणयन्त्येव नितरां राधिकारमणं प्रभुम् ॥ ४६
तस्मद्गृहस्थैर्मद्भक्तैधर्मोऽपि स्वीयशक्तितः । कर्तव्यो न त्वृणं कृत्वा केनचिन्नृप! कर्हिचित् ॥ ४७
अन्नकूटोत्सवस्तस्माद्यथाशक्त्येव साम्प्रतम् । क्रियतां न तिथिः शून्या भवेद्भगवतो यतः ॥ ४८
नारायणो वासुदेवो गोलोकाधिपतिस्तु यः । वसुदेवगृहे जातः स कृष्णो व्रजमागतः ॥ ४९

engaged in worldly pleasures. 42.

Indra and the other Gods however glorious, triumphant and well-off, worship Him incessantly, with plenty of gifts and offerings. But they are unmindful and are overwhelmed with passion. Hence they are not considered as dedicated devotees. 43-44.

Sanaka and others were not rich, but they were free from all the desires. They had deep longing for Shri Hari. They were considered supreme amongst all the dedicated devotees. 45.

Directions to celebrate Annakut festival as per one's capacity.

Even if, they worship Acchuta (Shri Hari) with flowers, leaves etc., He is extremely happy with them. Therefore O King! "All my devotees as well as all the people should perform religious rites according to their own ability, but never by begging alms!" Those who. 46-47.

Therefore, Annakoototsava also should be celebrated as per your financial capacity, but at the same time you should not miss the Lord's ritual. 48.

Lord Narayan Vasudev is the ruler of this Goloka. He is the Lord Krishna who after taking birth at Vasudeva's residence came to Vraja and caused to observe this Govardhanamahotsava. Hence we also should celebrate this (Annakuta) ceremony right away.' 49-50.

तेन प्रवर्तितोऽस्त्येष गोवर्धनमहोत्सवः । अतस्तदीयैरस्माभिः कर्तव्योऽसाविति ध्रुवम् ॥ ५०

सुव्रत- उवाच

आज्ञप्त एवं हरिणा स तूर्णं प्रणम्य तं पार्श्वमगाद्भगिन्योः ।
श्रीकृष्णसेवारहितः क्षणोऽपि ययोर्न चित्ते क्व च रोचते वै ॥ ५१

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे तृतीयप्रकरणे अन्नकूटोत्सवे भगवदाज्ञाग्रहणनामा चतुर्थोऽध्यायः ॥४॥

Suvrat said:-

As directed by Shri Hari, the King after bowing Him down, followed his sisters who, even for a moment, did not think of anything except rendering service to Shri Hari. 51.

Thus ends the fourth chapter entitled, 'Description of receiving orders from Shri Hari at the time of Annakuta festival' in the third Prakaran of Satsangi jivan, the life story of Lord Narayan, also titled as Dharmashastra, (the rules of the code of conduct). 4

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॥ अथ पञ्चमोऽध्यायः ॥५ ॥

सुव्रत- उवाच

इङ्गितज्ञे हरेस्ते तु तद्दत्तनयनश्रुती । उत्तमागमनात्प्राग्वै बुबुधाते तदीहितम्॥ १
हरिदास्येन साफल्यं जानत्यौ निजजन्मनः । अतिहर्षभृतोरस्के भगिन्यौ ते बभूवतुः॥ २
तावदागत्य सोऽप्याह यथावद्वचनं प्रभोः । योषितां मध्यगे स्वस्य स्वसारौ नृपनन्दनः॥ ३
क्रियतामिति वाक्श्रुतिस्तदा पृथुहर्षं हि तयोः सुचेतसोः ।
हृदि जातममान्तमन्तरे बहिरस्त्रावयदस्रकैतवात्॥ ४
अथ ते झटिति स्वकेतनं प्रभुमानम्य मुदा समेत्य च ।
लघु साधयितुं चतुर्विधं प्रयतेते स्म सदन्नमञ्जसा॥ ५
प्रथमं शुभशालिकण्डनं सितगोधूमसुसूक्ष्मपेषणम् ।
बहुभिर्वनिताभिरादराद्धरिभक्ताभिरकार्यत द्रुतम् ॥ ६

CHAPTER - 5

Pleasure shared by both the sisters on obtaining permission for celebration of Annakut festival and started preparing for the same.

Suvrat said:-

'The two sisters who were concentrating on whatever Shri Hari said, exactly understood what Shri Hari was thinking in His inner mind, before King Uttam approached them. They were extremely happy since dedicating their services to Shri Hari was considered by them as the only fulfillment of their very birth'. 1-2.

King Uttam also told all the details communicated by Shri Hari to his sisters who were (standing) amongst the women folk. 3.

Having heard the words "celebrate" those two noble -minded (Jaya and Lalita) could not hide their joy in their hearts. It gave its way (in the form) of their tears. 4.

Hence they after bowing down to the Prabhu; immediately returned home and began preparing four kinds of sacred food (Bhakshya, lehya etc.) 5.

To begin with, respectfully taking help of women devotees

नितरामभवन्महोत्सवो हरिनिध्नीकृतहृद्धनात्मनाम् ।
परिचारकयोषितां तदा सततं निष्कपटान्तरात्मनाम् ॥ ७
पुरि तत्र गृहे गृहेऽभवद्वनितानां दलनादिकर्मसु ।
दिवसेषु निशासु चाच्युतो हरिगीतध्वनिरेव मङ्गलम् ॥ ८
चतुरा ललितानिदेशतः शुचयो ब्राह्मणयोषितस्तदा ।
वटिकाः सितसूक्ष्मसेविकाः पृथुलान् पर्पटकांश्च चक्रिरे ॥ ९
वटिकागुलिका निधाय काचिज्जपमालामणिसङ्ख्यया तदानीम् ।
विदधेऽन्यतदालिभिः स्वकीयं जपमालाविधिमेव नैत्यकं च ॥ १०
सितनिर्मलकांस्यपात्रपृष्ठे विदधाना पृथुपर्पटं च काचित् ।
सहसा स्फुरितं हरिं समीक्ष्य प्रहसन्त्युद्धृतवेल्लणैव तस्थौ ॥ ११

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they immediately started the work of pounding of husk and grinding of wheat into fine flour. 6.

All those innocent women who were committed to the service of Shri Hari found this occasion as an auspicious event. 7.

Throughout the day and night sacred tunes of the songs of Shri Hari were heard in each and every house of the city while women were doing the work of pounding and grinding. 8.

As instructed by Lalitadevi, devout Brahmin ladies expert in cooking, started preparing sugar candies, fine white Shev and large size Papad etc. 9.

Some dedicated ladies made (sweet) cakes and sweet balls which equaled the number of their prayer beads (i.e. One hundred and eight) and arranged them in layers one above the other. While keeping (counting) another layer of same number of cakes in a line (just above the first layer), they thought, that their daily ritual of making prayers by counting of prayer beads was fulfilled. 10.

Other pious ladies who were making Papads on a clean bronze flat roller; visualized Shri Hari's image all of a sudden in their mind's eye which kept them stock-still with the rolling pin in their hands and a smile on their face. 11.

Some women imagined Shri Hari's presence everywhere, and

हरिमेव जले स्थले च काचित्परिपश्यन्त्यथ सेविकाविधाने ।
स्फुरितं तमवेक्ष्य तैलमर्दं विदधानेव बभौ गतस्मृतिः सा ॥ १२
तितऔ विनिधाय भूरि पिष्टं विदधाना लघु चालनं कराभ्याम् ।
हसिता हरिणा पुरा भृशं तद्धृदि संस्मृत्य मुहुर्जहास काचित् ॥ १३
कलमानवहन्तुमिच्छती हरिमालोक्य च कण्डनीमुखे ।
स्फुरितं सहसाभवत्स्थिरा मुसलं दोषणि कापि बिभ्रती ॥ १४
सकला अपि योषितस्तदैवं निजभावानुसृतेः समीक्षमाणाः ।
सकलास्वपि ताः क्रियासु साक्षाद्धरिमासन्नधिकाः समाधिभाग्भ्यः ॥ १५
इति तासु सहर्षमुद्यतासु प्रभुसम्प्रीणनमेतादित्यवेत्य ।
घृतपूर्णकुतूः सिताढ्यपेटाः शतशो ह्यानयति स्म चोत्तमोऽपि ॥ १६

hence, could suddenly perceive Shri Hari's idol in the Shev making machine and thought as if (they were) absent-mindedly engaged in anointing Him. 12.

Some women devotees while straining wheat flour, through the strainer, constantly kept smiling as they recalled the (sight of) Shri Hari who had aroused beams of smiles in them some time ago. 13.

Perceiving as it were, Shri Hari's sacred images one after the other in the dough, Some ladies who were engaged in pounding the flour suddenly stopped and held the pestle at rest. 14.

Thus, all the women engaged in their own activities revealed Shri Hari in their hearts according to their own mind set and thus surpassed even the ascetics practicing profound meditation. 15.

Thus having noticed that the devout women who considered service to the Lord Krishna is the only way to please Shri Hari, all of them gladly assisted Jaya and Lalita. King Uttam brought jars of ghee and boxes of sugar. 16.

As inspired by King Uttam attendants brought deep pans, perforated ladles, cauldrons, big plates, long ladles, different kind of water pitchers, big plates, trays, shallow earthen ware, jars etc. 17.

King Uttam's two wives gladly started collecting turmeric,

अनयञ्छतशोऽम्बरीषकन्दून्विततस्थालकटाहदीर्घदर्वीः ।
कलशीर्मणिकाञ्छरावकुम्भान्नृपपद्गाः पिठरांश्च कुण्डतर्दून् ॥ १७
रजनीं मरिचानि जीरकं च त्वचकुस्तुम्बुरुश्रृङ्गवेरचिञ्चाः ।
लवणं दधितक्रराजिकादीन्नृपपत्न्यौ मुदिते स्म साधयेते ॥ १८
शुचिवासस आहरंस्तदानीं करकक्षान्तरगर्गरीघटांश्च ।
सधवा विधवाश्च विप्रयोषा व्रतशुष्यत्तनवोऽपि गाङ्गमम्भः ॥ १९
तपःक्रियाभिः कृशशुष्कगात्रा अपि श्रमं भूरि दिवा च रात्रौ ।
ताः कुर्वतीः स्त्रीस्तु समीक्ष्य धात्रा तदाबलानामधृता ललज्जे ॥ २०
अथ द्विजान् कान्दविकांश्च पृष्ट्वा तत्सूदशालामुचितामचीकरत् ।
नृपः स्वसृप्रेरित आशु शाकान्याहारयामास पुरान्तराच्च ॥ २१
आस्तां शुमे तत्र महानसे द्वे स्त्रीणां च पुंसां पृथगेकमेकम् ।
पुंसां प्रभाशङ्कर आस मुख्यो गङ्गा च योषास्विह पाककार्ये ॥ २२

chili powder, cumin-seeds, cinnamon, coriander seeds, ginger, tamarind, salt, curds, butter-milk, mustard seeds etc. 18.

Brahmaji was ashamed to witness the ardent services of the female devotees.

Brahmin widows and wives wearing holy clothes who were slim and with slender stature due to observing fasts, brought water from the vast Ganges river with pots and pitchers on their waists. 19.

Lord Brahma felt guilty to call these devout ladies 'Abala' who though very slim because of the practice of deep penance, were seen laboring Day and night. 20.

Inspired by Jaya and Lalita, King Uttam after consulting cooks and confectioners, constructed an ideal kitchen and brought various kinds of vegetables from other cities. 21.

There were two different holy kitchens, one for men and other for women. Gents working under Prabhasankarvipra cooked in one kitchen and women working under Ganga cooked in other kitchen. 22.

Manaji, Krishnaji, Ambaram and others served in the kitchen

ये पाचकास्तत्र पुमांस आसंस्तान्मानजित्कृष्णजिदम्बरामाः ।
शाकान्नकाष्ठानयनादिकृत्यैरनुक्षणं पर्यचरंस्तथाऽन्ये ॥ २३
शाकेन्धनाद्याहरणे तु योषाः स्त्रीभ्यः प्रसक्ता हरिरत्नवत्यौ ।
रामाऽन्यगङ्गा रजनी च नाथी वीज्या च कल्लूप्रमुखा बभूवुः ॥ २४
सम्भारसंसाधन एव पुंसु सक्तेषु हर्षाद्वनितासु चेशः ।
आकारणाय त्वरितं मुनीनां दूतानटाट्यान् दिश आदिदेश ॥ २५
ते गत्वा तत्र तत्राशु मुनीनाहुर्निजप्रभोः । आज्ञा धनत्रयोदश्यां स्वेक्षणस्यास्ति वः किल ॥ २६
इत्युक्तास्ते तु मुनयो भगवद्दर्शनोत्सुकाः । नत्वा हृदा प्रभुं सद्यो निर्ययुर्दुर्गपत्तनम् ॥ २७
पुस्तकादीन्यपि स्वानि यत्र तत्र निधाय च । ग्राम्यान् पौरानपि जनाननापृच्छ्यैव निर्ययुः ॥ २८
यथालब्धं क्वचिद्भैक्षं फलपत्रादि वा क्वचित् । भुक्त्वाप्युपोष्य वा क्वापि ते चलन्ति स्म वर्त्मनि ॥ २९

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meant for men by bringing vegetable, grocery, fuel/firewood etc. 23.

Women devotees Hari, Ratnavati, Rama, Ganga, Rajani, Nathi, Vijaya and Kallu promptly brought vegetables, firewood etc. 24.

Having been pleased with the men and women who were found to work with pleasure, Shri Hari immediately gave directions to the messengers with fast pace and asked them to invite the religious preachers staying in remote cities. 25.

Messengers having reached their told the Sages that our Lord has instructed us to invite you for His Darshana on Dhanatrayodashi. 26.

Invitation to the saints for Darshan of Annakut festival.

Thus told by the messengers, The Sages were eager to take the opportunity of Darsana of Shri Hari. They have saluted Mahaprabhu in their hearts and keeping their books etc. at proper places; they hastily left for Durgapur without even informing the natives and villagers. 27-28.

On their way they ate fruits etc. Or whatever alms they got during their journey. Sometimes they walked even without eating anything. 29.

तत्र तत्र हरेर्भक्ताः पुरुषा योषितोऽपि च । दर्शनावसराभिज्ञा ययुः सद्यः सहर्षिभिः ॥ ३०
पाश्चात्यपञ्चालजना मुनियूथानि सर्वतः । देशान्तरीयलोकांश्च साश्चर्यं ददृशुर्बहून् ॥ ३१
दृष्ट्वा ते सत्वरगतीनागच्छत ऋषीञ्जनान् । प्रतिक्षणं यूथशस्तान्बहुधैव व्यतर्कयन् ॥ ३२
निभृता मुनिभिः किन्नु महानौका उपागताः । उद्वेलः किमभूदेष ,समुद्रो वा जनात्मकः ॥ ३३
आश्चर्यमित्थं लोकानामतत्तत्वविदां पथि । जनयन्त उपाजग्मुर्मुनयो दुर्गपत्तनम् ॥ ३४
यथा यथा हरेर्धामसान्निध्यं पथि लेभिरे । तथा तथातिवेगास्ते बभूवुरश्रमा इव ॥ ३५
न ते दैह्यं सुखं दुःखमनुसन्दधुरध्वनि । धावदश्वाधिरुढं स्वं पश्यन्तः प्रभुमग्रतः ॥ ३६
दिग्भ्योऽष्टभ्यः समायाता मुनयः साङ्ख्ययोगिनः । साधवो वर्णिनश्चासन्नभितो दुर्गपत्तनम् ॥ ३७
दूरदेशस्थिता ये च मुनयो गृहिणस्तथा । बोधन्यागमना वर्षे तेऽपि तत्राययुस्तदा ॥ ३८
स्वस्वयूथैः सहैवैते त्यागिनो गृहिभिः सह । शाखापुराण्युपाश्रित्य तस्थुर्वै द्वादशीदिने ॥ ३९

Taking this opportunity of taking Darshana of Shri Hari, many men and women devotees immediately started their journey with great joy. 30.

People of west Panchal were surprised to see the group of Sages and people of other countries walking very fast. They started wondering 'Where from these ships (as it were) filled with a group of Sages are coming. Or rather is this the ocean in the form of people crossing its boundary ?. Thus giving pleasant surprise to the people who were ignorant of the real state of affairs, the Sages came to Durgapur. 31-34.

As soon as the Sages came nearer to the abode of Shri Hari, they amplified their speed than before and yet did not feel exhausted at all. 35.

When they saw Shri Hari mounted on a horse running with great speed, they did not even feel either the pleasure or the pain aroused during their journey. 36.

The Samkhya yogis, sages, ascetics and Brahmins from different corners of the world arrived in the vicinity of Durgapur. 37.

Those householders, Sages who were staying in distant regions and who unfailingly came to take the Darshana of Shri Hari on Prabodhini celebrations arrived at Durgapur. The ascetics and

ते दुर्गपुरदत्ताक्षाः सर्वे भक्तजना नृप! । दर्शनोत्का अपि हरेर्वाग्रुद्धास्तत्र संस्थिताः ॥ ४०
सङ्कुलानि जनैः शाखानगराणि हरिप्रियैः । उद्वेलसागराभानि बभूवुर्द्वादशीनिशि ॥ ४१
स्मरन्त एते हृदि भक्तिनन्दनं सङ्कीर्तयन्तश्च गुणांस्तदाश्रितान् ।
स्वास्थ्यं न तत्र प्रतिपेदिरे हरेः प्रत्यक्षवीक्षाहृतमानसत्वतः॥४२

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे तृतीयप्रकरणे अन्नकूटोत्सवे मुनिमण्डलाकरणनामा पञ्चमोऽध्यायः ॥ ५॥

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householders stayed in their own groups and were detained in the suburbs of Durgapur on the Dvadasi day. O King! All the devotees who were eager to reach Durgapur and were longing to take Darshan of Shri Hari were held up there as instructed by Shri Hari. 38 - 40.

On the eve of Dvadashi, the suburbs of Durgapur which were crowded by the devotees, Sages and general public resembled the ocean crossing its boundary. That night all the devotees and Sages praised the virtues of Bhaktinandan. Since they had a solemn desire to witness the Darsana of divine Shri Hari in person; they were dissatisfied in their minds. 41 - 42.

Thus ends the fifth chapter entitled, ' Grouping of Sages for Annakuta festival.' in the third Prakaran of Satsangi jivan, the life story of Lord Narayan, also titled as Dharmashastra, (the rules of the code of conduct). 5

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॥ अथ षष्ठोऽध्यायः ॥ ६ ॥

सुव्रत उवाच

दुर्गे पुरेऽथ निजभक्तमनोभिरामो नारायणः कपटमानवनाट्यधारी ।
पक्वान्नपुञ्जमपि कारयति स्म युक्त्या भक्तान् स्तुवन्प्रतिदिनं द्विगुणाभिवृद्ध्या ॥ १
पाकक्रियाभिरततामनुवेलमीशः स्त्रीणां नृणां च समबुध्यत गुप्तदूतैः ।
तेषामविश्रममहर्निशमुद्यमं तं ज्ञात्वाऽऽप विस्मयमसौ परमां मुदं च ॥ २
स्त्रीभ्यश्च पाचकनरेभ्य उतेशवाक्यं चत्वार एव गदितुं ह्यनुवेलमासन् ।
खट्वाङ्ग आदिम उमाभयनाचिकेतौ तुर्यश्च तत्र मयराम इमे ह्यकामाः ॥ ३
तत्रापि निष्कपटभावविशुद्धचित्तो दीर्घारवोर्ध्वकरदर्शितकार्यशैघ्र्यः ।
खट्वाङ्ग आत्मपरमात्मयथार्थरुपवेत्ता कृतात्मवसतिर्हरिपार्श्व आसीत् ॥ ४

CHAPTER - 6

Arrival of Shree Hari in both kitchens, encouraging male and female devotees, rendering their ardent services for Annakut.

Suvrat said:-

"Narayan in the disguise of a human form, delighted the devotees who were cooking in kitchen. He, by praising them, wisely motivated (boosted) them to prepare more and more sweet, delicious dishes and (thus) fired their enthusiasm. 1.

Shri Hari was overwhelmed with joy. He was also amazed to hear through his secret messengers, occasionally, .about the untiring efforts of the men and women, who were expert in cooking. 2.

Whereas, the four devotees, Khatwangaraja, Umabhai, Nachiketa and Mayarambhatta conveyed messages of Shri Hari to the people engaged in cooking. 3.

Khatwangaraja, who was very innocent, pure minded, amongst them, had correctly realized the real nature of the Self and the Supreme Self (Paramatma'.) He always accompanied Shri Hari and motivated the devotees by raising his hands and speaking in a high pitch. 4.

निर्मानवृत्तिपरिपोषितवासुदेवौ धीरौ यथोक्तवचनस्य निवेदकौ च ।
आस्तां महानस उमाभयनाचिकेतौ पार्श्वे विभोश्च हरिभक्तजनानुकूलौ ॥ ५
वार्धक्यबद्धकटिदत्तकरो नतांसः कल्याणमस्त्विति वचोर्थनहासितेशः ।
सद्यःक्रियो जवनिवेदितकार्यभारस्तत्रानिशं हरिपुरो मयराम आसीत् ॥ ६
पक्वान्नसिद्धिमथ वीक्षितुमच्युतोऽपि स द्वादशीनिशि वृतः परिमेयपद्गैः ।
कृष्णाख्यनापितपुरोधृतदीपिकाभाद्यो तत्तनुद्युतिरियाय च पाकशालाम् ॥ ७
दोष्णैककेन स दधत्तनुवेत्रयष्टिमालम्बमान इतरेण कटिं च दोष्णा ।
तूर्णाञ्चनप्रचलदुत्तमहारराजिर्व्यालोलदीर्घनयनेक्षितभक्तसङ्घः ॥ ८
आन्दोलयन्निजजनार्पितशेखरालिं तूर्णक्रमाच्चटचटायितपादुकाङ्घ्रिः ।
धावत्पदातिगणसंश्रितपृष्ठदेशः प्रापत्सिताम्बरधरश्च महानसं सः ॥ ९

Umabhai and Nachiketa, who were very firm and unassuming devotees of Vasudeva, gave a rapport of Shri Hari's instructions (to the cooks) in to, and thus pleased Him. Simultaneously, helping the people working in the kitchen, both of them were in the company of Shri Hari. 5.

Aged Mayarama, made Shri Hari smile when by bending his body, and placing his hands on his waist, uttered the words "Kalyanam Astu". He, promptly reporting the instructions of Shri Hari to (the devotees), always accompanied Shri Hari. 6.

Shri Hari along with the other attendants arrived in the kitchen to supervise the cooking of the dishes prepared on the night of 'dwadashi'. A devotee named Krishna, who was a barber, held a torch in front of Shri Hari. Because of the torch light, the complexion of Shri Hari, which was already dazzling, became even more lustrous. 7.

Shri Hari had carried a small stick in one hand and had placed his other hand on his waist. As he was walking very fast, beautiful garlands on his chest were swinging to and fro. He was mercifully eyeing the assemblage of devotees (although) with his sparkling eyes. 8.

Since Shri Hari was continuously walking, the flower crest on His turban, offered by the devotees was constantly swinging.

तेज आकस्मिकं विक्ष्य ज्ञात्वा भगवदागमम् । त्यक्तान्यवाचस्तत्रत्याः प्रणेमुस्तं द्विजोत्तमाः ॥ १०
प्रभाशङ्करशर्माथ दयारामश्च पाकवित् । दाजिद्वयं बर्हिचरो रामचन्द्रश्च लालजित् ॥ ११
नन्दुस्तथा नन्दलालो गङ्गादत्तो नरोत्तमः । लक्ष्मीदत्तो दयारामः कृपाशङ्कर ईश्वरः ॥ १२
काशीरामश्च तुलजारामश्च शिवयाज्ञिकः । देवरामस्तथा जीवो विप्रो लीलाधरस्तथा ॥ १३
पीताम्बरोऽनूपरामो रेवाशङ्करनामकः । बालो विजयरामश्च द्वावम्बारामसंज्ञितौ ॥ १४
तथा नारायणजयप्रमुखास्ते ससंभ्रमम् । प्रणम्य तं प्राञ्जलयस्तस्थुः सर्वे तदग्रतः ॥ १५
लौहान् पृथून्कटाहांस्तु रिक्तान् दृष्ट्वाथ तत्र सः । हरिः कान्दविकान् प्राह युष्माभिः कियतेऽत्र किम् ॥ १६
तमाहुस्ते वयं स्वामिन्नद्यैव निखिलान्यपि । न्यदीधपाम पेटासु पक्कान्नानि विधाय वै ॥ १७
चुल्लीभ्योऽप्यधुनैवैते कटाहा भुवि सत्पते! । उत्तारिताः सन्त्यस्माभिरन्यच्चेत्कार्यमुच्यताम् ॥ १८
भक्ष्यकारवचः श्रुत्वा ज्ञात्वा तत्करलाघवम् । सविस्मयं तान्संस्तुत्य प्राह चान्धसिकान्प्रभुः ॥ १९

Due to his fast pace, the wooden sandals which he wore made a 'chat chat' noise. He, who had worn a white robe, followed by His fast walking attendants, entered the kitchen. 9.

Because of a sudden flash of light raised in the kitchen, the Brahmins (cooks guessing Shri Hari's arrival, stopped chatting with each other, and saluted Him. 10-11.

Expert cooks, Prabhashankar, Dayaram and the two cooks with the same name Daji and other Brahmins like Berhar, Ramchandra, Lalaji, Nanduram, Nandalal, Gangadatta, Narottam, Lakshmidatta, Dayaram, Kripashankar, Ishwar, Kashiram, Tulajaram, Shivayagnik, Devaram, Jivram, Liladhar, Pitambar, Anupamram, Revashankar, Valadhruva, Vijayaram, Ambaram and Narayanaji were surprised by the sudden arrival of Shri Hari and stood in front of Him with folded hands. 12-15.

Shri Hari, having seen the empty cooking utensils, asked the confectioner Brahmins, 'what have you been doing till now? Why are those vessels empty as yet ?' 16.

Brahmins replied, "O! Swamin! 'all the preparations are ready, and we have kept them in other pots. We have just taken out these utensils from the fire. O Lord! Please instruct us if we have any other jobs to be carried out. 17-18.

आगमिष्यन्ति हि प्रातर्मुनियूथानि सर्वतः । तस्मादोदनसूपादिसाधने सन्तु तत्पराः ॥ २०
आज्ञाप्य पाचकानित्थं योषारसवतीगृहम् । जगाम भगवानेकः संस्थाप्य स्वानुगान्बहिः ॥ २१
दृष्ट्वा तमागतं नाथं सद्य उत्थाय योषितः । आसनर्थं ददुस्तस्मै पट्टकं हेमभूषितम् ॥ २२
बद्धाञ्जलिपुटा नत्वा तं तस्थुस्तत्र योषितः । गङ्गा रेवा च यमुना यतिनी लहरी तथा ॥ २३
मौना रुपा दुर्लभा च नाथी रामाऽमृताऽमरी । गुलाला पुत्तली लाडुर्जीवा मिट्ठिश्च जाह्नवी ॥ २४
मान्योदयकुमारी च काशी जयकुमारिका । उमा कुमारी कुशला हेतुर्वाणी सुखा तथा ॥ २५
एता अन्याश्च बहवो विप्रयोषा दिवानिशम् । पाककर्मप्रसक्तास्ता हरिः प्राह हसन्वचः ॥ २६
पच्यते साम्प्रतं किन्नु? भवतीभिर्महाव्रताः! । इत्युक्तवन्तं तं प्राह ललितैत्य प्रणम्य च ॥ २७
खाजकादीनि पुर्वेऽह्नि कृतान्यद्य तु फेणिकाः । कृत्वा श्वो भक्ष्यभोज्यानि कुर्वन्त्येताः सतां प्रभो! ॥ २८

O King! Having listened to these words of the cooks and having seen their skills, Shri Hari was amazed and admired them. He told them that many more sages from various other countries will arrive at dawn. ‘So be ready to prepare Rice, Dal, Vegetables etc. for them’. 19-20.

‘O! King! Having thus ordered the cooks, He asked the other attendants to remain outside. Shri Hari, then alone, arrived in the kitchen meant for women. 21.

Having seen Him entering the kitchen, all women promptly stood up and offered him a very beautiful seat decorated with gold. 22.

Gangaba, Revaba, Yamuna, Yatini, Lahari, Mouna, Rupa, Durlabha, Nathi, Ramaba, Amruta, Amari,Gulaba, Putali, Ladu, jivi, Mithi, Jahnavi, Manya, Udayakumari, Kashibai, Jayakumarika, Uma, Kumari, Kushala, Hetu, Vani, Sukha and other Brahmin ladies who were working day and night in the kitchen, greeted Shri Hari and stood beside him with folded hands. 23-25.

Shri Hari with a serene smile on his face asked all women, ‘O Mahavrata ladies! What dishes are you preparing right now?’ 26.

Having heard this, Lalitadevi moved towards Shri Hari and greeting him with respect said, O Lord, we have prepared Khaja, a day before. Today we have prepared Sutarfeni and these Brahmin ladies will prepare all the four kinds (Bhakshya, Bhojya etc.) of

वयं च क्षत्रियादीनां त्वद्दर्शन उपैष्यताम् । भक्तानां तु कृते कुर्मः पाकमस्मद्गृहे पृथक् ॥ २९
जया रमा च पाञ्चाली नानी फुल्लजया रतिः । अमरी चामला क्षेमा यमी देव्यजवा तथा ॥ ३०
अदिती रेवती सातिर्मेना मल्ली च जाह्नवी । इत्याद्याः कुर्वते पाकं तत्र क्षत्रस्त्रियो हरे! ॥ ३१
इति तस्या वचः श्रुत्वा हरिः सञ्जातविस्मयः । पुम्भ्योऽधिकं श्रमं जानन्नस्तौत्ता धूनयञ्छिरः ॥ ३२
आत्मना कथनीयं यत्तत्तु ताभिः स्वयं कृतम् । इति तूष्णीं प्रभुः प्रायात्प्रसन्नः स्वस्य मन्दिरम् ॥ ३३
निष्कुलानन्दमाहूय मुनिं तत्र ततो नृप! । लब्धाख्यं च नृपामात्यमूचे हरजितं च सः ॥ ३४
आयास्यन्त्यत्र मुनयः प्रातःकाले सहस्त्रशः । देशान्तरीयश्च नरा योषितश्च महाव्रताः ॥ ३५
वासस्थानानि सर्वेषां तेषामद्य पृथक्पृथक् । यथोचितं कारयन्तु भवन्तो ह्यत्र पत्तने ॥ ३६
इत्याज्ञप्तास्त्रयस्ते तु गत्वा पुरि यथोचितम् । स्थानानि कारयामासुहरेराज्ञानुसारतः ॥ ३७

eatables for the sages tomorrow. We will prepare separate food items in our kitchen for Kshatriya devotees coming for your sacred Darshana. 27- 29.

‘Jayaba, Rama, Panchali, Nani, Fuljaya, Rati, Amari, Amala, Kshema, Yami, Devi, Ajava, Aditi, Revati, Sati, Mena, Mallka, Jhanavi and other Kshatriya women are cooking in our kitchen.’ 30-31.

Having heard this from Lalitadevi, Shri Hari was amazed. He noticed that the women devotees were taking much more effort than the male devotees, ;praising them, he just nodded his head, as a gesture of appreciation. 32.

On seeing that all the jobs He had expected from them, had already been carried out by the women devotees, Shri Hari remained quiet and happily returned to his place of residence. 33.

O King! After that Shri Hari called Nishkulanand Muni, Ladha, minister, of the King Uttam, and a devotee called Harji, to his residence and said, O Devotees, Thousands of celibates and sages will arrive here tomorrow. Men and women from various countries are also coming. So arrange for their comfortable and proper accommodation right now.” 34-36.

Following the instructions given by Shri Hari, they all set up to provide for suitable accommodation facilities for the devotees. 37.

स्वीयभक्तहितमेव चिन्तयन् सोऽप्यशेत दशमक्षणे निशः ।
तस्य तर्ह्यपि तु योगनिद्रया प्रापि नैव नृप! सेवनक्षणः ॥ ३८

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे तृतीयप्रकरणे अन्नकूटोत्सवे भगवत्कृतपाकशालावलोकननाम षष्ठोऽध्यायः ॥६॥

॥ अथ सप्तमोऽध्यायः ॥ ७ ॥

सुव्रत उवाच-

शाखानगरसंस्थानां मुनीनां सा तु शर्वरी । आसीत्कल्पसमा राजंस्तद्दिदृक्षातुरात्मनाम् ॥ १
कथञ्चिद्रजनीं नीत्वा भगवत्कीर्तनादिभिः । प्रातर्दुर्गपुरं तेऽथ सर्व एव समाययुः ॥ २
सत्वरं चलतां तेषां वर्त्मान्यासन् हि सर्वतः । न कर्करान्न पाषाणान्न वृतीस्ते त्वजीगणन् ॥ ३

At the tenth period of the night, Shri Hari, caring for the betterment of His devotees, tried to lie down (for a while). But Yoganidra did not allow Him to serve them. (He could not sleep). 38.

Thus ends the sixth chapter entitled, " Supervision of the Kitchen at the time of Annakuta festival ' in the third Prakaran of Satsangi jivan, the life story of Lord Narayan, also titled as Dharmashastra. (the rules of the code of conduct). 6

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CHAPTER - 7

Names of head saints who had arrived to perform Darshan of Shree Hari

Suvrat said:-

O King! Being excited to see Shri Hari in person, the sages who resided in Durgapur, experienced that night to be too long (as long as kalpa). They somehow spent the whole night by reciting holy songs of the Lord. Then, in the early morning, they left for Durgapur. 1-2.

Ascetics were seen all around the town, walking fast. They did not bother the thorns, shingles, and thorny fence. Amongst

कृपानन्दः स्वयूथेन साकं तूर्णमुपाययौ । त्यागानन्दस्तथैवाऽऽयान्निर्लोभानन्दयोर्द्वयम् ॥ ४
आत्मानन्दः सयूथश्च कृष्णानन्द उपाययौ । स्वयूथेनाथ परमहंसानन्दो मुनिस्तथा ॥ ५
तथैव चिन्मयानन्दो वैराग्यानन्द आययौ । अद्भुतानन्दयुगलं स्वस्वयूथसमन्वितम् ॥ ६
अक्षरानन्दजिज्ञासानन्दौ स्वैर्मुनिभिः सह । स्वयं प्रकाशकानन्दः कैवल्यानन्द आययौ ॥ ७
विरक्तानन्दचिद्रूपानन्दौ स्वस्वर्षिभिर्वृतौ । नरनारायणानन्दः स्वयूथेन च संवृतः ॥ ८
तथा श्रीगुरुचरणरतानन्दो ह्युपागमत् । निजयूथेन पतितपावनानन्द आययौ ॥ ९
सह स्वयूथेन महापुरुषानन्द आगमत् । धीरानन्दशिवानन्दावाधारानन्द एव च ॥ १०
वासुदेवानन्द आयात्स्वयूथेन समन्वितः । तथा परमचैतन्यानन्द आयाच्च सत्वरम् ॥ ११
विश्वात्मानन्द आयाच्च वैष्णवानन्दयोर्द्वयम् । निर्गुणानन्द आयाच्च सूर्यानन्दः स्वयूथयुक् ॥ १२
राघवानन्दयुगलं कल्याणानन्द आययौ । स्वयूथयुक् पुरुषोत्तमानन्द उपाययौ ॥ १३
तथा भागेश्वरानन्दोऽरूपानन्दः स्वयूथयुक् । अपारानन्द आयाच्चामूर्तानन्दोऽपि सत्वरम् ॥ १४
गोपेष्टवरानन्दपद्मधरानन्दावुपेयतुः । लक्ष्मीनारायणानन्दो राधेशानन्द आययौ ॥ १५
नरानन्दश्च परमपुरुषानन्द आययौ । आयाच्च श्वेतवैकुण्ठानन्दः स्वैर्मुनिभिः सह ॥ १६

groups of sages, Krupananda immediately arrived with his troop of ascetics. Tyagananda and two sages named Nirlobhananda had also come along with their troup. Atmananda, Krishnananda and Paramhansananda also arrived with their group to Durgapur. Chinmayananda, Vairagyananda and two sages named Adbhutananda and their troupes also arrived. 3-6.

Aksharananda, Jijnasananda, Kaivalyananda Swayamprakashananda, Viraktananda, Chidrupananda, Naranarayanananda, Shrigurucharanaratananda, Patitapavanananda, Mahapurushananda, Dhirananda, Shivananda, Adharananda, Vasudevananda, Paramchaitanyananda and others also came with their group of sages for Darshan of Shri Hari. 7-11.

Visvatmananda, two sages named Vaishnavananda, Nirgunananda, Suryananda, two sages by name Raghavananda, Kalyanananda, Purushottamananda, Bhageshwarananda, Arupananda, Aparananda, Amurtananda, Gopeshvarananda, Padmadharananda, Lakshminarayanananda, Radheshananda, Narananda, Paramapurushananda, Shvetavaikunthananda. 12-15.

महानन्दो जगत्पावनानन्दश्च स्वयूथयुक् । भक्तेशानन्दयूथं च देवेशानन्द आययौ ॥ १७
हरिप्रकाशानन्दश्च तत्रागाच्छत्स्वयूथयुक् । हरिप्रसादानन्दश्च सुधार्मानन्द आययौ ॥ १८
राधेश्वरानन्द आयान्निजयूथसमन्वितः । सुखप्रकाशानन्दश्च निर्विघ्नानन्द आययौ ॥ १९
आययावक्षरनिवासानन्दश्च स्वयूथयुक् । धर्मप्रकाशानन्दश्च निर्दोषानन्द आययौ ॥ २०
सुखरुपानन्दविश्वनाथानन्दौ समीयतुः । तथा परमसन्तोषानन्द आयात्स्वयूथयुकू ॥ २१
शुद्धज्ञानानन्द आयान्निजयूथसमन्वितः । विजयात्मानन्दमुनिः सयूथश्चाययौ द्रुतम् ॥ २२
आयाच्च बदरीनाथानन्दः स्वमुनिभिः सह । तथैव परमज्ञानानन्द आयात्स्वयूथयुक् ॥ २३
निवृत्यानन्द आयाच्च सदानन्दः स्वयूथयुक् । तथा त्रिविक्रमानन्दश्चिदानन्दोऽभ्युपाययौ ॥ २४
नयानन्दः सस्वयूथो ध्यानानन्दस्तथैव च । भजनानन्द आयाच्च परमानन्द आगमत् ॥ २५
गोविन्दानन्द आयाच्च स्वयूथेन समन्वितः । शमानन्दः सुखानन्दश्चाद्वैतानन्द आययौ ॥ २३
सयूथश्चाच्युतानन्दोऽनन्तानन्दः स्वयूथयुक् । अचिन्त्यानन्द आगच्छदमोघानन्द आशु च ॥ २७
अरिहन्त्रानन्द आयाद्गवेन्द्रानन्द आत्मनः । यूथेनानुभवानन्द आदित्यानन्द आययौ ॥ २८
स्वयूथेनाचलानन्दोऽथाजन्मानन्द आययौ । अखिलानन्द आकाशानन्द आयात्समण्डलः ॥ २९
स्वयूथेनाखिलब्रह्माण्डेश्वरानन्द आगमत् । ओंकारानन्द आयाच्च वीर्यानन्दः समण्डलः ॥ ३०

Mahananda, Jagatpavanananda, Bhakteshananda Deveshananda, Hariprakashananda, Hariprasadananda, Sudharmananda, Radheshvarananda, Sukhaprakashananda, Nirvighnananda, Aksharanivasananda, Dharmaprakashananda, Nirdoshananda and others also arrived with their respective group of sages. 16-20.

Sukharupananda, Vishvanathananda, Paramsantoshananda, Shuddhajnanananda, Vijayatmananda, Badarinathananda, Paramajnanananda, Nivrttyananda, Sadananda, Trivikramananda, Chidananda, Nayananda, Dhyanananda, Bhajanananda, Paramananda, 21-25.

Govindananda, Shamananda, Sukhananda Advaitananda, Acchutananda, Anantananda, Achintyananda, Amoghananda, Arihantrananda, Gavendrananda, Anubhavananda, Adityananda, Achalananda, Ajanmananda, Akhilananda, Akashananda, 26-29.

Akhilabrahmandeshvarananda, Omkarananda, Viryananda, Visvarupananda, Prajnananda, Parmatmananda, Vedantananda, Vaikunthananda, Jnanananda, Bhagavadananda, Tattvananda,

विश्वरुपानन्द आयात्प्रज्ञानन्दः स्वयूथयुक् । परमात्मानन्द आयाद्वेदान्तानन्द आययौ ॥ ३१
वैकुण्ठानन्दयूथं च ज्ञानानन्दस्य मण्डलम् । आयाद्भगवदानन्दस्तत्वानन्दः स्वयूथयुक् ॥ ३२
निजबोधानन्द आयात्सच्चिदानन्द आययौ । मुकुन्दानन्द आयाच्च क्षमानन्दः स्वयूथयुक् ॥ ३३
पुण्डरीकाक्षानन्दश्च विधात्रानन्द आययौ । अनादिनिधनानन्द उत्तमानन्द आगमत् ॥ ३४
अग्राह्यानन्द आयाच्च शाश्वतानन्द आत्मनः । यूथेनायाद्ध्रुवानन्दोऽप्रमेयानन्द आययौ ॥ ३५
पवित्रानन्द आयाच्च स्थविष्ठानन्द आशु च । हृषीकेशानन्द आयात्प्रभूतानन्द आययौ ॥ ३६
सयूथो नियमानन्दो निर्मानानन्द आययौ । निष्कामानन्द आगच्छन्निःस्वादानन्दमण्डलम् ॥ ३७
निःस्नेहानन्द आयाच्च कौशिकानन्द आशु च । अष्टावक्रानन्द आयाद्युक्तानन्दः स्वयूथयुक् ॥ ३८
जगदीशानन्द आयन्निजयूथसमन्वितः । पीताम्बरानन्द आयात्पूर्णानन्दः समण्डलः ॥ ३९
परमेश्वरानन्दश्च दयानन्दः समण्डलः । सर्वेश्वरानन्द आयादीश्वरानन्द आययौ ॥ ४०
सुरेश्वरानन्द आयाद्धर्मानन्दश्च यूथयुक् । मुनीश्वरानन्द आयान्नृहर्यानन्द आशु च ॥ ४१
बलभद्रानन्द आयात्प्रकाशानन्द आत्मनः । यूथेन सिद्धानन्दश्च शङ्करानन्द आययौ ॥ ४२
विश्रामानन्द आगच्छत्केशवानन्दमण्डलम् । कपिलेश्वरानन्दश्च स्ववशानन्द आययौ ॥ ४३
द्रष्टृप्रकाशानन्दश्च स्वयूथेन सहागमत् । सज्जनानन्द आयाच्च माधवानन्द आययौ ॥ ४४
साङ्ख्यानन्दः प्रभानन्दो भास्करानन्द आययौ । ऋषभानन्द आगच्छत्सगुणानन्द आशु च ॥ ४५

Nijabodhananda, Satchidananda, Mukundananda, Kshamananda, Pundarikakshananda, Vidhatrananda, Anadinidhanananda, Uttamananda. 30-34.

Agrahyananda, Shashvatananda, Dhruvananda, Aprameyananda, Pavitrananda, Sthavisthananda, Hrshikeshananda, Prabhutananda, Niyamananda, Nirmanananda, Nishkamananda, Nissvadananda, 37.

Nissnehananda, Kaushikananda, Ashtavakrananda, Yuktananda, Jagadishananda, Pitambarananda, Purnananda, Paramesvarananda, Dayananda, Sarveshvarananda, Ishvarananda and others arrived with respective troop of their sages. 38-40.

Suresvarananda, Dharmananda, Munisvarananda, Nrharyananda, Balabhadrananda, Prakasananda, Siddhananda, Sankarananda, Visramananda, Kesavananda, Kapilesvarananda, Svavasananda, Drashtrprakasananda, Sajjanananda, Madhavananda, Sankhyananda, Prabhananda, Bhaskarananda, Rishabhananda, Sagunananda, Ramesvarananda, Nrsinhananda, Nirdvandvananda, Videhananda, 41-45.

रमेश्वरानन्द आयान्नृसिंहानन्द आगमत् । निर्द्वन्द्वानन्द आगच्छद्विदेहानन्द आययौ ॥ ४६
निरालम्बानन्द आयाद्विज्ञानानन्द आययौ । निःसन्देहानन्द आयाद्विश्वासानन्द आययौ ॥ ४७
निर्विकारानन्द आयाद्दीप्तानन्दः समण्डलः । निरपेक्षानन्द आयाद्देवानन्दस्तथाययौ ॥ ४८
निरन्नानन्द आगच्छल्लक्ष्मणानन्द आशु च । सत्तानन्दो नीलकण्ठानन्दस्तत्राययौ द्रुतम् ॥ ४९
निर्मोहानन्द आगच्छद्भूधरानन्द आययौ । योगानन्दस्य यूथं च भद्रानन्दस्य मण्डलम् ॥ ५०
अविनाशानन्दयूथमच्छेद्यानन्दमण्डलम् । मायातीतानन्दयूथं मानदानन्दमण्डलम् ॥ ५१
हंसानन्दः समागच्छत्प्रद्युम्नानन्द आययौ । मञ्जुकेशानन्दयूथं प्रतोषानन्द आगमत् ॥ ५२
हरिभजनानन्दश्च निर्मलानन्दमण्डलम् । हयग्रीवानन्द आयाच्छान्तानन्दश्च यूथयुक् ॥ ५३
नरोत्तमानन्दयूथं प्रशान्तानन्दमण्डलम् । नारायणानन्द आयाद्धन्यानन्दश्च यूथयुक् ॥ ५४
सवित्रानन्द आयाच्च सुज्ञानानन्द आययौ । धरणीधरानन्दश्च सत्कर्त्रानन्द आययौ ॥ ५५
सत्येश्वरानन्द आयाज्ज्योतिषानन्द आगमत् । प्रबोधानन्द आयाच्च प्रभ्वानन्दः समण्डलः ॥ ५६
रामचन्द्रानन्दयूथं सर्वज्ञानन्दमण्डलम् । पद्मनाभानन्दयूथं तापसानन्द आययौ ॥ ५७
शून्यातीतानन्दयूथं तुरीयानन्द आगमत् । स्वस्वरूपानन्दयूथं वामनानन्दमण्डलम् ॥ ५८
जगन्निवासानन्दश्च विवेकानन्द आययौ । अक्षयरूपानन्दश्च मङ्गलानन्द आगमत् ॥ ५९
श्वेतद्वीपानन्दयूथमव्ययानन्दमण्डलम् । गोलोकेश्वरानन्दश्च सुव्रतानन्द आययौ ॥ ६०

Niralambananda, Vijnyanananda, Nissandehananda, Visvasananda, Nirvikarananda, Diptananda, Nirapeksananda, Devananda, Nirannananda, Laksmanananda, Sattananda, Nilkanthananda, Nirmohananda, Bhudharananda, Yogananda, Bhadrananda,. 46-50.

Avinasananda, Acchedyananda,Mayatitananda, Manadananda, Hansananda, Pradumnananda, Manjukeshananda, Pratoshananda, Haribhajanananda, Nirmalananda, Hayagrivananda, Shantananda, Narottamananda, Prashantananda, Narayanananda, Dhanyananda. 51-54.

Savitrananda, Sujnanananda, Dharanidharanananda, Satkartrananda, Sattyeshvarananda, Jyotishananda, Prabodhananda, Prabhvananda, Ramchandrananda, Sarvajnananda, Padmanabhananda, Tapasananda, Shunyatitananda, Turiyananda, Svasvarupananda, Vamanananda, Jagannivasananda, Vivekananda, Aksayarupananda, Mangalananda, Svetadvipananda, Avyayananda, Golokesvarananda, Suvratnanda and others arrived with their

तुरीयातीतानन्दश्च ह्यभेदानन्द आगमत् । दृढव्रतानन्द आयाद्विचारानन्द आशु च ॥ ६१
निर्विशेषानन्दयूथं क्षेमानन्दस्य मण्डलम् । अनिरुद्धानन्दयूथं जिष्ण्वानन्दश्च यूथयूक् ॥ ६२
मधुसूदनानन्दश्च विष्ण्वानन्दः समभ्यगात् । अव्ययात्मानन्दयूथं मुक्तिदानन्द आययौ ॥ ६३
संशितव्रतानन्दश्च वरदानन्द आशु च । ज्ञानवल्लभानन्दश्च सुपर्णानन्द आगमत् ॥ ६४
विश्वाधारानन्दयूथं दुर्लभानन्दमण्डलम् । घनश्यामानन्दयूथं प्रसादानन्द आगमत् ॥ ६५
दहरानन्द आयाच्चाप्यैश्वर्यानन्दमण्डलम् । अवदातानन्दयूथमलिङ्गानन्दमण्डलम् ॥ ६६
राधाकृष्णानन्दयूथं धर्मात्मानन्दमण्डलम् । आयाद्धरिहयानन्दो व्रजेशानन्दमण्डलम् ॥ ६७
बालमुकुन्दानन्दश्चोपशमानन्द आययौ । सङ्कर्षणानन्दयूथं श्रीधरानन्दमण्डलम् ॥ ६८
जनार्दनानन्दयूथममृतानन्दमण्डलम् । यज्ञेश्वरानन्दयूथं भूतात्मानन्द आगमत् ॥ ६९
पूतात्मानन्दयूथं च पुरुषानन्दमण्डलम् । आयात्प्रधानपुरुषेश्वरानन्दः समण्डलः ॥ ७०
हिरण्यगर्भानन्दश्च भावनानन्द आययौ । दुराधर्षानन्द आयात्प्रभवानन्द आशु च ॥ ७१
ईशानानन्द आयाच्च भूगर्भानन्द आगमत् । प्राणदानन्द आगच्छत्कृतज्ञानन्द आययौ ॥ ७२
संवत्सरानन्दयूथं सुरेशानन्दमण्डलम् । त्रिगुणातीतानन्दश्च बुद्धानन्दस्तथाययौ ॥ ७३
वृषाकप्यानन्दयूथं वस्वानन्दस्य मण्डलम् । वृषकर्मानन्द आयात्समात्मानन्द आगमत् ॥ ७४
सहस्रशीर्षानन्दश्च सर्वगानन्द आययौ । सर्वविदानन्दयूथं सामगानन्द आगमत् ॥ ७५

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troupes of saints to Durgapura. 55-60.

Turiyatitananda, Abhedananda, Drdhavratananda, Vicharananda, Nirvisesananda, Kshemananda, Anniruddhananda, Jishnvananda, Madhusudana nanda, Vishnvananda, Avyayatmananda, Muktidananda, Sanshitavratananda, Varadananda, Jnanavallabhananda, Suparnananda, Visvadharananda, Durlabhananda, Ghanashyamananda, Prasadananda. 61-65.

Daharananda, Aisvaryananda, Avadatananda,Allingananda. Radhakrshnananda, Dharmatmananda, Harihayananda, Vrajeshananda, Balmukundananda, Upashamananda, Sankarshanananda, Shridharananda, Janardanananda, Amrutananda, Yajnesvarananda, Bhutatmananda, Putatmananda, Purusananda, Pradhanpurusesvarananda. 66-70.

Hiranyagarbhananda, Bhavanananda, Duradharshananda, Prabhavananda, Ishanananda, Bhugarbhananda, Pranadananda, Krtajnananda, Samvatsarananda, Sureshananda, Trigunatitananda, Buddhananda, Vrshakapyananda, Vasvananda, Vrshakarmananda,

विष्वक्सेनानन्दयूथं वेदानन्दस्य मण्डलम् । धर्माध्यक्षानन्द आयाद्वेदाङ्गानन्द आययौ ॥ ७६
लोकाध्यक्षानन्दयूथं भ्राजिष्णवानन्दमण्डलम् । चतुर्व्यूहानन्दयूथं सहिष्णवानन्द आगमत् ॥ ७७
चतुरात्मानन्दआयादनघानन्द आययौ । चतुर्भुजानन्दयूथं विजयानन्द आगमत् ॥ ७८
ऊर्जितानन्दयूथं च कारणानन्दमण्डलम् । उपेन्द्रानन्द आयाच्च धृतात्मानन्द आययौ ॥ ७९
अतीन्द्रियानन्द आयात्सत्त्वस्थानन्द आगमत् । महावीर्यानन्दयूथं तत्राऽऽगच्छच्च सत्वरम् ॥ ८०
अयोनिजानन्द आयात्सात्त्वतानन्द आशु च । महोत्साहानन्दयूथं विश्रुतानन्दमण्डलम् ॥ ८१
अनिर्देश्यानन्दयूथं निमेषानन्दमण्डलम् । महेष्वासानन्दयूथमुदारानन्द आययौ ॥ ८२
महाशक्त्यानन्दयूथं विश्वानन्दस्तथागमत् । दुर्मर्षणानन्द आयाद्धामानन्दः स्वयूथयुक् ॥ ८३
गुरूत्तमानन्दयूथं भूषणानन्दमण्डलम् । सहस्राक्षानन्दयूथमनिलानन्द आययौ ॥ ८४
तत्रायया सत्यपराक्रमानन्दस्य मण्डलम् । निवृत्तात्मानन्द आयात्संवृतानन्दमण्डलम् ॥ ८५
सत्कृतानन्दयूथं चासङ्ख्येयानन्दमण्डलम् । विशिष्टानन्दयूथं च सिद्धार्थानन्दमण्डलम् ॥ ८६
सिद्धसङ्कल्पानन्दश्च सिद्धिदानन्द आययौ । वर्धनानन्द आगच्छद्विविक्तानन्द आशु च ॥ ८७
श्रुतिसागरानन्दश्च महेन्द्रानन्द आगमत् । बृहद्रूपानन्द आयाद्वसुदानन्द आशु च ॥ ८८
जगन्नाथानन्दयूथं सन्न्यासानन्दमण्डलम् । प्रकाशात्मानन्दयूथं प्रतापानन्द आययौ ॥ ८९

Samatmananda, Sahastrashirshananda, Sarvagananda, Sarvavidananda, Samagananda and others came with their group of sages. 71-75.

Vishvakasenananda, Vedananda, Dharmadhyakshananda, Vedangananda, Lokadhyakshananda, Bhrajishnavananda, Chaturvyuhananda, Sahishnvananda, Chaturatmananda, Anaghananda, Chaturbhujananda, Vijayananda, Urjitananda, Karanananda, Upendrananda, Dhrutatmananda, Attindriyananda, Sattvasthananda, Mahaviryananda, 76-80.

Ayonijananda, Sattvatananda, Mahotsahananda, Vishrutananda, Anirdeshyananda, Nimeshananda, Maheshvasananda, Udarananda, Mahashaktyananda, Vishvananda Durmarshanananda Dhamananda, 81-83.

Guruttamananda, Bhushanananda, Sahasrakshananda, Anilananda, Satyaparakramananda, Nivrttatmananda, Samvr-ttananda, Satkrtananda, Asankhyeyananda, Vishishtananda, Siddharthananda. 84-86.

Siddhasankalpananda, Siddhidananda, Vardhanananda,

अव्यक्तरुपानन्दश्च पावनानन्द आययौ । तथाऽनन्तजिदानन्दः क्रोधहानन्द आगमत् ॥ ९०
रामानुजानन्दयूथं प्रथितानन्दमण्डलम् । आयादशोकानन्दश्च सयूथस्तत्र सत्वरम् ॥ ९१
दामोदरानन्द आयादकामानन्दमण्डलम् । अनुकूलानन्दयूथमतुलानन्द आययौ ॥ ९२
आदिदेवानन्दयूथं श्रीगर्भानन्दमण्डलम् । महाभागानन्द आयान्निर्वाणानन्द आगमत् ॥ ९३
व्यवसायानन्द आयात्सन्तोषानन्द आययौ । नन्दानन्दः स्थिरानन्दो विरामानन्द आगमत् ॥ ९४
निर्मत्सरानन्द आयाच्छत्रुघ्नानन्दमण्डलम् । सुदर्शनानन्दयूथं विशालानन्द आययौ ॥ ९५
परमेष्ठ्यानन्द आयाद्दक्षानन्दश्च यूथयुक् । धर्मयूपानन्दयूथमिज्यानन्दस्य मण्डलम् ॥ ९६
महामखानन्दयूथं विमुक्तानन्दमण्डलम् । सुमुखानन्द आयाच्च सूक्ष्मानन्दश्च यूथयुक् ॥ ९७
जितक्रोधानन्द आयाद्ब्रह्मण्यानन्दमण्डलम् । मनोहरानन्दयूथं दर्पहानन्द आययौ ॥ ९८
भक्तवत्सलानन्दश्च शुभाङ्गानन्द आगमत् । ज्ञानगम्यानन्द आयाच्छान्तिदानन्द आययौ ॥ ९९
पुरातनानन्दयूथं सत्कीर्त्यानन्द आगमत् । सत्यसन्धानन्द आयाद्विशोकानन्द आययौ ॥ १००
प्रमोदनानन्द आयान्नन्दनानन्द आशु च । सत्यधर्मानन्द आयात् सद्गत्यानन्द आययौ ॥ १०१
गदाधरानन्दयूथं पुण्यानन्दः स्वयूथयुक् । आयाच्चक्रधरानन्दो दुर्जयानन्दमण्डलम् ॥ १०२
सनातनानन्दयूथं कुमुदानन्द आगमत् । तुर्णं तत्राऽऽगमच्छिन्नसंशयानन्दमण्डलम् ॥ १०३

Viviktananda, Shrutisagarananda, Mahendrananda, Bahudrpananda, Vasudananda, Jagannathananda, Sanyasananda, Prakashatmananda, Pratapananda, Avyaktarupananda, Pavanananda, Anantajidananda, Krodhahananda and other saints arrived with their groups of sages. 87-90.

Ramanujananda, Prathitananda, Ashokananda, Damodarananda, Akamananda, Anukulananda, Atulananda, Adidevananda, Srigarbhananda, Mahabhagananda, Nirvanananda, Vyavasayananda, Santoshananda, Nandananda, Sthirananda, Viramananda, Nirmatsarananda, Shatrughnananda, Sudarshanananda, Vishalananda, Parameshthyananda, Dakshananda, Dharmaupananda, Ijyananda and others arrived with their saint communities. 91-95.

Mahamakhananda, Vimuktananda, Sumukhananda, Shuksmananda, Jitakrodhananda, Brahmanyananda, Manoharananda, Darpahaananda, Bhaktavatsalananda, Shubhangananda, Jnyangamyananda, Shantidananda, Puratanananda, Satkirtyananda, Satyasandhananda, Vishokananda, Pramodanananda, Nandanananda, Satyadharmananda,

विशुद्धात्मानन्दयूथमक्षोभ्यानन्दमण्डलम् । त्रिलोकेशानन्द आयात्सुलभानन्द आशु च ॥ १०४
त्रिलोकात्मानन्द आयाद्योगीशानन्द आगमत् । आदित्यवर्णानन्दश्च विशुद्धानन्द आययौ ॥ १०५
धनञ्जयानन्दयूथं शुद्धानन्दश्च यूथयुक् । पुण्यकीर्त्यानन्द आयात्सुनेत्रानन्द आययौ ॥ १०६
भूतावासानन्दयूथं सद्भूत्यानन्दमण्डलम् । शूद्धात्मानन्दयूथं च विद्यानन्दस्तथाययौ ॥ १०७
दिव्यमूर्त्यानन्द आयाच्छरण्यानन्द आशु च । लोकनाथानन्द आयात्साक्ष्यानन्दश्च सत्वरम् ॥ १०८
महाकर्मानन्दयूथं सुहृदानन्दमण्डलम् । चतुर्वेदानन्दयूथं सत्त्वानन्दस्तथागमत् ॥ १०९
तथेश्वरेश्वरानन्द उद्भवानन्द आययौ । महाभूतानन्दयूथं तत्रागच्छच्च सत्वरम् ॥ ११०
आनन्दानन्दयूथं च यज्ञानन्दस्य मण्डलम् । तत्राऽऽगच्छच्च परमप्रकाशानन्दमण्डलम् ॥ १११
योगेश्वरानन्द आयाद्धर्यानन्दश्च यूथयुक् । विश्वचैतन्यानन्दश्च क्षेत्रज्ञानन्द आययौ ॥ ११२
तद्रूपानन्द आगच्छत्सत्यानन्दस्य मण्डलम् । अखण्डानन्दयूथं च चैतन्यानन्दमण्डलम् ॥ ११३
श्रीनिवासानन्द आयात्सद्धर्मानन्द आशु च । तथा भक्तेश्वरानन्द ईशानन्दश्च यूथयुक् ॥ ११४
रासेश्वरानन्दयूथं भावानन्दस्य मण्डलम् । हिरण्मयानन्दयूथं भूमानन्दस्तथाययौ ॥ ११५
एवं ते मुनयः सर्वे स्वस्वयूथसमन्विताः । अन्ये च पुरुषा योषा आययुर्दुर्गपत्तनम् ॥ ११६

Sadgatyananda, 96-101.

Gadadharananda, Punyananda, Chakradharananda, Durjayananda, Sanatanananda, Kumudananda, Chhinnasamshayananda Vishuddhatmananda, Akshobhyananda, Trilokeshananda, Sulabhananda, 102-104.

Trilokatmananda, Yogishananda, Adityavarnananda, Vishuddhananda, Dhanajyananda, Shuddhananda, Punyakirtyananda, Sunetrananda, Bhutavasananda, Sadbhutyananda, Shuddhatmananda, Vidyananda, 105-107.

Divyamurtyananda, Sharanyananda, Lokanathananda, Sakshyananda, Mahakarmananda, Suhrdananda, Chaturvedananda, Sattvananda, Ishvareshvarananda, Udbhavananda, Mahabhutananda, 108-110.

Anandananda, Yajnyananda, Paramprakashananda, Yogeshvarananda, Haryananda, Vishvachaitanyananda, Kshetrajnyananda, Tadrupananda, Satyananda, Akhandananda, Chaitanyananda, 111-113.

Shrinivasananda, Saddharmananda, Bhakteshvarananda, Ishananda, Raseshvarananda, Bhavananda, Hiranmayananda,

शकुनानतिमङ्गलावहांस्तैर्बहुशो वर्त्मनि भूप! जायमानान् ।
प्रसमीक्ष्य हरीक्षणक्षण: स्वान् झटति प्राप्त इति स्म मन्यते वै ॥ ११७

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे तृतीयप्रकरणे अन्नकूटोत्सवे मुनिमण्डलागमननामा सप्तमोऽध्याय: ॥७॥

॥ अथ अष्टमोऽध्याय: ॥ ८ ॥

सुव्रत उवाच

ब्राह्मे मुहूर्त उत्थाय भगवानथ सर्वदृक् । कृत्वा शौचविधिं स्नात्वा नित्यकर्म समाचरत् ॥ १
स्वपीठेऽथ बहिर्वेद्यां स्वास्तृते निजपार्षदै: । उपाविशत्स्वभक्तानां नयनानन्दवर्धन: ॥ २
त्यागिभिर्गृहिभिश्चासौ प्रणतश्च पदातिभि: । योषाभिश्च दधौ हस्ते कृष्णस्मरणमालिकाम् ॥ ३

Bhumananda and others arrived with respective group of sages. Also, other Men and women arrived at Durgapur. 114-116

O King! Troops of saints as well as the devotees of Shri Hari noticed many good and holy signs on their way They felt that they would soon get the opportunity of having the holy Darshana of Shri Hari. 117.

Thus ends the seventh chapter entitled: 'Arrival of groups of sages in Annakuta festival' in the third Prakaran of Satsangi jivan, the life story of Lord Narayan, also titled as Dharmashastra (the rules of the code of conduct). 7

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CHAPTER - 8

Poojan of Shree Hari performed by Uttam Raja on the pious day of Dhanteras.

Suvrat said:-

O King! The omniscient Shri Hari, got up in the early morning, and having purified himself took holy bath and finished his daily morning rites. 1.

Then, Shri Hari, who was a delightful spectacle to the devotees, got himself seated on the Seaton holy altar in the outer

कृतनित्यविधिस्तावन्नृपतिः समुपेत्य तम् । चन्दनाक्षतपुष्पाद्यैरुपचारैः पुपूज ह ॥ ४
वर्णिराट् पार्श्वसंस्थस्तं गृहीतसितचामरः । मुकुन्दो विजयामास व्यजनेन स चोत्तमः ॥ ५
मालिकः स्थविरो वाट्या हरनाथ उपेत्य तम् । धारयामास भक्त्यैव पौष्पान्हारांश्च शेखरान् ॥ ६
तावत्तत्रागमत्तूर्णं ललिताप्रेषिता रतिः । वासःपोटलिकां कक्षे दधानाऽऽच्छाद्य वाससा ॥ ७
प्रणम्य दूरे तिष्ठन्तीं तामवेक्ष्य हरिर्हसन् । किमेतदस्तीत्यप्राक्षीत्तदिङ्गितविदीश्वरः ॥ ८
सोमाद्याः प्राहुरनया नूतनान्यंशुकानि ते । धनत्रयोदशीत्यद्याऽऽनीतानि स्वीकुरु प्रभो! ॥ ९
तानाह सोऽद्य तु दिने कृष्णभूषामृजोत्सवः । क्रियतां नूत्नवासांसि धास्येऽहं प्रतिपद्दिने ॥ १०
इत्थं वदत्येव हरौ मुनींस्तान् क्रोशार्थदूरे पथि वीक्ष्य योधः ।
उपागतान् गोप उपेत्य दुर्गे दौवारिकं तत्त्वरितं जगाद ॥ ११

courtyard, which was specially decorated by His attendants. 2.

Thus seated, all the saints, (ascetics) householders, servant devotees and women devotees saluted Him, who held a garland of beads in his hands and evoked Lord Krishna. 3.

King (Uttam), after performing his daily rites, approached Him and worshipped him with sandalwood paste, flowers and Akshata (holy rice grains), etc. 4.

Brahmin Mukundananda stood behind Shri Hari and held white Chamar and King Uttam wafted gentle breeze by waving fans. 5.

Haranatha, an old florist offered Him a garland of flowers and flowerets and at once Rati, (a woman devotee) sent by Lalita holding a packet of new clothes on her waist, duly covered by a cloth, approached Shri Hari and paid obeisance to Him, 6-7.

Having seen her, standing at a distance, Shri Hari, skilled in interpreting the internal feelings, smilingly asked her, ‘what is it that has been wrapped in a cloth?’ Soma and others replied, ‘Today being a Dhanatrayodashi (13th) day, she has brought new clothes for you, O Lord! please, accept them. 8-9.

Message of arrival of Shree Hari given by Jodha Bharwad.

Shri Hari said:-

‘I will wear them on the first day (of the month). Today you celebrate this day by cleaning up the ornaments of Lord Krishna.

स्नात्वा व्रजन्नच्युतसन्निधानं कृतोर्ध्वपुण्ड्रो जलपात्रहस्तः ।
शुश्राव मुन्यागमनं तदैव ससम्भ्रमं तन्मयरामभट्टः ॥ १२
अथद्रवन्प्रस्खलदङ्घ्रिराशु समुच्छ्वसन्बद्धकटिः सहासः ।
बद्धाञ्जलिः प्राह हरिं समेत्य स चिन्तयन्तं हृदि तत्तदेव॥ १३
प्रभो! मुनीनामुपशल्य एव वृन्दानि सङ्घा अपि गौर्जराद्याः ।
समागताः सन्ति महोत्सवोऽद्य त्वद्दर्शनेनास्तु तदीक्षणानाम्॥ १४
श्रुत्वा स्वभक्तनिचयागमनस्य वार्तामुत्फुल्लवक्त्रनयनाम्बुरुहोऽतिहर्षात् ।
प्रत्युद्गमोत्सुकमनाः सहसोदतिष्ठत्पीठोत्तमान्निजजनप्रियकृन्मुनीशः ॥ १५
तावद्धयं चपलचारिणमानिनाय भुपाज्ञया भृगुजिदाशु पुरोऽच्युतस्य ।
प्रावारशुभ्रपटबद्धकटिः स्वयं तं सोऽध्यारुरोह झटिति प्लुतिलाघवेन ॥ १६

'While Shri Hari was uttering these words, a Gopal named Yodha, having seen Sages approaching Durgapur from a far distance came to the door-keeper and immediately narrated this news. 10-11.

Mayarambhatta after taking his bath, and making a vertical tilaka mark (urdhvapunda) on (his forehead), with a jar of water in his hand was coming hurriedly near Acchuta (Shri Hari). He was confused by hearing the news of the arrival of the sages. 12.

He (Mayarama), who had tied his waist (by a loin cloth), breathing very hard, and running fast with faltering steps, came near Shri Hari with folded hands and narrated (exactly) what Shri Hari was reflecting upon. 13.

He said, 'O Lord ! an assembly of dignified sages has arrived from Gujarat and other neighbouring states. Let them enjoy the experience of getting the virtual pleasure of the divine sight of Your Highness.' 14.

Shree Hari marched ahead to meet the saints.

Overjoyed by hearing the news of the arrival of his loving devotees, the Lord of the sages, who was an ardent benefactor of his devotees, who had a lotus like face, with His eyes wide open, suddenly rose from his holy seat and proceeded to receive them with love. 15.

वल्गापकर्षणनिरुद्धजवेन तेन स्वीयाग्रपार्श्वगसमीक्षकलोकसङ्घात् ।
तत्पत्तनात्करविदूरितमार्गलोको भूरित्वरोऽपि शनकैः किल निर्ययौ सः ॥ १७
शीघ्रोपबन्धशिथिलत्वचलायमानपर्याणतूर्णगतिवाजिवराधिरुढाः ।
सोमादयस्तमनुजग्मुरुदात्तकुन्ताः पद्गाश्चताननूययुस्तरवारिहस्ताः ॥ १८
सहस्रशोऽन्येऽपि नराश्च नार्यस्तानन्वयुस्त्यक्तसमस्तकृत्याः ।
हरिश्च पुर्या बहिरेत्य पार्ष्णिस्पर्शेन सोऽद्रावयदाशु वाहम् ॥ १९
दूरे गतं तं सहसावलोक्य तेऽप्यश्ववाराः पदधाविताश्वाः ।
अन्वद्रवंस्ताननु भक्तसङ्घाः सर्वेऽप्यधावन्हरिमीक्षमाणाः ॥ २०
उद्गच्छन्ति धरातलात्किमु दिवं किं वाम्बराद्भूतलं हंसाः ।
सन्निपतन्ति किन्नु गरुडाः किं मूर्तिमन्तोऽनिलाः ॥
इत्याश्चर्यवशात्समीक्षकजनैस्ते तर्क्यमाणा मुनीन् ।
गीतध्वाननिनादिताखिलदिशश्चैक्षन्त नारीर्नरान् ॥ २१

Incidentally, as instructed by King Uttam, a devotee named Bhruguji, brought a fast paced horse to Shri Hari. At once, Shri Hari, tied His waist by His white upper garment and quickly climbed the horse with a smart jump. He held the reins to check the speed as the path was blocked by the crowd of His own people walking before and after Him. Having set them aside by waving His hands, He slowly went out of the town. 16-17.

Soma and others, holding spears in their hands, sat on their respective fast paced horses, but having tied the reins very lose, moved very slowly ahead A few foot soldiers, who were carrying swords in their hand followed them. Thousands of men and women, leaving their (daily) jobs in hand, followed Him. As soon as He came out (crossed the boundary) of the town, He kicked the horse and urged him to jog (trot) fast. 18-19.

Having noticed that Shri Hari has crossed a long distance, other horsemen also whipped out their horses and the devotees running with the horses also, hastened to see Shri Hari. All the onlookers assembled there were thinking, 'Are these horses flying towards the heaven from this earth, or else, are the swans descending on this earth from the sky ? Or are they eagles? or is

तेऽत्येकं मुनयो मनोजवहयारुढं तमक्षिप्रियं ।
दूराद्वीक्ष्य च लक्षणैर्हरिरसौ वेगोच्छलच्छेखरः ॥
इत्यात्मान्यनुमाय हृष्टतनवस्तत्पृष्ठधावद्धया- ।
रुढान्वीक्ष्य तु सत्वरं सहजनैस्तं दुद्रुवुर्यूथशः ॥ २२
सन्तप्ता वनवह्निनेव करिणो गङ्गाप्रवाहं हिमं ।
दूराद्वीक्ष्य तमुद्रावन्ति च यथा हंसाः सरो मानसम् ॥
दातारं च दरिद्रभिक्षुकजनाः सद्यो यथा ते तथा ।
धावन्ति स्म तमात्मवल्लभममी भक्तास्तदेकाश्रयाः॥२३
सर्वे ते मुनयस्तदा जविहयारुढप्रभोर्वीक्षणात्स्वीयं ।
दिव्यमवाप्य भावमभवंस्तद्देहभानोज्झिताः ॥
व्यासं वीक्ष्य शुको यथा गतवपुर्भानोऽतिदूराद्द्रवं ।
श्चापोन्मुक्तशरा इवाशुगतयस्तं लेभिरे तत्क्षणम् ॥ २४

it the wind itself ?.'When they looked at the sages and the men and women devotees, they noticed that all directions were resounding with the sound of the chanting of the songs. 20-21.

Excited saints ran to meet Shree Hari.

All the great sages also, from a distance, looked at Shri Hari, who was riding the horse with a speed, as swift as thought, who gave virtual delight to their eyes. They, as revealed by their inner emotions, thought, "here is the Supreme Lord Krishna Himself, under the disguise of Lord Shri Hari." Thus, being extremely delighted and seeing the horsemen who followed Him, the noble sages started running in groups with their fellow-men. 22.

Just as the wild elephants, who have been badly affected by the forest fire rush to the river Ganga, or swans, when surrounded by frost, fly towards the Manasa lake, or if, poor beggars, afflicted by poverty, come across a generous benefactor, they immediately set out to seize his shelter, likewise, all of them, having caught sight of the divine form of Shri Hari, Who was riding a horse at a great pace, lost control over the conscience of their physical body, as it were. 23

They pressed themselves forward towards Shri Hari, just as

तान्प्राप्य प्रभुरश्वमाशुजविनं सोऽतिष्ठिपत्तत्क्षणं ।
तेऽपि प्रेमदृगश्रवः स्वपरमप्रेष्ठं प्रभुं दण्डवत् ॥
नेमुः क्षोणितले निपत्य मुनयश्चान्ये पुमांसस्तथा ।
योषा अप्युपविश्य भूनिहितदोर्दत्तोत्तमाङ्गा मुदा॥२५॥
सोमाद्या हरिपार्षदा अथ तदा वाजिभ्य उत्तीर्य तान् ।
नत्वा दण्डवदाशु ते स्वतुरगानध्यारुहन्नुत्प्लवैः ॥
नत्वा ते मुनयोऽतिहर्षविवशा उत्थाय फुल्लाक्षिभिः ।
सानन्दं च ससम्भ्रमं स्मितमुखाः स्वप्रेष्ठमैक्षन्त तम्॥२६॥
व्यावल्गाच्चपळाश्वरोधनहठादाकृष्य वल्गां दधद् ।
दोष्णैकेन परेण चोत्तमकशां शीर्षेल्लसच्छेखरः ॥
भक्ते क्षारभसादकञ्चुकधृतेः संलक्ष्यवक्षःस्थले ।
हारालिं च दधत्स पीततिलकस्तैरैक्षि शुक्लाम्बरः॥२७॥

Shuka, who lost his control over his senses, when he saw Vyasa, and zoomed towards him, like an upcoming arrow, forcibly ejected from a bow. 24.

Lord Shri Hari also, instantaneously caused His swift paced horse to stand motionless and the sages, too with their eyes full of tears of joy and affection, made a respectful obeisance by prostrating their body on the ground with reverence. Men and women also sat down and rested their heads on their folded hands placed on the ground. 25.

Soma and other attendants of Shri Hari, also dismounted their horses, saluted all the sages, and again jumped and mounted their respective horses. The sages, who were extremely delighted to see Him, Whom they admired most, with a smile on their face quickly, paid their obeisance to Him. 26.

Description of Shree Hari whose Darshan was performed by the saints

Lord Shri Hari, pulled His agitating and unstable horse which was tied to a post. He snatched him by the reins in His one hand and carried a whip in the other. On His head fluttered a crown of flowers. Eager as He was to see His devotees, and being in a hurry,

तं वीक्ष्याक्षिमनःप्रियं मधुरया स्वानीक्षमाणं दृशा नातृप्यन्मुनयश्च ते हरिजना बद्धाञ्जलीन्संस्थिताः ।
तान्सम्भाव्य यथोचितं स भगवान्प्रायात्पुरं सादिभिः
साकं तैर्मुनिभिर्जनैश्च शनकैरानन्दयन् स्वान् पथि॥२८॥
श्रृण्वञ्छ्रीनगरागतैः कृतमसौ तासादिवाद्यध्वनिं नानादुन्दुभिश्रृङ्गझर्झररवं सद्धन्धुकीधूष्कृतीः ।
यौषाभिर्निजभक्षपात्रवसनग्रन्थीः शिरःस्वात्मनां। धृत्वोच्चारितगीतिकाध्वनिमपि प्रायात्समाकर्णयन्॥२९॥
पुर्यां तत्र नृपालयाङ्गणमुपेत्याश्वात्समुत्तीर्य तानावासाय यथोचितं स भगवानाज्ञाप्य सर्वांस्ततः ।
वेद्याः निम्बतरोरधो मणिमये पीठे निषीदन् स्वयं
पाकं शीघ्रमकारयन्मुनिकृते भक्तान्समुत्साहयन्॥३०॥
भूरिकालतृषितैर्विलोचनैस्तन्मुखाम्बुजसुधां सदीक्षिताम्।
सन्निपीय बहुधापि तर्पणं प्रापि नैव नृप! तर्हि सन्नृणाम्॥३१॥

He was not wearing any upper garment. Yet His chest was gleaming because of the garland of fragrant flowers. He had put a yellow mark on His forehead, and had worn a pure white robe. 27.

He Himself, looked at His own devotees, with His loving eyes, Whose divine sight itself, could not satiate them. The great sages and His followers, stood before Him with folded hands. He by honouring them made them happy and simultaneously, entertained the sages and the other people, during their return journey to the town. 28.

He, patiently listened to the beating of drums, whore and conch etc. and the singing of melodious songs sung by the women devotees, who had come from other towns, who held cooking utensils and carried baggage containing their personal belongings like clothes etc. on their heads. 29.

Having entered the campus of the king in the town, Shri Hari, descended from the horse, and gave due instructions for the living accommodation of the sages. He took His jewelled seat on the altar under the neem tree, and motivating the devotees, initiated them to expedite the work of the preparation of food for the ascetics and devotees. 30.

O King! having seen Shri Hari, after a very long time, all the devotees and sages were eager to enjoy His eye-catching sight.

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे तृतीयप्रकरणे अन्नकूटोत्सवे मुनिसन्मुखागातभगवद्दर्शनानन्दनामाष्टमोऽध्यायः ॥ ८॥

॥ अथ नवमोऽध्यायः ॥ ९ ॥

सुव्रत उवाच

स्वीयवासविधये गतेष्वथो सर्वशो गृहिजनेषु तत्र ते ।
त्यागिनो मुनय आज्ञया हरेरग्रतः खलु निषेदुरुन्मुदः ॥ १
स्वागातादिवचनेन तोषितास्तेन ते तु मुनयः प्रहर्षिताः ।
पत्रपुष्पफलवल्कलादिभिस्तं पुपूजुरखिलाश्च तापसाः ॥ २
भक्त्या हरेः पूजनकर्म तेषु कुर्वत्सु हर्षेण मुनीश्वरेषु ।
तं गालवोऽभ्येत्त्य जगाद वाक्यं पाकस्य सिद्धिर्भगवन्नभूद्वै ॥ ३

Even though, they saw Him, over and over again, with their eyes, longing to drink the nectar from His lotus-like face, they failed to satiate themselves. 31.

Thus ends the eighth chapter entitled, 'Description of the joy of the divine Darshana of Shri Hari in the company of the sages at the time of Annakuta featival .' in the third Prakaran of Satsangi jivan, the life story of Lord Narayan, also titled as Dharmashastra, (the rules of the code of conduct). 8

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CHAPTER - 9

Shree Hari welcomed the saints and offered them meals.

Suvrat said:-

O King! all the householders went to look after their housing accommodation. However, as instructed by Shri Hari, ascetics and sages enjoyed (the privilege of) sitting in front of Him. 1.

The ascetics were extremely happy with the courteous reception given by Him. They worshipped Him with flowers, fruits, holy leaves and garments made of bark. 2.

By the time the ascetics were thus engaged in the worship of

श्रुत्वेति वाक्यं भगवान् मुनींस्तानाज्ञापयामास तदैव भोक्तुम् ।
ततश्च ते शुद्धिविधिं विधाय भोक्तुं निषेदुः कृतपङ्क्तिबन्धाः ॥ ४
तान्भोजयित्वा विविधैः सुभोज्यैः सिताज्ययुक्पायसपूरिकाद्यैः ।
आज्ञापयामास ततः स तृप्तान्महाकुटीं गन्तुमृषीनृषीशः ॥ ५
कृत्वाथ पाकं स्वगृहे निवेद्य कृष्णाय भुक्त्वोपविवेश यावत् ।
सत्सङ्गिनस्तत्र च तावदायन्ननेकदेशेभ्य उदारभावाः ॥ ६
प्राच्योदीच्याश्च पाश्चात्या दाक्षिणात्याः सहस्रशः । मध्यदेशीयलोकाश्च तत्राजग्मुरनेकशः ॥ ७
आग्नेया नैऋताश्चापि वायव्या अपि भूरिशः । भक्तास्तत्राययुर्हृष्टा ऐशानाश्च सहस्रशः ॥ ८
वृद्धाश्च तरुणा बालाः सधवाः विधवाः स्त्रियः । पतिव्रताधर्मरता भक्तिमत्यश्च धर्मजे ॥ ९
वाद्यघोषं प्रकुर्वन्त उच्चैर्गीतध्वनिं तथा । ध्वनिं च तालिकानां ते पौरांश्चक्रुः ससम्भ्रमान् ॥ १०

Shri Hari, Galav approached Him and said, 'O Lord! food is ready.' 3.

Listening these words of Galav, Shri Hari, requested the sages to get ready for lunch. Hence, the sages, after performing all the purification rites, sat down in a row to dine. 4.

The Lord of the ascetics i.e. Shri Hari, served the sages, with fried Rotis, (puris) porridge made of rice garnished with sugar, ghee etc. and a variety of other delicious preparations. He, the great sage, then requested the sages to proceed to their assigned hermitages. 5.

Shri Hari Himself cooked food at His own residence. He offered that holy food to Lord Krishna and rested for a while. Instantly, a number of virtuous and benevolent satsangis arrived there. 6.

Myriads of resident devotees of the eastern, western, southern, northern, and central parts of the country, as well as from the southeast, northeast, south-west and north-west countries happily arrived there. 7-8.

There were young and old people, children, housewives and widows, women who observed chastity, and who were dedicated to Lord Krishna. 9.

उच्चैर्घोषं तमाश्रुत्य भगवान्निजमन्दिरात् । बहिर्वेद्यामुपेत्यैव तस्थौ भक्तजनप्रियः ॥ ११
अत्युत्कण्ठास्तदीक्षायां ते तं प्राप्य निजं प्रभुम् । प्रणेमुः प्रेमविवशा बद्धाञ्जलिपुटा जनाः ॥ १२
औत्सुक्यसम्भ्रमात्केचित्कराभ्यां तं ववन्दिरे । केचिच्च प्रेमविवशा निपत्य भुवि दण्डवत् ॥ १३
नमनं केऽपि विस्मृत्य तन्मूर्तिं ददृशुश्चिरम् । यो योऽपश्यद्यद्यदङ्गं तत्र तत्र स सोऽलगत् ॥ १४
केचित्पादाङ्गुलीर्वीक्ष्य निमेषोन्मेषवर्जिताः । सद्यस्तत्र निरुद्धाक्षिवृत्तयः स्तम्भवद्बभुः ॥ १५
केचिद्गुल्फौ हरेर्वीक्ष्य रुद्धदृग्वृत्तयोऽभवन् । केचिज्जङ्घे समीक्ष्यैवं जानुनी वीक्ष्य केचन ॥ १६
ऊरु दृष्ट्वा प्रभोः केचिदुदरं च कटिं तथा । दृष्ट्वा तत्रैव चित्तस्य निरोधं प्रतिपेदिरे ॥ १७
विशालं हृदयं तस्य केचिद्वीक्ष्य स्तनावपि । श्रीवत्सचिह्नमालोक्य समाधिं प्रापुरात्मनः ॥ १८

The people of Durgapur were confused by hearing the noise of the various instruments and drums, singing of music in high pitch, and noise of the clapping of hands etc. 10.

Shri Hari, who loved His devotees very much, having listened to the thundering sound in high pitch, came out of His own residence and stood on the altar at the bottom of the neem tree. 11.

Devotees achieved the state of Samadhi just by performing Darshan of a single body part of Shree Hari.

Those who were very eager to see Him, approached Him and bowed down with folded hands. Those who were mystified just saluted Him with their hands. Some due to (their) ardent devotion, paid obeisance by prostrating themselves with reverence. 12 -13

Some people forgot to bow down to Him, and gazed at Him. The moment, they stared at any of His limb, got themselves captivated (mesmerized) in that (limb). 14.

Some who could perceive even the fingers of His feet, suddenly forgot everything, and without winking their eyes, stood motionless like a pillar. Some devotees, who chose to see His ankles, blocked their visual functions; some who singled out His shanks, knees, chest, belly, waist, constrained their breaths. 15-17

Some, having seen His broad chest, and bosom, and Sri Vatsa mark (mark of ignominy) on His chest, went into trance. (lost their consciousness).

आजानुबाहुयुगलं केचित्केचित्कराङ्गुलीः । प्रभोरालोक्य तत्रैव सद्यः प्रापुः स्थितिं जनाः ॥ १९
केचिद्भगवतो वीक्ष्य प्रसन्नं मुखपङ्कजम् । केचिद्विशाले नेत्रे च तत्र लीनहृदोऽभवन् ॥ २०
केचित्तु नासिकां तस्य कपोलौ श्रवसी नृप! । ललाटं भ्रुकुटिं केचिद्वीक्ष्य तत्र स्थितिं ययुः ॥ २१
केचिद्धरेः शिरो वीक्ष्य नानाशेखरराजितम् । तत्रैव नेत्रवृत्तीनां निरोधं प्रतिपेदिरे ॥ २२
सोऽपि नारायणमुनिस्तदानीं करुणानिधिः । स्वमूर्तेर्दिव्यतैश्वर्ये सौन्दर्यं चाप्यदीदृशत् ॥ २३
अतः पश्यजनाः सर्वे तत्तदङ्गेऽस्य लेभिरे । सद्य एव निरोधं वै निजप्राणेन्द्रियात्मनाम् ॥ २४
स्वदृष्टाङ्गेतरत्वङ्गमशक्ता द्रष्टुमीशितुः । ते तदा चित्रलिखिता इवाऽऽसन्नचला जनाः ॥ २५
निर्विकल्पसमाधिं ते प्राप्ताः केऽप्यपतन्भुवि । केचित्तथैव तस्थुश्च निषेदुः केऽपि भूतले ॥ २६
इत्थं तदानीमाश्चर्यं महदासीज्जनागमे । देवाः सुविस्मिताश्चक्रुः पुष्पवृष्टिं मुदा हरौ ॥ २७
स्त्रियश्च पुरुषास्तेऽपि स्वहृत्सु स्फुरितं ततः । तेजःपुञ्जं समद्राक्षुः कोटिसूर्यसमप्रभम् ॥ २८

Some were stunned looking at the fingers of His hands and towards both of His long arms reaching His knees. 18.19.

Those who looked at His pleasing lotus-like face, and others who saw His large eyes, totally got absorbed in their hearts. 20.

O King! Having looked at His nose, cheeks, ears, forehead, eye-brows, some of the devotees stood motionless. 21.

Some, having seen His head, which was decorated with a crest of flowers, suddenly stopped the movement of their eyes. 22.

Thus, He, who was the Ocean of Compassion, exhibited the divine beauty of His own form. All the viewers confined their breaths in the different limbs of Shri Hari, and hence, were unable perceive other organs of His body and were detained in a standstill position as if in a picture. 23-25.

Having experienced a state of Nirvikalpa Samadhi, some prostrated on the ground, some stood motionless and some sat on the ground. 26.

Thus, there was a great astonishment amongst the followers of Shri Hari. In addition, the Gods, who had arrived there to watch this great festival, were overwhelmed with joy and showered flowers on Shri Hari. 27.

All the men and women, who were pleased in their hearts of

तमेव भगवन्तं च स्फुरन्तं तत्र वीक्ष्य ते । परिषस्वजिरे गाढं प्रापुश्चालौकिकं सुखम् ॥ २९
इच्छयैव हरेस्तेऽथ पुनर्लब्धबहिर्दृशः । तमेव वेद्यामासीनं ददृशुः प्रभुमादरात् ॥ ३०
आनन्दं लेभिरेऽत्यन्तं ते सर्वे हरिदर्शनात् । सद्योगतश्रमा आसन्हर्षापूर्णहृदो जनाः ॥ ३१
तेषामासंश्च कतिचित्पञ्चमासाध्वगा जनाः । चातुर्मास्याध्वगाः केचित्केचित्त्रैमासिकाध्वगाः ॥ ३२
मासद्वयाध्वगाः केचित्केचिन्मासाध्वगा अपि । ते सर्वेऽपि हरिं प्राप्य लेभिरे परमां मुदम् ॥ ३३
हरिश्च तान् गृहसुखं त्यक्त्वा कष्टेन भूयसा । स्वदर्शनार्थमायातान्मानयामास सादरम् ॥ ३४
स्वागतं कुशलं पृष्ट्वा स तान्वासार्थमादिशत् । वासस्थानानि तान्निन्युर्हरजित्प्रमुखास्ततः ॥ ३५
तस्मिन् दिने तु भक्तानां मुहुरागच्छतां प्रभुः । स्वदर्शनप्रदानार्थं तत्रैव न्यवसच्चिरम् ॥ ३६

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hearts, as it were, perceived something dazzling with the divine luster of myriad of Suns, manifested in their inner heart. They revealed that it was (nothing but) the manifestation of Shri Hari Himself in His divine form. 28.

Having contemplated on the divine form of Shri Hari, they attained the highest satisfaction of experiencing the supernatural bliss. As per Shri Hari's wish, all of them regained their consciousness, and could virtually see Him sitting on the altar. 29-30.

They were very happy to have the divine Darshana of Shri Hari. They did not feel exhausted their heart was full of joy. 31.

Devotees welcomed by Shree Hari.

Some of them had travelled for five months, some for four months, some for three months, some for two months and some had travelled for one month. All of them were extremely delighted to see Shri Hari. He honoured those devotees who had taken great pains, had sacrificed their household comforts, and who did not bother about their sufferings. 32-34.

Thereafter, Shri Hari, having received them respectfully, inquired about their well-being. He wished for their comfortable stay and arranged for their housing accommodation by instructing Harji and others. 35.

Since there was a continuous flow of devotees (visiting)

तत्रागतानां नारीणां सन्मानं च यथोचितम् । जयारमादयश्चक्रुर्ललिता तु विशेषतः ॥ ३७
तत्रागतेभ्यो विप्रेभ्यो भिक्षुकेभ्यश्च सर्वशः । अध्वक्षीणधनेभ्यश्च हरिरन्नाद्यदापयत् ॥ ३८
पञ्चानां दिवसानां च तदैवामान्नमीश्वरः । घृतं सितां च काष्ठादि तेभ्योऽशेषमदापयत् ॥ ३९
क्षत्रवैश्याश्च शूद्राश्च सूतमागधबन्दिनः । वादकाद्याश्च ये तांस्तु नृपतेर्गृह आशयत् ॥ ४०
अश्वमारुह्य रात्रौ च भटैः कतिपयैर्वृतः । निवासान् सर्वभक्तानां स जगाम पृथक् पृथक् ॥ ४१
तेषां स्वास्थ्यं समापृच्छ्य यन्न्यूनं तददापयत् । वर्तितव्यं सावधानैरिति सर्वानशिक्षयत् ॥ ४२
अज्ञातः पुरुषः स्त्री वा निष्कास्यः स्वस्ववासतः । इति सर्वानुपादिश्य निजमन्दिरमाययौ ॥ ४३
दूरदेशागतानां च जनानां स्वार्पितात्मनाम् । मुमुक्षां प्रशशंसासौ सोमादीनां पुरः प्रभुः ॥ ४४

throughout the day, He stayed there for a long to bestow on them the virtual pleasure of the sight of His divine appearance. 36.

Jaya, Rama and especially Lalita and all the other women devotees who had arrived there were duly honoured by Shri Hari. 37.

He offered all sorts of food–stuffs and other essential things to those devotees who had arrived there and who had to spend (a lot of) money during their journey. 38.

Shri Hari provided those mendicants with the essential supply of food - grains sugar, ghee, etc. which was sufficient for (their) five days. (meals). Kshatriyas, Vaishyas, Shudras, Sutas, and Magad has and the bards, the drum players, etc. were served with (delicious) food in the palace of the King (Uttam). 39- 40.

Having mounted His horse, late in the evening, Shri Hari, along with some of his attendants visited the residential quarters of all the devotees. He inquired about their well-being and gave them whatever they needed. He warned them to take proper care of themselves and instructed them to be very cautious. 41-42.

He also warned them to keep at bay any strange man or a woman staying in the apartment. Shri Hari then returned to his residence. 43.

In the presence of Soma and others. He admired those who had come from far off places and who had dedicated their own self and were desirous of final bliss. 44.

सम्भावनं कुर्वत एव नृणामागच्छतां सङ्घश आशु तस्य ।
निशस्तृतीयप्रहरान्त आसीत्संलक्षितः कुक्कुटकूजितेन ॥ ४५

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे तृतीयप्रकरणे अन्नकूटोत्सवे देशान्तरागतभक्तसन्माननामा नवमोऽध्यायः ॥ ९॥

॥ अथ दशमोऽध्यायः ॥ १० ॥

सुव्रत उवाच

किञ्चित्सुप्त्वा तदा स्वामी सहसा पुनरुत्थितः । कृत्वा स्नानविधिं चक्रे नित्यकर्मादरान्नृप ! ॥ १
चतुर्दश्या अपि दिनं प्राततरारभ्य पूर्ववत् । आगच्छतो निजान् भक्तांस्तस्य तोषयतो ह्यगात् ॥ २
दीपोत्सवदिने सोऽथ मङ्गलस्नानमीश्वरः । अरुणोदयवेलायां कृत्वा नैत्यकमाचरत् ॥ ३

Thus, while receiving the devotees who had come in groups, with the cooing of the cocks, concluded the third phase of the night. 45.

Thus ends the ninth chapter entitled, 'Warm reception given to the devotees coming from the other countries at the time of Annakuta festival ' in the third Prakaran of Satsangi jivan, the life story of Lord Narayan,also titled as Dharmashastra (the rules of the code of conduct). 9

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CHAPTER - 10

Like Dhan-Teras, the day of Kali-Chaudas also passed in receiving the devotees. Shree Hari wore new clothes on the pious day of Dipawali.

Suvrat said:-

O King, Swami Sahajanand slept for a while. He, then woke up early, and performed His daily rituals like bath etc. with reverence. As in the past, right from the morning, the fourteenth day of that fortnight also, Shri Hari spent in receiving and pleasing his devotees who approached Him. 1-2.

In the early morning, at sunrise, He, on the Dipotsava day,

वर्तुले तूलपटके निषसाद ततः क्षणम् । चकार पूजनं तस्य नैत्यकं चोत्तमो नृपः ॥ ४
तावच्च नूत्नवस्त्राणां कक्षे संछन्नपोटलीम् । मयरामः शीघ्रगतिर्गृहीत्वागच्छदुत्सुकः ॥ ५
तं दृष्ट्वा प्रहसन्प्राह हरिर्भट्ट! किमाहृतम् । तमाह नूत्नवस्त्राणि सन्तीमानीति स द्विजः ॥ ६
प्रीतये सर्वभक्तानां तानि जग्राह स प्रभुः । कौसुम्भं पटकं शीर्ष्णि बबन्ध मुकुटाकृति ॥ ७
स्वर्णबुट्टं शोणवर्णं पर्यधादङ्गरक्षकम् । बबन्ध स्वर्णपटकं ततः कटितटे प्रभुः ॥ ८
ततश्चाकारयामास सर्वान्निजजनान्विभुः । कृतनित्यविधानास्ते तत्र सर्वे समाययुः ॥ ९
अधस्तान्निम्बवृक्षस्य भगवद्वेदिकामनु । आगत्य मुनयस्तस्थुर्गृहिणश्चाभितो मुनीन् ॥ १०
आगत्य तत्र योषाश्च योषित्सदसि सर्वशः । तस्थुः प्रतीक्षमाणा वै तत्र नारायणागमम् ॥ ११
पौराणिकाः शास्त्रिणश्च वैदिकास्तान्त्रिकास्तथा । तस्थुस्तत्रागत्य विप्रा नैष्ठिका ब्रह्मचारिणः ॥ १२

after taking His holy bath, performed His daily duties. 3.

Then, He sat on the ground on a round cotton quilt, for a little while. King Uttam also, having performed his daily rituals, worshipped Him as usual. In the meantime, enthusiastic Mayaram, hastily arrived there with a bundle of new clothes, wrapped in a cloth, hiding it under his armpits. 4-5.

Having seen him coming, Shri Hari smilingly asked, O Brahmin, what have you brought ? Mayaram politely told Him, O Brahmin, I have brought some new clothes for You. In order to please the devotees, the Lord accepted those clothes and tied one safflower coloured piece of cloth, as a turban on His head. 6-7.

Shri Hari wore a beautiful upper garment having red dots of golden thread and tied a golden coloured cloth around his waist. 8.

Then, He invited all the devotees waiting for him. Those who had performed their own daily rituals assembled there. 9.

All the sages and the householders gathered around Shri Hari, Who sat under a nimb tree. 10.

All the men and women arrived and stood there near the assembly hall, waiting for Shri Hari's arrival. 11.

Description of Rajadhiraj Shree Hari.

People who had studied Vedas, Shastras and Puranas as well as Tantric literature, celibates, and the people who observed severe

गायकाः शतशस्तत्र शतशो वाद्यवादकाः । आगत्य च नटा मल्लास्तस्थुः सूताश्च बन्दिनः ॥ १३
सर्वेऽपि ते समागत्य हरेरागमनं बहिः । प्रतीक्षमाणास्तस्थुर्वै तावत्तत्रागमत्प्रभुः ॥ १४
तं विलोक्य जनाः सर्वे हर्षोत्फुल्लाननाशयाः । जयेति घोषं तुमुलं प्रणम्य नृप! चक्रिरे ॥ १५
आनन्दयन् भक्तजनान् हरिर्निम्बतरोरधः । वेद्यां सिंहासनवरे निषसाद तदैव सः ॥ १६
सितातपत्रमर्काभं सोमस्तच्छीर्ष्ण्यधारयत् । भगवन्मुखकान्त्या तन्नितरां शुशुभे तदा ॥ १७
भृगुजिच्चालयश्चोभौ रत्नदण्डे मनोहरे । गृहीत्वा चामरे तत्र वीजयामासतुः प्रभुम् ॥ १८
सूरो नाथश्च भगवत्पार्श्वयोः संस्थितावुभौ । प्रभुं तं तालवृन्ताभ्यां वीजयामासतुस्तदा ॥ १९
उशीरव्यजनं रम्यं गृहीत्वा हेमदण्डकम् । उत्तमः पार्श्वसंस्थश्च वीजयामास तं प्रभुम् ॥ २०
मुकुन्दो वर्णिराट् तस्य समीपे नक्तकं दधत् । तस्थौ प्रतीक्षमाणश्च निदेशं तस्य किञ्चन ॥ २१
दौवारिकः स्वर्णयष्टिर्जयेत्युच्चैर्वदन् प्रभोः । अग्रे कुबेरसिंहाख्यस्तस्थौ कार्यनिवेदकः ॥ २२

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penance, hundreds of singers and musicians, actors and wrestlers, charioteers and the bards, came and stood outside, waiting for the arrival of Shri Hari. In no time, Shri Hari arrived there. 12-14.

O King, having seen Him, all people became very happy. They, saluting Him proclaimed aloud with the words ‘Jay’ ‘Jay’. 15.

Shri Hari, cheering His devotees, took His seat, right on the altar, under the neem tree. It excelled even the royal throne. 16.

A beautiful white umbrella, shining like the sun, was held on his head by Soma. The white umbrella looked more attractive because of the dazzling complexion of Shri Hari’s face. 17.

Bhruguji and Alay, the two devotees, fanned him with Chamaras i.e. fans, which had a beautiful rod studded with jewels. Sura and Nanja, standing at the both sides of Shri Hari, fanned Him by the fans made of the palm-leaves. 18-19.

King Uttam, who held a beautiful golden rod, having fans made of Ushira grass, stood by the side of Shri Hari, and fanned Him. A devotee named Mukundaraj, stood near Him, holding a towel in his hand and waited for His instructions. 20-21.

A doorkeeper named Kubersimha, who was the reporter of Shri Hari’s deeds, held a golden rod in his hand, stood by His side and loudly proclaimed, ‘Jay Jay’ 22.

पार्षदप्रवराश्चान्ये क्षत्रवीरा महाभटाः । आज्ञाकराः प्रभोस्तस्थुः परितः शतशस्तदा ॥ २३
ततोऽपश्यज्जनानेव भगवान् परितः स्थितान् । उद्वेलं सागरमिव सोत्कण्ठान्निजदर्शने ॥ २४
अन्योन्येषामुपरि तान् पततो धनसंस्थितीन् । नृपतेरङ्गणेऽपश्यदसंख्याताञ्जनान् हरिः ॥ २५
बहिःशालासु च जनान् गर्भागारेषु च स्थितान् । छदिष्षु च चतुष्केषु बहिर्वेदिषु चैक्षत ॥ २६
वलभीषु तथाट्टेषु चन्द्रशालासु च स्थितान् । मन्दुरासु च चैत्येषु प्राकारे गोपुरोपरि ॥ २७
आरुह्य च द्रुमानुच्चान्मूलादग्रावधि स्थितान् । पुरश्च पार्श्वयोः पश्चाज्जनान्वीक्ष्य जहास सः ॥ २८
तालिकां वादयित्वाथ हरिः स्थापनमुद्रया । उपावीविशदात्मीयान्सर्वांस्तांल्लक्षशो जनान् ॥ २९
कृतमौनास्तत्क्षणं ते निषेदुश्च व्यवस्थया । स्त्रियः स्त्रीमण्डलेष्वेव पुमांसः पुरुषेषु च ॥ ३०
निषेदुर्मुनयस्तत्र मुनीनां मण्डलेषु च । ब्राह्मणा ब्राह्मणेष्वेव वर्णिनो वर्णिमण्डले ॥ ३१

Large number of devotees thronged together to perform ardent Darshan of Shree Hari.

Hundreds of attendants, devotees and other brave warriors, great soldiers, and the people who had achieved notable recognition in battles, stood politely with folded hands in front of Him. 23.

Shri Hari watched the crowd of the people standing around, who were very anxious to see Him. It resembled an ocean running towards the shore. 24.

Shri Hari noticed numerous people in the courtyard of the King Uttam, nastily falling upon each other. In the moon light, many people were standing in the foreground, near the space outside the sacrificial altar, on the roofs, in the inner apartments, on the watch towers, on the cross –roads, in the stables, in the sanctuary, over the fences, on the town gates and on the upper rooms of the houses. 25-27.

People climbed the high trees and stood there right from the root to their tops. He smiled seeing them around Him, in that condition. 28.

Shri Hari, clapped His hands and then waved them, indicating thousands of His devotees, to sit down. There was a serene quietitude then. Ladies and gentlemen took their seats in keeping with the already planned sitting arrangement. Sages, Brahmins,

गृहस्थेषु गृहस्थाश्च वृद्धा वृद्धेषु सर्वशः । विद्वद्यूथेषु विद्वांसः शिल्पज्ञाः शिल्पवित्सु च ॥ ३२
तूर्ष्णीं तेषूपविष्टेषु निजभक्तेषु स प्रभुः । आजिज्ञपद्वादकांश्च सज्जीभूय चिरस्थितान् ॥ ३३
ते च तासादिवाद्येषु यद्यत्स्वकरकौशलम् । तदानीं दर्शयामासुस्तत्तत्सर्वमशेषतः ॥ ३४
प्रशशंस हरिस्तांश्च दृष्ट्वा तत्करलाघवम् । ततोऽपश्यत्सभासंस्थान्नैकदेशागताञ्जनान् ॥ ३५
तेषां ये ये येषु येषु मुख्या देशेषु तान्प्रभुः । तत्तद्देशीयवृत्तान्तं प्रष्टुमाह्वास्त संसदि ॥ ३६
ते सद्य उत्थाय सहर्षमेव क्षमापते! तं समया समेत्य ।
प्रणम्य च प्राञ्जलयः पुरस्तात्तस्थुस्तदीयाननचन्द्रनेत्राः ॥ ३७

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे तृतीयप्रकरणे अन्नकूटोत्सवे सभोपवेशनवर्णननामा दशमोऽध्यायः ॥१०॥

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householders, senior-people, scholars, sculptors' disciples, took their appropriate seats, allocated to them in their designated groups. 29-32.

Instantly, amongst His own devotees who were present there, Shri Hari, advised the musicians, who were waiting for a long time to play music. 33.

The musicians played music very skilfully and beat the drums, showing the talent of the movements of their hands. 34.

Shri Hari, who watched this, praised their skill and the quickness of the movements of their hands. At that time, He noticed that some people had come from different countries. In order to get the news of their country, He invited, in His assembly, those people who represented as the chief delegates of their country. 35-36.

O King, they all immediately got up with great joy and stood in front of Him with folded hands, staring at his moon like face. 37.

Thus ends the tenth chapter entitled, 'Description of the sitting arrangement at the time of Annakuta festival ' in the third Prakaran of Satsangi jivan, the life story of Lord Narayan,also titled as Dharmashastra (the rules of the code of conduct). 10

॥ अथ एकादशोऽध्यायः ॥ ११ ॥

सुव्रत उवाच-

तान्मानयित्वा भगवान्निजभक्तान्विचक्षणान् । श्रृण्वतां सर्वलोकानां पप्रच्छ विनयानतान् ॥ १

श्रीनारायणमुनिरुवाच-

युष्मद्देशेषु मेऽथैषां त्यागिनां गृहिणां जनाः! । मदाश्रितानां स्त्रीणां च कीदृश्यस्ति जनश्रुतिः ॥ २

जना मद्विमुखा ये ते लौकिकानां सतां तथा । वार्तामात्मगुरुणां च कुर्वते कीदृशीं भुवि ॥ ३

सुव्रत उवाच-

इति पृष्टा भगवता ते तमूचुर्यथाश्रुतम् । यथादृष्टं च नृपते ! वृत्तान्तं स्वस्वदेशजम् ॥ ४

जना ऊचुः-

भगवन्नस्मदीयेषु देशेषु विमुखा अपि । जना यथा वदन्ति त्वां तथैव ब्रूमहे वयम् ॥ ५

CHAPTER - 11

Shree Hari inquires with the devotees from various places about what people are saying about the Sampradaya.

Suvrat said:-

Having honoured the wise devotees, who were very modest in behavior and who were very eager to listen to Him. 1

Shri Hari asked:-

What is the opinion of the people regarding Me, and about the householders, ascetics and women in general who have sought my shelter ? 2

In what manner do those, who do not have faith in Me, appraise their own Preceptors and sages (who are generally accepted as Gurus) by people? 3

Suvrat said-

O King, when Shri Hari asked this question, they told Him what they saw and what they heard in their own country. 4

The people said:-

O Lord, we will tell you the general opinion of the people who do not believe in You. 5

धन्यो नारायणमुनिः साम्प्रंत धरणीतले । भक्तिज्ञानविरागाढ्यं सद्धर्मं पाति योऽखिलम् ॥ ६
गृहिभिन्नाश्रमस्थान् यस्त्यागिनो विधवास्तथा । सन्धारयत्यष्टविधं ब्रह्मचर्यं सुदुर्धरम् ॥ ७
यस्त्याजयति तान् कामं येन कामेन मोहिताः । विद्वांसोऽपि सगोत्राः स्त्रीर्गच्छन्ति पशवो यथा ॥ ८
यस्त्याजयति तान् द्रव्यं यल्लोभेन बुधा अपि । स्वबन्धूंश्चापि मित्राणि घ्नन्त्यन्यैर्घातयन्ति च ॥ ९
यश्च स्वामी रसास्वादं तांस्त्याजयति वै सतः । जायन्ते यद्वशा एव कामोद्वृत्ता हि पुरुषाः ॥ १०
स्वतश्च नीचजातीनामश्नन्त्यन्नादि येन च । विह्वला वर्णसाङ्कर्यं कुर्वते पुरुषा भुवि ॥ ११
यश्च त्याजयति स्वामी स्नेहं स्वान्वपुरादिषु । नरकान्प्रेतभावं च यद्वशाद्यान्ति मानवाः ॥ १२
यत्र यत्र भवेत्स्नेहो देहिनामिह वस्तुनि । ताद्रूप्यं तस्य तस्य स्यात्तादृक् स्नेहो हि हाप्यते ॥ १३

Blessed alone is Shri Hari on this earth, who protects the religion- the righteous law, which strongly promotes devotion, knowledge and non-attachment. 6

Because of Him alone, people except those being in householders stage i.e. who are celibates, widows, ascetics observe the difficult path of eightfold celibacy. 7

Shri Hari helps them to abstain from the passion for lust, which instigates even the learned people to behave like beasts and enjoy with the women of their own family. 8

He also helps His people to keep themselves away from the (greed of) money. This greed leads even the wise to kill their own brothers or friends. Sometimes they make others to kill them. 9

Shri Hari prevents His followers from enjoying the worldly pleasures by which even the virtuous people being mad with lust, consume food from the people from castes inferior to them. Being thus perturbed, they indulge in intermixture of castes (illegal inter caste marriages). 10-11

Blessed is Shri Hari, who helps his followers to refrain from the attachment to their own body and affection towards members of their own family, which leads men to hell. 12

In case of men, whenever there is attachment to the worldly pleasures, it will certainly recur in his life (and next birth). Shri Hari helps to dissuade His disciples from such attractions. 13

यः स्वामी मानमत्यर्थं हापयत्यात्मनः सतः । गुरुन्साधूनपि प्राज्ञा मन्यन्ते नैव यद्वशाः ॥ १४
मानेनैवात्मनः पापं साधूनां पुरतो नराः । न निष्कपटभावेन कथयन्त्यात्मशुद्धये ॥ १५
मानाद्धि जायते क्रोधो निर्दयो हिंस्रवृत्तिकृत् । अवाच्यवाचकः स्वस्य परेषां चापि घातकः ॥ १६
ईदृग्मानविहीना हि सन्तो यस्य परैः कृतम् । धूलिक्षेपं ताडनं च सहन्ते दुर्वचांसि च ॥ १७
धन्य एवास्त्यतः स्वामी सत्योऽसावेव सद्गुरुः । न महान् पुरुषः कश्चिद्वर्तते हीदृशो भुवि ॥ १८
धन्याश्च साधवस्तस्य ये धर्मान् स्वगुरूदितान् । प्रयता ब्रह्मचर्यादीन् पालयन्ति निरन्तरम् ॥ १९
धन्या गृहस्था अपि ते स्वामिनं समुपाश्रिताः । स्वसृमातृसमा ये तु जानन्ति परयोषितः ॥ २०
स्पर्शनं विधवास्त्रीणां गृहिणोऽपि कदाचन । विनाऽऽपदं न कुर्वन्ति स्वमात्रापि रहःस्थितिम् ॥ २१

Being infatuated under the influence of pride, even the learned people do not respect their teachers and elderly persons. Nor do they, on account of such pride, honestly disclose their sins before the noble persons which will consequently lead to self purification. 14-15

Anger emerges from pride which in return results in mercilessness and cruelty. A person, mad with such pride adheres to such a language which he should never speak. Such wrath is detrimental to one self as well as to others. 16

Thus, virtuous people who have overcome pride, tolerate putting on of rubbish, beating, false blame, hate full vile speech, uttered by other people. 17

Hence really blessed is this Lord, Shri Hari. He is the true Preceptor. There is no great person other than Him, on this earth. 18

Blessed really are those sages, who follow the principles preached by their Preceptor and faithfully strive to observe celibacy unfailingly. 19

Those householders are also blessed who have taken shelter in Shri Hari. They regard any other woman, as their own mother or sister. 20

Those householders will never touch widows and married women and will not stay in solitude even with their own mother, unless in critical circumstances. 21

भङ्गां गञ्जं चाहिफेनं मद्यमत्स्यामिषाणि च । अभक्ष्यं नैव भक्षन्ति न्यायार्जितधनाश्च ये ॥ २२
अदत्तं नैव गृह्णन्ति तृणाद्यपि परस्य ये । घातं स्वपरयोर्नैव ये विपद्यपि कुर्वते ॥ २३
गुरोर्दृढात्तज्ञानत्वान्मोक्षार्थमपि नैव ये । शास्त्रोक्तभृगुतुङ्गाद्यैस्तित्यक्षन्ति वपूंषि वै ॥ २४
इत्थं दृढधियो धीरास्तच्छिष्या गृहिणो नराः । वर्तमानास्तदाज्ञायां सन्ति धन्या भुवस्तले ॥ २५
स्त्रियश्चैषामपि पतिं निजमेकं विनापरान् । जानन्ति पुरुषान् स्वीयपितृभ्रातृसमान्किल ॥ २६
याश्च तं स्वामिनं नार्यो विधवाः समुपाश्रिताः । ता ब्रह्मचर्यमष्टाङ्गं पालयन्त्यगृहा इव ॥ २७
धनुर्मानान्तरेणैव पुम्भ्यो गच्छन्ति दूरतः । न भाषन्ते च पुरुषैः पितृभ्रातृसुतान्विना ॥ २८
सत्सङ्गिनः स्वपित्रादेर्वार्तां श्रृण्वन्ति या हरेः । चलन्ति सह तेनैव मार्गेऽप्यन्यैर्न कर्हिचित् ॥ २९

They do not consume liquor or hemp or opium or consume prohibited food, fish or meat. They earn money by lawful means. 22

They will not accept even a blade of grass which has not been offered to them. Even in critical situation they will neither harm their own people nor others. 23

Although they are interested in final emancipation, and having received true knowledge from their Preceptor, they never torture their body. In religious scriptures there are stories of some people who jump from top of the mountain or torture their own body in one way or other. 24

In this era, His disciples who are courageous, steady, firm and faithful householders and housewives, who obey His orders, are really blessed. 25

Their wives also consider their husband as their only person for them and they consider any other man as their father or brother. 26

The widows who have taken shelter in Shri Hari, also observe the eightfold vow of celibacy like ascetics. They keep a distance of six feet while they walk (on road). They talk only with their father, brother or son and not with other men. 27-28

They hear the stories of Hari only from their father or son or the satsangis. They walk (in the streets) with their father only and

पित्रादिनापि साकं ता न तिष्ठन्ति रहःस्थले । एवं हि सर्वा विधवा वर्तन्ते स्वाम्युपाश्रिताः ॥ ३०
सर्वेऽप्येते तयोऽम्ब्वाज्यं न पिबन्ति ह्यगालितम् । व्रतान्येकादशीजन्माष्टम्यादीनि च कुर्वते ॥ ३१
आश्रित्य स्वामिनं चैते स्वस्वधर्मे स्थिताः सदा । अनन्यभक्तिं कुर्वन्ति कृष्णस्य परमादरात् ॥ ३२
धन्याः स्वाम्याश्रितास्तस्माद्योषितः पुरुषा इह । अस्मदीयास्तु गुरवस्त्यक्त्वा धर्मं चरन्ति हि ॥ ३३
न स्थापयन्ति स्वामीव स्वशिष्यान्धर्मवर्त्मनि । तस्माद्धिगस्तु तांस्तांश्च श्रीस्वामिविमुखांश्च नः ॥ ३४
इत्थं वदन्ति बहवो लोका नारायण! प्रभो! । केचिदाहुः श्रयिष्यामो वयं तं स्वामिनं त्विति ॥ ३५
तान्वदन्ति तदा केचिद्वयं कुलगुरून्यदि । त्यजेम तर्हि नो लज्जा लौकिकी हि गमिष्यति ॥ ३६
तदाहुः केऽपि निपुणा लज्जा तु स्वाम्युपाश्रयात् । स्थास्यत्येवान्यथास्माकं सा यास्यति न संशयः ॥ ३७

not with other men. They will not stay in a lonely place even with their father. Thus all the widows who have taken shelter in Shri Hari follow this way of life. 29-30

All these devotees do not drink milk, water and ghee without filter. They observe vows on Ekadashi and Janmashtami etc. 31

They always take shelter in Shri Hari, and follow their own religion. Being absolute devotees of Lord Krishna they worship Him with great respect. 32

Thus, in this world, really blessed are those ladies and gentlemen who have taken shelter in Shri Hari. (Unlike Shri Hari) Our preceptors do not follow the religion themselves.

They do not help their disciples to follow the right path. Shame on them and us, who are away from Shri Hari! 33-34

O Lord, O Narayan! Many people have communicated to us in this manner. Some people say, O Lord, we will also take shelter in Shri Hari. 35

Some people even say, if we leave our Kulaguru (family preceptor), then in society we will lose our credit. 36

Some wise people say, by taking shelter in Swaminarayan, our prestige will be saved, otherwise we will lose it. 37

Due to these so-called shameless Gurus, many of our sisters and daughters who are widows are pregnant (expecting mothers). They are committing great sin by secretly confining themselves

आस्माकीना हि विधवा बहवः स्वसृकन्यकाः । गुरुसंज्ञेभ्य एतेभ्यो गर्भं दधति निस्त्रपाः ॥ ३८
प्रच्छन्नं गर्भपातं ताः कुर्वते पातकं महत् । तस्मात्तासामघाद्रक्षा कार्या स्वाम्याश्रयेण वै ॥ ३९
तांस्तदा केचन प्राहुर्जायमानेऽपि पातके । एतावत्कालपर्यन्तमासील्लज्जा तु बाह्यतः ॥ ४०
साम्प्रतं त्वङ्गदीयस्य राज्यं सार्वत्रिकं भुवि । जातमस्तीति नो लज्जा गमिष्यत्येव निश्चितम् ॥ ४१
स जानाति नृपश्चारैर्विधवागर्भसम्भवम् । गर्भं घ्नतीस्तु ता हन्ति कण्ठपाशेन तत्क्षणम् ॥ ४२
तत्सम्बन्धिजनान् द्रव्यं गृहीत्वा दण्डयत्यसौ । लज्जानाशस्तथा पापं भविष्यति ततोऽधुना ॥ ४३
अपत्यरक्षणे तासां वधे वाऽपयशो महत् । मृत्योरप्यधिकं भूमावस्माकं हि भविष्यति ॥ ४४
तस्माद्भूमण्डले क्वापि चातुर्वर्ण्यस्य साम्प्रतम् । न स्वामिनं विनाऽन्यास्ति गतिस्तस्मात्स सेव्यताम् ॥ ४५
धूर्तास्तु येऽस्मद्गुरवः प्रवेष्टव्या न ते गृहे । कथञ्चिदागतास्ताड्या नागच्छेयुः पुनर्यथा ॥ ४६

for abortion. So, let us take shelter in Shri Hari to protect them from committing such a sin. 38-39

At that time some people said, 'though they committed sin, we were able to conceal it till this time. Now on this earth since British people are ruling us, our secrets will be disclosed easily. If the king gets information by his spies about the pregnancy of widows and that the child is aborted and if they try to hide their sin, he will hang them.' 40-42

The king will punish the relatives by imposing fine on them. In this way, because of that we will lose respect and in cure sin. 43

If we fail in protecting their children, or if we kill them, it will be more than death for us, on this land. 44

Thus, on this earth nobody except Shri Hari is capable to protect all the people belonging to fourfold castes. Hence, we should take refuge in Him alone. 45

We should not allow our present shrewd Gurus to enter our houses. If they try to (enter), they should be beaten hard, so that they will not dare to come to you again. 46

As we follow and worship Shri Hari, those widows will worship Him, along with us; and thus we will earn good name and honour, more and more. 47

O Shri Hari, this is the opinion of the people from all the

ततो नार्यो भजिष्यन्ति सहास्माभिरभर्तृकाः । स्वामिनं तेन नः कीर्तिः सपुण्या वृद्धिमेष्यति ॥ ४७
इत्थं महाराज! जना देशे देशे वदन्ति वै । यथाश्रुतं यथादृष्टं तथास्माभिरुदीरितम् ॥ ४८

सुव्रत उवाच

श्रुत्वेति तद्वचो राजन्! भक्तैः सह जहास सः । दिव्यरूपौ वीक्षमाणः पितरौ प्रीणयन्प्रभुः ॥ ४९
तेऽपीत्थमावेद्य जनास्तदीयां जनश्रुतिं तस्य ततो निदेशात् ।
स्पृष्ट्वाङ्घ्रिपद्मं च मुदा प्रणम्य स्वस्थानमेत्यैव पुनर्निषेदुः ॥ ५०

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे तृतीयप्रकरणे अन्नकूटोत्सवे देशान्तरीयवृत्तान्तश्रवणनामैकादशोऽध्यायः ॥ ११ ॥

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countries. We have told you everything that we have heard and seen. 48

Suvrat said:-

O King, hearing this, Shri Hari who was beholding the divine presence of his parents and they being pleased with Him (by His supremacy), exchanged laughter with His disciples. 49

Those devotees also, told Him all about what people thought and spoke about Shri Hari, gladly touched his feet and having bowed down, took their original seats, by His permission. 50

Thus ends the eleventh chapter entitled, 'Narration of description of the information from the various countries reported to Shri Hari at the time of Annakut,' in the third prakaran of Satsangi Jivan, the life story of Lord Narayan, also titled as Dharmashastra (the rules of the code of conduct). 11

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॥ अथ द्वादशोऽध्यायः ॥ १२ ॥

सुव्रत उवाच

अथापश्यद्भक्तजनान्निजपूजासमुत्सुकान् । पूजाद्रव्याणि पात्रेषु भृत्वा स्वामी चिरस्थितान् ॥ १
तेषां मनोरथं पूर्णं कर्तुं राजन्नियेष सः । मयरामो द्विजस्तावद्बद्धाञ्जलिपुटोऽवदत् ॥ २
एते पुरःस्थिताः स्वामिन्! पुरुषा योषितस्तथा । दूरदेशादुपायाताः सन्ति भक्तास्तव प्रभो ! ॥ ३
तेषां हि चिरकालीनो हृद्यस्त्येव मनोरथः । पूजनार्थं तव हरे! तं पूरयितुमर्हसि ॥ ४
इत्युक्तस्तेन विप्रेण प्रहसन् हरिरब्रवीत् । अद्यास्ति किं दिनं ब्रह्मन्! कार्यमत्र च किं वद ॥ ५
इत्युक्तः स निजोष्णीषाद्दीर्घं पञ्चाङ्गपत्रकम् । निष्कास्य तद्विलोक्याह प्रभो! दीपोत्सवोऽद्य तु ॥ ६
ग्राम्याणां ग्राम्यसौख्येन ह्यानन्दो लौकिको नृणाम् । त्वदर्चनेन भक्तानामद्यानन्दोऽस्त्वलौकिकः ॥ ७

CHAPTER - 12

Thousands of devotees from far away places perform Poojan of Shree Hari on the pious day of Deepawali.

Suvrat said:-

O King ! Then, Shri Hari saw His devotees who were waiting for Him since long and who were very eager to worship Him (holding in hand) plates full of the material for worship. 1

O King, as He (Shri Hari) thought of fulfilling their desire, Brahmin Mayaram spoke (very humbly) with folded hands. 2

O You, the Supreme Lord, Your devotees, men and women, who are standing here before You, have come here (all the way) from distant places. 3

O Hari, they have a strong desire in the hearts of their hearts to worship You since long. Therefore You please favourably consider their request. 4

Thus told by that Brahmin, Hari just smiled and said, O you Learned Brahmin, What is special occasion today? Please tell me, what you expect me to do. 5

Thus told (by Shri Hari), he, (Mayaram) took out a long calendar from his turban and having looked in it, said ‘O Lord, today is the day of the celebration of lights (Diwali). 6

एतेषां ग्राम्यसौख्येच्छा नास्त्येव गृहिणामपि । दूरे त्यक्त्वा यतस्तत्तु समायाता इहाद्य वै ॥ ८
मनोरथं हि सर्वेषां त्वदीयानां ततः प्रभो ! । त्वं पूरयितुमीशोऽसि भक्तकल्पमहीरुहः ॥ ९
इत्युक्तः स हरिः प्राह पूजयन्तु जना इमे । किन्तु कोलाहलो नैव कार्यो नान्योन्यमर्दनम् ॥ १०
स्वस्वग्रामपृथग्यूथैरागत्यात्रार्चनं द्रुतम् । कृत्वा गन्तव्यमित्युक्ता जना आसन्प्रहर्षिताः ॥ ११
ततः क्रमेण तत्पूजां सर्वे कर्तुमुपाययुः । यूथशो हि हरेरग्रे पुरुषाश्च स्त्रियः पृथक् ॥ १२
तत्रादौ मध्यदेशीया जना हरिमुपाययुः । माथुराः शूरसेनाश्च वात्सघोषश्च यामुनाः ॥ १३
साल्वा नीपा उज्जिहाना माण्डव्याः कुरवस्तथा । दक्षिणोत्तरपाञ्चाला भद्राः कापिष्ठला अपि ॥ १४
गौरग्रीवाश्चारिमेदा हस्तिनापुरवासिनः । पारियात्रनगोत्पन्ना धर्मारण्योद्भवास्तथा ॥ १५

These villagers (generally) seek enjoyment from their daily village life. It is after all a worldly (thing). But today, they will be specially delighted by worshipping Your Honour.

Though they are householders, they do not have any desire for worldly pleasures. So today, they have left everything far behind and have come here. 7-8

O Lord, You alone deserve to fulfil the desire of those who are devoted to You alone. You are like a wish-giving tree to your devotees. 9

Thus requested, Shri Hari said, they may worship (Me) but there should not be any outrage or chaos.

They should (be instructed to) come separately village-wise groups, and after worshipping (Shri Hari), they should immediately leave the place. (Hearing this) They were very much delighted. 10-11

Then, all men and women formed separate groups and approached Shri Hari in order to worship Him. 12

First of all, the residents of the middle region came to worship Shri Hari from Mathura, Shursena, Vatsaghoshas, the Yamunas, Salwa, Neepa, Uttar Panchal, Mandavya, the Kurus, the Panchala from the north and south, Bhadra, Kapishthalas, Gaurgriva, Arimeda and the residents of Hastinapura, residents of Pariyatra Mountains and Dharmaranya. 13-15

कालकोटय आश्वत्थाः कङ्ककाञ्चनपाण्डवाः । सारस्वताश्च मत्स्याश्च साकेताः कुकुरास्तथा ॥ १६
एते चान्येऽपिबहवो गौर्जरौदुम्बरादयः । भक्ता भगवतो दक्षास्तस्मिन्पूजनकर्मणि ॥ १७
सुगन्धिना चन्दनेन पौष्पैहरैर्मनोहरैः । स्वर्णबुट्टाङ्कितैर्वस्त्रैरुष्णीषैश्च महाधनैः ॥ १८
अमूल्यरत्नाभरणैः पूजयित्वा तदन्तिके । रौप्यामत्राणि निदधुः पिण्डकैर्निभृतानि ते ॥ १९
खेलनानि विचित्राणि शार्कराण्येव भूरिशः । ताम्बूलानि सपूगानि हरये ते न्यवेदयन् ॥ २०
तेषां नार्यो भक्तिमत्यो हरेः कण्ठे पृथक् पृथक् । नक्षत्रमाला निदधुर्नमस्कृत्य ततो ययुः ॥ २१
अथाययुर्महासच्वाः प्राच्या भक्तजनाः प्रभोः । मागाधाः कर्बटाः सुह्मा आम्बष्ठाश्चान्द्रपत्तनाः ॥ २२
काशयः कोसलाः पौण्ड्रा मेकला औत्कलास्तथा । गौडाश्च मिथिलोद्भूता माल्यवद्गिरिजास्तथा ॥ २३
किरातजाश्च लौहित्या वर्धमानपुरोद्भवाः । एतेऽन्येऽप्यौण्ड्रमुख्याश्च पुपूजुर्हरिमादरात् ॥ २४

People from Kalkoti, Ashwattha, Pandawa, Kanka and Kanchana, Saraswata, Matsya, Saketa, and Kukura.

Besides, many people from Gurjara and Audumbara also arrived there. All those devotees were very carefully and attentively performed the worship (of Shri Hari). 16-17

They worshipped Shri Hari with fragrant sandal paste, garlands of beautiful flowers, costly golden embroidered clothes, turbans (headgears), precious gems studded ornaments, silver and gold coins and then offered Him silver vessels filled with Sweets and different delicacies like sugar candies and then, betel nut with Tambul (betel leaves) etc. 18-20

Some women devotees, each among them, offered Him (Shri Hari), necklaces of twenty seven (Nakshatra- symbolizing constellations twenty seven in number) pearls and then bowed down to Him and went back. 21

Afterwards the great devotees of the Lord from eastern region arrived there. Those were the residents of Maghada, Karbat, Sumha, Ambashtha, Citizens of Chandrapattan; Kashi, Kosala, Paundra, Mekal, Utkal, Gauda, Mithila, Malyavat (Mountain); Kiratas, Lauhityas, residents of Vardhamanpur, arrived there. Foremost amongst them were the chief of Pundras. All those and others also worshipped the Shri Hari with great respect. 22-24

चन्दनाक्षतपुष्पैश्च वासोभिश्चीनदेशजैः । मृदुभिश्च महामूल्यैस्तथा हेमविभूषणैः ॥ २५
मुक्तापीडैर्बहुविधैः पूजयित्वा हरेः पुरः । स्वर्णमुद्राभृतान्येव रुप्यामत्राणि ते दधुः ॥ २६
फलान्यनेकजातीनि स्वादूनि रुचिराणि च । अर्पयित्वा भगवते ययुस्तद्योषितस्तथा ॥ २७
अथ तेषु गतेष्वायन्नग्निकाष्ठोद्भवा जनाः । जठराङ्गास्तथा वङ्गा उपवङ्गाश्च शूलिकाः ॥ २८
चर्मद्वीपा विदर्भाश्च वत्सा अन्ध्राश्च चेदयः । विन्ध्यान्तवासिनश्चैव दशार्णास्त्रैपुरास्तथा ॥ २९
एतेऽन्येऽपि च किष्किन्धाः शाबराद्या जनाः प्रभुम् । अनर्घ्यैः पीतवसनैर्हैमैर्वलयशृङ्खलैः ॥ ३०
मुक्तानां शेखरै रम्यैर्विविधैः कर्णवेष्टनैः । सम्पूज्याग्रे च निदधुरुपहारान्महाधनान् ॥ ३१
फलान्यनेकजातीनि पक्वानि गुणवन्ति च । राजतानि च हैमानि पात्राणि हरये ददुः ॥ ३२
कलशान् गर्गरीः कंसान् भृङ्गारान् वाटिकास्तथा । अलिञ्जरान् दर्शनीयान्प्रभवे ते न्यवेदयन् ॥ ३३
इति सम्पूज्य ते याता दाक्षिणात्या अथाययुः । सौरिकीर्णास्तालिकटा मलयाचलसम्भवाः ॥ ३४

The devotees worshipped Him with sandal paste, auspicious rice, flowers and offered soft china silk, precious Golden ornaments, and crests of pearls and then put before him silver vessels full of golden coins. Afterwards, some women offering Him various tasty and sweet fruits, and went back. 25-27

After their departure, devotees (from various regions) like the residents from Agnividisha (the race originated from woods of fire sticks); those coming from Jatharanga, Vanga, Upavanga, Shulika, Charmdvipa, Vidharbha, Vatsa, Andhra, Chedi the Vindhya tribes, Dasharna, Tripura and many others like Kishkindhas, Shabaras arrived there to worship Shri Hari. All those devotees adored Him offering costly gifts like yellow garments, very costly golden bracelets and girdle, crests made of pearls, various earrings, etc. and placed before Him, invaluable wealth. 28-31

They (also) offered many ripe and nutritious fruits, many Silver and Golden vessels to Shri Hari, as well as a variety of utensils like water jar and big pots, golden cups and specially shaped utensils, and bowls. 32-33

Thus, having worshipped Him, they went back. Then, the residents of the southern region like Sourikirna, Talikatas, residents of Malayachala, Nasik, resident of Kolla mountain,

नासिक्याः कोल्लगिरिजा भरुकच्छाश्च कौङ्कणाः । कर्कोटकाश्च शिबिका वेणातटनिवासिनः ॥ ३५
दार्दुरा ऋष्यमूकीया महेन्द्राचलवासिनः । कावेरीतटवासाश्च चैत्रकूटा जटाधराः ॥ ३६
कार्णाटकाश्च गोनर्दाश्चौलाः केरलदेशजाः । गाणराज्या ऋषीकाश्च काञ्चीवासास्तथार्षभाः ॥ ३७
ताम्रपर्णीतटावासा दण्डकारण्यवासिनः । बलदेवपत्तनाश्च तैलिङ्गा द्राविडास्तथा ॥ ३८
वेङ्कटाद्रिनिवासाश्च धर्मपत्तनवासिनः । एते चान्येऽपि बहवो मनुजाः सैंहलादयः ॥ ३९
पूजां भगवतश्चकुर्यथाविधि विचक्षणाः । यक्षकर्दमसंज्ञेन चन्दनेन सुगन्धिना ॥ ४०
एक्षतैर्विविधैः पुष्पैरनर्घ्यैर्वसनैः शुभैः । सितैः पीतैश्च रक्तैश्च चित्रैश्च स्वर्णबिन्दुभिः ॥ ४१
प्रावारैश्च निचोलैश्च पटकैः कटिबन्धनैः । कौशेयैश्च दुकूलैश्च पत्रोर्णैर्बहुमूल्यकैः ॥ ४२
अमूल्यैः शीर्षपटकैर्मञ्जीरैर्हंसकैस्तथा । ऊर्मिकाभिश्च केयूरैः पारिहार्यैश्च शृङ्खलैः ॥ ४३
ग्रैवेयकैः कुण्डलैश्च गुत्सगुत्सार्धगोस्तनैः । एकावलीभिः शतशो देवच्छन्दैश्च भासुरैः ॥ ४४
ललन्तिकाभिः काञ्चीभिर्हारैर्माणवकैस्तथा । ललाटिकादिभिस्तं च पुपूजुःस्ते जनाः प्रभुम् ॥ ४५

Bharukaccha, Kokan, Karkotaka, Shibika, and those living on the banks of River Vena, Dardura, the mountain Rishyamuka and Mahindra, residents on the banks of river Kaveri, Chitrakuta and Jatadhara; residents of Karnataka, Gonarda, Chaula, Kerala, Rushika, Ganarajya, Kanchi, Arshabha; devotees living on the banks of the river Tamraparni; and Dandkaranya forest, city of Baldevapattana, Tailangas, Dravidas; the (devotees) of Venkat mountain and Dharmpattana and all those and many others from Sinhala Desha etc. arrived there. 34-39

Those wise (devotees) worshipped Shri Hari as per the rituals prescribed in the scriptures, with fragrant sandal paste named Yakshakardama; auspicious rice (Akshata), variety of flowers, various precious and auspicious clothes, in different colors as white, yellow, red and multicolored golden dotted garments; and upper garments. Nichol, Patak a waist-band, silken clothe, and bleached silks; costly headgears. (In addition) Anklets, Hanskas, Urmikas (ring), armlets, earrings, girdles, variety of necklaces like Gutsa, Gutsardha, Gostana, Ekavali, Hundred layers of shining Devcchada, Lalantika (neckless long upto the navel), Kanchi-girdle, Manvaka-neckless and the ornaments of forehead were also offered in worship of the Lord. 40-45

उपायनानि तस्याग्रे निदधुश्च बहूनि ते । भृतानि पृथुपात्राणि पर्पिकाशर्करादिभिः ॥ ४६
द्राक्षाक्षोडलवङ्गैलाजाती फलभृतानि च । निधाय पात्राणि ययुः प्रीणयन्तो हरिं भृशम् ॥ ४७
अथ नैऋतदिग्जाताः पुरुषाश्च स्त्रियो हरौ । भक्तिं परामनुप्राप्ता आययुः सस्मिताननाः ॥ ४८
सिन्धुपह्लवकाम्बोजाः सौवीरा वडवामुखाः । नारीमुखा आरवाश्च कापिला यावनास्तथा ॥ ४९
क्रव्यादाम्बष्ठखण्डाश्च सैन्धवाः कालकास्तथा । बादराः फेनगिरयः कर्णप्रावेष्टबर्बराः ॥ ५०
तथा पारशवाः शूद्रा जना रैवतका अपि । सौराष्ट्राभीरचञ्चूकाः किराता द्राविडादयः ॥ ५१
हरिं पुपूजुर्भक्त्या ते सौराष्ट्रास्तु विशेषतः । वस्त्रैः श्वेतैश्च कौसुम्भैर्जाम्बुवर्णैश्च कैसरैः ॥ ५२
हेमबुट्टाङ्कितैः शोणैर्नीशारैरसितैरपि । और्णैरनर्घ्यैर्मृदुभिर्घनैः सूक्ष्मैश्च रल्लकैः ॥ ५३
जाम्बूनदेन शुद्धेन निर्मितैश्च विभूषणैः । मणिरत्नेन्द्रनिचितैरनर्घ्यैर्मुकुटादिभिः ॥ ५४
चन्दनैः पुष्पहारैश्च पूजयित्वा हरेः पुरः । उपायनानि निदधुर्महापात्रभृतानि ते ॥ ५५
शर्कराभिः पीतसारैः खारिकाभिर्भृतानि च । बहुभी रुप्यमुद्राभिः पात्राणि हरयेऽदिशन् ॥ ५६

They gifted Him many big vessels full of sweets, grapes, walnut, nutmeg, cardamom, laong and many such other items, thereby pleasing Shri Hari very much then they went away. 46-47

Then arrived men and women residing in the South-west (Nairutya) region, with smiling face and deep love for Shri Hari. 48

They were the people from Sindhu region, Pahlava, Kamboja, Souvir, Vadavamukha, Narimukha, Aarva, Kapila, Yavana; Kravayada, Ambastha, Khanda, Saindhava, Kalaka, Badara, Fenagiri, Karna, praveshtha, Barbara; Parshava, Shudra, Raivataka, Saurashtra, Abhira, Chanchuka, Kirata and Dravidas; and especially people from Saurashtra, worshipped Shri Hari with great love. 49-52

They worshipped and presented the Lord, a variety of colorful clothes; like white, Saffron, Golden and Magenta in colour; woven in gold and also spotted with gold; valuable soft and thick woolen blankets, red and black in colour and fine, thick warm woolen clothes; ornaments made with pure gold, crown and other ornaments made of costly Gems like Padmaraga, Sapphire, etc. They applied sandal paste and offered garlands of flowers. They put many big vessels full of gifts, before Him. 52-55

They presented many big vessels filled with Sugar, Sweets,

उद्वेगभृतपात्राणि नालिकेराणि च प्रभोः । अग्रे निधाय जग्मुस्ते तत्स्त्रियोऽपि तथैव च ॥ ५७
उपहारा हरेरग्रे गण्डशैला इवाभवन् । वस्त्राणां च चया आसन्पर्वता इव तत्र वै ॥ ५८
तत्रानन्दानन्दमुनिर्भगवत्पार्श्वसंस्थितः । वस्त्राणि च विभूषाश्च परिधापयति स्म तम् ॥ ५९
आगतेषु नवीनेषु पूर्वाण्यत्याजयत्तथा । सर्वेभ्यः स्वार्चकेभ्योऽदाद्धरिः पुष्पस्त्रगादि च ॥ ६०
प्रासादिकानि वस्त्राणि केभ्यश्चित्प्रददौ प्रभुः । अलङ्कारांश्च केभ्यश्चित्केभ्यश्चिच्च फलादिकम् ॥ ६१
केभ्यश्चिदुपहारार्धं केभ्यश्चित्सकलोपदाम् ।दत्ते स्म भगवांस्तत्र भक्तानानन्दयन्निजान् ॥ ६२
अथाययुस्तत्र भक्ताः पाश्चात्या अपि भूरिशः । मणिमत्पर्वतावासा मेघवद्गिरिजास्तथा ॥ ६३
पारताः शकदेशीया भक्ताः पाञ्चनदा अपि । अपरान्तका हैहयाश्चोष्काणा रामठादयः ॥ ६४
चन्दनाद्यैश्च वस्त्रैश्च हेमरौप्यविभूषणैः । पूजयित्वोपहारांस्ते तस्याग्रे निदधुः प्रभोः ॥ ६५

Date fruits, and ample Silver coins to Shri Hari. 56

Groups of ladies who had come with them, also followed and put before Him many bowls filled with betel nuts and coconuts and left for their place. 57

This Gifts presented to Shri Hari appeared just like a huge rock and the heap of clothes resembled a mountain. 58

Then, the Sage Ananadnand who was attending on Shri Hari, put on the new clothes and ornaments and removed the old ones. The flowers, garlands which were offered to Him, Shri Hari gave them away to all His worshippers. 59-60

That Lord gave clothes to some persons, ornaments to some and fruits to some others.

He gave away half of the Gifts to some persons and to some others, whole of some offerings, pleasing all his devotees. (Thus he distributed all his presents to his devotees). 61-62

In the meantime, there also arrived many devotees from the western region. The residents of Manimat Mountains, Meghavat mountain; Parata, Shaka, Panchnada, Aparantaka, Haihaya, Choshkana and Ramatha. 63-64

They worshipped Shri Hari with sandal paste and other material, with clothes, silver and golden ornaments and then offered other gifts. They offered bowls full with almonds,

बदामनालिकेरैश्च खर्जूरैः क्रमुकेस्तथा । भृतानि रुप्यमुद्राभिः पात्राणि हरयेऽदिशन् ॥ ६६
पयःफेननिभाः शय्या उपधानानि गेण्डुकान् । विविधास्तूलपटिका दीपिकाश्च न्यवेदयन् ॥ ६७
गतेषु तेष्वथाजग्मुर्वायव्या हरिसेवकाः । माण्डव्या मरुकच्छाश्च तथा फाल्गुलुकाश्मकाः ॥ ६८
एते चान्ये मद्रखसस्त्रीराज्यस्थादयः प्रभुम् । पुपूजुः परया भक्त्या गन्धपुष्पांशुकादिभिः ॥ ६९
पद्मरागेन्द्रनीलादिमणिमद्धेमभूषणैः । तं पूजायित्वोपहारांस्तदग्रे निदधुश्च ते ॥ ७०
नानामणिमयेष्वेव पात्रेषु स्वर्णमुद्रिकाः । भृत्वा न्यवेदयंस्तस्मै रुप्यमुद्राश्च केचन ॥ ७१
पादुका रत्नखचिता विचित्रास्त उपानहः । निवेद्य प्रययुस्तावदुदीच्या आययुर्जनाः ॥ ७२
यौधेयाः पौरवा मद्रा मालवा आर्जुनायनाः । कैकयाः क्षुद्रमीनाश्च त्रैगर्ताः कोसलास्तथा ॥ ७३
शरधाना वाटधाना भोगप्रस्था वसातयः । आन्तर्द्वीपा अश्वमुखाः कच्छारा दण्डपिङ्गलाः ॥ ७४

coconuts, date fruits, betel nuts and silver coins. (They) also offered beds, (mattresses, etc.) which were soft, fresh (white) like the foam of milk; pillows, cushions, cotton blankets of various types and lamps to Shri Hari. 65.66

As soon as they left, the residents of the Vayavya (North west) side; from Mandavya, Maru, Kaccha, Phalguluk, Ashamaka;

and other devotees of the Lord from Madra, Khasa, Stirajya arrived there to worship the Shri Hari with flowers, sandal paste and clothes. 68-69

They offered Him many costly ornaments of gold studded with gems like Padmaraga, Indranila, diamonds and also offered Him many other gifts. 70

Some persons offered Him many bowls, filled with Golden and Silver coins. They were studded with various gems. 71

They presented variety of sandals inlaid with gems and other footwears of different fashions and went back. As soon as they left, the residents of Northen region arrived there. 72

They were from Youdheya, Pourava, Madra, Malava, Arjunayana, Kaikaya, Kshudramina, Traigarta, Kosala; Sharadhana, Vatdhana, Bhogprastha, Vasati, Antardvipa, Ashvamukha, Kacchara, Dandapingala; Kailavarta, Kahtadhana, Pushkaravarta, Shatak, Gandhar, Khachar, Huna, Gavya, Bhutapur; Daserak, Keshdhar,

कैलावर्ताः कण्ठधानाः पुष्करावर्तशातकाः । गान्धाराः खचरा हूणा गव्या भूतपुरास्तथा ॥ ७५
दासेरका केशधरास्तथा चिपिटनासिकाः । क्षेमधूर्ता हेमताला हिमाचलनिवासिनः ॥ ७६
यशोवतीनिवासाश्च माण्डव्याः कुरवस्तथा । एते चान्ये श्यामकाद्याः पुपूजुस्तं जनाः प्रभुम् ॥ ७७
सुगन्धिना कैसरेण चन्दनेनाक्षतैः शुभैः । प्रफुल्लपद्ममालाभिरभ्यर्च्योपायनान्यदुः ॥ ७८
महावस्त्राण्यमूल्यानि सितसूक्ष्मघनानि च । कस्तूरिकाभृतान्हैमान् समुद्गांश्चामराणि च ॥ ७९
गारुत्मतानि रत्नानि पद्मरागांश्च विद्रुमान् । महानीलांश्च नीलांश्च गोमेदान् स्फटिकांस्तथा ॥ ८०
हरये चार्पयामासुर्हीरकानर्कभासुरान् । ततो गतेषु तेष्वायन् ऐशाना हरिसेवकाः ॥ ८१
पशुपालाश्च काश्मीरा दरदास्तङ्गणास्तथा । अभिसाराश्च कौलूता जना ब्रह्मपुरोद्भवाः ॥ ८२
चीनाश्च दामरा घोषाः कोलिन्दाः कौविकास्तथा । गान्धर्वा वसुधानाश्च वनराष्ट्रादयस्तथा ॥ ८३
पुपूजुः परया भक्त्या नारायणमुनिं जनाः । तेषां च योषितो राजन्साध्वीधर्ममुपाश्रिताः ॥ ८४

Chipitnasika, Ksemdhurta, Hemtala, Himachalnivasina; living in Yashovati Mandavya, Kuru and others like Shyamak worshipped Shri Hari. 73-77

Those people worshipped the Lord with fragrant sandal paste, auspicious rice, auspicious fresh lotus garlands and presented several gifts. 78

The devotees presented costly white garments which were fine, thick; golden caskets filled with musk, and chouris; variety of gems like Garutmata, Padmaraga, Vidruma (coral), Mahanila, Neela, Gomeda, Sphatika (Crystal) and many other Gems and diamonds, as bright as the Sun. 79-81

As soon as they left the followers of Shri Hari in the Aishnya (North-East) arrived. Among them were;

Pashupal, Kashmir, Dardas, Tangana, Abhisaras, Kaulutas, residents of Bramhapur; China, Damara, Ghoshas, Kolindas, Kouvikas, Gandharvas, Vasudhanas, Vanrashtras etc.; they worshipped the great sage Shri Hari with great love and devotion. They were followed by the women–folk who were devoted and faith-full to their Husbands. 82-84

Those devotees along with their women-folk offered sandal paste, auspicious rice, flowers, garlands of Tulsi and other things;

चन्दनाक्षतपुष्पैश्च तुलसीमालिकादिभिः । वस्त्रैर्मृदुतरैः पीतै रक्तैर्नीलैश्च चित्रितैः ॥ ८५
मुक्तामयैराभरणैः पूजयित्वा हरेः पुरः । उपायनानि निदधुर्जनास्ते तत्स्त्रियोऽपि च ॥ ८६
नानाविधानि रत्नानि स्वर्णस्थालभृतानि च । भृतान् करण्डकान् रौप्यान् दिव्यकुङ्कुमकेसरैः ॥ ८७
आसनानि विचित्राणि तार्णान्यतिमृदूनि च । मृदुस्पर्शांश्चित्रवर्णान् रम्यानासनकम्बलान् ॥ ८८
फलान्यनेकजातीनि सुरसाः सितशर्कराः । समर्प्येत्यादि हरये जग्मुस्ते सस्त्रियो जनाः ॥ ८९
एवं सर्वेऽपि ते भक्ता यथावित्तं यथामति । पुपूजुः परया भक्त्या स्थविरास्तरुणार्भकाः ॥ ९०
भगवानपि भक्तानां भावदर्शी जगत्प्रभुः । पत्रपुष्पादिभिरपि तद्दत्तैस्तुष्यति स्म सः ॥ ९१
ततः प्रभुः स तान् सर्वान्वस्त्रालङ्कारसञ्चयान् । चक्रे ब्राह्मणसात्सद्यो जनयञ्जनविस्मयम् ॥ ९२
उपायनानि सर्वाणि तत्क्षणं प्रददौ च सः । विप्रेभ्यो रङ्कजीवेभ्यो भिक्षुकेभ्यश्च सादरम् ॥ ९३

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yellow, red, blue, soft and printed clothes; then offering ornaments of pearls and worshipped Shri Hari and then presented other gifts. There were golden plates filled with various gems, many silver caskets filled with celestial saffron and Kumkum; variety of many soft sitting mats, multi-colored soft touching beautiful blankets (to sit), various fruits, many delicious sweets, sugar candies and many other things. They offered all these things to Shri Hari and left along with the women devotees. 85-89

Thus all the devotees including old, young and children, all of them worshipped the Shri Hari, with utter devotion according to their ability and financial capacity. 90

The Lord of the world, the knower/appreciator of the feelings of the devotees was (very much) satisfied even by the small/minor things like leaves, flowers etc. offered by His sincere devotees. 91

Then, that Great Lord immediately gave away all the heaps of clothes and ornaments to the Brahmins, mendicants and the poor with respect. This (gesture) aroused a feeling of surprise in the minds of the devotees. 92-93

He gifted (all that was offered to Him), to the ascetics, celibates (students), His attendants, even his own clothes to the kings and also to the wealthy people. All were astonished at His wonderful gesture of gifting everything. 94-95

साधुभ्यो ब्रह्मचारिभ्यः पद्गेभ्यश्च यथोचितम् । उपायनमदात्प्रीत्या पार्षदेभ्यश्च सत्पतिः ॥ ९४
राजभ्यो धनिकेभ्योऽपि स्ववस्त्रादि ददौ प्रभुः । सर्वेऽपि विस्मयं प्रापुश्चरित्रं वीक्ष्य तस्य तत् ॥ ९५
नानानरेन्द्रसम्प्रार्थ्यान् पदार्थानपि तत्क्षणम् । कोटिशोऽपि ददौ स्वामी तेनाऽऽसन्विस्मिता नृपाः ॥ ९६
कृत्वाप्यमानुषं कर्म निरहङ्कृतिरीश्वरः । सितवासा यथापूर्वं बभूवानाप्तविस्मयः ॥ ९७
देशान्तरीयेषु जनेषु पूजामित्थं हि कुर्वत्सु हरेरुदाराम् ।
तदीक्षणात्युत्सुकमानसः किं सूर्योऽपि मध्ये गगनस्य तस्थौ॥९८

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे तृतीयप्रकरणे अन्नकूटोत्सवे देशान्तरीयसकलजनानां भगवदर्चनानन्दनिरुपणनामा द्वादशोऽध्यायः ॥ १२ ॥

That Lord immediately gave away many things in millions and billions, which could have been even aspired for, even by many kings. Thus, the kings were also amazed at this. 96

Thus, even after behaving like a super-human being, Lord who was void of any ego, without showing any excitement appeared as before, dressed in pure white garments. 97

The Sun, who, witnessing the eye-catching grand worship offered by the people of various regions, to Lord Shri Hari, much eager to share the joy of the worship, stood motionless amidst the sky? 98

Thus ends the twelfth chapter entitled, 'Narration of, description of the worship of Shri Hari by the people coming from other regions,' in the third prakaran of Satsangi Jivan, the life story of Lord Narayan, also titled as Dharmashastra, (the rules of the code of conduct). 12

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॥ अथ त्रयोदशोऽध्यायः ॥ १३ ॥

सुव्रत उवाच

अथ माध्याह्निकं कर्तुं विधिं नारायणो नृप! । गङ्गां गन्तुमनाः प्राह मुनीन् स्वस्यार्चनोत्सुकान् ॥ १
युष्माभिः पूजनं कार्यं मुनयः! श्वो यथेप्सितम् । उन्मत्तगङ्गां गच्छामि स्नानार्थमधुना त्वहम् ॥ २
अमावास्याभिधं पर्व वर्ततेऽद्य महत्ततः । स्नानं नैमित्तिकं कार्यं गङ्गायामिति याम्यहम् ॥ ३
इत्युक्त्वोत्थाय भगवान्रोहिताश्वं महाजवम् । आनयेत्याह नान्नं च स तं शीघ्रमुपानयत् ॥ ४
अग्रे चलन्त्विति जनानाज्ञाप्य च मुनीन्प्रभुः । चचालाश्वं तमारुह्य जनतासु शनैः शनैः ॥ ५
तमन्वधावन्सकलाः पत्तयः शस्त्रपाणयः । उत्तमः स नृपः सोमः सूरोऽलर्कश्च मूलजित् ॥ ६
जीववर्मा च भृगुजिन्नाञ्जो राष्ट्रोढमान्त्रिकौ । व्याघ्रो वैरिभयो हस्ती मामयो रामगालवौ ॥ ७

CHAPTER - 13

Shree Hari performs various water activities in the Unmattganga River at midday with saints and devotees on the pious day of Amavasya.

Suvrat said:-

O King, then Shri Hari, who was desirous of going to the river Ganga to perform His mid-day rituals, said to the sages, who were eager to worship Him; O sages, as I have to go to Unmatta Ganga to take bath, you may worship me tomorrow, according to your wish. Today is new moon day and it being a great grand festival, I am going to Ganga to have my festive bath. 1-3

Saying thus, Shri Hari, immediately got up from His seat. As ordered by Him, His disciple, Nanna, instantly brought His fast paced horse, Rohit.

He asked all the people and the ascetics, to walk before Him and (just) ascending the horse, He slowly went with them. 4 -5

King Uttama with his all armed soldiers Soma, Sura, Alaiya, Mulaji, Jivakhachar, Bhruguji, Nanja, Rathod, Mantrika, Vaghaji, Verabhi, Hasti, Mamayo, Ram, Galav; Govardhan, Manji Vasta, Vela, Arjuna, Alaiya, Kesari, Mansinh, Kushal, and Punjaji; Kala, Hammiraji, Khoda, Bhimo, Jusho, and Ratnaji, Jalam, Lakho, Kama

गोवर्धनो मानजिच्च वास्तुर्वेलोऽलयोऽर्जुनः । केसरी मानसिंहश्च कुशलः पुञ्जजित्तथा ॥ ८
कालो हम्मीरजित् खोडो भीमो जूषश्च रत्नजित् । जाल्मो लक्षः कमो मोको वीरो देवश्च नथ्थुजित् ॥ ९
देशजित्प्रमुखाश्चान्ये हरिमन्वयुराशु ते । मुकुन्दानन्दमुख्याश्च नैष्ठिकब्रह्मचारिणः ॥ १०
मयरामादयो विप्राः पर्वताद्यास्तथा विशः । हर्षजित्प्रमुखाः शूद्रा गोकुलाद्याश्च चारणाः ॥ ११
सर्व एव जना जग्मुः स्नातुं भगवता सह । वाद्यवादकसङ्घस्तु सर्वेषामग्रतोऽचलत् ॥ १२
तत्पृष्ठे च ययुः सर्वे मुनयो बाणचक्षुषः । अश्वारुढो हरिः साक्षात्तत्पृष्ठे शनकैर्ययौ ॥ १३
तत्पृष्टे पार्षदाः सर्वे तत्पृष्ठे निखिला जनाः । योषिद्वृन्दानि तेषां च पृष्ठतः शनकैर्ययुः ॥ १४
ततोऽपश्यद्धरिर्गङ्गां जनसङ्घसमाकुलाम् । समाह्वयन्तीं हर्षेण तरङ्गभुजचालनैः ॥ १५

या नित्यं भक्तभर्तुर्धृतनरवपुषो वासुदेवस्य साक्षात्साकं ।
मुक्तैर्मुनीन्द्रैः प्रमुदितवदनैः कीडया स्नानकाले ॥
कालिन्द्या वासुदेवाप्लवभवमतनुं मानमुन्मूलयन्ती वन्द्या ।
देवैः सहेशैर्भुवि जयतितरां मुक्तिदोन्मत्तगङ्गा ॥ १६

Moko, Viro, Devo and Naththuji; and others (of warrior class) led by Deshaji; and celibates led by Mukundanand, immediately followed Shri Hari. 6-10

Mayaram and other Brahmins, Parvat and other merchants, people of the forth caste (Shudras) led by Harshaji, and the bards (charanas), led by Gokul; went with Shri Hari for bath. A group of people playing musical instruments walked before them. The sages, walked looking straight like an arrow (not looking here and there) and up to a certain distance and then Shri Hari, ascending the horse, followed them slowly. 11-13

He was then followed by His attendants, while other men and after them groups of women followed Him. 14

Shri Hari noticed that the river Ganga, which was crowded by the people, was as if invoking Him joyfully, by waving her hands in the form of her waves. 15

Victory to river Unmatta Ganga again and again! The giver of final release, who is adored by Gods along with Mahesh (Shiva) as when the (supreme Lord) Vasudev (Shri Hari) who has taken human form, the protector, the master of devotees, takes bath and

वीक्षामात्रेण पुंसामगणितजनिजं पातकं नाशयन्ती ।
स्नानात्सर्वार्थदात्री हसति भुवि च या भानुजां फेनजालैः ॥
या चान्यासां नदीनां प्रकटभगवतो ह्यङ्गसङ्गं विनापि ।
ख्यातं लोके महत्त्वं प्रतिवदतितरां वारिघोषैः किमुच्चैः॥ १७
श्वेतं स्वाभाविकं या मुनिगणतिलकैः स्नानधौतैश्च पीतं ।
वासःप्रक्षालनेन व्रतिमुनियतिनां चारु काषायरागम् ॥
राज्ञीनामङ्गधौतैः पिशुनमृगमदैरीशपूजावशिष्टैः शोणं ।
कृष्णं च वर्णं स्वपयसि दधती चित्रवर्णा विभाति ॥ १८
यस्याः स्नानं त्रिकालं पयसि विदधतां सन्नृणां योषितां वा ।
वक्त्रेभ्यो नामघोषः प्रकटितनृतनोः स्वामिनारायणस्य ॥

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plays in her water, along with the great liberated sages with their faces radiant with joy; eradicates the pride of Kalindi which she has acquired because of Lord Krishna's play in her waters.

Through mere glance, destroying the sins of the people, accumulated in their innumerable former lives, bestowing all the desired objects (all the four Purusharthas), by bathing (in it), this river Ganga teasing the river Yamuna (Bhanuja- daughter of the Sun), with its white foam of her waves. 16

This River Ganga is (as it were) challenging the eminence of other rivers, though they having no (chance of) contact with Lords body, which has appeared in human form, but are famous on account of some other reason, by the roaring noise of her water! (is she demonstrating her eminence over the other rivers!) 17

In spite of her natural white colour, she has (turned) yellow because of the Tilaka marks of the Sages being washed during their bath; (at times she is) charming saffron red due to the robes of the ascetics washed in the waters; black and red due to the remnants of the Kumkuma and the musk used in the worship of the Lord that was applied by the queens, being washed away from their limbs during the bath. She is truly shining lustrous with variegated colours of her water. 18

निर्यन्मिश्रोऽम्बुघोषैः प्रतिदिशमटतां भास्करेः किङ्कराणां ।
साशङ्कं दूरगाणां हरिविमुखदृशां कर्णशूलायते वै ।। १९
प्रायश्चित्तैरनाश्यानपि कलुषचयान्सद्य एव घ्नती या ।
सौरेस्तल्लेखकस्याप्यनुदिनमघकृद्दण्डविश्रान्तिदात्री ।।
दूरस्थैरन्तकालेऽप्यणुमितमपि चेदम्बु यस्याश्च पीतं ।
स्यात्तत्ते त्यक्तदेहाः सुरवरवनितासेव्यतां यान्ति सद्यः ।। २०
यस्यास्तीरे विहङ्गान्निवसत उदके मीननक्रोरगादीन् ।
दृष्ट्वा देहावसाने दिवि सुरवनितास्तत्कृतेऽन्योन्यकोपाः ।।
केशाकेशि प्रमर्दं विदधति मम वा एष ते नैव मेऽयं ।
कामादित्थं ब्रुवन्त्यो झटिति मृतिमितांस्तान्विमानैर्नयन्ति ।। २१
यस्यास्तीरे कृतानां व्रतजपतपसां श्राद्धदानादिकानां ।
पुण्यं स्यादक्षयं वा अमरपितृनृणां तर्पणाद्भूरितृप्तिः ।।

The repetition of the name of Svaminarayan manifested in human form, from the mouths of ladies and gentlemen, bathing in her water thrice a day, was blended with the roaring of waters, (resounding in the sky), but sounding harsh to the attendants of the God of Death, who (while) roaming in all the directions, staring maliciously at those who do not follow Hari, run away out of fear. 19

She instantaneously destroys the sins that could not be removed even by much atonement. She gives rest to the God of Death and His assistants from their daily duty of giving punishments to the sinners. Even staying away, those who leave their bodies, but who happen to drink even a drop of Her water, after their death, instantaneously become entitled to get the service from the heavenly nymphs. 20

Seeing birds on the bank and fishes, crocodiles, serpents and other water animals, the nymphs in heaven, waiting for their demise, vie with anger for them and fight catching each other's hair, through passion, say this is mine and not yours and suddenly carry them by air cars as soon as they are dead. 21

The merit of performing penance and observances of vows, Japa, and donations on Shraddha days, given on Her bank, becomes

नानायज्ञादिपुण्यं त्विह सकलजनैः स्नानतो लभ्यते वै ।
श्रेयस्कामैस्ततो या नृभिरनिशमसौ सेव्यते सर्वकामैः ॥ २२
दुष्टान् पापान् विगर्ह्यानपि पतितजनान् स्नानमात्रेण सद्यः ।
स्वर्गार्हान्कुर्वती या सुकविभिरुदिता नूनमुन्मत्तगङ्गा ॥
माहात्म्यं नैव यस्या जगति भगवता स्वात्मसाद्वै कृताया ।
वक्तुं केऽपि क्षमन्ते भुजगपतिमुखा वर्णयन्तोऽपि नित्यम् ॥ २३
तां प्राप्य सस्नौ भगवांस्तदानीं साकं मुनीन्द्रैरखिलैर्नृभिश्च ।
सिञ्चञ्जलं स्वाञ्जलिलाघवेन तान् सिञ्चयंश्चापि परस्परं सः ॥ २४
आनन्दयन् स्वेक्षकलोकसङ्घानगाधतोयं च विवेश तत्र ।
प्रत्योघमेवाम्बुनि तिष्ठति स्म सङ्गीतकीर्तिर्निजभक्तसङ्घैः ॥ २५

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everlasting. Offering water to Gods, manes and men (sages like Sanaka and others), brings them intense satisfaction. By bathing in whose water all men attain the merit acquired by performing several sacrifices. Hence people desirous of prosparity and religious good, (should) always worship her. 22

The rising Ganga (Unmatta Ganga), by bath alone, makes fallen people eligible for heaven, though they may be vicious, sinners, and detestable (without discrimination); Hence, she has been described by all the renowned poets as Unmatta Ganga. She has been accepted by the Lord Himself. Even the God Brahma and Shesha could not rightfully describe Her greatness' what to say about others? 23

Having arrived at the river Ganga, Shri Hari took His holy bath along with the great sages and other men. Taking a handful of water, He swiftly sprinkled it on his devotees and sages; and they also in return imitated Him in doing so. 24

Then, plunging into the deep waters of the river, He rejoiced all the people who were watching Him. He, then along with them, who were praying and praising Him, stood quietly for some time in the water. 25

His devotees surrounded Him, who was standing facing the current of the water, and stood there staring at Him. Some of His

प्रतिप्रवाहं स्थितमीक्षमाणास्तं सर्वतस्ते परिवृत्य तस्थुः ।
तत्पादमाघट्य पतत् तयोऽपि भक्ताः पिबन्ति स्म जवेन केचित् ॥ २६
तं देवसङ्घा जलकेलिलीलां कुर्वन्तमालोकयितुं समुत्काः ।
तूर्णं विमानैर्गगने समेत्य निरीक्ष्य चानन्दभरं समीयुः ॥ २७
निमज्ज्य सद्यः प्लुतिलाघवेन स्वान्वेषकान् भ्रामयति स्म तोये ।
चरञ्जलेऽसौ तदचिन्त्यदेशे स्वीयं शिरो दर्शयति स्म तांश्च ॥ २८
पुनर्निमज्ज्याम्बुनि सद्य एव स्वं चिन्तयन् ब्रह्म च कृष्णसंज्ञम् ।
तिष्ठंश्चिरं सोऽम्भसि हृत्सु चित्रं कुर्वन्नृणां निःसरति स्म तोयात् ॥ २९
तरन्विचित्रैस्तरणप्रभेदैस्तद्वेदिनां चापि मनःसु चित्रम् ।
तदा समुत्पादयति स्म तोयक्रीडां स साकं मुनिभिः प्रकुर्वन् ॥ ३०
तं सन्तरन्तं ह्यनु पार्षदाग्र्या ऋषिप्रवीराः शतशश्च तेरुः ।
अप्राप्य तं फूत्कृतिफुल्लवक्त्राः समुच्छ्वसन्तस्तमहासयंस्ते ॥ ३१

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devotees sipped the flowing water which touched His feet. Brahma and the other Gods, who were eager to watch His water-sports, (*Jalkrida*), instantly boarded a plane and quickly assembled in the sky. They were very much delighted to watch Him. 26-27

He instantly dived in the water, and thus confused the people who were constantly watching Him. He continued swimming under the water for some time and suddenly showing His head, disclosed Himself at such a place where no body could expect Him to be. 28

Then, again He plunged Himself in the deep water and stayed there for long. He contemplated on Brahman in the form of Lord Krishna. After a pretty long time, He came out of water and amazed everybody. 29

Taking recourse to different styles, He swam in the water. His skills in the water-sports along with the sages surprised even those who were expert in swimming. 30

While He was swimming, hundreds of His attendants and sages swam with Him and tried to catch Him in vain. Shri Hari mocked at them who were very much exhausted and made faces while taking long breaths. 31

मत्स्यादिरुपेण जले चिरस्थान्स्वपत्स्पृशि कामयतः सुरेशान् ।
आनन्दयंस्तां सरितं च रेमे निशावियोगां चिरमम्भसीशः ॥ ३२
स्नात्वाम्बुनैव तिलकं स विधाय सद्यो माध्याह्निकीं सितरुचं समुपास्य सन्ध्याम् ।
पश्यन् रविं गगनमण्डलमध्यसंस्थमम्बुस्थितस्तमुपतस्थ ऋजूर्ध्वबाहुः ॥ ३३
तं सूर्यमण्डलनिबद्धदृशं स्थिराङ्गं सूक्तं पठन्तमपि सौरमुदारमुच्चैः ।
स्वेदोदबिन्दुततिमौक्तिकदामभालमैक्षन्त साद्भुतममर्त्यगणाः खसंस्थाः ॥ ३४
स्नात्वा यथाविधि च तं त्वभितोऽम्बुसंस्था एकैकमर्घ्यमखिला अपि वर्णिविप्राः ।
दत्त्वैव पूष्ण उपतस्थिर ऊर्ध्वहस्ताः पङ्क्तिस्थिता नृप! सहस्रश आदृतास्तम् ॥ ३५
समाप्य सूर्योपस्थानं भगवान्धर्मरक्षकः । ब्रह्मयज्ञं विधायादौ चक्रे देवादितर्पणम् ॥ ३६

He rendered happy, Indra and other Gods, who were dwelling in the water for a long time in the form of fishes and other aquatics, and who were eager to touch His feet. He enjoyed (swimming in the waters of the) river Unmatta Ganga, who was very eager to touch Him after a separation of the whole night. Thus, He rejoiced swimming in water for a pretty long time.32

After taking bath He made a (symbolic) Tilaka (a auspicious mark) of water itself. He then performed a mid-day Sandhya ritual (symbolizing whiteness) and standing in the water and fixed his eyes on the Sun in the middle of the sky. Then, He raised His hands straight upwards and worshiped the Sun. 33

While Shri Hari was reciting the Surya-sukta loudly, the Gods who were residing in the sky, noticed the drops of sweat which resembled the pearls, gathering on His forehead. 34

O King, then, all the Brahmins and people of all the castes took bath according to the rituals and assembled around Him in the water. Then, raising their hands, all of them gave Arghya (a holy offering) and worshiped the Sun. 35

Shri Hari, the protector of religion, worshipped the Sun and then performed Brahma- yajna. He gratified the Gods by making oblations. 36

The great Brahmin Shri Hari, performed the midday ritual of

देवता उपवीती च नरान् निवीत्यतर्पयत् । प्राचीनावीत्यसौ पितृनेकद्वित्र्यञ्जलिक्रमात् ॥ ३७
द्विजैः सहेत्थं विधिना विधाय माध्याह्निकं वाजिनमारुरोह ।
संस्तूयमानो मुनिभिर्नरेन्द्रैः पुरं विवेशाथ स वर्णिराजः ॥ ३८
श्रृण्वन् स भक्तैः पथि गीयमानं यशः स्वकीयं मुनिभिः सहैत्य ।
संसिद्धपाकं नृपतेर्निशान्तं सम्भोजयामास मुनीन् यथावत् ॥ ३९
तृप्तान्स तान् पायसमोदकाद्यैर्गन्तुं द्रुतं विस्तृतधर्मशालाम् ।
आज्ञापयामास ततश्च सर्वान्भक्तानपि स्वान् गमनाय भोक्तुम् ॥ ४०
स्वस्थानमेत्य पुनराप्लवनं विधाय कृत्वा च पाकमथ संस्कृतभूप्रदेशे ।
कृष्णाय तं नृप! निवेद्य स वैश्वदेवं कृत्वा स्वयं च बुभुजे रसजिन्मिताशी ॥ ४१

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे तृतीयप्रकरणे अन्नकूटोत्सवे उन्मत्तगङ्गायां भगवज्जलक्रीडामाध्याह्निकविधिनिरुपणनामा त्रयोदशोऽध्यायः॥१३॥

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offering handful of oblations sequentially, one, two and three- to Gods, to ancestral sages and His family ancestors, with His sacred thread changed in proper order, according to rituals.

Then He ascended the horse and entered the city, along with the kings and sages, who praised Him with the songs of His greatness and glory. 37-38

Listening to these songs of victory sung by His devotees, Shri Hari, came to the king's palace with the sages. He served them with Payasam, and Modak (sweet rice cakes) and asked them to go back to their respective dormitories and take rest. He then asked His devotees to proceed for lunch. 39-40

Then, He returned to His own residence, took bath again, and cooked food in the sanctified place. He offered it to Lord Krishna, made offerings to Vishvedevas and then, He, who had overcome taste, and had control over His intake, took His meals. 41

Thus ends the thirteenth chapter entitled, 'Narration of description of the midday ritual of the holy bath of Lord Shri Hari,'in the third prakaran of Satsangi Jivan, the life story of Lord Narayan, also titled as Dharmashastra, (the rules of the code of conduct). 13

॥ अथ चतुर्दशोऽध्यायः ॥ १४ ॥

सुव्रत उवाच –

मुहूर्तमथ विश्रम्य हरिर्नृप! पुनर्बहिः । वेद्यामेत्य निजे पीठे निषसाद सपार्षदः ॥ १
अह्नस्तृतीययामान्ते जनसङ्घाः सयोषितः । समेत्य पूर्ववत्तत्र निषेदुर्मुनयस्तथा ॥ २
जगुर्गुणानृषिवराः प्रेमानन्दादयो हरेः । वादयन्तो मृदङ्गांश्च वीणावेणुविपञ्चिकाः ॥ ३
तावदाकारयामास हरिः पौराणिकोत्तमम् । श्रोतुं नित्यकथां राजन्! प्रयागजिदिति श्रुतम् ॥ ४
प्रौढाकृतिः सकल शास्त्रपुराणवेत्ता वेदार्थवेदनपटुर्भगवत्प्रसादात् ।
स्पष्टाक्षरप्रवचनो मधुदीर्घशब्दस्तत्राजगाम स मुनीन्प्रणमन्कराभ्याम् ॥ ५

CHAPTER - 14

As per daily routine, Shree Hari listens to the fifth Skand of Bhagwat narrated by Pragji Purani in the afternoon on the pious day of Deepawali.

Suvrat said-

O King! (after taking food), Hari rested for a while. Then, He, along with His attendants, ascended the throne near the altar. At the end of the third period of the day, groups of sages, men and women assembled there and took their seats as before. 1-2

Premanand and the other sages started praising Hari by playing Veena, Mrudang (drum), flute and Vipanchika. (multi coloured Veena). 3

O King! in the meanwhile, Hari in order to listen the stories from the Puranas and Shastras invited a learned scholar (Pauranik) named Prayagajit. 4

Prayagajit, who was a man of a good physique, and by the grace of God was also proficient in all the Shastras, Puranas and Vedic literature. He was also a good orator and possessed a very soft and gentle voice. He arrived there and saluted the sages. 5

He, with folded hands placed his head on the feet of Hari and humbly bowed down to His attendants and other (devotees). Shri Hari (Narayan) too, asked him to take a seat on the dais, which was at a little higher level, and respectfully bowed down to the

बद्धाञ्जलिः स भगवत्पदयोः शिरः स्वं धृत्वा ननाम विनयेन च पार्षदादीन् ।
नारायणोऽपि विधिवद्विनयात्तमुच्चे व्यासासने समुपवेश्य ननाम विप्रम् ॥ ६
ब्रह्मण्यदेव इह धर्मपथावनेच्छुः पूज्योऽपि देवपतिभिः स सरस्वतीं प्राक् ।
सम्पूज्य सादरमथो तमपि द्विजेन्द्रमानर्च गन्धवरपुष्पफलोत्तमाद्यैः ॥ ७
क्रमप्राप्तां भागवतपञ्चमस्कन्धसङ्गताम् । वाचयिष्यन्कथां सोऽथ मङ्गलाचरणं व्यधात् ॥ ८
सुनीशारं सारं शुचिकनकबुट्टं परिदधन्निचोलं कौसुम्भं कटितटपटं चारुणरुचिम् ।
बहून् हारान् हैमान्वरवलयकेयूरमुकुटान् हसद्वक्त्रेन्दुर्मे दृशि जयतु नारायणमुनिः ॥ ९
य ईशोऽपि स्वेच्छाधृतनृतनुरानन्दनिलयः कृपासिन्धुर्बन्धुर्भवजलनिधौ दुःखितनृणाम् ।
सकामैर्निष्कामैरपि सुरनरैः सेव्यचरणं नमाम्यात्मात्मानं तमहमिह नारायणमुनिम् ॥ १०

Brahmin (Prayagajit). 6

Shri Hari was the Brahmanyadeva Himself, adored by Gods, had appeared on this earth to safeguard the path of religion. He worshiped Goddess Saraswati and then the great Brahmin Prayagajit with flowers, sandal-paste and offered him fruits etc. 7

Prayagaji, in the beginning of reading the fifth canto (Skandha) of the Bhagavat Purana in regular order, recited the following two benedictory verses. 8

Mangalacharan.

'All glory to Hari (Narayan Muni), who is wearing a beautiful shawl (woven) with the dots of pure golden threads, a saffron red upper garment, and a beautiful shining red waist garment, who has put on golden necklaces, a golden crown, armlets, bracelets and whose smiling face looking like a moon; may ever shine before my eyes.' 9

'Hari (Narayan muni), in spite of being the Lord of all, with His own will, has opted to appear in a human form. He is the abode of happiness, an ocean of tenderness and is the patron (supporter) of those who are suffering in this ocean of world. People in general and the Gods who do not long for a reward of their actions fall at His feet. I bow down to Narayan Muni (Hari) who is the Supreme Soul'. 10

कृत्वेति मङ्गलं विप्रः कथामचकथत्स ताम् । तत्र तत्राध्यात्मभागं स्फुटीकृत्यावदत्प्रभुः॥ ११
स स्कन्धस्तद्दिने पूर्णस्ततः पौराणिकं प्रभुः । सम्पूज्य शीर्षपटकं तस्मै प्रादान्महाधनम् ॥ १२
धोत्रप्रावरणादीनि वस्त्राण्यन्यानि च प्रभुः । करभूषाद्यलङ्कारान् ददौ च विपुलं धनम् ॥ १३
बहुमूल्यं निजं चाश्वं रोहिताख्यं नृपेप्सितम् । तस्मै प्रादात्स भगवान् हैमालङ्कारभूषितम् ॥ १४
ततो व्यासासनाद्विप्रः स उत्थायानमत्प्रभुम् । उपाविवेश मुनिषु सूर्योऽस्तं तावदाप च ॥ १५
वासुदेवाङ्गणे तत्र मण्डपः शिल्पिभिस्तदा । चतुरस्रश्चतुर्द्वारश्चक्रे ऽतिविततः शुभः ॥ १६
दीपानां राजयस्तत्र दिवाकीर्तिभिरायताः । समास्तिर्यक् तथोर्ध्वं च चक्रिरे हि सहस्रशः ॥ १७

After reciting these auspicious introductory verses, the Brahmin Prayagaji, began narrating the story. Wherever necessary, He explained the philosophical portion during the discourse.11

when the narrator: Prayagji completed the fifth canto, on that day, The Lord (Hari) worshiped him and offered him a turban and a sumptuous amount of money. He also offered him Dhoti and other clothes, bracelets, armlets and other ornaments. 12-13

Deepotsav

Hari offered His horse named Rohit, decorated with ornaments of gold which even the kings aspired to possess, to Prayagaji. Then, Prayagaji, having got down from his seat bowed down to Hari. It was late evening and the Sun had set. He then took his seat amongst the sages. 14-15

As it was a day of lights, artisans had built a very big pavilion in the court-yard of the temple of Vasudeva. The pavilion was very big, auspicious, four cornered and had four doors. 16

Then in that pavilion Divakirti (Devaram?) and other devotees arranged thousands of lamps in an array. They arranged the lamps in parallel, obliquely and also in lines going straight upwards. 17

On the altars erected in the outskirts of the temple, Bambus were fixed high and myriads of huge lamps were lighted on them in big bowls, by the devotees. 18

Hundreds of small lamps and candle sticks in the silver stands were kindled before Hari. 19

बहिर्वेदिषु बद्धेषु तिर्यग्वंशेषु दीपकाः । सहस्रशः कृता भक्तैस्तैर्दीर्घस्थूलवर्तयः ॥ १८
दीपिकानां शतान्यासन्नारायणमुनेः पुरः । मधूत्थवर्तिदीपाश्च रौप्याङ्कोट्टेषु भूरिशः ॥ १९
काचयन्त्रेषु दीपाश्च तस्मिन्निम्बतरावपि । निबद्धाः शतशो भक्तै र्दिशासु विदिशासु च ॥ २०
दीपचक्रभ्रमाश्चापि रथकारैर्हरेः पुरः । निर्मिता यत्र दीपानां शतान्यासन् भ्रमन्ति वै ॥ २१
रत्नेन्द्रसारा इव ते दीपा रोचिष्णवो बभुः । कुहूनिशायास्तिमिरं तदा तत्र व्यलीयत ॥ २२
ततः स्वर्णमयीं लक्ष्मीं विप्रानाहूय वैदिकान् । उपहारैर्बहुविधैः सोऽर्चयामास मण्डपे ॥ २३
गीतवादित्रनिनदस्तदानीं सुमहानभूत् । ततः प्रादात्स विप्रेभ्यो वस्त्रालङ्कारदक्षिणाः ॥ २४
जयया प्रेरितोऽभ्येत्य तं नृपस्तत उत्तमः । पूजयामास भक्त्यैव महासदसि भूपते ! ॥ २५

The devotees kindled hundreds of lamps and chandeliers made of glass, in all the quarters and sub quarters on the Neem tree. 20

The carpenters, in front of Shri Hari designed (a sort of) merry-go-round in which hundreds of lamps were (continuously) rotating. 21

Those kindling lamps were glittering, bright like gems. The darkness of that new-moon night was as if fused in (those lights). 22

After having invited the Brahmins expert in Vedas, in the pavilion, Hari, worshipped the golden image of the Goddess Laxmi with a variety of offerings. 23

Symphony of the musical notes, songs and various musical instruments, which were beaten, resonated (during the worship). Then Hari offered clothes, ornaments, and Dakshina to the Brahmins. 24

Beautiful adornments offered to Shree Hari by Uttamraja.

O Lord of the earth! As inspired by Jaya, King Uttama arrived there, and in that great assembly. He ardently worshipped Shri Hari. 25

King Uttama offered him a long salwar of red colour. Due to his love for (the king), Hari put it on over His Dhoti (already worn by him) for a while. 26

King (also) offered a very costly turban to Shri Hari. And then the king offered Him a loin cloth of saffron colour woven with

शोणमाप्रपदीनं च चोलं प्राग्धरये ददौ । तत्प्रीतये हरिस्तं च धोत्रोपरि दधौ क्षणम् ॥ २६
अनर्घ्यं च शिरोवेष्टं नृपो भगवते ददौ । ततः शोणं स्वर्णमयं नीशारं पर्यधापयत् ॥ २७
चञ्चत्प्रान्तं कटिपटं गुम्फितैर्हेमतन्तुभिः । कौसुम्भं हरये प्रादात्कट्यां तं च बबन्ध सः ॥ २८
प्रावारपटकं चान्यं बहुमूल्यं सितं शुभम् । समर्प्य प्रभवे तस्थौ तं प्रणम्य स तत्पुरः ॥ २९
अथाहूतो ललितया नृपोऽगच्छत्तदन्तिकम् । तया दत्तानलङ्कारानानीय हरये ददौ ॥ ३०
पादयोर्नूपुरे तस्य किङ्किणीजालशोभिते । कट्यां च तादृशीं काञ्चीमुत्तमः पर्यधारयत् ॥ ३१
कटके श्रृङ्खले तस्य भुजयोश्चाङ्गदद्वयम् । अङ्गुलीषूर्मिका हैमीर्मणिरत्नविभूषिताः ॥ ३२
कर्णयोः कुण्डले कण्ठे हारान्नानाविधांस्तथा । तं धारयित्वा नृपतिः प्रणनाम कृताञ्जलिः ॥ ३३
आनन्दयन्भक्तजनानथोत्थाय हरिः स्वयम् । मण्डपान्तर्गतं पीठमुपेत्याध्यारुरोह तत् ॥ ३४
दृढाबद्धकटिस्तत्र तालिकां वादयन्स्वयम् । नामसङ्कीर्तनं चक्रे तदा नारायणस्य सः ॥ ३५

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golden threads. He immediately tied it around His waist. 27-28

After offering a costly, auspicious, white upper garment (a shawl) to Hari the king stood in front of Him with folded hands. Being called by Lalita, the king walked up to her. He handed over the ornaments given by her to Shri Hari. 29-30

Then, the King Uttama, put on the anklets decorated with small bells, a beautiful girdle around His waist, bracelets of gold in both of His hands and armlets on His arms. Then, the king put on a golden ring studded with diamonds around His finger, earrings in His ears and varied necklaces around His neck. The king bowed to Him with folded hands. 31-33

Then in order to please the devotees, Hari got up from his seat and ascended the throne (situated in) the pavilion and took His seat. 34

Then having firmly tied His waist-girdle Shri 'Hari started clapping his hands and recited the holy names of Narayan, in high pitch. He invoked Him, 'O, Radha Krishna! O Govind! O Nara-narayana! O Prabhu! O Vasudeva! O Hari! O Swami!' 35-36

With this, all the people and sages were delighted to recite the names of Narayan and joyfully clapped their hands. 37

The jingle of the tumult aroused (due to the recitation and

श्रीराधाकृष्ण! गोविन्द! नरनारायण! प्रभो! । वासुदेव! हरे! स्वामिनित्युच्चैः समकीर्तयत् ॥ ३६
मुनयश्च जनाः सर्वे तदा तन्नामकीर्तनम् । उच्चैश्चक्रुर्वादयन्तस्तालीका हर्षसंयुताः ॥ ३७
आसीत्स तुमुलो घोषः सर्वाघौघविनाशनः । दिशश्च विदिशः सर्वाः स वै व्याप महाध्वनिः ॥ ३८
मुहूर्तमिति सङ्कीर्त्य निषसादासने प्रभुः । प्रणेमुस्तं जनाः सर्वे स्तुवन्तो विविधैः स्तवैः ॥ ३९
संस्कृतैः प्राकृतैः पद्यैः पुराणैर्नूतनैरपि । स्तुत्वा नारायणमुनिं प्रणेमुः परया मुदा ॥ ४०
दीनानाथस्तदा विप्रो नूत्नकाव्यविशारदः । बद्धाञ्जलिपुटोऽस्तौषीच्छ्लोकानामष्टकेन तम् ॥ ४१
महातेजः पुञ्जे स्फुरदमलसिंहासनवरे स्थितं सर्वाधीशं नखकिरणविद्योतितसभम् ।
सितच्छत्रं पार्श्वस्फुरदमलसच्चामरयुगं भृशं धन्यो लब्ध्वा नयनपथि नारायणमहम् ॥ ४२
हसद्वक्राम्भोजं चपलनयनालोकितजनं लसन्मुक्ताहारं विविधकुसुमापीडमुकुटम् ।
प्रचञ्चत्प्रावारं चरणविलसन्नूपुरमिदं हरे ! रुपं नित्यं मम मनसि सम्यक् स्फुरतु ते ॥ ४३

clapping), which had the power of destroying the accumulated sins, a loud sound pervaded everywhere. 38

Having praised Narayan in such a manner for some time, Hari took his seat. All the people, having praised Narayan with a variety of old and instantaneous new compositions, in Sanskrit and Prakrit language, saluted Narayan Muni. 39-40

At that time a Brahmin named Dinanath, who was expert in composing poems, praised Him with folded hands by the following poem consisting of eight verses. 41

Eulogy of Shri Hari by poet Deenanath. (Karunashtak Stotra.)

'I am really blessed by the very sight of Shri Hari who is seated on a glittering and lustrous throne, who has held a white umbrella on His head, and a pair of gleaming fans held behind, and the lustre of whose nails has illumined the whole assembly. 42

'Let Thou, whose divine lotus-like smiling face always inspire my mind, who looks at the people with his eyes which resemble a full-bloomed lotus, who has worn pearl necklaces, who has put on a crest of flowers on His head, has worn a divine upper garment and put on anklets on His lotus-like feet. 43

'I firmly believe that, those who fall at Your feet can easily

दृढं विश्वासो मे तव चरणपद्माश्रितजनो भवाम्भोधेः पारं व्रजति सहसा त्वत्करुणया ।
त्वमेवैकः स्वामी सकलजगतामित्यपि हरे! विदित्वा पादौ ते दृढतरमहं ह्याश्रयमिमौ ॥ ४४
न जाने शास्त्राणां विविधमतसन्निर्णयमहं पुराणव्रातानामपि च बहुकल्पाश्रितकथाः ।
न वा देवर्षीणां पृथगिह मनोरञ्जनविधिं परं जाने स्वामिन् !भ्रमणहरणं तेऽत्र शरणम् ॥ ४५
तपो नोग्रं तप्तं व्रतनियमदानानि च मया न चेष्टापूर्ते वा श्रवणमननाभ्यासदृढता ।
न चीर्णान्याप्तुं त्वामिह तदपि यस्त्वं दृशि गतो न जाने तद्धेतुं त्वदतितरकारुण्यत ऋते ॥ ४६
भृशं पापव्रातैर्मदनमदमानादिभिरपि प्रभो! ग्रस्तस्यालं तव चरणपद्मेक्षणमिदम् ।
कथंकारं मे स्याद्यदि न पुरुकारुण्यपदवीं श्रयेथा नाथ! त्वं त्वयि हि तदिदं केवलमहो ! ॥ ४७
बलं नो मे बुद्धेर्न च सुदृढवैराग्यविलसन्निजात्मज्ञानस्य प्रचुरनियमानामपि हरे! ।
विमोक्तुं संसारान्निरतिशयमेकं हि बिरुदं विलोक्य स्वीयं मां भवजलनिधेरुद्धर निजम् ॥ ४८

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cross this ocean of worldly life with Your kind consideration. O Hari! You alone are the Lord of the (three) worlds. Hence; I have come to take Your shelter. 44

'I am ignorant of the different principles laid down in the Shastras. I am not aware of the imaginative legends from the Puranas, nor do I know about the holy sports of the various divinities and the great sages (but) I know for sure, that I will certainly overcome the cycle of birth and death, only if I surrender to You. 45

'I have not performed severe penance, not (observed) any vows, nor (followed religious) restrictions, nor (gave donations, neither (did I participate) in sacrificial and charitable works, nor is there any firmness in my listening (to sacred texts), reflection and study; I have not studied (any of these means) in order to reach You here; Still, I could see You. I do not know the reason behind this except your extreme compassion. 46

'O Lord! for me, who is extremely stricken by the lots of sins as also by passion, pride, ego etc. how I (deserve to) see Your lotus-feet which is just enough for me, O Lord! If You do not offer (me) manifold compassion, only this much is (requested) unto You. 47

'I have no intellectual strength, O Hari! nor there is (strength)

न जाने धर्माणामतिगहनकर्तव्यसरणिं न शास्त्रं मन्त्राणां न च विविधतन्त्रागमविधिम् ।
न वा भक्तैः कृत्यं तव चरणपद्मार्चनविधिं ततो वन्दे दीनस्तव पदयुगं दण्डवदहम् ॥ ४९
करुणाष्टकसंज्ञेन स्तोत्रेणेत्थं निजस्तुतिम् । तस्मै विदधते तुष्टो भगवानभयं ददौ ॥ ५०
ततः सर्वऽपि मुनयो मध्ये कृत्वा तमीश्वरम् । प्रदक्षिणां प्रकुर्वन्तो गायनं चक्रुरादरात् ॥ ५१
भ्रमन्तो मण्डलाकारमेककालं च तालिकाम् । वादयन्तश्च गायन्तस्तोषयामासुरीश्वरम् ॥ ५२
ततस्तुष्टः स भगवान् गन्तुं स्वस्वस्थलं जनान् । मुनींश्चाज्ञापयामास जग्मुः सर्वे तदाज्ञया ॥ ५३
पाकः शीघ्रं विधेयः श्व इत्याज्ञाप्य च पाचकान् । ब्राह्मणान् हरिरात्मीथं मन्दिरं प्रत्यगान्नृप ! ॥ ५४

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of a good many restrictions, (far from strength) of self-knowledge shining forth with extremely firm dislike (of worldly pleasures). (I have come to You) on seeing only your single definite promise to relieve (us) from the worldly (distress). (So I request You) Please bring me up from the ocean of worldly pleasures. 48

'I do not know the very mysterious ways of religious duties, nor do I know the rules of chanting, nor the ways of various Tantras and Agama texts, nor the method of worshipping Your lotus-feet, to be followed by the devotees; Hence, humble that I am, I am prostrating before Your feet'. 49

To him, who was thus offering eulogy composed by himself with this Karunashtaka Stotra (prayer of eight stanzas for compassion), the Lord was pleased and gave (him) a promise of safety. 50

Then, all the sages, keeping the Lord in the middle, began to sing and respectfully circumambulated Him. 51

They pleased the Lord while walking in a circular way, singing and clapping their hands simultaneously. 52

Then, Bhagwan, who was pleased, allowed the people and the sages to return to their respective places. As per His instructions, all the (people) departed. 53

O King! Shri Hari, instructing the Brahmin cooks, 'Tomorrow prepare the food on time (without any delay)', returned to his abode. 54

स्नात्वा सन्ध्यावन्दनं होमकर्म स्वीयं नित्यं तत्र कृत्वाद्ययामे।
याते रात्रेर्योगनिद्रां समुत्कामक्ष्णासौ सम्भावयामास किञ्चित् ।।५५।।

इति श्रीसत्सङ्गिजीवने नारायणचरित्रै धर्मशास्त्रे तृतीयप्रकरणे अन्नकूटोत्सवे दीपावलीमहोत्सवनामा चतुर्दशोऽध्याय:।। १४।।

।। अथ पञ्चदशोऽध्याय: ।। १५ ।।

सुव्रत उवाच

पाचका: कृतपक्कान्ना: शाकसूपादि ते तदा । कर्तुमारेभिरे राजन् ! विप्रा योषास्तथा पृथक् ।। १
तस्यां रात्रौ क्षत्रयोषा उत्तमस्यापि मन्दिरे । जयारमादय: पाकं चतुर्विधमसाधयन् ।। २

Having taken His (holy) bath and performing the Sandhya offerings, and regular sacrificial rites, in the first phase of the night, (Shri Hari) enjoyed a Yogic sleep while the night slipped away. 55

Thus ends the fourteenth chapter entitled, 'Narration of celebration of Dipavali festival at the time of Annakoototsava.' in the Third Prakaran of Satsangi Jivan, the life story of Lord Narayan, also titled as Dharmashastra (the rules of the code of conduct). 14

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CHAPTER - 15

Description of rendering services by Kshatriya female devotees in preparing various types of delicacies for Annakut.

Suvrat said:-

The expert chefs who had already prepared sweet dishes, started preparing curry and vegetables. Brahmin ladies cooked their food in a separate kitchen. 1

That night Jaya, Rama and other kshatriya ladies cooked four types of eatables and food (Bhakshya, Bhojya, Choshya and Lehya), etc. in King Uttama's kitchen. All of them performed their

सर्वाः सर्वाणि कार्याणि निर्मानास्तत्र चक्रिरे । विशेषेणाधिकारित्वं ब्रुवे तासां यथा तथा ॥ ३
जनन्यौ ललितायास्तु चक्रतुस्तत्र शोधनम् । तण्डुलद्विदलादीनां पाकार्हाणां यथोचितम् ॥ ४
जया च पाककर्त्रीणां सर्वासामपि योषिताम् । तत्तत्कार्यप्रेरणेऽभूत्सक्ता चापेक्षितार्पणे ॥ ५
पाके दाक्ष्यं दर्शयन्तीर्योषितः प्रशशंस च । अजानतीश्च तत्कार्यं ललिताशिक्षययत्स्वयम् ॥ ६
रमा तु तत्र सिद्धानि खाजकानि च शष्कुलीः । पात्रान्तरे सञ्चिचाय चातुर्यादक्षतानि हि ॥ ७
अमरी चामला क्षेमा क्वथिकावटिकादिषु । लेह्येषु नानाशाकेषु स्वचातुर्याण्यदीदृशन् ॥ ८
रतिमेनासातिदेव्यः पूरिकाः पोलिकास्तथा । कुर्वत्यस्तत्र नैपुण्यं दर्शयामासुरात्मनः ॥ ९
पाककर्मणि दक्षा च रेवती पायसं शुभम् । अपूपांश्चापि संयावं सूपं च कुरुते स्म सा ॥ १०
फुल्लादित्यजवामल्ल्यः कैसराद्यांश्च जाह्नवी । एता बहुविधांश्चक्रुरोदनान्नुचिरान्नृप ! ॥ ११

jobs self-effacingly (unassumingly). Now, I shall tell you more about those who were specially entitled for their jobs. 2-3

Both the mothers of Lalita, (Somadevi and Suraprabha) began cleaning the grains, rice and lentils required for the preparation of food. 4

Jaya encouraged and motivated all the women participants who had engaged themselves in the cooking, and provided all the necessary appliances and utensils. 5

Lalita, just appreciated the job of those women who were specially skilled in the culinary art. She took personal interest in training those women who did not know the basics of cookery. 6

Rama cautiously arranged the sweet cakes, Jalebis, and other confectionary, in a separate container so that they may not get broken. 7

Amari, Amala, and Kshema displayed their skills in making butter-milk curry, salads sweet cakes and a variety of vegetables. 8

Rati, Mena, Sati and Devi, demonstrated their excellence in making Puris and Rotis. 9

Revati specialized in making Dudh-pak, Suji halwa, Malpova, and porridges. 10

O King! Phulla, Aditi, Ajava, Malli and Jahnhavi prepared various types of tasty saffron rice. 11

यमिफुल्लजया चोभे घर्घुरांश्चक्रतुः शुभान् । विदधुर्मण्डकादींश्च तत्रान्या अपि योषितः ॥ १२
पाञ्चाली तत्कनिष्ठा च पाचिकाभ्यः प्रतिक्षणम् । अपेक्षितानि वस्तूनि दत्तः स्माऽऽनीय वेश्मतः ॥ १३
श्रमिताभ्यः पाचिकाभ्यो विश्रान्ति नृपयोषितौ । ददतुर्ललितोक्तेन कुर्वत्यौ तत्क्रियाः स्वयम् ॥ १४
एतासां परिचर्यायां जितामान्यादयः स्त्रियः । काष्ठपात्राम्बुदानादाववर्तन्तोद्यताः सदा ॥ १५
एलालवङ्गत्वक्पत्रराजिकाजरणोषणैः । कुस्तुम्बुरुप्रभृतिभिर्घृततैलसमन्वितैः ॥ १६
द्रव्यैः संस्क्रियमाणानां व्यञ्जनानां पुनः पुनः । छुम्कारा भूरिशस्तत्र स्त्रीणामासन्महानसे ॥ १७
वटकानां पूरिकाणामपूपानां च भूरिशः । घृतेषु पच्यमानानां सुर्सुङ्कारास्तथाऽभवन् ॥ १८
मृदुसूक्ष्मसितानां च तण्डुलानां महानसे । सौरभः पच्यमानानां व्यानशे सकलं पुरम् ॥ १९
जितस्वादा अपि च ताः प्रभुं प्रीणयितुं स्त्रियः । पाकं चतुर्विधं चक्रुः सूपशास्त्रविदो यथा ॥ २०

Yami and Phullajaya prepared Ghugara and other women prepared sweet, baked Rotis with filling of Gramdal and Jaggery (Mandas). 12

Panchali and her younger sister brought all the required material for cooking without any delay, from (Lalita's) House. 13

As adviced by Lalita, both the wives of the King Uttama took charge of the catering job from the women cooks who were very much exhausted, and requested them to relax and take a break. 14

Jita, Maanya and others were very busy in bringing fuel, water and the required utensils, to those women who were engaged in catering. 15

The kitchen was full of odour of vegetables and other snacks, and cookies stirred-fried in ghee and oil with cinnamon, cardamom, cloves, bay-leaves, mustard, cumin seeds, black–pepper and coriander. Due to that, women caterers were hissing repeatedly. 16-17

There was a continuous hissing noise of the *Puris* and hot-cakes (Wadas) and Malpuva being fried in ghee. 18

The fragrance of the fine, soft, white rice, which was being cooked in the kitchen, pervaded the whole city. 19

Those women who were well–versed in the art of cooking, but had overcome (conquered) their taste for food, cooked four

आपूपिका आन्धसिका निपुणाः पाककर्मसु । दृष्ट्वा तत्पाकचातुर्यं निर्माना अभवन्नराः ॥ २१
प्रातःकालेऽथ सम्प्राप्ते ब्राह्मणस्त्वर्चकः सुधीः । वासुदेवार्चनं चक्रे नवीनैर्वस्त्रभूषणैः ॥ २२
अन्नकूटस्य रचनां कर्तुं च हरिमन्दिरे । विचित्रं मण्डलं चक्रे नानारङ्गोपशोभितम् ॥ २३
तोरणानि तथाऽशोकसहकारादिपल्लवैः । अबन्धयद्धरेर्द्वारि रम्भास्तम्भैश्च मण्डपम् ॥ २४
पक्वान्नभृतपात्राणां स्थापनर्थं हरेः पुरः । पीठानि स्थापयामास चतुरस्त्राण्यनुक्रमात् ॥ २५
मध्याह्नपूजाविहितोपचारान्सम्पादयित्वा स हरेर्निदेशम् ।
तस्थौ प्रतीक्ष्यैव महान्नकूटविधान उत्कः सह वर्णिवर्यैः ॥२६॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे तृतीयप्रकरणे अन्नकूटोत्सवे पाकनिष्पत्तिनामा पश्चदशोऽध्यायः ॥ १५॥

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types of food merely with the purpose of pleasing Shri Hari. 20

The veteran (male) chefs who were experts in culinary art lost their self-esteem when they noticed the expertise of the women cooks. 21

Preparation for Annakutotsav.

Early morning next day, the wise Brahmin priests, worshipped Lord Vasudeva and offered Him new clothes and ornaments. 22

In order to make arrangements for the Food-festival (Annakoota), in the temple, they set up beautiful, multi-coloured counters. 23

They erected an arch of the Ashoka and Mango leaves at the entrance of the temple of Shri Hari, and erected a *Mandapa* with the stalks of plantain trees. 24

In order to keep the dishes full of various sweets, four wooden daises were erected in the four different directions. 25

After collecting the materials for the afternoon worship, he (the Brahmin priest), along with the other celibates, stood there, waiting for the orders of Shri Hari to begin the celebrations of the great food-festival. 26

॥ अथ षोडशोऽध्यायः ॥ १६॥

सुव्रत उवाच-

हरिर्निशोऽन्तिमे राजन्! याम उत्थाय सत्वरम् । स्वपार्षदैः कतिपयैः सह गङ्गां जगाम सः ॥ १
न विदुः प्रायशो लोकाः स्नानार्थं तं गतं प्रभुम् । जागरुकास्तु मुनयो विदित्वैव तमन्वयुः ॥ २
नित्यस्नानादिकं तत्र विधाय विधिना प्रभुः । जनसम्मर्दभीत्याशु स्वमन्दिरमुपाययौ ॥ ३
तत्र धौताम्बरधर उपविश्यौर्ण आसने । कृत्वा पञ्चोर्ध्वपुण्ड्राणि सन्ध्यावन्दनमाचरत् ॥ ४
ततो जप्त्वा च गायत्रीमजुहोज्जातवेदसम् । आदरात्कृष्णमभ्यर्च्य तन्मनुं प्रयतोऽजपत् ॥ ५

Thus ends the fifteenth chapter entitled, 'Narration of preparation of different dishes for the Annakutotsava,' in the third prakaran of Satsangi Jivan, the life story of Lord Narayan, also titled as Dharmashastra, (the rules of the code of conduct). 15

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CHAPTER - 16

Last night of Amavasya and Pratham Prahar of New Year. Uttam Raja performs poojan of Shree Hari.

Suvrat said:-

O King, in the last hour of night, Shri Hari got up early morning, and went to the river Ganga with some of his attendants. 1

Apparently, not everybody was aware of this gesture of Shri Hari. But few sages who were aware about this, followed Him. 2

Anticipating the fear of the exasperating public, after finishing His bath and performing all the rites and rituals, Shri Hari, hurriedly returned to His abode. 3

Dressed in clean white attire, He sat on a knitted woollen seat, and applying the five customary marks (Urdhvapundra) on His fore-head etc., performed His daily rituals sandhya ritual. 4

He, then chanted the Gayatri mantra and offered morning oblations to Agni. He muttered glorifying hymns and reverentially worshipped Lord Shri Krishna. 5

King Uttama arrived there and having saluted Shri Hari,

तत एत्योत्तमो भूपस्तं प्रणम्यार्चिचत्प्रभुम् । चन्दनाक्षतपुष्पैश्च नूत्नवस्त्रैश्च भूषणैः ॥ ६
नद्या स्नात्वाऽऽगतं तं च ज्ञात्वा विस्मितमानसः । धन्याष्टकेन तुष्टाव निजस्वामिनमादरात् ॥ ७

पदपङ्कजे रुचिरचङ्क्रमणे त्वं चलयन्प्रभो! व्रजसि यर्हि च तर्हि ।
मुनिमण्डलं धृतकमण्डलकन्थं ह्यभितोऽनुधावति समीक्ष्य भवन्तम् ॥ ८
तव गाङ्गवारिणि हरे! स्नपनार्थं गमनं त्वशेषतनुभृत्सुखहेतोः ।
भवतीति यास्युषसि पश्यजनेभ्यो भुवि धन्यताप्रदमिदं हि वपुस्ते ॥ ९
सदयत्वदीक्षणहतात्मतमस्कास्त्वयि भावतो मधुमिषस्त्रवदस्राः ।
तरवोऽप्युपात्तफलपुष्पविनम्रा ऋषयस्त्वदर्चनपरा इव धन्याः ॥ १०

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worshipped Him by offering sandal paste, whole rice grains, flowers, clothes and ornaments. 6

The King was somewhat astonished, to know that Shri Hari had already done away with His morning bath etc. He then, respectfully appeased the Lord by reciting the Dhanyashtaka Stotra, as: 7

Dhanyastak Stuti of Shree Hari performed by Dada Khachar.

'O, Shri Hari ! when the assemblage of sages watch the stride of Your lotus-like feet, they also run after you carrying with them their water-pots and their garments. 8

'O Shri Hari! Your act of bathing in the waters of Ganga, early in the morning is certainly beneficial to the people belonging to this mundane world. Your very appearance is really a bliss to all the onlookers. 9

The trees also which belong to Tama Prakruti, due to the very sight of Yourself, suddenly discard their Tamoguna and being very much delighted, seep honey. They become very modest due to the flowers and fruits which they bear, and engage themselves in Your worship, like the Sages, who are also eager to worship You. 10

Blessed are the myriad of birds who, in spite of their natural instinct of chirping, observe silence and sit motionless, by just holding on to the branches of the trees, meditating as it were on

बहवः खगा अपि समीक्ष्य भवन्तं ह्यकृतात्मजातिरवणाः श्रितमौनाः ।
अवलम्बितद्रुमभुजाः स्थिरगात्रा भवदङ्गचिन्तनसुखा ननु धन्याः ॥ ११
हरिणादयो वनभवाः पशवोऽपि त्वदुदीक्षणैकमनसोऽस्मृतदेहाः ।
न चलन्ति तर्हि मुनयः स्थितिगा वा सुखिनस्त्वयाऽचलदृशो भुवि धन्याः ॥ १२
पथि वीक्ष्य भिल्लवनिता वनचर्यः सहसा विसृष्टगृहदैहिककृत्या ।
कृतधावना भुवि निपत्य नमन्त्यो दधतीह धन्यतरतां हि भवन्तम् ॥ १३
निजतीरमागतमवेक्ष्य भवन्तं भृतभूरिभक्तिरसविद्रवदङ्गा ।
स्वतरङ्गभङ्गिचपला किल धन्या विवशा भवत्पतिसुखेन च गङ्गा ॥ १४
गतिलाघवं स्वकमुदस्य मरालास्त्वदुदारचङ्क्रमणचिन्तनसक्ताः ।
बहिरन्तराप्तभवदीक्षणधन्या यतयो महान्त इव सन्ति विमुक्ताः ॥ १५

Your person. 11

Blessed are also the deer and the other wild animals, who do not pay any heed to (ignore) their bodily existence, while they stare at You, and without winking their eyes, meditating like the sages (ascetics). 12

Blessed are those Bhil tribal ladies, who, keeping aside their own household and corporal activities, run and bow down to You by prostrating their entire body by touching the earth. 13

Blessed is the river Ganga, who, having caught sight of You, who have touched its banks is endlessly oozing with the joy of devotion. She is expressing her excessive joy by her waves rising high by Your presence. 14

Blessed are the flamingos (Maral-Hansa), as it were awestruck (engaged) and fixed their eyes on Your divine self, ignoring the deportment of their own gait, and kept staring at Your adorable saintly feet, resemble the blessed, liberated great ascetics, who experience Your presence pervading in and out, (as though have freed themselves from all the bonds). 15

Blessed indeed am I, by Your divine Self, a lotus-eyed One with a smiling face, after taking holy bath in the river Ganga, along with the devout ascetics, Who has put on a shining white dress

स्नपनं विधाय मुनिभिश्च सलीलं धृतशुक्लवाससमहं निजगेहे ।
स्थितमब्जपत्रनयनं स्मितवक्त्रं दधदस्मि धन्य उरसीह भवन्तम् ॥ १६
स्तुवत्येवं नरपतौ जनाः श्रीपुरवासिनः । तत्राययुर्ये पूर्वेद्युर्नापुस्तत्पूजनक्षणम् ॥ १७
निवेदिता भगवते प्रतीहारेण ते जनाः । तदाज्ञयैत्य तत्राशु तं प्रणम्यार्चयन्प्रभुम् ॥ १८
नीशारैर्मृदुभिः शोणैः स्वर्णबिन्दुविचित्रितैः । सूक्ष्मैरनर्घ्यैररुणैर्दीर्घैरपि शिरःपटैः ॥ १९
प्रावारैः कटीबन्धैश्च कटकाद्यैर्विभुषणैः । चन्दनेनाक्षतैः पौष्पैर्हारैर्नीराजनादिभिः ॥ २०
सम्पूज्य तं तदग्रे च पीतसाराणि शर्कराः । फलादीनि निधायाथ जग्मुस्तस्याज्ञयैव ते ॥ २१
ततो नारायणमुनिः शोणाम्बरधरः प्रभुः । बहिर्वेदीमुपेत्य स्वे निषसादासने शुभे ॥ २२
जनाश्च मुनयः सर्वे पूर्ववत्तत्र सङ्घशः । समागत्य निषेदुस्ते स्वस्वमर्यादयाखिलाः ॥ २३

(robe), and has honored me by making my home as Your virtual abode of residence. 16

Hari enjoyes the company of devotees seating on the outer altar of the temple.

The citizens of Shripur, who could not worship Shri Hari, even though they had come a day before, arrived on the spot, while the King Uttama was praising Shri Hari. When the messenger informed about their arrival, as per the directive of Shri Hari, they came there hurriedly, bowed down to Him and worshipped Him with extreme reverence. 17-18

They offered Him a crimson stole of a very delicate texture, woven with golden dots, very expensive finely woven long red turbans, upper and lower garments, girdles, golden bracelets etc. They worshipped Him with sandal paste, auspicious rice grains, and garlands of flowers, and respectfully waved lights before Him. 19-20

They offered Him sugar, fruits, sugar cakes and candies and after taking His permission went back. 21

Thereafter, Shri Hari, wearing a red costume, came to the altar in the outskirts, and took His auspicious seat. Many ascetics and other people came there in groups and took their seats according to their respective ranks. 22-23

पार्षदा अपि सेवायां तस्यावर्तन्त पूर्ववत् । वाद्यान्यवादयंस्तज्ज्ञा गायकाश्च जगुस्तदा ॥ २४
स्थितं दीनानाथभट्टं विप्रं तत्रावलोक्य सः । तस्मै प्रसन्नो वासांसि स्वकीयानि ददौ तदा ॥ २५
स्वाङ्गान्नीशारमुत्तार्य तथैव कटिबन्धनम् । प्रावारं स्वमनर्घ्यं च ददौ शीर्षपटं तथा ॥ २६
धारया रौप्यमुद्राणां पूरयामास चाञ्जली । तस्य चानुग्रहं चक्रे भगवान् योगिवाञ्छितम् ॥ २७
गाङ्गेयप्रमुखास्तावन्मल्लाः स्वस्मिन्निजप्रभोः । दृष्टिपातार्थमाचेरुर्बाह्वास्फोटनमात्मनः ॥ २८
स्वामी नारायणो दृष्ट्वा तान्भक्तान् कूर्दनोत्सुकान् । रन्तुमाज्ञापयामास तत्प्रीत्यै करसंज्ञया ॥ २९
दृढं निबद्धकच्छास्ते तदैवोत्प्लवनादिभिः । हासयामासुरखिलान्कर्मभिः सहरीञ्जनान् ॥ ३०
उत्थापने चोन्नयने चालने स्थापने तथा । आकर्षणे श्रृङ्खलने प्लवने ताडनादिषु ॥ ३१
तेषां चातुर्यमालोक्य तान्प्रशंसन्हसन्प्रभुः । प्रसन्नो दापयामास तेभ्यो वस्त्राणि भूरिशः ॥ ३२

All the attendants also engaged themselves in the respective duties assigned to them. The expert musicians began playing their instruments and the vocalists gave their recitals. 24

Shri Hari, being pleased to notice Dinanathabhatta standing there, suddenly offered His valuable clothes, stole and waist loin turban to him. 25-26

Shri Hari poured a cavity-full of silver coins on him, and fostered special grace on him which, even the devout ascetics would desperately aspire for. 27

Malla-Kusti of Malla-Bhakta of Bhuj.

Gangeya and other wrestlers began flapping their arms, in order to catch the attention of Shri Hari. 28

Having noticed those over-enthusiastic devotees, who were eager to display their gymnastic art, Shri Hari, by raising His fingers, smilingly hinted them to perform their presentation. 29

They immediately tied up the waist-bands of their lower garments, and entertained Shri Hari and other people, by performing various wrestling skills like jumping, leaping, elevating etc. 30-31

Shri Hari admired the skill of the wrestlers, and being very much pleased, gave away plenty of clothes to them. 32

Brahmanand muni, who was very intelligent, ready-witted, and

युक्तिवाक्येषु निपुणस्तथावसरवित्तदा । ब्रह्मानन्दो महाबुद्धिः स्मयमानोऽवदत्प्रभुम् ॥ ३३
आज्ञा ते ह्यस्तनास्माभिः सद्भिः पाल्या नवा प्रभो ! । विनात्र त्यागिनोऽन्येषां फलिता हि मनोरथाः ॥ ३४
इत्युक्तस्तेन भगवान्सतः सर्वानुवाच तान् । युयमप्यर्चनं मेऽद्य कुरुथैकैकशो द्रुतम्॥ ३५
इत्युक्तास्त्यागिनस्तेन घृष्टगन्धादिपाणयः । उत्तस्थुः पूजनं कर्तुं हरेः सर्वे नराधिप ! ॥ ३६

मुकुन्दानन्दाद्या झटिति भगवत्पार्षदवरास्तथा मुक्तानन्दप्रवरमुनयो हर्षनिभृताः ।
समागत्याभ्याशं बहुतरदयात्यार्द्रसुदृशः प्रभोश्चक्रुस्तस्यार्चनममलसद्भासनहृदः॥ ३७

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे तृतीयप्रकरणे अन्नकूटोत्सवे उत्तमसंस्तुतभगवतो बहिर्वेद्युपवेशननामा षोडशोऽध्यायः ॥१६॥

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expert in argument jokingly alleged, O Shri Hari! 'Can we now act upon Your latest declaration! Except the ascetics, everybody has fulfilled their wishes.' 33-34

Brahmananda muni having said thus, Shri Hari, told all the ascetics, ' now all of you quickly start worshipping me individually'. 35

O King! Shri Hari, having said thus, taking sandal paste etc. in their hands all the ascetics geared up to worship Shri Hari. 36

The respectable attendants of Shri Hari, like Mukundanand and others, and the distinguished ascetics like Muktanand and others, were very much delighted. They, whose mind was (only) full of pious thoughts, moved forward towards Shri Hari whose vision was virtually full of mercy, and worshipped Him with reverence. 37

Thus ends the sixteenth chapter entitled, 'Narration of Lord Shri Hari sitting on the outer altar worshipped by King Uttama,' in the third prakaran of Satsangi Jivan, the life story of Lord Narayan, also titled as Dharmashastra, (the rules of the code of conduct). 16.

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॥ अथ सप्तदशोऽध्यायः ॥ १७ ॥

सुव्रत उवाच-

चन्दनेनाक्षतैः पुष्पैः पूजनं तुलसीदलैः । कुर्वन्तस्ते हरेर्भक्त्या तुष्टुवुस्तं पृथक् पृथक् ॥ १

मुकुन्दानन्द उवाच-

मत्स्यं कूर्मं वराहं कपिलमथ हरिं वासुदेवं च वैन्यं ।
दत्तात्रेयं च हंसं नरहरिमृषभं वामनं पर्शुरामम् ॥
यज्ञं रामं कुमारं हयशिरसमथो नारदं राजराजं ।
व्यासं कृष्णं च बुद्धं धृतपुरुवपुषं नौमि नारायणं त्वाम् ॥ २

मुक्तानन्द उवाच-

कौसुमशेखरराजिविराजितभाललसत्तिलके कलितारे ।
चारुसरोजदलायतचञ्चललोचनलोचनमोचितनारे ॥
शोणपटेन कटिं च निबद्ध्य तदर्पितपाणियुगेऽङ्गदधारे ।
स्मेरमुखेऽस्तु मनोऽत्र विभो! त्वयि भूरिसुगन्धिमनोहरहारे ॥ ३

CHAPTER - 17

All Brahmcharis and Saints perform Stuti of Shree Hari.

Suvrat said:-

All of them, (in person) voluntarily endeavoured to gratify Him by offering sandal paste, auspicious rice grains, flowers, and basil leaves in worship. 1

Mukundanand said:-

'I bow down to You, O Lord Narayan, the greatest among all the manifestations (of the Supreme One) as Matsya (fish), Kurma (tortoise), Varaha (boer), Kapil, Hari, Vasudev, Vainya (Pruthu), Dattatreya, Hamsa, Nrusimha, Rushabha, Vaman, Parashuram, Yajna-narayan, Rama, Sanak-Kumara, Haygriva, Narad, Rajaraja (Nar-Narayan), Vyasa, Krishna, and Buddha'. 2

Muktanand said:-

'Let my mind contemplate on Your smiling face, who has solemnly bent upon to destroy Kali, and whose forehead is shining brightly because of the tufts of flowers and who is looking beautiful with garlands of fragrant flowers, the glittering sacred (Tilaka)

गोपालानन्द उवाच-

जय श्रीमद्भास्वच्चयरुचिबृहद्धामनिलय ! प्रभो ! कारुण्याब्धे ! जनसुखविधानात्तनृतनो ! ।
जय स्वामिन्नारायण ! निजजनानन्दद ! सदा दृगग्रे रुपं तेऽप्रतिम ! यदिदं ह्येव वसताम् ॥ ४

ब्रह्मानन्द उवाच-

त्वदीयं मनोहारि रुपं मदीयं मनो मा जहातु क्षणं ह्येतदेव ।
अनादृत्य लोकं लसच्छेखराले! वृतस्त्वं मया मस्तकेनासि बाढम् ॥ ५

आनन्दानन्द उवाच-

निखिलभक्तजनैरभितोऽर्चितं विविधनूतनवस्त्रमनोहरम् ।
रुचिररत्नविभूषणभूषितं हृदि भवन्तमहं निदध्ये सदा ॥ ६

नित्यानन्द उवाच-

किसलयमृदुले पदाम्वुजे ते निजजनहृत्तिमिरापहारशीले ।
विलसदशनिनीरजोर्ध्वरेखे नयनयुगं मम षट्पदत्वमेतु ॥ ७

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mark, Whose wide and flickering eyes surpass the beauty of the lotus petals, Who has worn a red garment (loin cloth) on His waist, where He has also rested His two arms bearing the armlets'. 3

Gopalanand said:-

'All glories to You, O Swaminarayan! The Ocean of Mercy, Who clings to a human form in order to confer happiness to His people, Who is a bestower of ultimate bliss to His followers, Who takes pleasure in the accomplishment of his devotees, and Who is the inhabitant of this magnificent and immeasurably lustrous divine abode. Let Your divine appearance give virtual delight to my eyes.' 4

Brahmanand said:-

'O! Let not my mind waste a single moment without having seen Your enchanting Self, whose body is dazzling by the tufts of the flowers. I have renounced the whole world, and am begging for your feet (to rest my head on)'. 5

Anandanad said:-

'Let me anchor You, in my heart of hearts, Who have been adored by all the devotees, with a variety of beautiful new clothes,

महानुभावानन्द उवाच

केवलं ते कथामेव यः श्रोत्रगां मानवः कोऽपि कुर्यान्न सोऽपि भ्रमेत् ।
संसृतो तर्हि साक्षाद्भवन्तं दृशा पश्यतः सा कुतस्तं भजे त्वां सदा॥८॥

शुकानन्द उवाच-

नित्यं योऽक्षरधाम्नि दिव्यमहसि स्वे प्राकृताख्यात्परे गाढात्सन्तमसात्प्रभोऽक्षरपरः श्रीवासुदेवः स्वयम् ।
मुक्तैर्दिव्यवपुर्भिराश्रितपदोऽसङ्ख्यैश्च तेजोमयैरास्ते स त्वमिहासि दिव्यनृतनुर्नारायणाख्यो मुनिः ॥ ९
स्वज्ञानप्रथनं च भक्तनयनानन्दं च धर्मावनं कर्तुं ह्यात्तनराकृतौ करुणया स्वीयान्तरारिक्षिति ।
प्रादुर्भावितदिव्यवैभव इह त्वय्येव तस्मिन्मनो लीनं मेऽस्तु सदा सिताम्बरधरे श्वेतप्रसूनस्रजि ॥ १०

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and with decorative diamond studded ornaments.’ 6

Nityanand said:-

‘Let my eyes take the form of a bee (sitting on a lotus urdhvarekha, and sucking honey) and rest on Your divine Lotus—Feet, which are shining with the marks of thunderbolt, a lotus, and lines running upwards (‘Urdhvarekha’), although they are very delicate like a tender sprout, they have the strength of warding off darkness in the form of ignorance from the minds of Your devotees.’ 7

Mahanubhavanand said:-

‘any person who listens to Your discourses, will never get confused by illusion (ignorance) in this worldly life. Then how can that very sight of mine, which is totally engrossed in You, will experience it?” 8

Shukanand said:-

‘In spite of Your assuming a blissful human form as Narayan Muni (I have realized that) You, are the Lord Vasudev Himself, Who is dwelling in His Aksharadham, shining with huge divine luster, beyond the abysmal darkness of (ignorance) said as the primordial matter (Prakriti), and attended by innumerable divine and spiritual beings’. 9

‘O You, Let my mind be wholly absorbed in You Who are dressed in white costume and Who has put on garlands of white

स्वयंप्रकाशानन्द उवाच-

जाग्रत्स्वप्नसुषुप्तिसाक्षिणि परे मायादिशक्तीश्वरे वैराजस्य हिरण्यगर्भपुरुषस्यापीश्वरस्येश्वरे ।
आत्मीयाक्षरधामनित्यविलसत्क्रीडे मनुष्याकृतौ तस्मिञ्छ्रीपुरुषोत्तमे भगवति त्वय्यस्तु मे मानसम् ।

आत्मानन्द उवाच-

कृपया परयैव सद्यो भुवि मूढोऽपि जनो बुधैर्न जेयः ।
भवतीत्यखिलागमैकहेतुं भुवि नारायणमीश्वरं भजे त्वाम् ॥ १२

चैतन्यानन्द उवाच-

निदधे हृदये हृदयेश! वपुस्तव देशिकदेशिक ! हंसवृतम् ।
मम मा मतिरन्यपदं विपदं भजतां रमतामिह नाथ ! सदा ॥ १३

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flowers,! Who is giving (virtual) delight to the eyes of His devotees, Who is determined to protect the religion and spread spiritual knowledge, Who drives away the internal evils (anger, hatred etc.) of His devotees, by conferring mercy, by manifesting your divine glory and that too by assuming a human form.' 10

Svayamprakashanand said:-

'Your esteemed Self is the passive observer of the three states of consciousness like Jagrat (wakefulness), Svapna (state of mind in a dream) and Sushupti (state of mind in a dreamless sleep); and more so, You are the Supreme Self ever residing in Aksharadhama engaged in divine sport in the form of human being. You are the Lord of Maya (illusion, spiritual ignorance). O You, Who are the controller of Vairaj, Hiranyagarbha, Ishvara (Purusha) (the (presiding deities of the gross, subtle and causal body of the universe). So, You are the Lord of Lords! Let my mind be engrossed in You.' 11

Atmanand said:-

'(As) You are the ultimate cause for the formulation of the Vedas, because of Your favour a stupid person is difficult to be defeated even by intelligent persons. I admire You'. 12

Chaitanyanand said:-

'O! Lord of my heart! I contemplate on Your divine form,

भजनानन्द उवाच-

सुखयितुमलं लोकं शोकार्णवे बहुधाऽर्दितं परमकृपया दध्रे यो वै नराकृतिमिच्छया।
तमहमखिलब्रह्माण्डानां भवाभवकारणं स्वहृदि विदधे त्वामात्मानं हरे ! सकलात्मनाम्॥ १४

परमचैतन्यानन्द उवाच-

अशेषदु:खभञ्जनं निजान्तरङ्गमञ्जनम्। विशालनेत्रखञ्जनं नमामि भक्तरञ्जनम्॥ १५

परमानन्द उवाच-

संस्तूयमानमभिपूज्य महर्षिमुक्तैरेकान्तधर्मनिरतैर्गतकालभीकैः।
स्वातन्त्र्यतो धृतनराकृतिनाटनं त्वां नारायणं नरसखं प्रणतोऽस्मि नित्यम्॥ १६

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which is surrounded by swans (Param-Hansas, nitya muktas), O You, Who are the Preceptor of the Preceptors. Let not my mind go elsewhere (to any other objective) which I consider as calamity, while I adore and take delight in You.' 13

Bhajananand said:-

'You, Who are very kind hearted, by thoughtfully adopting a human figure, have obliged many people on this earth, who have been afflicted with misery, and made them feel comfortable and happy. You are the primal cause of the creation and the dissolution of all the universes; You are the Supreme Self of all Selves; I hold You in my heart.' 14

Paramachaitanyanand said:-

'I bow down to You, Who has broad eyes flickering like a Khanjana bird, Who gives delight to the devotees, Who totally eradicates (removes) their suffering and purifies their inner self.' 15

Paramanand said:-

'I always bow down to You, O Narayan Muni! Who is supposed to be a colleague of 'Nara', and Who wilfully pretends to have assumed a human appearance, Who is always praised and adored by the great sages, who are always far-off from the fear of death, and Who are always dedicated to the path of single pointed (uncompromising) devotion. 16

कृष्णानन्द उवाच–

अव्याकृताभिमतिरीश्वर आदरात्त्वां सङ्कर्षणं ह्यथ विराडभिमान्युपास्ते ।
प्रद्युम्नमच्युत उताब्जभवोऽनिरुद्धं सूत्रात्ममान्यखिलनाथ ! नमामि तुभ्यम् ॥ १७

भगवदानन्द उवाच–

मनोभवशरातुरैर्गुरुभिरक्षपोषाकुलैर्विचित्रतिलकादिभिर्ज्ञपितविष्णुभक्तव्रतैः ।
अदृष्टतरवर्त्मने नमदकिञ्चनस्वामिने गवेषितमुमुक्षवे प्रणतपाल! तुभ्यं नमः ॥ १८

शिवानन्द उवाच–

नारायण ! तव चरणं शरणं मम कामपूरणं पुंसाम् । तारणकारणकरुणाभरणं शरणागतत्राणम् ॥ १९

वासुदेवानन्द उवाच–

सकलमुनिजनेशं धर्ममोक्षाब्धिमेशं मखसुखितसुरेशं नाथ ! मज्जीवितेशम् ।
अनुदितमदलेशं पावितानेकदेशं नटवरसमवेशं त्वां भजे मञ्जुकेशम् ॥ २०

Krishnanand muni praises:-

'O Lord! You are deemed to have been unmanifest. O Mighty God! Even the proud ones respectfully worship you in the form of Sankarshana. O Lord of the World! You have an embodied soul. Brahma worships You in the form of Anuiruddha. I salute Thee. 17

Bhagavadanand said:-

'I salute Thee! Whose path is invisible, who hunts after those who are desirous of final emancipation and who is the protector of the destitute. O You! To whose feet all the people bow down. Even the preceptors, who are afflicted by the arrows of the God of Love, and have great passion for the sense objects, who make a Tilaka on their forehead and hence are known as the devotees of Vishnu, subject themselves to You'. 18

Shivanand said:-

'O Narayan! I take refuge in Your celestial feet, bursting with mercy, which fulfil the desires of all the human beings, which care only for those who have surrendered themselves to You, and which are the vital cause of sustaining this mortal world.' 19

Vasudevanand said:-

'You, Who dresses like Lord Shri Krishna, and Who has long,

आत्मानन्द मुनिरुवाच-

अधर्महेतुभेदनं प्रकाशितात्मवेदनं सुरैः कृताभिवन्दनं निरीशमार्गनिन्दनम्।
निजान्तरारितर्दनं नमामि मानमर्दनं ललाटपीतचन्दनं हरिप्रसादनन्दनम्॥ २१

कपिलेश्वरानन्द उवाच-

उद्दण्डहृद्गतरिपूद्दलनैकवीरो जाड्यान्धकारपटलोद्धमने पटीयान्।
स्वामिन्नघौघदलनो हि तव प्रतापस्तापांश्च पापनिकरान्हरतान्मदीयान्॥ २२

भूधरानन्द उवाच-

क्षोणीक्षेमकरः क्षमाजलनिधिः क्षुद्राध्वविध्वंसकः क्षोणीरक्षकलक्षसेवितपदः क्ष्मादेवरक्षाकरः।
अक्षक्षोभविहीनवीक्षणसुधालक्षीकृतात्मप्रियः क्षेमं नस्तनुतात्सदा क्षितितले श्रीवासुदेवो भवान्।२३

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black hair, Who are the Lord of all the great sages, Who have pleased the Lord of Men by performing great sacrifices, Who is the Lord of the religion and the ocean of salvation, Who is the Lord of my inner Self, Who removes the arrogance in the minds of the devotees, and Who purifies the minds of all the people of various cities, I bow down to You.' 20

Atmanand muni said:-

'You, Who are the son of Hariprasad, Who have condemned the heretic path, Who are the illuminator of spiritual knowledge, Who is respected even by the Gods, Who resides in the minds of His devotees, and devastates their innate enemies (like anger etc.), Who overcomes pride, who has applied a yellow mark of sandal paste on the forehead, I bow down to You.' 21

Kapileshvaranand said:-

'You are the only brave and enterprising conqueror of all the dreadful allies that are inherent in the human beings, You are expert in unveiling the darkness in the form of ignorance. Your valour can dissuade all sins and the three fold miseries of men (your devotees). Kindly do take away with my sins.' 22

Bhudharananda said, 'You are the ocean of forgiveness. You protect the earth. You are the destroyer of ignoble path, You are the protector of multitude of kings, who themselves serve Your

योगानन्द उवाच-

अष्टाङ्गयोगाभ्यसनं विनापि यस्य प्रसादात्सहसा जनानाम्।
भवत्यवस्थात्रितयात्परत्वं समाधियोगस्तमहं भजे त्वाम्॥ २४

पूर्णानन्द उवाच-

विशदकुसुममालं पापतापौघकालं रुचिरतिलकभालं भक्तसङ्घैकपालम्।
हतनिजजनिजालं कालमायाकरालं सुखितपरमरालं त्वां भजे धर्मबालम्॥ २५

गुणातीतानन्द उवाच-

निजानन्दं मन्दस्मितमधुरचन्द्राभवदनं दयासिन्धुं शान्तं बहुविधविभूषाश्च दधतम्।
अनर्घ्यैर्वासोभिर्नटवरसमानच्छविमहं समायातोऽस्मि त्वां शरणमिह नारायणमुने!॥ २६

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lotus-like feet, who protect Bhudevas-divinities on the earth i.e. Brahmins; You shower nectar as it were, by casting just a virtual and a compassionate glance on Your favourite devotees, who have conquered their senes, O Vasudev! You are the only one who is the bestower of everlasting favour on us. 23

Yogananda said:-

'I adore You, by Whose mercy, people attain the Yoga Samadhi, the fourth, the super-conscious state, beyond the three states of consciousness of mind (wakefulness, dream and deep sleep), without having studied the Ashtanga-yoga. 24

Poornananda said:-

"I admire You, Who wears garlands of beautiful flowers, Who bears a sacred mark on His forehead, Who destroys all the sins and the threefold states of the miseries of human-beings, Who easily wards off Ignorance and Death, Who liberates from the clutches of Life and Death the devotees who have surrendered to Him, Who protects His devotees, and gives delight to them, and Who has manifested Himself as the son of Dharmadeva. 25

Gunatitanand said:-

"O Narayanana Muni! You, who are the bestower of happiness to Your own devotees; Your lustrous face is shining like the moon because of the gentle smile; You are the ocean of Mercy,; You are

प्रेमानन्दादयो मुनय ऊचुः-

जय श्रीमहाराज माराज! सर्गादिकालस्वजाताब्जजातादिकात्मप्रजाजातजन्मादिदुःखापहृज्जन्म ! नैकेन्दुविद्योतदोर्जद्युतिध्वंसितात्मीयहार्दान्धकाराऽऽदिदेवाद्य ! विद्युत्प्रभाभासवासः ! सदानन्द ! गोविन्द ! सानन्दवन्दारुमन्दारपादारविन्दोत्तमक्षेमधामाक्षराध्यक्ष ! लोके मुमुक्षायियक्षागमेक्षातितिक्षा-समन्दाक्षतावर्जिताक्षीणविक्षोभणात्माक्षपोषप्रसक्तातिरूक्षाक्षरालापदक्षोद्धतक्षुद्ररक्षोविपक्षक्षयोद्युक्त ! । राधारमाम्भोजजन्मोक्षलक्ष्मार्चितातीक्ष्णवक्षःक्षमारक्षक ! त्र्यक्षभूभृद्वलक्षोत्तमश्लोक ! विष्णो ! वलक्षाख्यपक्षान्तनक्षत्ररक्षाकराभास्य ! दोषप्रशोष ! प्रकाशाश्रयाशेषशर्मेश ! शान्ताशयाशेषसिद्धेश ! सिद्धीश ! बुद्धीश ! बद्धोद्धरध्यान ! नैकावताराधमोद्धारक ! श्रीहरे ! त्वं प्रसीद प्रभो ! दीनबन्धो ! ॥ २७

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calm and quiet; You have put on a number of ornaments; because of the invaluable costumes (you have put on) You look like Natawar-Super dancer, Krishna. I have approached You for your shelter. 26

Premananda and other sages said:-

'Glory to You O Maharaja! O Lord of Lakshmi (Ma)! You, Who have manifested through the lotus from Narayan's navel to dispel the miseries created by the Brahma, the Creator and His progeny. You have also dispelled the darkness in the hearts of Your own dear ones by your own majestic luster, which is comparable to the infinite moons. O Adideva, the Primal God! You, who have worn a lustrous garment shining like a lightning, O Sadanand! O Govind! Who preside the Divine Aksharadham! The abode of all auspiciousness! Your lotus-like feet supersedes the Mandara tree. In this world, You are the one who is bent upon destroying the demons, and the rivals, who do not have any desire for final emancipation, who do not have any desire to perform sacrifices, who do not wish to study Vedas and Shastras, who do not have endurance, who are devoid of bashfulness and such other good qualities, who nourish the demands of their agitated sense-organs, who speak harsh words, and who are also arrogant.

You are worshipped by Radha and Rama and by the lotus born (Brahma), and those who are emancipated; and Who is tender hearted and forgiving to his devotees!

सुव्रत उवाच-

इत्थं त्यागिषु सर्वेषु मुनिषु स्तवनं प्रभोः। कृतवत्स्वितरेऽप्येनं भक्तास्तुष्टुवुरीश्वरम् ॥ २८

सर्वे जना ऊचुः-

अहो धन्याः स्वामिन्वयमिह कृतार्थीकृतकुलास्तपोदानध्यानव्रतहवनमौनादिफलिनः ।
यमद्राक्षीद्धाता नहि नलिननालेऽब्दशतकं विचिन्वंस्तं त्वाद्यं मनुजतनुमीक्षामह ऋतम् ॥ २९
निजजनभवतारणातिशैघ्र्यादिव धृतपीतपटं दृढाप्तकच्छम् ।
लसदरुणपटेन नाथ ! बध्वा स्थितवति नस्त्वयि चित्तमस्तु लीनम् ॥ ३०

You are the object of great praise (Uttamashloka), like Tryaksha (Shamkara) who stays on white Kailasa mountain! O Vishnu! O Shri Hari! You have the lustre of the moon of the bright-half of the month. You are the Expeller of the faults. You are the origin of Light, You are the Lord of the Bliss. You have mild temperament, O Lord of Siddhis! O Lord of Buddhi! You are concentrating on lifting up those who are bound by worldly existence. You have lifted up the vilest (adhama) O Lord of the destitutes! O Shri Hari! O Lord! Be pleased, O friend of the afflicted ones! 27

Suvrat said:-

'While all the renunciate sages thus composed hymns of praise to the Lord, in this manner, other devotees also started praising Him'. 28

All the devotees said:-

"We are all blessed and contented, that, our family, Whatever meditation, vows penance, donations, sacrifices, vow of Silence etc observed by ourselves and by our ancestors, has now become fruitful. The creator Himself could not visualize You in the lotus stem for hundreds of years quest of Yours. You are a Primeval Being (Adya) and appeared in a human form which we are virtually experiencing in Yourself, O Lord! 29

Let our mind merge in You, who have worn a yellow lower garment, tucked tightly, in west-band and tied by shining red loin

वागस्माकं गायतु नित्यं गुणजातं कर्णौ नित्य नाथ ! चरित्रं श्रृणुतां ते ।
चक्षुर्नित्यं पश्यतु मूर्ति तव लोके रुपं ह्येतद्ध्यायतु नित्यं च मनो नः ॥ ३१

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे तृतीयप्रकरणे अन्नकूटोत्सवे सकलमुनिसङ्घकृतभगवत्पूजनस्तवननिरुपणनामा सप्तदशोऽध्यायः ॥१७॥

॥ अथ अष्टादशोऽध्यायः ॥ १८ ॥

सुव्रत उवाच-

इति भक्तैः स्तूयमानं प्रीतं राजन् ! प्रभुं रतिः । दूरस्था प्राञ्जलिः प्राह पाकसिद्धिरभूदिति ॥ १
ततो नारायणमुनी राधाकृष्णस्य सन्निधौ । अन्नकूटं रचयितुं विप्रमर्चकमादिशत् ॥ २
ततः सोऽपि द्विजश्रेष्ठो राधाकृष्णसमर्चने । नित्यं प्रसक्तोऽरचयदन्नकूटं यथाविधि ॥ ३

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cloth, to facilitate Yourself to hasten to save your devotees from the worldly ocean. 30

Let our speech sing Your merits and our ears hear Your life-story. Let our eyes perceive Your image, and our mind always meditate on Your form. 31

Thus ends the seventeenth chapter entitled, 'Narration of description of the praise and worship by the groups of ascetics at the time of Annakutotsatva,' in the third prakaran of Satsangi Jivan, the life story of Lord Narayan, also titled as Dharmashastra, (the rules of the code of conduct). 17

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CHAPTER - 18

Bhagwan Shree Hari gets a wonderful Annakut prepared.

Suvrat said:-

While he was thus, praised by His devotees, Rati standing at a distance, told him, 'food is ready'. 1

Then, Shri Hari, asked the Brahmin priest to keep the Annakoota ready in front of Lord Shri Krishna. 2

The chief of the Brahmin who used to worship RadhaKrishna daily, made proper arrangements for the Annakoota. 3

वासुदेवानन्दमुख्यास्तदानीं वर्णिसत्तमाः । पक्वान्नभृतपात्राणि तत्रोपाजह्रुरादरात् ॥ ४
अन्नकूटस्य रचनां यथावत्स विधाय च । निवेदयामास ततः श्रीकृष्णाय नराधिप ! ॥ ५
हर्याज्ञयाऽऽगत्य तत्र मुकुन्दानन्दवर्णिराट् । शुचिर्नीराजनं चक्रे श्रीकृष्णस्य महाव्रतः ॥ ६
नारायणमुनिः श्रुत्वा घण्टानादं तदा स्वयम् । तत्रागत्य द्रुतं कृष्णं प्रणनाम कृताञ्जलिः ॥ ७
अन्नकूटं ततोऽपश्यन्निचितं वर्णिसत्तमैः । तेषां तत्रातिचातुर्यं प्रशंसन्बहुधा हरिः ॥ ८
शतच्छिद्राणि चारूणि वर्तुलानि सितानि च । उपर्युपरि पङ्क्तिस्थान्यपश्यत्खाजकानि सः ॥ ९
शष्कुलीर्दक्षिणावर्ता मृद्यः शुभ्राश्च वर्तुलाः । वर्णिभिर्निचितास्तत्र पीठेषु हरिरैक्षत ॥ १०
संयावं पृथुपात्रस्थं प्रचुराज्यसितं तथा । घृतेनालोड्य कंसारं पर्वतीकृतमैक्षत ॥ ११
पर्पिकाखण्डकांस्तत्र चतुरस्त्रान् सुशोभनान् । पीठेषु निचिताञ्छुभ्रानुपर्युपरि चैक्षत ॥ १२

Then Vasudevanand and other eminent devotees brought the vessels full of sweets and other food-preparations, respectfully. 4

O King! He then made proper arrangement of the Annakoota preparation and offered it to Lord Shri Krishna. 5

As instructed by Shri Hari, Mukundanand, a distinguished ascetic, who was firmed, approached him and having purified himself, waved the lights before the Shri Krishna. 6

Narayanmuni (Shri Hari) having heard the ringing of the bells came there and hurriedly bowed down to Lord Krishna with folded hands. 7

While praising their exceptional skill, Shri Hari witnessed the setting of the Annakoota arranged by the eminent Brahmins. 8

He then cast his eyes on the delicious porous, circular khajas arranged in heaps, one over the other. 9

Shri Hari also gave a passing look over the white, soft and sweet baked/fried cakes with their edges turned rightwards and which were piled in circular heaps by the Brahmins. 10

He then, looked at the sweet Halwa made of Suji, ghee and sugar kept in a big plate and which again smeared with (lot of) ghee, was heaped in a plate resembling a mountain. He also saw heaps of big pieces of Barfi (paprika) arranged in a plate on all sides. 11-12

पिण्डकान् गुडकांश्चैव ग्रन्थिकान्मोदकांस्तथा । कलिकालड्डुकान्सक्तून्दौहित्रांश्चूर्णलड्डुकान् ॥ १३
सोहालिकाः सेविकाश्च मण्डकान् घृतपूरकान् । पूरिकाः पोलिकाः शुभ्राः पायसं च स ऐक्षत ॥ १४
दध्योदनं दुग्धकूरं बिरञ्जं मुद्गचूर्णकम् । वटकांस्तिलपिष्टं च शालिपिष्टं सशर्करम् ॥ १५
रसालां सुखदां फेणीं पीतसाराणि घुर्घुरान् । गुन्द्रपाकमपूपांश्च पूपान्मौक्तिकलड्डुकान् ॥ १६
कलिम्बाञ्छाटकान् रम्यान् स्थिरकान् बहुधाकृतान् । रम्भाफलानि च सिताघृतमिश्राण्यवैक्षत ॥ १७
महामत्रेष्वथापश्यच्छाकानि विविधानि सः । कोशातकीं दधियुतां त्वग्लवङ्गादिसंस्कृताम् ॥ १८
राजकोशातकीं तद्वद्गवाहारांश्च भिण्डकान् । रक्तालुं स्वर्णदुग्धां च स ददर्श सुसंस्कृताम् ॥ १९
अनेकभेदरचितं वृन्ताकं मुत्करीस्तथा । कर्कोटकाञ्छिम्बिकां च कर्कटीं चिर्भटं तथा ॥ २०
राजमाषकशिम्बीश्च प्रवालानि मृदूनि च । बिम्बीफलानि मिष्टानि शार्करं कन्दमुज्जवलम् ॥ २१

He looked at the pedhas, Laddus, (sweet balls) & sweet sticks made of Jaggery (Granthika-Gathia), round oval-shaped sweat dumplings (Modak), Motichur (Besan) Laddus, Laddus prepared of mix-flour, and Sattu flour, Laddus made of roasted wheat flour and sesame seeds.13

White (Suhalio)? white sev, Mandas, Gheevar, puris, white chapatis, porridge (payas); curd-rice, milk-rice, saffron-rice, Mung-Halwa, small cakes of pounded sesame, balls of rice-flour and sugar; 14-15

Shrikhanda, Sukhadi, Sutar-feni, Battasa, Ghurghura (Karanji) Laddus made of edible gum, Malpuva, Motichur laddus, Kalimba, Chhataka, Sthiraka Bananas mixed with ghee and sugar; 16-17

He then saw various types of cooked vegetables placed in a big pan (which included) Tuvar (Koshataka) garnished with curds and seasoned with cloves, bay-leaves etc., Rajakoshataki, Gavar, Lady’s finger, beet-root white-gourd properly seasoned. 18-19

Various kinds of Baingan, raddish, beans, sugar-cane, kidney-beans, cucumber, sweet-apple, etc; 20

He saw Rajma beans, soft sprouted grains, (pulses) sweet Bimba fruit, yam water melon, bitter gourd, pumpkin, suran, Parvar, various kinds of beans nicely seasoned; Fenugreek leaves (Methi), Tandulja, Raddish, Shepu, Amla Loni, Dodi, Fangya, Rajagira, Karanja, properly seasoned.

खर्बुजं कारवेल्लं च कूष्माण्डं सूरणं तथा । मुनिशिम्बीः पटोलं च सम्यक् संस्कृतमैक्षत ॥ २२
तथैव मेथिकाभाजी तण्डुलीयं च मूलकम् । शतपुष्पामम्ललोणीं जीवन्तीं स्यन्दिकां तथा ॥ २३
भाजीं राजगिराख्यां च करञ्जप्रमुखानि सः । बहून्यालोक्य शाकानि राजिकाराद्धमैक्षत ॥ २४
दुग्धिकायाश्चिर्भटस्य कर्कारोः कदलस्य च । तथा शार्करकन्दस्य द्राक्षाखारिकयोरपि ॥ २५
शमीशिम्ब्याश्च रचितं राजिकाक्तं स ऐक्षत । वृन्ताकं भर्जितं दध्ना मिश्रितं पात्रसम्भृतम् ॥ २६
राजिकादधिमिश्राश्च वटिका वटकांस्तथा । सोऽपश्यत्पुष्पवटिकाः प्रफुल्ला वतुर्लाः प्रभुः ॥ २७
अथाऽऽलोः कदलादीनां भज्यानि विविधानि च । मृदूनि च प्रफुल्लानि कृतानि बहुयुक्तिभिः ॥ २८
एतेषां मध्यभागे च कृतमोदनपर्वतम् । सितं मृदुं सौरभेण व्याप्नुवन्तं दिशो दश ॥ २९
उपत्यकायां तस्यैव तुवरीसूपमैक्षत । निभृतं वङ्गपात्रेषु वर्तुलेषु पृथुष्वसौ ॥ ३०
तलितान् हरिमन्थांश्च निष्पावान्वर्तुलांस्तथा । क्वथिकां दधि तक्रं च मण्डं पर्पटकांस्तथा ॥ ३१
सशर्करेण दुग्धेन क्वथितेन भृतानि च । हैयङ्गवीनेन तथा पात्राण्यैक्षत स प्रभुः ॥ ३२
ददर्श चान्यपात्रस्थं नवनीतं सशर्करम् । सुसंस्कृतं चारनालं लघुपात्रस्थितं तथा ॥ ३३
श्रृङ्गवेरं सजम्बीरं स्वादु भोजकरोचकम् । धान्याकादेश्च चटनीं लवणं चैक्षत प्रभुः ॥ ३४

Then he saw various kinds of Raitas made of white gourd, sweet apple, pumpkin, banana beetroot grapes, dried dates, Sangari, mixed with curds. Roasted egg-plant, Raita mixed with curds, kept in nickel pots; mustard seeds (powder) mixed with curds and cakes and puffed pakodas, made of Alu leaves (Aravi), Bananas, Egg-plant, Pumpkin, White gourd, Suran, Gilka etc.

Shri Hari also saw heaps of white soft cooked rice. It‘s smell spread in all directions. He saw a big nickel pot full of lentil soup placed near by the side of the heap of rice. He also saw big round horse-gram dal fried in ghee, seasoned butter-milk, curds, butter milk, whipped cream and Papad; some vessels filled with condensed milk, added with sugar, and some vessels filled with ghee; In some other plates lump of butter with sugar and some pickles nicely seasoned, kept in small pans; chutney prepared from coriander leaves, salt, ginger, lemon juice which the enjoyer of the food would certainly find tasty.

He saw a round glittering golden plate placed near Lord Krishna which resembled the full-moon. It was surrounded by sixty-four, shining silver bowls. It was enchanting sight to the

भुजिपात्रमथापश्यदेकं कृष्णस्य सन्निधौ । हैमं भास्वच्च विततं वर्तुलं पूर्णचन्द्रवत् ॥ ३५
वाटिकाभिश्चतुःषष्ट्या रौप्याभिः सितकान्तिभिः । परितः शोभमानं च पश्यलोकमनोहरम् ॥ ३६
एकोत्तरशतं तत्र पदार्थान् परिवेषितान् । प्राग्दृष्टानेव सोऽपश्यन्मुमुदे च ततो भृशम् ॥ ३७
अन्नकूटं वीक्षमाणस्तत्र भक्तजनैः सह । भुव्येव निषसादासौ मर्यादां पालयन्प्रभुः ॥ ३८
अगापयत्कृष्णकृतं गोवर्धनमहोत्सवम् । पद्यबद्धं सुकविभिस्तदा तत्र स चर्षिभिः ॥ ३९
वीणाविपञ्चकाकांस्यतालमर्दलवेणुभिः । अन्यैश्च सह वाद्यैस्ते जगुः कृष्णाननेक्षणाः ॥ ४०
नीराजनं चान्नकूटमिति दृष्ट्वा प्रहर्षितः । हरिः प्रणम्य साष्टाङ्गं पूजाविधिमपूरयत् ॥ ४१
मुनयश्च जनाः सर्वेऽप्यन्नकूटमहोत्सवम् । दृष्ट्वा जयध्वनिं भक्त्या कुर्वन्तोऽतिमुदं ययुः ॥ ४२

आनन्द आसीत्सुमहान्नराणां सम्पश्यतां सुन्दरमन्नकूटम् ।
स्त्रीणां तदानीं हरिभक्तिभाजां तत्रागतानां च महीभृदिन्द्र ! ॥४३

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे तृतीयप्रकरणे अन्नकूटोत्सवे भगवद्दृष्टान्नकूटरचनानिरुपणनामाऽष्टादशोऽध्यायः ॥ १८॥

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onlookers. 21-36

Shri Hari was extremely pleased to notice the display of one hundred and one food-preparations which he had already seen. 37

Shri Hari witnessed the Annakootatsava with his devotees. He took His seat on the ground and thus (in a way) adhered to the norms of decency. 38

He made the Munis to recite the benedictory verses about the Govardhana mahotsava composed by renowned poets. They (Munis) while staring at His face sang with the accompaniment of Vina, Vipanchika, Mrudung cymbals, such other musical instruments. 39-40

Thus, Shri Hari, who was very much pleased, witnessed the waving of lights and the Annakoototsava celebrations, prostrated himself on the ground and thus concluded the ritual. 41

All the sages and other people, witnessing the Annakoota festival, were delighted and expressed their joy with the words, Jay! Jay! 42

O Lord of the Earth! The men and the women devotees of

॥ अथ एकोनविंशोऽध्यायः ॥ १९ ॥

सुव्रत उवाच-

अथ तदा ललितापि निदेशतो भगवतो निजपूज्यहरेः पुरः ।
रचयितुं पृथगन्नगिरिं भुवं नृप ! विशोध्य चकार सुमण्डलम् ॥ १
समुपवेश्य हरिं मृदुलासने सह जयादिभिरादरतो भृशम् ।
वसनचन्दनकुङ्कुमकेसरैः कुसुमहारवरादिभिरार्चिचत् ॥ २
कनकभोजनताटकमुज्ज्वलं पुरत एत्य जया निदधौ हरेः ।
तदभितोऽकृत कंसशुभावलिं त्वथ रमा निदधे लघुवाटिकाः ॥ ३

Hari, who had come there, were very much excited to have that eye-catching look of the Annakoota. 43

Thus ends the eighteenth chapter entitled, 'Narration of description of several food items prepared for Annakutotsava,' in the third prakaran of Satsangi Jivan, the life story of Lord Narayan, also titled as Dharmashastra, (the rules of the code of conduct). 18

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CHAPTER - 19

Annakut Darshan offered in front of Thakorji of her pooja by Lalitaba.

Suvrat said:-

O King, then Lalita, as instructed by Shri Hari, sanctifying the place, arranged various types of food in a circular way, in front of the Lord whom she worshipped every day. 1

With Jaya and other ladies, with much respect, she seated (idol of) Shri Hari, on a spongy seat, and worshipped him with clothes, sandal paste, vermillion, saffron and flowers, etc. 2

Jaya, then placed a golden shining round plate for food in front of (idol of) Hari. Then Rama arranged small bowls in a semi-circular shape. 3

कलशमुज्ज्वलमम्बुभृतं तदा रतिरुपेत्य दधार च दक्षिणे ।
भगवतः पुर एत्य दधौ शुभं कनककंसमथो ललितानुजा ॥ ४
निजनिजां परिवेषणचातुरीं प्रकटयन्त्य इव प्रभुतुष्टये ।
झटिति संविदधुः परिवेषणं सकमलारतिफुल्लजयादयः ॥ ५
अमरी देविका क्षेमा फुल्ला रामादयः स्त्रियः । पदार्थान् स्वस्वरचितांस्तत्रानिन्युर्मुदान्विताः ॥ ६
स्वस्वकल्पितपाकेषु यद्यच्चातुर्यसीमय । कृतं प्रीत्यै प्रभोस्तत्तत्तदानीं पर्यवेषयन् ॥ ७
पदार्थान् सकलांस्तत्र पूर्ववत्परिवेषितान् । एकोत्तरशतं दृष्ट्वा हरये ललिताऽऽर्पयत् ॥ ८
हसन्ती तां रमा प्राह भुङ्क्ष्वेति वद ते प्रभुम् । दिदृक्षामोऽत्र भुञ्जानमेता वयमपि ध्रुवम् ॥ ९
इत्युक्ता सापि भगवन्मुखपद्मार्पितेक्षणा । तस्थौ बद्धाञ्जलिपुटा पुरस्तात्तस्य भूपते! ॥ १०
तदा साक्षात्कृष्णः करकलितपक्वान्नकवलः पिबन्मध्ये मध्ये सुसलिलमभुक्तातिमुदितः ।
समीपस्था राधा करकमलसन्नक्तकधरा हसद्वक्त्राम्भोजा चपलनयनाऽवीजयदमुम् ॥ ११

Ratiba, brought a shining silver pot, full of water, and placed it in the southern direction. Then Lalita's younger sister brought a golden pot in front of the Lord. 4

All the other ladies, viz. Kamalaba, Ratiba, Fullajaya, Revti and others, showing their own skills started arranging everything to please the Lord. 5

Then Amari, Devika, Kshema, Fully, Rama, Amala and other ladies brought the eatables made by them with great pleasure. 6

Showing their skills in preparation of food, they offered everything to the Lord to please him. 7

Then, Lalita saw all the hundred and one food items and offered them to the Hari (with devotion). 8

With a gentle smile Rama said to Lalita 'please request Shri Hari to eat.' We are also longing to see him eating. 9

O King! Speaking this way, she (Lalita) also stood in front of idol of Lord, with folded hands, gazing at His lotus-like face. 10

Then, Lord Shri Krishna Himself manifested in the idol, and took some pieces of cooked food and sweets with his hands and drank the fresh water in between very happily. Beautiful eyed and smiling Radha was standing near and fanning him. 11

साश्चंर्य योषितः सर्वास्तदा तं पुरुषा अपि । प्रत्यक्षमेव ददृशुः पश्यभक्तमनोहरम् ॥ १२
ततः कृष्णोऽपि भगवान्भक्तानानन्दयन्निजान् । तत्तत्पदार्थनामानि पृच्छन्स बुभुजे रमाम् ॥ १३
अतिस्वादु कृतमिदं कयेति च पुनः पुनः । नामानि तत्तत्कर्त्रीणां पृच्छंस्ताः प्रशशंस सः ॥ १४
मुनयश्च जनाः सर्वे योषितश्चापि दूरतः । वीक्षमाणास्तमात्मेशमानन्दं लेभिरे भृशम् ॥ १५
मितभुक् स हरिः किञ्चिद्भुक्त्वाथोत्थातुमैहत । तं स्थापयन्ती ललिता जगावष्टपदीमिमाम् ॥ १६

प्रभो ! भुङ्क्ष्व कामं प्रभो ! भृङ्क्ष्व कामं गच्छसि किमु झटिति सलीलम् ।
सहजसुख ! सुन्दरे तिष्ठ मम मन्दिरे मुञ्च चपलतर ! शिशुशीलम् ॥
पुरटमयवाटिका रुचिररसमण्डिकाः शोभयति विततरुचिवासे ।
कनकभुजिभाजने भोज्यरुचिराजने खाद्यमिदमुदितरविभासे॥ प्रभो० ॥ १७
अदनपटुमोदनं सितसुरमिमोदनं पायसमतिसितमथ सूपम् ।
दधिदलितराजिकामिलितहतखारिकामुपनतमनुपममपि पूपम्॥प्रभो० ॥ १८

All the ladies and gentlemen, devotees, looked at Lord Shri Krishna (with Radha) who was very dear to them, manifested in person, before them, with much surprise. Then, pleasing his devotees and asking the names of the food items to Rama, Lord Krishna also ate the food. Again and again, He asked the names of the ladies as 'who has prepared this very tasty and sweet item' (the food items) and praised them all. 12-14

All the sages, people and all the ladies standing at a distance saw the God who was very dear to them and were very much pleased. 15

The God Hari, who eats very little, ate a bit and wished get up, then Lalita made him sit and started singing this Ashtapadi (a poem of eight stanzas). 16

Lalitaba's Ashtapadigaan

O Lord, enjoy the food to Your satisfaction. How come You think of departing so quickly? O pleasure giving Lord! Leaving Your childlike innocent behaviour, please, stay in my beautiful palace, enjoy different delicious varieties of eatables and delicious juices, served in the gold bowls. 17

Lord, enjoy the aromatic white rice, white Payas, curry made

पृथुममलमण्डकं बहुलघृतखण्डकं लड्डुकमधिरसदधिमण्डम् ।
फुल्लसितपूरिकां मृदुलतरपोलिकां माषवटकयुगलमखण्डम्॥ प्रभो० ॥ १९
चतुरतरसेविकारचितसितफेणिका नैकजनपदजनितशाकम् ।
मिलितघृतशर्करं कदलमथ घुर्घुरं चन्द्रशकलरुचिघृतपाकम्॥प्रभो० ॥ २०
त्वदभिमतचिर्भटं मरिचयुतपर्पटं शाष्कुलिकमतुलदधिघोले ।
क्वथितमथ गालितं सुरभिघृतमाहितं द्युतिमति वरकनककचोले॥प्रभो० ॥ २१
विधुजरणलोडिते लवणमरिचाञ्चिते दधनि निहितमतिमृदुकूरम् ।
अद्धि शनकैर्हरे! तव रुचिदमाहरे मा कुरुकवलमपि विदूरम्॥ प्रभो० ॥ २२
करकमलसङ्गतं तव सततसम्मतं लीढि ससितनवनवनीतम् ।
नववसनपावितं पिब नलदवासितं गाङ्गमिदमुदकमतिशीतम्॥प्रभो० ॥ २३

with mustard and curd, Laddu made with (small) pieces of dates and matchless cake, which give pleasure to good-eaters. 18

O Lord! Please taste these very big sized Mandas, Laddus made with ghee and sugar, juicy preparation of curds, round fried Puris, very soft Rotis, and two round Vadas made of grinded Udad dal. 19

O Lord! Please, taste these dishes prepared by a lady, who is devoted to You and who is also expert in cooking. They are: white Papadis various vegetables brought from different places, sweet bananas with ghee and sugar, and semi-circular Ghugaras fried in ghee. 20

'O Lord! this is Your favourite cucumber, these are the papads with the taste of black pepper; Jalebees, and here is the whipped curds, curds mixed with cummin seeds, salt and pepper properly churned; nicely heated, flavoured, and filtered ghee filled in this golden vessel. Please taste them.' 21

O Lord! Kindly please taste this rice cooked by me, garnished with camphor, cumin seeds, pepper and salt and mixed with curds, without leaving any portion out of it. (I know) It is Your favourite dish. 22

O Lord! Please eat this Your favourite fresh white butter mixed

शुद्ध्य करपङ्कजं तदनु मुखनीरजं स्वीकुरु समुचितमुखवासम् ।
तिष्ठ रुचिरासने भक्तमव शासने कुरु मम नयनपथे निवासम्॥प्रभो० ॥ २४

सुव्रत उवाच–

इत्यादिभिस्तं वचनैर्भोजयन्तीं शनैः शनैः । मितस्मितां ललितां तां प्रशशंसू रमादयः ॥ २५
भगवानपि ता योषा वार्तालुरिव रञ्जयन् । किञ्चद्भुक्त्वा पुनः प्रीत्यै तासां चुलुकमाचरत् ॥ २६
ततस्ताम्बूलपूगादिमुखवासं स ईश्वरः । उपेत्य जयया दत्तं गृहीत्वाऽभक्षयत्करे ॥ २७
तावत्प्रासादिकं किञ्चिद्राधा तद्भुजे प्रभोः । भेजाते सद्य एवाथ प्रतिमाकारतां च तौ ॥ २८
वृत्तान्तमेतं तु हरिर्निशम्य स्वभक्तविच्चित्रमवाप हृष्टः ।
आज्ञापयामास ततो मुनीन्द्रान्स्वपार्षदांश्चाशितुमाशु चान्यान् ॥ २९

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे तृतीयप्रकारणे अन्नकूटोत्सवे भगवतः प्रत्यक्षभोजनलीलानिरुपणनामैकोनविशोऽध्यायः ॥१९॥

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with sugar, which You always held in Your hand. Please drink this chilled water brought from the river Ganga, which is filtered with the help of pure white cloth, and flavoured with a scented plant. 23

O Lord! You please, wash your lotus-like hands and mouth. Accept (these) betel leaves and rest on (this) comfortable seat and preach your devotees and finally stay forever before my eyes. 24

Suvrat said:-

In this way Lalita slowly made Him eat with pleasing sweet words. Then Rama and other ladies praised smiling Lalita. 25

The Lord also pleased those ladies while chatting (with them). He again ate a little and pleased them and then cleaned his mouth with little water. 26

Then He took in his hand the betel leaves, betel nuts and some mouth freshener offered by Jaya, and ate them. 27

In between Radha accepted a little from the plate as Prasad of The Lord and then, both of them again took the form of idols. 28

Shri Hari (Himself), when heard about everything what had happened, was pleased like His devotees. Then He directed the eminent sages, His attendants and all others to quickly take their food. 29

॥ अथ विंशोऽध्यायः ॥ २० ॥

सुव्रत उवाच-

आज्ञयाथ हरेः सर्वे मुनयः साधवो नृप ! । कृतशुद्धिविधानास्ते भोक्तुमीयुस्त्वरान्विताः ॥ १
अनुज्ञातो भगवता सर्वांस्तान्भोजकान्नृप ! । उपावीविशदायातान्मुक्तानन्दो यथोचितम् ॥ २
मर्यादयोपविष्टेषु तेषु त्यागिषु पंक्तिशः । जलानि बिभरामासुर्बद्धकच्छा द्विजातयः ॥ ३
आज्ञापयामास ततो भगवान्निजपार्षदान् । द्विजानन्यांश्च शतशः परिवेषणकर्मणि ॥ ४
आदौ पत्रावलीर्दत्त्वा ततः पर्णपुटान् दृढान् । दत्वा क्रमेण शाकानि द्विजास्ते पर्यवेषयन् ॥ ५

Thus ends the ninteenth chapter entitled, 'Narration of description of enjoying of the food, by actually appeared Lord Krishna and Radha, at the time of Annakoototsava,' in the third prakaran of Satsangi Jivan, the life story of Lord Narayan, also titled as Dharmashastra, (the rules of the code of conduct). 19

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CHAPTER - 20

Bhagwan Shree Hari serves various types of items in meals to saints.

Suvrat said:-

O King, with Shri Hari's order, all the ascetics and sages washed their hands and feet and came quickly to have food. 1

O King, as instructed by Shri Hari, Muktanand made all the sages and others to get their appropriate seats. 2

The sages, who observed discipline while sitting in rows, while dining, the Brahmins wearing tight dhotis, served water to all of them. 3

Then the Lord ordered his attendants, and other hundreds of Brahmins to serve the food. 4

They first served the plates of leaves and then served bowls made of stiff leaves. Then they started serving vegetables in proper sequence. 5

स्नातः स्वयं च कौशेयाबद्धपीताम्बरश्चरन् । पंक्तिमध्येषु मुनिभिः परिविष्टिमकारयत् ॥ ६
तत्रानभ्यस्ततत्कर्मा मुक्तानन्दस्तु बुद्धिमान् । अभिज्ञ इव युक्त्यैव चक्रे तत्परिवेषणम् ॥ ७
ब्रह्मानन्दस्तु झटिति हरये करलाघवम् । दर्शयन् हासयामास तं च भक्तजनान्भृशम् ॥ ८
विचित्रभक्ष्यभोज्यादेर्नामान्युच्चारयंस्तदा । महानुभावानन्दोऽपि हासयामास चाखिलान् ॥ ९
नित्यानन्दशुकानन्दौ परिवेषणकर्मणि । स्तूयेते स्मातिचातुर्यात्सर्वैः सहरिभिर्जनैः ॥ १०
सर्वपङ्क्तिषु साम्येन पदार्थार्पणलाघवात् । आनन्दानन्द आनन्दं हरेरजनयत्तदा ॥ ११
स्वयम्प्रकाशानन्दश्च मुनिः श्यामलविग्रहः । ध्याननिष्ठावशतया पर्यवेषयदक्रमम् ॥ १२
आत्मानन्दः कृशाङ्गोऽपि परिपेषणपाटवः । क्षणेनैकेन वटकान् परितः पर्यवेषयत् ॥ १३
मुकुन्दानन्दमुख्याश्च भगवत्प्रीतये तदा । शष्कुलीखाजकादीनि परितः पर्यवेषयन् ॥ १४
व्यञ्जनानि विचित्राणि पक्वान्नानि च सर्वशः । सर्वेषामेव पात्रेषु नापुरन्योन्यमिश्रताम् ॥ १५

Having taken a bath and wearing a silk dhoti, He also walked in the lines serving food to sages. 6

Some (people) who were serving food were not used to it, but only wise Muktanand started serving the food as he was expert in serving. 7

Brahmanand also immediately showed his skill to Hari, all the devotees started laughing at him. 8

Then as Mahanubhavanand started uttering the names of different food items in strange ways, all started laughing. 9

Nityanand and Shukanand served much skilfully; so Shri Hari and others praised them. Anandanand pleased Shri Hari and others by serving the food equally in all the lines with much expertise. 10-11

Blackish complexioned Swayamprakashanand, who was immersed devotedly in meditation served without any proper order. 12

Though very thin, Atmanand, with much skill in serving, quickly filled the bowls. 13

Mukundananda and other devotees started serving poories (roties) and other sweets as they wished to please Shri Hari. 14

All different food items and sweets were served in all the plates and bowls, without mixing in each other. 15

सर्वं सर्वेषु पात्रेषु परिवेषितमीश्वरः । विलोक्याज्ञापयामास भोक्तुं सर्वान्निजाश्रितान् ॥ १६
ततो बुभुजिरे राजन्! गृहीताज्ञाः परस्परम् । साधवो मुनयः सर्वे स्तुवन्तोऽद्यगुणान्मुहुः ॥ १७
सर्वमेव हि सुस्वादु भक्ष्यं भोज्यं तदश्नताम् । क्रमप्राप्ते पदार्थेऽभूद्रसास्वादो विशेषतः ॥ १८
पुनः पुनः स्वपात्रेषु शष्कुलीघृतपूरकान् । क्षिपतो भोजकाः साधून् न्यषेधन्करधूननैः ॥ १९
निषेधद्भ्यः परावृत्तानश्नद्भ्यः परिवेषकान् । ऋजुबुद्धीन् मुनीन्प्राह भगवान्प्रहसंस्तदा ॥ २०
हांहां हुंहुं रवे देयं देयं च करधूनने । शिरःकम्पेऽपि दातव्यं न देयं सिंहगर्जने ॥ २१
इत्युक्तास्ते तु मुनयो लड्डुकान्मौक्तिकाह्वयान् । आसिंहगर्जनात्तेषाममत्रेष्वक्षिपन्नृप ! ॥ २२

औत्सुक्यादथ दृढबद्धपीतवासाः साधूनां नृप ! परिवेषणं विधातुम् ।
उत्तस्थौ स्वयमपि हर्षयन्स्वभक्तान्सर्वेषामपि स तदैकदृश्य आसीत् ॥ २३

When Shri Hari saw that everything was served in all the plates, he asked all his devotees to start taking food. 16

O King, then with the consent of the Lord, and with mutual approval, all the sages and saints started to eat the food, praising the qualities of food many a times. 17

All the food was very delicious. As it was served in a sequence, it tasted more and more delicious. 18

As the men started serving Poories, ghee and other items again and again, the sages who were eating, started denying with hands and contradicting with them. 19

As with the denial and contradiction, when the men serving food started going back without serving, the Lord smiled and told them softly, 'you should serve them, who are denying with the notes like 'ha ha' and 'hu hu'; and to them who are denying with hand gesture and to them, who are denying by nodding their heads. You may not serve them only when they are denying by roaring like a lion'. 20-21

King, after listening these sages, started serving Laddus, looking like pearls, to all even to them, up to roaring like a lion. 22

O King, then the Lord himself got up eagerly, tightened His silk dhoti for serving the sages and pleased all his devotees. That was really an exceptional sight. 23

ज्ञात्वा तं मुनिपरिवेषकाममीशं पक्कान्नाचितपृथुरीतिपात्रहस्ताः ।
धावन्तो रभसपराग्भवत्पुरोगं ह्यासेदुः सपदि तदन्तिकं द्विजाश्च ॥ २४
तत्तत्पात्रात्स गृह्णंश्चपलगतिपदो लड्डुकान्मौक्तिकाख्यान् ।
द्वौ द्वौ दोर्भ्यां च पङ्क्तिक्रमणमनुसृतः प्रत्यमत्रं ददानः ॥
स्वानां स्वीयप्रसादाभिलषितमपि सम्पूरयन्पूर्ण कामस् ।
तेषां सर्वासु पङ्क्तिष्वपि मुहुरचरद्धुरिदोर्लाघवश्रीः॥ २५
लड्डुकान्स परिवेष्य मौक्तिकानाशु शाष्कुलिकमप्यनाकुलः ।
पर्यवेषयदवापुरद्भुतं तेन भूरि परिवेषका अपि ॥ २६
सर्वतः परिवेष्येत्थं प्रहसद्वदनो हरिः । भुङ्ग्ध्वं यथेष्टं शनकैरित्युक्त्वाऽशोधयत्करौ ॥ २७
धृत्वाथ घृतभृङ्गारं निषिञ्चन् स्थूलधारया । मुनिपायसपात्रेषु मुकुन्दोऽहासयत्प्रभुम् ॥ २८
पात्रसम्भृतपक्कान्नांस्तानथेङ्गितविद्धरेः । स एव वर्णिराडुच्चैः प्राह नैष्ठिक ऊर्ध्वदोः ॥ २९
हरेः प्रासादिकं खाद्यं स्वपात्रे केनचित्क्वचित् । नावशेष्यं महामुक्ता ! इत्याज्ञा पारमेश्वरी ॥ ३०

By understanding the Lord, who was serving the food and holding the serving bowls full of sweets and desserts in hand, the Brahmins started running behind Him and went near Him, in great confusion. 24

With great speed, He served two Laddus to each in every row. In this way, He fulfilled everyone's wish of attaining His merciful grace (Prasadam) by going in every row. 25

All the men, who were serving, were watching Him with great astonishment as though He was not used to serving, He was doing it with great speed and expertise. 26

In this way, Hari served everyone and with a smile asked everyone to eat at ease, and as per their desire and then he washed His own hands. 27

Mukundananda, holding a pot of ghee and serving it liberally in the bowls of porridge, gave a smile to Hari. 28

Then with the understanding of Hari's mind, holding high, the pot of sweets, he only asked everyone in loud voice. 29

O great sages, as per the order of the Lord, nobody should leave any food item in the plate, which is in the form of mercy of

इत्युक्ते तेन तद्वाक्यं ब्रह्मानन्दोऽतिमानयन् । हसन्नाम्रेडितं कृत्वा श्रावयंस्तानभोजयत् ॥ ३१
तद्भयादेव भक्ष्याणि सर्वे तेऽपि शनैः शनैः । अभुञ्जतैव निःशेषं वीक्षमाणाः परस्परम् ॥ ३२
ओदनं क्वथिकां चाथ घृतं च प्रचुरं प्रभुः । परिवेष्य द्विजैः सर्वांस्तर्पयामास भोजकान् ॥ ३३
अतितृप्तान्भोजनेन गृहीतचुलुकोदकान् । स्वस्वस्थानं ततो गन्तुं हरिराज्ञापयच्च तान् ॥ ३४
आज्ञप्ता अपि हरिणा स्वकीयशालां गन्तुं ते मुनिनिकरास्तदीक्षणोत्काः ।
यावत्तद्बहिरुपवेशनं नृपाऽऽसीत्तावत्तेऽप्यमुमुपतस्थिरे स्वनाथम् ॥ ३५

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे तृतीयप्रकरणे अन्नकूटोत्सवे साधुसन्तर्पणनामा विंशोऽध्यायः ॥२०॥

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the Lord. 30

Then Brahmanand, showing much respect to the words uttered by (Muktanand), repeated the same to all who were eating. 31

With the fear of those words, (of Mukundanand) all of them, looking at each other timidly, slowly finished with their food completely. 32

Then the Lord served all the Brahmins rice, buttermilk, curry and plenty of ghee and pleased them all. 33

Very much contented with the food, they all took a little water for rinsing their mouth. The Lord then ordered them all, to return to their respective places. 34

O King, even though ordered by the Lord, the assemblies of sages were eager to see the Lord. So they stayed there itself till Shri Hari took His seat. 35

Thus ends the twentieth chapter entitled, 'Narration of worship of the Ascetics,' in the third prakaran of Satsangi Jivan, the life story of Lord Narayan, also titled as Dharmashastra, (the rules of the code of conduct). 20

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॥ अथ एकविंशोऽध्यायः ॥ २१ ॥

सुव्रत उवाच-

ततो भोजयितुं स्वामी क्षत्रियादीन्निजाश्रितान् । आज्ञापयन्नृपं सोऽपि सत्वरं तानुपाह्वयत् ॥ १
पञ्चार्द्रान् पङ्क्तिशः सर्वान् यथार्हं तानवीविशत् । परिवेषयितुं तांश्च द्विजानन्यान् स आदिशत् ॥ २
अन्नं चतुर्विधं सर्वं सत्वरं पर्यवेषयन् । द्विजास्तांस्तेऽथ मुनिवत्सर्वे बुभुजिरे नृप ! ॥ ३
भुञ्जानान् भगवान् प्रीत्या पुनः पुनरदापयत् । पक्वान्नं व्यञ्जनादीनि हसंस्तांश्च स हासयन् ॥ ४
तृप्तानिव समालक्ष्य नृपादींस्तांस्ततः स्वयम् । तेषां स्वदोःप्रसादेच्छामुदतिष्ठद्विदन्प्रभुः ॥ ५

तिष्ठन्नुच्चे स पीठे पृथुलकटितटाबद्धकौशेयवासा ।
नानापुष्पावतंसः स्थलकमलमिलन्मल्लिकाहारराजिः ॥
नानाभक्तेक्षणाब्जैः परिरचितमहातोरणश्रीभिरेभिः ।
सग्रासास्यास्फुटोच्चैर्जयजयवचनैर्हासितोऽसौ व्यराजत् ॥ ६

CHAPTER - 21

Shree Hari's display of offering meals to Parshads and Kshatriyas.

Suvrata said:-

The Lord then ordered the king to serve the food to all his attendants, Kshatriyas, soldiers etc. The king immediately called them. 1

Those who had washed their hands, feet and face, he asked them to sit properly in a row and asked other Brahmins to serve them food. 2

In no time, four types of food items were served to them. O King, they also happily ate everything along with the other sages. 3

The Lord was very pleased as they ate and served them all the food items and desserts again. He happily shared enjoyment along with them, himself smiling and making them also smile. 4

In this way, they all were seen contented. (But), guessing their desire to get the food from His own hands, the Lord himself started serving (food) to them.5

He was sitting on a high seat, had worn silk clothes, put on

आहूतैश्चपलमुपागतैर्मुनीन्द्रैः पक्वान्नाभृतपृथुताम्रपात्रहस्तैः ।
तस्याग्रे चपलपराग्गतिप्रवीणैस्तद्दोष्णोः स्तिमितविलोचनैश्च तस्थे ॥ ७
दोर्भ्यां तूर्णां गृहीत्वा मुनियुगलधृतात् पात्रतः शष्कुलीनां ।
षट्कं वा सप्तकं वा झटितिपदगतिः प्रत्यमत्रं ददानः ॥
पात्रस्थाद्यैरपि स्वैर्विकचसरसिजाभोर्ध्वहस्तद्वयैस्तैः ।
प्रीत्यैवाभ्यर्थ्यमानः स्मितमधुरमुखः पङ्क्तिशः सर्वतोऽगात् ॥ ८
एकवारं हरिः कृत्वा सर्वत्र परिवेषणम् । पर्पिकाखाजकादींश्च स मुहुः पर्यवेषयत् ॥ ९
परिवेषणचातुर्यान्मुहुः सर्वत्र चेक्षणात् । बहुरुप इवादर्शि जनैरचिरकृत्प्रभुः ॥ १०
गृहाण पिण्डकं सोम ! गृहाणालर्क ! शष्कुलीम् । मृदुलं खाजकमिदं जीववर्मन् ! गृहाण भो ! ॥ ११
गृहाण गोलकं वीर ! रत्नजित् ! पर्पिकां च भो ! । वदन्नेवं हरिः प्रादात्सर्वेभ्योऽपि मुहुर्मुहुः ॥ १२
हरेः प्रसादमाहात्म्यं विदन्तो भोजकाश्च ते । अभुञ्जत तदाऽऽकण्ठं स्वयं चाप्याप्तविस्मयाः ॥ १३

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variety of flowers, garlands of lotus and jasmine flowers. He was smiling and looking good as a festoons on the door, hanging amongst all the devotees as they were shouting -Jay! Jay! 6

All the sages, holding big copper vessels full of food and desserts, quickly came near as they were called, and amazingly stood in front of Him. 7

He quickly took the vessels from two of them and started serving six seven Poories. As with pleasant smile he went through all the lines serving food to everyone, they all were very happy. 8

Once he served in all lines and again he started serving Poories and other sweets slowly. 9

With skilful serving, he was seen everywhere, like god by all people. 10

O Soma, have Pindak, (Penda) O Alarka, have Jilebi and Poories. O Jeev-varman! have this soft ‘khajak’. 11

O Veer! O Ratnajeet ! have Laddoo, have Roties. Talking this way the Lord slowly served them all, again and again. 12

They all who were having food, knew the importance of mercy [Prasad] of the Lord; and ate everything to their highest limits, with their own and relatives’ astonishment. 13

तृप्तत्वाच्च सफूत्कारमश्नन्मृदुलशष्कुलीम् । सुरस्तां ददतं प्राह तुन्दस्फाटो भविष्यति ॥ १४
इत्युक्तवन्तं तं स्वामी प्राह चिन्ताऽत्र नास्ति वै । यतः कृष्णप्रसाद्यन्नमश्नतां नोदरं स्वकम् ॥ १५
अनूर्ध्ववदनं नाज्ञं कुर्वन्तं करधूननम् । दृष्ट्वा करेण तत्पात्रे शष्कुलीं हरिरक्षिपत् ॥ १६
अब्रुवाणं तथाप्येनं दृष्ट्वादात्स हसन् प्रभुः । तिस्त्रोऽन्याः स तदा चक्रे ह्यूर्ध्वदृक् सिंहगर्जनाम् ॥ १७
दूराद्दृष्ट्वा हरिं स्वीयं धूनयन्तं शिरः शनैः । सोमं दृष्ट्वा तत्समीपं स उपेत्याब्रवीद्वचः ॥ १८
स्थविरेण त्वया खाद्ये न गृहीतेऽयमुत्तमः । लज्जिष्यत इति प्रोच्य ददौ तस्मै स शाटकान् ॥ १९
दूरादेव प्रकुर्वन्तमलीकं सिंहगर्जनम् । मान्त्रिकं स प्रभुः प्रापत्तद्विद्विरदनाननम् ॥ २०
पायसेन घृताक्तेन पृथुलं कांस्यभाजनम् । तदीयं पूरयामास तदोच्चैःसोऽकरोद्ध्वनिम् ॥ २१
ततोऽन्यत्र हसन्प्रायाद्दोश्चतुर्लड्डुकः प्रभुः । रिक्ते हम्मीरजित्पात्रे तान् क्षिप्त्वा जगृहेऽपरान् ॥ २२

At that time, Surakhachar, a devotee, who was very much contented while eating soft Jilebi with sounds, said to them, who were serving, 'now my stomach will burst'. 14

The Lord told him,' who was talking this way, that there was no need to worry; as the food was a mercy of Lord Krishna; so that will not harm the stomach. 15

As without looking up he was denying food with hand gestures the Lord looked at him and served Poori. 16

Then also he did not say anything; so the Lord smiled at him. Then looking up he roared thrice like a lion. 17

Somala khachar was looking at the Lord from distance and shaking his head. The Lord saw him and then approached to him and said. 18

'You have not taken any food for much time. Are you ashamed?' talking this way He served him 'Shatakas'. 19

Then the Lord went to an old person called Mantric, who had no teeth in mouth and was roaring mockingly from a little distance. 20

As the Lord filled his bowls with porridge and ghee he shouted loudly. 21

Then the Lord put three four Laddooes in Hammiraj's empty bowl who was laughing from other side. 22

लज्जयैव निषेधन्तं कराभ्यां तमवेत्य च । पुनः करस्थांस्तान्दत्वा सिंहध्वनिमचीकरत् ॥ २३
दृष्ट्वा वैरिभयं वृद्धं चर्वन्तं पर्पटं शनैः । त्वद्योग्यमेतदित्युक्त्वाप्रादात्तस्मै स पर्पिकाम् ॥ २४
एवमानन्दयन्भक्तान् पार्षदान् स्वान्स ईश्वरः । सर्वानपि मुहुः प्रीत्या यथेष्टं पर्यवेषयत् ॥ २५
पक्वान्नभृतपात्राणि गृहीत्वा मुनयः प्रभोः । समीप एव बहवस्तिष्ठन्ति स्म विचक्षणाः ॥ २६
समाप्यमान एकस्मिन् पात्रे सद्योऽपरं परे । न्यधारयन् पूर्णपात्रं नारायणमुनेः पुरः ॥ २७
हरेः पृष्ठचरो ब्रह्मानन्दोऽदत उवाच तान् । एतादृशप्रसादाप्ती राजानो ! दुर्लभा ननु ॥ २८
अनित्य एव देहोऽस्ति यूयमित्यपि वेत्थ वै । अतो वपुरनादृत्य सम्यगश्नीत निर्भयाः ॥ २९
इत्युक्ते तेन जहसुर्भोजकाश्च हरिः स्वयम् । सर्वत्र पात्रपूरं हि चकार परिवेषणम् ॥ ३०
सहासमित्थं तान् सर्वान् यथेष्टं परिवेष्य च । हस्तप्रक्षालनं कृत्वा पीठे तस्थौ ततः प्रभुः ॥ ३१
ललाटं शुशुभे तस्य श्रमस्वेदस्य बिन्दुभिः । मुक्ताफलानां दामन्या विभूषितमिवार्चकैः ॥ ३२

Shyly with the hand gesture he said no to the Lord and giving back he roared like a lion. 23

As the Lord saw old Vera Bhai chewing fried items slowly, he served him Poories and told him that, that was proper for him to eat. 24

This way pleasing all his devotees and servants slowly, He served food to all of them appropriately. 25

Many other sages who were alert in serving, stood near the Lord holding the vessels full of food. 26

As one vessel was getting over, they were handing over another vessel full of food to Narayan Swami. 27

Brahmanand, with other devotees, who was walking behind the Lord, told them, 'O Kings, such favour and mercy is very rare'. 28

You understand that this body is not for ever; so leave your all fear and worries of body and eat everything.' 29

Saying this he and the Lord himself started laughing and again by serving food, they filled their plates and bowls. 30

This way with smile, the Lord served them food appropriately and then washed his hands and sat on the sitting base. 31

As a result of hard work the droplets of perspiration on his

अतितृप्तांस्तथाचान्तान् स्वस्वावासगमाय सः । प्रीत आज्ञापयामास जग्मुस्ते च नराधिप ! ॥ ३३
गतेषु तेषु भगवान्भोक्तुं तान् परिवेषकान् । आज्ञाप्य योषितस्ताश्च निजमन्दिरमाययौ ॥ ३४
कृष्णार्थं च स्वयं पाकं शुचिर्भूत्वा विधाय सः । तस्मै निवेद्य तच्छेषं बुभुजे धर्मधारकः ॥ ३५
भुक्त्वाथ सम्यक् स्वस्थानं ययुस्ते परिवेषकाः । ललिता भोजयामास ततः सर्वाश्च योषितः ॥ ३६
नापितेभ्यः कुलालेभ्यो ह्यन्नार्थिभ्यश्च सर्वशः । देशान्तरीयलोकेभ्यः प्रादाच्चान्नं यथोचितम् ॥ ३७
दीयतां दीयतां चेति गृह्यतां गृह्यतामिति । शब्दो बभूवाविरतं नृपतेर्मन्दिरे तदा ॥ ३८
जनेभ्यो विभजन्ती तदन्नं प्रासादिकं हरेः । आसायमपि तस्यान्तं न लेभे ललिता तु सा ॥ ३९
हरेरेव प्रतापं तं जानती सातिविस्मया । तमेव सर्वभावेन भेजे नित्यमतन्द्रिता ॥ ४०

इत्थं नरेश ! प्रभुरन्नकूटमहोत्सवं सम्यगकारयत्सः।
येनोज्ज्वला कीर्तिरभूज्जगत्यां तस्य क्षितीन्द्रस्य नृपैर्दुरापा ॥ ४१

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forehead were looking good as string of pearls. 32

O King, then the Lord affectionately ordered them all, who were fully contented, to return to their respective places. 33

As they all went away, the Lord ordered them all who were serving food and devotee ladies, to have food and returned to his own chamber. 34

After taking bath, He himself cooked and offered food to Lord Shri Krishna and then ate the remaining food as the blessings of the God, as He is the great follower of religion. 35

All cooks and servers and devotees also had food and went to own places. Lalita served to other ladies also. 36

Then Lalita properly distributed the remaining food to barbers, butlers, beggars and others who had come from far off regions who were desirous of food. 37

That time in the palace of the king there was so much of commotion and noise of the words like ‘give me, give me and please have it’, for much of the time. 38

Though till evening Lalita distributed the food which was actually a form of the Lord’s grace, it was not over. 39

She was much surprised; but she knew that that was because

आसंश्च दीपावलयो निशायां तथाह्वि पूर्वे हरमन्दिरादौ।
सभा महत्याऽऽस च तत्र तस्यामुपाविशत् पीठ उदार ईशः ॥ ४२
इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे तृतीयप्रकरणे अन्नकूटोत्सवे
निजपार्षदोत्तमादिनृपतिमण्डलसन्तर्पणे भगवत्परिवेषणलीलानिरुपणनामैकविंशोऽध्यायः ॥२१

॥ अथ द्वाविंशोऽध्यायः ॥ २२ ॥

सुव्रत उवाच-

सदःस्थाखिलभक्तौघवीक्ष्यमाणाननाम्बुजः । श्रीनीलकण्ठः प्रोवाच सर्वानथ निजाश्रितान् ॥ १

श्रीनारायणमुनि उवाच-

औद्धवे सम्प्रदायेऽस्मिन् सर्वे सत्सङ्गिसंज्ञिताः । यूयं भवथ तन्नाम धार्यमन्वर्थकं ततः ॥ २

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of the Lord's supremacy. So she prayed Him whole-heartedly at all times even in sleep. 40

O King! in this way the king rightfully celebrated the Lord Krishna's Food Festival; Annakoot Mahotsav. And thus, he got the fame which is actually very difficult to achieve, in the whole world. In that congregation the generous Lord was sitting on the base as the string of lamps giving light in night and dawn. 41- 42

Thus ends the twenty-first chapter entitled, 'Narration of description of listening the rapport from the various countries at the time of Annakutotsava,' in the third prakaran of Satsangi Jivan, the life story of Lord Narayan, also titled as Dharmashastra, (the rules of the code of conduct). 21

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CHAPTER - 22

Publication of Satsang-deep with the blessings in the Sabha by Bhagwan Shree Hari

Suvrat said:-

Shri Hari, whose lotus - like face was stared by all his devotees, sitting in that assembly, spoke to all the persons, who had taken resort to him.' 1

Shri Hari said, Here, in this sect, which belongs to Uddhava,

सत्सङ्गेनैव मुक्तिः स्यादित्याचार्यमतं हि नः । अस्तीति सत्सङ्गपदं निर्वच्मि श्रृणुताखिलाः ॥ ३
सच्छब्देन परंब्रह्म साधवश्च तदाश्रिताः । प्रोक्तास्तदीयो धर्मश्च शास्त्रं चैतत्त्रिकाश्रयम् ॥ ४
तत्र विष्णुः परंब्रह्म योऽसौकृष्णो नराकृतिः । नृत्वेऽपि दिव्यकर्मा च दिव्य एव नृनाट्यधृत् ॥ ५
तदुक्तधर्मसंस्था ये सद्भक्तास्ते तु साधवः । निरुप्यतेऽथ सद्धर्मः साक्षाद्भगवतोदितः ॥ ६
श्रीमद्भागवते प्राह नारदस्तं युधिष्ठिरम् । राजसूयमखस्यान्ते तमेवाहं ब्रुवे स्फुटम् ॥ ७

श्रीनारद उवाच-

नत्वा भगवतेऽजाय लोकानां धर्महेतवे । वक्ष्ये सनातनं धर्मं नारायणमुखाच्छ्रुतम् ॥ ८

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everybody is addressed as Satsangi; a person whose company is good. So I request all of you to become worthy of that name. 2

Our preceptor believes that a person can become free from the bondage of birth and death only by Satsanga; company of righteous or good persons. So, I shall expound the term Satsanga, to all of you. Please listen to it, very attentively. 3

The word Satsanga denotes the Supreme Brahman; and the persons who have taken shelter in it are deemed to be saintly. Their religion, i.e. Bhagavat Dharma), and the scriptures relating these three comprise the related triad. 4

There in, Lord Vishnu is regarded as the Supreme Brahman; and His human form is this Lord Krishna. Even though in human form, His activities are super human; He is superhuman, merely enacting the dramatic role of a human being. 5

The person who follows this path, laid down by Him, are called Sad-bhaktas i.e. good devotees. I shall now explain that very path and those rules, that have come down directly from the Lord. 6

In the treatise: Shrimad Bhagavat, it is said that Narad told this to Yudhishtir at the end of Rajasuya sacrifice. Here, I am explaining it elaborately. 7

Narad said:-

After bowing down to the Unborn Lord (Brahma), I shall explain to you the Sanatan Dharma, which I heard from the God Narayan Himself, for the betterment of people. 8

योऽवतीर्यात्मनोंऽशेन दाक्षायण्यां तु धर्मतः । लोकानां स्वस्तयेऽध्यास्ते तपो बदरिकाश्रमे ॥ ९
धर्ममूलं हि भगवान्सर्ववेदमयो हरिः । स्मृतं च तद्विदां राजन्! येन चात्मा प्रसीदति ॥ १०
सत्यं दया तपः शौचं तितिक्षेक्षा शमो दमः । अहिंसा ब्रह्मचर्यं च त्यागः स्वाध्याय आर्जवम् ॥ ११
सन्तोषः समदृक्सेवा ग्राम्येहोपरमः शनैः । नृणां विपर्ययेहेक्षा मौनमात्मविमर्शनम् ॥ १२
अन्नाद्यादेः संविभागो भूतेभ्यश्च यथार्हतः । तेष्वात्मदेवताबुद्धिः सुतरां नृषु पाण्डव ! ॥ १३
श्रवणं कीर्तनं चास्य स्मरणं महतां गतेः । सेवेज्यावनतिर्दास्यं सख्यमात्मसमर्पणम् ॥ १४
नृणामयं परो धर्मः सर्वेषां समुदाहृतः । त्रिंशल्लक्षणवान्राजन्सर्वात्मा येन तुष्यति ॥ १५
इत्थं क्षीनारदः प्राह सतो धर्मान् युधिष्ठिरम् । तेषामर्थं तत्त्वतोऽहं कथयामि समासतः ॥ १६

That Narayan who took birth in the womb of the daughter of Daksha, namely Murti, through Dharma (Prajapati), in the form of His own apportionment, is still practising penance in the Badarikashrama for the betterment of the people. 9

Oh King ! Lord Hari, the very embodiment of all the Vedas, is said to be at the root of the Dharma, which is memorized by the knower of it; and there by the self is gratified. 10

1.Truth, 2. Kindness, 3. Penance, 4. Austerity, 5. Endurance, 6. Self-perusal, 7. Restraint of temptations, 8. Firmness of mind, 9. Non-violence, 10. Celibacy, 11. Sacrifice, 12. Self-study, 13. Straight-forwardness, 14. Satisfaction, 15. Equality-attitude Service to all, 16. Gradual detachment from material enjoyments, 17. Contemplating on the adverse circumstances, regarding affliction, 18. Observance of silence, 19. Self scrutiny, 20. Equal distribution of food and other things, among all beings, according to their requirements, 21. Thinking about others, by putting them in the position of one's own diet, 22. Hearing Him, 23. Singing His praise, 24. Remembering Him, 25. Rendering services to Him, 26. Worshiping Him, 27. Bowing down to Him, 28. Servitude or slavery, 29. Friendship to Him, 30. Complete self-surrender: this is the right way of conduct, consisting of the above thirty qualities, recommended for all the human beings in the society. One who possesses these qualities is sure to please the Supreme Self. 11-15

Thus, Shri Narad narrated this code of conduct of the virtuous

तत्र सत्यं तु जीवानां हितकृद्वचनं मतम् । परदुःखासहिष्णुत्वं दया नत्वात्मबन्धकृत् ॥ १७
यया भवेदपयशः स्वस्य वा स्वानुयायिनाम् । साप्यस्माकं मते नूनं दया नैवास्ति सम्मता ॥ १८
व्रतोपवासकृच्छ्राणि स्वधर्मश्च तपो मतम् । शौचं तु द्विविधं प्रोक्तं बाह्यं चाभ्यन्तरं तथा ॥ १९
तत्र बाह्यं मृदम्बुभ्यामस्पर्शात्पापकर्मणाम् । त्यागाच्च मद्यमांसादेस्तथा साङ्कर्यकर्मणः ॥ २०
आभ्यन्तरं तु सर्वेषामात्मवच्छुभचिन्तनम् । मानसानां मलानां च सद्विचारेण शोधनम् ॥ २१
यत्प्राप्तं देशकालाभ्यां दुःखं प्रारब्धकर्मणा । तत्सम्मर्षस्तितिक्षेक्षा युक्तायुक्तविवेचनम् ॥ २२
शमस्तु मनसोऽक्षोभः पञ्चभिर्विषयैरपि । प्रोक्तो बाह्येन्द्रियाणां च निग्रहोऽकार्यतो दमः ॥ २३
आलिक्षाया आमनुष्यात्प्राणिमात्रस्य सर्वथा । अद्रोहो बुद्धिपूर्वं यः सा त्वहिंसेति कथ्यते ॥ २४
आत्मघातानाचरणं स्वर्गार्थमपि सोच्यते । ब्रह्मचर्यं चागृहिणामष्टधा स्त्रीविवर्जनम् ॥ २५

people to Yudhishthira. I shall principally explain it, in brief. 16

1:The term Truth means that speech which is beneficial to all the beings. 2:Compassion or kindness means to sympathize with and share the sorrows of other people; but at the same time, it should not result into self-bondage. Compassion, that may bring censure to oneself or to one‘s colleagues, is actually speaking not kindness; and is never approved. 3: Penance means observing various vows like Krucchra etc. Fasting is sticking to one’s own rules of conduct. 4: Austerity is of two types: internal and external. The external austerity means to purify oneself by soil and water, to avoid the contact of sinful people; to keep away from liquor and meat; and avoid admixture of castes etc. Internal austerity means to think about the welfare or happiness of everybody as one’s own self and to wash (out) the mental and physical impurity by healthy thinking. 17-21

5: Endurance means to face courageously the hurdles or sorrows that might have occurred due to ill-luck; 6: Self-perusal is the power of discrimination between good and bad. 7: Restraint of temptations from five sense organs means, balanced condition of mind. 8:Firmness of mind is the control of the external and internal sense organs. 22-23

9:Non-violence denotes not hurting deliberately, by any means any living being, from a nit (egg of a louse) upto a human being;

गृहस्थानां तु तत्प्रोक्तं परस्त्रीसङ्गवर्जनम् । त्यागस्तत्स्वस्त्रियाश्चोक्तं व्रतश्राद्धाहपर्वसु ॥ २६
अष्टधा पुरुषत्यागो विधवानां तदुच्यते । स्त्रीणां च सधवानां तत्परपुंसङ्गवर्जनम् ॥ २७
त्यागः स्वशक्तितो दानं पदार्थानां स्त्रियं विना । स्वाध्यायः स्वोचितस्तोत्रमन्त्रादेः शक्तितो जपः ॥ २८
आर्जवं वक्रतात्यागः सन्तोषोऽन्नांशुकादिषु । दैवलब्धेष्वलम्बुद्धिस्तथा स्तेयस्य वर्जनम् ॥ २९
ब्रह्मचर्यादिनियमैर्युक्तानां कृष्णसेविनाम् । सेवोक्ता समदृक्सेवा विनयेनानुवर्तनम् ॥ ३०
शनैः शनैर्ग्राम्यसौख्याद्विरामः संसृतिप्रदात् । अनुद्योगस्तदर्थं च ग्राम्येहोपरमो मतः ॥ ३१
प्रोक्ता विपर्ययेहेक्षा ग्राम्यसौख्याप्तये नृणाम् । बहुधा यतमानानां दुःखबाहुल्यदर्शनम् ॥ ३२
वृथा प्रलापतो बुध्या निवृत्तिर्मौनमुच्यते । देहात्पृथक्तया ज्ञानं जीवस्याऽऽत्मविमर्शनम् ॥ ३३

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and not commiting suicide, even for attaining heaven. 10: Celibacy means avoiding interactions or the company of females in eight ways by non house-holders. For the householders, avoidance of the of contact with any lady other than his wife and copulation, even with his own wife, during observance of a vow; or on the day of Shraddha or any such occasion, is also included in celibacy. Widows should avoid the company of man in eight ways. Married ladies should avoid the company of a man other than her husband. 24-27

11: Sacrifice means to give away the things, as per one's capacity except his wife, 12: Self-study means to utter anthologies and chants etc., favorable to one's own self and as per one's own capacity. 13: Straightforwardness means absence of crookedness; 14: Satisfaction regarding food, clothes etc. in case of food and the things that one gets by luck and not by stealing; 28-29

15: Equality attitude means offering service without discrimination, to those who have taken resort to Krishna and who observe the rules of celibacy. Service means behaving oneself with servitude. 16: Gradual detachment from the worldly pleasures, leading to recurrence of the cycle of birth and death and indifference to base instincts. 17: Those persons who aspire for the worldly pleasures in various ways and suddenly face with some great calamity – such situation is called contemplation of the adverse circumstances. 30-32

यथोचितं तु जीवेभ्यो दत्त्वैवान्नोदकादि च । तस्योपभोगाचरणं संविभाग इतीर्यते ॥ ३४
ज्ञात्वैव व्यापकं विष्णुं सर्वभूतेषु सन्नतिः । ज्ञेयाऽऽत्मदेवताबुद्धिर्मानमत्सरवर्जनम् ॥ ३५
कथामृतस्य श्रीविष्णोः पानं श्रवणमुच्यते । गुणानां गायनं तस्य प्रेम्णा कीर्तनमुच्यते ॥ ३६
तस्य मूर्तेर्हृदि ध्यानं नित्यदा स्मरणं मतम् । तस्य निश्छद्मभावेन सदा सेवानुवर्तनम् ॥ ३७
विधिना पूजनं चेज्या तस्य शाक्त्यनुसारतः । नमस्कारश्च साष्टाङ्गं तस्मा अवनतिर्मता ॥ ३८
परिचर्या तस्य दास्यं सख्यं स्नेहातिशायिता । सर्वथा तदधीनत्वं प्रोक्तमात्मसमर्पणम् ॥ ३९
सद्धर्म एष कथितस्त्रिंशल्लक्षणवान् परः । सच्छब्दार्थ इति त्रेधा तत्त्वतोऽत्र निरुपितः ॥ ४०

18: Silence means deliberately keeping oneself away from unnecessary talks, by discriminating between good and evil conversation. 19:Introspection means to perceive the self separately from the body. i.e. as detached from the body. 20: Equal division means distributing food and water to the living beings, as required by them.; and then after that consuming it for one self. 21: The thought of all pervasiveness of the Lord Vishnu, respect to all beings, abandoning the ego and jealously is considered as thinking about others by putting one's deity in their position. 33-35

22: To listen to the sweet stories of the Lord Vishnu is called Shravana or hearing. 23:To sing His qualities with love is called Kirtana i.e. praise. 24:Remembering means always thinking about Him or His image, that is kept in one‘s heart. 25: Rendering service means always following Him or attending Him very sincerely and consistently. 26. Ijya i.e. worship means adoring God with due rites according to one's own capacity. 27: Ava-Nati i.e. to bow down means to pay regards by lying down on the ground completely, with all the eight limbs. 28: Servitude, slavery or bondage means dedicated service to Him; 29:Friendship means excessive love towards Him; and 30: Total devotion or means complete consignment of the self to Him or to become one with Him in every possible way. 36 - 39

Thus, I have (explained) the Saddharma, the righteous path with all its thirty attributes and I have explained the meaning of the word Sat and its three fold nature (of God, His devotees and

सच्छब्दवाच्यमेतच्च त्रितयं यत्र वर्णितम् । स्यात्तत्सच्छास्त्रमुदितं सङ्क्षिप्तं वापि विस्तृतम् ॥ ४१
वेदाः श्रीमद्भागवतं नीतिश्च विदुरोदिता । विष्णोर्नामसहस्त्रं च गीता भागवती तथा ॥ ४२
शारीरकाख्यसूत्राणि याज्ञवल्क्यस्मृतिस्तथा । श्रीवासुदेवमाहात्म्यमिति तज्ज्ञेयमष्टकम् ॥ ४३
येऽनुसृता भवेयुश्च सद्ग्रन्था एतदष्टकम् । तेऽपि सच्छास्त्रमित्युक्ता मुमुक्षूणां हितावहाः ॥ ४४
सच्छब्दार्थ इति प्रोक्तः सङ्गशब्दार्थ उच्यते । सतः कृष्णस्य सङ्गस्तु साक्षाद्भक्तिर्दृढं स्थिरा ॥ ४५
साधूनां च सतां सङ्गः सेवाऽर्चा तद्वचःस्थितिः । धर्माणां तु सतां सङ्गस्तदत्यागो विपद्यपि ॥ ४६
सतः शास्त्रस्य सङ्गस्तु कृष्णभक्त्यादिपुष्टये । श्रवणं कीर्तनं प्रीत्या पाठनं श्रावणं तथा ॥ ४७
एतेषां हि सतां सङ्गो येषामीदृग्भवेद्भुवि । सत्सङ्गिनस्ते कथिताः सम्प्रदाय इहौद्धवे ॥ ४८

His teaching). 40

The literature that discusses the meaning of the word Sat with its threefold nature, may it be in detail or brief, is called the scripture of the righteous path. 41

Following eight treatises are considered as preaching the rules of the righteous path; they are: Vedas, Shrimad Bhagavata purana, Vidura-niti, Vishnu-sahasra-nama, Bhagavad-gita, Brahmasutras of Badarayana Yajnyavalkya Smriti and Vasudeva Mahatmya. 42-43

Other treatises which also agree with the previous eight works (mentioned above) are also believed to be useful for the persons who are desirous of liberation and are (also) considered as the scriptures of the righteous path. 44

Thus, I have explained the word Sat (Right). Now I shall discuss the word Sanga,i.e. company. Steady and sincere devotion and association with Krishna, the righteous soul means company. 45

Sant-Samagam means services offered to the sages and the gentlemen, by worshipping them and following their dictates; and not leaving the righteous path even in case of eventuality of adverse situation. 46

It is necessary to hear, discuss and read the scriptures laid down by the sages with utmost interest and making others to read them is necessary to enhance the devotion towards Lord Krishna. 47

Those people who experience this company of four-fold

एत एकान्तिका भक्ताः कथ्यन्ते शास्त्रदर्शिभिः । सन्तो भागवताश्चैव सात्त्वताः साधवस्तथा ॥ ४९
भक्ता एते तु देहान्ते धाम गोलोकमुत्तमम् । लभन्ते राजते यत्र श्रीराधाकृष्ण ईश्वरः ॥ ५०
एतं विहाय सत्सङ्गं सज्जन्तेऽन्यत्र येऽसति । कुसङ्गिनस्ते विज्ञेया असदीशादिसङ्गिनः ॥ ५१
कालो माया स्वभावश्च कर्म तामसदेवताः । अस्वातन्त्र्यादिमे प्रोक्ता असदीश्वरसंज्ञकाः ॥ ५२
कालाद्युपासका विष्णुं विहाय परमेश्वरम् । श्रुतिस्मृतिविरुद्धेहा असन्तः साधुसंज्ञकाः ॥ ५३
दम्भमानकलिक्रोधहिंसालोभस्मरादयः । अधर्मसर्गजाः पापा असन्तो धर्मविभ्रमाः ॥ ५४

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devotion, on this earth, are deemed to be the Satsangis, in this Uddhava cult. 48

Those absolute devotees are also known as noble people, the followers of Bhagavata (religion), disciples of Vishnu and the learned by the seers of the scriptures. 49

After death, these devotees attain the best abode called Golok where the Lord Shri Krishna, supreme one resides in the company of Radha. 50

Those who leave this righteous company and indulge themselves in other sinful activities are called unrighteous companions. 51

Kala, the supreme spirit regarded as the destroyer of the universe- a personification of the destructive principles. Maya, the cosmic illusion, Svabhava, i.e. natural course, Karma, i.e. unseen action, or the basic nature or the fundamental bondage of deeds, and the Tamasic deities of personified wickedness, not being independent, are designated as Gods of vicious nature. 52

Those who behave against the instructions of Sruti and Smriti; and instead of worshipping the Supreme Lord Vishnu, worship the destructive spirits Kala and others, seven though termed as saints are in fact non-righteous. 53

Hypocrisy, ego, quarrel, violence, greed, anger and lust, are outcome of irreligiousness; they are sinful, wicked and religious illusions. 54

Where these mal-attributes are discussed arbitrarily, that

असदेतत्त्रयं यत्र वर्णितं स्यान्निजेच्छया । असच्छास्त्रं तु तत्प्रोक्तमल्पं वा महदस्तु तत् ॥ ५५
एतच्चतुष्टये सक्ता ये नरा असति ध्रुवम् । कुसङ्गिनस्त एवोक्ता दम्भभक्तादिनामकाः ॥ ५६
जना असद्धियस्त्वेते पाषण्डिगुरुभिर्मुहुः । वञ्चिता वित्तयोषादिग्रहणैस्तांस्त्यजन्ति हि ॥ ५७
सतः श्रयन्ते तेऽथैषां दृष्ट्वा शीलं तु दुष्करम् । हित्वा तानथ कुण्डादीन् श्रित्वा क्रीडन्ति कीशवत् ॥ ५८
ततस्ते गुरुभिः साकं शिष्यसंज्ञाः कुसङ्गिनः । प्रयान्ति नरकान् घोरान् देहान्ते नात्र संशयः ॥ ५९
इति सत्सङ्गशब्दार्थदीप उद्दीपितो मया । ज्ञात्वा तेनान्वहं सन्तः सङ्गम्या ईश्वरादयः ॥ ६०
सत्सङ्गदीपकमिमं कुमतान्धकारनाशं समाश्रयति यः श्रुतिकीर्तनाभ्याम् ।
सोऽज्ञानसन्तमसतो भवबन्धहेतोर्मुक्तो भवत्यभिमतं लभते स सौख्यम् ॥ ६१

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dogma is known as unrighteous doctrine: whether it is small or big. 55

The persons who adhere to these four vicious phenomena (Kala etc.) are said to be hypocrites; and thus they are considered as the propagators of fraud etc. 56

People of bad intellect, are gradually deceived by the hypocrite preceptors by seizing their wealth, wives etc.; and are in the end, deserted and thrown out. 57

They often take resort to genuine teachers; yet when they fid it difficult to follow their code of conduct, they again leave them and take resort to atheists wicked persons and behave monkey-like. 58

Thus, after death these so-called wicked persons go to hell along with their teachers. Thus I have kindled the lamp that explains the real meaning of the word Satsanga (good company). O you devotees! You should know it thoroughly, and try to keep yourself in the company of saints and God and stay along with me every day. 59 - 60

A person who takes resort to this lamp in the form of Satsanga (keeping company of the good people); and by hearing and discussing about the lamp that destroys the darkness in the form of adverse thinking, becomes free from the bondage of birth and death and from the darkness of ignorance. He attains the eternal happiness, as aspired by him. 61

सुव्रत उवाच-

श्रुत्वा गुरोर्वजनमेतदसंशयं ते भक्तास्तदेकशरणा जगृहुः शिरोभिः ।
आज्ञापिता निजनिजां वसतिं ययुस्ते तेनाथ सोऽप्युटजमात्मन आजगाम ॥ ६२

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे तृतीयप्रकरणे अन्नकूटोत्सवे सत्सङ्गदीपप्रकाशननामा द्वाविंशोऽध्यायः ॥२२॥

॥ अथ त्रयोविंशोऽध्यायः ॥ २३ ॥

सुव्रत उवाच-

ततो यमद्वितीयायां पोलिकापायसादिभिः । बहुलाज्यसितैर्भोज्यैरतर्पयदृषीन्नृपः ॥ १
तस्यां निशि सदःसंस्थं चरितुं भूतले मुनीन् । आजिज्ञापयिषुं भूपः प्रोवाच हरिमानतः ॥ २

Suvrat said:-

His devotees, listened to this discourse of the preceptor, who was the only recourse of refuge to them. They mastered the teachings very meticulously. With His permission, they returned to their residence. He (Shri Hari) also, went to His hermitage. 62

Thus ends the twenty-second chapter entitled, 'Narration of enlighting of the lamp of the Satsangi i.e. Company of the good people,' in the third prakaran of Satsangi Jivan, the life story of Lord Narayan, also titled as Dharmashastra, (the rules of the code of conduct). 22

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CHAPTER - 23

On the request of Jayaba, directions of Shree Hari to Saints and Haribhaktas to stay till Prabodhini.

Suvrat said:-

Then, on Yama-dvitiya, (the second day of the bright half of the Kartika month), the King arranged a dinner for the sages, which consisted of profuse sweets, ghee, condensed milk and wheat cakes. 1

उत्तम उवाच-

अन्नकूटोत्सवे ह्यद्य ललितायास्तु सर्वथा । मनोरथस्त्वया सर्वो भक्तवत्सल ! पूरितः ॥ ३
एवमेव त्वया कार्यं प्रबोधन्युत्सवेऽपि च । नातिदूरे वर्तमाने जयाया अपि तोषणम् ॥ ४
स्थितिमत्रैव कुर्वन्तु पूर्णिमान्तं यथासुखम् । सर्वेऽपि मुनयः स्वामिन्नित्यस्ति प्रार्थितं मम ॥ ५
विप्रादयो यथापूर्वं गृह्णन्त्वन्नादि मद्गृहात् । निमित्तमात्रमेवाहं कर्ता कारयिता भवान् ॥ ६

सुव्रत उवाच-

इत्युत्तमवचः श्रुत्वा पश्यन् दूरस्थितां जयाम् । तथास्त्विति हरिः प्राह प्रहसन्मुखपङ्कजः ॥ ७
जयान्तिकमथोपेत्य तत्तथाऽवददुत्तमः । सापि प्रीता स्वानुजावत्तत्सम्भारानचीक्लृपत् ॥ ८

On that night, the King bowed down to Shri Hari, who was thinking of sending the sages, present in the assembly, to different regions, for the propagation of the religion on the earth. 2

King Uttama said:-

O You, who are graceful to the devotees, have fulfilled all the desires of Lalita, by celebrating this occasion of Annakoota. 3

In the same manner, may I request you to fulfil the desire of Jaya, by celebrating the festival of Prabodhini, which is not far off from now. 4

O Lord, I wish that, all the sages should stay here happily, up to the end of the full moon day. 5

All the other Brahmins and those sages, may take food and other material, from my house, as they were taking it previously. I am only instrumental here. Your majesty is the actual go-getter and getting it done by me. 6

Suvrat said:-

Thus, having heard the request of the King Uttama, Shri Hari with a smile on His lotus-like face, looked at Jaya, who was standing not far away; and said, ‘Let it be so’. 7

Then, King Uttama went to Jaya and informed her about the consent given by Shri Hari. She was also very much pleased; and started collecting the necessary material. 8

हरिश्चाह मुनीन्सर्वान् भक्तांस्तत्र च सङ्गतान् । पूर्णिमावधि सर्वेऽपि यूयमत्र वसन्तु भोः! ॥ ९
आमान्नादेर्ग्रहीतारो येऽत्र स्युर्ब्राह्मणादयः । नृपमोदिवणिग्गेहात्ते गृह्णन्तु यथा पुरा ॥ १०
सिद्धान्नस्य च भोक्तारो ये स्युस्तैर्नृपमन्दिरे । भोजनीयं यथाकालं दिवसानि त्रयोदश ॥ ११
इति प्रोक्ता भगवता विप्राद्यास्ते तथाऽऽचरन् । सुखेन न्यवसंश्चैते भक्ता भूपेन सत्कृताः ॥ १२
मुन्यादींस्तांस्ततो राजा यथेष्टं प्रतिवासरम् । प्रचुराज्यसितैः खाद्यैः प्रीणयामास भक्तितः ॥ १३
सम्भावयन्नृपं सोऽपि भगवन्विविधानि च । कारयामास भोज्यानि जयया नृपमन्दिरे ॥ १४
रमा च ललितामुख्या योषितस्तत्र सादरम् । पाकसिद्ध्यादि चक्रुस्ता निर्मानाः पूर्ववन्नृप ! ॥ १५
हरौ भक्तिं परां प्राप्ता जयापि ललितेव सा । आरभ्यैव तृतीयायाः प्रसिताऽभवदुत्सवे ॥ १६
प्रभाशङ्करमुख्याश्च ब्राह्मणा अपि पूर्ववत् । गङ्गाद्य विप्रपत्नयश्च विदधुः पाकमादृताः ॥ १७

Then, Shri Hari told all the devotees and sages gathered there, to stay there, up to the full-moon day, as they used to do earlier, that those Brahmins and others, who preferred raw food and other material, may take it from the Modi grocery merchants, who were under the control of the King. 9-10

Those who preferred cooked food, may have their meals at the King's palace for next thirteen days. 11

When, thus, instructed by Shri Hari, those Brahmins and others did accordingly. Having received a warm welcome by the King, those devotees enjoyed their stay there over. 12

Then, the king pleased those sages and others by offering them food with profuse ghee and sugar. 13

Then, Shri Hari too, so as to gratify the king Uttama also, arranged to serve delicious food prepared by Jaya, at the palace of King Uttama. 14

There, Rama and many other women, including Lalita as their leader, unassumingly prepared food and other tasty dishes, with great enthusiasm as before. 15

Like Lalita, Jaya also developed deep devotion for Shri Hari; and she got herself engrossed in the festival activities, from the third day itself, of that month. 16

Brahmins, along with Prabhashankar as their personnel-in-

दृढबद्धकटिस्तत्र नित्यं पाकादि कारयन् । आनन्दयामास हरिर्जयां तां ललितामिव ॥ १८
महादानान्यथ स्वस्त्रा कारयन् हर्यनुज्ञया । आनयामास नृपतिर्देयवस्तून्युदारधीः ॥ १९
प्रश्नोत्तरैरनेकैश्च सभायां प्रत्यहं प्रभुः । सर्वानानन्दयामास कुर्वन्निःसंशयान् जनान् ॥ २०
तृतीयायां प्रदोषेऽसौ कृष्णनीराजनोत्तरम् । नामसङ्कीर्तनं कृत्वा सदःसंस्थोऽब्रवीन्निजान् ॥ २१
प्रष्टव्यं यस्य यत्किञ्चिद्भवेत्पृच्छतु मां स तत् । निःसंशयं सेवितौ यद्भक्तिधर्मौ फलप्रदौ ॥ २२

हेमन्तसिंहो नृपतिस्तदानीं सदःस्थितस्तं विनयेन नत्वा ।
सद्धर्मपुष्टिं हृदि कामयानः पप्रच्छ च स्वस्य सहान्वयस्य ॥२३

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे तृतीयप्रकरणे प्रबोधन्युत्सवे दुर्गपुरे मुन्याद्यावासननामा त्रयोविंशोऽध्यायः ॥२३॥

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charge, and Brahmin ladies like Ganga and others also, caringly engaged themselves in the preparation of food. 17

Shri Hari, indulging Himself completely, by fastening his waist, in ordering the food preparations for the festival, pleased Jaya, as He pleased Lalita. 18

Then, that generous king, with the permission of Shri Hari, brought many gifts and made his sister also to bring many precious gifts, for the festival. 19

Every day, in the assembly, Shri Hari, removed all doubts in the minds of people, by elaborate discussions (questions and answers); and thus gave delight to all the people. 20

Then, on the third day (of the month), at the advent of night, after finishing the worship and the waving of lights before Lord Krishna, Shri Hari recited His names. Shri Hari, then, asked His devotees, gathered in the assembly, if anybody wanted to ask any questions; he may ask Me freely. If one follows the rules and regulations of devotion towards God, it is definitely beneficial. 21-22

At that time, the king, named Hemantasimha, who was present in the assembly, who earnestly longed for the up liftment and the betterment of himself and his family, bowed down humbly and asked as follows: 23

॥ अथ चतुर्विंशोऽध्यायः ॥ २४ ॥

राजोवाच-

पुंसां स्त्रीणां च भगवन्सम्प्रदाय इहौद्धवे । धर्मरक्षा भवेद्येन साधनं ब्रूहि तद्धि मे ॥ १

स्यात्सद्धर्मस्य संवृद्धिर्यथा कृष्णस्य च प्रभो ! । उपासनायास्तद्ध्रासस्तथा सम्यङ्गिरुपय ॥ २

श्रीनारायणमुनिरुवाच-

श्रृणु राजन् ! ब्रुवे तुभ्यं सद्धर्मावनसाधनम् । सत्सङ्गमेव तन्मुख्यं विद्धि सच्छास्त्रसम्मतम् ॥ ३

दैवसम्पद्युजां सङ्गात्सद्धर्मोपासनाबलम् । विवर्धते क्षीयते तत्सङ्गाद्ध्यासुरसम्पदाम् ॥ ४

Thus ends the twenty-third chapter entitled, 'Narration of description of the residential arrangements of the sages etc. in Durgapur,' in the third prakaran of Satsangi Jivan, the life story of Lord Narayan, also titled as Dharmashastra, (the rules of the code of conduct). 23

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CHAPTER 24

Hemantsinh Raja inquiring about protection and nourishment of Dharma of Haribhaktas and lady devotees of Uddhav Sampradaya.

The King (Hemantasimha) said:-

O Lord, please give us the guide lines, by means of which, protection of the religious duties, of ladies and gentlemen of our Udhava cult, will be possible. O God, please explain to us as to how the promotion of the righteous path, of religion would take place. Please, also explain about the decline of the practice of religion. 1-2

Shri Hari said:-

O you King, listen, I shall tell you about the way of protection of the righteous path. Know it for certain, that the association of good people is essentially approved by the scriptures. 3

The company of the blessed people improves the strength of religious practice; and that causes the decrease of demonic vicious qualities. 4

धर्मज्ञानविरक्तीनां भक्तेश्चापि निरुपणे । बाह्यवेषे चास्ति साम्यमुभयेषां च योषिताम् ॥ ५
तत्र निष्कपटं स्वीयश्रेयोर्थं दैवसम्पदः । प्रीतये च हरेर्नित्यं स्वधर्माद्याचरन्ति हि ॥ ६
स्त्रीद्रव्यरसमानादिप्राप्तयेऽन्ये तु दाम्भिकाः । धर्मादिवार्तां कपटाद्वाङ्मात्रेणात्र कुर्वते ॥ ७
फूत्कृत्य गुप्तं दंशन्तो मूषका इव ते शनैः । धर्मादिवार्तां कृत्वैतन्मूलच्छेदं हि कुर्वते ॥ ८
सदसद्व्यक्तिबोधोऽतो यथा स्यादुद्धवाध्वनि । मनुष्याणां तथा स्पष्टं तल्लक्ष्माद्यपि कथ्यते ॥ ९
निःश्रेयसाय जीवानां श्रीविष्णुर्भगवान्स्वयम् । आविर्भवति भूलोके स्वतन्त्रः करुणानिधिः ॥ १०
नरनारायणो दत्त ऋषभः कपिलादयः । रामकृष्णादयश्चास्यावतारा: सन्ति भूरिशः ॥ ११
ते निहत्यासुरान्दुष्टान्धर्मसाधुसुरद्रुहः । धर्मं प्रवर्तयन्त्यत्र सेव्यास्ते मोक्षकाङ्क्षिभिः ॥ १२

There is apparent outward similarity of outer garb in sermon on Dharma, knowledge and apathy to worldly life, on the one hand and devotion on the other i.e. figuratively between two women, outwardly wearing similar dress. 5

The people belonging to the divine path are very innocent; they work for self- up liftment. To please Lord Krishna they always act according to their customary rules and regulations. 6

Others, who are hypocrites, verbally talk about the religion deceitfully, to grab woman, wealth, amusement, respect and other worldly gains. 7

They are just like mouse. They first puff carefully; and then slowly bite. Thus, those hypocrites first talk about religion etc. and then cut the very root of it (by their adverse behaviour). 8

Utpatti, Lakshana and Sangfal of Asuras.

Therefore, I tell you the clear attributes of the people of the members of the Uddhava cult, by which one can have the discrimination between good and bad people. 9

The most merciful independent god, Lord Vishnu himself manifests upon this earth, for the welfare of the living beings. 10

There are many incarnations of this Lord; Nara, Narayan, Datt, Rushabh, Kapila, Rama, Krishna and many others. 11

After killing the wicked demons, jealous of Dharma, saints and gods, establish their righteous path of Dharma, here over. Those

असुरांस्ते यथा घ्नन्ति यादृशास्तेऽसुरा यथा । जातास्तदादौ वच्म्यत्र श्रीमद्भागवतोदितम् ॥ १३
सर्गारम्भे पुरा ब्रह्मा छाययैवात्मनोऽसृजत् । अविद्यां पञ्चपर्वाणं निजसर्गोपबृंहणाम् ॥ १४
तमो मोहो महामोहस्तामिस्त्रं च तुरीयकम् । पञ्चमं त्वन्धतामिस्त्रमविद्यापर्व कीर्त्यते ॥ १५
एतामविद्यां सृष्ट्वैव तां तनुं विजहावजः । तमोरुपा निशा साऽभूदसुराणां बलं यतः ॥ १६
एतत्तनुसमुद्भूता विधेर्जघनजास्तथा । असुरा यक्षरक्षांसि बभूवुर्दुःखहेतवः ॥ १७
सर्गोऽधर्मात्तदा चाभूद्ब्रह्मपृष्ठोद्भवादयम् । कामलोभमदेर्ष्या रुट् हिंसा माया कलिर्भयम् ॥ १८
मोहमत्सरमानाद्या अधर्मकुलनायकाः । एते ह्यसुरदेहेषु न्यूषुः सर्वे यथासुखम् ॥ १९
तदाविष्टास्तु ते यब्धुं भोक्तुं पातुं च निर्दयाः । ब्रह्माणं दुद्रुवुः सर्वे स तं देहं तदा जहौ ॥ २०

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who aspire for emancipation should certainly follow them. 12

I shall tell you about the origin of the demons, as it is described in the Bhagavat Purana and the way these incarnations destroyed those demons. 13

At the time of cosmic creation, Brahma, the creator–created spiritual nescience by its own shadow, with its five fixed periods, for augmentation of the creation of (the universe). 14

Darkness, infatuation, mega-infatuation and darkness, i.e. Tamisra, a type of hell, the fourth and blind darkness, the fifth one, another division of hell. These are the five periodical sections of spiritual nescience. 15

Aja the unborn, the Creator, left that body after creating that Avidya illusion. That body took the form of dark night whereof, (at that time) the demons are (always) powerful. 16

Thus, the demons, Yakshas and wicked spirits, that were born from that body, i.e. the loin of the creator, became the source of trouble (for others). 17

Then, Adharma, the wicked path was born from the back of the creator's body. It consisted of lust, greed, intoxication, jealousy, anger, violence, ignorance, quarrel, terror fear, infatuation, envy, ego and others: the leaders of the tribe of wicked path; and then resided in the demonic body happily. 18-19

Then those cruel spirits, who were residing in the body of

पतन्स देहः सन्ध्याऽभूत्तां ते मूढाः प्रपेदिरे । त्रिषु लोकेषु ते दुष्टाश्चरन्तोऽभ्यार्दयंश्च तान् ॥ २१
आसीत्तेषां जीवनं चाथैहिकामुष्मिकं सुखम् । अधर्मसर्ग एवैकमसुराणां दुरात्मनाम् ॥ २२
तन्वाऽथ प्रभया विद्यातपोयोगसमाधिना । देवानृषीन् मनून्नृंश्च ससर्ज विधिरादरात् ॥ २३
साक्षाद्धर्मस्ततो जातो ब्रह्मणो दक्षिणस्तनात् । सह स्वपरिवारेण देवादिष्ववसच्च सः ॥ २४
श्रद्धा मैत्री दया शान्तिस्तुष्टिः पुष्टिः क्रियोन्नतिः । बुद्धिर्मेधा तितिक्षा ह्रीर्मूर्तिर्धर्मस्य योषितः ॥ २५
एता लक्ष्मीर्यथा विष्णुं शिवा वा शङ्करं यथा । शक्तयोऽनुव्रताः सन्ति तथा धर्मं हि सर्वदा ॥ २६
शुभं सुखं प्रसादश्च क्षेमाभयमुदादयः । पुत्रा धर्मस्य तैः साकं तत्रोवास सुखेन सः ॥ २७

demons, started chasing Brahma himself to devour his flesh and drink his blood. Then, he left that body also. 20

That body (which was left), took the form of Sandhya, those fools took charge of it. Those wicked fellows wandered in all the three worlds and tortured them (the three worlds) (by their cruel deeds). 21

The life of those wicked demons was occupied by the worldly enjoyments- the enjoyments which originated from sinful deeds. 22

Utpatti of Devata, Rishis and Manushyas.

Then, the Creator created through the luster of that body, intelligence, penance, yoga and meditation, with respect, gods, sages, Manus and human beings. 23

Then, the very Dharma, the righteous path was born from the right chest of Brahma, the creator. He resided in deities etc. along with his family-members: faith, friendship, kindness, tranquillity, contented nature, nourishment, activity, progress, intelligence, retentive memory, endurance, modesty and manifest form; these are the wives of Dharma. 24 -25

Just as Laxmi follows Vishnu; Shiva, i.e. Parvati follows Shankar, in the same way, these prowess', avowedly go after Dharma forever. 26

Auspiciousness, happiness, grace, peace, fearlessness and joy are the sons of Dharma. Dharma has been residing there with these sons, very happily. 27

सह सम्बन्धिभिर्धर्मो देवादीनां तु जीवनम् । आसीदत्र परत्रापि स एव सुखमीप्सितम् ॥ २८
वपूंष्यधर्ममुख्यानां सन्त्यविद्यामयानि वै । विद्यामयानि सर्वेषां धर्मादीनां भवन्ति च ॥ २९
दैवी सम्पदिति प्रोक्तः सान्वयो धर्म आसुरी । सम्पच्चाधर्मसर्गस्तु हरिगीतासु विस्तरात् ॥ ३०
दैवी सम्पन्मोक्षकर्त्री बन्धकर्त्री मताऽऽसुरी । देवतास्वस्ति दैव्येवमासुरी चासुरेष्वपि ॥ ३१
देशकालक्रियासङ्गवैषम्याद्दैवतेष्वपि । आसुरी सम्पदायाति तदा तेऽप्यसुरा मताः ॥ ३२
यथा शच्याः प्रसङ्गेन परिजाततरोः कृते । कृष्णेन भूरि युयुधे देवेन्द्रोऽप्यसुरेन्द्रवत् ॥ ३३
देशादीनां सतां योगादसुरेष्वपि कुत्रचित् । दैवी निविशते सम्पत्तदा देवा हि ते मताः ॥ ३४

Dharma, with all his kiths and kins, became the way of life for the Gods. Dharma was the only desired happiness for them (Gods), here and in the other world. 28

The bodies of those, who believe in the sinful way of life, are composed of infatuation and the bodies of those, who believe in the meritorious way, are made up of true knowledge. 29

Dharma, with all its attributes is named as divine asset; and demonic asset has its origin, in unrighteous attributes. In Bhagavad Gita, this divine nature and demonic nature is explained in detail. 30

Divine asset is supposed to give emancipation from the bondage while the demoniacal asset is destined for bondage. Divine nature belongs to Gods and demoniacal nature belongs to Devils. 31

Sometimes, due to some unforeseen circumstances (with respect of) time, place, action or association, demonic asset overpowers some divine persons, who behave like devils. In that case, the divine persons are also considered as demons. 32

In case of the God Indra, while just for the sake of the Parijata tree for (his wife) Shachi, He was vehemently fighting with Krishna, like the Demon king. 33

Sometimes, due to the company of good people or by some special situations, with respect of time and place etc., divine asset enters the demons; and demons behave like divines. In such case they are also worthy to be called Gods. 34

प्रह्लादो दैत्यपुत्रोऽपि यथा नारदसङ्गमात् । दैवीं सम्पदमेवाऽऽप विष्णौ भक्तिं परां व्यधात् ॥ ३५
तस्यैव सङ्गाच्च यथा तत्पौत्रो बलिरासुरम् । त्यक्त्वा भावं हरिं चक्रे स्ववशं दैवसम्पदा ॥ ३६
देशादीनां सदसतां सम्बन्धात्सम्पदोर्द्वयम् । इदं देवासुराख्याकृन्मनुष्येष्वपि वर्तते ॥ ३७
देशादेरसतो योगाद्दैविका अपि मानवाः । आसुरीं सम्पदं प्राप्य लभन्ते ह्यसुराभिधाम् ॥ ३८
दुर्योधनस्याश्रयणाद्द्रोणभीष्मादयो यथा । आसन्नधर्मरुचयस्ततो दुर्योधनार्थितैः ॥ ३९
पातालस्थासुरैर्विष्टा देवा अप्यसुरा इव । नरनारायणाभ्यां ते कृष्णाभ्यां युद्धमाचरन् ॥ ४०
कृतकार्येषु दैत्येषु निर्गतेषु तदङ्गतः । पुनस्ते भगवद्भक्तिं चक्रिरे धर्ममाश्रिताः ॥ ४१
सतो योगात्तथा क्वापि देशादेरासुरक्रियाः । अपि देवाभिधां यान्ति दैवीं प्राप्यात्र मानवाः ॥ ४२

As it happened in the case of Prahlada; although he was a son of demon, he acquired divine nature and engaged himself in the heartfelt devotion to God Vishnu, due to the association of Narad. 35

The same thing happened in the case of his grandson Bali. Bali with the company of Pralhada, left the demoniacal nature, acquired divine nature and became subjected to Shri Hari. 36

Sometimes due to special circumstances with respect to time, place and other factors, this divine and demoniacal nature may exist in human beings. 37

Sometimes, coming in contact in some adverse situation, some human beings, although endowed with divine qualities, being incorporated with demonic traits, they are also looked upon as demons. 38

As in case of Bhishma and Drona, they were endowed with divine qualities; but still, as requested by Duryodhana, the demons from the nether world (Patal loka), seized them and thus they waged a war with Nar-narayan Sri Krishna. 39-40

When that evil spirits, after finishing their job, left their bodies, they resorted to the right path of religion and started worshipping the God. 41

In the same way, sometimes in favourable circumstances with respect to time and place, some evil minded people also behave like divine persons. Then, they are also regarded as divine. 42

कदर्यपिङ्गलाद्याश्च दत्तात्रेयसमागमात् । यथाऽऽसुरक्रिया हित्वा पूज्या देवा इवाभवन् ॥ ४३
धर्मेण चाप्यधर्मेण सवंश्येनाश्रितात्मनाम् । देवासुराणामेतेषां वैरमस्ति परस्परम् ॥ ४४
छिद्राणि स्वस्वशत्रूणां ते पश्यन्त इतस्ततः । विचरन्ति त्रिलोक्यां वै स्वयूथैर्विजिगीषवः ॥ ४५
देशकालक्रियासङ्गान् सतो यर्हि श्रयन्ति ह । देवास्तर्हि जयन्त्येव धर्माद्यैर्निजवैरिणः ॥ ४६
देशादीनसतो यर्हि श्रयन्ते देवताः क्वचित् । तदा स्वनिष्ठाधर्माद्यैरसुरास्ता जयन्ति हि ॥ ४७
इत्थं देवाश्चासुराश्च स्वस्थयोः सम्पदोर्वशात् । व्यवह्रियन्ते लोकेषु तत्तन्नाम्ना द्विधा किल ॥ ४८
तत्रेदृशासुरान्हन्ति धर्मसंरक्षणाय सः । कृतावतारो भगवान् द्वेधा तदधुनोच्यते ॥ ४९
प्रवृत्तिमार्गमाश्रित्य भगवान् यर्हि वर्तते । रामकृष्णादिरुपेण तदा तान् हन्ति हेतिभिः ॥ ५०
क्वचित्क्वचिच्च तन्निष्ठान्कामादीनान्तरासुरान् । ज्ञानोपदेशखड्गेन स हन्ति नतु तत्तनूः ॥ ५१

Persons like Kadarya, Pingala, and others, due to their contact with God Dattatreya, parted with their sinful behaviour; and became adorable like Gods. 43

Thus, Dharma, righteous path and Adharma, the unrighteous path, residing respectively in Gods and demons, have enmity between each other. 44

They are only in search of the loopholes of their enemy. Being ambitious of winning victory over each other, they wander all over the three worlds, in groups. 45

When Gods take resort to divine nature, with respect to place, time or action, they always win over their enemies, by good deeds etc. 46

Sometimes Gods resort to the places of the regions of unrighteous people, then, the demons win over them by unrighteousness etc. residing in them. 47

Thus, Gods and demons by their respective assets, in this world, are recognized by these two names: divine and demonic, according to their good and bad attributes. 48

The Lord, taking incarnation, kills the demons for protecting Dharma in two ways. Now I shall explain it to you. 49

Two methods of Bhagwan for destruction of Asura.

Sometimes the God appears in incarnation of Rama and

निवृत्तिमार्गमाश्रित्य भगवान् यर्हि वर्तते । नारायणादिरुपेण तदा हन्त्यान्तरान्रिपून् ॥ ५२
स्वाभाविकान्हन्ति दोषान्कामादीनसुरस्थितान् । सांसर्गिकांश्च देवस्थान्नतु तेषां तनूः क्वचित् ॥ ५३
स एव भगवान् पुंभिर्धृतमानुषविग्रहः । उपासनीयः श्रेयोऽर्थमज्ञानतिमिरापहः ॥ ५४
स्वतन्त्रत्वात्स भगवान्प्रत्यक्षः क्वापि वर्तते । क्वचित्परोक्षवच्चासावदृश्यो वर्तते नृभिः ॥ ५५
अदृश्यः स यदा तर्हि तूपास्या तस्य सर्वथा । प्रतिमैवाथ साधूनां सेवा कार्या च पूजनम् ॥ ५६
निष्कामा अथ निर्लोभा निःस्वादा निष्परिग्रहाः । निःस्नेहा निर्ममा दान्ता निर्मानाः साधवो मताः ॥ ५७
तितिक्षवः कारुणिकाः सुहृदः सर्वदेहिनाम् । अजातशत्रवः शान्ताः साधवः साधुभूषणाः ॥ ५८

Krishna and others; and takes an active part, in the worldly affairs. He kills them with weapons. Sometimes He removes their inner evil spirit, by giving them good advice and true knowledge, in the form sword; He does not kill their physical bodies. 50-51

If the God, in the form of Narayan and others, does not take active part in the worldly affairs, then, at times he destroys the internal enemies: the inherent vices, like lust etc., that might have accrued by bad association. He never kills them physically. 52-53

So, all human being who aspire for the spiritual up liftment, should worship the God, who has adopted the form of a human being; and He is the remover of the darkness in the form ignorance. 54

As he is independent, sometimes He appears directly; sometimes he exists indirectly, as invisible by human beings. 55

Even when He is in invisible form, his idol should be worshipped; and service and worship should be offered to saints. 56

Lika Bhagwan, Lakshanas of saints worthy to be cherished.

Saints are supposed to be devoid of lust, greed, special liking for food, urge for acceptance of gifts, attachment, ego, undue love, and pride. 57

The doyen of sages should have endurance, kindness, should be graceful, and should not have enmity with others, and possess a balanced nature. 58

Saints are also of two types: intelligent and less intelligent.

सन्तोऽपि द्विविधा ज्ञेया धीमन्तोऽल्पधियस्तथा। धीमन्तस्तत्र देशादीन् सत एवाश्रयन्ति हि॥ ५९
हरेरदृश्यादपि ते भिया पूर्ववदात्मनः। वर्तन्ते सर्वथा धर्मे जानन्तस्तस्य नित्यताम्॥ ६०
माहात्म्यबलमाश्रित्य हरेरन्ये तु निर्भयाः। असतो देशकालादीन् सेवन्ते च निरङ्कुशाः॥ ६१
तानधर्मः सह स्वस्य वंश्यैर्जयति सत्वरम्। धर्मभ्रष्टा भवन्त्येव ततस्ते पापचेतसः॥ ६२
भक्तेषु द्विविधेष्वेषु प्रागुक्ता धर्मसंस्थिताः। ये ते तु परमप्रीत्या सेवनीया मुमुक्षुभिः॥ ६३
नियमान् ब्रह्मचर्यादीन्न जह्युर्ये भयाद्धरेः। ज्ञानिनो भगवद्भक्तास्तद्वशेऽस्ति यतः प्रभुः॥ ६४
अधर्मसर्गेण जिता भक्ताख्या ये तु निर्भयाः। ते महापापिवत्तूर्णं दूराद्धेया मुमुक्षुभिः॥ ६५
न तेषां सेवया श्रेयो न प्रीतिश्च श्रियः पतेः। केवलं धर्महानिः स्यादतस्त्याज्या हि ते मताः॥ ६६

Among them intelligent sages, with respect of time and place, always stick to the right path. Though Lord Hari is invisible, due to His fear, these saints always follow the path of Dharma, (right path) as they know that it is eternal. 59 - 60

The other type of sages having firm belief in the greatness of Hari, are always fearless. Their behaviour is uncontrolled at any time or place (as they are of average intelligence), and thus, the wrong elements with all their acquaintances capture them. They become wicked–minded, and are driven out form the religion. 61-62

Among these two types of saints, those, who always follow the right track, should be served very sincerely, by the persons who aspire for emancipation. 63

Those, who never deviate from the vow of celibacy etc., due to the fear of the Lord Hari, such intelligent saints are always subjected to God. 64

The persons who aspire for the final emancipation, should always keep themselves away from the so called fearless devotees of God, comparable only to the hypocrites, being resolved to unrighteous path. 65

God would never be pleased and would not get any spiritual benefit, by serving the hypocrites. They would only be deprived of merit i.e. Dharma. Hence, the company of such people should be always avoided. 66

धर्मस्योपासनायाश्च बलवृद्धिर्भवेत्सताम् । सङ्गात्तद्बलनाशश्च सङ्गात्स्यादसतां ध्रुवम् ॥ ६७
सदसद्व्यक्तिबोधस्तु भवेद्बुद्ध्यैव देहिनाम् । सा तु सुज्ञेषु पुंसु स्यान्नतु स्त्रीषु कदाचन ॥ ६८।
अतस्ताभिर्दृढं भक्त्या श्रीविष्णोः प्रतिमैव हि । साक्षाद्विष्णुधियोपास्या न सन्तोऽन्तर्हिते हरौ ॥ ६९
यदि सद्वृत्तयः सन्तः स्युस्तर्हि स्त्रीभिरात्मनः । साकं सम्बन्धिभिः श्रव्या कथा तेभ्यस्तु संसदि ॥ ७०
सम्बन्धिभिरपि स्त्रीणां पितृभ्रातृसुतादिभिः । परीक्ष्यादौ सतो नेया योषास्तद्दर्शनाय ताः ॥ ७१
असन्तोऽप्यत्र बहवः सद्वेषा विचरन्ति हि । वाचाति ज्ञानवैराग्यभक्तिधर्मनिरूपकाः ॥ ७२
अतस्तेषां परीक्षापि दुष्करा सर्वपूरुषैः । सुप्रयुक्तस्य दम्भस्य नान्तं गन्तुं हि शक्यते ॥ ७३

If a person always keeps himself in company of the noble persons, then, it would definitely enhance the strength of service and his devotion towards God. On the other hand, his association with bad people would destroy his vigour and detract him from the right path. 67

Method of serving saints for lady devotees.

All the living beings can only discriminate between good and bad with the help of proper understanding. Such understanding faculty is found in wise men only; but never in females. 68

When the God Hari is not visible, women should not serve any saint; but instead, always devote themselves in the services of the idol of Vishnu, imagining Him to be present in it. 69

Only if a saint happens to be of good character, then only a woman should hear his discourse in an assembly, only along with her relatives. 70

Father, bother, son and other relatives should first inquire about the saint; and then women can go along with them for his Darshana. There are many such hypocrites and so called saints wandering here and there, who only discuss about the super knowledge, renunciations, devotion etc. It is very difficult for anybody to appraise them thoroughly; and it is also a very difficult task to investigate their well planed frauds. 71 -73

Still, shrewd persons can assess them (saints), by their sharp intelligence. Therefore, here I am giving their salient features. 74

तथापि चतुरैः पुम्भिः परीक्षा शास्त्रबुद्धिभिः । कर्तुं तेषां शक्यतेऽतो ब्रुवे लक्ष्माणि सत्सताम् ॥ ७४
अहिंसाब्रह्मचर्याद्याः स्वधर्माः सन्ति येऽमलाः । अल्पस्यापि च्युतौ तेषामनुतापं व्रजन्त्यति ॥ ७५
तन्निष्कृतिं यथोक्तां च ततो भगवतो भयात् । परोक्षादपि कुर्वन्ति प्रत्यक्षादिव ये द्रुतम् ॥ ७६
आपद्वशात् क्वचित्तस्यामकृतायां तु निष्कृतौ । अनुतापविकारः स्यात् येषामन्तर्बहिर्महान् ॥ ७७
महापापेष्वन्यतमे क्वापि जाते यथाऽऽपदि । सम्भावितस्य पुंसः स्यात्तापस्तेषां तथाल्पके ॥ ७८
व्याघ्रादप्यधिका येषां स्त्रियाः स्त्रैणाच्च भीर्भुवि । नात्मश्लाघां च कुर्वन्ति ये ते ज्ञेया हि साधवः ॥ ७९
परीक्षितानामेतेषां दर्शनार्थं गृहस्थितैः । सम्बन्धिन्यः स्त्रियो नेयास्ताभिः श्रव्या च तत्कथा ॥ ८०
अथ ये दाम्भिका भक्ताः सद्वेषा वाचि साधवः । देहाचारेण वाचा च परीक्ष्यास्तेऽपि सज्जनैः ॥ ८१
ये वासुदेवमाहात्म्ये धर्मा भगवता स्वयम् । कथिताः साधुभक्तानां तत्र द्वित्रच्युतावपि ॥ ८२

Characteristics of a real saint.

Those saints, who are very pure in behaviour, and who observe non-violence, celibacy, etc. repent for even a small slip-up or a flaw. They, because of the fear of the Lord Hari, whether He is directly perceptible or not, immediately opt for exercising the expiation, as laid down by the scriptures. 75 - 76

If the expiation could not be performed due to some unavoidable circumstances, the saints repent excessively, within and outside. 77

Exactly similar to one, who has committed a major offence, those venerable persons experience the same mental torture, if they happen to make even minor errors, due to some unavoidable circumstances. 78

Those saints who are afraid of women and lusty people than that of even a tiger, who never boast of themselves are known as noble saints. 79

Thus appraised by the householders, the women relatives may go along with them, for taking their Darshana and hear their discourse. 80

Characteristics of a non-saint.

The hypocrite devotees, and those who are jealous of noble people; but who are very sweet in their tongue, should also be

तन्निष्कृतेराचरणे स्वशैथिल्यस्य गोपनम् । कर्तुं नारायण स्येत्थं माहात्म्यं दर्शयन्ति ये ॥ ८३
अधमोद्धारणो नूनं हरिः पतितपावनः । सकृत्तन्नामकीर्त्या वा पापं नैवावशिष्यते ॥ ८४
नाम्नोऽस्ति यावती शक्तिः पातकानां विनाशने । तावत्कर्तुं न शक्नोति पातकं पातकी नरः ॥ ८५
अङ्गसङ्गं वैष्णवानां वदेयुर्दुर्लभं च ये । आत्मश्लाघां मुहुर्ये च कुर्युः सिद्धत्वबुद्धये ॥ ८६
ये च स्वसद्धर्मरतान्साधकानेव चक्षते । स्वैरं तु चरतः सिद्धान्मुक्तान्प्राहुश्च दुर्धियः ॥ ८७
वयं ब्रह्म जगत्सर्वं मूर्तिमद् ब्रह्म निश्चितम् । स्त्रीपुसानां च शृङ्गारो ब्रह्मकल्लोल एव हि ॥ ८८

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appraised by the noble people, with regard to their outer appearance, general conduct and speech. 81

As per the rules regarding the code of conduct for the saintly devotees, laid down by the Lord Himself, in the Vasudeva-mahatmya, they might have violated them, twice or thrice. But those saints conceal this relaxation, offered to them for the performance of the expiation; and indirectly make publicity of the greatness of God. 82-83

Lord Hari, is indeed the up lifter of the down trodden. Just by uttering His name only once, all the sins are cleared. The power of the utterance of His name, to clear all the sins, is so great that, even a sinful person cannot do that much amount of sin. 84-85

Those hypocrites may say that, it is difficult to be present in the physical company, of the devotees of Lord Vishnu; and may always boast of themselves, in order to endorse their learned personality. 86

About those, who follow the rules of the righteous path of religion, those wicked persons would say that they are still on the way of perfection; and about those who behave uncontrolled, they would call them as accomplished persons. 87

We ourselves are the Supreme soul; the world is definitely the manifestation of that Supreme soul; and the romance of men and women is the enjoyment of that Supreme soul. Indeed when we meditate, we witness the dance of Radha and Krishna in Golok, upper world; and verily, that very Lord Krishna resides in us. 88-89

राधाकृष्णस्य रासोऽपि गोलोकेऽस्माभिरैक्षि वै । समाधौ नात्र सन्देहः स कृष्णोऽस्मासु वर्तते ॥ ८९
कृष्णबुद्धिं करिष्यन्ति तस्मादस्मासु ये जनाः । भवित्री भगवल्लोकप्राप्तिस्तेषां यथैव नः ॥ ९०
इत्थं मिथ्यादम्भवार्ताचाटुभिर्वञ्चितान् जनान् । स्वविश्वस्तान् प्रकुर्युर्ये धर्मभ्रष्टान् दुराशयाः ॥ ९१
अधर्मसर्गेण जिता असन्तस्तेऽवगम्यताम् । यदाश्रयात्प्रपच्यन्ते कुम्भीपाकेषु मानवाः ॥ ९२
तत्परीक्षणकालं च सूचयामि समासतः । तद्धार्दं ज्ञायते यत्र मुहुस्तत्पार्श्वगैर्नरैः ॥ ९३
स्वतुल्यशीलिनो यर्हि भवेयुस्ते तु सङ्गताः । भक्तिधर्मविरक्तीनां कुर्युर्मूलच्छिदां तदा ॥ ९४
ब्रह्मणो ज्ञानमात्रस्य कुर्युश्च स्थापनं मुदा । एतस्मिन्नन्तरे कश्चिद्यद्यागच्छेदुपासकः ॥ ९५
तदा तु स्वस्य सिद्धान्तमाच्छाद्यैवाशु ते खलाः । धर्मादिस्थापनं कुर्युस्तस्मादप्यधिकं सतः ॥ ९६
इत्यादिकाले ह्यसतां ज्ञेय आभ्यन्तराशयः । नित्यानुयायिभिः पुंभिर्धर्मध्वंसैकलक्षणः ॥ ९७

So the people, who perceive God in Our person, surely attain the supreme abode of God. 90

Thus, know them to be the wicked persons, who have thus cheated all the people by their sweet speech and false deceitful utterances, and by arousing unwarranted trust in themselves, and detracting them from the right path, and who have overcome the unrighteous path. Those persons who take shelter under them, who are influenced by them, are roasted in the Kumbhipaka hell. 91-92

Now, I shall tell you in brief, about the time, when they can be thoroughly appraised; and the persons always moving around them can infer about their purpose and deceptive behaviour. 93

When, the people of the same nature come together, they actually cut the basic principles of devotion, renunciation and the right path i.e. Dharma; and thus they desperately rejoice in establishing the false knowledge of the Supreme soul. Meanwhile, if they come across an aspirant of knowledge, then, those wicked persons hide their own theory and they start talking vehemently, about the Supreme soul very smartly; and talk about Dharma very impressively before them. 94-96

At this juncture, the persons who are always around them should notice their inner intention which is exclusively meant to destruct the right path i.e. Dharma. 97

They should also keep an eye upon their secret attitude

मद्ये मांसे पारदार्ये स्तैन्ये स्वपरहिंसने । गुप्तं तेषां प्रवृत्तिश्च ज्ञेया साङ्कर्यकर्मसु ॥ ९८
धर्मस्य स्थापने यादृक् श्रीविष्णोराग्रहोऽस्ति हि । तथैव तेषामसतां धर्मोन्मूलन आग्रहः ॥ ९९
इत्थं कुलक्षणैर्ज्ञात्वा दाम्भिकानसतः खलान् । तद्दर्शनार्थं गृहिभिर्न नेया योषितः क्वचित् ॥ १००
न पुम्भिरपि कर्तव्यः सङ्गस्तेषां ततः परम् । श्रीविष्णोः प्रतिमैवार्च्या सर्वैरपि मुमुक्षुभिः ॥ १०१
एतां सच्छास्त्रमर्यादामतिक्रम्यात्र याः स्त्रियः । वर्तिष्यन्ते नरा वा ये नङ्क्ष्यन्ति च न संशयः ॥ १०२
प्राप्स्यन्त्यपयशोऽत्रापि परत्र च यमालये । आर्तनादान्प्रकुर्वन्तो लप्स्यन्ते तीव्रवेदनाः ॥ १०३
धर्मसंरक्षणेनैव मुक्तिमेकान्तिकीं तु ये । इच्छेयुस्तैश्चिन्तनीयमेतन्मद्वाक्यमादरात् ॥ १०४

सुव्रत उवाच

श्रुत्वैतद्धरिणोदितं स नृपतिर्भूप ! स्वधर्मावनं प्रीतोऽ । भूच्च सदःस्थिता मुनिगणाः स्त्रीपुंसङ्घास्तथा ॥
प्रीतिं प्राप्य परां प्रणम्य च हरिं तस्याज्ञयेयुः । स्वकानावासांश्च निजाश्रमं प्रभुरपि प्रायाद्गुरुणां गुरुः ॥ १०५

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regarding drinking liquor, eating meat, keeping company of others wife, theft, killing their own or other persons, or mixing of the castes etc. 98

Just as Vishnu is determined to establish the righteous path, the same way those wicked people are determined to uproot the right path. 99

Thus, being aware of the sinful characteristics of the wicked people, the householders should never escort their wives to take the Darshana of those immoral hypocrites and villainous people. 100

They should never accompany them. Those desirous of final emancipation, should worship the image of Lord Vishnu itself. 101

Those ladies and gentlemen who disobey the rules of the scriptures of the righteous religion, will definitely perish. They fall prey to disgrace and infamy, here in this world and in the Yamaloka also. There, they will experience severe sting of suffering, resulting in intense hue and cry. 102-103

Those who wish to attain the final emancipation by protecting their religion, then, they should contemplate on My discourse with utter reverence. 104

Suvrat said:-

O King! Having listened to this exposition made by Shri Hari,

योषाणां च नृणां स्वधर्ममवितुं सच्छास्त्रवारांनिधिं ।
निर्मथ्यैव समुद्धृतोऽस्ति हरिणा सारस्तदीयो ह्ययम् ॥
एतं येऽनुदिनं पठन्ति मनुजाः श्रृण्वन्ति वा भूपते ! ते ।
धर्मं परिरक्ष्य च स्वममलं यान्त्येव विष्णोः पदम् ॥ १०६

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे तृतीयप्रकरणे प्रबोधन्युत्सवे श्रीनारायणहेमन्तसिंहसंवादे धर्मरक्षानिरुपणनामा चतुर्विंशोऽध्यायः ॥ २४ ॥

King Hemantasimh, along with the group of sages and all the men and women who had gathered there in the assembly, were very much delighted . Having bowed down to Shri Hari, they set off to their respective lodgings. Shri Hari also returned to his Hermitage. 105

Shri Hari has extracted this cream, in the form of the exposition, made by churning as it were the ocean of the religious scripture, in order to protect the religion of those ladies and gentlemen. O King! those who read or listen to this narration every day, serve to protect their religion and fall at the feet of Lord Vishnu. 106

Thus ends the twenty fourth chapter entitled, 'Narration of protection of religion, the dialogue between Narayan and King Hemantsimha,' in the third prakaran of Satsangi Jivan, the life story of Lord Narayan, also titled as Dharmashastra, (the rules of the code of conduct). 24

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॥ अथ पञ्चविंशोऽध्यायः ॥ २५ ॥

सुव्रत उवाच-

चतुर्थ्यां तु सदःसंस्थः स्वयमेव हरिर्निजान् । अस्पृश्यस्पर्शजाद्दोषाद्रिरक्षिषुरुवाच ह ॥ १

श्रीनारायणमुनिरुवाच-

श्रृण्वन्तु पुरुषाः सर्वे गृहिणस्त्यागिनस्तथा । सर्वेषां हि हितं वच्मि युष्माकं मामुपेयुषाम् ॥ २

स्त्रियोऽत्र द्विविधाः सन्ति तत्रैका धर्मसर्गजाः । पतिव्रतासतीसाध्वीसंज्ञाश्च शुचयः सदा ॥ ३

अधर्मसर्गजाश्चान्याः कृत्याः पातकचेतसः । पुंश्चलीकुलटाद्याख्या अपवित्राः सदा मताः ॥ ४

सम्बन्धीतरपुंस्पर्शे स्वतो जाते विनापदम् । तत्राद्या बिभ्यति यथा सर्पाद्देहाभिमानिनः ॥ ५

स्वं चेत्क्वापि स्पृशेदन्यस्तदा तु प्राप्नुयू रुजम् । स्पर्शे यथैव वानर्यास्तीक्ष्णाग्नेर्वा तथात्र ताः ॥ ६

CHAPTER - 25

Appropriateness and inappropriateness of contact between male and female devotees narrated by Shree Hari.

Suvrat Said:-

Shri Hari, who was present in the assembly on the fourth day of the bright of half of the month (of Kartika), told his devotees, who were eager to know, as to how to guard themselves from the blemishes incurred by coming in contact with the untouchables. 1

Narayan muni said:-

Listen to me O all the ascetics and householders, those who have come to my shelter. I wish to tell something, beneficial to all of you. 2

There are two types of women: those who legitimate off springs of Dharma, known as Pati-vratas: chaste and faithful to husband, Sati (austere) Sadhvi (pious); and always pure. Others are known as off springs of unrighteousness: Adharma, sinners, enchantresses, unchaste (Kulata), harlot (Pumschali) and are named as ever-unholy. 3-4

Unfortunately, if a woman unknowingly touches a person not related to her, then the former (chaste woman) gets frightened, just as a human-being is afraid of a serpent. 5

If someone touches her on his own, then she gets tormented,

द्वितीयास्त्वथ पुंस्पर्शे स्वतो जाते च वान्यतः । न तेन हृदि तप्यन्ते न क्रियास्वपि तद्भयम् ॥ ७
इत्थं द्वेधा स्त्रियः सन्ति पुंमासोऽपि तथा द्विधा । धर्मवंश्याः पुण्यवन्तोऽधर्मवंश्याश्च पापिनः ॥ ८
पतिव्रतातुल्यशीलास्तत्राद्याः पापभीरवः । कृत्याशीलाश्च सन्त्यन्ये स्त्रीस्पर्शाशङ्किनो नराः ॥ ९
ज्ञानाद्वाज्ञानतः स्पर्शे स्त्रीपुंसानां परस्परम् । जाते दोषो भवत्येव पापरुपश्च दुःखदः ॥ १०
तस्मात्स्पर्शविवेकोऽयं स्त्रीपुंसानां हितावहः । सर्वेषामपि लोकेऽस्मिन्मया साधु निरुप्यते ॥ ११
अमङ्गलानां सर्वेषामशुचीनाममङ्गलः । अशुचिर्विधवादेहः पुराणे बहुधोच्यते ॥ १२
अत उद्धववर्त्मस्थैर्विधवा योषितो नरैः । स्प्रष्टव्या नापि गृहिभिस्ताभिः स्पृश्या न ते तथा ॥ १३
अज्ञानाद्विधवास्पर्शे जाते स्नायात्पुमांश्च सा । ज्ञानाच्चेत्तर्हि कुर्यातामेकैकं तावुपोषणम् ॥ १४

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just as she is afraid of the touch of a female ape or a blazing fire. 6

If someone touches the latter (unchaste) on his own, or otherwise, then she does not get distressed nor does she get afraid in any activity. 7

Thus, just as there are two types of women, similarly, there are two types of men. Those who are legitimate are meritorious. Those who are illegitimate off springs of Dharma. The former ones (men) are comparable to chaste women and are god-fearing. Other (men) are comparable to the enchantresses and they are not afraid of touching a woman. 8-9

Knowingly or unknowingly, if the incidence of touch takes place between a man and a woman, then certainly a blemish is incurred. It is sinful as well as sorrowful. 10

Hence, this discretion of tactility is beneficial to men and women. I hereby explain the same in detail to all of you on this earth. 11

That the body of a widow is impure among all impure things, and inauspicious in all the inauspicious things, has been established in the Puranas in various ways. 12

The men of the Uddhava sect as well as the householders should not touch the widows. 13

If unknowingly, a widow or a man touch each other, then, he/ she should take a bath. If knowingly they touch each other, then

यदि बुद्ध्या स्पृशेत्कामाद्विधवा पुरुषं क्वचित् । तदा तु निष्कृतिस्तस्याः शास्त्रेषु द्विविधोदिता ॥ १५
रहसि स्पर्शमात्रे तु दिनद्वयमुपोषणम् । तादृक्स्पर्शे जनैर्ज्ञाते कार्यं चान्द्रायणं व्रतम् ॥ १६
एतां या निष्कृतिं नारी न कुर्याद्यद्यनादरात् । कायक्लेशभयाद्वा सा प्राप्नुयादापदं भृशम् ॥ १७
प्राप्य सापयशोऽत्रापि मृत्वाथ यमयातनाः । भुक्त्वा निरुदकेऽरण्ये पिशाची स्यात् क्षुधाकुला ॥ १८
अथ स्पृशेद्यः पुरुषः कामाद्बुद्ध्या विभर्तृकाम् । तस्यापि निष्कृतिः प्रोक्ता पूर्ववद्विविधैव हि ॥ १९
स्पर्शे जनैरविदिते दिनद्वयमभोजनम् । विदिते तु यथाशास्त्रं कार्य चान्द्रायणं व्रतम् ॥ २०
य एतन्नैव कुर्वीत प्रायश्चित्तं पुमान् कुधीः । सोऽत्रैवाप्नोत्यपयशो मृत्वा च यमयातनाः ॥ २१
ततोऽयुतं स वर्षाणि पिशाचः स्यात् क्षुधाकुलः । विण्मूत्ररक्तमांसाशी वने धावन्नितस्ततः ॥ २२

both should observe a fast for one day. 14

If a widow touches a man, knowingly due to passion, two types of atonement are prescribed for her in the scriptures. 15

If she touches a man in privacy, she should observe fast for two day. If that incidence of touch is noticed by the people, then she should observe a Chandrayana Vrata. 16

If that woman, due to impudence or because of the fear of bodily suffering, does not observe the atonement, then she will certainly face lot of calamities. 17

She will suffer failure in this world; and after death she will suffer horrible torture. She will become a starving goblin: Pishachi, in the forest without water. 18

If a man, knowingly, touches a widow out of passion, then two types of atonement are prescribed as before. 19

If the incident of touch is not noticed by the people, then she should observe a fast for two days. If it is noticed by the people, then, she should observe, a Chandrayana vrta as instructed in the scriptures. 20

If a wicked man does not observe the said atonement, then he suffers a failure in this world and experiences horrible torture after death. 21

Then, he will suffer a life of a starving pisacha (goblin), for ten thousand years. He will keep wandering in the forest here and

विधवानां मुख्यधर्मो ब्रह्मचर्यस्य पालनम् । तद्भङ्गः स्याद्धि पुंस्पर्शान्महान् दोषस्ततो मतः ॥ २३
तस्याश्च ब्रह्मचर्यस्य स्वस्पर्शेनैव नाशनात् । पुंसो दोषो महानुक्तो विधवास्पर्शने किल ॥ २४
यादृक् पतिव्रतानार्याः सङ्गे पुंसः परस्य वै । स्याद्दोषस्तादृगेव स्यात्पुंस्पर्शे विधवास्त्रियाः ॥ २५
दोषः स्याद्गृहिणो यादृक् स्वकीयेतरयोषितः । सङ्गे स्याद्विधवास्पर्शे बुध्द्या तादृगसंशयम् ॥ २६
सङ्गे परस्त्रिया दोषो गृहिणो यादृगीरितः । अगृहस्थस्य तादृक् स्यात्स्त्रीमात्रस्पर्शने किल ॥ २७
मृते पत्यौ ब्रह्मचर्यं विधवाया दृढं मतम् । स्त्रीस्पर्शात् ब्रह्मचारीव भीता पुंस्पर्शतो भवेत् ॥ २८
सच्छास्त्रश्रवणे दाने तीर्थे च ब्राह्मणार्चनम् । सदस्यावश्यकं कुर्याद्यदि सा नात्र दोषभाक् ॥ २९
रहःस्थाने यदि तु तत्कुर्यात्तर्हि तयोर्द्वयोः । भक्तयोः स्त्रीपुरुषयोर्हरेः शुद्धिर्मतैन्दवात् ॥ ३०

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there devouring human excretion, urine blood and flesh. 22

Observance of celibacy is a prime duty of the widows. Incidence of touch of a man, results in the breach of a vow of celibacy. This is considered as a great offence. 23

Touch by herself, also results in the breach of the vow of celibacy. Touching a widow by a man is considered as a great offence indeed. 24

The offence incurred by a chaste woman through a contact with a strange man and a contact between a man and a widow are considered alike. 25

The offence incurred through a deliberate contact with a widow and a contact of a householder with an unrelated woman are undoubtedly alike. 26

The offence incurred through a contact between a strange woman and a house-holder, and just a touch between a non-householder and a woman are alike. 27

After the death of her husband, the celibacy of a widow should be unswerving. She should get scared by a touch of a man, like a celibate, by a touch of a woman. 28

While listening to holy- scriptures, giving donations, worshipping Brahmins at a holy place and public places, if she touches a man, then, she is not to be blamed. 29

If the incidence of touch takes place in privacy between a

रोगे वैद्यस्य च स्पर्शे मुण्डने नापितस्य च । स्पर्शे तस्या न दोषोऽस्ति यदि तत्रेतरो भवेत् ॥ ३१
आसन्नसम्बन्धभाजां स्पर्शे जाते नृयोषिताम् । आवश्यकत्वादन्योन्यं न दोषो ह्यगतित्वतः ॥ ३२
पिता भ्राता पितृव्यश्च तत्पुत्रास्तत्सुतादयः । मातामहो मातुलश्च तत्पुत्रास्तत्सुतादयः ॥ ३३
मातृष्वसुः पति पुत्रास्तथा पितृष्वसुः पतिः । तत्पुत्रा गुरुतत्पुत्रावन्नदाता च तत्सुतः ॥ ३४
सभ्रातृकश्च श्वशुरस्तथा ज्येष्ठाश्च देवराः । तेषां पुत्राश्च दौहित्रा दुहितृपतयस्तथा ॥ ३५
पुत्रपौत्रादयः स्वस्या एते सम्बन्धिनो मताः । एतेषां स्पर्शने दोषो नास्ति ते यदि धार्मिकाः ॥ ३६
एतद्भिन्ननरस्पर्शः क्रयविक्रयकर्मसु । जलागन्यादिभये वापि कृष्यादौ स्यान्न दोषकृत् ॥ ३७
तथा सम्बन्धियोषायाः स्पर्शेऽन्यस्याः क्रयादिषु । स्पर्शे च पुरुषस्यापि नास्ति दोषः स्त्रिया यथा ॥ ३८
प्रयाणकाले विधवादर्शनं चात्यमङ्गलम् । तिर्यग्गच्छत्कृष्णसर्पादप्येतदधिकं मतम् ॥ ३९

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man and a woman who are the devotees of Shri Hari, both of them are purified by observing the Chandrayana Vrata. 30

If a doctor touches her in case of ill-health and a barber while shaving her hair and if a third person is present there, then she is not to be blamed. 31

If an incidence of touch between a man and a woman, who are closely related is inevitable and essential, there is no blame on any of them. 32

Father, brother, uncle uncle's sons and grandsons, mother's father, maternal uncle, his sons and grandsons, husband of mother's sister, his sons, husband of father's sister and her sons, preceptor, his sons, server of meals, his sons, father-in-law, his brother and elder and younger brother-in-laws, their sons and daughters, son and son-in-law, one's own sons and grandsons are considered as relatives. If they are religious, then there is no blame for their touch. 33-36

If a strange person touches woman, during the activity of buying and selling, or out of fear of water and fire and in agricultural activity, then there is no blame. 37

Similarly touch of an unrelated woman during the activity of buying and selling and similarly a touch of a person by a woman is not to be blamed. 38

न केवलं कार्यहानि: किन्तु मृत्युरपि ध्रुवम् । स्वस्य स्वीयस्य वापि स्याद्धननाशोऽथवाग्निभी: ॥४०
अतस्तद्दर्शनाघस्य शान्तये शास्त्रवेदिभि: । सद्य एवास्ति कथितं हरिस्मरणमङ्गलम् ॥ ४१
तासां चाप्याशिषो ज्ञेया आशीविषविषोपमा: । ताभ्यो भेयमत: पुंभी राक्षसीभ्य इवाखिलै: ॥ ४२
मात्रा स्वस्रा दुहित्रा वा रह:स्थाने वय:स्थया । न तिष्ठेत्पुरुषस्तादृक् हरेर्भक्तो विनाऽऽपदम् ॥ ४३
अज्ञानात्तु रह:स्थाने स्थितावेकमुपोषणम् । उभाभ्यामपि कर्तव्यं स्त्रीपुंसाभ्यां प्रयत्नत: ॥ ४४
सविकारेण मनसा स्पर्शमात्रे रह:कृते । चान्द्रायणं व्रतं कार्यमुभाभ्यां स्वाघशान्तये ॥ ४५
एकल: पुरुष: क्वापि कयाचिदपि योषया । गच्छेद्विधवया साकं नैव वर्त्मनि सर्वथा ॥ ४६
यदि गच्छेत्प्रमादेन तर्हि साकं तया स्त्रिया । उपवासं स कुर्वीत दिनमेकं स्वशुद्धये ॥ ४७
तरुणानां नराणां च तरुणीनां च योषिताम् । सर्वथैव प्रसङ्गोऽयं निषिद्धोऽस्ति परस्परम् ॥ ४८
अभर्तृकाणां नारीणां सम्बन्धिपुरुषै: सदा । स्वातन्त्र्यगमनाद्रक्षा कार्या पितृसुतादिभि: ॥ ४९

While leaving the house etc., the sight of a widow is inauspicious. It is considered to be even more inauspicious than a wriggling serpent. It will not only mar the task undertaken, but will certainly cause death of oneself or one's relative or it will result in loss of wealth and create a fear of fire. Hence to ward off the sin incurred by her sight, at once memorizing the name of Lord Shri Hari is recommended by those proficient in scriptures. 39-41

The blessings offered by them are comparable to the poison of a venomous snake. All the men should get scared of them just as they fear the female demons. 42

Except in calamity, the person who is a devotee of Shri Hari, should not accompany in privacy young mother, young sister or young daughter. 43

Unknowingly, if they accompany each other in privacy, both of them should conscientiously observe a fast for one day to ward off the sin incurred by the incidence of a touch in privacy due to perturbed mind, both of them should perform Chandrayana Vrata. 44-45

A man should never walk alone with a widow on the free-way. If through oversight, he walks along with a widow, then he should observe a fast for one day for his own purification. This is prohibited for young men and women by all means the men who

समाजोत्सवतीर्थेभ्यो विवाहात्पान्थसार्थतः । साधुभ्योऽनाश्रमिभ्यश्च रक्ष्या योषा हि सर्वथा ॥ ५०
असुरा राक्षसा यक्षा अतिकामातिहिंसकाः । स्त्रीद्रव्यहरणार्थं हि तिष्ठन्त्येतेषु नित्यदा ॥ ५१
अबलानामतस्तेभ्यो रक्षणं पुरुषैः स्वकैः । प्रयनेनैव कर्तव्यं गृहिभिः पापभीरुभिः ॥ ५२
तासां रक्षापि धर्मिष्ठैर्बुद्धिमद्भिः सयुक्तिना । साम्ना दानेन वा कार्या पुंभिर्भेदेन वापि तैः ॥ ५३
नाङ्गच्छेदोऽङ्गभङ्गो वा तासां कार्यो न तैर्वधः । तदात्मघातहेतुश्च न वाच्या मर्मभिच्च वाक् ॥ ५४
धर्मस्य रक्षणे शक्तिः स्वस्यान्येषां च सर्वथा । भुवि भूपस्य च गुरोः सर्वेभ्योऽप्यधिकास्ति हि ॥ ५५
शिक्षयित्वा प्रजा राज्ञा शिष्यांश्च गुरुणा ततः । पुंस्पर्शाद्विधवाधर्मो रक्षणीयः प्रयत्नतः ॥ ५६

are related to a widow, such as father, son etc., should protect her from going to public places independently. 46 - 49

Women should be protected by all means in the society, social functions, at holy places, marriage ceremonies, walking along with the way-farers, with saints with those who are not accompanied by their wives. 50

Evil spirits with excessive passion, harmful demons and Yakshas are always present in such places (mentioned above) to snatch wealth and women. 51

Hence the God-fearing, related householder men, should try their best to protect women from Asura, Rakshasa, Yaksha etc. 52

The religious and intelligent men should also tactfully protect women by resorting to negotiation, donation or sowing dissentions. 53

They should not cut or harm the parts of their body or kill them and should not utter piercing words, which will induce them to commit suicide. 54

On this earth, the power of the king and the preceptor to protect one's own and other's religion as well, surpasses all others means. 55

The king having trained the subjects and the preceptor, his disciples, should try their best to protect the prescribed conduct for a widow, regarding man's touch. If those two i.e. a king and a preceptor do not act accordingly, then, the sin incurred by the

कुरुतो नैव यावित्थं तौ प्रजाशिष्यपातकैः । नृपो गुरुश्च युज्येते भुञ्जाते तान्यमुत्र च ॥ ५७
पितरश्च पतन्त्येव तयोः स्वर्गगता अपि । पापेन तेन महता निरयेषु न संशयः ॥ ५८
उद्धवस्वामिनैवैषा मर्यादास्ति पुरा कृता । उल्लङ्घयेत्तां यः कोऽपि स ज्ञेयस्तत्पथाद्बहिः ॥ ५९
एतामुल्लङ्घ्य मर्यादां स्त्री पुमान्वा निजेच्छया । वर्तिष्येते तयोर्भूरि भविष्यत्ययशो भुवि ॥ ६०
मिथ्याकलङ्कानपि तौ प्राप्यान्ते निरयान्बहून् । भोक्ष्येते नात्र सन्देहो नीलकण्ठो ब्रवीम्यहम् ॥ ६१

सुव्रात उवाच–

एतन्निशम्य प्रमुदस्तदानीं सर्वे जनाः प्राञ्जलयः प्रभुं तम् ।
प्रणम्य ते बाढमितीशवाक्यमुपाददुः सन्मतयो नरेन्द्र ! ॥ ६२
यः पूरुषः स्पर्शविवेकमेतं नारी पठेद्वा शृणुयात्प्रभूक्तम् ।
तावत्र कीर्तिं धनधान्यऋद्धिं सम्प्राप्नुतो धाम हरेस्तथान्ते ॥ ६३

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे तृतीयप्रकरणे प्रबोधन्युत्सवे स्पर्शविवेकनिरुपणनामा पञ्चविंशोऽध्यायः ॥२५॥

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subjects and the disciples adheres to the King and the preceptor respectively. They reap the fruit of it, here itself. 56-57

Their deceased ancestors, who have already attained heaven, are undoubtedly drowned to hell because of their great sin. 58

Uddhava Swami, (Ramanand) in the past has led down the restrictions for those who cross the limits and are doomed to be dismissed from the righteous path. 59

If any man or woman crosses this limit; and behaves at own will, then, they will be utterly unsuccessful on this earth. 60

I, Nilakatha, hereby proclaim that, they will meet with censure in the end and reap in the hell undoubtedly. 61

Suvrat said:-

O Narendra, those all noble-minded people, were overwhelmed with joy, listening to this speech of Shri Hari, bowed down to Him, with folded hands and acknowledged Him with the words: ‘So be it’. 62

A man and a woman, who reads or listens to this colloquium on touch, will gain great wealth alo ng with prestige in this world,

॥ अथ षड्विंशोऽध्यायः ॥ २६ ॥

सुव्रत उवाच-

प्रदोषकालेऽथ च पञ्चमीतिथौ महासभायामुपविष्टमीशम् ।
मुनिः शुकानन्द उदारबुद्धिः पप्रच्छ हेतुं नृप ! धर्मसिद्धेः ॥ १
भगवन् ! हेतुना केन धर्मः सिध्यति सान्वयः । शीघ्रं च मानवानां तद्वक्तुमर्हसि मेऽञ्जसा ॥ २

श्रीनारायणमुनिरुवाच-

धर्मः सहान्वयो ब्रह्मन् ! देशादौ सति वर्तते । सिद्ध्येत्तत्सेविनां धर्मः स्यादैश्वर्यं सुखं च तत् ॥ ३
असत्यधर्मो देशादावास्ते सपरिवारकः । तत्सेविनामधर्मः स्याद्दुःखं चैश्वर्यतश्च्युतिः ॥ ४

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and reach the abode of Lord Krishna at The end. 63

Thus ends the twentyfifth chapter entitled, 'Narration of description of the colloquim on touch' in the third prakaran of Satsangi Jivan, the life story of Lord Narayan, also titled as Dharmashastra, (the rules of the code of conduct). 25

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CHAPTER - 26

Description by Bhagwan Shree Hari about means of Dharma-Siddhi.

Suvrat said:-

O king, In the evening of the fifth day (of the of the bright-half of the month of Kartik), while Shri Hari was seated in the assembly, learned and generous Shukanand muni asked, 'O Lord, what are the means to attain the right path of religion? I would like to know in detail, how human beings achieve this right path of Religion quickly ?' 1 - 2

Narayan muni said:-

O sage, religion resides in (particular) region, along with his companions, those who reside in such auspicious regions, attain the right path of religion and thus enjoy the happiness and divine faculties of religion. unrighteousness resides in the inauspicious region, with its ambience; and hence those who reside in inauspicious region, live sorrowful life and lose wealth etc. 3 - 4

देशः कालः क्रिया ध्यानं शास्त्रं दीक्षा तथा मनुः । सङ्गश्चेत्यष्ट धर्मस्य हेतवो हीतरस्य च ॥ ५
लक्षणानि सतां तेषां देशादीनां तथाऽसताम् । कथयामि समासेन हिताय वै नृणामहम् ॥ ६
चतुर्वर्णाश्रमवतां धर्मो यत्र विभागशः । यत्रैकान्तिकभक्ताः स्युर्हरेर्देशः स शोभनः ॥ ७
यत्र ह ब्राह्मणकुलं तपोविद्यादयान्वितम् । यत्र यत्रहरेरर्चा स देशः श्रेयसः पदम् ॥ ८
पुराणप्रथिता यत्र गङ्गाद्या स्युश्च निम्नगाः । पुष्करादीनि तीर्थानि क्षेत्राण्यर्हाश्रितानि च ॥ ९
कुरुक्षेत्रं गयाशीर्षं प्रयागः पुलहाश्रमः । नैमिषं फाल्गुनं सेतुः प्रभासोऽथ कुशस्थली ॥ १०
वाराणसी मधुपुरी पम्पा बिन्दुसरस्तथा । नारायणश्रमोऽयोध्या सीतारामाश्रमादयः ॥ ११
सर्वे कुलाचलाः पुण्या महेन्द्रमलयादयः । देशानामुत्तमो देशः सत्पात्रं यत्र लभ्यते ॥ १२

Time, space, deeds or actions, scriptures, meditation, consecration, chant, and company or association, are the eight means to attain righteous path; and the others, contrary to these, are the means, for the unrighteous path. 5

Now I shall narrate in brief, the attributes of the auspicious and inauspicious regions etc. It will be beneficial to all the people. 6

Attributes of a virtuous place.

The region, in which there prevails the religion, which adheres to the four social orders and stages of life; and where there are dedicated devotees of Shri Hari, is considered as auspicious. Where there are Brahmin families, who perform penance, spread knowledge, and show mercy towards people; and where Shri Hari is worshipped regularly that region is considered to be auspicious. 7-8

The country in which there are rivers like Ganga, and others and which are praised in scriptures, as also there are pilgrim places like Pushkar and others, places such as Kurukshetra, Gayaji, Prayag, Pulahasrama, Naimishaanya, Phalguna, Setu-bandh-Rameswar, Prabhas, Kusha-sthali, (Dwarika) Varanasi, Madhura, Pampa-sarovar, Bindusarovar, Narayanashrama, (Badarikasram) Ayodhya, and Sitaramasrama, (Chitrakut), Kapilasram which are inhabited as sacred pilgrim centers, that country is considered to be auspicious. 9 - 11

All the mountains, like Mahendra, Malaya, Sayadri, Shuktiman,

एते पुण्यतमा देशाः सेव्याः श्रेयोर्थिभिर्नरैः । धर्मो ह्यत्र कृतः पुंसां सहस्त्राधिफलोदयः ॥ १३
असद्देशानथो वच्मि हातव्यान् धर्मबुद्धिभिः । अङ्गवङ्गकलिङ्गाश्च म्लेच्छदेशाश्च कीकटाः ॥ १४
असंस्कृताश्चोषराश्च हर्यर्चारहिताश्च ये । यत्रत्योदकपानेन भवेयुर्जाठरा रुजः ॥ १५
स्वस्वधर्मविहीनाः स्युर्नरा यत्र तथा स्त्रियः । भक्ताश्चैकान्तिका यत्र न स्युर्भगवतोऽमलाः ॥ १६
राजा च राजकीया वा बलाद्यत्र परस्त्रियः । परस्वानि हरेयुश्च पीडयेयुश्च दुर्बलान् ॥ १७
यत्र च व्यभिचारिण्यो भवेयुः प्रायशः स्त्रियः । मद्यमांसादिलेपाः स्युर्यत्र च स्तेयकर्मिणः ॥ १८
देशे सत्यपि यत्र स्यान्मारीरोगाद्युपद्रवः । राजसैन्योपद्रवश्च स्याच्चेतीनामुपद्रवः ॥ १९

Ruksha, Vindyachal, Pariyatya and others, forming part of the mountain range, are sacred. That country, is considered as sacred., in which worthy people reside. These most esteemed countries should be chosen to inhabit by persons seeking bliss. Religious rites, performed in such countries, are sure to fetch excellent results. 12-13

Attributes of a non-virtuous place.

Now, I will tell you about such countries, which people with virtuous mind should avoid. They are: Anga, Vanga, Kalinga, Sindha, and Kitakdes these are Mlencchadesha, which are devoid of any culture, where the land is barren, where Lord Shri Hari is not worshipped, and in which country, due to consumption of excess water, people suffer with diseases of stomach ache, where men and women do not follow their own religion, and where they do not have unstained conduct and do not have absolute devotion to Shri Hari. 14-16

Where the king and his men seize others wives, and personal belongings by force, and harass their citizens who are weak, where mostly women, practice adultery (are unchaste), and where people consume alcoholic drinks and non-vegetarian food, and are committed to theft and robbery, that country is said to be inauspicious. 17-18

Even though a country is auspicious and there is a constant fear of violence (outrages) from army of the ruling party, there prevail epidemic diseases like plague, and there is a constant fear

यत्रान्नवस्त्रातिदु:खादपि स्वजनविक्रयम् । कुर्वीरन् पुरुषाश्चैते देशाः खल्वशुभा मुने! ॥ २०
शुभो ब्राह्ममुहूर्तादिः पूर्वाह्णो देवकर्मणि । कालोऽपराह्णः पैत्रे च कर्मणि प्रोच्यते शुभः ॥ २१
तथायनं च विषुवं व्यतीपातो दिनक्षयः । चन्द्रादित्योपरागश्च द्वादशी वैष्णवं च भम् ॥ २२
अक्षयाख्या तृतीया च नवमी कार्तिके सिता । चतस्त्रोऽप्यष्टकाश्चैव माघे च सितसप्तमी ॥ २३
समासर्क्षाः पौर्णमास्य एकादश्यश्च सर्वशः । संस्कारकालो जायाया अपत्यस्यात्मनस्तथा ॥ २४
सप्तमी भानुयुक्ता च सोमामा च बुधाष्टमी । अङ्गारकचतुर्थी च षष्ठी च कपिलाह्वया ॥ २५

of seasonal calamities (like famine, foreign invasion etc.). O king, where there is shortage of food and clothing, people sell their personal belongings and their own kindred, due to miserable circumstances, that country should be considered as inauspicious. 19 - 20

Virtuous time.

Brahma Muhurta, (the third quarter of the night) and the first quarter of the day, are considered auspicious for worshipping the Gods, and to perform religious rites etc.; the second quarter of the day is considered auspicious for giving oblations to the deceased ancestors. Dakshinayana (Karka samkranti) Uttarayana (Makara Samkranti), Vishuva (Tula and Meshasamkranti), Vyatipata (Dinakshaya), day-decline, Solar and lunar eclipses, every twelfth day of every month, are called Vaishnava dates. A day falling on Shravana constellation, and Akshayya Tritiya (third day of the bright half of Vaishakha), Ninth day of the bright half of Kartika), every eighth day of the months of Margashirsha, Pausha, Magha, and Phalguna, seventh day of the bright half of Magha, every full moon day of the month, every eleventh day of the month, the period when the purification rites of one's child and wife, are also considered as auspicious occasions. Seventh day of the month falling on Sunday, full- moon day falling on Monday, eighth day of the month falling on Wednesday, fourth day of the dark –half of every month falling on Tuesday (Angaraki chaturthi), and Kapila Shashthi (sixth day of the dark half of the month of Bhadrapada) are considered as the auspicious occasions. 21 - 25

यस्मिंश्चापररात्रे स्युर्देवविप्रेक्षणादयः । सुस्वप्नाः शकुनाश्च स्युः सन्तः कालः स शोभनः ॥ २६
प्रेतक्रियायाः कालश्च मृताहो व्रतवासराः । जन्मोत्सवा हरेश्चेति पुण्यकालाः प्रकीर्तिताः ॥ २७
एषु स्नानं जपो होमो व्रतं देवद्विजार्चनम् । पितृदेवनृभूतेभ्यो यद्दत्तं तध्यनश्वरम् ॥ २८
प्रदोषश्च निशीथादिः सूतकं दुर्दिनानि च । दिव्यभौमोत्पातहेतुः सर्वोद्वेगादिकृत्तथा ॥ २९
आत्मनः पशुवित्तादेर्हानिकृत्सर्वथा च यः । असन्त एते विज्ञेयाः कालाः पुंभिर्विचक्षणैः ॥ ३०
यस्मिंश्चापररात्रे स्युः कृष्णसर्पेक्षणादयः । दुःस्वप्नाश्चापशकुनाः प्रोक्तः कालः स चाप्यसन् ॥ ३१
सत्क्रियास्तु हरेर्भक्तिर्नवधा श्रवणादिका । अहिंसयज्ञा दानानि व्रतानि नियमा यमाः ॥ ३२
स्वधर्मश्च सतां सेवा ब्राह्मणाराधनं तथा । तीर्थयात्रादिका ज्ञेयाः क्रियाः सत्यो मनीषिभिः ॥ ३३

Dreams pertaining to Gods, Brahmins etc., viewed in the third quarter of the night are auspicious; and that period of time, also is said to be auspicious. The period in which funeral rites of a dead body is performed, and the anniversary obsequy celebrations of the dead persons are considered as auspicious occasions. Birthday celebrations of Shri Hari is also proclaimed as an auspicious occasion. 26 - 27

On such occasions, taking of holy bath, muttering of the names of the deities, sacrifices, observation of sacred vows, and worship of Gods and Brahmins, and whatever is offered to the manes, Gods and five elements including men, during auspicious period, would never perish. 28.

Non-virtuous time.

Learned people should consider Pradosha (first part of the night), midnight, Sutaka (impure pollution time due to occurrence, of a birth in a family), and a day having untimely cloudy sky, time which is the cause of sudden global or celestial catastrophe and of all the general calamities and anything that which is detrimental to one's material possessions and animal wealth etc. as inauspicious. 29

If black serpents, ill omens, dreadful scene appear in dreams in the latter half of the night, that period is also considered as inauspicious. 31

असत्क्रियास्तु विज्ञेया जीवहिंसानृतं तथा । मघमांसाशनं स्तेयं दम्भः साङ्कर्यकर्म च ॥ ३४
घूतं च परनारीणां सङ्गः क्ष्वेलिश्च नर्म च । अपमानः सतां चेति ह्यसत्यः कथिताः क्रियाः ॥ ३५
शान्तमूर्तेर्भगवतो वासुदेवस्य सत्पतेः । नारायणस्य श्रीभर्तुर्यध्यानं तत्सदुच्यते ॥ ३६
कृष्णसम्बन्धिनां स्थानासनभूषणवाससाम् । वेणुमालायुधादीनां ध्यानं च सदुदीरितम् ॥ ३७
कालीभैरवयक्षाणां मद्यमांसाशिनां तु यत् । ध्यानं तामसदेवानामशुभं परिकीर्तितम् ॥ ३८
मूर्तयश्चावताराणां श्रीविष्णोः प्रतिपादिताः । श्रीरामकृष्णमुख्यानां यत्र सच्छास्त्रमेव तत् ॥ ३९
यन्नारदोद्धवादीनामेकान्तिकसतां हरेः । प्रतिपादनकर्तृ स्यान्मूर्तीनां तच्च सन्मतम् ॥ ४०

Attributes of virtuous and non-virtuous actions.

Good actions represent listening to the discourses of the Lord etc., forming part of nine fold devotion to Shri Hari, innocuous sacrifices, charity, observance of vows, moral restraint and observance of religious practices. 32

Wise people should consider duty towards noble people, observance of their own duties, worship of the Brahmins, going to pilgrimage, as auspicious deeds. 33

Animal slaughter, falsehood, consumption of liquor, theft, religious hypocrisy, inter-cast marital mingling, are considered as inauspicious deeds. 34

Gambling, association with alien women, exchanging of jokes, and playing games with them, and insulting noble people, are said to be inauspicious deeds. 35

Meditating on that Narayan Vasudeva, the Lord of Sri Laxmiji, the divine serene form of tranquility, lord of good people, is said to be auspicious. 36

Meditating on His divine seat, ornaments, apparels, lute, garlands and weapons is considered auspicious. 37

Meditating on evil - deities like Kali, Bhairava and Yaksha, who consume liquor and animal flesh, is stated as inauspicious. 38

Description of auspicious scriptures.

The holy documents in which images of the incarnations of Shri Vishnu, Rama and Krishna, are described; and which propound

यत्र साक्षाद्भगवतो धृतदिव्यनराकृतेः । तत्सतां च वचांसि स्युः प्रतिपाद्यानि तच्च सत् ॥ ४१
सच्छास्त्रलक्षणं प्रोक्तमसच्छास्त्रं ब्रवीम्यथ । एतच्छारुविरुद्धं यदसच्छास्त्रं तदुच्यते ॥ ४२
आकारखण्डनं यत्र स्याद्धरेश्चापि तत्सताम् । आत्मनिष्ठा च भक्तिश्च स्याद्यत्र रहिता यमैः ॥ ४३
अवतारचरित्रेषु विष्णोरारोप्य दूषणम् । कृतं स्यान्निन्दनं यत्र तदसच्छास्त्रमुच्यते ॥ ४४
यत्र तामसदेवानां द्रव्यैरशुचिभिर्भवेत् । पूजाविधिश्च तत्सर्वं शास्त्रं ह्यसदितीर्यते ॥ ४५
कण्ठस्त्रक् जपमाला च पुण्ड्रं वस्त्राणि दैहिकी । प्रकृतिश्च भवेत्सौम्या यस्यां दीक्षा तु सा सती ॥ ४६
आनखादाशिखं वेषो यस्यां स्याच्च भयानकः । यस्यां क्रोधश्चापशब्दाः सा दीक्षा त्वसती मता ॥ ४७

absolute devotion of Narad, Uddhava and others, are proclaimed as auspicious scriptures. 39 - 40.

The scriptures where in virtuous sermons of Lord Shri Hari, bearing a divine human form are described, are stated to be auspicious. 41.

Description of inauspicious scriptures.

I have so far described the characteristics of auspicious scriptures. Now I shall narrate about inauspicious scriptures. Those scriptures which are contrary to the above scriptures are said to be inauspicious. 42.

Those scriptures which contradict the subtle form of Lord Shri Hari; and where the dedication to the spiritual self and devotion to Lord Shri Hari, is described without practicing self restraint; and the scriptures that criticize and illustrate adverse statements, on the incarnations of Vishnu are considered as inauspicious. 43 - 44.

If the worship of the deities of the evil spirits is performed with impure articles, then, that ritual is considered as inauspicious. 45.

Description of auspicious initiation.

That consecration ceremony is said to be auspicious, wherein the chanting of the prayers, the rosary beads, the vertical mark on the forehead, the clothes, and the person himself are very pleasing. 46.

यद्दर्शनाद्विभीयुश्च जना व्याघ्रादितो यथा । मद्यमांसाद्यभक्ष्यस्य भक्षणं यत्र वा भवेत् ॥ ४८
आरक्ते लोचने यत्र गञ्जभङ्गादिभक्षणात् । प्रोक्ता सा चासती दीक्षा पारदार्यं च यत्र वा ॥ ४९
सन्मन्त्रः स तु विज्ञेयो यत्र स्युर्मङ्गलाभिधाः । कृष्णनारायणनरवासुदेवादयो हरेः ॥ ५०
असन्मन्त्रस्तु स ज्ञेयो मारणोच्चाटनादिकृत् । युक्तस्तामसदेवानां नाम्ना चित्तभ्रमश्च यः ॥ ५१
ये तु भागवतास्तेषां सङ्गः सत्सङ्ग उच्यते । लक्षणैस्ते तु विज्ञेयाः सच्छास्त्रेषूपवर्णितैः ॥ ५२
अष्टाङ्गं ब्रह्मचर्यं ये पालयेयुर्दृढव्रताः । धनमात्रत्यागिनश्च निःस्वादाः स्नेहवर्जिताः ॥ ५३

Description of inauspicious initiation.

That consecration ceremony, in which the dress worn (by the person who is consecrated) from head to toe, is frightful; and the hymn contains very rude and slang words, is said to be inauspicious. 47.

That initiation ceremony, which symbolizes a very frightful impression, resembling that of the sight of a tiger, wherein liquor, animal flesh and other forbidden food is consumed, and the eyes (of the one who is consecrated), have turned reddish due to the consumption of intoxicating drinks like hemp etc., and where adultery is practiced is said to be unholy initiation. 48 - 49.

Description about virtuous Mantra.

That chanting is said to be auspicious, which consists of the sacred names of Krishna, Naraya, Nara, Vasudev, and Hari. 50.

Description about unpleasant Mantra.

That chanting is said to be inauspicious which is employed for the destruction of others, and which enjoins the names of evil spirits; and which causes mental confusion. 51.

Description about good association.

The company of the devotees dedicated to Lord Shri Hari, is termed as Satsang. They can be identified by the characteristics described in the sacred texts. 52.

The company of those devotees, who observe celibacy, who are unyielding in their religious activities, who readily sacrifice wealth, who are insipid, and are unattached, who are unassuming

निर्मानाः निःस्पृहाः शुद्धाः क्रोधेर्ष्याद्रोहवर्जिताः । निर्मत्सराश्च निर्लोभा आत्मनिष्ठा जितेन्द्रियाः ॥ ५४
भक्तिं हर्यवतारेषु माहात्म्यज्ञानपूर्विकाम् । कुर्युरैकान्तिका भक्तास्तेषां सङ्गो हि सन्मतः ॥ ५५
धृतावतारस्य हरेः साक्षात्सङ्गश्च यो भुवि । तदीयानां च शास्त्राणां सङ्गः सत्सङ्ग उच्यते ॥ ५६
देशादिसप्तकस्यापि सच्छब्देनोदितस्य यः । सङ्गः स सर्वोऽपि मतः सत्सङ्गो मुनिसत्तमैः ॥ ५७
सङ्गोऽसतामसन्नुक्तो ज्ञातव्यास्तेऽपि लक्षणैः । भक्तिहीना भवेयुर्ये श्रीविष्णौ वैष्णवेषु च ॥ ५८
ये सच्छास्त्रेष्वविश्वासा नास्तिका धनलोलुपाः । पारदार्यरताः स्तेनाः सुरामिषनिषेविणः ॥ ५९
मानिनो मत्सरग्रस्ता दाम्भिका द्यूतदेविनः । अभक्ष्यभक्षा हिंस्राश्च मदमत्ताः पुरुक्रुधः ॥ ६०
महतो ब्रह्मचर्यादीन् गुणांस्त्यक्त्वाल्पकेऽपि ये । सतां दोषे दैहिके तु महादोषापवादिनः ॥ ६१

by nature, free from any desire, pure in mind, free from anger, envy, greed, and passion, who have overcome their senses, and who seek spiritual knowledge, who reveal their absolute devotion towards the Incarnations of Lord Shri Hari, is termed as Satsang. 53-55.

Satsang consists in the with the texts describing the direct association of the incarnation of Lord Shri Hari, with this world, and knowledge of His sacred texts is termed as Satsang. 56.

Association of those seven countries, which have been certified as virtuous by the great sages, is also termed as Satsang. 57.

Description about bad association.

Association with the wicked persons, is said to be inauspicious. They can be identified by their distinguishing characteristics. They do not have devotion towards Lord Vishnu and the Vaishnavas. 58.

Those, who do not have faith in the sacred religious texts, who are atheists, who have great attachment for wealth, who are thieves, who are engaged in adultery, and who are in the habit of consuming liquor and eating animal flesh, who are egoist, insane, jealous, hypocrites, cruel, gamblers, consumers of prohibited food, full of anger, are considered as wicked. 59 - 60.

In spite of the chaste qualities of the noble celibates, those who blame for their minor short comings, those who are interested in self -praise, and who hate Lord Shri Hari and His devotees; and

आत्मश्लाघापरा ये च हरितद्भक्तनिन्दकाः । गृह्णन्तोऽन्नादि च स्वार्थमुपद्रुत्य परान् भृशम् ॥ ६२
नृदेहं हरिणा दत्तं कृपया भक्तिधर्मयोः । संसाधकमपि प्राप्य पौरुषं नाचरन्ति ये ॥ ६३
कालं दैवं च संस्कारं कृपां भगवतस्तथा । श्रेयोऽर्थे पौरुषे हेतुं मन्यन्ते ये प्रमादिनः ॥ ६४
अशान्त्यादिभिरन्यैश्च युक्ता दुर्लक्षणैस्तु ये । असन्तस्ते हि पुरुषास्तेषां सङ्गस्त्वसन्मतः ॥ ६५
देशादिसप्तकं यद्यदसच्छब्देन कीर्तितम् । तत्तत्सङ्गोऽप्यसज्ज्ञेयः स्त्रीभिः पुंभिश्च तत्वतः ॥ ६६
इत्थं सतां चासतां च देशादीनां समासतः । लक्षणानि मयोक्तानि बोधायैव मुमुक्षताम् ॥ ६७
शुभैरेतैः सेवितैस्तु शुभा बुद्धिर्भवेन्नृणाम् । अशुभैस्तैर्भवेद्बुद्धिरशुभा नात्र संशयः ॥ ६८
यादृशी यस्य बुद्धिः स्यात्कर्म कुर्यात्स तादृशम् । कर्मानुरुपं च फलं प्राप्नुयात्स ततो मुने ! ॥ ६९
असतो देशकालादीन्न सेवेत ततः सुधीः । विहाय ताञ्छुभानेव हितार्थी शीघ्रमाश्रयेत् ॥ ७०

who selfishly sustain their lives by harassing others are considered wicked. 61 - 62.

Human body, which is the only means of the accomplishment of devotion and religion, has been entrusted to us by the grace of Lord Shri Hari. Those who do not put the sacred human efforts to achieve them, and instead, consider opportune time, merits of our good deeds, destiny, and grace of God as leading to the final bliss, are considered as insane. 63.

Those men and women are considered as non-virtuous, wicked, who are possessed of qualities like lack of peace and such other bad characteristics; and their company is unacceptable; and those who abuse their country of habitation and the seven regions,all these are describe the term unholy. 64 - 66.

I have narrated the characteristics of auspicious and inauspicious countries etc. to enlighten those aspiring for the final bliss. 67.

Those people who inhabit auspicious countries, achieve virtuous minds; and those who inhabit inauspicious countries, attain non-virtuous mind. 68.

A person, acts according to his attitude O sage; and bears the fruit according to his actions. 69.

The intelligent persons should not stay in inauspicious country, and should immediately leave that country and take resort to an

यथा पीयूषममलमज्ञानादपि सेवितम् । मूर्खं वा पण्डितं वापि नयत्यमरतां किल ॥ ७१
तथा सद्देशकालादिरज्ञानादपि सेवितः । संसृतेर्मोचयत्येव सुज्ञमज्ञं च देहिनम् ॥ ७२
पीतं च मद्यभङ्गादि शास्त्रं वा जडं नरम् । मादयित्वा यथा सद्यो नयत्युन्मत्ततुल्यताम् ॥ ७३
तथैव देशकालादिरसन्नेष स्वसेविनम् । उत्पथं प्रापयत्येव विद्वांसमपि सात्विकम् ॥ ७४
ईदृक्स्वभावमेवैतद्वर्तते सर्वथा मुने ! । स्वाभाविकं गुणं नैव हातुं शक्नोति कश्चन ॥ ७५
यः सतो देशकालादीन्सेवते नित्यमादृतः । धर्मः सिद्ध्यति तस्यैव सकलाभीप्सितार्थदः ॥ ७६
यावज्जीवं सुखं भुङ्क्ते स एवात्र धरातले । देहान्ते परमं धाम गोलोकं लभते प्रभोः ॥ ७७
तत्र चैतन्यदेहेन सोऽनन्तानक्षयान्नरः । प्राप्नोति स्वेप्सितान् दिव्यान्भोगानमरदुर्लभान् ॥ ७८
देशादीनसतो यस्तु सेवेत स पुमानिह । यावज्जीवं दुःखमेव प्राप्नुयाद्धर्मतः मतश्च्युत ॥ ७९

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auspicious country, just as, any pure drink consumed unknowingly, by a stupid or intelligent person, leads that person to immortality. 70 -71.

An intelligent or a stupid person is liberated from this worldly existence, even if he unknowingly resorts to auspicious country and opportune time. If an illiterate or a learned person consumes liquor, or hemp, immediately gets intoxicated and becomes insane. 72 -73.

Thus, even virtuous and intelligent persons are ruined if they inhabit in inauspicious countries and at an inopportune time. 74.

O Sage, the people are endowed with such qualities as possessed by natural causation. One cannot dispel the qualities that are inherent in them. 75.

One who consistently inhabits virtuous countries and oppo-rtune time, their religiosity prospers and fulfils their desires. 76.

Those devotees live very happily in this immortal world; and after death, they attain a divine body in the Golok. 77.

Their conscious soul enjoys the eternal imperishable divine pleasures, which are unattainable even to the gods. 78.

One who stays in an inauspicious country, in this world, experiences sorrow, throughout his life; and is degraded from his religion. 79.

देहान्ते नरकान् भुक्त्वा दारुणान् स यमालये । चतुरशीतिलक्षेषु ततो भ्राम्यति योनिषु ॥ ८०
असद्देशादिसम्बन्धाद्भीत एव ततः पुमान् । धर्मस्य सिद्धये नित्यं देशादीनाश्रयेत्सतः ॥ ८१

सुव्रत उवाच-

श्रुत्वेति नारायणवाचमापद्धर्षं महान्तं स मुनिः सहान्यैः ।
भक्तैस्तमानम्य तदीयवाचं जग्राह राजन्! शिरसा हितार्थी ॥ ८२
इत्येषा धर्मसिद्धिर्भुवि नृषु गृहिणस्त्यागिनो वापि ये स्युस् ।
तेषां धर्मावनार्थं निगमगणमता कीर्तिता वर्णिराज्ञा ॥
एतां श्रोष्यन्ति ये वा प्रतिदिनमपि ये कीर्तयिष्यन्ति तेषां ।
धर्मस्थैर्यं च सौख्यं विविधमिह तथा संभविष्यत्यमुत्र ॥ ८३

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे तृतीयप्रकरणे प्रबोधन्युत्सवे श्रीनारायणशुकानन्दसंवादे धर्मसिद्धिनिरुपणनामा षड्विंशोऽध्यायः ॥२६॥

After death, such person, having experienced life in the hell, goes to the abode of Yama and roams around the vicious cycle of eighty-four lakh Yonis (births). 80.

One should keep himself away from living in an inauspicious country; and take recourse to auspicious country. 81.

Suvrat said:-

O king, having listened to these words of Narayan muni, Shukanandmuni along with other sages became delighted and paid obeisance to Him. In their own interest, they promised to follow His instructions. 82.

This holy sermon, from the scriptures is narrated by the great sage, for the protection and attainment of the religion by the people, householders, and the ascetics. Those who would everyday listen to this and sing the divine praise, would certainly attain eternal happiness; and their religiosity will certainly prosper. 83.

Thus ends the twenty-sixth chapter entitled, 'Narration of description of the Attainment of Dharma' in the third prakaran of Satsangi Jivan, the life story of Lord Narayan, also titled as Dharmashastra, (the rules of the code of conduct). 26

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॥ अथ सप्तविंशोऽध्यायः ॥ २७ ॥

सुव्रत उवाच-

षष्ठ्यां निशागमे राजन् ! सदस्युच्चासनस्थितम् । ब्रह्मानन्दो मुनीन्द्रोऽथ प्रणम्यापृच्छदीश्वरम् ॥ १
सम्प्रदायेऽत्र भगवन्निष्कामं हि बृहद्व्रतम् । आश्रिताः सन्ति बहवस्त्यागिनस्तावका इमे ॥ २
व्रतभङ्गे क्वचित्वेषां जाते सम्बन्धतः स्त्रियाः । यथा शुद्धिर्भवेत्स्वामिंस्तथा वक्तुं त्वमर्हसि ॥ ३

श्रीनारायणमुनिरुवाच-

बुद्धिपूर्वं न कर्तव्यो व्रतभङ्गः क्वचिन्मुने ! । जाते त्वज्ञानतः कार्या तच्छुद्धिः सद्य एव हि ॥ ४
अष्टाङ्गब्रह्मचर्यस्य रक्षणं स्यात्तया ततः । एकान्तिकत्वं भक्तानां भवत्येवेति सोच्यते ॥ ५
निष्कामव्रतकृद्यस्तु पुरुषः क्वापि योषिताम् । वार्तां चेच्छृणुयात् प्रीत्या कुर्यादेकमुपोषणम् ॥ ६
स्त्रीणां गुणान्वाप्यगुणान्सच्छास्त्रीयकथां विना । व्रती चेद्वर्णयेत्तर्हि कुर्यादेकमुपोषणम् ॥ ७

CHAPTER -27

Nishkam-suddhi for saints narrated by Shree Hari.

Suvrat said:-

O king, in the late evening, sage Brahmanand saluted Shri Hari, who was sitting on His high seat, and asked Him, O Lord! ‘many of our ascetics and followers of our fellowship of devotees of Sampraday observe rigorous vows. O Swami, could You recommend any purification rite, if by any probability, they come across the sight of any woman and incur break in their vow?’ 1-3

Narayan muni said:-

nobody should ever thoughtfully break his vow. Unknowingly, if anybody happens to do it, he should immediately perform purification rites. Then only, he would be assumed to have practiced eight-fold pure celibacy, and embraced an absolute exclusive devotional religion. 4-5

If a devout ascetic by any probability, happens to listen to women’s voice, he should observe a one day fast. If a devout ascetic speaks about good or bad qualities of women, except during the narration of the religious legends in scriptures, he should observe a one day fast. 6-8.

If a devout ascetic listens or narrates the description of types

मुग्धामध्यादिकान्भेदानसत्काव्योपवर्णितान् । श्रृणुयाच्चेत्कीर्तयेद्वा कुर्यादिकमुपोषणम् ॥ ८
रममाणा यदि स्वैरं योषितो मूढवच्चिरम् । पश्यंस्तिष्ठेत्तदाप्येष कुर्यादिकमुपोषणम् ॥ ९
स्त्रिया दृशा निजदृशं बध्नन् प्रेक्षेत तां यदि । क्षणमात्रमपि ह्येष कुर्यादिकमुपोषणम् ॥ १०
स्त्र्यङ्गस्थवस्त्रस्पर्शे च स्पर्शे स्त्र्यवयवस्य वा । स्त्रीधार्यवस्त्रस्पर्शेऽपि कुर्यादिकमुपोषणम् ॥ ११
स्त्रियमुद्दिश्य भगवद्वार्ताः पुंसां पुरो यदि । कुर्याद्व्रती स तु तदा कुर्यादिकमुपोषणम् ॥ १२
स्त्रीसम्बन्धिनि सङ्कल्पे दुष्टे जातेऽपि चेतसि । भाषणे वा स्त्रिया जाते कुर्यादिकमुपोषणम् ॥ १३
पुंद्वारा बोधनं नार्याः प्रच्छन्नं कारयेत्तथा । तद्वार्तां श्रृणुयाद्योऽसौ कुर्यादिकमुपोषणम् ॥ १४
प्रासादिकं भगवतो गुप्तं चेत्प्रेषयेत्स्त्रियै । स निष्कामव्रती तर्हि कुर्यादिकमुपोषणम् ॥ १५

of young and beautiful women (Mugdha—Madhya etc.) from unholy non-religious poetic literature, he should observe a one day fast. If a devout ascetic, like a stupid person, keeps himself staring at women, who are entertaining themselves at pleasure, he should observe one day fast. If a devout ascetic, exchanges contact of his sight with that of another woman, he should observe a one day fast. 9 -10.

If a devout ascetic, touches the limbs of a woman, or clothes worn by her, or clothes taken off by her, he should observe a one day fast. 11.

If a devout ascetic, makes mention of women, while giving discourses on scriptures, before men, he should observe a one day fast. 12.

If a devout ascetic reflects immoral thoughts in his mind about women, or he explicitly mentions them, he should observe a one day fast. 13.

If a devout ascetic, sends a secret message through a man, or listens to any message, he should observe a one day fast. 14.

If a devout ascetic, sends any things in the pretext of Shri Hari's consecrated offreings, (prasad), he should observe a one day fast. 15.

If a devout ascetic, (even if) accepts such things, sent by a woman in private, he should observe a one day fast. 16

नार्या वा प्रेषितं विष्णोर्यदि प्रासादिकं पुमान् । गुप्तं गृह्णीत तर्ह्येष कुर्यादेकमुपोषणम् ॥ १६
प्रच्छन्नं प्रेषयेन्नार्यै पुस्तकं वा तयैषितम् । गृह्णीयात्काकुदं सोऽपि कुर्यादेकमुपोषणम् ॥ १७
यत्किञ्चिद्वस्तु वा नार्यै प्रेषयेद्वैषितं तया । गृह्णीयाद्गुप्तमेवासौ कुर्यादेकमुपोषणम् ॥ १८
स्त्रीचित्रप्रेक्षणे चासौ स्त्रीचित्रकरणे तथा । स्त्रीवेशधारिपुंस्पर्शे कुर्यादेकमुपोषणम् ॥ १९
या क्रिया यत्र च स्त्रीणां भवेत्स्नानासनादिका । तां तत्र कुर्याद्यश्चासौ कुर्यादेकमुपोषणम् ॥ २०
स्त्रीणां सञ्चरणस्थाने चोत्सर्गं मलमूत्रयोः । यदि कुर्यात्तर्हि पुमान् कुर्यादेकमुपोषणम् ॥ २१
स्त्रीमुखाद्भगवद्वार्तां श्रोतुं तिष्ठेच्च सन्मुखम् । स्त्रीणामुपविशेद्यश्च कुर्यादेकमुपोषणम् ॥ २२
धनुर्मानाभ्यन्तरे च पृथौ मार्गेऽप्यनापदि । यः कुर्याद्गमनं सोऽपि कुर्यादेकमुपोषणम् ॥ २३
सह स्त्रिया चोपविशेदेकस्मिञ्छकटे तथा । स्त्रीचित्रं च स्पृशेद्योऽसौ कुर्यादेकमुपोषणम् ॥ २४

If a devout ascetic, sends a book to a woman secretly, or receives any document sent by a woman in private, he should observe a one day fast. 17.

If a devout ascetic, secretly sends any thing desired by a woman or receives any such thing, he should observe a one day fast. 18.

If a devout ascetic, perceives or draws the pictures of women, or touches a man clad in woman's clothes, he should observe a one day fast. 19.

If a devout ascetic, performs such activities as bath etc. at the same place where those are also performed by women, he should observe a one day fast. 20.

If a devout ascetic, discharges urine etc. where women are roaming about, he should observe a one day fast. 21.

If a devout ascetic, stands or sits before a woman, listening to discourses on religious scriptures given by her, he should observe a one day fast. 22.

If a devout ascetic, when he is not in distress, and if, the road is wide enough, walks along with a woman at a distance, less than four feet, he should observe a one day fast. 23.

If a devout ascetic, sits in a cart, in the company of a woman, or touches a picture of a woman, he should observe a one day fast. If a devout ascetic, touches an idol of a woman made of wood

काष्ठादिजायाः स्त्रीमूर्तेः स्पर्शे जातेऽपि च व्रती । स्त्रीगुह्याङ्गेक्षणे चासौ कुर्यादेकमुपोषणम् ॥ २५
पशूनां पक्षिणां वापि मैथुनस्येक्षणे क्वचित् । जाते मनोवशतया कुर्यादेकमुपोषणम् ॥ २६
प्रयोजनेन वा स्वैरं स्त्र्यागच्छेच्चेत्सबन्धने । स्वस्थाने तत्र चैकश्चेत् कुर्यादेकमुपोषणम् ॥ २७
कार्यार्थं सहजं वापि ह्यापदैकः स्त्रिया गृहम् । प्रविश्य प्रतिगच्छेत्स कुर्यादेकमुपोषणम् ॥ २८
स्त्रीसम्बन्धेन मलिने स्वप्ने जाते तथा स्त्रियाः । दर्शनाद्वीर्यपाते च कुर्यादेकमुपोषणम् ॥ २९
उपविष्टं भोजनार्थं यं नारी परिवेषयेत् । शुद्ध्यर्थमात्मनश्चासौ कुर्यादेकमुपोषणम् ॥ ३०
अनाच्छादितकौपीनस्त्यागी चेद्वाससा सभाम् । आगच्छेत् स्त्रीयुतां तर्हि कुर्यादेकमुपोषणम् ॥ ३१
इत्थं सामान्यतः प्रोक्तं स्त्रीसंसर्ग उपोषणम् । अन्यत्रापीदृशे स्थाने कुर्यादेकमुपोषणम् ॥ ३२

etc. or sees at her hidden secret limbs, he should observe a one day fast. 24 - 25.

If a devout ascetic, thoughtfully observes the copulation (sexual union) of birds and animals, he should observe a one day fast. 26.

If a devout ascetic happens to acquaint a woman, if she thoughtfully or unwillingly, enters his house, where he is alone he should observe a one day fast. 27.

If a devout ascetic, if by mistake, or with any purpose, or just casually, enters a house of a woman, and meets her and returns, he should observe a one day fast. 28.

If a devout ascetic, sees a woman in person or by sees a woman in a dream discharges semen, he should observe a one day fast.If a devout ascetic is served dishes by a woman, when he is taking his meal, in order to purify himself, he should observe a one day fast. 29 -30.

If a devout ascetic, without concealing his inner garment i. e. loin –cloth, enters a joint meeting of men and women, he should observe a one day fast. 31.

In this manner, in broad terms, observance of fast is advocated for devout ascetics, coming in contact with women. In similar circumstances, a one day fast may be observed. 32.

If a devout ascetic, spends time with a lonely woman in privacy, or if he travels with her in a in a lonely place, he should

एकाकिन्या स्त्रिया साकं स्वस्यैकस्य रहःस्थितौ । स्त्रिया साकं चाध्वगतौ दिनत्रयमुपोषणम् ॥ ३३
करेण कामवैवश्याद्वीर्यपाते कृते व्रती । उपोषणं प्रकुर्वीत दिनानां स चतुष्टयम् ॥ ३४
स्त्रीसङ्गे तु कृते साक्षाद्धारणापारणं व्रतम् । वर्षमेकं प्रकुर्वीत सक्तून्निर्लवणान् पिबन् ॥ ३५
एतत्कर्तुमशक्तस्तु धर्मशास्त्र उदीरितम् । विध्यन्तरं विदित्वा तत्कुर्याच्छक्त्यनुसारतः ॥ ३६
शुद्ध्यर्थेषूपवासेषु नीरमात्रं पिबेद्व्रती । न त्वन्यद्भक्षयेत्किञ्चिद्बालो रुग्णो जरन्नपि ॥ ३७
एतेऽवश्यं तूपवासा निष्कामव्रतचारिभिः । कार्या इति ममैवाज्ञा भवतीत्यवगम्यताम् ॥ ३८
व्रतक्षतौ करिष्यन्ति नोपवासांस्तथा च ये । निषेधिष्यन्ति तत्कर्तृंस्ते भविष्यन्ति कामिनः ॥ ३९
दयया ये निषेधेयुर्बालादीनुपवत्स्यतः । स्वयं त एवोपवासान् विदध्युस्तद्विशुद्धये ॥ ४०

observe a fast for three days. 33.

If a devout ascetic, due to fascination for sensual enjoyment, discharges semen by hand, he should a fast for four days. 34.

If a devout ascetic enjoys acquaintance with a woman, he should observe Dharana- Parana vow and consume salt less wheat flour soup, for one year. If he is not able to perform the above expiations, he should follow ‘other religious scriptures according to his own capacity. 35 - 36.

A devout ascetic should only drink water while observing the fast, for the expiration of his vow. Even if he is a child, or a person who is ailing painfully, or an old person, he should not eat anything else. 37.

All these fasts advocated by Me, should be strictly observed by the devout ascetics. This is my directive. 38.

Those who will not observe fasts, as their expiatory rites, or those who will object to those, who are performing the expiatory rites, will be subjected to infatuation. 39.

Those who, out of pity, abstain children, afflicted old people from observing fast, should themselves observe fast for their purification. Only those who will follow the rules of conduct for purification, laid down by Me, will be regarded as the followers of Uddhava and not others. 40 - 41.

ये मया विहितामेतां मर्यादामात्मशुद्धये । पालयेयुस्तु ते बोध्या औद्धवीया नहीतरे ॥ ४१

सुव्रत उवाच-

श्रुत्वेति वाक्यं स हरेर्महर्षिः प्रीतस्तथान्येऽपि गृहीतराश्च ।
तथा विधातुं विदधुः प्रतिज्ञां प्रणम्य तं भक्तहितप्रसक्तम् ॥ ४२
इति परमपवित्रामत्र निष्कामशुद्धिं प्रतिदिनमनुरागाद्ये पठेयुः प्रभाते ।
त्रिभुवनजयदर्पं ते सुखेनैव कामं सकलगुणकलङ्कं नूनमुन्मूलयेयुः ॥ ४३

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे तृतीयप्रकरणे प्रबोधन्युत्सवे श्रीनारायणब्रह्मानन्दसंवादे निष्कामशुद्धिनिरूपणनामा सप्तविंशोऽध्यायः ॥२७॥

Suvrat said:-

the great sage (Brahmanand) and other ascetics were pleased to listen to this ordeal of Shri Hari, who is intent upon well-being of His devotees, saluted Him, and promised to obey His orders. 42.

Thus, whosoever will recite this sacred purification rite every morning, without any desire in his mind, will for sure, eradicate his passion for love, which has disgraced all the good qualities and boasts of having overcome the three worlds. 43.

Thus ends the twenty seventh chapter entitled, 'Narration of description of the Purificatory rites performed without having any desires in the mind,' in thethirdprakaran of Satsangi Jivan, the life story of Lord Narayan, also titled as Dharmashastra, (the rules of the code of conduct). 27

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॥ अथ अष्टाविंशोऽध्यायः ॥ २८ ॥

सुव्रत उवाच-

सप्तम्यामथ संसत्स्थं नारायणमुनिं निशि । गोपालानन्द ऋषिराट् पप्रच्छ प्राञ्जलिर्नृप ! ॥ १
साधूनामिह सर्वेषां त्यागिनां त्वामुपेयुषाम् । बुभुत्सात्म्याह्निकविधिमनुष्ठेयं महाप्रभो ! ॥ २

श्रीनारायणमुनिरुवाच-

सङ्क्षेपतो मुने ! वच्मि त्यागिनामाह्निकं विधिम् । अनुष्ठेयमवश्यं हि शृणु त्वं मदुपाश्रितैः ॥ ३
रजन्या अन्तिमे यामे मुहूर्ते ब्राह्मसंज्ञके । उत्थायाऽऽशु स्वेष्टदेवं त्यागी भक्तो विचिन्तयेत् ॥ ४
नामसङ्कीर्तनं कुर्याच्छ्रीकृष्णस्य ततो मुनिः । प्रणम्य वैष्णवान् गच्छेत्सोदपात्रः पुराद्बहिः ॥ ५
मलोत्सर्गविधिं कृत्वा विजनेऽथ जलाशयम् । उपेत्य करपादादिशुद्धिं कुर्यान्मृदम्बुभिः ॥ ६
न तिष्ठन्नाप्सु नो विप्रगोवन्ह्यर्केन्दुसन्मुखः । न फालकृष्टभूभागे न मार्गे न नदीतटे ॥ ७

CHAPTER - 28

Ritual of Ahnik for Tyagi saints narrated by Shri Hari.

Suvrat said:-

O King, on the twilight of the seventh day of the bright half of the month (of Kartika), Gopalanand with folded hands asked Narayan muni, who graced the assembly by His presence. 1.

'O Lord, I wish to hear about the daily rituals and practices to be performed by the ascetics and devotees who have approached You.' 2.

Narayan muni said- I shall briefly narrate the rituals to be performed by the ascetics, who have come up to me. Listen carefully. 3.

An ascetic, after getting up on the Brahma-muhurta, (the concluding period of the night), he should meditate on his own favourite deity. 4.

Then, the ascetic should recite the hymns of praise of Lord Krishna, and having bowed down to the associate Vaishnava followers, should go out of the town, with a pot of water. 5

He, after emptying the bladder and bowels in privacy, should move out of the town and go towards a lake, and wash his hands

गवां मध्ये धान्यमध्ये जीर्णदेवालये क्वचित् । विण्मूत्रे ष्ठीवनं नैव कुर्यात्स्त्रीसन्मुखस्तथा ॥ ८
सजन्तुर्मृत्तिका नैव ग्राह्या शौचविधौ क्वचित् । अशुचिस्थानगा चैव शौचशिष्टा च नाकुजा ॥ ९
एका लिङ्गे गुदे तिस्रो दश वामकरे मृदः । दोष्णोर्द्वयोः सप्त देयास्तिस्रस्तिस्रश्च पादयोः ॥ १०
यथालब्धेन काष्ठेन दन्तधावनमाचरेत् । न तु त्यागी स्वयं छिन्द्यादार्द्रकाष्ठं द्रुमात्क्वचित् ॥ ११
व्रतोपवासदिवसे न कार्यं दन्तधावनम् । काष्ठेनापां तु गण्डूषैस्तदा द्वादशभिर्मतम् ॥ १२
नद्यां तडागे कूपे वा ततः स्नानं समाचरेत् । उष्णोदकेनापदि तु मानसं वा तदाचरेत् ॥ १३
ध्यात्वा हरिं स्वहृदये तन्नामोच्चारपूर्वकम् । मनसा कल्पितैस्तोयैर्यत्स्नानं तत्तु मानसम् ॥ १४

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and feet with a lump of clay and water. 6.

The above acts should not be carried out while standing, or in the midst of water, grains, in front of Brahmins, women, fire, sun, moon, cows, or on the ploughed ground, on the road, on the bank of the river, or old temple. Spitting is also prevented on (evacuated) faeces and urine. 7.8.

The clay and the water used for cleansing should be free from worms, etc.; and it should not be one brought from an anthill or from the remnants of the feces. 9.

The penis should be washed once, the anus thrice, and the left hand ten times. Both, left and right hand together should be washed seven times, and both the feet should be washed three times (with a lump of) clay. 10.

He should cleanse his teeth with the available wooden twigs. But the ascetic should never by himself cut the wet wood from the tree. 11.

On the day of his fast, he should not cleanse his teeth by wooden twigs; but he should gargle twelve times with water. Then, he should take bath in a river, or a lake, or a well. He may utilize hot water, in times of distress or he may take a mental bath. 12- 13.

When one contemplates on Lord Shri Hari, while taking his bath envisages in his mind water showering on his body and mutters His holy names, that bath is considered to be a mental bath. 14.

स्नानकाले स्मरेद्गङ्गां विष्णुपादोदकीं शिवाम् । भगीरथतपः सिद्धिं महापातकनाशनीम् ॥ १५
वसीत धौतं कौपीनं बहिर्वासश्च तादृशम् । धौतवस्त्रान्तराभावे त्वार्द्रवासाश्चरेद्विधिम् ॥ १६
उदङ्मुखः प्राङ्मुखो वा निषीदेदासने शुचौ । एकोपवेशनार्हे च कौशाद्यान्यतमे मुनिः ॥ १७
नारायणं वासुदेवं विष्णुं चेति क्रमात् स्मरन् । कुर्यादाचमनं त्यागी गालितेन त्रिरम्भसा ॥ १८
नारायणार्चावशिष्टचन्दनेन सचन्द्रकम् । ऊर्ध्वपुण्ड्रं प्रकुर्वीत स गोपीचन्दनेन वा ॥ १९
ललाटे हृदये नित्यं कार्यं पुण्ड्रं च दोर्द्वये । श्रीराधार्चाशिष्टवरचन्द्रको वा तदन्तरे ॥ २०
वासुदेवं स्मरेद्भाले हृदि सङ्कर्षणं तथा । प्रद्युम्नमनिरुद्धं च दक्षे वामे च दोषणि ॥ २१
आचम्याथ यथापूर्वं नामभिर्वैष्णवैस्त्रिभिः । साधुस्त्रैवर्णिको भक्त्या गायत्रीं वैष्णवीं जपेत् ॥ २२

While taking a formal bath, he should evoke sacred river Ganga, the destroyer of all the sins, and which has moved down from the feet of Lord Vishnu as a result of the great penance of Bhagiratha. 15.

He should wear a properly washed inner and outer garments. In the absence of another set of washed clothes, he might as well wear wet clothes and perform the rites. 16

The ascetic should face northwards, or eastwards; and sit on a seat made of Kusha grass or some other material, which is just of an adequate size for one person. 17.

The ascetic should sip with filtered water thrice and (with every sip) mutter the holy names of Narayan, Vasudev, and Vishnu. 18.

He should then put on a vertical sectarian mark, with a full moon mark (in the center of that mark, on the forehead by the remnants of the of the sandal or Gopichandan-paste, used for the worship of Narayan. He should always put the sectarian marks on his forehead, chest, and the two arms; and then at the center put a full moon mark with the remnants from the sandal paste after worship of Radha. 19-20.

While putting the mark on the forehead, chest, right and left arms, he should recall the holy names of Vasudev, Sankarshan, Pradyumn, and Aniruddha respectively. 21.

Again, the ascetic should sip the water thrice, according to

अस्य श्रीविष्णुगायत्रीमन्त्रस्यर्षिस्तु नारदः । गायत्रीछन्द उदितं श्रीविष्णुर्देवता तथा ॥ २३
ज्ञानं बीजं मतं ध्यानं शक्तिराज्ञा च कीलकम् । श्रीविष्णुदेवप्रीत्यर्थे विनियोगो जपे मतः ॥ २४
शीर्षास्यवक्षोनाभ्यङ्घ्रिसर्वाङ्गेषु क्रमान्न्यसन् । नारदर्षिमुखान् कुर्यात् न्यासानृष्यादिकांस्ततः ॥ २५
विभक्त्यन्तैर्मन्त्रपदैः करन्यासान् समाचरेत् । तत्र तन्नो विष्णुरिति ज्ञेयमेकं पदं मुने ! ॥ २६
हृदयादीनेवमेव न्यासान् कुर्यात्ततः स च । लक्ष्मीरूपां हृदि ध्यायेद्गायत्रीं वैष्णवीं मुनिः ॥ २७
श्रीविष्णुवामपार्श्वस्थां सर्वकालमनुव्रताम् । कोटिशारदपूर्णेन्दुप्रभैकैकाङ्गसुन्दराम् ॥ २८
कौसुम्भवसनां गौरीं नानालङ्कारशोभनाम् । शान्तां सहासवदनां महापुरुषलक्षणाम् ॥ २९

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his own, and utter the holy names of Vishnu as before and mutter the three sacred Gayatri (hymns). 22.

Narad is the seer of the Vishnu Gayatri, and the meter is Gayatri. Vishnu is the presiding deity. 23.

Knowledge is the primary cause, meditation is the active power, insight into the future is the central point and the usage, is recitation in the honour of Lord Vishnu. 24.

He should then perform Nyasa, i.e. (mental Mantric appropriation of the various parts of the body, by reciting the relevant corresponding chants, e.g. (Narad Rishaye Namah), Narad, on the head, (Gayatri Chhandase namah) etc., Gayatri, on the mouth, Vishnu on the chest, knowledge, on the navel, meditation, on the feet, and insight into the future, on all the limbs. 25-26.

Now, Kara-nyasa is ordained with each case ending of each inflected word in the Vishnu Gayatri, e.g. Narayanaya, for thumb, Vidmahe for Tarjani (pointing finger) etc. TannoVishnuh is considered as one word. 27

The ascetic should perform (all) the Nyasas, and meditate, after touching the heart, on Vishnu Gayatri in this manner: 28

I contemplate in my heart, on the Vishnu Gayatri, with a fair complexion and a smiling face, who always resides in the left side of Lord Vishnu, in the form of Lakshmi, who is ardently attached to Him, whose every limb has the lustre of the millions of autumnal moons, shining simultaneously; who has put on

कमलं दक्षिणे पाणौ वामेऽमृतघटं करे । दधतीं देवदेवीभिर्वन्दितां पूजितां मुहुः ॥ ३०
मुक्तिमेकान्तिकीं तूर्णे भक्तेभ्यो ददतीं श्रियम् । ध्यायामि हृदये नित्यं गायत्रीं वैष्णवीमहम् ॥ ३१
इति ध्यात्वा यथाशक्ति तत्त्ववर्णां जपेत्स ताम् । निवेदयेद्भगवते यथासङ्ख्यं जपं ततः ॥ ३२
सहस्रपरमां देवीं शतमध्यां दशावराम् । गायत्रीं तां जपेन्नित्यं स्वावकाशानुसारतः ॥ ३३
स्वेष्टदेवं ततो भक्तः श्रीकृष्णं स प्रबोधयेत् । मन्त्रेणानेन सप्रेम कुर्वाणस्तालिकाध्वनिम् ॥ ३४
उत्तिष्ठोत्तिष्ठ गोविन्द ! उत्तिष्ठ गरुडध्वज ! । उत्तिष्ठ कमलाकान्त ! त्रैलोक्ये मङ्गलं कुरु ॥ ३५
तां च मूर्तिं भगवत उपावेश्य शुभासने । प्रमार्ज्य वस्त्रखण्डेन ध्यायेच्छ्रीकृष्णमन्तरे ॥ ३६
विधाय मानसीं पूजां सद्गुरूक्तक्रमेण च । प्रतिमायामिष्टदेवं तं भक्त्यावाहयेन्मुनिः ॥ ३७
शैली दारुमयी लौही लेप्या लेख्या च सैकती । मनोमयी मणिमयी प्रतिमाऽष्टविधा स्मृता ॥ ३८

safflower coloured outer garment, and who is decked with various kinds of beautiful ornaments, who is kind, who has the characteristics of a Supreme Spirit; who bears a lotus in her left hand, and a jar of nectar in the right hand; who is always admired and adored by the Gods and Goddesses; who instantly bestows good qualities and absolute bliss, on the devotees. 29 -31.

Thus meditating, he should mutter twenty-four syllabled Gyatri as per his capacity, and Submitt the total figure of the (Mantra) to Shri Hari. 32.

He may recite the Gayatri thousand times, hundred times, or ten times, according to his own capacity. Then, the devotee should invoke his own desired deity with the chant: Arise, arise, O Govinda!; Arise Garudadhvaja! arise! O Kamalakanta!; and Bless the three worlds. 33-35.

He should install the sacred image of the deity on a holy seat, and then by cleaning it with a fine piece of linen meditate on it. 36.

Then, having performed the mental worship according to the manner and the procedure laid down by the preceptor, the sage should invoke, the desired deity on the image. 37.

The images are supposed to be of eight types: those made up of stone, wood, metal, sandalwood, bamboo, stones, painted picture and a mental image. 38.

उदङ्मुखः प्राङ्मुखो वा प्रतिमासन्मुखोऽथवा । यथाविध्यर्चयेद्भक्त्या यथालब्धोपचारकैः ॥ ३९
अभाषमाणश्चान्येन भगवन्तं समर्चयेत् । उपचारैः षोडशभिस्तदभावे तु मन्त्रतः ॥ ४०
मन्त्रैः पौराणिकैरेव नाममन्त्रेण वार्चनम् । साधुः सप्रेम कुर्वीत श्रीविष्णोः प्रतिवासरम् ॥ ४१
प्रमादानादरौ त्यक्त्वा स्वस्थः पूजनमाचरेत् । ततो जपेत् कृष्णमन्त्रं नियतं शक्तितः सदा ॥ ४२
तुलसीकाष्ठजा श्रेष्ठा पद्मबीजोद्भवाऽथवा । श्रीखण्डकाष्ठजा वापि जपमाला शुभावहा ॥ ४३
और्णं तार्णं च पार्णं वा वास्त्रं वाऽऽजिनमासनम् । मुनीनामुचितं प्रोक्तं भूमौ मन्त्रजपो वृथा ॥ ४४
ऋजुरेकाग्रदृष्टिश्च स्वस्तिकासनमास्थितः । वस्त्राच्छादितमालश्च जपेन्मौनव्रतः स्थिरः ॥ ४५
स्तोत्रपाठं यथाशक्ति श्रीविष्णोर्विदधीत सः । नामसङ्कीर्तनं कुर्यादापत्काले तु केवलम् ॥ ४६

With full devotion, facing north or the eastern direction, or facing the image, one should worship the image of the deity, with the available materials of worship. 39.

Without conversing with others, he should worship with the sixteen services of worship as (directed). In the absence (of such service-articles), he may worship with (respective) chants. 40.

An ascetic should every day, worship Lord Vishnu, with affection, chanting the Puaranic Hymns, or by muttering His holy names. 41.

While worshipping, he should avoid negligence, disrespect, and keep a stable mind, and always recite Krishna-chants according to his capacity. 42.

As far as possible, he should use rosary, Basil: Tulasi, or lotus beads or sandal wood beads, which are also considered as sacred. 43.

A seat of wool, grass, leaves, cloth or deer-skin is recommended for chanting by an ascetic. Prayers, uttered while sitting on bear ground (without a seat) is said to be void. 44.

He should chant the prayers with a stable mind, sitting erect in a swastika posture, observe silence and conceal the rosary beads with a piece of cloth. He should recite the hymns of praise, to Lord Vishnu according to his capacity; and may choose to recite the holy names of Lord Vishnu, in adverse circumstances. 45-46.

ततः संस्थाप्य भगवत्प्रतिमामुचितस्थले । गुरुं प्रणम्य भिक्षायै स गच्छेद्द्रुहिणः शुचीन् ॥ ४७
अपक्वान्नं तु याचित्वा शुचिर्भूत्वा समाहितः । गायत्रीं कृष्णमन्त्रं च यथाशक्ति जपेत्पुनः ॥ ४८
आपत्काले तु कुर्वीत प्रातर्माध्याह्निकं जपम् । प्रातर्भवं च मध्याह्ने कुर्यादेवं द्वयं द्वयम् ॥ ४९
नैवेद्यार्थं ततः पाकं विष्णोः कुर्याच्छुचिस्थले । महानैवेद्यमीशाय समर्प्य स्वापयेच्च तम् ॥ ५०
प्रासादिकं हरेरन्नं सम्प्रोक्ष्यैवाथ भक्षयेत् । एकाहारं च कुर्वीत प्रत्यहं स विनापदम् ॥ ५१
त्यागी न भक्षयेदन्नं विष्णवे ह्यनिवेदितम् । आपदि प्रतिमाभावे मनसा तन्निवेदयेत् ॥ ५२
यदि भोजनवेलायां कश्चिद्याचेत भिक्षुकः । तर्हि दद्यादात्मबुध्द्या तस्मा अन्नमविक्लवः ॥ ५३
एकादशीषु सर्वासु हरेर्जन्मोत्सवेषु च । प्रायश्चित्तोपवासेषु नाद्यादन्नं च सन्नरः ॥ ५४

Then, after paying obeisance to his preceptor, he should install the image of Lord Shri Hari (Vishnu) at a proper place; he may proceed to beg alms at the houses of noble people (householders). 47.

He should ask only for uncooked food. He should purify himself, after he returns back; and again recite the Gayatri Hymn. 48.

In adverse circumstances, (instead of chanting the hymns twice), the Hymns to be chanted in the morning, he may recite them in the evening; and those to be chanted in the evening, he may recite them in the morning. Then, the ascetic at a proper place cook the sacred food to be offered to Lord Vishnu; and after offering a bed to Him, feed Him himself. 49-50.

He should sprinkle with water, the sacred food, offered to Lord Vishnu, and in normal circumstances, he should take meals only once in a day. 51.

An ascetic should never eat the food, that has not been offered to Lord Vishnu. In adverse circumstances, in the absence of an image (of Lord Vishnu), he should offer it to Him mentally. If a mendicant begs for meals, when he is having his lunch, then, he should voluntarily (at his free will), offer him food, without any regrets. 52-53.

He should not take food on the birth anniversary of Lord Shri Hari, on eleventh day of every month, and on the day of the expiatory fasts. 54.

पठनं पाठनं कार्यं सच्छास्त्रस्यानुवासरम् । न दिवा शयनं कार्यं त्यागिना तु विनापदम् ॥ ५५
श्रवणं कीर्तनं विष्णोर्ध्यानं वन्दनमर्चनम् । विना कालो वृथा नैव नेतव्यस्तेन च क्वचित् ॥ ५६
मलोत्सर्गे कटिस्नानं वस्त्रशुद्धिश्च योगिना । कार्याश्च मूत्रोत्सर्गे तु लिङ्गदोःशुद्धिरम्बुना ॥ ५७
सायं शुचिः प्रबोध्येशं कुर्यान्नीराजनं ततः । नामसङ्कीर्तनं कृत्वा कुर्वीत स्तुतिपाठनम् ॥ ५८
नमस्कृत्य स्वापयेच्च श्रीकृष्णं हृदयाम्बुजे । करण्डकादौ प्रतिमां वन्देताथ निजं गुरुम् ॥ ५९
ततः शुचिः समासीनः पूर्ववत्सुस्थिरासनः । गायत्रीं कृष्णमन्त्रं च जपेत्स निजशक्तितः ॥ ६०
ततः सच्छास्त्रपठनपाठनध्यानकीर्तनैः । विष्णुसम्बन्धिभिः कृत्यैर्याममेकं स जागृयात् ॥ ६१
श्रीकृष्णमेव हृदये चिन्तयन् स ततः स्वपेत् । भूमावापदि तु त्यागी खट्वायामपि संविशेत् ॥ ६२
क्रमेणानेन कर्तव्यं त्यागिना नित्यमात्मनः । आह्निकं विधिवत्तेन श्रीकृष्णः प्रीयतेतराम् ॥ ६३

Every day, an ascetic should recite and narrate the sacred religious texts; except in adverse conditions, he should not sleep at day time. 55

He should not spend a single moment, without engaging himself in listening narrating, meditating, saluting and worshipping Lord Vishnu. 56.

An ascetic, after emptying the bowels, should take a waist bath, and should wash his clothes. After urinating, he should wash his penis. 57.

In the evening, after performing the purification rites, he should wave the lights to Lord Vishnu; and praise Him, by reciting His holy names. 58.

In this manner, the ascetic should invoke Lord Krishna, from his lotus heart, install into the palanquin, and bow down to his preceptor. Again, having purified himself, an ascetic in a steady posture, as in the past, should recite Gayatri and Krishna hymns. 59-60.

He should keep awake for a period of three hours; and read, narrate and meditate on sacred texts relating to Lord Vishnu. 61.

Thus, the ascetic contemplating upon Lord Krishna, may sleep on the ground or in adverse condition lie down on a bed. 62.

If the ascetic regularly performs his daily rituals as directed,

सुव्रत उवाच-

इत्युक्तमाश्रुत्य मुनिप्रवीरो नारायणेनाह्निकमुत्तमं सः ।
प्रीतस्तथैव स्वयमाचरंस्तदवीवृतत्सर्वमुनींश्च राजन् ! ॥६४

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे तृतीयप्रकरणे प्रबोधन्युत्सवे श्रीनारायणमुनिगोपालानन्दसंवादे त्यागिनां संक्षिप्ताह्निकविधिनिरूपणनामाष्टाविंशोऽध्यायः ॥२८॥

॥ अथ एकोनत्रिंशोऽध्यायः ॥ २९ ॥

सुव्रत उवाच-

अथाष्टम्यां निशारम्भे कृतसन्ध्याविधिर्हरिः । नीराजनान्ते कृष्णस्य न्यषीदद्भक्तसंसदि ॥ १
प्रणम्य तं मुनिश्रेष्ठो मुक्तानन्दो महामतिः । पप्रच्छ कुर्वन्सकलान् कृष्णभक्तानसंशयान् ॥ २

Lord Shri Krishna will certainly bestow favours on him. 63.

Suvrat said:-

O king, thus having listened to the instructions, given by Lord Narayan, about the performance of the daily practices, the great sage (Gopalanand), himself willingly started practicing them; and preached them to all the other sages. 64.

Thus ends the twenty eighth chapter entitled, 'Narration of description of the daily practices of the ascetics,' in the third prakaran of Satsangi Jivan, the life story of Lord Narayan, also titled as Dharmashastra, (the rules of the code of conduct). 28

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CHAPTER - 29

Swarupadvait knowledge narrated by Shree Hari.

Suvrat said:-

Then, in the evening of the eighth day of the month, Sri Hari, having finished his Sandhya ritual and having done the lamp-lustration, appeared in the assembly of the devotees of Lord Krishna. 1.

Then, that great sage, Muktanand, of great talent, with

स्वामिन् ! स्वरूपं कृष्णस्य बुभुत्साम्यहमञ्जसा । अस्माकमिष्टदेवस्य प्रतिपाद्यस्य चागमैः ॥ ३
कथं स सगुणो ज्ञेयो निर्गुणश्च जगत्प्रभुः । साकारश्च निराकारः कर्ताऽकर्ता कथं च सः ॥ ४
ब्रह्मधामस्थिताद्दिव्यात्स्वरूपान्मनुजाकृतिः । भिन्नो भवत्यभिन्नो वा तन्मे ब्रूहि दयानिधे ! ॥ ५
एतेऽपि वैष्णवाः सर्वे जिज्ञासन्तीदमञ्जसा । शास्त्रानुभवसिद्धान्तमतस्त्वं वक्तुमर्हसि ॥ ६

सुव्रत उवाच-

इति जिज्ञासुना तेन सम्पृष्टो भगवान् हरिः । उवाचानन्दयन्वाचा निजाश्रितजनान्नृप ! ॥ ७

श्रीनारायणमुनिरुवाच-

श्रृणु वैष्णवसिद्धान्तं मुनेऽवश्यमुपासकैः । श्रोतव्यं हृदि धार्यं च तत्त्वतः कथयामि ते ॥ ८
श्रीकृष्णो यः परब्रह्म स्वयंज्योतिः परात्परः । ज्ञेयो नारायणो विष्णुर्भगवान् पुरुषोत्तमः ॥ ९

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intension of removing all the doubts of the Krishna devotees, asked thus: 2.

O Lord, I want to know the true form of the beloved God, as it is the Agamas. 3.

How that Lord of the world is to be understood? Weather he is with qualities or without qualities, with form or formless? How is He the performing and non-performing Agent, at a time? 4.

O You kind hearted One, precisely tell me whether the God in human form is different from the divine form, present in the celestial Brahmic domain. 5.

All these devotees of the Lord Vishnu are eager to understand, in true perspective, the real theory about it based on experience and the scriptures. Hence, You deserve to expound it. 6.

Suvrat said:-

O Lord, when thus, asked by that curious sage, then, Shri Hari spoke these words pleasing to the people, who had taken shelter in Him. 7.

O you sage, listen to that Vaishnava theory, which must be learnt by the observers of Vaishnava vow and which must be always kept in heart. Listen, I am telling it to you, in true perspective. 8.

That Lord Shri krishna, Who is the Supreme light, transcendental above all, is to be understood as Narayan, God

महेश्वरो वासुदेवो भूमा च परमेश्वरः । आत्मात्मनां चेतनानां चेतनश्च श्रुतीरितः ॥ १०
कालस्य प्रकृतेश्चापि नियन्ता पुरुषस्य च । प्रकाशकश्च सर्वेषां स्वतन्त्रो दिव्यविग्रहः ॥ ११
धामाक्षरं तु यत्तस्य तद्ब्रह्मपुरमुच्यते । यस्यैकः सूक्ष्मदेशोऽपि कोटिकोट्यर्कभासुरः ॥ १२
यदुच्यते चिदाकाशं ध्रुवमाकाशवत्सदा । अनाद्यनन्तं चाखण्डं सच्चिदानन्दलक्षणम् ॥ १३
नवीननीरदश्यामस्तत्र दिव्ये स्वधामनि । विभात्यतिश्वेतरुचिः सूर्यचन्द्राग्नितेजसः ॥ १४
तस्यैकरोम्णस्तेजोऽपि समग्राक्षरतेजसः । अधिकत्वान्न तत्तेन तत्रस्थैरुपमीयते ॥ १५
स प्रभुर्दिव्यवसनो दिव्यालङ्कारशोभनः । राधारमादिभिः स्वाभिः शक्तिभिश्च निषेव्यते ॥ १६
श्रीदामविष्वक्सेनाद्यैः पार्षदैर्दिव्यविग्रहैः । सेव्यमानश्च सच्छत्रचामरव्यजनादिभिः ॥ १७
सुदर्शनादिभिः स्वास्त्रैर्मूर्तिमद्भिरुपासितः । ऐश्वर्याद्यैर्भगैः षड्भिः सिद्धिभिश्चाणिमादिभिः ॥ १८

Vishnu, best among the human beings, Maheshwar, Vasudev, the magnanimous and the Supreme Lord, soul of the souls, spirit of the spirits, as described by the scriptures. He is the controller of the Time, Prakriti, the primordial Matter and Purusha, illuminator of all, and also self dependent and assuming divine body. His abode is known as imperishable Brahmapura. Only a small part of it is as illustrious as millions of suns. That which is known as sentient ether: Chidakasha is always known as stable like the sky, beginningless, endless and eternal and attributed as truth, consciousness and bliss. 9-13.

In His own divine abode, that Lord wearing divine clothes and embellished by divine ornaments glows with super white luster resembling fresh water-giving cloud, which illuminates the luster of sun, moon and fire. Only a particle of that light is so bright, even brighter than the whole luster of Akshardham, that it cannot even be compared with it, by the residents of that domain. That supreme Lord, shining by His divine attire, is served by Radha, Rama and His other prowesses. 14-16.

That Lord whose lotus like feet are being served by Shridama, Vishvaksena, by the attendants in divine form, with umbrella, Chamar and other paraphernalia. He is also served by divine disc: Sudarshana and other instruments with his weapons and His six attributes: knowledge, power, lordship and others, with His mystic

असङ्ख्यैश्च महामुक्तैर्दिव्यसुन्दरविग्रहैः । दिव्यैरनेकोपचारैः पूज्यमानपदाम्बुजः ॥ १९
द्विभुजः स सदा स्वामी भक्तेभ्यो निजदर्शनम् । चतुर्भुजादिरूपेण दत्ते क्वापि तदिच्छया ॥ २०
न प्राकृता गुणास्तस्मिन्सन्तीत्युक्तः स निर्गुणः । अप्राकृताकृतित्वाच्च निराकारः स कीर्त्यते ॥ २१
स्वधर्मज्ञानवैराग्ययुजा भक्त्या ह्यनन्यया । ये भजेयुस्त एवामुं तथाभूतं विचक्षते ॥ २२
ज्ञानाद्यैरपि सम्पन्ना भक्त्या हीनास्त्वनन्यया । ब्रह्मतेजः प्रपश्यन्ति न तु साक्षात्तमीश्वरम् ॥ २३
तेजोमण्डलमध्यस्थं द्विभुजं दिव्यविग्रहम् । नेक्षन्तेऽर्कं यथा लोकाः साकारं तं तथैव ते ॥ २४
ततो ब्रह्म निराकारमिति मन्यन्त एव ते । तावता न निराकारं कृष्णाख्यं हि परं बृहत् ॥ २५
एकदेशस्थितस्यापि पूर्णत्वं तस्य तेजसा । सर्वत्रास्ति यथार्कस्य शृण्वत्र वचनं विधेः ॥ २६

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powers like micro conversion, mega conversion etc. His lotus-like feet are also served by innumerable liberated souls, assuming beautiful divine forms, by many divine service courses. 17-19.

The Lord, though having two hands sometimes appears with four hands (Chaturbhuja) before his devotees, entertaining their ardent wish. 20.

Since He is not endowed with worldly attributes; so he is called as devoid of any attribute. Since, His behavior is above worldly behavioral norms, so He is called formless. 21.

Those who worship him with exclusive devotion, along with awareness of one's own duties, knowledge and selflessness, are alone able to perceive Him in this genuine form. 22.

The devotees may be endowed with knowledge etc. but devoid of sincere devotion can experience his divine luster; but can not see the God directly. 23.

As people can not see the shining sun, in the same way, they can not directly see the divine form of God, with two hands and shining in the midst of the lustrous orb. 24.

Thus they perceive the supreme Brahman, to be formless; but the supreme Brahman, named as Krishna is not formless in that sense. 25.

Though He exists only in a part, still He pervades the universe, with His luster, just like the sun. Listen to remarks of Brahma in

अहो भाग्यमहो भाग्यं नन्दगोपव्रजौकसाम् । यन्मित्रं परमानन्दं पूर्णं ब्रह्म सनातनम् ॥ २७
अनेकाण्डोद्भवाद्यर्थं निर्गुणः स यदा प्रभुः । मायागुणानुपादत्ते सगुणः प्रोच्यते तदा ॥ २८
अनिरुद्धस्वरूपेण मायायास्तु रजोगुणम् । गृहीत्वा ब्रह्मसंज्ञः सन् ब्रह्माण्डं सृजति प्रभुः ॥ २९
त्रैलोक्यमौदरीकृत्य लये नैमित्तिके ह्यसौ । एकार्णवजले शेते काले सृजति तत्पुनः ॥ ३०
स प्रद्युम्नस्वरूपेण वासुदेवोऽखिलं जगत् । सत्त्वं मायागुणं धृत्वा पाति विष्णुः प्रजापतिः ॥ ३१
असौ विराजपुरुषः कथ्यते लोकपालकः । मुक्तिं चतुर्विधां दत्ते स्वभक्तेभ्यः सुरारिहा ॥ ३२
सङ्कर्षणस्वरूपेण वासुदेवस्तमोगुणम् । अङ्गीकृत्यैव मायायाः शिवाख्यः संहरत्यदः ॥ ३३
शेषरूपेण भूगोलं धत्ते सङ्कर्षणो ह्यसौ । मूर्तयो वासुदेवस्य षडेताः सगुणा मताः ॥ ३४

this matter. 26.

So lucky were the cowboys and residents of the Vraja i.e. Gokul country! They have been fortunate to have a friendship with the utmost pleasant full form of the supreme Self. When that attribute less Lord accepted the human form, for the benefit of all the living beings, through his Maya, the charming power, then he adopted the qualities and was known as Saguna. 27-28.

He appears in form of Aniruddha, borrows the Rajoguna of Maya and then being known as Brahma and He creates Brahmanda, the cosmos. At the time of causal cosmic desolution, He himself swallows the three worlds; and then takes rest in the unified oceanic waters. In course of proper time, He creates the cosmos again. 29-30.

He, the Lord Vasudeva, appears in form of Pradyumna, borrows Satvaguna from Maya and as Vishnu, the sustainer of the world,protects the whole world. 31.

This God appearing in the form of Vairajpurusha is known as the guardian of the world. This God, the destroyer of the demons, bestows four types of emancipation (Mukti) to His own devotees. 32.

This Vasudev takes the form of Sankarshana borrows Tamoguna from that cosmic illusive power, assimilates it and then destroys the cosmos in the capacity of Lord Shiva. 33.

कार्यार्थं मूर्तयोऽप्यासां सन्त्यन्याश्च सहस्रशः । एताः सर्वा गुणत्यागे प्रोच्यन्ते निर्गुणा अपि ॥ ३५
दिव्याङ्गो निर्गुणो ह्येष देवक्यां वसुदेवतः । प्रादुर्बभूव कृष्णाख्यो भूतले मनुजाकृतिः ॥ ३६
दिव्यमूर्तिनराकृत्योस्तस्य भेदो न किञ्चन । इति जानीहि सद्बुद्धे ! वैष्णवाचार्यनिश्चयम् ॥ ३७
स दिव्यमूर्तिः सन्नेव नरनाट्यं दधौ प्रभुः । तेनैव च स्वरूपेण सोऽभूद्दिव्याकृतिर्मुहुः ॥ ३८
कथैषा विस्तृताऽस्त्येव पुराणेषु च भारते । तत्सारमात्रमाकृष्य कथयामि समासतः ॥ ३९
स वासुदेवः प्रथमं सतां धर्मस्य गुप्तये । भूभारहरणार्थं च वसुदेवमनोऽविशत् ॥ ४०
तद्वारा देवगकीगर्भो भूत्वा काले व्यजायत । प्राग्जन्मस्मृतये पित्रोर्विष्णुरूपः स एव च ॥ ४१
पितृभ्यां कंसभीताभ्यां प्रार्थितोऽथाभवन्नरः । स जृम्भणे यशोदायै विश्वरूपमदर्शयत् ॥ ४२

This Sankarshana sustains the globe of earth, in the role of Shesha cobra. These six incarnations of Vasudeva are considered to be inclusive of qualities (Saguna). 34.

There are thousands of such various derived forms for functionary purpose. They shed off that form as soon as the purpose is over; and thus they are called qualityless. 35.

This divine quality less personality became known as Krishna, who took birth in this world in form of human being in the womb of Devaki through Vasudeva. 36.

O you good-intentioned one, do understand that there is no difference between the divine form and human form; and know it to be the resolution of the Vaishnava preceptors. 37.

That Lord though he has a divine form, enacts the role of human being in the drama. In the same role he again and again changed his form to divine personality. 38.

This story is already described in Bharata and in Puranas in detail. I shall tell you only the essence of it in brief. 39.

That Vasudeva first entered the mind of Vasudeva for the prosecution of the rules of good people and for decreasing the burden of the earth. 40.

With the help of that he became embryo in the womb of Devaki. Then he was born at the proper time. As per the memory of previous birth, he was the very incarnation of Vishnu (i.e. Rama). 41.

मृद्भक्षणे पुनस्तस्यै नराकृतिरपि स्वयम् । ब्रह्माण्डमखिलं व्यात्ते स्वमुखे समदर्शयत् ॥ ४३
नराकृतिः स एवेशो दाम्नोलूखलबन्धने । अपरिच्छेद्यतां स्वस्य सर्वा गोपीरदर्शयत् ॥ ४४
गोपवत्सापहरणे कृतेऽजेन नरोऽपि सन् । तत्तद्रूपः स्वयं भूत्वा स चिक्रीडैकवत्सरम् ॥ ४५
वत्सवत्सपरूपान् स्वान्विष्णुरूपांस्ततोऽखिलान् । ब्रह्माणं दर्शयामास पुनरेकोऽभवन्नरः ॥ ४६
कालीयदमनं कृत्वा विषोदेन मृतान् पशून् । गोपांश्च जीवयामास स दृष्ट्यामृतवर्षया ॥ ४७
निशि दावानलं पीत्वा नराकृतिधरोऽपि सः । सर्वान् व्यमोचयत्तीरे कालिन्द्या व्रजवासिनः ॥ ४८
पुनर्दावानलं पीत्वा गा ररक्ष स एव च । सप्ताहमेकहस्तेन दध्रे गोवर्धनं च सः ॥ ४९
नन्दं च दर्शयामास वारुणे लोक उत्तमे । लोकपालैरर्च्यमानां निजमूर्तिं स एव च ॥ ५०

On the request of the parents who were afraid of Kamsa, He took male human form. He displayed the whole universe to Yashoda while yawning. 42.

When he opened his mouth under the guise of eating soil, he again manifested the whole universe to her. 43.

Though in human form he had shown his immeasurableness to all milkmaids, at the time of tying him with the pounding mortar. 44.

When Brahma Deva tried to kidnap the cowboys and the calves, though he was in a human form, He appeared in the same form, just as Brahma Deva appeared for one year and just enjoyed it. 45.

Then he displayed his various forms of Vishnu, of calves and the cowboys, the guards of calves to Brahma Deva; and then again became the same as human being. 46.

He killed the Kaliya serpent and then revived the cattle and the herdsmen, who were affected by the poison of Kaliya by the shower of his nectarine glance. 47.

Though he had a human form he swallowed the forest-conflagration on the bank of the river Kalindi at night and saved all the residents of the Vrajabhumi from the fire. 48.

He again swallowed up the forest fire and protected the cows. He held up mount Govardhana on the tip of his finger for a week. 49.

He had shown his own idol, being worshipped by Lokapalas

पुनर्वैकुण्ठलोकेऽसौ सर्वान् गोपानदीदृशत् । छन्दोभिः स्तूयमानं स्वं नन्दादीन् रूपमद्भुतम् ॥ ५१
सर्वासामपि गोपीनां परिपूर्णसुखाप्तये । तावद्रूपधरो भूत्वा स रेमे रासमण्डले ॥ ५२
यमुनाया ह्रदेऽक्रूरं कंसमारणशङ्कितम् । स्वं रूपं दर्शयामास तद्बहिः स्यन्दने च सः ॥ ५३
कंसरङ्गसभामध्ये सर्वेभ्योऽपि स्वदर्शनम् । पृथक् पृथक् यथायोग्यं तत्तद्रसमयं ददौ ॥ ५४
स एव विष्णुरूपेण दृष्टो यवनभूभुजा । पलायमानो दृष्टश्च मुचुकुन्देन तादृशः ॥ ५५
चिरान्मृतं गुरोः पुत्रमानिनाय यमालयात् । सोदरांश्चानिनायासौ मातुः प्रीत्यै रसातलात् ॥ ५६
दुःशासनेन द्रौपद्याः कृष्टे वस्त्रे स्मृतस्तया । सद्यः श्रीशयनादेत्य तत्र वासांस्यपूरयत् ॥ ५७
वने स्मृतश्च पाञ्चाल्या दुर्वासःशापसङ्कटे । तत्रैत्यात्त्वाऽथ शाकान्नं त्रिलोकीं सोऽप्यतर्पयत् ॥ ५८

(the protectors of the globes) in the globe of Varuna. 50.

He again showed his own form being praised with Vedic chants to all the cowherds and to Nanda and others in the region of Vaikuntha. 51.

He joined and relished the circular dance and chorus music,while assuming equal number of His own forms as that of Gopis, for complete satiation of all the milkmaids. 52.

He showed his own form simultaneously in the stream of Yamuna and outward in the chariot, to His devotee Akrura, who has doubt in his mind that Kamsa may kill Sri Krishna. 53.

He appeared before everybody separately, according to His individual interest and respective capacity of perception in Kamsa's assembly. 54.

Though Krishna was running away, He was perceived, in the form of Vishnu, by the demon Kalayavana. In the same way he was perceived as Vishnu by the king Mucha-kunda. 55.

He rescued his teacher's son, who was dead long ago, from the cluthes of Yama, the god of death. He also brought back his siblings, from the neither world for the happiness of his mother. 56.

When Draupadi's clothes were snatched by Dushasana, she remembered him. He immediately got up from his bed, reached there and supplied clothes to her. 57.

He was remembered by Draupadi in the forest, in difficulty

विश्वरूपोऽभवत्सोऽथ न्राकृतिः पार्थसारथिः । ताक्ष्यारुढो ययौ स्वर्गं पारिजातजिहीर्षया ॥ ५९
द्वार्वत्यां सकलस्त्रीणां प्रीतये तावदाकृतिः । वसन्प्रतिगृहं प्रादान्नारदाय स्वदर्शनम् ॥ ६०
आनेतुं विप्रतनयान्रथस्थः सार्जुनो ययौ । स ब्रह्मधाम स्वस्यैव प्राकृतात्तमसः परम् ॥ ६१
तपः कुर्वन्स पुत्रार्थं हिमाद्रौ वैष्णवाग्निना । स्थावराञ्जङ्गमान्दग्ध्वा पुनस्तांश्चाप्यजीवयत् ॥ ६२
बहुलाश्वनृपावासे श्रुतदेवगृहे च सः । मिथिलायां द्विधाऽवात्सीत् न्राकृतिऋषिभिः सह ॥ ६३
उभयत्र ब्रह्मवादं कुर्वन्नानन्दयन्निजौ । भक्तौ राजर्षिब्रह्मर्षी मासमेकमुवास सः ॥ ६४
तथाऽसौ भगवान्कृष्णो देवमानुषदुःखदान् । देवैरवध्यानसुरान् जघानामानवक्रियः ॥ ६५

caused by the sage Durvasa. He suddenly reached there, ate a leaf of food-remnant and then satiated all the troop of Durvasa and the three worlds. 58.

Then, as the charioteer of Partha, though in human form, showed his form to Arjuna. For fetching the divine Parijata tree, he went to heaven, by mounting on Garuda. 59.

He lived in Dwarka with all the (sixteen thousand) ladies, appearing in multiple forms as they liked, in each house, for their pleasure and thus showed Himself to Narad. 60.

He went to the domain of Brahma, in a chariot along with Arjuna, situated beyond the primordial darkness for bringing back the sons of a Brahmin. 61.

While he was practicing penance in Himalaya for obtaining a son, he burnt the whole forest along with movables and immovables through His oral fire and then again revived it. 62.

He, acting in a human form stayed simultaneously in the house of the king Bahulashva and in the house of Shrutadeva along with sages, in Mithila. 63.

He gave pleasure to his devotees, Rajarshi and Brahmarshis, by discussing about the Supreme Brahman and stayed at both places for one month. 64.

Moreover, this Lord Krishna, behaving as a super human being killed the demons who were harassing human beings and the Gods and were undefeatable for to them. 65.

पूतनां च तृणावर्तं शकटं वत्सकं बकम् । अघं वृषं केशिनं च गजमल्लोग्रसेनजान् ॥ ६६
अन्यांश्च सद्द्रुहो दैत्यान्निर्दयान् नृपरूपिणः । बहून्सेतुभिदो हत्वा भुवि धर्ममतिष्ठिपत् ॥ ६७
एवंविधान्यनेकानि चरित्राण्यस्य सन्ति वै । मानुषत्वेऽपि दिव्यानि तानीत्येव विदुर्बुधाः ॥ ६८
तस्माद्दिव्याकृतिः कृष्णोः न्राकृतिश्चैक एव सः । भेदं य उभयोर्विद्युस्ते त्वज्ञानिन ईरिताः ॥ ६९
अनेकरूपिणोऽप्यस्य ये जानन्त्येकरूपताम् । मानुष्येऽप्यस्य दिव्यत्वं ते ज्ञेया ज्ञानिनो नराः ॥ ७०
यथा यो बलिना राज्ञा वामनो भगवान् पुरा । दृष्टः स एव वैराजो वामनश्च पुनः स वै ॥ ७१
एक एव यथा विष्णुरजितोऽमृतमन्थने । चतुर्मूर्तिधरश्चक्रे क्रिया दिव्याः पृथक् पृथक् ॥ ७२
तत्राजितो ममन्थाब्धिं कूर्मो दध्रे च मन्दरम् । धन्वन्तरिः सुधां निन्ये व्यभजत्तां च मोहिनी ॥ ७३
विप्राकृत्तिर्यथा वाग्निः खाण्डवस्य दिधक्षया । कृष्णौ सम्प्रार्थयामास तुन्दरुक् श्मश्रुपिङ्गलः ॥ ७४
तदाज्ञया स एवाभूज्ज्वालामाली च तद्वनम् । दग्ध्वा सजीवमखिलं विप्रोऽभूत्पूर्ववत्पुनः ॥ ७५

He killed many other demons like Putana, Trunavarta, Shakata, Vatsaka, Baka, Agha, Vrusha, Keshin, Gajamalla and kings like Kamsa, the son of Ugrasena, who were very jealous and very cruel. Thus, he killed many demons and established law and order, on the land, by removing obstructions. 66 - 67.

Thus even though being in human form, there are many such instances of his superhuman behavior; only wise persons know it. 68.

Thus the Super human and human form of Krishna is one and the same. Those who perceive them to be different from each other are just ignorant people. Even though assuming various forms, he is one though with supreme behavior, he is human. Those who know this are really intelligent persons. 69.70.

As in ancient times, Lord Vamana was visualized by king Bali, the same Vamana, in Vairaja form, took four different forms, at the time of churning the ocean by His divine feat, as Ajita, churned the ocean, in the form of tortoise, sustained mount Mandara, brought Dhanvantari, the physician of the gods, skillfully distributed the nectar amongst gods, by assuming the form of a delusive damsel Mohini, at time of dividing it. 71-73.

He took the form of a Brahmin who was suffering from a disease, prayed the Lord Krishna with the intension of burning

नराकृतिस्तथा कृष्णो ज्ञातव्यो दिव्यविग्रहः । दिव्यविग्रह एवासौ नरनाट्यधरश्च वै ॥ ७६
जन्मकर्माणि दिव्यानि ज्ञातव्यानि ततोऽस्य च । अभेद एव च सदा दिव्यमानुषरूपयोः ॥ ७७
वासुदेवोऽयमेवास्ति भगवाञ्जगतः प्रभुः । स्वातन्त्र्येण करोत्यस्य भवस्थित्यप्ययान् यतः ॥ ७८
कालकर्मस्वभावानां मायायाश्चैष आदितः । कर्तास्तीत्युच्यतेऽनादिरादिकर्तेश्वरेश्वरः ॥ ७९
कालादिशक्तिभिः स्वाभिर्विश्वसर्गादि कारयन् । अकर्ता निष्क्रियश्चेति प्रोक्तः सम्राडिवैष च ॥ ८०
स्वातन्त्र्येणैव हेतुत्वं कालादीनामतः क्वचित् । उत्पादनादौ जगतो मन्तव्यं नैव कर्हिचित् ॥ ८१
विनापि कालमायादीन्स्वतन्त्रो भगवान्स्वयम् । ब्रह्माण्डकोटिसर्गादौ समर्थोऽस्ति प्रभुत्वतः ॥ ८२

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the Khandava forest. Then he by taking the form of a fire by His order, burnt the whole forest all the living beings and then again appeared in the form of a cured Brahmin. 74-75.

Know Him to be a divine person, though in human form; know Him to be a human being, though he is in a divine form. (These are two different aspects; still they are of the one and same personality.) 76.

Thus one should understand His super human deeds, (in proper context). One should always keep in mind that His super human and human form are identical. 77.

Know Him to be the master of the world, the God named Vasudeva. He independently is responsible for creation, maintenance and destruction. 78.

It is said to be without beginning or end. He is the creator of the attributes: Time, Action and the Illusive power; primal sovereign lord-controller. 79.

He is described as, creator this universe, by his powers named Kala and others. He is said to be the doer and at same time non-doer like a sovereign ruler. 80.

Thus Kala and others (powers) are the independent causes; and it should not be understood that they are the cause of creation. 81.

The Lord himself is self-dependent and does not require the help of Kala, Maya etc. As he is possessed of power, he is capable of independently creating millions and billions of universes. 82.

ईदृक्सामर्थ्यवानेव न्राकृतावपि स प्रभुः । भवतीत्यस्य दिव्यत्वं नृत्वं चैक्येन वर्णितम् ॥ ८३
कृष्णस्यैतादृशस्यापि जन्म कर्म च विग्रहम् । प्राकृतं रूपभेदं च ये वदन्त्यसुरा हि ते ॥ ८४
साधुधर्मसुरद्रोहिदुष्टदैत्यवधादिषु । दोषानेव प्रपश्यन्ति कृष्णलीलासु ते किल ॥ ८५
अभ्यसूयन्ति भक्तेभ्यो वर्णयद्भ्यो गुणान्प्रभोः । यथार्थानपि ते मन्दाः स्तुवन्त्यन्यांस्तु सद्द्रुहः ॥ ८६
सतां गुणेषु दोषेक्षा वैरं चाथासतां नृणाम् । दोषेषु गुणधीर्मैत्रीत्यसुराणां स्वभावतः ॥ ८७
पुराणादिप्रसिद्धा च भवत्याख्यायिकात्र ताम् । दुष्टासुरस्वभावस्य बुद्ध्यै वच्मि समासतः ॥ ८८
शिशुपालो राजसूये धर्मराजस्य संसदि । दोषान्कृष्णगुणेष्वाह भीष्मोक्तेष्वखिलेष्वपि ॥ ८९
बालग्रहस्य राक्षस्याः पूतनाया वधे स तु । स्त्रीहत्यादोषमवदन्नतु बालावनं गुणम् ॥ ९०

Though bearing a human form, that Lord is that much powerful. His human and divine super human nature is thus described as identical. 83.

The Lord Krishna is bearing such wonderful nature. Those who speak about his birth, deeds and physical form to be ordinary are really demons. 84.

They only find faults in his behavior of punishing the demons, cruel persons, jealous of God and harassing innocent persons. 85.

They envy the devotees who praise the God Instead, those wicked and dumb fellows praise others, the saint-haters. 86.

It is the very nature of wicked persons that they always look with biased mind, at good people; they always find fault and are jealous of good people and always keep friendship and look at the vices of wicked persons, as virtues. 87.

There are (many) famous well-known stories describing such incidents, narrated in Puranas etc.. I will narrate in brief, so that one can differentiate between the nature of virtues and vices. 88.

At the time of Rajsuya sacrifice Bhishma praised all the qualities of the Lord Sri krishna in the assembly of Dharmaraja; still Shishupal condemned him. 89.

He killed the demoness Putana who was engrossed in killing babies; yet, Shishupal charged him with the crime of killing a woman, and did not look at Him as the saver of other children. 90.

अजीवकाष्ठभङ्गं च शकटासुरनाशने । चापल्यदोषं स प्राह श्रीकृष्णचरितेऽसुरः ॥ ९१
नाशेऽघस्य बकस्याऽऽह हत्यां सोऽहिपतत्रिणोः । नाशे वत्सारिष्टयोश्च गोहत्यादोषमाह च ॥ ९२
वल्मीकोत्खातदोषं च गोवर्धनगिरेर्धृतौ । कालीयमर्दनं दावानलपानं च मायिकम् ॥ ९३
कामदर्पहृतौ रासे गोपीभिर्बहुरूपिणा । ऊर्ध्ववीर्येण कृष्णेन पारदार्यं कृतेऽवदत् ॥ ९४
अन्नदस्य गुरोर्हत्यां दुष्टकंसविनाशने । राजहत्यां च तां प्राह ब्रह्महत्याधिकां खलः ॥ ९५
सैन्यैः सप्तदशकृत्वः स्वजिघांसोर्यदुद्रुहः । जरासन्धस्याऽऽह नाशे स छलाद्धर्मिघातनम् ॥ ९६
इत्याद्यसूयावाक्यानि कृष्णलीलासु सोऽवदत् । जगन्मङ्गलरुपासु धर्मस्थापनहेतुषु ॥ ९७

In the incident of killings the demon Shakata in the life-storey of Sri krishna, he (Shishupal) found the fault of whimsical mood in unnecessarily smashing a dry wood and his Rashmen. 91.

He looked at the incidents of the killing of Agha and Baka as the killing of a serpent and the bird and the same way, the killing Vatsasura and Arishtasura as the sin of killing a cow-clan. 92.

He found the crime of uprooting the anthill in the incident of upholding the mountain Govardhana. He also evaluated the act of killing the serpent Kaliya and swallowing the forest fire, as just an act of jugglery. 93.

He (Shishupal) found the fault of adultery with other's wives, when the self controlled Krishna, capable of assuming various forms relished the musical dance with Gopi just for humbling the cupid. 94.

When Krishna killed that wicked Kamsa. He (Shishupal), the mischievous person, called it to be the murder of a elderly kinsman, the bread-giver and the king and to be more sinful than the killing of a Brahmin. 95.

When Jarasandha, an enemy of Yadavas, attacked with his (full-fledged) army for killing Sri krishna for seventeen times, he (Shishupal) called it an act of killing a pious person by cheating. 96.

About the amusing behavior of the Lord Krishna, that was for the betterment of the world and establishment of the right virtuous path, he just passed such jealous comments. 97.

नैष्ठिकव्रतिनं भीष्मं प्रशंसन्तं गुणान् प्रभोः । स षण्ढं बन्दिधर्माणमपुत्राघं तथावदत् ॥ ९८
कृष्णार्चकं धर्मनिष्ठमपि भूपं युधिष्ठिरम् । स तु धर्मभ्रष्टमाह चाबुद्धिं पशुधर्मिणम् ॥ ९९
ये तु कामक्रोधलोभाध्यधर्मान्वयमास्थिताः । भूभाराः कृष्णतद्भक्तद्रोग्धारः पापबुद्धयः ॥ १००
रुक्मिसाल्वैकलव्याद्या नृपा दैत्यांशसम्भवाः । तांस्त्वग्रपूज्यानेवाऽऽह महायज्ञे स तत्र च ॥ १०१
दयाक्षमासत्यशौचधर्मज्ञानादिभिस्तथा । धर्मवंश्यैरनेकैश्च गुणैः कल्याणकारिभिः ॥ १०२
युक्तं कृष्णं नराकारं परं ब्रह्म तु सोऽसुरः । अपूज्यं भषकध्वांक्षतुल्यं च प्राह दुर्मतिः ॥ १०३
इत्थं स चैद्यः कृष्णस्य तद्भक्तानां गुणेष्वपि । दोषानेव हि जग्राह नत्वेकमपि सद्गुणम् ॥ १०४
अन्येऽपि तद्धियो ये ते तदुक्तं मेनिरे ऋतम् । साम्प्रतं तादृशा ये स्युस्ते ज्ञेया ह्यसुरास्ततः ॥ १०५

He censured Bhishma the strict observer of the vow of celibacy, when he was praising the qualities of God that way, as eunuch, a slave minded and a person suffering from the sin of being devoid of male issue. 98.

He charged the pious King Yudhishtira the worshipper of Krishna as a fool, follower of the path of beasts and a defaulter of religion. 99.

Those, the followers of sinful path of lust, wrath, greed, and other vices, linked with un-righteousness and are jealous of Krishna and his devotees are really of vicious nature and are only a burden for the earth. 100.

He says that the kings like Rukmi Salva Ekalavya etc. bearing partially a demon origin should be prominently honored at the time of the great sacrifice. 101.

Though the supreme Lord is endowed with many virtues, like kindness forgiveness, piousness and having knowledge of the true path, with a good lineage, bearing many charitable qualities and still bearing a human form, that wicked fellow calls Him to be like barking dog and shouting crow and not deserving that honor. 102. 103.

Thus that offspring of the Chedi clan did not see any good quality in Lord Krishna and his devotees. On the contrary, he considered all those to be vices and not a single to be virtue. 104.

ईदृशाः पुरुषा ये च नार्यो वा दुष्टचेतसः । कृष्णलीलासु मुह्यन्ति त एव भुवि नेतरे ॥ १०६
अज्ञत्वं पारवश्यत्वं विधिभेदादिकं तथा । तथा प्राकृतदेहत्वं देहत्यागादिकं तथा ॥ १०७
असुराणां विमोहाय दोषा विष्णोर्नहि क्वचित् । इति ब्रह्मपुराणे तु तन्मोहः स्पष्टमीरितः ॥ १०८
अभक्तानां हि मोहः स्यादासुर्या दुष्ट्या धिया । भक्तानां नेति भगवान् गीतायां प्राह सोऽर्जुनम् ॥ १०९
जन्म कर्म च मे दिव्यमेवं यो वेत्ति तत्त्वतः । त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जन ! ॥ ११०
अवजानन्ति मां मूढा मानुषीं तनुमाश्रितम् । परं भावमजानन्तो मम भूतमहेश्वरम् ॥ १११

Others also who think alike, believe him to be true and persons like them should be known as demons only. 105.

Others also who follows this wicked/their ideology believe in them. Their opinions to be true and are like them only should be known as demons. Such type of men or women who are really wicked, find something wrong in sportive acts of Krishna in this world; but nobody else. 106.

Ignorance, dependency, difference in rituals, assumption of the physical body, giving up this body at the time of death etc., all these happenings are for the infatuations of the demons. They are not the faults of the God Vishnu. These infatuations are clearly explained in Brahmpurana. 107-108.

God has told to Arjuna in Gita that the non-devotees only get infatuated due to their wicked and demon like thinking and not the devotees. 109.

Oh! Arjuna ! Those who know that my birth and my these divine activities are super human in its real sense, are never reborn after giving away this body. 110.

The human form does not bind the Lord who is not bound by the ties of Karman also. Forms taken by the other four elements do not limit Akasa. While containing all of them in itself it expands undivided into infinity. The same is the case with the Cid-akasa as well. It is internally pure, wakeful and free. Though this Parmatman is the common background of the entire creation, He assumes occasionally a perfect human form and seems to be enshrined in it, solely with the object of teaching humanity that it is possible

मोघाशा मोघकर्माणो मोघज्ञाना विचेतसः । राक्षसीमासुरीं चैव प्रकृतिं मोहिनीं श्रिताः ॥ ११२
तानहं द्विषतः क्रूरान्संसारेषु नराधमान् । क्षिपाम्यजस्रमशुभानासुरीष्वेव योनिषु ॥ ११३
आसुरीं योनिमापन्ना मूढा जन्मनि जन्मनि । मामप्राप्यैव कौन्तेय ! ततो यान्त्यधमां गतिम् ॥ ११४
महात्मानस्तु मां पार्थ ! दैवीं प्रकृतिमाश्रिताः । भजन्त्यनन्यमनसो ज्ञात्वा भूतादिमव्ययम् ॥ ११५
इत्यादि बहुशो वाक्यैरिदमेव स ऊचिवान् । त्यक्त्वाऽतः प्राकृतधियं तस्मिन्सेव्यः स सर्वथा ॥ ११६
यथा चिन्तामणिर्लोके कल्पवृक्षश्च कामधुक् । सेवितोऽसौ तथा कृष्णः सर्वाभीष्टफलप्रदः ॥ ११७

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for them also not to be bound by the body, while residing in it. Not knowing this divine play of the Lord, they treat the Incarnation also as an earth-bound one and slight Him. 111.

Mohini Prakriti is the delusive nature, which makes men believe that bodily existence is the be-all and end-all of life. The transistoriness of the mundane existence does not occur to them. Sense- indulgence is the one thing that appeals to them. Their hopes, activities and understanding are all directed to this one end. It is impossible for them to discern between the real and the unreal, between the permanent and the impermanent. Among the men of this base make up, Rakshasas are they in whom Rajasic nature predominates and those others are Asuras in whom Tamasic element predominates. 112.

I put those jealous, cruel, inauspicious wicked fellows to defiled demon origin only. 113.

O Kaunteya, those ignorant people, after sinking in the demonic birth, live there for birth after birth, do not attain the true knowledge and then slip in the lowest path. 114.

O Partha, the great souls, who have resorted to divine nature, know my unchangeable form; and worship Me with exclusive mind. 115.

Thus, He has emphasized the same theory in various ways. So one should give up the worldly attitude towards Him and serve Him in every way. 116.

As the wish-yielding gem, wish-yielding tree or wish-yielding

यत्र क्वापि वसेद्भूमौ तत्र त्वप्रार्थितोऽप्यसौ । स्वप्रतापेन कुरुते धनं धर्मं यशः सुखम् ॥ ११८
नित्यं सन्निहितोऽस्त्येव सोऽधुना द्वारिकापुरि । भक्तैरेकान्तिकैरेव दृश्यते हि क्वचित् क्वचित् ११९
या देहत्यागलीलाऽस्य सा त्वस्त्यसुरमोहिनी । न त्वत्र मोहो भक्तानां दृष्टान्तोऽत्र निगद्यते ॥ १२०
काश्चिद्याति यथा स्वर्गमैन्द्रजालिकविन्नटः । पत्नीं राज्ञेऽर्पयित्वा स्वां युध्यते तत्र चासुरैः ॥ १२१
विच्छिन्नसर्वावयवः पुनः पतति स क्षितौ । ततस्तत्स्त्री रुदन्त्यग्नौ तदङ्गैः सह दह्यते ॥ १२२
पूर्ववद्बद्धशस्त्रोऽथ नट एत्य निजां स्त्रियम् । नृपं याचति साक्रोशं जनयञ्जनविस्मयम् ॥ १२३
नटविद्याविदो ये स्युस्ते तु मुह्यन्ति नात्र वै । अन्ये तु सर्वे भूपाद्या मुह्यन्त्येवाज्ञभावतः ॥ १२४
तथैवात्रापि कृष्णस्य देहत्यागोऽथ तद्वपुः । गृहीत्वाग्निप्रवेशोऽपि रुक्मिण्यादेश्च मायिकः ॥ १२५

cow is sought after by the people in this world. In the same way, this Lord Krishna, yielding an auspicious fruit to everybody, is sought after, by all. 117.

In whichever place, He may live, He bestows the right way of living, wealth prosperity and success, even if it is not requested. 118.

He lives in Dwarka puri even now-a-days. Sometimes, His exclusive devotees see Him; and sometimes he appears to his exclusive devotees. 119.

His action of giving away the body etc. is just for the infatuation of demons. Actually, there is no confusion among the devotees in this regard. Here is the example for it. 120.

Just as some magician entrusts his wife, to a king; and goes to heaven for fighting with demons. Then, he falls down on earth with shattered limbs; then his wife crying, enters the fire, along with the shattered limbs. 121-122.

Then again, creating excitement in the minds of public, he becomes ready with his weapon again; and he urges the king to return his wife. 123.

Those who know the trick- play, do not get confused. But other persons like king, who are ignorant of the trick, get confused. 124.

In the same way, the mythology of the abandoning of body, by Sri Krishna, and Rukmini and others entering the fire along with body, are tricks of virtual illusion only. 125.

एवं भगवता तेन तिरोधाने निजेच्छया । कृतेऽप्यज्ञा विमुह्यन्ति तन्मायावेदिनो न तु ॥ १२६
असुराणां मोहनार्थं लीलां भगवता कृताम् । एतां विदन्तो भक्तास्तं पश्यन्तीह यथा पुरा ॥ १२७
स एष भगवान्कृष्णः पुम्भिः स्त्रीभिश्च निर्गुणः । ब्रह्मचर्यादिनियमान्पालयद्भिरुपास्यताम् ॥ १२८
उपासकानां तस्यापि तत्सम्बन्धवशान्मुने ! । निर्गुणत्वं भवत्येव तज्ज्ञानादेश्च सर्वथा ॥ १२९
श्रीमद्भागवते ह्येतद्भक्तमेकान्तिकं निजम् । उद्धवं भगवानाह स्वमुखेनैव तच्छृणु ॥ १३०
कैवल्यं सात्विकं ज्ञानं रजो वैकल्पिकं तु यत् । प्राकृतं तामसं ज्ञानं मन्निष्ठं निर्गुणं स्मृतम् ॥ १३१
वनं तु सात्विको वासो ग्रामो राजस उच्यते । तामसं द्यूतसदनं मन्निकेतं तु निर्गुणम् ॥ १३२
सात्विकः कारकोऽसङ्गी रागान्धो राजसः स्मृतः । तामसः स्मृतिविभ्रष्टो निर्गुणो मदुपाश्रयः ॥ १३३

Thus, when the God hides himself with His own will, the ignorant people get confused; but those who know His real form, do not get confused. 126.

As in ancient times, the God played the trick confusing the demons; the devotees look with the same view here, at these actions. 127.

Men and women, who observe the rules like celibacy etc, should serve this God Krishna, who stands above all the qualities. 128.

O you sage, those who serve Him, also reach the level of being devoid of any quality, due to his association. And those who know him thoroughly become Selfsame by all means. 129.

God Himself explained this to His exclusive devotee: Uddhava, in Shrimad Bhagavatam, which, you please now listen. 130.

The knowledge of absolute unity is the genuine Satvic knowledge; indecisive worldly knowledge is Rajasic; and the Prakritic knowledge is Tamasic. 131.

Living in forest is auspicious and spiritual; living in a town, it is of average active type; and living in a gamble hall is as good as living in darkness. Living in My abode is of supreme type i.e. devoid of any such quality. 132.

A person, who acts with detachment to the fruit, is a meritorious person; one who does it with passion is of medium type; one who acts with senility, is Tamasic i.e. destined to darkness.133.

सात्त्विक्याध्यात्मिकी श्रद्धा कर्मश्रद्धा तु राजसी । तामस्यधर्मे या श्रद्धा मत्सेवायां तु निर्गुणा ॥ १३४
पथ्यं पूतमनायस्तमाहार्यं सात्विकं स्मृतम् । राजसं चेन्द्रियप्रेष्ठं तामसं चार्तिदाशुचि ॥ १३५
सात्त्विकं सुखमात्मोत्थं विषयोत्थं तु राजसम् । तामसं मोहदैन्योत्थं निर्गुणं मदुपाश्रयम् ॥ १३६
इत्येवं भगवद्वाक्यप्रामण्यान्मामकैर्जनैः । सगुणत्वं निर्गुणत्वमित्थं ज्ञेयं न चान्यथा ॥ १३७
इत्युक्तं वासुदेवस्य स्वरूपं ते सुनिश्चितम् । ऐक्यं च दिव्यमनुजाकारयोरपि सन्मते ! ॥ १३८
एतच्छ्रुतेर्विलीयन्ते कुतर्काः संसृतिप्रदाः । देशकालानुसारासु कृष्णलीलासु ये नृणाम् ॥ १३९
निरीशशास्त्रश्रुतिजं विश्वोत्पत्तिलयादिषु । स्वतन्त्रहेतुताज्ञानं कालादेश्च निवर्तते ॥ १४०
एतदेवाभ्यसेन्नित्यं मुमुक्षुर्भक्तिवृद्धये । सम्यक्स्वरूपज्ञानार्थं श्रीकृष्णस्य च सत्पतेः ॥ १४१

Spiritual faith is called Satvic; faith in action is Rajasic faith; and faith in irreligious conduct is Tamasic. Faith in service to Me is supra-quality. 134.

The diet which is wholesome, purified, non laborious is said to be Satvic in scriptures. Diet which is palatable to sense organs is said to be Rajasic and the food, which is giving pain and which is impure, is deemed to be Tamasic. 135.

Pleasure, emanating from soul is Satvic; that produced from gratification of sense organs, is Rajasic; pleasure arising out of infatuation and distress is Tamasic. The pleasure belonging to Me is trans-attribute. 136.

In this way, by the persons attached to Me, the attributive and trans-attributive attitude is to be understood; and not otherwise. 137.

O righteous talent, in this way, the nature of Vasudeva is decisively explained to you; and also the unity between divine and human form also. 138.

By virtue of this sermon, the criticisms about Krishna's sportive acts, according to place and time which are spread among people, and are leading to chain of rebirths, get absorbed. 139.

So also, the understanding about the cosmic evolution and involution, having independent causation emanating from listening to the atheist scriptures, get lost. 140.

अधीयते ज्ञानमेतत्सकृदप्यादराच्च ये । भगवद्विषयास्तेषां सर्वे नश्यन्ति संशयाः ॥ १४२

दिव्यं कृष्णस्य रूपं भवति च सततं तस्य लोकोऽपि दिव्यो ।
दिव्या भोगाश्च भोग्यान्यपि च भगवतस्तस्य दिव्यानि सन्ति ॥
दिव्या वै पार्षदाश्च प्रकटितनृतनोः शक्तयस्तस्य दिव्या दिव्या ।
भक्ताश्च सर्वे जगति यदुपतेः सन्ति दिव्याः क्रियाश्च ॥१४३
इत्थं निर्दोषरूपं सकलगुणगणालंकृतं दिव्यमूर्ति ज्ञात्वा ।
श्रीवासुदेवं भजत भुवि सदा मुक्तये भो मदीयाः ! ॥
एकस्मिन्नद्वितीये भगवति च परब्रह्मणि द्वैतबुद्धिः कर्तव्या ।
नैव तस्मिन्नणुरपि च कुधीः सच्चिदानन्दरूपे ॥१४४

सुव्रत उवाच-

इति श्रुत्वाऽऽकृत्योर्हरिगदितमद्वैतमृषिराड् रमाभर्तुः सोऽभूत्सह सकलभक्तैः प्रमुदितः ।
नराकारे तस्मिन्भगवति हि नारायणमुनौ दृढं दिव्यं भावं सपदि नृपते ! प्रापदमलम् ॥ १४५

The person aspiring for emancipation should always practice this sermon alone, for enhancement of his own devotional sentiment and for the grasp of precise nature of Shri Krishna, the true Lord. 141.

Those persons, who study this knowledge, even just ones with respect, all their doubts perish. 142.

The form of Krishna is divine and His eternal globe of residence is also divine; The enjoyments and objects of enjoyments of that Lord, are also divine.

The attendants of Him, who has revealed human body, are also divine; His prowesses (consorts) are also divine and all the devotees, of the leader of Yadus, and all His activities, in this world are also divine. 143.

In this way, having understood Shri Vasudev, assuming flawless form and the divine personality endowed with all galaxy of qualities, do always sing His praise, O devotees of Mine! 144.

Suvrat said:-

After listening to the non-duality i.e. identity between two forms (divine and human) of the Lord of Rama, explained by Shri

स्वरूपाद्वैतं यः पठति च शृणोतीह विमलं परं ज्ञानं नारायणमुनिमुखान्निःसृतमिदम् ।
प्रभौ तस्मिन् भक्तिं परमसुखरूपे स परमां सभुक्तिं मुक्तिं चेप्सितमखिलसौख्यं च लभते ॥ १४६

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे तृतीयप्रकरणे प्रबोधन्युत्सवे श्रीनारायण-मुक्तानन्दसंवादे श्रीकृष्णस्वरूपाद्वैतज्ञाननिरूपणनामैकोनत्रिंशोऽध्यायः ॥ २९॥

Hari, the king of sages, along with all other devotees, became highly pleased. Consequently, he was instantly struck by strong divine presence, in Lord Narayan muni, conspicuous in human body. 145.

One who reads this formal identity and also listens, in this world, to pure sublime knowledge, revealed through the mouth of Narayan muni, he obtains devotional sentiments in that Lord, assuming the happiness par excellence and also the supreme liberation, along with material enjoyment and all the pleasure, aspired by him. 146.

Thus ends the twenty ninth chapter entitled, 'Narration of dialogue between Narayan and Muktananda discussing the Advaita philosophy inthe context of Shri Krishna' in the third prakaran of Satsangi Jivan, the life story of Lord Narayan, also titled as Dharmashastra, (the rules of the code of conduct). 29

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॥ अथ त्रिंशोऽध्यायः ॥ ३० ॥

सुव्रत उवाच-

तं राजमानं सदसि नवम्यां च निशागमे । वासुदेवानन्दनामा पप्रच्छ वर्णिराडथ ॥ १
कृष्णमन्त्रजपस्याहं कार्यस्य प्रत्यहं हरे ! । विधानं श्रोतुमिच्छामि कृतः सिद्ध्येत्स येन वै ॥ २

श्रीनारायणमुनिरुवाच-

कथयामि समासेन विधिं ते वर्णिसत्तम ! । मन्त्रराजजपस्याहं सच्छास्त्रप्रतिपादितम् ॥ ३
स्नातः शुचिः स्वस्थचित्तः क्रोधचिन्ताविवर्जितः । सद्गुरुप्राप्तमन्त्रश्च जापकः पुरुषो मतः ॥ ४
यतीनामासनं श्लक्ष्णं कूर्माकारमुदीरितम् । अन्येषां तु चतुष्पादं चतुरस्त्रं च सम्मतम् ॥ ५
कार्ष्णाजिनं व्याघ्रचर्म कौशेयं वेत्रनिर्मितम् । वास्त्रं वा काम्बलं कौशमासनं जपसिद्धिदम् ॥ ६

CHAPTER - 30

Ritual of Mantra recitation narrated by Shree Hari.

Suvrat said:-

O king, on the twilight of the ninth day of the bright half of the month (of Kartika), the doyen of the Brahmchary named Vasudevanand, asked Him (Shri Hari) who was sitting in the midst of the assembly, ‘I wish to listen to the ritual of the Krishna-mantra, which when practiced everyday will bear fruit. 1-2.

Narayan Muni said:-

O chief of the Brahmins, I will tell you in brief, the ritual of the muttering of the Krishna-mantra, as laid down in the scriptures. 3.

(The reciter of the Krishna-mantra) should be chaste, should take a bath, must be calm in his spirits, and should be devoid of anger and worry. He should recite the chant granted to him by his preceptor. 4.

The seat fit to be used by the ascetics, for chanting should be circular like a shape of a tortoise. The seat to be used by others, may be a square-shaped and having four feet. 5.

A seat or mat made of deer-skin, tiger skin, jute, silk, wool or grass is always beneficial and effective in getting the desired effects of the chanting. 6.

गोमयं मृन्मयं भिन्नं पालाशं पैप्पलं तथा । लोहबद्धं वंशजं च पाषाणं वर्ज्यमासनम् ॥ ७
काष्ठं चाघटितं वर्ज्यं लोहकीलमयज्ञियम् । स्यादापदि शुभं सर्वं विना ह्यशुचिलेपनम् ॥ ८
तुलसीकाष्ठसम्भूता जपमाला शुभा मता । धात्रीकाष्ठभवा वापि पद्मबीजोद्भवा तथा ॥ ९
तथा स्फटिकमाला च ग्राह्या रुद्राक्षमालिका । कुशग्रन्थिभवा वापि चन्दनादिमयी च वा ॥ १०
सर्वापि माला श्रीविष्णुपादस्पर्शाच्छुचिर्भवेत् । जपोचिता च तस्मात्तां बिभृयात्तादृशीं पुमान् ॥ ११
निश्चला त्रुटिता चैव सशब्दा च पुरातनी । ग्रथिता जीर्णसूत्रेण जपे माला विगर्हिता ॥ १२
धृता पाषण्डिभिर्या तु पापिभिश्च दुरात्मभिः । असंस्कृता तथा माला ज्ञेया दुःस्वप्नदा नृणाम् ॥ १३
अष्टोत्तरशतेनोक्ता मणिभिर्मालिकोत्तमा । मध्यमा स्यात्तदर्धेन तदर्धेन कनीयसी ॥ १४
अकारादिक्षकारान्तान् वर्णान् सर्वान् क्रमेण वा । लिखित्वा स्थापयेदग्रे पङ्क्त्यैव मणिकानिव ॥ १५

A seat made of cow dung, soil, Peepal leaves, Palasha leaves, iron, Bamboo, stone or torn mat are forbidden. 7.

A seat made of splintered wood or one with iron nails and which is not suitable for sacrifice should be avoided. But in emergency except impure things any seat can be used. 8.

Differences in Mala.

A rosary made by basil wood, gooseberry wood or lotus seeds is considered holy. 9.

Similarly, rosary made of crystal, holy beads: Rudraksha, knots of holy Kusha grass and sandal-wood is considered holy. 10.

All rosaries turn pious with the touch of Lord Vishnu's feet. A person should use them, as they are very good for chanting. 11.

A rosary in which beads are tight, broken, old, rattling or a rosary tied in tattered string should not be used. 12.

A rosary touched by an atheist or a sinful person or a wicked person or an indecent person and one not sanctified should be considered as giver of bad dream and as bad omen. 13.

A rosary having one hundred and eight beads is considered as the best. A rosary having half beads of best rosary (fifty four beads) is considered as medium rosary and a rosary having one fourth beads of best rosary (twenty seven beads) is considered of lower level. 14.

एकैकमानुलोम्येन प्रातिलोम्येन च क्रमात् । पश्यन्वर्णजपं कुर्यादक्षमालेयमुच्यते ॥ १६
आरभ्यानामिकामध्यात्प्रादक्षिण्येन च क्रमात् । तर्जनीमूलपर्यन्तं जपेत् सा करमालिका ॥ १७
स्वस्तिकासनमासीनो मुक्तपद्मासनं तु वा । ऋजुरेकाग्रदृष्टिश्च भगवन्तं हृदि स्मरन् ॥ १८
वस्त्रगोपितमालश्च मन्त्रमेकैकमुच्चरन् । त्यजन्नेकैकमणिकं जपेन्नियतसङ्ख्यया ॥ १९
तर्जन्या न स्पृशेत्सूत्रं मध्यमामध्यपर्वणि । अङ्गुष्ठपर्वणा मालामणिमेकैकमाहरेत् ॥ २०
न स्पृशेद्वामहस्तेन जपमालां कदाचन । न पातयेत्करात्तां च जपन्तावधि जापकः ॥ २१
प्रमादात्पतितायां तु मालायां स्वस्य हस्ततः । तद्दोषशान्तये कुर्याज्जपमष्टोत्तरं शतम् ॥ २२
मालां न स्पर्शयेद्भूमिं स्वस्य पादतलं तथा । जपं कुर्वन्न हस्तं च धूनयेन्न च मस्तकम् ॥ २३

By alphabetical order, letters: A to Ksha, are to be placed on the rosary, starting from the prime bead, while chanting Mantra. 15.

Chanting the spell, in ascending and then descending order of alphabetical sequence is the correct way of chanting. 16.

Starting with the ring finger, rotating in rightward direction, via middle finger and finally reaching up to the bottom of index finger, one should mutter the chant, revolving the beads of the rosary. 17.

One should poise in Swastika Asana-posture or in Mukta Padmasana (loose lotus-posture) and with mental concentration, one should remember God. 18.

With chanting of every Mantra one should touch a bead of rosary and chant the Mantra in definite number. 19.

One should never touch the thread of rosary with little finger. One should touch the rosary with middle finger or ring finger and thumb while chanting the ave. 20.

A rosary should not be touched by left hand or should never be dropped while chanting the Mantra. 21.

If by mistake, a rosary falls on the ground, one should mutter the chant, for hundred and eight times, to remove its ill effects. 22.

While chanting the ave, the rosary should never touch the ground or sole of one’s feet. While chanting the ave, one should never shake his hand or head. 23.

उष्णीषी कञ्चुकी नग्नो मुक्तकेशोमलावृतः । अपवित्रकरोऽशुद्धः प्रलपन्न जपेत्क्वचित् ॥ २४
अप्रावृतकरश्चैव संवेष्टितशिरास्तथा । चिन्ताशोकाकुलमनाः क्रुद्धो भ्रान्तः क्षुधाकुलः ॥ २५
अनासनः शयानश्च गच्छन्नुत्थित एव च । उपानत्पादुकारुढो यानशय्यागतस्तथा ॥ २६
न जपेद्वैष्णवो मन्त्रं प्रौढपादश्च कर्हिचित् । प्रसार्य पादौ न जपेत्काकासनगतस्तथा ॥ २७
प्रहसंस्त्वरमाणश्च नेक्षमाण इतस्ततः । करसंज्ञां नेत्रसंज्ञां कुर्वन्नैव जपेत्पुमान् ॥ २८
रथ्यायामशिवस्थाने न जपेत्तिमिरान्तरे । दुर्गन्धिवातस्थाने च न पापिजनसन्निधौ ॥ २९
निद्राख्योऽस्ति महान्विघ्नो जपे ह्यलसदुर्जयः । जयेत्तं सावधानोऽतो विफलोऽस्त्यन्यथा जपः ॥ ३०
अङ्गुल्यग्रे तु यज्जप्तं यज्जप्तं मेरुलङ्घने । असङ्ख्यातं तु यज्जप्तं तत्सर्वं निष्फलं भवेत् ॥ ३१

One should never chant the ave, loose hair, or covered with a dirty cloth or with dirty hands. 24.

One should never use rosary, with covered hands or with clenched nerves. One should never use rosary, when feeling worried, anxious, angry, confused or hungry. 25.

One should never recite the chant, without taking seat, or while sleeping, moving, getting up, wearing shoes, travelling in a vehicle or on the bed. 26.

A person who worships Lord Vishnu (Vaishnava) should never chant the ave, while sitting in an awkward position, with legs lifted upwards or with stretched legs or in 'Kakasana'. 27.

One should never mutter a chant, hastily or while laughing or while hastening.' one should never look here and there, make any signs by (his) hands or eyes. 28.

One should not chant an ave on the road, at a dirty place, in the dark mal-odorous place or in the company of bad people. 29.

Fruitless Mantra recitation.

Sleep and laziness are the two enemies of chant-muttering, difficult to conquer; but one should overcome these two; otherwise the ave will be void. 30.

Whatever is chanted with the tip of the finger or by skipping the prime bead (Meru-mani) or without counting the number, all that muttering would become void. 31.

निषेधातिक्रमं नैव कुर्यादिष विनापदम् । मनो नियम्य मतिमान् जपं कुर्वीत सर्वथा ॥ ३२
मनःसंयमनं शौचं मौनं मन्त्रार्थचिन्तनम् । अव्यग्रत्वमनिर्वेदो जपसंसिद्धिहेतवः ॥ ३३
जपेच्च नियतो भक्त्या त्रिकालं पुरुषोत्तमम् । बाह्यैर्वा मानसैर्द्रव्यैः पूजयित्वा स्थिरान्तरः ॥ ३४
मार्जारमूषकस्पर्शे क्रोधेऽधोवायुसर्पणे । जपकाले तु सञ्जाते मालां वस्त्रोपरि न्यसेत् ॥ ३५
आचम्य प्राणानायम्य दृष्ट्वा वाऽर्कं हरिं स्मरन् । शेषं कुर्याज्जपं स्नात्वा स्पर्शे त्वस्पृश्यवस्तुनः ॥ ३६
त्रयो भेदा जपस्योक्ता वाचिकोपांशुमानसाः । कनीयोमध्यमोत्कृष्टास्तान् ज्ञात्वोत्तममाचरेत् ॥ ३७
उदात्तनीचस्वरितैः शब्दैः स्पष्ट पदाक्षरैः । मन्त्रस्योच्चारणं यत्र स जपो वाचिको मतः ॥ ३८
किञ्चिच्छ्रवणयोग्यं च मन्त्रस्योच्चारणं शनैः । यत्रेषच्चौष्ठचलनं स उपांशुर्जपो मतः ॥ ३९

In normal situations, a wise person should never follow the forbidden methods; and one should always chant the Hymn, with total application of mind. 32.

Mind control, devotion, reticence, meditation, concentration on the meaning of Hymn, serene mind and continuity is necessary to get effectual fruitfulness of recitation of a Hymn. 33

At all the three times (Trikal : morning, afternoon and evening), a devotee should chant 'Lord Vishnu's' name and worship the God with the help of external objects or with mind power. 34.

If while chanting happens to touch a rat or cat; or gets angry or farts, one should keep the rosary on cloth. Then, should do sipping of holy water (Achmana) and Pranayama (breathing exercise.) 35-36

Three types of Japa.

Chanting (recitation) is of three types: 1. done in vocal tones 2. done secretly 3. done mentally, which is supposed to be good, better and best respectively. Knowing this, one should follow the best type. 37.

A recitation which is done in three octaves (high, medium, low) with clear pronunciation of letters in words is called first type: verbal, of chanting. 38.

Chanting which is done in barely audible tone, in slow speed and with lip movement is considered as a second type of chanting:

धिया यत्राक्षरश्रेणी स्वरवर्णपदात्मिका । उच्चार्येत च संस्मृत्या स जपो मानसो मतः ॥ ४०
उच्चैर्जपादुपांशुः स्याद्विशिष्टो दशभिर्गुणैः । जिह्वाजपः शतगुणः सहस्रगुण आन्तरः ॥ ४१
गृहे जपं समं प्राहुर्गोष्ठे दशगुणं तथा । गृहोद्याने शतगुणं सहस्रगुणकं वने ॥ ४२
अयुतं पर्वते पुण्ये नद्यां लक्षगुणं तथा । देवालये कोटिगुणमनन्तं हरिसन्निधौ ॥ ४३
इत्थं योषापि कुर्वीत नाममन्त्रजपं हरेः । सधवा विधवा वापि भक्ता भगवतोऽनघ! ॥ ४४
अस्नातो मालया नैव जपं कुर्वीत कर्हिचित् । आपन्नो मानसं स्नानं कृत्वा कुर्याज्जपं पुमान् ॥ ४५
स्नानादिनियमो नास्ति मानसे तु जपे नृणाम् । कीर्तने च हरेर्नाम्नां विना मालां कदाचन ॥ ४६

Upamshu. 39.

A chanting where all activities of recitation of the entire range of alphabet comprising vowels and consonants are done within mind is called third type of chanting: mental. 40.

Compare to Vachika, i.e. vocal chanting (first type), mere soundless-chanting, i.e. Upamshu chanting (second type), is ten times better. Mere tongue chanting is hundred times better than Vachika chanting and Manasa, i.e. mental chanting (third type) is thousand times better than vocal chanting. 41.

Chanting done at home is supposed to be neutral; done at cow shelter is ten times better than done at home. Chanting done at home garden is hundred times better than home-chanting. Chanting done in forest is thousand times better than that done at home. 42.

Chanting done on the mountain is ten thousand times better than one done at home. Chanting done at river bank is hundred thousand times better than one done at home. Chanting done by sitting in the vicinity of God Shri Hari in a temple is ten million times better than at chanting done at home. 43.

A chaste woman devotee of Lord Vishnu: either married or widow, can chant the hymn (Mantra). 44.

A man should not chant with a rosary without taking bath. In case of emergency, one should take mental bath and then do a chanting. 45.

In case of mental chant-recitation, there are no rules to be

मालामशुचिहस्तेन न स्पृशेन्न क्षिपेद्भुवि । स्त्रियं च स्पर्शयेन्नैव जपान्ते निदधीत खे ॥ ४७

इत्थं जपन्ति नियतं हरिनाममन्त्रं ये मानवा भुवि सदौद्धववर्त्मसंस्थाः ।
ते यान्ति धाम परमं परमात्मनो वै गोलोकसंज्ञममलं कमलाधवस्य ॥ ४८

सुव्रत उवाच-

श्रुत्वा पुरातनमहामुनिनेत्थमुक्तं श्रीकृष्णमन्त्रजपनिर्णयमाप तुष्टिम्।
वर्णी स चान्यमुनिभिः सह भूमिपाल! प्रीतो ननाम च हरिं सकलार्थसिद्धिम् ॥ ४९

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे तृतीयप्रकरणे प्रबोधन्युत्सवे श्रीनारायण-वासुदेवानन्दसंवादे श्रीकृष्णमन्त्रजपविधिनिरुपणनामा त्रिंशोऽध्यायः ॥३०॥

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followed; so also for singing the praise of God, without use of rosary in chanting. 46.

One should never touch the rosary with dirty hands. One should never drop the rosary on grounds; nor touch a woman while chanting with rosary. After recitation rosary should not be hanged somewhere. 47.

Those, who chant in this manner and belong to Uddhava sect (followers of Lord Vishnu like Udhava) shall attain the ultimate pious abode called Golok of almighty Lord Vishnu. 48.

Suvrat said:-

O Ruler of the earth, after hearing this method of chanting of the names of Lord Vishnu as was told by ancient sage, he felt contented and he along with other saints, being pleased bowed to Lord Vishnu, in order to attain ultimate bliss. 49.

Thus ends the thirtieth chapter entitled, 'Narration of description of ritual of uttering of the Krishna-mantra,' in the third prakaran of Satsangi Jivan, the life story of Lord Narayan, also titled as Dharmashastra, (the rules of the code of conduct). 30

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॥ अथ एकत्रिंशोऽध्यायः ॥ ३१ ॥

सुव्रत उवाच-

अथो दशम्यां तरणौ गतेऽस्तं विधाय सान्ध्यं स विधिं विधिज्ञः ।
महासभायामुपविष्ट उच्चे पीठे प्रसन्नास्य उवाच भक्तान् ॥ १

श्रीनारायणमुनिरवाच-

शृण्वन्तु मुनयः सर्वे गृहिणश्च स्त्रियोऽखिलाः । हितं वदामि सर्वेषां गुरुत्वादहमादरात् ॥ २
प्रबोधन्यभिधा श्वोऽस्ति तिथिरेकादशी जनाः ! । व्रंत तस्याः प्रकर्तव्यं सर्वैरेव मदाश्रितैः ॥ ३
अस्माकमिष्टदेवो हि श्रीकृष्णः पुरुषोत्तमः । व्रतं तस्यैतदस्तीति सर्वैः कार्यं प्रयत्नतः ॥ ४
न करोति हि यो मूढ एकादश्यामुपोषणम् । स नरो नरकं याति रौरवं तमसावृतम् ॥ ५
यानि कानि च पापानि ब्रह्महत्यासमानि च । अन्नमाश्रित्य तिष्ठन्ति संप्राप्ते हरिवासरे ॥ ६

CHAPTER -31

Glory of Ekadashi, the best among all Vratas, narrated by Bhagawan Shri Hari.

Suvrat said:-

so on tenth day of the month after sunset, Shri Hari performed His evening worship. He was sitting on a high seat in huge assembly with delighted face. He said to his disciples - 1.

Shri Narayanmuni said:-

O you devotees, householders, ladies, all of you listen to me. I am telling this for your welfare and with the feeling of respect. 2.

Listen gentlemen and ladies, tomorrow is Prabodhini Ekadashi Tithi; hence the devotees staying with me here, all are supposed to keep vow on this day. 3.

Shri krishna is our adorable God. He is the best of all the persons. This vow is to be performed for worshiping Him; hence all the devotees should perform it with due efforts. 4.

A person, who is not fasting on this day is ignorant. He will go to dark fearful hell named Raurava. 5.

Whichever are the worst sins as killing the Bramhin are

तानि पापान्यवाप्नोति यो भुङ्क्ते हरिवासरे । मातृहा पितृहा चैव गुरुहा च स उच्यते ॥ ७
एकादश्यां तु यो भुङ्क्ते पक्षयोरुभयोरपि । प्रतिग्रासं स वै भुङ्क्ते मलं पृथ्वीसमुद्भवम् ॥ ८
निष्कृतिर्ब्रह्महत्यायाः शास्त्रे प्रोक्ता मनीषिभिः । एकादश्यन्नकामस्य निष्कृतिः क्वापि नोदिता ॥ ९
इह पानेन मद्यस्य पातैव नरकं व्रजेत् । एकादश्यन्नकामस्तु पितृभिः सह मज्जति ॥ १०
वैष्णवः पुरुषः स्त्री च कुर्यादेकादशीव्रतम् । यथा शुक्ला तथा कृष्णा विशेषो नात्र विद्यते ॥ ११
अष्टवर्षाधिको मर्त्यो ह्यशीतिन्यूनवत्सरः । एकादशीमुपवसेत् पक्षयोरुभयोरपि ॥ १२
ब्रह्मचारी गृहस्थश्च वानप्रस्थश्च भिक्षुकः । एकादशीव्रतं कार्यं तैश्च स्त्रीभिश्च सर्वशः ॥ १३
विधवा या भवेन्नारी भुञ्जीतैकादशीदिने । तस्यास्तु सुकृतं नश्येद् ब्रह्महत्या दिने दिने ॥ १४

dwelling in the food on this Shri Hari day, i.e. Ekadashi. 6.

Therefore, whoever eats this food on Ekadashi, is doing the sins like killing the mother or father or Guru and is called the killer of the parents and Guru. 7.

A person who eats food on both the fortnights Ekadashi, he is swallowing the dirt arising from the earth. 8.

Redemption from sin of killing the Bramhin is narrated in the religious books by the great sages; but for eating food on Ekadashi there is no excuse. 9.

Here drunker is supposed to go to the hell; but a person eating food on Ekadashi day goes to hell with the forefathers of his family. 10.

Devotees of Vishnu, whether gents or ladies, should observe Ekadashi vow on the both days: Shukla and Krishna Ekadashi every fortnight. 11.

Even a child above eight years or an old person over eighty years, should keep fasting on Ekadashi both fortnight of each month. 12.

Unmarried students, householder’s mendicant, ascetics in the forest, ladies, all should observe Ekadashi. 13.

If woman becomes widow and eats food on Ekadashi, she will loose all her merit and she will become sinner of Brahmahatya, i.e. killing a Bramhin. 14.

सम्प्राप्य वासरं विष्णोर्यो नरः संयतेन्द्रियः । उपवासपरो भूत्वा पूजयेन्मधुसूदनम् ॥ १५
तत्कथाश्रुतिकीर्तिभ्यां रात्रौ कुर्याच्च जागरम् । स शोधयति पापानि शरदम्बुमलं यथा ॥ १६
एकादशीसमुत्थेन वह्निना पातकेन्धनम् । भस्मतां याति सकलमपि जन्मशतोद्भवम् ॥ १७
नेदृशं पावनं किञ्चिन्नराणामिह विद्यते । यादृशं पद्मनाभस्य दिनं पातकहानिदम् ॥ १८
तावत् पापानि देहेऽस्मिंस्तिष्ठन्ति हि महान्त्यपि । यावन्नोपोष्यते मर्त्यैः पद्मनाभदिनं शुभम् ॥ १९
कुरुक्षेत्रे तु यत्पुण्यं ग्रहणे चन्द्रसूर्ययोः । गोदानेन भवेत्तत्स्यादेकादश्यामुपोषणात् ॥ २०
तपस्विनो गृहे नित्यं लक्षं यस्य च भुञ्जते । षष्टिवर्षसहस्राणि तस्य पुण्यं तु यद्भवेत् ॥ २१
एकादशीव्रतेनैव तत्पुण्यं प्राप्नुयान्नरः । स्वधर्मदृढनिष्ठश्च वासुदेवपरायणः ॥ २२
अश्वमेधसहस्राणि राजसूयशतानि च । एकादश्युपवासस्य कलां नार्हन्ति षोडशीम् ॥ २३
एकादशेन्द्रियैः पापं यत्कृतं पूर्वजन्मसु । एकादश्युपवासेन तत्सर्वं विलयं व्रजेत् ॥ २४

On Vaishnava day, a person observing fast, controlling his five sense organs, would worship Lord Madhusudana and pass wakeful night listening the stories and singing the fame of Bhagwan, absolves his sins as water of autumn cleans the dirt. 15-16.

A fire appearing after performing Ekadashi vow burns entire sins done in hundreds of past lives. There is nothing holy and pious like Padmanabha's day. This day vow makes a man free from sins. 17-18.

Until a person does not perform fast on holy Padmanabha day, i.e. Ekadashi, all those sins remain in his body. 19.

Whatever merit, i.e. Punya, one gets from worship at Kurukshetra at the time of eclipse of sun and moon or whatever merit one gets by offering cow, that merit one gets from fasting on Ekadashi. 20.

Whatever merit a house-holder, in whose house, one lakh ascetic people take their meals daily, for sixty thousand years gains, the same, a person who is observing Ekadashi vow with full faith in his religion and devotion to Vasudeva with mind and heart would gain. 21-22.

Thousand Ashwamedha Yajnas or hundred Rajsuya Yajnas do not match one sixteenth digit of gain which one gets by Ekadashi-fast. 23.

एकादश्या समं किञ्चत्पापत्राणं न विद्यते । व्याजेनापि कृता या तु न दर्शयति भास्करिम् ॥ २५
स्वर्गमोक्षप्रदा ह्येषा शरीरारोग्यदायिनी । सुकलत्रप्रदा ह्येषा राज्यपुत्रप्रदायिनी ॥ २६
न गङ्गा न गया वापि न काशी न च पुष्करम् । न चापि कौरवं क्षेत्रं न रेवा न च देविका ॥ २७
यमुना चन्द्रभागा च तुल्या नैवानया यतः । अनायासेन व्रतिभिः प्राप्यतेऽस्याः परं पदम् ॥ २८
रात्रौ जागरणोपेतं समुपोष्य हरेर्दिनम् । सर्वपापविनिर्मुक्तो विष्णुलोकं व्रजेन्नरः ॥ २९
दशैव मातृके पक्षे तथैव दश पैतृके । प्रियाया दश चात्मानं पुरुषानुद्धरेत्स च ॥ ३०
कल्पद्रुचिन्तामणिवन्नृणां वाञ्छितपूरणी । भवत्येकादशी तस्मात्तद्व्रतात्पूर्णकामता ॥ ३१
एकादशीं प्रपन्ना ये नरास्ते हि वरोत्तमाः । द्विद्वन्द्वबाहवो भूत्वा नागारिकृतवाहनाः ॥ ३२

Whatever sin person has done during past lives, through his eleven sense-organs, would entirely vanish by the vow of Ekadashi. 24.

There is nothing like Ekadashi vow which will vanquish all the sins. Even if observed unknowingly, the vow that will show the effects of warding away death. 25.

This Ekadashi Vrata is giver of heaven, liberation, healthy body, best wife, kingdom, and best sons. 26.

This vow is beyond comparison with holy river Ganga, places like Gaya, Kashi or Pushkar; so also Kurukshetra. Reva i.e. Narmada, Devika, Yamuna or Chandrabhaga, none stands comparison with Ekadadashi; since, the person performing Ekadashi vow can achieve highest place without any other hard efforts. 27-28.

A person fasting on Ekadashi, and keeping awake for full night, would become free from all the sins and go to Lord Vishnu's globe. 29.

The person, abiding by Ekadashi vow, would redeem ten generations from mother's side, ten from father's side and ten from wife's side, along with himself. 30.

Like Kalpdruma tree or Chintamani diamond, Ekadashi would fulfil human desires. Such is the total desire-fulfilling efficacy of Ekadashi vow. 31.

स्रग्विणः पीतवस्त्राश्च प्रयान्ति हरिमन्दिरम् । प्राप्नुवन्ति पुनर्नैव संसृतिं च कदाचन ॥ ३३
एष प्रभावो हि मया ह्येकादश्याः प्रकीर्तितः । पापेन्धनस्य सर्वस्य पावकाख्यो महीतले ॥ ३४
माहात्म्यमेकादशिकाव्रतस्य शुष्कार्द्रपापक्षयकारि भक्ताः ।
प्रोक्तं मयैतध्द्दये ऽवधार्य तत्कार्यमेव स्वहिताय सर्वैः ॥ ३५

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे तृतीयप्रकरणे प्रबोधन्युत्सवे एकादशीव्रतमाहात्म्यनिरूपणनामैकत्रिंशोऽध्यायः ॥३१॥

The devotees, who performs the Ekadashi vow will become the best of all human beings, he will become Chaturbhuja (enowed with four hands), will go to Vishnu's mansion, by getting Garuda as vehicle,

wearing holy yellow costume, i.e. Peetambara and garland. Once he achieved the place there, he will not get birth again. 32-33

I have explained to you, the effect of this Ekadashi Vow, which is the most powerful fire which is reputed on this globe as burning the fuel of all the sins. 34.

I have narrated the importance of this vow. This is the vow which vanquishers of the sins. Hence all the devotees should preserve it, in their minds and they should observe the vow for their well-being. 35.

Thus ends the thirty first chapter entitled, 'Narration of description of the importance of the observance of Ekadashi vow,'in the third prakaran of Satsangi Jivan, the life story of Lord Narayan, also titled as Dharmashastra, (the rules of the code of conduct). 31

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॥ अथ द्वात्रिंशोऽध्यायः ॥ ३२ ॥

सुव्रत उवाच-

एकादश्यास्तु माहात्म्यमित्थं भगवतोदितम् । श्रुत्वाहृषञ्जनाः सर्वे धर्मनिष्ठास्तु निर्भरम् ॥ १
तेषु ये प्रश्ननिपुणा जनास्तेऽथ प्रणम्य तम् । पप्रच्छुः स्वामिनं भक्त्या बद्धाञ्जलिपुटा नृप ! ॥ २

जना ऊचुः-

तिथिरेकादशी स्वामिंस्त्वया सर्वव्रताधिका । प्रोक्ता महाफला चात्र हेतुं नो वक्तुमर्हसि ॥ ३

सुव्रत उवाच-

इति पृष्टो निजैर्भक्तैर्भक्तवत्सल ईशिता । तन्माहात्म्याधिक्यहेतुं वक्तुं समुपचक्रमे ॥ ४

श्रीनारायणमुनिरुवाच-

माहात्म्यस्याधिकत्वं तु विष्णोः सम्बन्धतो नृणाम् । सर्वेषां जायते नूनमिति जानीत सुव्रताः ! ॥ ५

CHAPTER -32

Origin of Ekadashi and boon received by her.

Suvrat said:-

On listening the importance of Ekadashi vow explained thus by Bhagwan, devotees became very happy and started keeping faith in their religion. 1.

O King, amongst the devotees some were very expert in questioning, they put their hands together, bow down humbly and ask the Loed very politely. 2.

Devotees said:-

O Swamin, you told us that Tithi Ekadashi is the best in all the Vratas, please tell us, what is the prime effect of it and why it is called fruitful? 3.

Suvrat said:-

when all the dedicated disciples humbly requested, Lord Bhagwan decided to narrate the valuable aspects of this vow. 4.

Shri Narayana muni said:-

O devotees, keeping good vow, among all the people, the disciples related to Vishnu, realize the importance of this vow, which you should know. 5.

साक्षाच्छ्रीवासुदेवस्य देहजत्वात्तथा वरात् । माहात्म्यमीदृशं तस्या यथा जातं तथा ब्रुवे ॥ ६
आसीत्पुरा कृतयुगे नाडीजङ्घाभिधोऽसुरः । तस्य पुत्रो मुरो नाम्ना बभूवातिबलोद्धतः ॥ ७
ब्रह्माणं तपसाराध्य दुष्करेण स दैत्यराट् । देवैः सर्वैरवध्यत्वं वरं लेभे निजेप्सितम् ॥ ८
ततो मदोद्धतः सर्वान्स जित्वा दिक्पतीन् द्रुतम् । चक्रे स्वतेजसैवान्यानिन्द्रादीनेकराट् स्वयम् ॥ ९
ततः सुरगणाः सर्वे स्थानभ्रष्टा हतौजसः । भीता दैत्यपतेश्चेरुः कामरूपा महीतले ॥ १०
कालेन कियता तेऽथ दुःखितास्त्रिदिवौकसः । ब्रह्मणं शरणं गत्वा स्वीयं दुःखं न्यवेदयन् ॥ ११
अकल्पस्तत्प्रतीकारे सोऽपि तैः शङ्करेण च । साकं जगाम क्षीरोदं श्वेतद्वीपोऽस्ति यत्र तु ॥ १२
तीरे पयोनिधेस्तस्य समाहितधियः सुराः । उपतस्थू रमाकान्तं निराहारा जितेन्द्रियाः ॥ १३

Ekadashi is directly born from the body of Shri Vishnu himself, moreover it is born by the blessing of him; therefore it is very important for the devotees. 6.

In ancient days in Krutayuga, there was a demon named Nadijangha. His son named Mura became very aggressive and violent due to his excessive strength. 7.

Mura performed severe penance before Brahma and achieved a boon from Him that nobody could kill him on the earth. 8.

Then that arrogant demon defeated all the brave kings. With his armed strength, he defeated Indra and other kings also and became sovereign emperor himself. 9.

As a result all gods lost their vigour and the power, were displaced; being afraid of the king of demon kept wandering on the surface of the earth, in various disguises. 10.

After lapse of some period dejected by sorrow, the dwellers of three globes, surrender to Brahma and narrated their suffering. 11.

Brahma, who also was unable to guide them; along with Shiva and went to milky ocean where there is the celebrated White island. 12.

On the shore of that ocean, the gods entered mental equipoise and contemplated upon Shri Vishnu, the Lord of Lakshmi, by abstaining from food and restraining sense organs. 13.

एकपादस्थिताः सर्वे ह्यूर्ध्वलोचनबाहवः । चक्रुस्तीव्रं तपोऽव्यग्रास्तत्प्रसादमभीप्सवः ॥ १४
तेषामत्युग्रतपसा सन्तुष्टः कमलापतिः । प्रादुर्बभूव वैकुण्ठात्तेषामग्रे महाद्युतिः ॥ १५
तपस्यन्तः सुरास्तेऽथ महान्तं ददृशुस्तदा । अयुतार्कप्रतीकाशं तेजःपुञ्जमतर्कितम् ॥ १६
तत्र श्रीवासुदेवं ते साक्षाद्विष्णुं जगत्पतिम् । ददृशू रमया साकं सेवितं पार्षदोत्तमैः ॥ १७
चतुर्भुजं गदापद्मशङ्खचक्रविभूषितम् । इन्द्रनीलमणिश्यामं पद्माक्षं सुस्मितानननम् ॥ १८
ततस्तं परया भक्त्या नत्वा स्तुत्वा प्रसाद्य च । सर्वं निवेदयामासुः कर्मदैत्यपतेस्तु तत् ॥ १९
दृष्ट्वा देवगणान् क्लिष्टान्भगवान्करुणानिधिः । प्रदाय तेभ्यो ह्यभयं दैत्यं हन्तुं मनोऽकरोत् ॥ २०
देवैः सहैव तस्याथ गत्वा चन्द्रवतीं पुरीम् । पाञ्चजन्यं हरिर्दध्मौ तेन त्रेसुः सुरारयः ॥ २१

All those gods were standing on one foot, with their arms and eyesight upwards, started severe penance without mental diversion to get the blessing of the Lord. 14.

Lord Vishnu was very pleased with their severe penance, he came down from Vaikuntha and appear before them with magnanimous luster. 15.

The deities undergoing austerities saw the Lord, Who appeared in front of them, with the ardorous luster of ten of thousand suns, which was beyond human imagination. 16.

Thereover,thed eities directly perceived Shri Vasudeva, four-armed Vishnu Himself, the cosmic Lord, wielding mace, lotus, conch, disc of energy.

in his four hands, having swarthy complexion like Indraneela bead, lotus-like eyes and smiling pleasant face, along with Goddess Lakshmi, being served the excellent attendants. 17-18.

They bowed down with devotion, respect and utmost politeness; and narrated to Him, the cruel deeds of the demon-king Mura. 19.

Bhagwan Vishnu, ocean of mercy, looked at the group of gods, who were very much troubled and were in difficulties. He promised them that He will relieve them from the harassment of the cruel demon. He resolved to take strong action to kill him. 20.

Thereafter, along with all the gods, Bhagwan Vishnu went to

अमृष्यमाणस्तं नादं मुरः स युयुधे सुरैः । अशक्तास्तत्प्रहारं ते सोढुं दश दिशो ययुः ॥ २२
भगवानपि चक्रेण युद्धं कुर्वन् स दारुणम् । हन्तुं शशाक न मुरं सहस्रं वत्सरा ययुः ॥ २३
ततः श्रान्तो हरिः प्रायात्स्वकीयं बदरीवनम् । गुहां सिंहवती तत्र प्राप्य शिश्ये भयादिव ॥ २४
इन्द्रियाणि दशैकं च स्वस्वरूपोन्नुखानि सः । विधाय स्वीचकाराशु योगनिद्रां क्षणं प्रभुः ॥ २५
योजनानि द्वादशैव विस्तीर्णामेकनिर्गमाम् । तां गुहां पृष्ठलग्नोऽसौ मुरश्चाप्याययौ द्रुतम् ॥ २६
तमागतं हरिर्दृष्ट्वा दुर्जयं दैत्यमुद्धतम् । चुक्रोध तस्मै विज्ञाय वरेणावध्यतां विधेः ॥ २७
एकादशेन्द्रियभवात्तदानीं तस्य तेजसः । दिव्यप्रहरणैका स्त्री बभूवातितपस्विनी ॥ २८
रूपसौभाग्यसम्पन्नां दृष्ट्वा तां स तु दानवः । मुग्धे ! मां वरयस्वेति प्रार्थयामास सादरम् ॥ २९

Chandravati city of the demon; and He blew Panchajanya conch,. Hearing that sound all demons, the enemies of gods became frightened. 21.

The king of demons: Mura could not bear the sound; and started fighting with gods. All the gods were unable to face the attack and started running here and there. 22.

Even Lord Vishnu, fighting with him with his energy wheel, could not kill demon Mura even after fighting for one thousand years. 23.

Then Lord Vishnu was very tired and He went to His own Badari-van ansand as if scared, He entered into a cave and reclined. 24.

Then he controlled His eleven sense organs made them self-oriented within Himself settled in deep Yogic sleep for a moment. 25.

That cave was twelve Yojane spread over and was having only one door. That demon Mura quickly come over there, chasing Him from rear side. 26.

Shri Hari saw that he, the cruel and arrogant demon, who was undefeatable due to the boon of Brahma, arrived there. Shri Vishnu was very angry. 27.

On the strength of Yogic control of eleven sense-organs, a damsel, the embodiment divine weapon emerged out of that luster, exhibiting intense torment. 28.

तं कामविह्वलं देवी प्राह सा दैत्य ! मां युधि । जित्वा गृहाण यस्मान्मे व्रतं जेता भवेत्पतिः ॥ ३०
ततस्तया स युयुधे शस्त्रैरस्त्रैश्च दानवः । क्रुद्धा चिच्छेद सा तस्य शिरः खड्गेन दुर्मतेः ॥ ३१
ततः प्रसन्नो भगवान्देवताश्चातिहर्षिताः । प्रशशंसुः पूजयन्तः पप्रच्छुश्चासि केति ताम् ॥ ३२

देव्युवाच

अहमेकादशी स्वामिन् ! शक्तिरस्मि तव प्रभो ! । त्वत्तेजसः समुद्भूता तपोरूपात्तपस्विनी ॥ ३३
ब्रह्माण्डे यानि पापानि लघूनि च गुरूणि च । दैत्याश्च येऽखिलास्तेषामस्मि संहारकारिणी ॥ ३४
तां प्रसन्नः प्रभुः प्राह त्वदीयेऽद्य दिनेऽनघे ! । आनन्दोऽभूत् त्रिलोक्यां वै सा त्वं वरय मद्वरम् ॥ ३५

एकादश्युवाच

यदि तुष्टोऽसि मे देव ! यदि देयो वरो मतः । तर्हि मद्व्रतकर्तॄणां सर्वं सिद्ध्यतु वाञ्छितम् ॥ ३६

Mura, the demon looked at that very beautiful damsel and solicited her as, 'O beloved, please prefer me as groom'. 29.

The goddess replied the demon, who was very much excited by amour as, 'O demon, it is my condition that whosoever will battle with me and defeat me in the battle, will alone be eligible to become my husband'. 30.

Then the demon fought with the goddess with weapons and missiles. The goddess became enraged and she cut off the head of the cruel demon with her sword. 31.

Thereby all the gods and goddesses and Lord Vishnu himself were very happy and praised the goddess and while adoring her asked her as to who she was. 32.

The goddess said, O Bhagwan Vishnu, I am Your power, named Ekadashi. I am born with Your prowess and from the severe Tapas and hence I am Tapaswini. 33.

In the Brahmic Universe, whatever devil deeds or sins, whether minor or major, and all kind of demons prevail, I am the destroyer of all those. 34.

The Lord Vishnu was very pleased with Ekadashi and said, 'O sinless lady, today, happiness has indeed spread over three globes, only due to your velour. So, choose a boon from Me. 35.

Ekadashi said, O Lord, if you are pleased and desire to give

उपवासं तु यः कुर्यान्मदीये व्रतवासरे । सर्वपापविनिर्मुक्तो भुक्तिं मुक्तिं स चाप्नुयात् ॥ ३७
एकभक्तेन नक्तेन तथैवायाचितेन वा । योऽशक्तोऽपि व्रतं कुर्यात्सोऽपि वाञ्छितमाप्नुयात् ॥ ३८
त्रिषु लोकेषु भगवंश्चतुर्ष्वपि युगेषु च । द्वादशस्वपि मासेषु प्रवर्तेत व्रतं मम ॥ ३९
चतुर्विशतिरूपिण्या मम स्वामी त्वमीश्वर ! । भूत्वानन्दय मां नित्यमित्यैतद्याचितं मम ॥ ४०

श्रीभगवानुवाच-

भद्रे ! त्वया वरो मत्तो देवेशैरपि दुर्लभः । याचितोऽसौ तथाप्यद्य प्रसन्नोऽहं ददामि ते ॥ ४१
अद्यप्रभृति ये केचित्करिष्यन्ति व्रतं तव । मत्पूजनोत्सवोपेतं ते प्राप्स्यन्त्येव वाञ्छितम् ॥ ४२
व्रतकर्ता तु मोक्षार्थी मोक्षं प्राप्स्यति संसृतेः । सांसारिकसुखार्थी च कामान् सर्वान् हि लप्स्यते ॥ ४३

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me some boon; then please do one favour. Fulfill all the desires of those devotees, who observe vow on my day: Ekadashi. 36.

A person who keeps fast on Vow-day of mine, should get relief from all the past sins and should get enjoyment in this world and Moksha, in next world. 37.

A person who takes food only once, at night and that too, without asking, on Ekadashi day; because he is unable to fast should also get his wish fulfilled. 38.

I wish that this vow of mine, should be performed, in all the three worlds and during all four epochs: Yugas; and should be propagated throughout year, in all the twelve months. 39.

O Lord, Being my lord in twenty four forms (12x2=24 bright and dark Ekadashis), please me forever, by fulfilling my demand; this is my request. 40.

Shri Bhagwan said, O Goddess, you have demanded such a thing, which is difficult even for Brahma etc., the doyens of gods also. But as I am very pleased today, I shall give you that boon, you have demanded. 41.

From today onwards, those people who would observe the vow of yours on Ekadashi day, accompanied by the performance of my worship will get their desired things. 42.

If a person performing my Vrata desires to get released from worldly existence, he will get the same. A people wishing to get

सर्वान्कामानवाप्स्यन्ति त्वद्व्रतेन यतो नराः । भुक्तिदा मुक्तिदा चातः ख्याता लोके भविष्यसि ॥ ४४
चतुर्विंशतिसङ्ख्याकैः स्वरूपैः केशवादिभिः । चतुर्विंशतिरूपिण्या भविष्यामि पतिस्तव ॥ ४५

श्रीनारायणमुनिरुवाच-

प्रभोः प्राप्तवरा सैवं सन्तुष्टैकादशी गता । भगवान्कारयामास व्रतं तस्यास्तदा निजान् ॥ ४६
चक्रुस्तन्मुनयः सर्वे बदरीवनवासिनः । तत आरभ्य लोकेषु व्रतमेतत्प्रवर्तते ॥ ४७
एकादश्यै वरं दत्त्वा व्रतं तस्याश्च भूतले । प्रवर्तयित्वा भगवान्स्वधाम परमं ययौ ॥ ४८
एकादशी योगनिद्रा विष्णोर्लब्धवराऽथ सा । तदङ्गवासं लक्ष्मीवत्स्वस्याचीकमत ध्रुवम् ॥ ४९
तं प्रसन्नं पुनः कर्तुं श्वेतद्वीपेऽमृतस्थले । तपःप्रिया तपो घोरं साऽकारोच्छतवत्सरान् ॥ ५०
तस्या भक्त्या च तपसा स प्रसन्नः पुनर्हरिः । तत्समीपमुपेत्याह वरं वरय मत्प्रिये ! ॥ ५१

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all the pleasures from family life also will get the desired happiness. 43.

Since, people will get all their desired wishes, from the Vrata of yours, you will get fame on the earth, as donor of mundane enjoyment and spiritual emancipation. 44.

I shall become your husband, with my twenty-four forms: Keshava etc., consorting with you, assuming twenty four forms. 45.

Shri Narayanamuni said:-

O Bhagwan, in this way Ekadashi got blessings from Lord, and being very delighted, went away. Lord Vishnu made her vow as His own. 46.

All the ascetics dwelling in the Badari Jungle performed this Vrata; and from that day onwards, that vow was propagated amounts all the people. 47.

Lord Vishnu, having given boon to Ekadashi and having propagated it on the surface of the earth, proceeded towards His highest home. 48.

Getting a boon from Lord Vishnu She became Yogic sleep: Yoga-nidra incarnate (Nidra-devi) staying in the holy body of Lord, like Shri Lakshmi. 49.

Penance-loving Ekadashi again started severe Tapas to for hundred years more to please Lord Vishnu. 50.

एकादश्युवाच-

यदि प्रसन्नो भवसि प्रभो ! मयि तदा निजे । एकस्मिन्नेव मामङ्गे वासय त्वं रमामिव ॥ ५२

श्रीभगवानुवाच-

अधःकट्या मदङ्गं तु गरुडेनात्मसात्कृतम् । वक्षो लक्ष्म्या च चक्राद्यैरायुधैर्बाहवोऽपि मे ॥ ५३
श्रवसी कुण्डलाभ्यां च सरस्वत्या च मे मुखम् । किरीटेन शिरो रुद्धं नेत्रस्थानं तु ते ददे ॥ ५४
अतिप्रियस्य हि स्थानं नेत्रमुक्तं मनीषिभिः । लक्ष्म्या अतिप्रियासि त्वमतो नेत्रे निवासये ॥ ५५
अद्यास्त्याषाढमासस्य शुक्ला ह्येकादशी तिथिः । इत आरभ्य मन्नेत्रे मासांस्त्वं चतुरो वस ॥ ५६
वार्षिकांश्चतुरो मासान्प्रतिवर्षं तपस्विनि ! । धारयित्वा स्वनयने स्वप्स्यामि क्षीरनीरधौ ॥ ५७
त्वं हि जाता तपोरूपादैन्द्रियात्तेजसो मम । हन्तुं दैत्यं मुरं नाम्ना योगनिद्राऽसि सुन्दरि ! ॥ ५८

By the devotion and austere penance of Ekadashi, Lord Vishnu became very delighted and appeared in front of her and told her to demand whatever she wanted. 51.

Ekadashi said, O Lord, if You are pleased, please give me a place in one of your body organs as Lakshmi. 52.

Lord Bhagwan said, under my waist, my body has occupied by Garuda. In the breast Lakshmi stays and wheel and other weapons have occupied my four hands. 53.

My ears are occupied by Kundalas and goddess Saraswati has taken charge of my mouth, head is occupied by Kireeta, the diadem; the only place I can offer you is my eyes. 54.

It is said by great thinkers that eyes are the place allotted to most beloved person; because you are very favourite to Lakshmi, you may stay in my eyes. 55.

Today, it is eleventh date of bright fortnight of the month of Ashadha. From today onwards you start staying in my eyes for next four months. 56.

Every year, during these four months, named Chaturmas, I shall bear you in my eyes and sleep in the milky ocean (Kshira-nira-dhi). 57.

O Ekadashi, the beautiful damsel, by name Yoga-nidra; you are born from the severe penance of my senses, to kill the demon,

अब्धौ शेषाहिशयने स्वीकृतायां मया त्वयि । तप एव करिष्यन्ति मद्भक्ता गृहिणोऽपि हि ॥ ५९
मत्प्रीतये तपो योगं मत्पूजां वापि ये नराः । चातुर्मास्ये करिष्यन्ति सिद्धिः शीघ्रं भविष्यति ॥ ६०
इति दत्त्वा वरं तस्यै वासुदेवोऽमृतोदधौ । नेत्रयोर्धारयित्वा तां शेषेऽशेतेव मञ्चके ॥ ६१
त्यक्त्वेन्द्रियाणामाहारं तत्तद्विषयलक्षणम् । वृत्तीस्तेषां समनसां चकार स्वस्वरूपगाः ॥ ६२
निराहारे भगवति योगनिद्रामुपेयुषि । निराहारा चकारास्य पादसंवाहनं रमा ॥ ६३
तदा नन्दसुनन्दाद्याः पार्षदास्तस्य सर्वशः । क्षीराब्धेरुत्तरे तीरे निराहारास्तपोऽचरन् ॥ ६४
तथा मुनिगणास्तत्र तन्मूर्त्यर्पितदृष्टयः । निर्निमेषमतप्यन्त निराहारा जितेन्द्रियाः ॥ ६५
चातुर्मास्ये ततः सर्वैर्यथाशक्ति तपोजनाः ! । कर्तव्यं वासुदेवस्य सह लक्ष्म्या च पूजनम् ॥ ६६

Mura. 58.

When I have accepted you, while sleeping in ocean, on serpent-bed of Sesha, now my devotees and the family- persons will also start doing severe penance. 59.

Those people who perform penance, Yoga or my Pooja, with deep love and devotion to please me during four months, will soon get fulfillment of their wishes. 60.

In this way, Lord Vasudeva having given a reward to Ekadashi and having held her, in His eyes, lied down on the bed of Shesha snake. 61.

Thereafter, Lord Vishnu left all the satiations of sense organs, pertaining to objects and set their tendencies, along with mind, through introversion, to merge in His own self-hood. 62.

Goddess Rama kept on caressing His feet, while the Lord was entering Yogic somnia i.e. deep sleep, without any food-intake. 63.

Then Nanda, Sunanda etc. the attendants of the Lord also started practicing severe penance, all over, on the northern shore of the Ocean of milk, without taking any food. 64.

Groups of ascetics also started penance, while staring at the image of Lord, without blinking the eyes and without taking any food and by controlling the sense-organs. 65.

O People, therefore all of you should perform penance (Tapas), as per your capacity during these four months

योगनिद्रां तपोरूपां हराविथं तु बिभ्रति । खिद्यन्ते हृदि ते भक्ताः क्षीराब्धितटवासिनः ॥ ६७
नोग्रेणाप्यात्मतपसा तेषां खेदोऽभवत्क्वचित् । कष्टं तु स्वामिनो वीक्ष्य खिन्नास्ते भक्तभावतः ॥ ६८
भुवि मङ्गलकृत्यानि चातुर्मास्ये बुधाः क्वचित् । गृहिणोऽपि न कुर्वन्ति कुर्वन्त्येव तपस्त्वतः ॥ ६९
चातुर्मास्ये व्यतीतेऽथ कार्तिकैकादशीदिने । जागर्ति भगवांस्तर्हि जायते ह्युत्सवो महान् ॥ ७०
आनन्दं परमं प्राप्य मुनयः पार्षदास्तथा । महेन्द्रमुख्या सगणाः देवाश्चार्चन्ति तं प्रभुम् ॥ ७१

(Chaturmasya) and should perform the worship of Bhagwan Vishnu, along with Shri Lakshmi. 66.

The group of ascetics also started meditation and staring at the idol of Lord without moving the eyes and without taking any food and controlling the organs of body. 65.

Oh You People, "therefore all of you should perform severe meditation (Tapa) as per your capacity in the four months (Chaturmas) and should perform the worship of Bhagwan Vishnu along with his wife Shri Laxmi. 66

Thus when Lord Vasudeva held deep sleep in His own eyes, His disciples residing near the ocean of milk, became very unhappy. 67.

Those disciples who had never become so unhappy even when they themselves had practiced deep penance, were very much grieved just by erroneously imagining in their minds, the suffering experienced by their Lord. 68.

Therefore, thoughtful house-holders do not perform auspicious rituals like thread-ceremony, marriage, etc. in the holy four months. They practice penance in these holy four months (Chaturmasa) only. 69.

They perform a massive celebrations at the conclusion of the holy four months, on the eleventh day of Kartik month, when the Lord concludes His Yoganidra (deep sleep). 70.

Being extremely delighted, all the ascetics, devotees, all the Gods including Brahma with His paraphernalia, worshipped the Lord. 71.

दिव्यैरनेकोपचारैर्वादयन्तः स्वदुन्दुभीन् । योगेश्वरं तमर्चन्ति लक्ष्म्या युक्तं सुरास्तदा ॥ ७२
अत्यानन्दो भवत्येव ब्रह्माण्डेऽप्यखिले जनाः ! । एकादश्यामूर्जशुक्ले ततो ह्येषाऽधिका मता ॥ ७३
एषा जन्मतिथिश्चास्ति साक्षाद्धर्मस्य मत्पितुः । आत्रेयमुनिशप्तस्य ततोऽपीष्टाऽस्ति नः खलु ॥ ७४
योगेश्वरो वासुदेवः प्रातरस्यां सह श्रिया । पूज्यश्च भक्त्या सहितो धर्मदेवो मदाश्रितैः ॥ ७५
एकादश्यधिपश्चार्च्यो राधया सहितो जनाः ! । प्रदोषकाले भगवान् प्रीत्या दामोदराभिधः ॥ ७६
उपवासो जागरश्च ब्रह्मचर्यादिभिर्यमैः । सहात्र कार्यो द्वादश्यां पुनश्चोत्तरपूजनम् ॥ ७७
सन्तर्प्य भगवद्भक्तान्ब्राह्मणांश्चेष्टभोजनैः । सह स्वेष्टजनैः कार्या व्रतिभिः पारणा ततः ॥ ७८
आरभ्यैकादशीं भक्ता ! दिनानां पञ्चकं सुराः । महोत्सवं प्रकुर्वन्ति क्षीराब्धौ मुनिभिः सह ॥ ७९

With different varieties of divine materials of worship, and beating drums and musical instruments, the Gods worshipped Lord Yogeshvara with Goddess Laxmi. 72.

O you all disciples! 'This Prabodhini Ekadashi is considered as very propitious, because it spreads enormous joy in the whole world. 73.

We regard this Ekadashi day as very auspicious indeed ! because it is the birh-day of my father Dharmadeva, who is born in this world due to the curse given by Sage Atreya. 74.

Therfore, On this day, in the early morning, my followers should worship Yogeshvara Vasudeva along with Goddess Laxmi and revered Dharmadeva along with Bhaktidevi. 75

In the evening, Lord Damodara, the presiding God of Ekadashi, along with Radha, should be worshipped with dedication. 76.

Adhering to the rules of celibacy, they should also observe fast and keep awake throughout the night. They should perform the Uttarapuja (concluding worship) on Dvadashi day. They should then conclude the fast with their colleagues and friends and those observing the vow after offering food to the devotees of the Lord and the Brahmanas. 77-78.

O You devotees! Beginning from the Ekadashi of the bright half of month of Kartik, for five days till Full Moon day (Pournima), the Gods together with the ascetics, celebrate the festival on the

दिनपञ्चक एतस्मिन्ग्रहदोषोऽपि नास्ति वै । ब्राह्मणानामपि ततो भवेदुद्वाहमङ्गलम् ॥ ८०
प्रबोधन्युत्सवो ह्येष प्रतिवर्षं मदाश्रितैः । अवश्यमेव कर्तव्यः सर्वव्रतफलप्रदः ॥ ८१
औद्धीवीये सम्प्रदाये सर्वाप्येकादशी तिथिः । उपोषितव्या पुरुषैर्नारीभिश्चात्मशुद्धये ॥ ८२
एकादशीं वासुदेव आत्मीयामेव यत्तिथिम् । चकारातः सदोपोष्या शुक्ला कृष्णा च साखिलैः ॥ ८३
यतिभिर्विधवास्त्रीभिस्त्वेषोपोष्या विशेषतः । अन्यथा ब्रह्महत्या स्यात्तेषां तासां दिने दिने ॥ ८४
एकादशीनां सर्वासामशक्ता य उपोषणे । कुर्युस्ते फलनक्ताद्यैरनुकल्पैरपि व्रतम् ॥ ८५
ईदृशाः पुरुषा ये स्युरशक्ता योषितोऽपि च । चातुर्मास्यैकादशिकास्तैरुपोष्याः प्रयत्नतः ॥ ८६
तत्राप्यशक्तैः पुरुषैः फलमूलाशनं जनाः ! । विधाय तद्व्रतं कार्यं दानपूजासमन्वितम् ॥ ८७

bank of the ocean of milk. 79.

Since, these five days are free from any adverse effects of the constellation, Brahmanas celebrate auspicious ceremonies like marriages etc. on these days. 80.

This Prabodhini festival must be celebrated every year by My followers, because, this festival bestows the fruits of all the vows. 81.

For the sake of self- purification, all the men and women followers of the Uddhav sampraday, should observe fast on the Ekadashi day. 82.

Lord Vasudeva has declared Ekadashi as His own self. Therefore, everybody should observe fast on both the Ekadashi days falling on bright and dark half of any month. 83.

Especially, ascetics and widows should observe this Ekadashi vow. If they do not observe, then, day by day, it will lead to the commitment of the sin of killing a Brahmin. 84.

Those who are physically unable to observe fast on Ekadashi day may do so just by eating fruits or eating only once on the Ekadsashi day. Still, those men and women who are health wise unfit should observe Ekadashi vow at least in the four holy months (Chaturmas). 85-86.

O all of you ! ‘ those who are unhealthy and unfit to observe fast may eat fruits etc and observe fast by offering gifts etc.’ 87.

अपि तादृग्विधैः पुम्भिरुपोष्यास्तिस्र आदरात् । शयनी बोधनी चैव तृतीया परिवर्तिनी ॥ ८८
तासामप्यधिका ह्येषा बोधन्यानन्ददायिनी । उपोष्यावश्यमखिलैः सकृद्द्विर्वाम्बुपायिभिः ॥ ८९
एकेनाप्युपवासेन प्रबोधन्याः कृतेन वै । एकादशीनां सर्वासां निराहारफलं भवेत् ॥ ९०
व्यावहारिकविक्षेपो न येषां धनिनश्च ये । महापूजा तु तैः कार्या सर्वास्वेकादशीष्वपि ॥ ९१
श्रीकृष्णो निर्गुणो यस्तु सर्वकारणकारणम् । स मध्यकलशे पूज्यः सर्वतोभद्रमण्डले ॥ ९२
पञ्चरात्रप्रसिद्धाभिः शक्तिभिः सह तस्य याः । मूर्तयः केशवाद्यास्ताः पूज्यास्तत्परिमण्डले ॥ ९३
पञ्चामृतेन स्नपनमभिषेको महांस्तथा । महानैवेद्यदानं च महा नीराजनं प्रभोः ॥ ९४
एतत्सर्वं हि शास्त्रोक्तं कार्यमेकादशीदिने । सर्वत्र कर्तुं योऽशक्तः स चातुर्मास्य आचरेत् ॥ ९५
तत्राप्यशक्तो बोधन्यां कुर्यादेव महोत्सवम् । वित्तशाठ्यं न कर्तव्यं धनिकैरत्र मामकैः ॥ ९६

Such unhealthy and unfit men should observe fast on at least three Ekadashi days viz. Shayani, Bodhani and Parivartini Among these three, Bodhani Ekadashi is the bestower of more happiness. Everybody should observe this fast even by drinking water once or twice in a day. 88-89.

By observing fast on Prabodhini Ekadashi, one attains the fruit of fasting without eating anything on all the Ekadashi days. 90.

Those who are very rich, and those who do not have day to day domestic problems should perform Mahapuja on all the Ekadashi days. 91.

Lord Shri Krishna who by Himself is Nirguna, but is the cause of the cause of everything, is to be worshipped in the central pitcher of the Sarvatobhadra mandala. 92.

All the idols of Keshav along with the well-known Shaktis of Pancharatra Agama, are to be worshipped in the surrounding portion of the Mandala.with the Panchamrita (milk, curds, ghee, honey and sugar) and Maha-abhishek and Maha-naivedya and Maha-arati are to be offered on Ekadashi day. If it is not possible for a person, to perform these rituals on all the Ekadashi days, he may perform those rituals on Ekadashi days of Holy four months (Chaturmas). 93.95.

A person who is unhealthy and physically unfit, should

एकादशी तिथिः प्रेष्ठा वासुदेवस्य सद्धियः ! । ततस्तत्रोत्सवः कार्यो विशेषेण मदाश्रितैः ॥ ९७
य एतां नैव मन्येत तिथिं स तु पुमाञ्जनाः ! । औद्धवीयाध्वनो बाह्यो भवतीत्यवगम्यताम् ॥ ९८

सुव्रत उवाच–

एतन्निशम्यातिमुदं प्रपन्ना महामुनेस्तस्य वचो जनास्ते ।
विधिं व्रतस्यास्य बुभुत्सवस्तं पुनः स्म पृच्छन्ति हरिं नरेश ! ॥९९

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे तृतीयप्रकरणे प्रबोधन्युत्सवे एकादश्युत्पत्तितद्वरदानादिनिरूपणनामा द्वात्रिंशोऽध्यायः ॥३२॥

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perform Maha-puja on Prabodhini Ekadashi. He should not behave as a miser. 96.

O you learned men!,' Lord Vasudeva is extremely fond of Ekadashi day. Hence My followers should celebrate the Ekadashi festival. 97.

Those people who do not observe this Ekadashi vow, they are debarred from the Uddhava sampraday. 98.

Suvrata said:-

O Lord of Men ! after listening to the words of the great sage, everybody, was very much delighted and desirous of acquiring more knowledge of this Ekadashi vow, started asking more questions again and again. 99.

Thus ends the thirty-second chapter entitled, 'Origin of the Ekadashi (vow) and the benefits (obtained) from it.' in the third Prakaran of Satsangi jivan, the life story of Lord Narayan, also titled as Dharmashastra, (the rules of the code of conduct). 32

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॥ अथ त्रयस्त्रिंशोऽध्यायः ॥ ३३ ॥

जना ऊचुः-

एकादशी व्रतमिदं विधिना केन सत्पते ! । अस्माभिरिह कर्तव्यं वक्तुमर्हसि तद्धि नः ॥ १

श्रीनारायणमुनिरुवाच-

एकादशीव्रतविधिं स्मृतिवाक्यैः सनिर्णयम् । मदाश्रितेभ्यो वक्ष्यामि स्निग्धेभ्यो वोऽहमादरात् ॥ २

उदयात्प्राक् चतस्रस्तु घटिका अरुणोदयः । पलमात्रमपि त्याज्यं दशम्यास्तत्र सर्वथा ॥ ३

शुद्धा विद्धा द्वयी नन्दा त्रेधा न्यूनसमाधिकैः । षट्प्रकाराः पुनस्त्रेधा द्वादश्यूनसमाधिकैः ॥ ४

एवमष्टादशविधा प्रोक्ता पूर्वैर्महर्षिभिः । विद्धायास्तत्र हेयत्वाच्छुद्धायां किञ्चिदुच्यते ॥ ५

आदित्योदयवेलायाः प्रांमुहूर्तद्वयान्विता । एकादशी तु सम्पूर्णा शुद्धा च परिकीर्तिता ॥ ६

CHAPTER -33

Detailed description of the practice of Ekadashi.

Devotees said:-

O Lord of saintly people, please tell us the proper manner as how to Ekadashi Vrata is to be observed by us; You deserve to explain it to us. 1.

Narayana-muni said:-

O my devotees ! I shall narrate to you, who have taken refuge in me with deep affection and reverence, the details of the ritual of Ekadashi Vrata as decisively quoted in the scriptural citations. 2.

One should never take into account that Ekadashi day in which, Dashami, tenth day of the month, falls, even four Ghatikas prior to the sunrise, on that day. 3.

Nanda Ekadashi is of two types: Shuda, i.e. pure and Vada i.e. overlapped or contaminated. Shuda is again threefold, less, equal and excess. Vada, is again three fold: less, equal and excess. These six fold types of Ekadashis are again threefold, each according to less, equal and excess. Dvadashi day is again threefold: less,equal and excess. 4.

Thus, great ancient sages have mentioned eighteen types of Ekadashi. Overlapped Ekadashi being debarred, description of the wholesome pure Ekadashi days only is being narrated here. 5.

एकादशी द्वादशी वाऽधिका चेत्त्यज्यतां दिनम् । पूर्वं ग्राह्यं तूत्तरं स्यादिति वैष्णवनिर्णयः ॥ ७
एकादशी यदा लुप्ता परतो द्वादशी भवेत् । उपोष्या द्वादशी तत्र यदीच्छेत्परमां गतिम् ॥ ८
दशमीमिश्रिता पूर्वा द्वादशी यदि लुप्यते । उपोष्या द्वादशी तत्र त्रयोदश्यां तु पारणम् ॥ ९
सम्पूर्णैकादशीं त्याज्या परतो द्वादशी यदि । उपोष्या द्वादशी तत्र द्वादश्यामेव पारणम् ॥ १०
नवमी पलमेकं स्याद्दशमी परतो यदि । उपोष्या द्वादशी शुद्धा त्रयोदश्यां तु पारणम् ॥ ११
अविद्धैकादशी स्याच्च द्वादशी वृद्धिगामिनी । यदा तदोपवासस्तु शक्तैः कार्यो दिनद्वये ॥ १२
द्वादश्यामेव चाशक्तैर्विष्णुभक्तैरुपोषणम् । कर्तव्यं सोत्सवं भक्त्या द्वादश्यामेव पारणम् ॥ १३

When the Ekadashi day starts two Muhurtas before the sunrise, that Ekadashi day is regarded as totally pure and wholesome. 6.

When either Ekadashi or Dvadashi is excess, then previous day is to be skipped; and subsequent day is to be opted for vow. This is the Vaishnava verdict. 7.

When Ekadashi has lapsed and the next day happens to be Dvadashi, then Dvadashi is to be selected for fast, as Ekadashi vow; if the devotee desires spiritual gain. 8.

If, previous Ekadashi is overlapped by Dashami, and Dvadashi is lapsed, then Dvadashi is to be selected for vow. Then, its conclusion i.e. Parana, is to be celebrated on Trayodashi. 9.

If Dvadashi is whole, then the whole Ekadashi is to be avoided; and fast is to be observed on Dvadashi. Then, conclusion is to be observed on Dvadashi itself. 10.

When Navami would be just for a moment and Dashami follows it, then, pure Dvadashi is to be selected for fast and Parana would be on Trayodashi. 11.

When, Ekadashi is not overlapped; but, Dvadashi gets duplicated, then, fast should be observed for two days by those who are capable. 12.

However, the fast should be observed with devotion and festivity, on Dvadashi only by incapable devotees of Vishnu, and conclusion i.e. Parana should also be done on Dvadashi itself. 13.

In case, after keeping fast on Ekadashi, the devotee continues

एकादशीमुपोष्याथ द्वादशीं समुपोषयेत् । न तत्र विधिलोपः स्याद्देवो यदुभयोर्हरिः ॥ १४
दशमी पञ्चपञ्चाशद्धटिका यावदेव हि । तावन्न दशमीवेधः प्रोक्तः प्रोक्तस्तदुर्ध्वतः ॥ १५
एवमेव हि गोस्वामिविठ्ठलेशमतं ततः । मदीयैरपि युष्माभिस्तदेव ग्राह्यमादरात् ॥ १६
बहुवाक्यविरोधेऽथ सन्देहे च तिथेर्विदाम् । उपोष्या द्वादशी शुद्धा त्रयोदश्यां तु पारणम् ॥ १७
एकादशी प्रमादेन विस्मृता स्याद्यदा तदा । परेऽह्नि द्वादशीमेव समुपोष्य व्रतं चरेत् ॥ १८
एकादशेन्द्रियाणां यत्तत्तद्विषयलक्षणम् । हित्वाऽऽहारं वासुदेवसम्मुखत्वमखण्डितम् ॥ १९
एकादशीव्रतस्यैतन्मुख्यं भवति लक्षणम् । उपवासो निराहार एष एव मतो बुधैः ॥ २०
उपावृत्तस्य पापेभ्यो यस्तु वासो गुणैः सह । उपवासः स विज्ञेयः सर्वभोगविवर्जितः ॥ २१
तज्जप्यजपनं ध्यानं तत्कथाश्रवणादयः । उपवासकृतामेते गुणाः प्रोक्ता मनीषिभिः ॥ २२

the fast even on Dvadashi, there is no lapse of convention; because Shri Hari is the Presiding God of both dates. 14.

Technically, until, Dashami contiues for fifty- five Ghatikas (i.e.55 x 24=1320 minutes), till then, no encroachment on Dashami is proclaimed by shastras. Encroachment is deemed to be after that. 15.

This is the opinion of Goswami Vitthalesh. Hence you, who are my followers, should also respectfully accept it. 16.

In case of dispute amongst various scholarly dictates; regarding the fixing of Tithi, one may observe fast on Shuddha Dvadashi day; and conclude the fast on Shuddha Trayodashi day. If through oversight one forgets to fast on Ekadashi day; one may fast on the next day, i.e. Dvadashi day and observe one‘s vow. 17-18.

Description of a fast.

Abstaining from the obsession of the eleven sense objects, contemplating on Vasudeva alone, is the only distinctive characteristics of Ekadashi ritual. Learned people consider this total withdrawal as the authentic fast, without food consumption. 19-20.

Those who have liberated themselves from all the sins and are emotionally involved in good actions is only regarded as the real fast. 21.

The learned have said that in fasting ritual, there are certain

क्षमा सत्यं दया शौचं दानमिन्द्रियनिग्रहः । देवपूजाग्निहवनं सन्तोषः स्तेयवर्जनम् ॥ २३
एकादशं ब्रह्मचर्यमहिंसा रसवर्जनम् । सर्वव्रतेषु सामान्या धर्मा एते त्रयोदश ॥ २४
स्मृतिश्चालोकनं गन्धः स्वादनं चापि कीर्तनम् । अन्नस्य सर्वथा वर्ज्यमुपवासं प्रकुर्वता ॥ २५
पतितान्नास्तिकान्हिंस्रानन्त्यजान्वेदनिन्दकान् । नाभिभाषेत नेक्षेत न स्पृशेच्च व्रती नरः ॥ २६
अनातुरोऽसकृन्नैव पिबेत्तोयं व्रती क्वचित् । इन्द्रियक्षोभजननं भक्षयेन्न च किञ्चन ॥ २७
गात्राभ्यङ्गं शिरोभ्यङ्गं ताम्बूलं चानुलेपनम् । व्रतस्थो वर्जयेदेव खट्वायां शयनं तथा ॥ २८
स्त्रीणां सम्प्रोक्षणात्स्पर्शात्ताभिः सङ्कथनादपि । विपद्यते ब्रह्मचर्यं स्वदारेषु तु सङ्गमात् ॥ २९
प्राप्त आवश्यके कार्ये भाषणे तु परस्त्रिया । स्पर्शे वापदि संवृत्ते न दोषो गृहिणां स्मृतः ॥ ३०

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attributes like chanting the Lord's name, remembering the Lord, listening to His glories etc. 22.

An austere vow-keeper should possess these thirteen common qualities in all vows : forgiveness, truth, mercy, cleanliness, charity, self-control, sacrament, fire-worship, contentment, non-stealing. Eleventh is celibacy followed by non-violence and detachment. 23-24

A person who is fasting should never even remember, see, smell or taste and listen about the food. This way he should avoid food thoroughly. 25.

A vow-keeper should never talk to, gaze or touch degraded, atheist, violent persons, and abusers of Vedas. 26.

An austere vow-keeper, should never drink water again and again, except when he is suffering. He should never eat any food that would agitate sense organs. 27.

A person abiding by vow should certainly avoid body-limb massage or head massage, eating betel, using cream ointment and also sleeping on a cot. 28.

Celibacy during fast.

Vow-keeper's celibacy becomes void by touch of, talk to or glance at women; and by union with own wife. 29.

However, if it is extremely necessary, if he talks or touches any lady, it is taken to be harmless. 30.

असकृज्जलपानाच्च सकृत्ताम्बूलचर्वणात् । उपवासः प्रणश्येद्वै दिवास्वापाच्च मैथुनात् ॥ ३१
अश्रुप्रपातो रोषश्च कलहस्य कृतिस्तथा । पुरुषं च स्त्रियं सद्यो व्रताद्भ्रंशयति ध्रुवम् ॥ ३२
दानं व्रतं च नियमा ज्ञानं ध्यानं हुतं जपः । यत्नेनापि कृतं सर्वं क्रोधितस्य वृथा भवेत् ॥ ३३
मिथ्यावादे दिवास्वापे बहुशोऽम्बुनिषेवणे । अष्टाक्षरं व्रती जप्त्वा शुद्ध्येदष्टोत्तरं शतम् ॥ ३४
स्तेननास्तिकहिंस्रादिभाषणादौ व्रती पुमान् । अष्टाक्षरं जपेत्स्नात्वा शतत्रयमुदङ्मुखः ॥ ३५
ताम्बूलमद्यमांसादिभक्षणे मैथुने तथा । ग्राम्यवार्ताप्रकथने गालिदाने च ताडने ॥ ३६
तमालभक्षे मदकृद्भक्षे च द्युतदेवने । अज्ञानादपि सञ्जाते व्रतलोपो भवेद्ध्रुवम् ॥ ३७
विभर्तृकायाः स्पर्शस्तु भवेत्पुंसो धिया यदा । तस्याः पुंसोऽथ च स्पर्शो व्रतलोपस्तदोभयोः ॥ ३८

His fast is broken if he drinks water many times or eats betel once or sleeps at daytime or by copulation. 31.

Shading tears, anger and quarrelsome act deviates surely man as well as woman from the vow. 32.

Because of anger everything whatever has been earned with efforts by donation, austerity, rules, knowledge, sacrifice and chant-muttering becomes fruitless. 33.

Expiation for breaking a Vrat.

If vow is discontinued because of speaking lies, sleeping at daytime or drinking too much of water, austere vow-keeper should chant eight lettered Mantra, for hundred and eight times; thereby he is purified. 34.

If a vow-keeper man speaks with a liar, an atheist, or a violent person, he should take bath and mutter eight-lettered chant for three hundred times, facing towards north. 35.

In the event of consumption of betel leaves, liquor or meat, or involvement in sex; or engagement in vulgar talks or hurling abuses or fights; consumption of tobacco, consumption of intoxicants and gambling with dice, even though happening by ignorance, the lapse of vow would certainly occur. 36-37.

Deliberately a male touches a widow or a widow touches a male, then the violation of vow accrues to both. 38.

Breach of vow occurs if dropping of semen intentionally

बुद्धिपूर्वं वीर्यपात: पुंस: स्वप्नेऽपि चेद्भवेत् । तदापि व्रतलोप: स्याात्तत्पुमान् बिभियात्स्त्रिया: ॥ ३९
अष्टावेवाव्रतघ्नानि जलं मूलं फलं पय: । हविर्ब्राह्मणकाम्या च गुरोर्वचनमौषधम् ॥ ४०
सर्वभूतभयेनाथ व्याधिनाऽज्ञानतोऽपि वा । व्रतभङ्गो यदि भवेत्तर्हि दोषो न विद्यते ॥ ४१
पूर्वं व्रतं गृहीत्वा यो नाचरेत्काममोहित: । जीवन्भवति चण्डालो मृत: श्वा च स जायते ॥ ४२
क्रोधात्प्रमादाल्लोभाद्वा व्रतभङ्गो भवेद्यदि । दिनत्रयं न भुञ्जीत मुण्डनं शिरसोऽथवा ॥ ४३
जाताशौचे मृताशौचे व्रतप्रारम्भत: पुरा । प्राप्ते नित्यं व्रतं कुर्याद्दानार्चादिविवर्जितम् ॥ ४४
उपावसंश्च नियमान् पालयन्सूतकी स्वयम् । व्रताङ्गदेवपूजादि कारयेद्ब्राह्मणेन वै ॥ ४५
प्रारब्धेऽथ व्रते प्राप्ते सूतके तु व्रती स्वयम् । स्नात्वा व्रताङ्गदेवस्य भक्त्या कुर्वीत पूजनम् ॥ ४६
नारी रजोदर्शने तु कृत्वा स्वयमुपोषणम् । देवार्चनादि चान्येन कारयेत्प्रयता व्रते ॥ ४७

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takes place even in dream; therefore, a man should be scared of woman. 39.

There are eight things which are not contrary to violation of vow, such as : water, roots, fruits, milk, remains of oblation in fire, Brahmin's wish, teacher's word and medicine. 40.

If breach of vow takes place because of cumulative fear of creatures, due to illness or ignorance, then there is no harm. 41.

One who accepts a vow and afterwards discontinues it, because of passion for lust, becomes as bad as a criminal while alive and after death he is reborn as a dog. 42.

Breach of vow occurs because of anger, mistake or greed, then one should not eat anything for three days or shave the head completely. 43.

Before starting a vow, if one gets either birth pollution or death pollution, then he should observe normal vow, avoiding charity and worship. 44.

During that impurity one should follow fasting and other rules; but he should ask a Brahmin to worship God as ancillary to vow. 45.

If one has already started a Vrata; and then gets impurity of death or birth, then he should take a bath and then worship his vow god with full devotion. 46.

While observing a Vrata, if a lady has her menstrual period

व्रतोपवासदिवसे श्राद्धप्राप्तौ तु पूरुषः । पित्र्यमन्नमुपाघ्राय कुर्वीत व्रतमादरात् ॥ ४८
वैष्णवैस्तु विशेषेण श्राद्धमेकादशीभवम् । द्वादश्यामेव कर्तव्यं पितरो वैष्णवा यतः ॥ ४९
गर्भिणी रोगिणी च स्त्री सूतिका चापदं गता । अन्येनैव व्रतं स्वीयं कारयेन्न तु हापयेत् ॥ ५०
भार्या पत्युर्व्रतं कुर्याद्भार्यायाश्च पतिर्व्रतम् । तदभावे परस्ताभ्यां व्रते प्रतिनिधिर्मतः ॥ ५१
पुत्रं शिष्यं विनीतं वा भगिनीं भ्रातरं च वा । एषामभावे विप्रं वा व्रते स्वस्य नियोजयेत् ॥ ५२
पितृमातृपतिभ्रातृगुर्वर्थे च विशेषतः । यः कुर्यादुपवासं स पुण्यं शतगुणं व्रजेत् ॥ ५३
उपवासासमर्थो वा विप्रमेकं सुभोजयेत् । तावद्धनं च वा दद्याद्भुक्तस्य द्विगुणं पुमान् ॥ ५४

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started, then she should fast and ask someone else to worship the God. 47.

If on the day of fasting in Vrata, there is death anniversary ritual (Shraddha) to be followed, then the person should serve food to his ancestors respectfully and after smelling that obsequies food, he should follow his own Vrata. 48.

If the death-ritual falls on eleventh day of a month, then especially, a Vaishnavite (follower of Lord Vishnu) whose parents are also Vaishnavas should perform it on twelfth (next) day of the month. 49.

A lady who has accepted a Vrata should never discontinue it. If she is pregnant or ill or having any problem, then she should get it done from someone else. 50.

If husband is unable then his wife and if wife is unable then her husband should follow the Vrata. In absence of either spouse, any other representative should follow the Vrata. 51.

One should appoint a son or disciple or follower or sister or brother; and in their absence a Brahmin to follow his Vrata. 52.

If a person does fast, especially for his father, mother, husband, brother, sister and teacher, he gets goodwill (Punya) hundred times more. 53.

If one is unable to fast, then he should serve a nice meal to a Brahmin; and if he is unable to serve food, then he should donate double amount of money to a Brahmin. 54.

सहस्रसंमितां देवीं जपेद्वा प्राणसंयमान् । कुर्याद्द्वादशसङ्ख्याकान् यथाशक्त्यातुरो नरः ॥ ५५
शारीरान्नियमांस्त्वत्र कर्ता कारयिता तथा । पालयेत्सकलान्भक्त्या श्रम एवान्यथा भवेत् ॥ ५६
कांस्यं माषान्मसूरांश्च चणकान्कोरदूषकान् । शाकं मधु परान्नं च पुनर्भोजनमैथुने ॥ ५७
द्यूतमत्यम्बुपानं च मृषावादं तथा कलिम् । गन्धताम्बूलपुष्पादि दशम्यां वैष्णवस्त्यजेत् ॥ ५८
अत्याहारमसत्सङ्गमनृतं च दिवास्वपिम् । त्यजेत्स्वपेन्निशि भुवि शब्दादिविषयोज्झितः ॥ ५९
दिवा दशम्यां लघुभुक् स्नात्वाभ्यर्च्य हरिं निशि । उदंमुखो व्रतस्यास्य गृह्णीयान्नियमं नरः ॥ ६०
एकादश्यां तु वा प्रातर्दन्तधावनपूर्वकम् । स्नात्वोपवासनियमं गृह्णीयात्सन्निधौ हरेः ॥ ६१
एकादश्यां निराहारः स्थित्वाहमपरेऽहनि । भोक्ष्यामि पुण्डरीकाक्ष ! शरणं मे भवाच्युत ! ॥ ६२

If a person sick and unable to do vow, then he should chant an ave (mantra) of a goddess for thousand times and as per ability he should exercise deep breathing (Pranayama) for twelve times. 55.

One who is following a Vrata or getting it done, should observe all physical rules properly; lest all the efforts will be in vain. 56.

On the tenth day of the month, i.e. on the previous day of fasting, a Vaishnavite should avoid bronze vessels, black gram, red gram and yellow gram and food-grain torn apart, vegetables, honey, food from others, repeated meals and sex; and also playing cards, false speaking, quarrel, drinking too much of water and using scents, flowers, betel etc. 57-58.

He should avoid too much of food, company of bad people, telling lies, sleeping at day-time. At night he should sleep on the floor avoiding talking to others etc. 59.

On the tenth day, he should eat very little food at day-time, should take bath at evening, should worship God at night. and then facing towards north, he should acquiesce the regulations of this austere Ekadashi Vrata. 60.

On Ekadashi day in the morning, he should cleans his teeth and take bath and then sitting near God, he should accept the vow of fasting: O Lord, on the eleventh day, I will not eat anything and next day only I will take food. O Vishnu, be my refuge.61-62.

The vow-keeping person should get up in the last part of the

रजन्या अन्तिमे यामे समुत्थाय हरिं हृदि । ध्यात्वा प्रणम्य भक्तांश्च कुर्याच्छौचविधिं पुमान् ॥ ६३
न दन्तधावनं कार्यं काष्ठेनैकादशीदिने । अपां द्वादश गण्डूषैः पर्णाद्यैः शोधयेन्मुखम् ॥ ६४
स्नात्वा स्वं नैत्यकं कर्म विधाय स समाहितः । शक्त्या सम्भृतसम्भारः कुर्यात्कृष्णमहार्चनम् ॥ ६५
व्रतकर्ता पुमानर्चेदेकादश्यधिपैः सह । सशक्तिभिश्च श्रीकृष्णं रुक्मिणीकान्तमादरात् ॥ ६६
एकादशीस्वामिनाम्ना कृष्णं वैकं समर्चयेत् । तच्छक्तिनाम्ना लक्ष्मीं च भक्त्याऽशक्तस्तु पुरुषः ॥ ६७
मार्गशीर्षे शुक्लपक्षे मोक्षदैकादशी मता । पूजनीयश्च मालत्या केशवोऽत्र श्रिया सह ॥ ६८
अर्घ्ये फलं तु नारिङ्गं नैवेद्ये मोदकास्तथा । सप्त धान्यानि देयानि मुख्यान्यत्रोदितानि वै ॥ ६९
मार्गशीर्षे कृष्णपक्षे सफलैकादशी मता । सङ्कर्षणोऽत्र सम्पूज्यः सुनन्दासहितः प्रभुः ॥ ७०

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night, remember the Lord in mind; then saluting other devotees, he should complete his morning purification acts. 63.

On Ekadashi day, cleansing of teeth with a stick of wood should not be done. He should clean his mouth with leaves and twelve water gargles. 64.

After taking bath and completing other routine morning activity, as per his abilities, he should collect paraphernalia and should do mega- worship Lord Krishna. 65.

The vow-performing person should worship Shrikrishna, Lord of Rukmini, along with presiding deities of Ekadashi, accompanied by their prowesses with full respect. 66.

Alternatively, he may worship Lord Krishna alone, who is master of Ekadashi and his energy form goddess Lakshmi, with devotion, if he is incapable person. 67.

(1) Mokshda Ekadashi= Ekadashi which falls in bright half of the Margashirsha month, is called as salvation-giving Ekadashi. On that day, Lord Keshava, along with goddess Lakshmi, should be worshiped with jasmine flowers. While worshipping one should offer fruits like oranges and Laddooes. He should donate seven pulses especially rice; these are said to be main. 68-69.

(2) Safala Ekadashi= Ekadashi which falls in dark half of the month of Margasheersha, is called Saphala Ekadashi. On this day God Sankarshana should be worshipped along with Goddess Sunanda. 70.

पूजायां मुनिपुष्पाणि नैवेद्ये गुडका मताः । अत्रार्घ्ये चामृतफलं स्वर्णदानं च कथ्यते ॥ ७१
पोषे शुक्ला तु सानन्दा कथितैकादशी तिथिः । नारायणोऽत्र सम्पूज्यः पद्मया सह भक्तितः ॥ ७२
कुम्भान्युक्तानि पुष्पेषु चूर्णं नैवेद्यमत्र च । अर्घ्ये च दाडिमफलं देयं च घृतपात्रकम् ॥ ७३
एकादशी पौषकृष्णा तिलदाख्या च कीर्तिता । तस्यां श्रीप्रियया साकं वासुदेवोऽर्च्य उच्यते ॥ ७४
कह्लाराण्यत्र पुष्पाणि नैवेद्ये घृतपूरकाः । ज्ञेया द्राक्षाफलं चार्घ्ये वस्त्रदानमिहोत्तमम् ॥ ७५
माघे शुक्ला जयानाम्नी कथितैकादशी तथा । नित्यया सह सम्पूज्यो माधवस्तत्र हीश्वरः ॥ ७६
पुष्पेषु बकुलान्यर्घ्ये बीजपूरं निवेदने । मण्डकाश्चात्र दाने च तिलद्रोणः प्रकीर्तितः ॥ ७७

On that day, one should worship with Muni flowers and should offer jaggery Laddooes and guavas. One should also donate gold. 71.

(3) Sananda Ekadashi= Ekadashi which falls in bright half of the Pausha month is called as ‘Sananda Ekadashi’. On that day, Lord Narayana along with goddess Padma should be worshipped with full devotion. 72.

On that day, God should be worshipped with ‘Kumbh’ flowers and should be offered ‘Churma Laddoo’ and pomegranates. One should donate a vessel for ghee. 73.

(4) Tilaka Ekadashi= ‘Ekadashi’ which falls in dark half of the month of Pausha, is called as seame-donor; on that day, Vasudeva should be worshipped alongwith goddess ‘Shri Priya’. 74.

On this day God should be worshipped with ‘Kalhar’ flowers and should be offered ‘Gheevar’ and grape fruits. Donation of clothes is supposed to be very good. 75.

(5) Jaya Ekadashi= Ekadashi in bright fortnight of Magha is called Jaya; and its lord is Madhava. He should be worshipped, along with Nitya, on that day. 76.

On that day, it is recommended that Bakula flowers should be offered in worship, Bijapura and mande in food-oblation and Drona-ful sesames as alms. 77.

(6) Vijaya Ekadashi= ‘Ekadashi’ which falls in dark half of the month of ‘Magha’ is called as ‘Vijaya’. On this day devotees should worship Lord ‘Pradyumna’ with goddess ‘Dhee’. 78.

एकादशी माघकृष्णे विजयाख्याथ कथ्यते । प्रद्युम्नो व्रतिभिस्तत्र पूजनीयो धिया सह ॥ ७८
पूजायां तुलसी मुख्या तत्र जम्बीरमर्हणे । सोहालिकाश्च नैवेद्ये दाने तूपानहौ मते ॥ ७९
एकादशी फाल्गुने च शुक्ला धात्रीति कीर्त्यते । गोविन्दं पूजयेत्तत्र चन्द्रवत्या सह व्रती ॥ ८०
मन्दाराण्यत्र पुष्पेषु कंसारश्च निवेदने । तिलपात्रं तथा दाने ज्ञेयमक्षोडमर्हणे ॥ ८१
एकादशी फाल्गुने च कृष्णोक्ता पापमोचनी । अनिरुद्धः पूजनीयः सुशीलासहितस्त्विह ॥ ८२
कुन्दपुष्पाणि पूजायां सेवाश्चोक्ता निवेदने । कर्कन्धूफलमर्घ्येऽत्र दाने च तिलगौर्मता ॥ ८३
एकादशी चैत्रशुक्ले विमलाख्या प्रकीर्तिता । कामदाख्या च सैवोक्ता सर्ववाञ्छितदायिनी ॥ ८४
रमया सहितः शक्या तत्र विष्णुस्तु पूज्यते । उपचारैः षोडशभिर्यथावित्तं यथाविधि ॥ ८५

On that day, God should be worshipped, mainly with Basil; and should be offered ciltron and 'Sohalika'. One should donate shoes. 79.

(7) Dhatri Ekadashi= Ekadashi which falls in bright half of the month of 'Phalguna' is called as 'Dhatri'. An austere vow-keeper should worship Lord Govinda along with goddess Chandravati, on that day. 80.

An austere vow- keeper should worship the Lord with 'Mandara' flowers and should offer 'Kansar'. He should donate a vessel to get good results. 81.

(8) Papmochini Ekadashi= Ekadashi which falls in the dark half of the month of 'Phalguna' is called as 'Papa-mochani'. An austere vow-keeper should worship Lord 'Aniruddha' along with goddess 'Susheela'. 82.

Jasmine flowers should be used for worshipping the Lord and apples and plums should be offered to the Lord. A cow of made of sesames, should be donated, on that day. 83.

(9) Vimala Ekadashi= 'Ekadashi' which falls in the bright half of the month of 'Chaitra' is called as 'Vimala'. The same is also called as 'Kamada', as it fulfils all the wishes. 84.

On that day, Lord Vishnu should be worshipped with goddess 'Rama' properly, with sixteen courses of worshipping as per one's abilities and wealth. 85.

अर्घ्ये फलं चिर्भटाख्यमाम्रपुष्पं च पूजने । नैवेद्ये सक्तवश्चात्र दाने पक्वान्नमीरितम् ॥ ८६
एकादशी कृष्णपक्षे चैत्रे प्रोक्ता वरुथिनी । नन्दया सहितः शक्त्या तत्रार्च्यः पुरुषोत्तमः ॥ ८७
अर्घ्ये जातीफलं प्रोक्तं नैवेद्ये वटकास्तथा । चम्पकानि च पुष्पेषु तत्र दाने च भूर्मता ॥ ८८
एकादशी मोहिनी च वैशाखस्य सितोदिता । माधव्या सह सम्पूज्यस्तस्यां तु मधुसूदनः ॥ ८९
पुष्पेषु मल्लिकात्रोक्ता नैवेद्ये पायसं तथा । अर्घ्ये फलं च पनसं शय्या दानं च कीर्त्यते ॥ ९०
एकादशी त्वपराख्या वैशाखस्यासिता मता । केतकैः पूजनीयोऽत्र सह त्रय्या ह्यधोक्षजः ॥ ९१
अर्घ्ये बहुफलं प्रोक्तं दुग्धौदननिवेदनम् । सवत्सायाश्च गोर्दानं ब्राह्मणायोदितं त्विह ॥ ९२

An austere vow-keeper should worship the Lord with flowers of mango tree and should offer a type of cucumber and laddoo of baked wheat flour. One should serve a sweet meal of barley-porridge. 86.

(10) Varuthini Ekadashi= 'Ekadashi' which falls in the dark half of the month of 'Chaitra', is called as 'Varuthini'. Lord 'Purushottam' should be worshipped properly with goddess 'Nanda'. 87

On that day the Lord should be worshipped with 'Champaka' flowers and should be offered 'nutmeg' and 'fried balls'. One should also donate a piece of land. 88

(11) Mohini Ekadashi= 'Ekadashi' which falls in the bright half of the month of 'Vaishakha' is called as 'Mohini'. On that day lord 'Madhava' should be worshipped with goddess 'Madhavi'. 89

On that day the Lord should be worshipped with a type of jasmine flowers; and should be offered jackfruit and porridge. Also a mattress should be donated as alms. 90.

(12) Apara Ekadashi= 'Ekadashi' falling in the dark half of the month of 'Vaishakha' is known as 'Apara'. On that day, Lord 'Adhokshaja' should be worshipped with goddess 'Trayi', by pandanus fragrant flowers. 91.

On that day one should offer multi-fruit and rice cooked with milk and should donate a cow with a calf to a Brahmin. 92.

(13) Nirjala Ekadashi= 'Ekadashi falling in the bright half

एकादशी निर्जलाख्या ज्येष्ठशुक्ले प्रकीर्तिता । पद्माक्ष्या सह सम्पूज्यस्त्रिविक्रम इह प्रभुः ॥ ९३
पुष्पेषु यूथिका मुख्या अर्घ्येऽत्राम्रफलं मतम् । नैवेद्ये दधिभक्तं च दाने छत्रं प्रकीर्त्यते ॥ ९४
एकादशी ज्येष्ठकृष्णा योगिनीसंज्ञिका मता । क्षेमङ्कर्या सहात्रार्च्यो नृसिंहाह्वय ईश्वरः ॥ ९५
भृङ्गराजोऽत्र पुष्पेषु ज्ञेयोऽर्घ्ये जाम्बवं फलम् । नैवेद्ये पिण्डकाः प्रोक्ता दानं च जलगोर्मतम् ॥ ९६
आषाढे शुक्लपक्षेऽथ शयन्येकादशी मता । वामनः कमलायुक्तः पूजनीयोऽत्र भक्तितः ॥ ९७
अपामार्गोऽत्र पुष्पेषु नैवेद्ये पूरिकास्तथा । नालिकेरीफलं त्वर्घ्ये दानं च स्वर्णगोर्मतम् ॥ ९८

of the month of 'Jyeshtha' is known as 'Nirjala' waterless. Lord 'Trivikrama' alongwith goddess 'Padmakshi' should be worshipped on this day. 93.

On that day the Lord should be worshipped with type of jasmine flowers, should be offered mango fruits and curd-rice. One should donate an umbrella on this day. 94.

(14) Yogini Ekadashi= 'Ekadashi' falling in the dark half of the month of 'Jyeshtha' is known as 'Yogini'. Lord 'Nrisinha' with goddess 'Kshemakari' should be worshipped on this day. 95.

One should worship the Lord with 'Bhringraja'(maka) flowers and should offer blackberries and condensed milk balls and should donate a 'watercow' (Jaldhenu) on that day. 96.

(15) Shayani Ekadashi= 'Ekadashi' falling in the bright half of the month 'Ashadha' is known as 'Shayani'(marked by commencement of Vishnu's yogic sleep). Lord 'Vamana' with goddess 'Kamala' should be worshipped with devotion, on that day. 97.

One should use 'Apamarga'(Aghada) flowers for worship; and should offer roti and coconut fruit. One should donate a cow of gold on that day. 98.

(16) Kamika Ekadashi= 'Ekadashi' falling in the dark half of the month of 'Ashadha' is known as 'Kamika'. Lord 'Achyuta' with goddess 'Vijaya' should be worshipped with devotion on that day. 99.

The Lord should be worshipped with 'Parijata' flowers; and should be offered 'Bilva' fruits and hundred-pored cake(Anarasa),

आषाढकृष्णपक्षे च कामिकैकादशी मता । अच्युतो विजयायुक्तः सम्पूज्यस्तत्र भक्तितः ॥ ९९
पुष्पेषु पारिजातानि बिल्वमर्घ्ये फलं मतम् । शतच्छिद्रं च नैवेद्ये दानं स्त्रीपुंसवस्त्रयोः ॥ १००
एकादशी पुत्रदाख्या श्रावणस्य सिता मता । श्रीधरः पूजनीयोऽत्र कान्तिमत्या सहैव च ॥ १०१
शतपत्राणि पुष्पेषु नैवेद्येऽपूपकास्त्विह । प्रोक्ताः सीताफलं चार्घ्ये पादुकादानमुत्तमम् ॥ १०२
अजाख्या श्रावणे मासिकृष्णैकादश्युदीरिता । सुन्दर्या च सहेवार्च्यस्तस्यां देवो जनार्दनः ॥ १०३
पुष्पेषु पाटला मुख्या अर्घ्ये पूगीफलं मतम् । दाने च महिषी प्रोक्ता नैवेद्ये गुडमोदकाः ॥ १०४
एकादशी भाद्रपदे शुक्ला पद्माभिधा मता । हृषीकेशोऽत्र सम्पूज्यो ह्यपराजितया सह ॥ १०५
काशपुष्पाणि पूजायां तिलपिष्टं निवेदने । कूष्माण्डमर्घ्ये विज्ञेयं दाने ब्रह्मपुरी मता ॥ १०६

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as food-offering and donate clothes for men and women. 100.

(17) Putrada Ekadashi= Ekadashi in bright fortnight of Shravana is Putra-da (son-giver). On that day, Shridhara is to be worshipped along with Kanti-mati. 101.

Sentifolio for worship and sweet cake for food-oblation should be offered. Sitaphal should also be offered ; and alms of footwear is deemed to be the best. 102.

(18) Aja Ekadashi= Ekadashi falling in the dark half of the month of 'Shravana' is called as 'Aja'. The Lord of this day, Lord 'Janardana' should be worshipped with goddess 'Sundari'. 103.

On that day the Lord should be worshipped with red flowers and should be offered betel nuts and sweet balls made of sugar and a buffalo should be donated. 104.

(19) Padma Ekadashi= Ekadashi falling in the bright half of the month of Bhadrapada is known as 'Padma'. On that day Lord Hrishikesha should be worshipped with goddess 'Aparajita'. 105.

The Lord should be worshipped with Kasha(saffron) flowers, should be offered pumpkin and sweets made of sesame and Brahma-puri should be donated. 106.

(20) Indira Ekadashi= Ekadashi falling in the dark half of the month of Bhadrapada, is known as 'Indira'. Lord 'Upendra' with goddess 'Subhaga' should be worshipped with holy Durva

एकादशी भाद्रपदे कृष्णा च कथितेन्दिरा । उपेन्द्रः सुभगायुक्तः पूज्यो दूर्वाभिरत्र तु ॥ १०७
अर्घ्ये शिवाफलं प्रोक्तं कर्णवेष्टं निवेदने । कन्यादानं तथात्रोक्तं व्रतसाङ्गफलाप्तये ॥ १०८
एकादश्याश्विने मासि शुक्ला पाशाङ्कुशाभिधा । पद्मनाभः पद्मवत्या सह पूज्योऽत्र भक्तितः ॥ १०९
शमीपत्राणि पूजायामर्घ्ये कामफलं मतम् । शालिपिष्टं च नैवेद्ये दाने प्रोक्तास्तु मोदकाः ॥ ११०
आश्विने कृष्णपक्षे तु रमाख्यैकादशी मता । हिरण्यया सहाभ्यर्च्यो हरिस्तस्यामधीश्वरः ॥ १११
पुष्पेषु मुचुकुन्दानि तत्रार्घ्ये कदलं मतम् । नैवेद्येऽपि च तत्साज्यं दानं घृतघटस्य च ॥ ११२
कार्तिके शुक्लेपक्षे तु बोधन्येकादशी मता । राधया सह सम्पूज्यस्तत्र दामोदरः प्रभुः ॥ ११३

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grass on that day. 107.

While worshipping, gooseberry fruits should be offered; and Karna-veshtam (ear-ornament blue lotus? flowers should be put ; and to achieve the full results of the austerity, one should give away a daughter, in marriage, as valedictary. 108.

(21) Pashangkusha Ekadashi= Ekadashi' falling in the bright half of the month of 'Ashvin' is called as Pashankusha. On that day, Lord 'Padma-nabha' should be worshipped with goddess 'Padmavati' with full devotion. 109.

The Lord should be worshipped with Shami leaves and Kama-phala', Shali-pishtam,a sweet made of rice-flour should be offered, laddooes, sweet balls should be donated. 110.

(22) Rama Ekadashi= Ekadashi, falling in the dark half of the month of Ashvin, is called as'Rama'. As Lord 'Hari' is the deity of that day; he should be worshipped with goddess 'Hiranya'. 111.

The Lord should be worshipped with 'Muchakund' flowers and should be offered banana fruits and sweets made of ghee and banana; and a pot of ghee should be donated on that day. 112.

(23) Prabodhani Ekadashi= Ekadashi falling in the bright half of the month of Kartik is called as 'Bodhani'. Lord Damodara with goddess Radha should be worshipped on that day. 113.

For worshipping, mainly lotus flowers should be used and Mugda churna [a sweet made of kidney beans flour and 'Padma-phala (lotus-fruit) should be offered and a bed should be donated. 114.

पद्मपुष्पाणि पूजायां मुख्यान्यत्र निवेदने । मुद्‌गचूर्णं पद्मफलमर्घ्ये देयस्तु मञ्चकः ॥ ११४
कार्तिके कृष्णपक्षे स्यादेकादश्यभयाभिधा । कृष्णः सुलक्षणोपेतः पूजनीयोऽत्र च प्रभुः ॥ ११५
तिलपुष्पाणि पूजायां नैवेद्ये च गुडौदनः । ग्राह्यं सदाफलं चार्घ्ये तत्र देयो वृषो मतः ॥ ११६
एकादश्यधिके मासि कमलाख्या च तत्पतिः । पुरुषोत्तम इत्युक्तो विधिस्तन्मासिकोऽपरः ॥ ११७
इत्येकादशिकाधीशा मया प्रोक्ता सशक्तिकाः । तत्तत्पूजाविशेषश्च पूजकेप्सितपूरकः ॥ ११८
अलाभे तूक्तवस्तूनां सर्वास्वेकादशीष्वपि । कार्या पूजा यथाशक्ति यथालब्धोपचारकैः ॥ ११९
फले पूगीफलं देयं पुष्पे च तुलसीदलम् । नैवेद्ये शर्कराखण्डो दाने चान्नं स्वशक्तितः ॥ १२०
आनूकूल्ये सति पुमाननुकल्पं न कर्हिचित् । गृह्णीयाद्वित्तलोभेन प्रमादाद्वाप्यनादरात् ॥ १२१

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(24) Abhayda Ekadashi= Ekadashi falling in the dark half of the month of Kartik is called as 'Abhaya'. On that day, Lord 'Krishna' with goddess 'Sulakshna' should be worshipped. 115.

For worshipping, flowers of sesame should be used. Sugar rice and 'Sadaphala should be offered and a bull should be donated. 116.

(25-26) Kamala Ekadashi= 'Ekadashi' falling in the intercalary (Adhika) month is called as 'Kamala'. The deity of this day is Lord 'Purushottama'. The proper procedure of that month is different. 117.

In this way, I have told you about all the presiding deities of all the 'Ekadashis' accompanied by prowesses. A person's all the wishes will be fulfilled who worships the proper deity in proper way. 118.

In case, all the required things for worshipping are not available,he should worship the Lord, with limited strength and available things. 119.

If one does not get proper fruit, he should offer a betel nut and in place of proper flower basil leaves should be used, simply sugar cubes should be offered and whatever food possible should be donated. 120.

If economically possible, one should again worship with proper method but should never opt for concession, out of money-greed, mistake or non-respect. 121.

प्रतिमां कारितां शक्त्या श्रीकृष्णस्य सहश्रियः । हैम्यादिं पूजयेद्भक्त्या सर्वतोभद्रमण्डले ॥ १२२
चतुर्विंशतिसङ्ख्याकैः पूर्वोक्तैः केशवादिभिः । नन्दादिभिः पार्षदैश्च तमर्चेत्स सहश्रियम् ॥ १२३
अशक्तस्त्वेकमभ्यर्चेत्तण्डुलाष्टदलाम्बुजे । श्रीकृष्णं सश्रियं भक्त्या यथालब्धोपचारकैः ॥ १२४
एकादश्यधिपो यः स्यात्तन्नाम्ना कृष्णमर्चयेत् । तस्य शक्तिर्भवेद्या च तन्नाम्ना रुक्मिणीं तथा ॥ १२५
एकादश्यधिपाः सर्वे कृष्णस्यैकस्य पूजया । पूजिताः स्युः शक्तयश्च तेषां लक्ष्म्यास्तु पूजया ॥ १२६
स्थापयित्वाऽव्रणं कुम्भं रत्नगर्भं सकाञ्चनम् । वस्त्रेण वेष्टिते तस्मिन् स्थापयेत्पात्रमुत्तमम् ॥ १२७
कमलं द्वादशदलं कृत्वा तत्र सुशोभनम् । तत्रार्चेत्सश्रियं कृष्णं स्थापयित्वा यथाविधि ॥ १२८

An idol of Lord Shri Krishna with goddess Shree, sculpted by using either gold or any other metal should be worshipped with full devotion, in Sarvatobhadra Mandala-diagram. 122.

All previously told emanations of Visnu: Keshava etc. along with goddesses: Nanda etc. should be worshipped with goddess Shree, appropriately. 123.

If unable to do so, one should simply draw with rice, a lotus of eight petals. He should worship Lord Shri Krishna, alone, with goddess 'Shree', with total devotion and with whatever material for worship, is available. 124.

One should worship Lord Krishna in the name of the presiding deity of that Ekadashi (day); and in the same manner, worship Rukmini also, according to respective presiding prowess of that Ekadashi day. 125.

It is believed that by worshiping Krishna alone, the presiding deities of all Ekadashi days are virtually worshiped. Likewise, by worshipping Lakshmi alone, all the respective presiding goddesses are (automatically) worshipped. 126.

(The worshiper) should take an earthen pot which does not have any hole, fill it with gems and gold and install it. He should cover it with a cloth and put an excellent pot on it. 127.

He should then draw a beautiful lotus with twelve petals and worship Lord Krishna with Shri Lakshmi, there over, according to the rules. 128.

उपचारैः षोडशभिर्महापूजां समाचरेत् । लघुपूजामशक्तस्तु भक्त्या कुर्वीत पूरुषः ॥ १२९
सहैव वैदिकैर्मन्त्रैर्द्विजः पूजनमाचरेत् । देशकालादि सङ्कीर्त्य मन्त्रानेतांश्च कीर्तयन् ॥ १३०
तेजोमण्डलमध्यस्थं कोटिकन्दर्पसुन्दरम् । नवीननीरदश्यामं पीताम्बरधरं प्रभुम् ॥ १३१
दक्षेण पाणिना चक्रं शङ्खं वामेन बिभ्रतम् । रमया सेवितं वामे दिव्यपङ्कजहस्तया ॥ १३२
अनेकदिव्यालङ्कारं वनमालाविभूषितम् । उपास्यमानं प्रयतैः पार्षदैर्गरुडादिभिः ॥ १३३
स्तूयमानं मुनिगणैर्देवगन्धर्वकिन्नरैः । कृष्णमेवंविधं ध्यात्वा ततः पूजनमाचरेत् ॥ १३४
आवाहनीयं देवेशं भक्तानामभयप्रदम् । सुस्निग्धं वरदं शान्तं मनसावाहयाम्यहम् ॥ १३५
सुवर्णमणिभिर्दिव्यैः खचिते देवनिर्मिते । दिव्यसिंहासने स्निग्धे निषीद त्वं सुराधिप ! ॥ १३६

He should perform the Mega-worship in the sixteen fold services. Yet, a person unable to perform it, may do mini-worship, briefly but with full devotion. 129.

A Brahmin should commence the worship by declaring the day and place of the worship with the Vedic Mantras, by chanting relevant Mantras. 130.

Meditation.

He should contemplate upon Lord, Who is perceived in the centre of lustrous orb, as handsome as billion cupids, assuming dark complexion, resembling freshly arisen could, dressed in yellow silk garment (Pitambara), wielding disc in right hand and conch in left hand, attended, on his left side, by Rama, holding a divine Lotus, adorned by many divine lustrous ornaments, bearing garlands of forest flowers, attended upon humbly by the attendants like Garuda and others and praised by many sages, gods, Gandharvas and Kinnaras. Then he should start the worship. 131-134.

Aahvan

Invocation should be as, ‘O the foremost of Gods, the bestower of blessings and safety to the devotees, O You Kind-hearted and serene, I spiritually invoke You here to accept my worship. O You the Lord of the gods, You may take a seat on the soft, golden lion-shaped throne (seat), fabricated by divine professionals; and which is studded with golden gems. O You, the Chief of the gods, You may, in the company of Rama, accept the

गङ्गोदकं सुरश्रेष्ठ ! सुवर्णकलशे स्थितम् । गन्धपुष्पाक्षतैर्युक्तं गृहाण रमया सह ॥ १३७
गन्धपुष्पादिसंयुक्तं स्वर्णपात्रे स्थितं जलम् । अर्घ्यं गृहाण भो देव! भक्तानामभयप्रद ! ॥ १३८
देवदेव ! नमस्तुभ्यं पुराण ! पुरूषोत्तम ! । मया दत्तमिदं तोयं गृह्णीष्वाचमनीयकम् ॥ १३९
पयो दधि घृतं चैव मधु शर्करया युतम् । पञ्चामृतेन स्नपनं प्रीत्यर्थं प्रतिगृह्यताम् ॥ १४०
कामधेनुसमुद्भूतं सर्वेषां जीवनं परम् । पावनं यज्ञहेतुस्ते पयः स्नानार्थमर्पये ॥ १४१
पयसस्तु समुद्भूतं यदम्लद्रव्ययोगतः । दध्यानीतं मया देव ! स्नानार्थं प्रतिगृह्यताम् ॥ १४२
नवनीतसमुत्पन्नं सर्वसन्तोषकारकम् । यज्ञाङ्गं देवताहारं घृतं स्नानार्थमर्पये ॥ १४३
वृक्षसारसमुद्भूतं सर्वतेजोविवर्धनम् । सर्वपुष्टिकरं देव ! मधु स्नानार्थमर्पये ॥ १४४
इक्षुसारसमुद्भूतां शर्करां सुमनोहराम् । मलापहारिणीं स्नातुं गृहाण त्वं मयार्पिताम् ॥ १४५

water of Ganga, scented with sandal-wood paste, fragrant flowers and Akshatas and kept in golden pot. 135-137.

'O God, bestower of security to the devotees, You may accept my offerings of this scented water (kept in a golden pot, with sandalwood, fragrant flowers etc.). O You the God of gods, the ancient One, Best of the persons, may accept this reverential water offered by me for holy sipping. 138-139.

'Please accept this blend of five ingredients: milk, ghee, curds, sugar and honey; and also the mixture of these ingredients for taking bath. I offer you milk for bathing which is produced by Kamdhenu (wish-yielding cow) which is a life for everybody, the purifier sacred for and used in sacrifice. 140-141.

'I brought curd for you, prepared by fermenting milk for taking bath please accept it. O God, I offer you ghee, prepared from butter, which is used in sacrifice, eatable of the deity, which is loved by everybody for your bath. O God, I offer honey for your bath, that nourishes everybody, increases luster and has come out from essence of a tree. Please accept sugar offered by me, the essence of sugarcane, remover of impurity, having a pleasant look. 142-145.

'I have brought holy water from rivers and lakes. O God, please accept it for bath, offered by enchanting with sacred Mantras. 146.

'You may please accept this couple of fine clothes,

नदीनां चैव सरसां मयानीतं जलं शुभम् । गृहाण स्नानमन्त्रेण प्रभो ! स्नानीयमर्पितम् ॥ १४६
वस्त्रयुग्मं गृहाणत्वं पट्टसूत्रेण निर्मितम् । सूक्ष्मं कार्पासतनन्तूनां सुवर्णेन विराजितम् ॥ १४७
नारायण ! नमस्तेऽस्तु पाहि मां भवसागरात् । ब्रह्मसूत्रं सोत्तरीयं गृहाण पुरुषोत्तम ! ॥ १४८
केयूरमुकुटैश्चैव नूपुरैरङ्गुलीयकैः । पूजितोऽसि प्रयत्नेन रत्नैराभरणैर्विभो ! ॥ १४९
चन्दनं मलयोद्भूतं कस्तूर्यगुरुसंयुतम् । कर्पूरेण च संमिश्रं स्वीकुरुष्वानुलेपनम् ॥ १५०
शतपत्रैः कर्णिकारैश्चम्पकैर्मल्लिकादिभिः । पुष्पैर्नानाविधैश्चैव पूजयामि सुरेश्वर ! ॥ १५१
दशाङ्गसंज्ञितं धूपं सुगन्धं च मनोहरम् । गृहाण देवदेवेश! मया भक्त्या समर्पितम् ॥ १५२
आरात्रिकां सुरश्रेष्ठ ! वर्त्या गोघृतसिक्तया । संयुक्तां तेजसा कृष्ण ! गृहाण सुरपूजित ! ॥ १५३
अन्नं च पायसं भक्ष्यं सितालेह्यसमन्वितम् । दधिक्षीरघृतैर्युक्तं गृहाण सुरवल्लभ ! ॥ १५४

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prepared from the threads of cotton and silk, decorated by golden threads. 147.

'O Narayana, I bow down to you. You protect me in this world. O the Supreme Being, may you accept this sacred thread accompanied with upper garment. 148.

'O You Almighty! I have worshipped you with great care by offering you gems, ornaments, crown, anklets, ear-rings, finger rings. 149.

'Please accept this ointment prepared by blending musk, aloe, camphor and paste of sandle-wood from Malaya region. 150.

'O the Supreme Lord, I worship you with a variety of leaves and with various flowers like Karnikara, jasmine, Champaka and many others. 151.

'O You God of gods, You may accept this essence named Dashanga (tenfold) which has a pleasant smell. I have offered it to you very sincerely. Please accept he lustration service offered by waving the lamp containing wick dipped in cow's clarified butter, O doyen of gods and served by gods.152-153.

'O You beloved of gods, please accept this food: eatables, potables like porridge, lickables mixed with curds, milk, ghee, and sugar. 154.

'May you accept this betel, prepared with camphor, Khadir,

नागवल्लीदलैर्युक्तं पूगीफलसमन्वितम् । कर्पूरखदिरोपेतं ताम्बूलं प्रतिगृह्यताम् ॥ १५५
बीजपूराम्रपनसखर्जूरीकदलीफलम् । नालिकेरफलं दिव्यं गृहाण भगवन्निदम् ॥ १५६
न्यूनातिरिक्तपूजायाः सम्पूर्णफलहेतवे दक्षिणां काञ्चनीं देव ! स्थापयामि तवाग्रतः ॥ १५७
नीराजनं गृहाणेश! पञ्चवर्तिसमन्वितम् । तेजोराशे! मया दत्तं लोकानन्दकर! प्रभो! ॥ १५८
जय देव ! जय देव ! जय मङ्गलदाता २ लक्ष्मीवर ! राधावर ! २ शरणागतपाता ।

ध्रुवपदम्-

हर्तुं भारमवन्या जातो भुवि विष्णु २ दितिजानीकमनेकं २ जघनिथ सहजिष्णुः ।
भीष्मकतनयावरणे विधिसुरपतिमुख्यै २ रभिषिक्तोऽधिपतिस्त्वं २ नरपतिगणमुख्यैः जय देव० । १५९
पार्थप्रेमवशस्त्वं बहुधा पुरि तेषां २ न्यवसो ननु भवसि त्वं २ जीवनमपि तेषाम् ।
सौत्यं विदधद्विजयं प्रतिभटनृपसङ्घैः २ दुर्जयमुज्झितशस्त्रोऽ २ प्यकरोः सुरसङ्घैः जय देव० । १६०

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arecanut, pepper, betel leaves and fragrant material. 155.

'O God, You please accept fruits : citron, mango, jackfruit, dates, banana and divine coconut. 156.

' O God, I am offering you golden gift to complement fruit of my worship, by compensating deficiency or excess in offerings. 157.

'O God, the powerful lustrous One, bestower of happiness to all, You please accept this lamp-lustration with five wicks. 158.

'O God, be victorious, the bestower of auspiciousness Spouse of the Goddess Lakshmi! Companion of Radha. The protector of the surrendered ones; be victorious; You appeared on this earth in the form of incarnation of the God Vishnu; and destroyed several troops of demons, O Sahajisnu! You were honored by the cosmic creator Brahma and other gods; and by prominent kings, at the time of your marriage with Rukmini, the daughter of Bhismaka. 159.

'Due to your immense love for Parth Arjuna, you lived with then, in there city. You are as if there life. You made them victorious even without holding weapons in your hand by driving there chariot. It was very difficult to win the battle against the enemies even for flocks of gods. O You be victorious! Hail you. 160.

I know that Draupadi, wife of Pandava, must have done some magic on you. So you, the master of the selfless and liberated

नूनं पाण्डवपत्न्या त्वयि कृतबहुदाने २ प्रेमा कार्मणविद्या २ निदधे त्विति जाने ।
निःस्पृहमुक्तपतिस्त्वं विवशो हि वनादिं २ ययिथ यया स्मृतमात्रो २ हित्वा कमलादिं जय देव० १६१
वात्स्यायनमुनिगीतं प्रथमं रसमखिलं २ गोपीषु च भामायां २ विदधिथ तं सफलम् ।
साकं देवकलत्रैर्निजललनासङ्घैः २ केलिं चाम्बुधिवारिणि २ यदुसुरमुनिसङ्घैः जय देव० ॥ १६२
चञ्चद्रक्तकिरीटं नवजलदश्यामं २ मकराभश्रुतिभूषण २ मीषत्स्मितरामम्।
स्वर्णद्युति वसनं त्वां दधतं च नवीनं २ वन्दे हारिलकण्ठं २ दृशिमोदितदीनं जय देव० ॥ १६३
अञ्जलिस्थानि पुष्पाणि चार्पयामि जगत्पते ! । गृहाण सुमुखो भूत्वा जगदानन्ददायक ! ॥ १६४
नमस्ते देवदेवेश ! नमस्ते गरुडध्वज ! । नमोऽस्तु विष्णवे तुभ्यं व्रतस्य फलदायक ! ॥ १६५
पद्भ्यां कराभ्यां जानुभ्यामुरसा शिरसा दृशा । वचसा मनसा चेति प्रणामोऽष्टाङ्ग ईरितः ॥ १६६

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souls rushed towards her helplessly, in the forest, leaving the Goddess Laksmi, when you were just remembered by her (in Durvasa episode). O You be victorious ! 161.

.'You enjoyed the romantic sentiment (Shringara) described by sage Vatsayayana to its full contentment with your wife Satyabhama and the milkmaids and accomplished that sentiment. You also enjoyed the water sport with your wives, wives of gods and groups of gods in the ocean. 162

'O You with a shining red crown, bearing dark colour complexion of fresh cloud, wearing crocodile-shaped earrings and smiling face; wearing a gold like lustrous cloth, wearing new garland around the neck; and thus pleasing the distressed persons only by a glance. I bow down to you; be victorious! 163.

'O cosmic Lord, the bestower of happiness to the world, please accept this offering of flowers held in clubbed palms, with pleasant face. 164.

'O the Lord of the Lords, Devadevesha, Garudadhvaja, (holder of the banner of Garuda (Eagle), I bow down to You, O Vishnu, the bestower of the fruit of the vow. 165.

'Paying obeisance with two feet, two hands, two knees, chest, head, along with eyes, speech, and mind is known as Ashtanga Pranama (bowing down with eight limbs). 166.

बाहुभ्यां चैव जानुभ्यां शिरसा वचसा दृशा । पञ्चाङ्गोऽयं प्रणामः स्यात्पूजासु प्रवराविमौ ॥ १६७
तत्राष्टाङ्गः प्रणामस्तु पुसांमेव हितो मतः । अन्य पुंसां तथा स्त्रीणां सर्वेषामपि सम्मतः ॥ १६८
प्रणमेद्दक्षिणे भागे किञ्चद्दूरे तु दण्डवत् । कराभ्यां दक्षवामाभ्यां पादौ गृह्णन् हरेः क्रमात् ॥ १६९
गोविन्द ! माधव ! दयालय ! दीनबन्धो ! श्रीमन् ! मनोनयननन्दन दिव्यमूर्ते ! ।
दिव्येन्द्रनीलमणिकान्तिमनोहराङ्ग ! श्रीरुक्मिणीरमण ! मामव वासुदेव ! ॥ १७०
कंसादिदुष्टदमन ! प्रणतैकबन्धो ! कामान्तकादिनुत ! शङ्खरथाङ्गपाणे ! ।
श्रीद्वारिकापुरपुरन्दर ! पूर्णकाम ! श्रीरुक्मिणीरमण ! मामव वासुदेव ! ॥ १७१

'An obeisance with two hands, two knees and head along with speech and eyes, is said to be Pannchanga Pranama (bowing down with five limbs). These two are said to be the superior postures of obeisance. 167.

'Here, Ashtanga Pranama is recommended for men, and the Panchanga Pranama for all (men and women both). 168.

' Standing at His right side, one should bow down to Shri Hari by initially touching His feet, by right and left hands. Then standing at a very short distance, one should bow down by prostrating one`s body on the earth. 169.

Prarthna Stotra.

He should pray as, O You Govinda! Madhava! Store of compassion (Dayalaya) Comrade of the distressed (Dinabandho)! Shriman!, pleasing mind and eyesight Manonayana-Nandana, Divyamurti! Bearing pleasant body and complexion resembling divine blue sapphire (Divyendranilamanikanti-manoharanga) !husband of Rukmini (Shri-Rukmini-Ramana)!, Vasudeva! protect me. 170.

I bow down to You, Who has conquered the cruel Kamsa and others; Who is respected even by Shankara; the enemy of the God of love; Who is the lone spiritual brother of those who have surrendered;Who holds a conch and a wheel in His hand; Who is the Indra-like Lord of the city of Dwaraka and Whose wishes have been ever fulfilled. O Rukmini's husband Vasudeva, please protect me. 171.

आनन्दकन्द ! यदुनन्दन ! शारदीयपूर्णेन्दुबिम्बवदनाम्बुजमन्दहास ! ।
भूभारराजबलनाशन ! शेषबन्धो ! श्रीरुक्मिणीरमण ! मामव वासुदेव ! ॥ १७२
भामानुरञ्जनसमाहृतपारिजात ! प्रद्युम्नतात ! पुरुहूतसभासदस्य ! ।
पट्टाङ्गनाद्विगुणिताष्टसहस्रकान्त ! श्रीरुक्मिणीरमण ! मामव वासुदेव ! ॥ १७३
आत्मीयपाण्डवहिते रत ! जिष्णुसूत ! कृष्णामनोभिलषितप्रदकल्पवृक्ष ! ।
देवेन्द्रवन्द्य ! गरुडध्वज ! शार्ङ्गपाणे ! श्रीरुक्मिणीरमण ! मामव वासुदेव ! ॥ १७४
धर्माध्वसेतुरचनोद्यत ! नित्यदानैः सन्तर्पितद्विजवरौघ ! हरे ! मुरारे ! ।
श्रीनारदादिमुनिगीतपवित्रकीर्ते ! श्रीरुक्मिणीरमण ! मामव वासुदेव ! ॥ १७५

I bow down to You Garudadhvaja, Who is a bud of Joy! Who gives delight to Yadus; Whose smiling lotus-like face resembles the orb of the full moon of the autumn; Who is the destroyer of the army of wicked kings, who are burdensome to the mother earth; and hence, a supporter of Shesha, I bow down to You. O father of Pradyumna; Who brought Parijata on the earth, to please His wife Satyabhama, Who is the emeritus member of the assembly of Lord Indra; the spouse of the sixteen thousand queens; O Rukmini's husband Vasudeva, please protect me. You, Who always care for the well-being of your kinsmen Pandavas; Who is the wish fulfilling tree for all wishes of Draupadi; Who holds a bow in His hand; and Who is saluted by the Lord of Gods. O Rukmini's husband Vasudeva, please protect me. 172-174.

I bow down to You, O God, Who is always engaged in building a bridge connecting the path to Dharma; O Shri Hari! O Murari! Who always pleases the assembly of Brahmins by giving donations; Who is praised by the sages like Narad and others; O Rukmini's husband Vasudeva, please protect me. O You Who are the ocean of kindness, Who helps us to cross the ocean in the form of mundane world; Who is well-known for bestowing happiness to the down-trodden; the Lord of the Brahmins, crescent-jewel of the great rulers. O Rukmini's husband Vasudeva, please protect me. 175-176.

I bow down to You, Who are the protector of those who have

कारुण्यसागर ! भवाम्बुधिपारदायिन् ! कल्याणकृत्पतितपावननामधेय ! ।
ब्रह्मण्यदेव ! नरदेवशिखामणे ! त्वं श्रीरुक्मिणीरमण ! मामव वासुदेव ! ॥ १७६
संसारखिन्नशरणागतजीवरक्षानित्योघतोद्धवसमर्पितनैजबुद्धे ! ।
नानावतारपरिपालितसाधुलोक ! श्रीरुक्मिणीरमण ! मामव वासुदेव ! ॥ १७७
अन्यथा शरणं नास्ति त्वमेव शरणं मम । तस्मात्कारुण्यभावेन रक्ष रक्ष रमेश्वर ! ॥ १७८
परमान्नमिदं दिव्यं कांस्यपात्रेण संयुतम् । वाणकं द्विजवर्याय सहिरण्यं ददाम्यहम् ॥ १७९
इति सम्पूज्य सम्प्रार्थ्य दिवाशेषं नयेत्ततः । श्रीमन्नारायणकथाकीर्तनश्रवणादिभिः ॥ १८०
न व्यावहारिकं कर्म कार्यमेकादशीदिने । औद्धवीयैर्नृभिः स्त्रीभिः किञ्चिदप्यापदं विना ॥ १८१
कर्षुकैर्न कृषिः कार्या वणिग्भिः पणनं न च । न क्रयो विक्रयश्चापि कार्यः कस्यापि वस्तुनः ॥ १८२

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sought your shelter, being afflicted by the worldly sorrows; Who has endowed His own talent to Uddhava, Who has always redeemed the people of good conduct in Your various incarnations. O Rukmini's husband Vasudeva, please protect me. 177.

O God, since I am helpless, You are the only shelter for me. Hence, You, the Lord of Rama, be kind to me and protect me; protect me. 178.

Varpradan.

I hereby offer this divine food: for each, along with a gift of gold, in this metallic copper vessel to the doyen of Brahmins, as ritual gift. 179.

Thus the worshipper should worship the God and spend the rest of the day by listening and narrating the stories and commendable deeds of Lord Narayan. 180.

The followers of the Uddhava sect: men and women should not perform any worldly activity on Ekadashi day, unless in case of emergency. 181.

Farmers should not undergo their routine job in the field, nor should the merchants carry out any transactions. They should not buy or sell any items on that day. Women should not weep or mourn in the house; or engage in cutting cloth, thread etc. They should avoid unnecessary gossip and should not touch any

स्त्रीभिः शोको रोदनं न कार्यं सूत्रकर्तनम् । न वृथाभाषणं कार्यं नास्पृश्यस्पर्शनादि च ॥ १८३
हर्यर्थमेव कर्तव्यमिदं त्वेकादशीदिनम् । मदाश्रितैः कृष्णभक्तैः पुम्भिः स्त्रीभिश्च सर्वथा ॥ १८४
परतन्त्रो भवेद्यस्तु दरिद्रो दुर्बलोऽथवा । आवश्यकं स कुर्वीत व्यवहारं न चाधिकम् ॥ १८५
दानं देयं यथाशक्ति द्विजाय प्रीतये प्रभोः । रात्रौ जागरणं कार्यं भगवत्कीर्तनादिभिः ॥ १८६
विष्ण्वालयं जागरार्थं सन्मण्डलमथापि वा । गच्छतोऽस्त्यश्वमेधस्य फलं पुंसः पदे पदे ॥ १८७
स्त्रीभिः स्त्रीष्वेव कर्तव्यः पुम्भिः पुंस्वेव जागरः । कथादिभिर्हरेरेव न तु द्यूतादिभिः क्वचित् ॥ १८८
एकादशीदिने यस्तु भुञ्जीतान्नं कुसङ्गतः । चान्द्रायणेन शुद्धिः स्यात्तस्य पुंसो न चान्यथा ॥ १८९
एकभक्तेन नक्तेन तथैवायाचितेन च । उपवासेन दानेन न निर्द्वादशिको भवेत् ॥ १९०

forbidden objects or persons. 182-183.

Men and women, who are devotees of Krishna, and are my followers, should spend the Ekadashi day for the cause of Shri Hari. 184.

If a person is very weak, poor or reliant, he should carry out his essential routine jobs, and not do anything else. 185.

With a view to please the God, one should generously give donation to a Brahmin. He should keep himself awake and spend the night in praise of the God. 186.

A person who spends the night in the temple of Vishnu, or in the company of noble people, gets the fruit of performing an Ashvamedha sacrifice by all means. 187.

Women and men should spend the night-time in the group of women and men respectively. Men should engage themselves in the discussion of the deeds of Shri Hari, and not in playing dice. 188.

If due to the involvement of friends, a person takes food on Ekadashi day, he can only purify himself by performing the Chandrayana Vrata and not by any other atonement. 189.

One may take food only once, after mid-day, or should eat only at night, or without asking for food to anybody, or may give alms, and thereby perform the vow of Ekadashi. Yet, one should never give up this vow. 190.

नक्तं हविष्यान्नमनोदनं वा फलं तिलाः क्षीरमथाम्बु चाज्यम् ।
यत्पञ्चगव्यं यदि वापि वायुः प्रशस्तमत्रोत्तरमुत्तरं हि ॥१९१
प्रातः स्नात्वा पुनः पूजां नित्यनैमित्तिकार्चयोः । कुर्यात्तत्र यथाप्तेन सदन्नेन निवेदनम् ॥ १९२
तन्त्रेण मूर्त्योरुभयोः समाप्य प्रातरर्चनम् । व्रतं निवेदयेद्भक्त्या हरये स्वकृतं व्रती ॥ १९३
अज्ञानतिमिरान्धस्य व्रतेनानेन मे हरे ! । प्रसीद सुमुखो भुत्वा ज्ञानदृष्टिप्रदो भव ॥ १९४
कृष्णमूर्तिं ततो दद्याद्ब्राह्मणाय सदक्षिणाम् । दानानि दद्याच्चान्यानि यथाशक्त्यन्नमेव वा ॥ १९५
भोजयित्वा ततो विप्रान् शक्त्या साधूंश्च वैष्णवान् । हविष्णन्नेन कुर्वीत पारणां प्रयतो व्रती ॥ १९६
दिवानिद्रां परान्नं च पुनर्भोजनमैथुने । द्वादश्यां वर्जयेत्तैलं कांस्यपात्रे च भोजनम् ॥ १९७

Now Nakta i.e. nocturnal vow is explained: The food that is parched on fire, like oblation in a sacrifice, except cooked rice, or fruits, sesame, milk, water, ghee, or the five products of the cow :Panchagavya, taken collectively or sheere air, may be consumed. Here, each earlier option quoted in succession, is more preferred. 191.

Ritual to be followed on the following day of Ekadashi.

Next morning he should take bath and perform his daily routine and special worship. He should then devotedly offer the tasty food, whatever is available to Shri Hari. 192.

He should then conclude the worship of both the idols, and with dedication narrate to Shri Hari the vow he had performed. 193.

O Shri Hari, 'please bless me who has become blind due to the darkness of ignorance; please turn Your face towards me and bestow the light of knowledge upon me. 194.

He should then offer that idol of Krishna to a Brahmin, along with some Dakshina. He should also give some other presents or food according to his ability. 195.

After offering the food to Brahmins, sages and the followers of Vishnu, according to his capacity. Then he should conclude his fast by eating the food, made for the sacrifice. 196.

On Dvadashi day, he should avoid sleeping at day-time, taking food from other person, eating twice in a day, copulation, and eating oily food in bell metal vessel. 197.

पारणाहे तु लभ्येत स्वल्पापि द्वादशी यदि । तत्रैव पारणां कुर्यान्न तामुल्लङ्घयेद्व्रती ॥ १९८
कलार्धां द्वादशीं दृष्ट्वा निशीथादूर्ध्वमेव हि । आमध्याह्नात्क्रियाः सर्वाः कर्तव्याः शंभुशासनात् ॥ १९९
यदा भवेदतीवाल्पा द्वादशी पारणादिने । उषःकाले द्वयं कार्यं प्रातर्मध्याह्नकर्म च ॥ २००
सङ्कटे समनुप्राप्ते द्वादश्यां दैवयोगतः । अद्भिस्तु पारणां कुर्यात्पुनर्भुक्तं न दोषकृत् ॥ २०१
द्वादश्याः प्रथमः पादो हरिवासरसंज्ञितः । तमतिक्रम्य कुर्वीत पारणं विष्णुतत्परः ॥ २०२
आभाकासितपक्षेषु मैत्रश्रवणरेवती । सङ्गमे नैव भोक्तव्यं द्वादश द्वादशीर्हरेत् ॥ २०३
मैत्राद्यपादे स्वपितीह विष्णुः श्रुतेश्च मध्ये परिवर्तमेति ।
पौष्णान्त्यपादे प्रतिबोधमेति सुप्तिप्रबोधपरिवर्तनमेव वर्ज्यम् ॥ २०४

If on the day of the conclusion of the fast, if there is a slight presence of Dvadashi, one should observe it on that day itself. The observer of the vow should not avoid it. 198.

As Shambhu has stated the decision that, if Dvadashi occurs only for a moment until mid-day, then one should conclude the fast. 199.

If Dvadashi occurs only for a very short time, on the day of concluding the fast, one should perform the daily rites of morning and mid-day in the morning only. 200.

If some emergency occurs due to some unexpected situation on Dvadashi day, one may conclude the fast only by drinking water. Even if one takes his food, no blemish is involved. 201.

The first quarter of Dvadashi day is considered to be the day of Lord Shri Hari. Hence the followers of Vishnu should transgress it and then conclude the fast. 202.

In the bright fortnight of the months of Ashadha, Bhadrapada, Kartika, at the time of simultaneous occurrence of the Anuradha, Shravana and Revati, one should not eat anything ;otherwise it will devastate the fruit of the twelve Dvadashi vows. 203.

In the first quarter of the month of Ashadha, Lord Vishnu sleeps. In the middle of the month of Shravana, He turns on one side of His body during His Sleep. In the last quarter of the month of Paushya (Kartika), Lord Vishnu wakes up. Hence, these i.e.

एकादशीव्रतविधिस्तु मया यथावदुक्तो जनाः ! स्मृतिवचोन्वितवर्त्मनेत्थम् ।
सर्वैर्भवद्भिरयमादरतो विधेयोऽथोद्यापनं विधिवदस्य वदामि सम्यक् ॥ २०५

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे तृतीयप्रकरणे प्रबोधन्युत्सवे एकादशीव्रतविधिनिरूपणनामा त्रयस्त्रिंशोऽध्यायः ॥३३॥

॥ अथ चतुस्त्रिंशोऽध्यायः ॥ ३४ ॥

श्रीनारायणमुनिरुवाच-

उद्यापनं विना नैव व्रतं हि फलदं भवेत् । तस्मात्प्रयत्नतः कार्यमेकादश्या व्रतस्य तत् ॥ १
अस्तगे च गुरौ शुक्रे बाले वृद्धे मलिम्लुचे । उद्यापनं न कर्तव्यं कार्यमन्यत्र शक्तितः ॥ २

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sleeping time, period of turning on one side, and awakening time, should be avoided. 204.

O You People, in this manner I have stated the rite of Ekadashi vow as it is described in the Smruti. All of you should follow it sincerely. Now I will tell you about the concluding ceremony in detail. 205.

Thus ends the Thirty-Third chapter entitled,'. Description ofthe Ekadashi vow at the time of Prabodhini Celebrations.' in the third Prakaran of Satsangi jivan, the life story of Lord Narayan,also titled as Dharmashastra, (the rules of the code of conduct). 33

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CHAPTER -34

Udyapan-vidhi of Ekadashi Vrata narrated by Bhagwan Shree Hari.

Narayan-muni said:-

no vow will bear any fruit without performing the concluding ceremony. Hence one must perform the concluding ceremony of the Ekadashi vows, by all means. 1.

The concluding ceremony should not be performed during

महापूजा प्रकर्तव्या विप्रसन्तर्पणं तथा । शक्त्या स्वर्णं च गौर्देया सामान्योद्यापनं त्विति ॥ ३
सकृदेव हविष्याशी दशम्यां प्रयतः पुमान् । ब्रह्मचर्यपरो रात्रौ स्वपेद्भूमौ हरिं स्मरन् ॥ ४
रजन्या अन्तिमे यामे समुत्थाय यथाविधि । अदीर्घसूत्री कुर्वीत शौचस्नानादि नैत्यकम् ॥ ५
पूजोपहारान्सम्भृत्य विधिज्ञं ब्राह्मणं ततः । आहूय स्वस्थचित्तोऽर्चेद्भक्त्या श्रीपुरुषोत्तमम् ॥ ६
स्वकीयगेहे सुस्वच्छे पुण्यक्षेत्रेऽथवा शुभे । विष्ण्वालये विशेषेण कुर्यात्पूजाविधिं व्रती ॥ ७
मण्डपे निर्मिते रम्ये कदलीस्तम्भमण्डिते । विधाय सर्वतोभद्रं तन्मध्ये स्थापयेद्धटम् ॥ ८
पञ्चपल्लवसंयुक्ते सूक्ष्मवस्त्राभिवेष्टिते तस्मिन् पात्रं निदध्याच्च रम्यास्तरणमण्डितम् ॥ ९
कमलं द्वादशदलं नानावर्णोपशोभितम् अन्तर्द्वादशभिः पत्रैर्युक्तं कुर्यात्तदन्तरे ॥ १०

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the inter-calary month: Adhika Masa, during the setting-time of the planet Jupiter: Guru, and Venus: Shukra and during incapacity by child and aged person. It should not be performed during one's inability. 2.

Generally, the concluding ceremony should be performed with elaborate worship and gratification of Brahmins. Gold, cows etc., should be gifted as per one's ability. 3.

On the tenth day, the observer should eat the remnants of the sacrifice; and while observing celibacy, he should sleep on the bare floor, remembering Shri Hari. 4.

Having got up in the last phase of the night, one should perform the purification rites like bath etc. without wasting any time. He should then collect the materials of worship and duly inviting the learned Brahmin, he should worship Lord Purushottama with devotion and peace of mind. 5-6.

The observer may perform the worship at his own very clean house; or in an auspicious sacred place. By priority, the vow-keeper may also worship in the temple of Lord Vishnu. 7.

In a pendal with pillars of beautiful plantain trunks, he should draw a Sarvatobhadra Mandala; and install an earthen pot in the centre. He should then put upon it a vessel duly wrapped in a beautiful cloth, and covered by the leaves of five different trees. 8-9

He should then draw a beautiful multi-coloured lotus of

तन्मध्ये वासुदेवस्य हैमीं लक्ष्मीयुतस्य च । यथाशास्त्रं कारयित्वा प्रतिमां स्थापयेन्नरः ॥ ११
पूर्वाद्यनुक्रमेणैव केशवाद्याः सशक्तयः । तदङ्गदेवताः स्थाप्याः पद्मपत्रेषु सर्वतः ॥ १२
आद्ये दले केशवस्तु स्थापनीयः श्रिया सह । नारायणस्तदग्रे च पद्मया दक्षिणक्रमात् ॥ १३
माधवो नित्यया साकं गोविन्दश्चन्द्रया सह । रमया सह विष्णुश्च माधव्या मधुसूदनः ॥ १४
त्रिविक्रमश्च पद्माक्ष्या वामनः कमलायुतः । श्रीधरः कान्तिमत्या च हृषीकेशापराजिते ॥ १५
पद्मनाभः पद्मवत्या राधादामोदरौ ततः । स्थापनीयाः क्रमेणैवमेता द्वादश देवताः ॥ १६
तथाभ्यन्तरपत्रेषु स्थाप्या द्वादश देवताः । सङ्कर्षणः पूर्वपत्रे स्थाप्यः सह सुनन्दया ॥ १७
वासुदेवो हरिण्याथ दक्षिणक्रमतस्ततः । प्रद्युम्नश्च धिया साकमनिरुद्धः सुशीलया ॥ १८
स्थापनीयः क्रमेणैव नन्दया पुरुषोत्तमः । अधोक्षजस्त्रयीयुक्तः क्षेमङ्कर्या नृकेसरी ॥ १९
अच्युतो विजयायुक्तः सुन्दर्या च जनार्दनः । उपेन्द्रः सुभगायुक्तो हरिः सह हिरण्यया ॥ २०
कृष्णः सुलक्षणायुक्तः स्थापनीयोऽन्तिमे दले । ततः पूजां प्रकुर्वीत यथाशक्ति यथाविधि ॥ २१

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twelve petals, with layers of twelve leaves. He should then prepare a golden idol of Lord Vasudeva along with goddess Lakshmi as per the Shastric norms and install it in that lotus. 10-11.

In serial order: east etc., on lotus petals, Keshava and others, along with their prowesses, in the proper sequence, should be installed. 12.

In the first petal, Lord Keshava with His consort Shri should be installed; and thereafter, in rightward mode, Narayana with Padma; Madhava with Nitya; Govinda with Chandra; Vishnu with Rama; Madhusudana with Madhavi; Trivikrama with Padmakshi; Vamana with Kamala;Shridhara with Kantimati; Hrushikesha with Aparajita; Padmanabha with Padmavati; and Damodara with Radha; thus these twelve deities are to be installed in due order. 13-16.

Thereafter, twelve deities, with their proper sequence should be installed on inner row of the petals. Sankarshana with Sunanda is to be installed on first petal. Then, in the order of rightward direction, on each next petal, Vasudeva with Harini; Pradyumna with Dhi; Aniruddha with Sushila; Purushottama with Nanda are to be installed in due order. Then, Adhoakshaja flanked by Trayi; Nrusimha by Kshemkari; Achyuta by Vijaya; Janardana by Sundari; Upendra by Shubhaga; Shri Hari by Hiranya (are to be installed on

पञ्चामृतेन च स्नानं कार्यमभ्यङ्गपूर्वकम् । महाभिषेकः कर्तव्यः कृत्वादौ लघुपूजनम् ॥ २२
नवीनवस्त्रभूषादि समर्प्य च चतुःसमम् । सर्वगन्धं च वा भक्त्या सुमनोभिः प्रपूजयेत् ॥ २३
सहस्रतुलसीपत्रैः पूजयित्वाऽमृताह्वयम् । धूपं समर्प्य दीपं च नैवेद्यं तु निवेदयेत् ॥ २४
मोदकान् गुडकांश्चैव चूर्णानि घृतपूरकान् । सोहालिकाश्च कंसारं सक्तून्सेवाश्च मण्डकान् ॥ २५
वटकान् पायसं दुग्धकूरं दध्योदनं तथा । पिण्डकान् पूरिकाश्चैव शतच्छिद्रांश्च लड्डुकान् ॥ २६
तिलपिष्टं कर्णवेष्टं शालिपिष्टं सशर्करम् । रम्भाफलं च सघृतं मुद्गचूर्णं गुडौदनम् ॥ २७
समर्प्येत्यादि नैवेद्यं ताम्बूलं च फलं व्रती । महानीराजनं कृत्वां दद्यात्पुष्पाञ्जलिं ततः ॥ २८
समाप्य पूजां दानानि दद्याच्छक्त्यनुसारतः । गोभूतिलहिरण्याश्वगजादीनि दृढव्रतः ॥ २९

serially next petals. Krishna flanked by Sulakshana is to be installed on the last inner petal of the Lotus. Then, he should worship with proper rites and according to his ability. 17-21.

First the preliminary worship should be performed and then bathing the idols with five ingredients viz. Ghee, Milk, Curd, Honey and Sugar, should be followed performance of the main limb-wise worship. 22.

After offer new clothes, ornaments etc. and fourfold fragrance (2 portions of musk+4 portions sandal-paste+3 portions vermilion+1 portion camphor) and Omni-fragrance (2portions camphor+2portionsvermilion+2portion smusk+4 portions sandal-paste, He should worship with flowers. 23.

After worshiping with thousand basil leaves and after offering incense named Amruta and lamp lustration, he should offer food-oblation. 24.

He, the vow-keeper should offer Laddoos prepared from rice-flour, jaggery and ghee; fried sweet cakes of wheat flour; Laddoos made of barly, noodles-vermicelli, Mande (sweet thin Roti made of wheat flour), deep fried balls of gram Dal, milk boiled with rice, porridge of rice and milk; curd rice, small Laddoos made of condensed milk, fried cake, perforated Laddoos, sweet balls of powdered sesames, banana with ghee, and rice mixed with jiggery. After offering aforesaid food-oblation, betel leaf and fruits, he should wave around lamps and offer handful of flowers to the

ततो देवस्य पुरतो गोष्ठे वा होममाचरेत् । मन्त्रेणेदं विष्णुरिति समिदाज्यतिलौदनैः ॥ ३०
तैरेव च यजेत्पश्चान्नामभिः केशवादिभिः । गाश्चतुर्विशतिं दद्याद्दशैकां वाथ काञ्चनम् ॥ ३१
देया गावः श्वेतवर्णाः कपिला वा यथाविधि । रात्रौ जागरणं कृत्वा प्रभाते चार्चयेद्धरिम् ॥ ३२
सुवर्णनिर्मितां मूर्तिं दद्यात्स्वगुरवे हरेः । अलङ्कारांश्च वासांसि दत्त्वा विप्रांश्च भोजयेत् ॥ ३३
चतुर्विंशतिसङ्ख्याकान्सतिलान्नफलोदकान् । घटान्दत्त्वा द्विजेभ्यश्च प्रदद्याद्दक्षिणां नरः ॥ ३४
गन्धपुष्पांशुकाद्यैश्च सम्पूज्या ब्रह्मचारिणः । साधवो भोजनीयाश्च सदन्नैर्विष्णुसेवकाः ॥ ३५
ततश्च पारणां कुर्यात्स्वजनैः सह स व्रती । एवं कृते व्रतमिदं यथोक्तफलदं भवेत् ॥ ३६

God. 25-28.

After finishing the worship the ardent vow-keeper person should offer a gift of a cow, land sesa mum, gold, horse, elephant etc., as per his capacity. 29.

Then, he should perform a sacrifice in the premises of a temple or in a cow pen, by chanting the Vedic mantra: ' Idam Vishnur..' (Vishnu traversed this..) by offering wooden fuel-sticks, ghee, sesame and cooked rice. 30.

Then the restrained and prudent person should utter the names: Keshava and others while giving the same oblations; and offer twenty four, eleven or one cow or Gold as a gift. 31.

He should offer white or brown colored cows, by performing proper rites. He should keep awake at night and worship God Shri Hari in the morning. 32.

He should donate golden idol of Shri Hari to his preceptor. He should offer ornaments and clothes and feast to Brahmins. 33.

The person should offer twenty four pots filled with sesame, food-grain, fruits and water to Brahmins; and then give them, remuneration for religious rites. 34.

Celibates should be honoured with sandal paste, flowers, clothes and other objects. The Saints, worshippers of God Vishnu should be served with tasty food. 35.

Then the person observing the vow should conclude it, by taking food along with his relatives. If he follows this proper

इत्येकादशिकाव्रतस्य महिमा सच्छास्त्रवृन्दं मया । निर्मथ्योद्धृत आदराद्व्रतविधिः साङ्गश्च संक्षेपतः।
प्रोक्तः श्रीरमणाश्रिताखिलजनप्रीत्यै तमेतं नरो यः । श्रोष्यत्यथवा पठिष्यति स तु प्राप्स्यत्यभीष्टं फलम् ॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे तृतीयप्रकरणे प्रबोधन्युत्सवे एकादशीव्रतोद्यापनविधिनिरूपणनामा चतुस्त्रिंशोऽध्यायः ॥३४॥

॥ अथ पञ्चत्रिंशोऽध्यायः ॥ ३५ ॥

जना ऊचुः-

केशवादीनि रूपाणि यान्येकादशिकातिथौ । पूज्यान्युक्तानि तेषां त्वं ब्रूहि लक्ष्माणि नः पृथक् ॥ १

श्रीनारायणमुनिरुवाच-

मूर्तीनां केशवादीनां वासुदेवस्य वो जनाः! । कथयामि यथाशास्त्रं लक्षणानि पृथक् पृथक् ॥ २

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course of action, then only that particular vow will be fruitful. 36.

Here, I have explained the importance of observing the Ekadashika vow, in brief, after studying the scriptures, with all aspects; and with love for the devotees, dedicated to Vishnu. A person who just hears it will surely get his desired fruit. 37.

Thus ends the thirty fourth chapter entitled, 'Narration of description of the concluding ceremonyof vow of Ekadashi,' in the third prakaran of Satsangi Jivan, the life story of Lord Narayan, also titled as Dharmashastra, (the rules of the code of conduct). 34

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CHAPTER - 35

Characteristics of the 24 images of God to be worshipped in the various Ekadashis.

The devotees asked:-

may You please describe, one by one, the different manifestations of Lord Keshava that are supposed to be worshipped, on the days of Ekadashi with their special features. 1.

Sri Narayan-muni said:-

O you devotees, I shall explain to you the various formations

चतुर्विंशतिरूपिण्या एकादश्याः प्रियाय सः । चतुर्विंशतिमेकोऽपि विष्णुर्मूर्तीर्दधाति वै ॥ ३
शङ्खचक्रगदाब्जानां स्थानभेदेन धारणात् । नामान्युक्तानि तासां वै चतुर्विंशतिरेव हि ॥ ४
धारणं स्थानभेदेन शङ्खादीनां यथा तथा । वदामि तत्तु विज्ञेयं दक्षिणाधः करक्रमात् ॥ ५
पद्मं शङ्खं तथा चक्तं गदां वहति केशवः । शङ्खं पद्मं गदां चक्रं धत्ते नारायणः सदा ॥ ६
गदां चक्रं तथा शङ्खं पद्मं वहति माधवः । चक्रं गदां पद्मशङ्खौ गोविन्दो धरते भुजैः ॥ ७
गदां पद्मं तथा शङ्खं चक्रं विष्णुर्बिभर्ति च । चक्रं शङ्खं तथा पद्मं गदां च मधुसूदनः ॥ ८
पद्मं कौमोदकीं चक्रं शङ्खं धत्ते त्रिविक्रमः । शङ्खं चक्रं गदां पद्मं वामनो धरते सदा ॥ ९
पद्मं चक्रं गदां शङ्खं श्रीधरो धरते भुजैः । हृषीकेशो गदां चक्रं पद्मं शङ्खं दधाति च ॥ १०
पद्मनाभः करैर्धत्ते शङ्खं पद्ममरिं गदाम् । पद्मं शङ्खं गदां चक्रं धत्ते दामोदरः सदा ॥ ११

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of God Vasudeva, Keshava and others with their independent special features. 2.

Even though God Vishnu has only one form, still He appears in twenty four forms, in order to satisfy Ekadashi which also bears twenty-four forms. These twenty four forms of Lord Vishnu are said to be different from each other due to the changing positions of the conch, disc, club and the lotus in His four hands and thus twenty-four names are assigned to them. 3-4.

I shall explain to you the particular positions of holding the conch and other weapons. It is it to be understood as starting from the right lower hand and passing onwards to the upper right hand, then upper left hand and then lower left hand. Note: (Henceforth this order is always to be followed). 5.

Keshava wields lotus, conch, disc, club in aforesaid order. Narayana always holds: conch, lotus, club and disc. Madhava carries: club, disc, conch and lotus. Govind holds in His arms: disc, club, lotus and conch. 6 -7.

Vishnu bears club, lotus, conch and disc respectively. Madhusudana holds disc, conch, lotus and club. Trivikrama holds lotus, club, disc and conch. Vamana always holds conch, disc, club and lotus. 8-9.

Shridhara holds lotus, disc, club and conch in hands. Hrushikesha holds club, disc, lotus and conch. Padmanabha holds

सङ्कर्षणो गदाशङ्खपद्मचक्रधरः स्मृतः । वासुदेवो गदाशङ्खचक्रपद्मधरो मतः ॥ १२
चक्रशङ्खगदापद्मधरः प्रद्युम्न उच्यते । अनिरुद्धश्चक्रगदाशङ्खपद्मधरः स्मृतः ॥ १३
चक्रं पद्मं तथा शङ्खं गदां च पुरुषोत्तमः । पद्मं कौमोदकीं शङ्खं चक्रं धत्तेऽप्यधोक्षजः ॥ १४
चक्रं पद्मं गदां शङ्खं नरसिंहो बिभर्ति च । गदां सरोजं चक्रं च शङ्खं धत्तेऽच्युतः सदा ॥ १५
पद्मं सुदर्शनं शङ्खं गदां धत्ते जनार्दनः । शङ्खं कौमोदकीं चक्रमुपेन्द्रो धरतेऽम्बुजम् ॥ १६
शङ्खं चक्रं सरोजं च गदां वहति वै हरिः । शङ्खं कौमोदकीं पद्मं चक्रं कृष्णो बिभर्ति च ॥ १७
इत्येताः केशवाद्या वो मूर्तयो लक्षणैर्मया । निरुपिता भक्तजनाः ! पूज्या एकादशीषु ताः ॥ १८
एकादशीनां शुक्लानामीश्वराः केशवादयः । द्वादशोक्ताश्च कृष्णानां ज्ञेयाः सङ्कर्षणादयः ॥ १९
मार्गशीर्षे शुक्लपक्षे एकादश्यां तु केशवः । पूज्यस्तथा कृष्णपक्षे तत्र सङ्कर्षणोऽर्चकैः ॥ २०

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conch, lotus, disc and club in His hands. Damodara always holds lotus, conch, club and disc. 10-11.

Sankarshna is said to be the bearer of: club, conch, lotus and disc. Vasudeva is said to be the bearer of : club, conch, disc and lotus. Pradyumna is said to be wielder of : disc, conch, club and lotus. Aniruddha is the wielder of: disc, club, conch and lotus. 12-13.

Purushottama holds: disc, lotus, conch and club. Adhokshja holds: lotus, club, conch and disc. Narasimha holds: disc, lotus, club and conch. Achyuta always holds: club, lotus, disc and conch. 14-15.

Janardana holds : lotus, Sudarshana disc, conch and club. Upendra holds conch, Kaumodaki club, disc and lotus. 16.

Shri Hari holds : conch, disc, lotus and club. Krishna holds : conch, Kaumodaki club, lotus and disc. 17.

O You devotees, I have described all the special characteristics of the idols of Keshava and others. They should be worshipped on the day of Ekadashi. 18.

Keshava and other aforesaid twelve are the presiding deities of the twelve Ekadashis of bright fortnights of twelve months. Sankarshana and others are the presiding deities of the twelve dark fortnights of the months. 19.

By the worshipers Keshava is to be worshipped on the day of Ekadashi of bright fortnight of Margshirsha month; likewise

एवं पौषादिमासेषु पक्षयोः शुक्लकृष्णयोः । नारायणादयः पूज्या मले तु पुरुषोत्तमः ॥ २१
अत्र सङ्कर्षणाद्या याश्चतस्रो मूर्तयो मया । प्रोक्तास्तास्तु पृथग्ज्ञेयाश्चतुर्व्यूहस्वरूपतः ॥ २२
वित्तशाठ्यं न कर्तव्यमेकादश्युत्सवे जनाः ! । लक्ष्मीकान्तोऽत्र सर्वासां दाता तुष्यति सम्पदाम् ॥ २३
यः प्रातरुत्थाय विकुण्ठभर्तुः कृष्णस्य रूपाण्यघनाशनानि ।
श्रीकेशवादीनि पुमानुत स्त्री स्मरेत्स वै मङ्गलमिष्टमेतु ॥ २४

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे तृतीयप्रकरणे प्रबोधन्युत्सवे केशवादिमूर्तिलक्षणनिरूपणनामा पञ्चत्रिंशोऽध्यायः ॥ ३५ ॥

Sankarshana in the dark fortnight of the Margashirsha. 20.

In the same way, in the dark and the bright fortnights of Pausha and other months, Narayana and others should be worshipped. In the inter-calary month, i.e. Malamasa, Lord Purushottama should be worshipped. 21.

Here I have described the four images of Sankarshana and others, those should be understood to be different from the fourfold manifestation of Vishnu. 22.

O you people, you should never act miserly in the celebration of the celebration of Ekadashi vow. The God Lakshmi-kanta the bestower of all wealth, is pleased by performing this Ekadashi vow. 23.

A Man or a woman, whosoever, getting up in early morning, ever remembers these sin-annihilator forms: Keshava etc., of Krishna, the Lord of Vaikuntha, will surely get his or her wishes fulfilled. 24.

Thus ends the thirty fifth chapter entitled, ‘Narration of description of characteristics of the idols of Lord Keshava and others,’ in the third prakaran of Satsangi Jivan, the life story of Lord Narayan, also titled as Dharmashastra, (the rules of the code of conduct). 35

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॥ अथ षट्त्रिंशोऽध्यायः ॥ ३६ ॥

सुव्रत उवाच-

इति श्रीहरिणा गीतं माहात्म्यादि निशम्य ते । एकादश्या जनाः सर्वे सन्तुष्टिं परमां ययुः ॥ १
तमेव हृदि जानन्तः श्रीकृष्णं धर्मनन्दनम् । तदग्र एव नियमं जगृहुस्तद्व्रतस्य ते ॥ २
स्वस्वस्थानं ततो गन्तुमाज्ञाप्य स्वाश्रितांश्च तान् । स्वावासमगमत्स्वामी वन्द्यमानो जनव्रजैः ॥ ३
एकादशीव्रतविधिमाचरिष्यन् कृताप्लवः । कृष्णं सोऽभ्यर्च्य जग्राह तदग्रे नियमं नृप ! ॥ ४
महानैवेद्यसामग्रीं कारयामास वाडवैः । रम्भास्तम्भादिभिः पूजामण्डपं चाप्यचीकरत् ॥ ५
पूजोपहारान्सम्पाद्य किञ्चित्सुष्वाप भूतले । तृतीयः प्रहरस्तावद्रात्रेः प्रापत्समापनम् ॥ ६
अलब्धनिद्र एवासावुत्तस्थौ सहसा ततः । स्वस्वरूपं हृदि ध्यात्वा साकं भक्तैर्नदीं ययौ ॥ ७

CHAPTER - 36

With a view to teach the devotees, Shree Hari performs all the rituals of Ekadashi.

Suvrat said:-

Having heard the importance of the performance of Ekadashi vow sung by Shri Hari, all the people were very much satisfied. 1.

People, conceiving at heart Shri Hari, the son of Dharma (Deva), to be the very form of Shri krishna took the same vow immediately in front of Him. 2.

After that, being saluted by the flocks of people, Swami requested the devotees to return to their own abodes having received their greetings in return proceeded towards His own abodes. 3.

O king, Shri Hari himself after taking bath and offering the daily worship to Lord Krishna, decided to observe the vow of Ekadashi as directed by Himself previously. 4.

He managed to collect all the necessary material for mega food-oblation and arranged to decorate the Pandal of worship with the pillars of plantain trunks. 5.

Having kept ready all the material for worship He took a nap lying down on the floor for some time. In the meanwhile third phase of night passed. 6.

आदौ शौचविधिं कृत्वा गण्डूषान् द्वादशैव च । तस्यामुन्मत्तगङ्गायां चकार विधिनाऽऽप्लवम् ॥ ८
स्नानाङ्गं तर्पणं कृत्वा कलशेऽत्युज्ज्वले जलम् । भृत्वाऽर्चनार्थं श्रीविष्णोरार्द्रवासा गृहं ययौ ॥ ९
ईश्वरोऽनेकशिष्योऽपि दर्शयन् हरिसेविनाम् । दासधर्मं स्वयं तोयमानिनाय निजाश्रमम् ॥ १०
पुष्पाणि च गृह्योद्यानादानीय तुलसीं च सः । धौतांघ्रिपाणिः शुचिनी पर्यधात्सितवाससी ॥ ११
उपविश्यासने कौशे गोपीचन्दनमृत्सया । कृत्वा पञ्चोर्ध्वपुण्ड्राणि सन्ध्यावन्दनमाचरत् ॥ १२
नित्यहोमं ततः कृत्वा ब्राह्मणान्वेदवित्तमान् । पूजाविधिज्ञानाहूय प्रारेभे कृष्णपूजनम् ॥ १३
तं पूजां कारयामासुर्ब्राह्मणास्ते यथाविधि । विदधुः सर्वतोभद्रमादौ ते मण्डलं शुभम् ॥ १४
विचित्ररङ्गशोभाढ्ये तस्मिन्कलशमुज्ज्वलम् । सौवर्णं स्थापयामासुर्ब्राह्मणा विधिकोविदाः ॥ १५

After taking a short nap, he just got up and meditated on His own self in his heart; and then went to the river with his disciples to take bath. 7.

After purifying his own body, He washed his mouth with twelve mouthfuls of water. He took bath in the river: Unmatta Ganga, offered propitiations; and filled the pot with clean water, for the worship of Shri Vishnu and returned to his abode with wet clothes. 8-9.

Though He Himself the master of having many disciples, as if showing the dutiful servitude, He carried the water to His hermitage. 10.

He brought flowers and Tulsi leaves from garden, washed his hand and feet; and put on fresh white garments. 11.

After that, He sat on the seat made of kusha grass, applied five vertical lines of sacred Gopichandan sandal-paste, on his forehead and; started his daily morning Sandhya prayer. 12.

Having finished his daily Homa-ritual, He invited the Brahmins, well versed in Vedas and experts of Puja-rituals and started the worship of the Lord Krishna. 13.

Those Brahmins directed Him to perform the worship, as laid down in the scriptures. First of all, they drew the auspicious Sarvatobhadra-mandala,a special design. 14.

The Brahmins well versed in performing colours the rituals,

पञ्चपल्लवसंयुक्ते सूक्ष्मवस्त्राभिवेष्टिते । तत्र स्थिते शुभे पात्रे रम्यास्तरणमण्डिते ॥ १६
कमलं द्वादशदलं नानावर्णोपशोभितम् । अन्तर्द्वादशभिः पत्रैर्युक्तं चक्रुर्मनोहरम् ॥ १७
तन्मध्ये प्रतिमां हैमीं लक्ष्मीयोगेश्वरस्य ते । प्राणप्रतिष्ठां कृत्वैव स्थापयामासुरादरात् ॥ १८
तदङ्गदेवताश्चान्याः पार्षदांश्च यथादिशम् । स्थापयामासुरव्यग्रास्तन्त्रोक्तविधिना द्विजाः ॥ १९
पूर्वाद्यनुक्रमेणैव केशवाद्याः सशक्तयः । बाह्याभ्यन्तरपत्रेषु स्थापिता ह्यङ्गदेवताः ॥ २०
आद्ये दले केशवस्तु स्थापितस्तैः श्रिया सह । नारायणस्तदग्रे च पद्मया दक्षिणक्रमात् ॥ २१
माधवो नित्यया साकं गोविन्दश्चन्द्रया सह । रमया सह विष्णुश्च माधव्या मधुसूदनः ॥ २२
त्रिविक्रमश्च पद्माक्ष्या वामनः कमलायुतः । श्रीधरः कान्तिमत्याऽग्रे हृषीकेशापराजिते ॥ २३
पद्मनाभः पद्मवत्या राधादामोदरौ ततः । स्थापिता द्वादशैवैता बहिःपत्रेषु देवताः ॥ २४

installed golden bright pot on it (the multicoloured Sarvatobhadra Mandala), decorated with a variety of colours. 15.

On the spot, where the auspious vessel set with five leaves, covered with fine cloth and decorated by fine under-carpet, was placed, they sketched a beautiful lotus with twelve petals and decorated by various colours, outside and twelve leaves inner side. 16-17.

They installed with great respect, a golden idol of Lakshmi and Yogeshwara, in the centre of the lotus. 18.

The priests, being very attentive, installed other minor ancillary deities and attendant-deities in proper direction, as directed in the scriptures. 19.

Keshava and others, along with their proesses were installe, in serial order, from east; and minor deities were installed on the inner and outer petals of the lotus. 20.

On the first petal, Keshava was installed with Shri, then Narayan in his front, on rightward mode, along with Padma. With the same order onwards, Madhava with Nitya, Govind with Chandra, Vishnu with Rama, Madhusudana with Madhavi, Trivikrama with Padmakshi, Vamana with Kamala, Shridhara with Kantimati, then, Hrushikesh with Aparajita, Padmanabha with Padmavati and Damodhara with Radha. These twelve deities alone are installed on the outer petals of the lotus. 21-24.

मार्गशीर्षादिमासेषु द्वादशस्वप्यनुक्रमात् । एकादशीनां शुक्लानामेता एव हि देवताः ॥ २५
तथाभ्यन्तरपत्रेषु द्वादशस्वपि देवताः । कृष्णैकादश्यधिष्ठात्र्यः स्थापिताश्च सशक्तयः ॥ २६
सङ्कर्षणः पूर्वपत्रे स्थापितस्तु सुनन्दया । वासुदेवो हरिण्या च सहाग्रे ब्राह्मणैस्ततः ॥ २७
प्रद्युम्नश्च धिया साकमनिरुद्धः सुशीलया । स्थापितोऽनुक्रमेणैव नन्दया पुरुषोत्तमः ॥ २८
अधोक्षजस्त्रयीयुक्तः क्षेमङ्कर्या नृकेसरी । अच्युतो विजयायुक्तः सुन्दर्या च जनार्दनः ॥ २९
उपेन्द्रः सुभगायुक्तो हरिः सह हिरण्यया । कृष्णः सुलक्षणायुक्तो द्वादश स्थापिता इति ॥ ३०
स्थापयित्वाथ नन्दादीन् पार्षदानष्टदिक्षु ते । पूजामकारयन्विप्रा मन्त्रैर्वैदिकतान्त्रिकैः ॥ ३१
तत्रादौ हृदये दध्यौ स्वामी योगेश्वरं प्रभुम् । वामपार्श्वस्थया लक्ष्म्या सह पङ्कजहस्तया ॥ ३२
पद्मासनसमासीनं किञ्चिन्मीलितलोचनम् । घ्राणाग्रदत्तदृष्टिं च श्वेतपद्मोपरि स्थितम् ॥ ३३

These are the twelve dirties, presiding over all Ekadashis of white fortnights of Margarshish and other months, in serial order. 25.

Then, on twelve internal petals of the lotus, the twelve presiding deities of twelve Ekadasis of the twelve dark fortnights of Margashirsha and other months, are installed, along with their consorts. 26.

On the first petal, Sankarshana is installed, along with Sunanda, by the Brahmins; Vasudev with Harini, Pradyumana with Dheedevi, Anirudha with Sushila, Purushottama with Nandadevi, Adhokshaja with Trayidevi, Narasimah with Kshemankari, Achyuta with Vijaya, Janardana with Sundari, Upendra with Subhaga, Hari with Hiranya, Krishan with Sulakshnadevi. Thus, twelve deities have been installed. 27-30.

Having installed Nanda and other attendants, in eight directions the Brahmin prists arranged worship of the deities, with Vedic and Tantric mantras. 31.

In the beginning, Swami Narayan installed in His heart, Lord Yogeshwara (Krishna), with goddess Lakshmi, with a lotus in her hand, seated on left side. 32.

He was as dark as the cloud and having four hands, seated in the Lotus- posture: Padmasana, on white lotus, with eyes half closed, staring at the nose-tip, shining with kausthubha jewel and various other ornaments, having face, glowing with crown on the

मेघश्यामं चतुर्बाहुं कौस्तुभेन विराजितम् । नानाभरणशोभाढ्यं किरीटविलसन्मुखम् ॥ ३४
अङ्के कृत्वा वामदक्षावुत्तानौ च भुजौ स्थितम् । तत्करद्वयपार्श्वस्थे दध्यौ पद्ममहागदे ॥ ३५
ऊर्ध्वे करद्वये तस्य पाञ्चजन्यसुदर्शने । ध्यात्वा तस्मिन्वासुदेवे चकार स्वं मनः स्थिरम् ॥ ३६
उपचारैः षोडशभिस्तत आवाहनादिभिः । नीलकण्ठोऽर्चयामास स्वप्रेष्ठं तमनन्यधीः ॥ ३७
पञ्चामृतेन संस्नाप्य लघुपूजां विधाय च । महाभिषेकविधिना स्नापयामास तं पुनः ॥ ३८
सुगन्धिना कैसरेण चन्दनेन सिताक्षतैः । सुगन्धिभिर्बहुविधैः पुष्पैरानर्च तं ततः ॥ ३९
धूपं दत्त्वा दशाङ्गं च तस्मै दीपान्निवेद्य च । अर्पयामास नैवेद्यं चतुरैः पाचकैः कृतम् ॥ ४०
मोदकान् गुडकांश्चैव चूर्णानि घृतपूरकान् । सोहालिकाश्च कंसारं सक्तून्सेवाश्च मण्डकान् ॥ ४१
वटकान् पायसं दुग्धकूरं दध्योदनं तथा । पिण्डकान् परिकाश्चैव शतच्छिद्रांश्च लड्डुकान् ॥ ४२
तिलपिष्टं कर्णवेष्टं शालिपिष्टं सशर्करम् । रम्भाफलं च सघृतं मुद्गचूर्णं गुडौदनम् ॥ ४३
भक्ष्यभोज्यानि चान्यानि समर्प्य च जलं शुचि । ददौ ताम्बूलपूगादि फलानि विविधानि च ॥ ४४

head, seated with both the front right and the left palms put on the lap, facing upwards. He has held lotus and the mega-club on rear sides of those two hands. In His two upper hands Panchajanya conch and Sudarshana chakra are held. Shri Hari then concentrated His mind on Vasudeva, in above described position. 33-36.

Nilkantha worshipped the most favourite god with all the sixteen service courses of worship: invocation etc., with exclusive attitude. 37.

He started with initial worship, having given bath with the penta-nectar blend (Panchamrut). He performed the mega-ablution procedure (Maha-abhisheka), then he applied the fragrant sandal-paste, saffron-paste, white unbroken rice and variety of fragrant flowers. 38-39.

Having offered deca-item incense (Dashanga Dhupa) and having lighted a lamp He offered food-oblation i.e. Naivaidya prepared by expert cooks. 40.

He offered variety of Laddoos prepared of wheat, rice, milk, ghee, sugar and Jaggery, e.g. Modaka Gudaka mixtures of flour, ghee and purified butter; curd-rice, fried bread, sweet ball, sweet mini preparations, crushed sesame with sugar, banana with ghee, powdered green gram and rice with jaggary. 41-43.

चकार घनसारेण महानीराजनं ततः । गीतवाद्यनिनादोऽभूज्जयशब्दयुतस्तदा ॥ ४५
तदा सुरगणाः सर्वे वादयन्तः स्वदुन्दुभीन् । ववृषुः पुष्पवर्षाणि जगुर्गन्धर्वकिन्नराः ॥ ४६
नीराजनं विधायाथ ददौ पुष्पाञ्जलिं हरिः । नमस्कृत्य च सम्प्रार्थ्य विष्णुं पूजामपूरयत् ॥ ४७
पूजयामास च ततो धर्मदेवं यथाविधि । युक्तं स्वपरिवारेण तण्डुलाष्टदलाम्बुजे ॥ ४८
दश दानानि विप्रेभ्यो व्रताङ्गत्वाद्ददौ ततः । माध्याह्निकं विधायादाद्भक्तेभ्यो निजदर्शनम् ॥ ४९

प्रवर्तयन् धर्मविधिं धरायां स्वयं यथाशास्त्रमिहाचरंस्तम्।
आनन्दयामास स धर्मसंस्थान् भक्तव्रजान् भूमिप! धर्मसंस्थः ॥ ५०

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे तृतीयप्रकरणे प्रबोधन्युत्सवे नारायणमुनिकृतैकादशीव्रतविधिनिरूपणनामा षट्त्रिंशोऽध्यायः ॥३६॥

After offering him a variety of food, pure water, He gave betel leaf and other fruits. 44.

After that, he waved the lamp around, along with burning camphor, as mega-lustration; and with the music of bells and other instruments, there arose a loud noise accompanied by the words, " Be victorious be victorious".45.

On that occasion, groups of gods blew their drums and showered flowers; and Gandharvas and Kinnaras started singing joyfully. 46.

After having performed lustration, with a lamp, Lord Shri Hari offered a handful of flowers bowed down to God Vishnu and by prayer, He finished the worship. 47.

Then he worshipped Dharmadeo, along with retinue, seated on the eight petaled lotus, designed from rice. 48.

Then, He gave ten types of gifts to Brahmins, as a part of his vow, finished his midday duties and appeared in the assembly before the public. 49.

O! king He propagated the religion, initiated the religious rites on this earth, Himself put it in action, as directed in the scriptures and pleased His devotees, settled in religion. 50.

॥ अथ सप्तत्रिंशोऽध्यायः ॥ ३७ ॥

सुव्रत उवाच-

एकादश्यां दिने प्रातर्जया साऽथ यथाविधि । प्रातः स्नानादिकं कृत्वा चक्रे भगवदर्चनम् ॥ १
सौवर्णं पूजयामास लक्ष्मीयोगेश्वरं तु सा । तथैव भक्तिधर्मं च सर्वतोभद्रमण्डले ॥ २
पञ्चामृतैश्चन्दनेन पुष्पैः सुरभिभिस्तथा । धूपदीपोपहारैश्च फलैर्नानाविधैरपि ॥ ३
पूजयित्वाऽकरोत्प्रेम्णा महानीराजनं ततः । मन्त्रपुष्पाञ्जलिं दत्वा प्रणनाम कृताञ्जलिः ॥ ४
ततो भगवतः प्रीत्यै महादानानि साऽकरोत् । धेनूर्दशविधाः प्रादान्मेरुन्दशविधांस्तथा ॥ ५
तत्र गोमयलिप्तायां दर्भानास्तीर्य सा भुवि । उदक्पादाः प्राङ्मुखीश्च कल्पयामास गा दश ॥ ६

Thus ends the thirty sixth chapter entitled, 'Narration of description of EkadashiVata ritual prescribed by Narayan muni,' in the third prakaran of Satsangi Jivan, the life story of Lord Narayan, also titled as Dharmashastra, (the rules of the code of conduct). 36

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CHAPTER - 37

Description of Mahadaan such as Guddhenu offered by Jayaba on the pious day of Prabodhini.

Suvrat said:-

Then Jaya got up early in the morning, finished her daily purification duties and then worshipped God properly as laid down by rules. 1.

Then she worshipped the golden idols of God Yogeshwara and Goddess Lakshmi, and also of Bhakti and Dharma in Sarvatobhadra-Mandala. 2.

Having worshipped, with penta-nectar blend, with (Panchamruta), sandal- paste and fragrant flowers, incense and lamp and also various fruits. Afterwards, having performed the worship, she did mega-lustration by waving lamp before Gods with devotion. She also offered a handful of flowers by uttering sacred chants and saluted with folded hands. 3-4.

Afterwards she arranged great gifts: ten types of cows and ten types of Meru mountains to please the God. 5.

गुडधेनुं गुडैनैव चतुर्भारमितेन सा । कारयामास तद्वत्सं भारेणैकेन शोभनम् ॥ ७
अनर्घ्यैर्वसनैः सूक्ष्मैर्वेष्टयित्वा च तावुभौ । शोभयामास विविधैः रत्नैश्च मणिभिश्च तौ ॥ ८
शुक्तिकर्णाविक्षुपादौ शुचिमुक्ताफलेक्षणौ । ताम्रपृष्ठौ क्षौमपुच्छौ सितकम्बलकम्बलौ ॥ ९
स्वर्णशृङ्गौ रूप्यखुरौ विद्रुमभ्रुकुटीयुतौ । नानाभरणशोभाढ्यौ कांस्यदोहनसंयुतौ ॥ १०
एवं विधाय गौवत्सौ पूजयामास सादरम् । तथविधाश्चकारान्या घृतधेनुमुखाश्च गाः ॥ ११
घृतधेनुं क्षीरधेनुं शर्कराधेनुमुत्तमाम् । तिलधेनुं मधुधेनुं रसधेनुं च साऽकरोत् ॥ १२
दधिदेनुं चाम्बुधेनुं स्वर्णधेनुं तथान्तिमाम् । यथावत्कल्पयामास शास्त्रोक्तविधिना जया ॥ १३
चतुर्भारमितेनैव घृतेन परिपूरितान् । कुम्भानस्थापयत्तत्र घृतधेनुविधौ तु सा ॥ १४
भारेणैकेन वत्सं च विधिमन्यं तु पूर्ववत् । चकार सा बुद्धिमती दुष्करं भूमिपैरपि ॥ १५

There she prepared a ground that was purified by cow dung and covered with sacred Darbha grass. Thereupon, she prepared ten cows, facing eastward and with legs northwards(south north). 6.

She prepared cow and a calf out of jaggary respectively of four tand one Tolas in weight. 7.

She covered both of them with priceless fine cloth and decorated both of them with various gems and beads. 8.

She made the two ears of the cow of white shells, legs with sugarcane, eyes with shining white pearls, back with copper, tail with silk, the dew lap with white (soft) blanket, horns with gold hooves with silver, eyebrows with corals, milking pots, decorated with various ornaments, with bronze. Then she worshipped the cow and the calf with great respect. After words she prepared other cows: ghee-cow etc. 9-11.

Jaya made ghee-cow, milk- cow, sugar-cow, sesame-cow, honey- cow, Juice-cow (?), curds-cow, water-cow and lastly, golden- cow, according to proper rules. 12-13.

She placed there the pot filled with ghee, that was in measure of four Tolas, for the rite of Ghruta-dhenu. 14.

She prepared, for the ghee-calf-rite, a pot filled with the measure of one Tola and did other rites as before. That intelligent lady worked it out in the manner which was difficult even for kings. 15.

द्रवद्द्रव्यस्य कुम्भाश्च तिलादीनां तु राशयः । स्थापितास्तत्र सर्वत्र तुरीयांशेन वत्सकाः ॥ १६
चतुःपलसुवर्णेन स्वर्णधेनुं चकार च । वस्त्रैर्विभूषणैस्ताश्च साऽलञ्चक्रेऽखिला अपि ॥ १७
सम्पूज्य ताश्च विप्रेभ्यः पूजितेभ्यो दशापि गाः । तदा ददौ जया भक्त्या भगवत्प्रीतये नृप ! ॥ १८
मेरुसंज्ञान्पर्वतांश्च ततः साऽकल्पयद्दश । वृक्षैः सरोवरैर्युक्तान्नानावस्त्रैर्विराजितान् ॥ १९
प्रथमो धान्यशैलश्च द्वितीयो लवणाचलः । गुडशैलस्तृतीयश्च चतुर्थो हेमपर्वतः ॥ २०
पञ्चमस्तिलशैलश्च षष्ठः कार्पासपर्वतः । सप्तमो घृतशैलश्च रत्नशैलस्तथाष्टमः ॥ २१
रूप्यशैलश्च नवमो दशमः शर्कराचलः । यथाविधि दशैवैते पर्वताः स्थापितास्तया ॥ २२
मण्डपं कारयामास वासुदेवाङ्गणे शुभम् । तत्र गोमयलिप्तायां भुव्यास्तारीत्कुशानृजून् ॥ २३
मध्ये व्रीहिमयस्तत्र सहस्रद्रोणसम्मितः । मेरुः कृतोऽथ तत्पूर्वे मुक्तावज्राण्यतिष्ठिपत् ॥ २४

In the case of liquid material, the pots fill by that material were put and in case of solid material like sesame, a heap was made. Everywhere, the calves were installed with one fourth of the material. 16.

She prepared a golden cow with four pala (a measuring unit) of gold; and then she decorated all those, with cloths and ornaments. 17.

O king! Then Jaya worshipped the ten cows and gifted them to the already worshipped Brahmins, with great devotion for the satisfaction of the God. 18.

Then she made ten mountains named Meru, comprising with trees, ponds and decorated them with variety of clothes. 19.

The first mount was made of food-grains, the second, salt-mount, third, Jaggari-mount and fourth, gold-mount, fifth, sesasmum-mount and sixth, cotton-mount, seventh, ghee-mount and eighth, gems-mount, ninth, silver-mount and tenth, sugar-mount. She prepared the aforesaid ten mountains, according to the rules laid down in scriptures. 20-22.

There she erected an auspicus pendal, in the premises of the temple of God Vasudeva, besmeared the ground with cowdung and overspread straight Kush blades on it. 23.

Then, in the middle, she made mount Meru of one thousand

गोमेदपुष्परागांश्च दक्षिणेऽस्थापयन्मणीन् । तथा नीलान्मरकतान्पश्चिमे सा न्यधारयत् ॥ २५
वैदूर्यलोहितमणीनुत्तरे मेरुतस्तथा । संस्थाप्य विद्रुमलता अभितस्तं बबन्ध ह ॥ २६
इक्षुवंशैर्गुहाश्चक्रे शिलास्तस्य च शुक्तिभिः । सा चकार घृतेनैव बहुप्रस्रवणान्यपि ॥ २७
पूर्वे शुक्लाम्बरचयैर्मेघपंक्तिं तथाकरोत् । दक्षिणे पीतवस्त्रैश्च कर्बुरैस्तस्य पश्चिमे ॥ २८
उत्तरे रक्तवस्त्रैश्च मेघपंक्तिं विधाय सा । चक्रे शृङ्गाणि चत्वारि रौप्याणि कटकानि च ॥ २९
मेरोर्मूर्ध्नि ब्रह्मविष्णुरुद्रर्कांश्च हिरण्मयान् । देवानन्यान्मुनींश्चापि हैमांश्चक्रे स्वशक्तितः ॥ ३०
इन्द्रादीनष्टदिक्पालान् कृत्वा सा राजतान् शुभान् । फलैः पुष्पैश्चन्दनैश्च शोभयामास तं गिरिम् ॥ ३१
तस्योपरि च सौवर्णान् वृक्षांस्त्रीनप्यतिष्ठिपत् । मन्दारं पारिजातं च तृतीयं कल्पपादपम् ॥ ३२
लसन्मुक्तापुष्पहारं वितानं पञ्चवर्णकम् । अबन्धयत्तादृशाद्रेरुपरिक्षितिपात्मजा ॥ ३३

Drona (a unit of measure) of paddy-rice. She installed pearls and diamond on the eastern side, then Gomeda and Pusparaga: topaz on the southern side; sapphire and emerald on the western side; lapiz and red stone: ruby on the northern side. Then she tied a creeper made of coral around the mountain. 24-26.

She prepared caves with sugarcane, benches with conch shells and the various streams with ghee of that mountains. 27

She placed a range of clouds, prepared from white cloths on the eastern side, grey on the western side, yellow on southern side. Having prepared the cloud range, red on northern side, she prepared the four peaks and the ridge of the mountain from silver. 28-29.

She prepared golden images of Gods: Brahma, Vishnu, Rudra and sun; and images of other gods and sages also with gold on the peak of mount Meru, according to her ability. 30.

She made the auspicious images of lords of all eight directions, Indra and others, of silver. Thus she decorated the mountain with fruits, flowers and sandal-paste. 31.

Afterwards she installed three golden trees: Mandara, Parijat and the third, wish-fulfilling tree on that mountain. 32.

Afterwards she installed three golden trees Viz. Mandar (A coral tree), Parijat and wishing tree on that mountain. 32.

The princess then constructed a five-coloured canopy with

मेरुमेवंविधं कृत्वा तत्तुरीयांशसम्मितान् । साऽवष्टम्भनगांश्चक्रे चतुरस्तच्चतुर्दिशम् ॥ ३४
मन्दराद्रिं यवैः पूर्वे सा चकार फलादिभिः । नानावस्त्रैश्च पुष्पैस्तं शोभमानं च चन्दनैः ॥ ३५
तस्योपरि द्रुमौ द्वौ च हैमौ भद्रकदम्बकौ । वनं रौप्यमयं चापि चक्रे चैत्ररथाभिधम् ॥ ३६
तस्मिंश्च काञ्चनमयं काममस्थापयज्जया । क्षीरोदं चारुणोदाख्यं सरो रौप्यमयं तथा ॥ ३७
चकार दक्षिणे मेरोस्ततः सागन्धमादनम् । गोधूमैः पर्वतं नानावस्त्रादिभिरलंकृतम् ॥ ३८
हेमजम्बूं च तन्मूर्ध्नि तथा रूप्यमयं वनम् । गान्धर्वाख्यं तत्र चासौ रौप्यं यक्षपतिं न्यधात् ॥ ३९
घृतोदं मानसाख्यं च सरो रूप्यमयं तथा । कृत्वा तमद्रिं विविधैर्वस्त्रैः पुष्पैरशोभयत् ॥ ४०
सुमेरोः पश्चिमे साऽथ तिलैर्विपुलपर्वतम् । कृत्वा नानाविधैर्वस्त्रैः शोभयामास तं फलैः ॥ ४१
तस्योपरि च सौवर्णं न्यधाद्धंसं च पिप्पलम् । रौप्यं बैभ्राजाख्यवनं दधिशुद्धोदकं सरः ॥ ४२

glowing pearls on that mountain. 33.

Thus constructing Meru, she constructed four supporting mountains facing all directions to its fourth in extension. 34.

She further supplied the Mandar mountain with barley in the east and fruits etc. and decorated it with diverse cloth and flowers. 35.

She also furnished above it two golden auspicious Kadamba trees and prepared a silver forest by name Chaitraratha. 36.

Jaya established a golden Kama, a reservoir of milk withh the name Aruna and a silver lake. 37.

Then she established the Gandhamadana mountain to the south of Meru with wheat decorated with diverse cloth. 38.

She then placed the golden rose apple on its summit as also a silver forest named Gandharva and also established silver Yaksha King. 39.

Having constructed a reservoir of ghee, the Manasa lake and decorated that silver mountain with cloth and flowers of many kind. 40.

To the west of Sumeru, she prepared a mountain with profuse sesame named Vipula and adorned it with various cloth and fruit. 41.

Above it she placed, 'crane', Bunyan, as well as a silver forest Baibhraja, and a lake full of pure ghee(and water ? 42.

मेरोः सौम्ये सुपार्श्वाद्रिं कृत्वा माषमयं ततः । तस्योपरि वटं हैमं हैमीं कामदुघां न्यधात् ॥ ४३
सावित्राख्यं वनं रौप्यं मधुभद्रसरस्तथा । कृत्वा तमद्रिं वस्त्राद्यैर्विविधैः समशोभयत् ॥ ४४
रचयित्वेदृशं मेरुं विधिज्ञैः सा ततो द्विजैः । वाचयित्वा स्वस्त्ययनं ग्रहशान्तिं विधाय च ॥ ४५
आवाह्य पर्वतान् देवांस्तान्सम्पूज्य यथाविधि । पुपूज स्वगुरुं भक्त्या चन्दनांशुकभूषणैः ॥ ४६
मध्यमं पर्वतं तस्मै प्रददौ मेरुसंज्ञकम् । तद्दानसाङ्गतासिद्ध्यै गाश्चतुर्विंशतिं ददौ ॥ ४७
अवष्टम्भगिरीनन्यांश्चतुरश्च ततः परम् । ऋत्विग्भ्योऽदाच्चतुर्भ्यः सा भगवत्प्रीतये तदा ॥ ४८
एतेन विधिना दत्त्वा धान्यशैलं तु सा जया । लवणाद्रिमुखानन्यान् गिरीन्व्यरचयन्नव ॥ ४९
लवणाद्रिं तत्र चक्रे द्रोणैः षोडशभिर्मितम् । विष्कम्भाद्रींश्च चतुरस्तच्चतुर्थांशसम्मितान् ॥ ५०
द्रुमान्सरांसि देवांस्तु यथापूर्वं चकार सा । विविधैर्वसनैः पुष्पैः फलाद्यैस्तमशोभयत् ॥ ५१

In the safer side of Meru, she established a mountain ' Suparshva ' (having good sides) made of beans and placed golden vata tree and golden wish yielding cow. 43.

having prepared a savitra forest, and a silver Madhubhadra lake, she adorned that mountain with a variety of cloth. 44.

After constructing a Meru of this description, she got svastyayana (good wishes) read out by Brahmins knowing the ritual, and completing the Shanti ritual for Planets. 45.

Inviting the mountains and Gods, and having honoured them properly, she worshipped her Guru, with devotion (using) sandalwood, clothes and ornaments. 46.

She offered him the middling mountain named Meru, and gave twenty-four cows as a mark of formal completion of the donation. 47.

After that, she gave the supporting mountains and other four ones to the four preists, which pleased the Lord. 48.

Thus, by this ritual, Jaya gifted a corn mountain and constructed other nine mountains like the Salt mountain etc. 49.

She constructed salt mountains measuring sixteen dronas, and other four Vishkambha mountains in one fourth proportion of those mountains. 50.

She prepared Gods, trees, ponds etc., as before and adorned

गुडाद्रिं दशभिभारैः सा चकार ततः शुभम् । सहस्रेण पलानां च विदधे हेमपर्वतम् ॥ ५२
ततश्च सा जया चक्रे हरिप्रीत्यै महामनाः । तिलाद्रिं दशभिर्द्रोणैः पूर्ववच्च यथाविधि ॥ ५३
कार्पासाद्रिं च विंशत्या भारैः परिमितं तथा । कुम्भैर्विंशतिसङ्ख्याकैर्घृताद्रिं च चकार सा ॥ ५४
मुक्ताफलसहस्रेण रत्नाचलमथाकरोत् । तत्पूर्वे मन्दराद्रिं तु गोमेदैर्हीरकैस्तथा ॥ ५५
इन्द्रनीलैः पुष्परागैर्दक्षिणे गन्धमादनम् । वैदूर्यैर्विद्रुमैश्चक्रे पश्चिमे विपुलाचलम् ॥ ५६
पद्मरागैः ससौवर्णैरुत्तरे च सुपार्श्वकम् । चकार शेषं तु विधिं सा पूर्ववदुदारधीः ॥ ५७
अयुतेन पलैश्चक्रे ततो रूप्याचलं च सा । प्राग्यद्यद्राजतं प्रोक्तं हैमं तत्तदिहाकरोत् ॥ ५८
ततो भारैः परिमितं साष्टभिः शर्कराचलम् । यथाविधि विधायैवं वस्त्राद्यैस्तमशोभयत् ॥ ५९

them with diverse cloth, flowers, fruits etc. 51.

Then she constructed an auspicious mountain with ten ' weights' (Bharas) and a golden mountain named Hema with hundred palas. 52.

After that, noble - minded Jaya, in order to please Shri Hari, systematically prepared a sesamum mountain of ten Dronas, as before. 53.

She constructed a cotton mountain measuring twenty weights (Bhara-s)and a ghee mountain of twenty pots. 54.

Then she prepared a ' Ratnachala'a gems ' mountain with thousand pearls On its eastern side, she constructed a Mandara mountain made of Gomeda and Diamonds. 55.

On the southern side, she constructed a Gandhamadana mountain with Sapphire and Topaz and to the west, a Vipula mountain with Lapis –lazuli and coral. 56.

To the north, that generous lady i.e. Jaya, constructed a mountain named Suparshvaka, with Gold and Ruby. Rest of the ritual was performed as before. 57.

Then she prepared a silver mountain with ten-thousand Palas, She also made silver and golden mountains as she did previously. 58.

Then she prepared a mountain of sugar i.e. 'Sarkarachala' measuring eight (Bharas), and decorated it with cloth etc as per religious procedure. 59.

मध्यमाद्रिचतुर्थांशसम्मितांश्चतुरो गिरीन् । सर्वत्रैवाकरोच्चान्यद्विधानं धान्यशैलवत् ॥ ६०
वस्त्राद्यैः शोभितांस्तांश्च सर्वानपि च पर्वतान् । यथाविधि ब्राह्मणेभ्यो ददौ सा प्रीतये हरेः ॥ ६१
एवं स उत्तमो राजा प्रीत्यै भगवतो हरेः । तदाज्ञयैव जयया महादानान्यदीदपत् ॥ ६२
औदार्यमीदृशं तस्य विलोक्यैवाखिला नृपाः । देशान्तरीया लोकाश्च विस्मयं प्रतिपेदिरे ॥ ६३
रात्रौ सा च यथाशास्त्रं राधादामोदरं जया । एकादश्यधिपं भक्त्या पुपूज शुचिमानसा ॥ ६४

वृद्धा युवानः शिशवः पुमांसस्तस्मिन् दिने तु प्रभुतोषणार्थम् ।
चक्रुर्निराहारव्रतं च योषा राजन् ! यथावन्निशि जागरं च ॥ ६५

इति सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे तृतीयप्रकरणे प्रबोधन्युत्सवे जयाकृतगुडधेन्वादिमहादानविधिनिरूपणनामा सप्तत्रिंशोऽध्यायः ॥३७॥

She prepared four other mountains, to the one–fourth extent of middle mountain. Rest of the ritual was performed like that of the grain –mountain. 60.

In order to please Shri Hari, she ceremoniously gifted all the mountains which were decorated with cloths and other things, to the Brahmins. 61.

Thus, King Uttam, due to his love for Shri Hari, made Jaya give the great donations, by His own order. 62.

All the kings and people of other countries were surprised to eye-witness the generosity of the king Uttam. 63.

At night, the noble minded Jaya, devotionally worshipped Radha and Damodara, the Lord of Ekadashi following the Shastric injunctions. 64.

O king! The old people, children and the ladies, in order to please God, performed the vow of not taking food on that day, and kept awake fot the whole night. 65.

Thus ends the thirty seventh chapter entitled, ‘ the ritual of the great gift of ‘ Guda-dhenu’ made by Jaya at the time of Prabodhini festival’ in the third Prakaran of Satsangi jivan, the life story of Lord Narayan, also titled as Dharmashastra. (the rules of the code of conduct). 37

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॥ अथ अष्टत्रिंशोऽध्यायः ॥ ३८ ॥

सुव्रत उवाच-

तस्मिन्दिने सोऽपि निरन्नमेव व्रतं चकार प्रभुरप्युदारः ।
मानुष्यलीलां विदधच्च धर्मं पातुं नरेशात्र कृतावतारः ॥ १
रात्रौ सभायां निजमुच्चपीठमध्यास्य नारायणनामघोषम् ।
कृत्वा च शुश्राव वसिष्ठगीतं माहात्म्यमेकादशिकातिथेः सः ॥ २
कुर्वंस्ततो जागरणं मुनींस्तान् जनांश्च गातुं भगवद्गुणान् सः ।
आज्ञापयामास च गीयमानान् शुश्राव तान्भक्तमनोभिरामान् ॥ ३
ततस्तृतीये प्रहरे निशाया गायत्सु भक्तेषु सतालिवाद्यम् ।
उत्तीर्य पीठाद्धगवाञ्जयाया द्रष्टुं समायात्स तु पाकशालाम् ॥ ४
विधाप्य पक्वान्नचयान्निषण्णाः क्षणं रमाद्याः स्त्रिय आशु तत्र ।
समागतं प्रेष्ठमवेक्ष्य दूरादुत्थाय नत्वा ददुरासनं च ॥ ५

CHAPTER - 38

Bhagwan Shree Hari performs Jaagran on Ekadashi along with saints and devotees.

Suvrat said:-

O king, on that day, though He was able and generous, He behaved like a human being; and as He wanted to protect the religion, He observed the vow of fast on Ekadashi. 1.

At night, having entered the assembly hall, and having occupied a high seat, He recited the name of Narayana, He listened to Ekadashi Mahatmya, as told by ancient sage Vasistha. 2.

He kept Himself awake till late night. He heard the sages and other people singing the merits of Bhagavan, which pleased the devotees. He ordered them to continue the singing. 3.

Then in the third part of the night, when the devotees were engaged in singing with clapping, He got down from his seat and proceeded towards the kitchen of Jaya. 4.

Having cooked various dishes, Rama and other ladies were taking rest for a while; at that time from far, they saw their most cherish-able person coming over there; they got up, bowed down

तत्रोपविश्य प्रभुरैक्षताग्रे सच्छष्कुलीनां नगराजमेकम् ।
तत्पार्श्वयोः खाजकगण्डशैलान् स श्वेतवर्णांश्चतुराचितांच्च ॥ ६
एतावता किं भवितात्र पूर्तिः पाकेन वान्यं विदधीमहीमम् ।
इत्थं तमूचे ललिता तदानीं कृत्यं तदीयं हृदि जानती वै ॥ ७
तदा स तामाह नरेशकन्ये ! नाहं मुनींश्चेत्परिवेषयेय ।
प्राक्पंक्तिभाजां तु तदा कथञ्चित्पूर्येत पुण्येन तपस्विनीनाम् ॥ ८
मितस्मिता तं भगवन्तमूचे तदामला सापि वचोविदग्धा ।
जानासि किं द्वादशिकादिनीयमेतत्प्रभो ! पाञ्चदिनं हि विद्धि ॥ ९
स्पर्शो न यावत्तु तपस्विनस्ते पक्वान्नराशेः किल तावदस्य ।
शङ्का भवत्येवमपूर्णताया जाने करस्पर्शफलं यतस्ते ॥ १०
इत्थं तयोक्ते हरिमानतास्यं तं धूनयन्तं च शिरः सचिन्तम् ।
प्रदर्शयामास रमा द्वितीये गेहे पाकं किल जायमानम् ॥ ११

before Him and offered Him a seat. 5.

The Lord sat on it and saw a big heap of Jalebi and a well-arranged heap of khaja, white in colour, in the background. 6.

At that time Lalita, as if knowing His mind; asked the God, shall this be sufficient or should we prepare more? 7.

At that time he told her, O princess, if a I am not serving the meals to the sages this amount will hardly suffice for the first service; and that only by the spiritual power grace of the ladies. 8.

At that time that pure- minded lady spoke to the Lord with a smile, O Lord, do you think this to be for the day of Dwadashi only? No, know it to be meant for five days. 9.

O Lord, I know the power of the touch of Your hand. Unless You have touched this heap of food, one is always doubtful in his mind regarding the adequacy of the food. 10.

After hearing these words of that lady, Shri Hari bowed down his face and shook his head as if in tension. Then Rama took him to another room and showed him other dishes which were under preparation. 11.

After going there, he saw may ladies : Ganga, Yamuna, Rama

स तत्र गत्वाथ ददर्श योषा गङ्गां च रामां यमुनां च रेवाम् ।
ततच्च ताभिः क्रियमाणमीशः कृतं च पर्यैक्षत पाकमेव ॥ १२
तुङ्गे चये मौक्तिकलड्डुकानामुत्फुल्लगोलायितपूरिकाणाम् ।
चये च तत्साम्यदृशि तदीयो वर्णस्तु पीतश्च सितो न्यषेधीत् ॥ १३
गोलान् घनीभूतघृतेन शुभ्रान् स लड्डुकानैक्षत चूर्णपूर्वान् ।
दशप्रभेदान्स्थिरकाच्च तत्र द्विःपीतसत्फाणितशुभ्रवर्णान् ॥ १४
महान्तिकायां पृथुलं कटाहं निधाय दोर्भ्यां धृतहस्तकाभ्याम् ।
संहेलयन्त्यौ सममालुलोके संयावमीशो यमुनां च रामाम् ॥ १५
प्रफुल्लिताः फुल्लवटीश्च नाथी सम्भृत्य पात्रे पृथुलेऽथ पूपान् ।
कर्तुं प्रसक्ता ददृशे च तेन मौना च भज्यानि विधाय फेणीम् ॥ १६
अन्यत्र चापश्यदसौ मुनीशोऽमरीं कृतानेकविचित्रशाकाम् ।
प्रकुर्वतीं सद्वटकान् गुलालां विधाय सन्मण्डकपुञ्जमाशु ॥ १७

and Reva. He saw them preparing the dishes for the Lord. 12.

The heap of the pearl-like sweet balls and full swollen breads/ cake looked so similar that only their yellow and white colour car differentiate it. 13.

There he saw sweet balls called churna white in colour due to the cover of frozen ghee on it; and ten verities of sthiraka white due to the double cover of sugar. 14.

Then the Lord saw/Yamuna & Rama preparing a dish called sanyava the frying pan was put on a big stove and both of them were moving it simultaneously with a wooden ladle. 15.

Then he saw (the maid) “Nathiben” preparing a dish named Phullavadi which was blown up and preparing a dish named Bhajiya busy with the preparation of Sutarpheni. 16.

Elsewhere, this Lord of sages saw Aamari (name of woman devotee) who had prepared a variety of vegetables and Gulaladevi who prepared good a dish of vadam and then was busy with preparing the dish called Manda. 17.

Then he came towards the heap of Dahithra, Ganthiya and Ghughara and saw Amrutaben standing there with a smiling face

दौहित्रकग्रन्थिकघुर्घुराणां पुञ्जान्तिके तावदुपेत्य तूर्णम् ।
स्थितां हसन्तीममृतामवेक्ष्य तत्कर्म तस्या इति स व्यजानात् ॥ १८
समानयन्त्यौ निजदासिकाभिः पुनः पुनर्दुग्धघटाननेकान् ।
विधापयन्त्यौ परमान्नमाशु क्षितीशपत्न्यौ स ददर्श तत्र ॥ १९
ददर्श सत्कान्दविकोपक्लृप्तान्सत्पर्पिकाखण्डकपिण्डकांश्च ।
रमासमीपे समुपाहरन्तीं पाञ्चालिकां चापि स तत्कनिष्ठाम् ॥ २०
एवं स्त्रियोऽन्या अपि पाककर्मसक्ता निजप्रीणनमात्रकामाः ।
ददर्श लाडुं यतिनीं च जीवामुमाकुमारीकुशलासुखाद्याः ॥ २१
गेहान्तरे चाथ ददर्श दैविः क्षत्राङ्गनाः पाकरताः स्वतुष्ट्यै ।
क्षेमामलामर्यदितीश्च फुल्लां स रत्नमालारतिदेविकाद्याः ॥ २२
स्वदृष्टविप्राकृतपाकतुल्यं पाकं कृतं च क्रियमाणमाभिः ।
स्वप्रीणनार्थं बहुयत्नतोऽसौ ददर्श साश्चर्यमुदारकृत्यः ॥ २३

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thus he came to know that these dishes are prepared by here. 18.

There he was two wives of the King, Kumuda and Jashuba Who were again and again asking for meals to their maids for bringing milk pots and preparing a dish called Dudhapak. (a tasteful liquid of food containing milk, rice and sugar). 19.

There he saw the younger sister Panchali and Naniba bringing the dishes named Barphi and Penda prepared by expert cooks, to Ramaba, the elder one. (These are the names of the sisters of the King named Uttama in the Gray-trans.) 20.

Thus he saw Ladu, Yati, Jivi, uma, Kumari, Kusha and many other ladies engrossed/engaged/bush in their work for the satisfaction of the lord. 21.

In another house he saw other Kshatirya ladies also (busy in cooking for the satisfaction of the Lord,) named Kshema, Amala, Amari, Aditi, Phulla, Ratnamala, Rati and Devika. 22.

This noble hearted one (King) saw the dish prepared and under preparation with great efforts, for the God, were equal to the dishes prepared by the Brahmin ladies. 23.

He praised/appreciated all the ladies faithful/obedient to Jaya

स पाकदक्षाभिरुदारधीभिस्तपस्विनीभिः क्रियमाणमित्थम् ।
पाकं विलोक्य प्रशशंस नारीः सर्वा जयाज्ञावशगा जयां च ॥ २४
यावांस्तु पाको ललितागृहेऽभूत्ततोऽप्ययं द्वित्रगुणोऽस्ति नूनम् ।
पदार्थसङ्ख्या त्विह तावतीति ज्ञात्वा स्वचित्ते स जहर्ष भूमा ॥ २५
ततः समाज्ञाप्य स पाचिकास्ताः सदोदनं च क्वथिकां च सूपम् ।
प्रातर्विधातुं निजवासमायात्तावच्चुकूजुः कृकवाकवोऽपि ॥ २६
जागरं सह निजैर्हरिरित्थं भूपते ! स तु विधाय विभाते ।
निम्नगाप्लवविधिं च विधिज्ञः कर्म नैत्यकमुपाचरदीशः ॥ २७

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे तृतीयप्रकरणे प्रबोधन्युत्सवे भगवत्कृतपाकपाचिकादर्शननिरूपणनामाष्टत्रिंशोऽध्यायः ॥३८॥

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and Jaya also, as they were so much attentive in cooking. He praised appreciated all the pious and noble minds ladies, attentive in thus cooking, obedient to Jaya and Jaya after looking at their efforts for the preparation. 24.

He was very much pleased at his heart in his mind when he came to know that the quantity of these dishes is in twice or twice compared to the quantity of the dishes at Lalita's house and number of the dishes is the same. 25.

Then he told the maid cooks that remaining dishes viz., rice, curry and Dal may be prepared tomorrow morning and then he returned to his house. At that time even the cocks started cuckooing i.e. it was a day break. 26.

O King ! Shri Hari kept awake (all the night) with his own devotees and then the Lord,the knower of all rituals, in the morning went to the river for taking bath and perform his daily rituals.. 27.

Thus ends the thirty-eighth chapter entitled, 'Narration of description of supervision of the cooking arrangements by the Lord Shri Hari at the time of Prabodhini Ekadashi celebrations,' in the third prakaran of Satsangi Jivan, the life story of Lord Narayan, also titled as Dharmashastra. (the rules of the code of conduct). 38

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॥ अथ एकोनचत्वारिंशोऽध्यायः ॥ ३९ ॥

सुव्रत उवाच-

प्रातःकृत्यं विधायाशु भगवान् द्वादशीदिने । न्यषीदत्पीठमारुह्य वेद्यां निम्बतरोरधः ॥ १
देशान्तरीयाश्च जनाः कृत्वा नित्यविधिं द्रुतम् । मुनिभिः सह तत्रैत्य निषेदुश्च व्यवस्थया ॥ २
योगेश्वरस्य कृत्वा च जयाऽप्युत्तरपूजनम् । चकार तन्मूर्तिदानं गोदानादि च सादरम् ॥ ३
वर्णिराट् तावदभ्येत्य दीर्घपाण्डुजटाधरः । पाकसिद्धिरभूत्स्वामिन्नित्युवाच महाप्रभुम् ॥ ४
तदाज्ञप्ता भगवता सर्वेऽपि मुनयो नृप ! । अतिहर्षान्वितास्तूर्णं भोक्तुमायंश्च यूथशः ॥ ५
पञ्चार्द्राः साम्बुपात्राश्च तत्र पंक्तिषु सर्वशः । मर्यादया निषेदुस्ते हर्यास्यार्पितदृष्टयः ॥ ६
कटिवस्त्राबद्धकच्छाश्चतुराः परिवेषकाः । भुक्तिपात्राणि चांबूनि ददुरादौ द्विजातयः ॥ ७
ततो भक्ष्याणि भोज्यानि लेह्यान्यपि च कृत्स्नशः । यथोचितं यथाभोक्तृ पंक्तिशः पर्यवेषयन् ॥ ८

CHAPTER - 39

Shri Hari Himself serves meals to the saints.

On the twelfth day the God finished his morning duties and mounted the seat, near the altar, under the Neem tree. 1.

After finishing their daily duties, people from various placed arrived there quickly with sages and sat there in discipline. 2.

After finishing the concluding worship of the lord Yogeshvara, Jaya gifted that idol and cows and other thing with reverence. 3.

At that time, an ascetic with white long matted hair came there and informed, O Master food is ready. 4.

O King ! Thus ordered by the God, all the sages, with great pleasure arrived there speedily in groups for accepting food. 5.

Having washed their feet, hands and mouth and with drinking cups, all of them sat in a row in discipline, facing towards the Lord. 6.

Having dressed up with a tight cloth tied on their waist, smart, Brahmin waiters first distributed plates for eating and a glasses for drinking water. 7.

Then, according to the liking of each person, all types of food: eatable, relish-able and drinkable were served in a proper way. 8.

सर्वं सर्वेषु पात्रेषु परिवेषितमित्यसौ । दृष्ट्वा तान् भगवान् भोक्तुमाजिज्ञपदुदात्तदोः ॥ ९
तस्मिन् दिने तु स स्वामी मुक्तान्दमुखान् सतः । भोक्तुं समुपवेश्यैव चकार परिवेषणम् ॥ १०
भुञ्जानांस्तान् मुनीन् राजन् ! द्विजैः साकं द्रुतक्रियैः । पर्यवेषयदीशोऽसौ सर्वपंक्तिचरो द्रुतम् ॥ ११
पक्वान्नभृतपात्रेभ्यो विधृतेभ्यो द्विजैः प्रभुः । शष्कुलीग्रन्थिकादीनि स मुहुः पर्यवेषयत् ॥ १२
भोज्यहस्तो ययौ पंक्तौ यस्यां यस्यां यदा यदा । भोजकान् याचतोऽपश्यत्तस्यां तस्यां तदा तदा ॥ १३
पात्रपूरं ततस्तेभ्यो हसन् भोज्यानि सोऽर्पयन् । तर्पयामास सकलान् भुञ्जानांस्तान्मुनीन्नृप ! ॥ १४
आश्चर्यं जनयन्नृणां दोर्भ्यां तद्याचितं ददत् । दिव्यदेहागतान्मुक्तानदृश्यानप्यभोजयत् ॥ १५
तत्कृपाप्राप्तदिव्याक्षास्तदानीं कतिचिन्नराः । नार्यस्तान् ददृशुर्देवानपि तत्र समागतान् ॥ १६
पक्वान्नानां च बहुशः पर्वतान्नुचिरांस्तथा । घृतकुल्याः पयःकुल्याः पायसादिनदीरपि ॥ १७

Having checked that all the items are served to everybody, the God, raising both his hands up, requested/ordered them to take their food start eating. 9.

On that day, lord ordered Muktanand Swami and other sages for eating and he himself served them the food. 10.

Oh King! That lord served all the sages who were eating there, moving everywhere in that hall with all the alert Brahmin waiters. 11.

Brahmin waiter hold the serving bowels full with food and the Lord repeatedly served Jalebi and Ganthia from them. 12.

Oh King! when wherever he went to serve food in his hands and saw the people asking for it, he filled their plate full with a smiling face. He satisfied all the sages invited for lunch. 13-14.

People wondered the way he gifted the persons who were asking for it. He also satisfied the invisible, free and souls with a divine body form. 15.

At that time some men and women who mere favored by the divine sight also saw some gods coming there/attend that ceremony. At that time some men & women gifted with divine sight due to the grace done by himself also saw gods assembled there. 16.

At that time, those free souls saw heaps (as if mountains) lf

तमेव भगवन्तं ते तेषां सम्परिवेषणम् । कुर्वन्तमैक्षन्त तदा चरन्तं सर्वपंक्तिषु ॥ १८
तत्करार्पितपक्वान्नग्रहणे सादरांस्तु ते । देवादींस्तांस्तथैवैतान् मुनींश्च ददृशुः समान् ॥ १९
तृप्तेषु तेषु पक्वान्नैः सफूत्कृतिमुखेषु च । द्विजानुवाच भगवान् भक्तमानीयतामिति ॥ २०
लड्डुकं वामहस्ते च दक्षे पायसभाजनम् । गृहीत्वा परिचक्राम स ततः सर्वपंक्तिषु ॥ २१
ययाचे न यदा कोऽपि प्रत्यागच्छत्तदा स तु । प्रसाददौर्लभ्यवित्तं ब्रह्मानन्दो जुहाव ह ॥ २२
एह्येहि भगवन्नत्र पात्रं नो विस्मृतोऽस्त्ययम् । नित्यानन्दो रिक्तपात्रो लज्जते याचितुं मुहुः ॥ २३
तदा तत्रैत्य स हरिर्भाजने तस्य पायसम् । न्यषिञ्चत्स तदोवाच पश्यंस्तद्दोष्णि लड्डुकम् ॥ २४
लिह्यां पायसमात्रं चेत्तन्नित्यानन्द एष माम् । पूषणं वक्ष्यति स्वामिंस्तद्गोलकमपि क्षिप ॥ २५

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delicious dishes and as if the rivers of milk and ghee and condensed milk and also saw the god himself moving in the dining hall and serving the people. 17-18.

At that time (those free souls) saw both of them to be the same, the Gods; who mere eager to accept the food given by the hands of God and the sages eating there in the hall. 19.

When the saints were satisfied with the food and started bellowing and huffing Shri Hari told the Brahmins to bring rice for them. 20.

Then he walked everywhere around the dining hall with a bowl of vessel sweet balls in left hand and condensed milk in right hand. 21.

When nobody asked for anything them god returned. But the sage Brahmanand knew the importance of God's grace so he called requested the God, Oh come here, here please you have forgotten our plate this Nityanand is ashamed of asking for food again and again. 22-23.

At that time that Lord Shri Hari came there and served him with Payasam (condensed milk) At that time that sage saw the vessel of sweet balls in his God's hand so he said. 24.

Oh Lord ! If you serve me only Payasa and I will lick, then this Nityanand will call me Pushana (name of sage who have no teeth in his mouth.) So please give me a Laddoos also. 25.

ततो हसन्स भगवान्हासयंस्तांश्च भोजकान् । तत्पात्रे लड्डुकं क्षिप्त्वा सिंहनादमचीकरत् ॥ २६
वर्णिराट् तावदागत्य लड्डुकामत्रकं करे । बिभ्रद्धरेः पुरस्तस्थौ द्वौ ततः सोऽग्रहीद्द्रुतम् ॥ २७
हरिं विक्ष्यान्तिकप्राप्तं मुक्तानन्दोऽतितृप्तवान् । भुक्तशिष्टं स्वपात्रस्थं लड्डुकं तमदीदृशत् ॥ २८
अपेक्षितोऽस्य त्वेतावानिति ज्ञात्वा च स प्रभुः । यावत् क्षिपति तं तावत्सोऽकरोत्सिंहगर्जनाम् ॥ २९
चैतन्यानन्दमालोक्य पात्रे कृत्वा करं शिरः । धूनयन्तं स तत्पात्रे हरिर्लड्डुकमक्षिपत् ॥ ३०
ऊर्ध्वं शिरो धूनयन्तं नित्यानन्दं हसन्मुखम् । तृप्तं ज्ञात्वा लड्डुकार्धं तत्पात्रेऽक्षिपदीश्वरः ॥ ३१
कृतसिंहरवे तस्मिन्नानन्दानन्दमाययौ । ज्ञात्वा शिथिलदन्तं तं दापयामास पायसम् ॥ ३२
गोपालानन्दमालोक्य मिताहारं हरिर्हसन् । अर्धार्धं लड्डुकस्यादात्कारयन्सिंहगर्जनाम् ॥ ३३

Then the god with a smiling face and made others also to enjoy/laugh served him a sweet ball and shouted with joy. 26.

At that time an ascetic came there with a bowl a Laddoos in both of his hands and stood before the God Shri Hari. He immediately took it from his hands. 27.

The sage Muktanand felt more than satisfied when he saw the God Shri Hari coming towards him/the God was near him. He showed him the remaining sweet ball present in his plate. 28.

This much is sufficient for this person, having thought thus in his mind, as soon he dropped sweet balls in his plate the sage shouted loudly. 29.

Though Chaitanyanand was covering his plate with hands and shaking nodding his head still Shri Hari dropped one sweet ball in his plate. 30.

He saw Nityanand his head upwards and nodding, smiling face he knew that he is satisfied he has finished his quota) the lord dropped only half sweet ball in his plate. 31.

When Nityanand shouted loudly with joy Shri Hari came to Aanandanand. Knowing his teeth to be weak/as he was weak in chewing. Shri Hari served him with Payasa only. 32.

Knowing Gopalanand to be of a small diet, Shri Hari, shouting with joy, with a smiling face served him only a quarter of a sweet ball. 33.

सच्चिदानन्दमेत्यासौ वृथाऽऽदौ सिंहनादिनम् । दृष्ट्वा रिक्तं तु तत्पात्रं लड्डुकद्वयमक्षिपत् ॥ ३४
कृपानन्दं स दृष्ट्वाऽथ प्रतीक्ष्य स्वमवस्थितम् । तत्समीपमुपेयाय गृहीत्वा लड्डुकं करे ॥ ३५
तृप्तं ज्ञात्वा भक्तकामं लड्डुकं वीक्ष्य सोऽब्रवीत् । एतद्भङ्गेऽङ्गुलीनां ते श्रमः स्यादिति निःक्षिप ॥ ३६
तं च क्षिप्त्वा स तत्पात्रे यावत्क्षिपति चापरम् । उच्चैर्ननाद स तदा शुकानन्दमगात्स च ॥ ३७
पात्रावशिष्टपक्वान्नं चर्वन्तं शष्कुलीं शनैः । अर्धां दत्वा लज्जमानमात्मानन्दं व्यचष्ट सः ॥ ३८
निष्कासितेतः सन्ताड्य ब्रह्मानन्देन तु त्रपा । गृहाण भुङ्क्ष्व तत्स्वेष्टमित्युक्त्वादात्स लड्डुकौ ॥ ३९
शष्कुलीभृतवक्त्रेण ब्रुवते चास्फुटं ददौ । महानुभावानन्दाय करस्थं सार्धलड्डुकम् ॥ ४०
एवमन्यानपि हरिर्भोजकान्परिवेष्य सः । भक्तं च क्वथिकां सूपं दापयित्वाशुधत्करौ ॥ ४१

Then coming to Sachhidanand, who was just shouting in joke knowing/seeing his plate empty, he (the lord) put two sweet balls in his plate. 34.

He thought in his mind that Krupanand is as if waiting for him, so he took one sweet ball in his and went towards him. 35.

Having thought that Krupanand has finished his quota the Lord started breaking the sweet ball to half, but krupanand told the lord your fingers will unnecessarily be excreted so you can give me full. 36.

The Lord gave are sweet ball to him and as soon as he started giving another one he (Krupanand) shouted with joy and by that time Lord went towards Shukanand. 37.

Atmanand was chewing the reaming of his plate slowly, so the Lord gave him only half of the Shaskuli. (Jalebi) Seeing him bashful, Lord told him, Oh Muni! Brahmanand has driven away all the bashfulness from the very beginning from this hall, so you may eat as you please you accept. Saying thus he gave two sweet balls to him. 38-39.

Mahanubhavanand was not able to speak clear words due to/ because he was chewing Shaskuli (Jalebi) in his mouth. The Lord served one and half of the sweet ball in his hand to him also. 40.

Thus Shri Hari served others (sages) also gave then rice, curry and soap and then washed his hands. 41.

Satisfied with the lunch/food, all of them washed their hands

भुक्त्वा करमुखं ते च विशोध्य स्वस्वकेतनम् । पुल्लतुन्दा ययुः सर्वे भोजका मुखफूत्कृताः ॥ ४२
ततश्च पार्षदान्सर्वान् क्षत्रियादीन्स पूर्ववत् । भोजयामास भक्तान्स्वानन्यांश्चान्नार्थिनो जनान् ॥ ४३
ततः स पारणां कर्तुं योषाश्चाज्ञाप्य सर्वशः । भोजनार्थं ततस्त्वायान्निजमन्दिरमीशिता ॥ ४४
पाकं विधाय श्रीकृष्णनैवेद्या वैश्वदेविकम् । कृत्वैव विदधे स्वामी पारणां धर्मवत्सलः ॥ ४५
अकुर्वन्स दिवानिद्रां पार्षदानां पुरो गुणान् । जयाया वर्णयन्नेव तत्र याममुपाविशत् ॥ ४६
एवमेव नृपते ! जगत्पतिः श्रीहरिर्भवति भक्तवत्सलः ।
दम्भहीननिजसेविमानवान्नाधिकं किमपि तस्य सर्वथा ॥ ४७

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे तृतीयप्रकरणे प्रबोधन्युत्सवे भोजने हरिपरिवेषणलीलावर्णननामैकोनचत्वारिंशोऽध्यायः ॥३९॥

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and mouth, stomach full of food, - thus because drawly. 42.

Then he served with food all the helpers companions kshatriyas and others, his devotees and other hungry people just as he did before. 43.

Then, for the complication of the fast he ordered/requested all the ladies members and then went to his own house for the same. 44.

Then the religious minded master the observer of the religion, prepared food and offered it to lord shri krishna and vishwadeva also and afterwards he himself accepted the food. Completed his fast. 45.

As he do not sleep at day time he spent there one hour-praising/appreciating the virtues of Jaya before all of them merit companions. 46.

Oh King ! Thus the Lord of this word always love/cares for his devotees. Nothing else is dearer to him except his honest/ sincere devotees. 47.

Thus ends the thirty-ninth chapter entitled, 'Narration of describing the serving of food (to the fasting sages)on Prabodhini Ekadashi celebrations,' in the third prakaran of Satsangi Jivan, the life story of Lord Narayan, also titled as Dharmashastra. (the rules of the code of conduct). 39

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॥ अथ चत्वारिंशोऽध्यायः ॥ ४० ॥

सुव्रत उवाच-

अथ प्रदोषे भगवानुपायात् पुनर्बहिर्वेदिमुदारकीर्तिः ।
तावज्जनौघा मुनयश्च सर्वे योषाश्च तत्रैत्य मुदा निषेदुः ॥ १
तत्रोपविश्य प्रभुरात्मपीठे पर्यैक्षत स्वान् विनयावनम्रान् ।
सुशिक्षितांस्तानपि साधुवर्त्म भूयो विविक्षुः स गिरं जगाद ॥ २

श्रीनारायणमुनिरुवाच-

यूयं हि वर्णाश्रमिणस्त्यागिनो मुनयस्तथा ! सर्वे सम्मिलिताः स्थात्र कृष्णभक्ता यमान्विताः ॥ ३
तेषां मध्ये भवेद्यैषां प्रष्टव्यं किमपि प्रजाः ! । ते मां पुच्छन्तु निर्भीकाः कश्चिद्वो मास्तु संशयः ॥ ४

सुव्रत उवाच-

एवमुक्ते भगवता राजानस्तत्र संस्थिताः । पुञ्जजिद्वास्तुसूराद्या भक्ताः प्रश्नमकुर्वत ॥ ५

CHAPTER - 40

Shree Hari preaches Vidurniti.

Suvrat said:-

Then, at night, that Lord, well known for his nobility, again came near the outer altar. As soon as He came out, many sages, ladies and other people took their seats, there over, in a pleasant mood. 1.

Then, having sat on his own seat, He glanced over His own devotees, who bowed out of modesty. Even though they were well versed in the knowledge of the right path, yet He wanted to instruct them with the words: 2.

Narayan Muni said:-

All of you gathered here, are the observers of Varnashrama rules and renunciated sages as well as self controlled devotees of Krishna. 3.

4. O you people gathered here, if anybody wants to ask me anything, then he may proceed without any fear in mind. Do not have any doubt in your mind. 4.

Suvrat said:-

When God said thus, the kings present there; and other

परस्परं ते सम्मन्त्र्य नमस्कृत्य प्रभुं नृप ! । बद्धाञ्जलिपुटाः प्रोचुर्वाचं लोकहितावहाम् ॥ ६

राजान ऊचुः-

वयं सर्वे नृपाः स्वामिन् ! प्रजाश्चेमा निरन्तरम् । प्रवृत्तिधर्मस्थितयस्त्वां श्रिताः स्मो जगद्गुरो ! ॥ ७
तेषां नो यद्भवेत्कार्यमकार्यं यच्च सर्वथा । तत्पृथग्विशदीकृत्य त्वं बोधयितुमर्हसि ॥ ८

सुव्रत उवाच-

इति तैरादरात्पृष्टः प्रसन्नः स मुनीश्वरः । स्मरन्स्वभक्तं विदुरं प्रोवाच वचनं नृपान् ॥ ९

श्रीनारायणमुनिरुवाच-

ये पण्डिता इति प्रोक्ताः सच्छास्त्रेषु च साधवः । तेषां यद्वचनं तत्तु कार्यमेवेति निश्चितम् ॥ १०
तत्रैवोक्ताश्च ये मूर्खा असन्तश्च कुबुद्धयः । तदुक्तं वचनं भक्ता ! अकार्यमिति मे मतम् ॥ ११
पण्डितानां च मूर्खाणां लक्षणानि सविस्तरम् । कार्याकार्ये च विदुरो धृतराष्ट्रं पुराऽवदत् ॥ १२

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devotees discussed among themselves, bowed down to the God and (donation of cow) asked Him with folded hands, for the benefit of the public. 5-6.

O Master, the lord of the world! we all kings and our subjects believe in following prescribed way of life; and have taken shelter in You. 7.

Hence, you should direct us the duties, which should be followed and those which should be avoided, in with detail. 8.

Suvrat said:-

thus asked by them with great respect, the Lord of the sages was pleased. Remembering His devotee Vidura in mind, he started discourse with the kings. 9.

Narayana muni said:-

one must follow the guidelines of the people, endorsed by the scriptures to be wise and noble. It is certain that their words should be strictly followed. 10.

O my followers, in my opinion, the teachings of the persons who are considered by the scriptures to be fools, wicked and evil-minded, are not to be followed. 11.

In ancient times Vidura described to Dhrutarastra, the characteristics of wise persons and fools in details.12.

प्रोक्ता विदुरनीतिः सा गृहिणां त्यागिनां हिता । तामभ्यस्य ततो ज्ञेयः कार्याकार्यविनिर्णयः ॥ १३
सर्वेषां नीतिशास्त्राणां सारो वैदुरिकोनयः । तेनैव वर्तमानानां युष्माकं सर्वतः सुखम् ॥ १४
एतत्संशीलिनः क्वापि सन्तापैस्त्रिविधैरपि । पीडितुं नैव शक्यन्ते स्थिताव्यवहृतौ जनाः ॥ १५
एतदुक्तप्रकारेण वर्तमानाः क्रियास्वपि । यूयं भजन्तः श्रीकृष्णं सुखिनोऽत्र भविष्यथ ॥ १६

सुव्रत उवाच-

इत्युक्तास्ते नृपतयो राजन्भगवताऽखिलाः । जनाश्च मुनयो हृष्टास्तथेत्यूचुः प्रणम्य तम् ॥ १७
स्वस्वस्थानं ततो गन्तुमाज्ञप्ता हरिणा च ते । ययुस्ततो हरिरपि स्वीयं मन्दिरमाययौ ॥ १८
त्रयोदशीतस्त्रिदिने रात्रौ हरिरकारयत् । सभायां पञ्चमस्कन्धकथां पौराणिकेन च ॥ १९
नोल्लङ्घ्या स्वस्वमर्यादेत्यर्थं तस्या अबूबुधत् । सङ्गदोषं कर्मफलावश्यभोग्यत्वमप्यसौ ॥ २०

That is called Viduraniti. It is beneficial for the householders and the ascetics. After studying it carefully, one should then decide what is to be done and what is not to be done. 13.

The policy advocated by Vidura is the essence of all ethical rules. If you follow that path, then you will always be happy. 14.

People following this path will never be troubled by the threefold sorrows of this world.15.

You, the followers of the path, as directed in the past, remembering the lord Shri Krishna in daily life, will always be happy. 16.

Suvrat said:-

O king, when the kings, sages and the people were advised thus by the Lord, they were very much pleased. They bowed down to him and said, let it be so. 17.

Thus they took leave of Hari and went to their houses. Hari also returned to his house. 18.

Hari arranged for the discussion of the fifth canto of Bhagavata by Pauranika, in the assembly at night for three successive days from Trayodashi day. 19.

The listeners understood the teaching: nobody should cross the limit of Dharma. They also understood the effect of attachment

अष्टादशदिनानीत्थं सर्वे ते भगवज्जनाः । लेभिरे परमानन्दं कारुण्येन जगत्पतेः ॥ २१
पौर्णमास्यां च महता सम्भारेण स सत्पतिः । कारयामास जयया भक्तिजन्ममहोत्सवम् ॥ २२
उत्सवान्ते निशि जनान्भक्तांस्तान्भगवांस्ततः । आजिज्ञपत्सभासंस्थो गन्तुं देशं निजं निजम् ॥ २३

श्रीनारायणमुनिरुवाच-

यूयं सर्वे भक्तजना देशान्स्वान्स्वानहर्मुखे । योषितोऽध्वनि रक्षन्तः सावधाना व्रजन्त्वितः ॥ २४
देहादन्यं ब्रह्मरूपं निश्चित्यात्मानमच्युतम् । भजन्तश्च स्वधर्मस्थास्तद्धाम प्राप्स्यथ ध्रुवम् ॥ २५
प्राप्य ब्रह्मपुरं तच्च सर्वधामोत्तमोत्तमम् । भोगानलौकिकांस्तत्र तस्मात्प्राप्स्यथ वाञ्छितान् ॥ २६

सुव्रत उवाच-

इति श्रुत्वा प्रभोर्वाक्यं मुनिभिः सह ते जनाः । नत्वा तं हृष्टमनसः पप्रच्छुरिदमादरात् ॥ २७

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and the unavoidability of Karma. Everybody has to endeavor the fruit of the past deeds. 20.

Thus, due to the kindness of God, all the devotees of God enjoyed the highest delight of discourse, for eighteen days. 21.

The great Master initiated Jaya to celebrate the birthday of Bhakti, on the full moon day of Kartik month. 22.

The God, then ordered all his devotees, gathered at the assembly to return to their own places, at the end of the celebration at night. 23

Narayan muni Said:-

O you, my devotees, return to you places in the morning; be attentive on the way, guard the ladies folk. 24.

You are the soul, different from the physical body. Assign yourself with supreme soul, take resort to the God Achyuta, follow your duties ; you will certainly obtain that supreme abode. 25.

Thus after attaining Brahmapura, the best among the best abodes, you enjoy celestial super human pleasure that you wish for. 26

Suvrat said:-

having heard these words of from the Master, the people and the sages, happy in the heart, bowed down to Him with respect; and asked thus: 27

जना ऊचुः-

एकान्तिकाः कृष्णभक्ता ज्ञानवैराग्यभक्तिभिः । सम्पन्ना भगवन् ! धर्मैर्लभन्ते धाम तस्य यत् ॥ २८
यश्चोच्यते परं धाम त्वया ब्रह्मपुराभिधम् । तद्धि वेदितुमिच्छामो वयं सर्वे स्वरूपतः ॥ २९
तस्मात्त्वं कृपयास्मभ्यं स्वरूपं तस्य तत्त्वतः । वक्तुमर्हसि भो स्वामिंस्त्वदन्यो नैव वेत्ति तत् ॥ ३०

सुव्रत उवाच-

पृष्टः स इत्थं निजभक्तसङ्घैर्विवित्सुभिर्धाम परं मुरारेः ।
प्रहर्षयंस्तानवदद्दयालुर्नारायणो भक्तजनैकबन्धुः ॥ ३१

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे तृतीयप्रकरणे प्रबोधन्युत्सवे विदुरनीत्युपदेशकथननामा चत्वारिंशोऽध्यायः ॥४०॥

People said:-

O God, we want to know the characteristics of the supreme abode Brahmapura as you called before, the abode, which is obtained by exclusive followers of Lord Krishna, by following the path of knowledge, renunciation and devotion. 28-29

O Lord, be kind to us and explain its characteristics. Nobody else than Yourself knows it better. 30

Suvrat said:-

When asked thus about the supreme abode of Lord Murari, out of curiosity of the group of devotees of Lord Murari, He, the kind One, lone kinsman of devotees was pleased and said to them. 31

Thus ends the fortieth chapter entitled, 'Narration of description of the policy of Vidura,' in the third prakaran of Satsangi Jivan, the life story of Lord Narayan, also titled as Dharmashastra. (the rules of the code of conduct). 40

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॥ ।अथ एकचत्वारिंशोऽध्यायः ॥ ४१ ॥

श्रीनारायणमुनिरुवाच-

भक्ताः ! शृणुत वक्ष्यामि रूपं ब्रह्मपुरस्य वः । एकान्तिकानां भक्तानां प्राप्यस्यातिसुखस्य च ॥ १
एतद्रहस्यमस्तीति पुराणेषु महर्षिभिः । न सम्यग्विस्तरेणोक्तं प्रोक्तं नामान्तरेण च ॥ २
छान्दोग्योपनिषद्येतन्मोक्षधर्मेषु भारते । स्कान्दादिषु पुराणेषु सङ्क्षेपेणोपवर्णितम् ॥ ३
युष्माकं चाधिकारित्वान्मद्भक्त्या शुद्धचेतसाम् । कथयामि कथामेतां जना ! ब्रह्मपुराश्रयाम् ॥ ४
ब्रह्माण्डगोलके ह्यस्मिन्भुवनानि चतुर्दश । सप्तोर्ध्वं सप्त चाधस्ताद्वर्तन्ते संस्थितानि वै ॥ ५
लोकांश्चतुर्दशैवैतान् पृथिव्यावरणं जनाः ! । कोटियोजनविस्तीर्णमभितो व्याप्य वर्तते ॥ ६
उपर्युपरि तस्यापि जलं तेजो मरुन्नभः । अहङ्कारो महत्तत्त्वमिति चावरणानि षट् ॥ ७

CHAPTER - 41

Description of Brahmapurdham, which only single-minded devotees can attain.

Narayan Muni said:-

'O my devotee! Listen, I am explaining the salient features of Brahmapura, which is full of happiness and can be obtained only by the exclusive devotees. 1.

It is a secret, so it is not explained with details in Purana by the great sages.2

This is described briefly in Chandogya Upanisads, in the Maha bharata while discussing the Mokshadharma and in the Skanda and other Puranas.3

O people! I am narrating the story of Brahmapura to you; because you deserve it, as your mind is purified due to your devotion towards Me.4

There are fourteen worlds in this universe. Seven of them are upwards and seven are downwards.5

O You! the covering of the world (really) exceeds to the fourteen worlds over the expanse of crore of Yojanas. 6

There are six more covers, one upon another, successively as water, light, air, ether, ego and the superior one.7

एकैकस्माद्दशदशगुणितं ह्युत्तरोत्तरम् । ज्ञेयं चावरणं पूर्वात्सौक्ष्म्येणाप्यधिकं परम् ॥ ८
एतेषामपि सर्वेषां कारणं यत्तदष्टमम् । प्रकृत्याख्यं निगदितं महदावरणं जनाः ! ॥ ९
ततःपरं चिदाकाशमस्ति तेजोमयं महत् । अनाद्यनन्तं तद्धाम परमव्योमसंज्ञितम् ॥ १०
कोटिचन्द्रार्कवह्नीनां मिलितं यन्महन्महः । तदेकदेशतेजोऽग्रे याति खद्योततां हि तत् ॥ ११
अस्ति तत्रानन्दमयी सुधासिन्धुर्महानदी । नित्यानन्ता च गम्भीरा यामाहुर्विरजामपि ॥ १२
सुधासिन्धोरस्ति मध्ये द्वीपः सत्तात्मको महान् । भूरितेजोमयो दिव्यः सुखरूपः सनातनः ॥ १३
निवहैः कामधेनूनां वृषभैश्चारुविग्रहैः । जुष्टश्चाप्राकृतैरन्यैर्विविधैर्मृगपक्षिभिः ॥ १४
पारिजातैः कल्पवृक्षैर्मन्दारादिभिरङ्घ्रिपैः । मल्लिकाजातिमुख्याभिर्वल्लीभिः परितो वृतः ॥ १५
नानाविधैरुपवनैः फलपुष्पसमृद्धिभिः । नदीभिः सरसीभिश्च वापीभिर्मणिपर्वतैः ॥ १६

Here the first cover is ten times bigger than each subsequent cover and also ten times subtle.8

O people! the cause of all these is the eighth big cover called Prakriti, The material cause.9

Above that is the super illumined Chidakasha. It is without beginning or end; and that very point place is called the supreme space/abode.10

If the luster of ten millions of moon, sun and fire is summed up, then it will appear just like a part, like a firefly before the luster of Brahmapuri.11

There is one big river called Viraja, continuously flowing – full of pleasure, as if of nectar, endless and stable/sound.12

There is a vast island of existence in middle of the river of nectar. It is very lustrous, divine, abode of happiness and an ancient one.13

In that island there are herds of Kamadhenu (wish giving cow) and well built bullocks and is full of other various divine animals and birds.14

That island called Satyadvipa is full of divine trees like Kalpavruksha, Parijat, Mandar and surround creepers of Jasmine and many others. There are various gardens, abundant in flowers and fruits, many rivers and ponds and mountains of gems – very

एतैस्तेजोमयैः सर्वैः सुखरूपैरलौकिकैः । नित्यश्रीभिः परिवृतः सत्यद्वीपः स राजते ॥ १७
अस्ति तस्मिन् बृहद्दुर्गं शतशृङ्गाचलाभिधम् । लोकालोकाचलनिभं पुण्डरीकाकृति ध्रुवम् ॥ १८
महद्भिर्गोपुरै रम्यं चतुर्भिस्तच्चतुर्दिशम् । सुरक्षितं प्रतीहारैः सुबलप्रबलादिभिः ॥ १९
सुदर्शनादिभिः शस्त्रैर्मूर्तिमद्भिरुपाश्रितम् । अणिमप्रमुखाभिस्तन्महतीभिश्च सिद्धिभिः ॥ २०
तस्यान्तर्वर्तते दिव्या भूमिस्तेजोमयी शुभा । उपमानं क्वचित्तस्या ब्रह्माण्डे नात्र वर्तते ॥ २१
अभूतोपमया तां च निर्दिशामि ततो जनाः ! । यद्येवं स्यात्क्वचित्तर्हि सोपमीयेत तेन वै ॥ २२
स्वच्छकाचमयी भूमिरियं सर्वा सपर्वता । तादृश्यः स्युश्चाकृतयः सर्वाः स्थावरजङ्गमाः ॥ २३
यावत्यश्चान्तरिक्षस्था ग्रहनक्षत्रतारकाः । तावन्त एव सूर्याः स्युः सर्वतः सुप्रकाशकाः ॥ २४
तैः प्रकाशितया भूम्या काचमय्यातिरम्यया । आश्चर्यरूपया नूनं सा भूमिरुपमीयते ॥ २५

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illuminated/shining always full of grand ever and full of divine happiness.15-17

There is a big castle named Shatashrungachala (a mountain with hundred peaks) equal to Lokalokachala (a mountain of that name) and its shape is like a lotus.18

It is beautiful due to four big town gates in four directions and well guarded by the guards named Subal (strong), Prabal (very strong) and others (in four directions).19

Weapons like Sudarshan and others, as if incarnate, other great powers like atomicity are also present there.20

In the middle of it there is a divine, auspicious and illumined land. It can hardly be compared with anything else in this universe.21

If it is at all to be described, then O you people, I will describe it as just matchless. If something exists like that somewhere, then only it can be compared by itself. 22

This earth, with all its mountains looks just like crystal-like clear. All the things, movable and immovable, are also very clear. 23

If (it is imagined) all the intermediate region between heaven and earth with its planets and stars/constellation are filled with the light/luster of shining suns. (then only it can be compared).24

If the earth is made lustrous, (like that as described before)

तदेतत्परमं धाम श्रीकृष्णस्य सनातनम् । गोलोक इति यत्प्राहुर्गोपगोपीगणावृतम् ॥ २६
दर्शनीयतमं तद्धि सर्वतोऽस्ति मनोहरम् । तत्र यद्यच्च रत्नादि ततस्सर्वमलौकिकम् ॥ २७
मुक्तानां तत्र पुंसां च योषितामपि कोटिशः । दिव्यानि चातिभास्वन्ति मन्दिराणि भवन्ति वै ॥ २८
तन्मध्ये ऽस्ति महत्तेजः कोटिकोट्यर्कभासुरम् । मनोहरमतिश्वेतं घनं सच्चित्सुखात्मकम् ॥ २९
यदाहुरक्षरं ब्रह्म सर्वाधारं तथामृतम् । अनाद्यनन्तं पूर्णं च स्वयंज्योतिः सनातनम् ॥ ३०
योगसंसिद्धिमापन्नाः षट्चक्राणि निजान्तरे । व्यतीत्य मूर्ध्नि पश्यन्ति यच्च कृष्णप्रसादतः ॥ ३१
तदेतदवगन्तव्यं धाम ब्रह्मपुरं हरेः । सर्वधामोत्तमं कालमायादिभयवर्जितम् ॥ ३२
तत्राश्चर्यमयं दिव्यं मन्दिरं वर्तते प्रभोः । तत्सौन्दर्यं न शक्तोऽहं भक्ता ! वर्णयितुं किल ॥ ३३
कोटिसूर्यप्रतीकाशरत्नस्तम्भातिभासुरम् । ऋद्धिभिः सकलाभिश्च जुष्टं तत्सर्वसिद्धिभिः ॥ ३४

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crystal clear beautiful, then only that region can be compared. 25

This is that eternal supreme abode of Lord Shri Krishna called Golok, which is described as surrounded by cow-boys and cow-maids.26

It is very beautiful in every aspect. It is worth seeing. All the things there like gems etc. are just superb.27

There are millions of divine and lustrous house of free (without any bondage; devoted to the services of god) men and women. (Those engaged in the service of God.) 28

Amidst it, there exists a supreme Brahma which is very lustrous, as shining as the light of millions and millions of suns, extremely white, solid, the happiness incarnate, support of everything, very beautiful, immortal without beginning and end, complete in itself self illumined, eternal and without any decay imperishable in destructible spirit.29-30

Those who surpass/cross the six circles and achieve the supreme power in yoga by the grace of the lord Shri Krishna and see – it in self and in the upper part, head, i.e. is the very supreme abode of Lord Hari, Brahamapuram which is free from the bondage of time and illusion etc.31-32

There exists a divine and wonderful abode of the Lord, I am, really unable to describe it.33

एकान्तिकानां मुक्तानां कोटिभिस्तत्परिश्रितम् । योषाभिः कृष्णभक्ताभिर्मुक्ताभिश्चापि कोटिशः ॥ ३५
राधालक्ष्म्यादिभिस्तत्र सेव्यमानः स्वशक्तिभिः । रत्नसिंहासने रम्ये श्रीकृष्णो हि विराजते ॥ ३६
न तादृशं हि भवनं क्वापि लोकेषु विद्यते । उपमीयेत तद्येन ततो निरुपमं स्मृतम् ॥ ३७
अनेकशोऽपि मुक्तानां पुंसां स्त्रीणां च तत्र वै । भोगस्थानान्यनेकानि सन्ति दिव्यानि सुव्रताः ! ॥ ३८
भोगा भोगोपकरणान्यपि दिव्यानि सर्वशः । वर्तन्ते सुखरूपाणि तानि नित्यानि तत्र च ॥ ३९
यथेह भौदिका भोगाः पाञ्चभौतिकदेहिनाम् । सन्ति तेषां तथा तत्र चिद्रूपाणां हि चिन्मयाः ॥ ४०
तेजोमयाः सर्व एते गुणातीतास्तथाक्षयाः । सत्यज्ञानानन्दरूपा दिव्या निरुपमाः स्मृताः ॥ ४१
स्त्रियश्च पुरुषाश्चैते भवन्ति दिव्यमूर्तयः । अप्राकृतेद्रियप्राणा दिव्यालङ्कारवाससः ॥ ४२

That abode is illumined by the light of billions and millions of suns and the pillars decorated with shining gems, possessing all super natural wealth, prosperity and divine achievements.34

It is resorted by millions of free and lonely ladies, and the devotees of the Lord Krishna.35

There, the lord Shri Krishna (who is) served by Radha and Laxmi and others, adores the gem-studded splendid throne.36

There exists no such palace in this world which can be compared with it. So it is called exclusive/incomparable. 37

O you observers of the vow! There are many divine places of enjoyment of various pleasures for men and women. 38

All the enjoyments and the means of enjoyment are eternal, divine and beneficial in all ways. 39

As for the people living here (who are constituted by five basic elements) in this world, enjoy worldly pleasure; the same way the people made from supernatural elements have supernatural enjoyments there. 40

All the people, living there are lustrous, surpass all three Gunas and are knowers of true nature of knowledge. Hence they are always pleasant, divine and matchless. 41

These men and women are divine personalities, bearing supernatural organs and life and endowed with super human characteristics. 42

कृष्णादेव सुखेच्छास्ति तत्र तेषां न चान्यतः । सुखं समं हि सर्वेभ्यो ददाति स च सर्वदा ॥ ४३
रूपं समृद्धिरैश्वर्यं स्थानं भोगाः सुखानि च । समान्येतानि सर्वेषां सच्चिदानन्दरूपिणाम् ॥ ४४
न्यूनत्वे चाधिकत्वे वा भोगादेस्तत्र सर्वथा । इच्छैवैकास्ति भोक्तृणां हेतुर्नान्यस्तु कर्हिचित् ॥ ४५
यथा कश्चित्समृद्धोऽपि स्वेच्छयैव नराधिपः । भोगान्भुंक्ते न भुंक्ते वा तथा तेऽपि निजेच्छया ॥ ४६
न कामवासना तेषां स्त्रीपुंसानां परस्परम् । अस्ति चैकैकरोम्णोऽपि तेषां तेजोऽर्ककोटिवत् ॥ ४७
तादृक्सकलमुक्ताङ्गतेजसोऽप्यधिकं महः । तद्धाम्नो ह्येकदेशस्थं भवतीत्यवगम्यताम् ॥ ४८
तादृशस्यापि तद्धाम्नः सकलं यन्महन्महः । तादृगेकतरस्यास्ति श्रीकृष्णांघ्रिनखस्य वै ॥ ४९
स प्रभुर्द्विभुजस्तत्र राजते श्यामसुन्दरः । निजाङ्गातिमहःपुञ्जावृतत्वाच्छ्वेतदर्शनः ॥ ५०

There they enjoy the pleasure only of the service to the lord Shri Krishna and (in return) he also bestows equal happiness to all of them. 43

All those who have achieved the true knowledge of happiness these pleasures of physical beauty, wealth, prosperity, place and enjoyments are equal/same. (The experience of joy is same for them; it may be of place; wealth or – anything.) 44

There the excess or shortage, the pleasure is only due to the wish of the consumer, enjoyer. There is no other reason than that.45

Just as some king, even though prosperous, may enjoy or may not enjoy the pleasures as per his own will. The same way people residing there may enjoy or may not as per their own will. 46

Those men and women have no mutual desire for any sexual pleasure. Each hair on their body is as lustrous as billion suns. 47

It is to be understood that the combined luster thrown out from the body of residents there, is just one portion of the total luster of that divine domain. 48

That place, is thus so much lustrous, bright, but still it is just equal to the part of the luster of nail of Lord Shri Krishna's toe.49

That dark coloured beautiful lord, with two hands, appearing white/fair due to the luster coming out of his body, resides there.50

श्रीदामनन्दप्रमुखैः पार्षदैर्दिव्यविग्रहैः । सेव्यमानः सितच्छत्रचामरादिभिरादरात् ॥ ५१
शिवब्रह्मादिभिर्नैकब्रह्माण्डाधीश्वरैर्नतैः । मुक्तैरन्यैश्चार्च्यमानो गन्धपुष्पांशुकादिभिः ॥ ५२
धर्मेण सह भक्त्या च भगैर्वेदैश्च संस्तुतः । आस्ते राजाधिराजश्रीर्भगवान् पुरुषोत्तमः ॥ ५३
स च तेषु स्वभक्तेषु दिदृक्षा स्वस्य यादृशी । येषां स्यात्तादृशं तेभ्यो दर्शनं स्वं ददाति हि ॥ ५४
केचिच्चतुर्भुजं केचित्पश्यन्त्यष्टभुजं तथा । केचित्सहस्रबाहुं तं तस्मिन् बृहति धामनि ॥ ५५
यदेतत्परमं धाम श्रीकृष्णस्योदितं जनाः ! । अतर्क्यं तदगम्यं च सदानन्दरसात्मकम् ॥ ५६
तदीया येऽवताराः स्युस्तेषामेव ह्युपासया । भक्तैः स्वधर्मनिरतैस्तत्प्रसादात्तदाप्यते ॥ ५७
इत्येतत्परमं गुह्यं मया ब्रह्मपुरं जनाः ! । युष्मत्प्रीतिवशादद्य संक्षेपेणोपवर्णितम् ॥ ५८
कृष्णाभक्ताय धूर्ताय नास्तिकाय कदाचन । रहस्यमेतद्भो भक्ता ! वक्तव्यं नैव सर्वथा ॥ ५९

That great lord, best among the people, the great King of the kings resides there, in that (magnanimous) city. There, He is served respectfully by the waiters, having divine personality among whom Shridama and Nanda are the foremost, with white umbrella and Chamar ; he is saluted by Shiva, Brahma and other lords of the universe, worshipped with fragrant paste, flowers and clothes and other material, presided religiously with devotion by sun and the Vedas. 51-53

He appears before his devotees according to their own will, i.e. as they want to see him in that particular form. 54

In the magnanimous city (place) some look at him as having four hands, some having eight hands, some with thousand hands.55

O people, I have tried to describe that divine supreme place residence of the Lord Shri Krishna, but still it is beyond reasoning; difficult to know; and a perennial source of supreme pleasure. The disciplined devotees who worship him in a particular incarnation, get the same desired fruit due to his grace. 56-57

O you people, thus I have described that highest mysterious Brahmapur in brief to you only due to my love towards you. 58

O you devotees! You should never disclose this secret to a person who is not devoted to Lord Shri Krishna, who is cunning and non-believer in god. 59

सुव्रत उवाच–

इत्येतत्परमदयालुना प्रगीतं माहात्म्यं सदसि बृहत्पुरस्य तेन।
श्रुत्वा ते सह मुनिभिर्जनाः प्रहर्षं सम्प्राप्य प्रभुमखिला ववन्दिरे तम् ॥ ६०
श्रीकृष्णं ननु भगवन्तमेव ते तं जानन्तस्तदपि च धाम तस्य राजन् ! ।
निश्चित्याथ च वपुषोऽन्त आत्मलभ्यं तद्ध्येवेत्यपि विविदुः प्रहृष्टचित्ताः ॥ ६१

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे तृतीयप्रकरणे प्रबोधन्युत्सवे ब्रह्मपुरधामवर्णननामैकचत्वारिंशोऽध्यायः ॥४१॥

Suvrta said:-

Thus having heard about the greatness of Brahmapur from that kind hearted, everybody with the sages in that assembly got pleased and all of them bowed down to the lord. 60

O king,! Those delighted people decided in their mind that this Lord Shri Krishna is the real Lord, and this very Brahmapuri is His residence and we have to reach that place definitely, after the end of this body i.e. death. 61

Thus ends the forty first chapter entitled, 'Narration of description of Brahmapura at the time of Prabodhini celebrations,' in the third prakaran of Satsangi Jivan, the life story of Lord Narayan, also titled as Dharmashastra. (the rules of the code of conduct). 41

CHAPTER - 42

Under the directions of Shree Hari, saints and devotees prepare to return to their own towns.

Suvrat said:-

O King! thereafter all those devotees, who were directed to leave, saluted Him, with reverence and left for their respective lodgments. Shri Hari also headed towards his holy residence. 1

॥ अथ द्विचत्वारिंशोऽध्यायः ॥ ४२ ॥

सुव्रत उवाच-

अथाज्ञप्ता भगवता स्वस्ववासान् ययुर्नृप ! । सर्वे भक्ताः प्रभुं नत्वा स चापि निजमन्दिरम् ॥ १
अनुत्साहा अपि निजान् देशान् गन्तुं जनाश्च ते । हरेराज्ञापरा रात्रौ पाथेयादीनि चक्रिरे ॥ २
प्रभोः प्रासादिकं वस्तु भृत्वा पेशीषु युक्तितः । तन्मुखान्यप्यसीव्यंस्ते दूरदेशनयाय वै ॥ ३
वस्त्रपात्राध्वभक्ष्यादि कोष्ठलेषु निभृत्य च । योजयित्वा वाहनानि सज्जा आसन्नहर्मुखे ॥ ४
प्रातःकृत्यं विधायैव तुम्बिकाबद्धरज्जवः । सज्जा बभूवुर्मुनयः स्कन्धलम्बितपुस्तकाः ॥ ५
नृपाङ्गणमुपेत्यैव भगवद्दर्शनोत्सुकाः । तस्थुः सर्वेऽपि विप्राद्याः स्वस्कन्धार्पितयष्टयः ॥ ६
नारायणमुनिः सोऽपि तेभ्यो दर्शनदित्सया । भक्तप्रियोऽश्वमारुह्य निर्ययौ नगराद्बहिः ॥ ७

The devotees were reluctant to go to their own town. However, being committed to the instructions of Shri Hari, they agreed to leave and started making provisions for their journey. They packed the Prasada (offered) by Shri Hari, in small jute bags and since these were to be carried too far off places, they fastened them (nicely) with a twine. 2-3

They stacked the clothes, utensils, provisions and other things, into big jute bags. They then (loaded them) in the fully-equipped carts and got all set to leave the place next morning. 4

After concluding the morning rituals, all the sages were ready with bags fastened with a rope. They carried their books on their shoulders. 5

All Brahmins, and other sages eager to see Shri Hari, arrived in the king's courtyard. They carried sticks on their shoulders. 6

Shri Hari, who loved His devotees, in order to give them (His) Darshana climbed His horse and went out of the town, due to the fear of the rushing of His devotees in the crowd. All the other sages, attendants other people followed Him. 7-8

Shri Hari, to give delight to His devotees, after a ride at a distance of half a mile, stopped on the road near a lake made by the king. 9

जनसम्मर्दभीत्येव निर्गच्छन्तं पुराद्बहिः । तमन्वयुर्जनाः सर्वे मुनयः पार्षदास्तथा ॥ ८
क्रोशार्धदूरां नृपतेर्दीर्घिकामेत्य च प्रभुः । भक्तानानन्दयंस्तस्थावश्वारुढः स वर्त्मनि ॥ ९
मुनीनां तत्र यूथानि जनसङ्घाश्च भूरिशः । वृन्दानि योषितां चाशु तं समेत्य ववन्दिरे ॥ १०
अस्माकं नगरे प्रेष्या मुनयो भगवंस्त्वया । पुनस्ते दर्शनं शीघ्रमस्त्विति प्रार्थयन् जनाः ॥ ११
व्रजिष्यन्तोऽथ मुनयो नानादेशांस्तदाज्ञया । बद्धाञ्जलिपुटाः प्रीत्या तं प्रणम्य च तुष्टुवुः ॥ १२

मुनय ऊचुः-

स्वामिंस्त्वं परमेश्वरश्च परमं ब्रह्मासि वेदोदितं
धृत्वादौ पुरुषाकृतिं विधिमरीच्यादिक्रमेणाखिलम् ।
विश्वं स्थावरजङ्गमात्मकमिदं शक्त्या सृजस्यात्मनः
पातुं तत्तिमिकूर्मशूकरमुखा धत्से स्वतन्त्रस्तनूः ॥ १३

All the groups of the saints, and a big crowd, inclusive ladies, came there quickly and bowed to Him. 10

People prayed to Him, O Lord Shri Hari! in near future please send all the sages to our town and give Your Darshana as early as possible. 11

All the saints who were going to the different cities by His order, with folded hands, prayed and praised Shri Hari with love. 12

Saints perform Stuti of Shree Hari, while going for Vicharan.

Saints said:-

You are our Lord. You are our God. You are the Supreme Brahman described in the Vedas. From time to time you have taken the form of a human being. With your eternal powers you have taken forms of all the movable and immovable objects. You have incarnated yourself in the form of a Boar and Tortoise, in order to protect the world. 13

O Lord, who takes utmost care of religion, in each era. You incarnate yourself to save Gods, sages and other religious people, and devastate the demons who conspire against religion. We know that all these incarnated forms were endowed with entire self-majesty. You hold the weapons like Sudarshana Chakra etc. which represent Your chivalrous deeds in all these incarnations with

देवान्साधुजनांश्च धर्ममभितो रक्षंश्च धर्मद्रुहो
दैत्यान्हंसि धृताकृतिः प्रतियुगं धर्मप्रियस्त्वं विभो ! ।
सर्वास्तास्तनवस्तवाखिलनिजैश्वर्येण युक्तास्तथा
चक्राद्यायुधदर्शितातिमहसः सन्ति प्रतापश्रुताः ॥ १४
मूर्तिस्ते भगवन्नियं त्विह नृणामज्ञानविच्छित्तये
जाग्रत्स्वप्नसुषुप्तिभिः परिहृताऽवस्थाभिरब्जेक्षण ! ।
धर्मं पारमहंस्यमेव दधतीब्रह्मस्वरूपस्थिति-
रुन्निद्रा भवपाशमोचनकरी वर्वर्ति सर्वोपरि ॥ १५
श्रद्धा शान्तिरतिक्षमा निपुणता लज्जा तितिक्षा दया
तुष्टिर्मैत्र्यभयं शमो दमतपो विद्या नयः सत्क्रिया ।
वैराग्योपरती विवेकविनयावष्टाङ्गयोगः स्मृति-
रैश्वर्याणि महान्ति सन्ति भगवन्नेतानि मूर्ताविह ॥ १६
निष्कामत्वमनन्यसाध्यमुरुधा निःस्वादनिर्लोभते
निःस्नेहत्वममानिता विमदता ज्ञानं च विज्ञानयुक् ।
इत्याद्याः खलु शक्तयस्तु भगवन्मूर्त्याऽनयाऽऽविष्कृता-
स्तन्वा नापरयाऽस्त्यतो मुनिवरब्रह्मादिसेव्या त्वियम् ॥ १७

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proper decorum. 14

O You Lotus-eyed one! You have taken this human form to root out our ignorance in all the three states of awakening, sleep and dream, and to give the knowledge of eternal religion and eternal state of the ultimate abode, making free from all the earthly wishes and duties. 15

O Lord, you are the quintessence of faith, peace (tranquility), forgiveness, expertise, modesty, (endurance), tolerance, compassion, contentment, friendship, fearlessness, serenity, self restraint, austerity, wisdom, morality, good deeds, detachment, repentance, discrimination, yoga of eight types, memory and prosperity. 16

O Lord! You have manifested (The qualities like) overcoming of all the desires, insipidness, un-avaricious-ness, unassuming nature, firmness, (possessor) of knowledge and realization in this idol. This could not have been possible in any other incarnation.

येऽत्रात्मीयकुकर्मतो भुवि नरा जाताश्च नीता वशं
सर्गेणालमधर्मजेन भगवंस्तान्दुर्निवार्यात्ततः ।
को वा मोचयितुं क्षमस्त्वदपरो दैत्यांशपाषण्डिनां
शास्त्रैः कल्पितयुक्तितर्कनिवहैर्बम्भ्रम्यमाणान्भुवि ॥ १८
स्वीयान् पासि सदा ह्यधर्मजकुलात्वंदम्भमायाकलि-
हिंसाक्रोधदुरुक्तिमृत्युनिकृतिव्यामोहमुख्याञ्जनान् ।
ताभिस्रादिमपञ्चकादपि च तानाविद्यकात्पालयन्नष्टं
पारमहंस्यमात्ममहसा धर्मं मुदाऽपप्रथः ॥ १९
ये केचिद्गुरवोऽत्र वैन्यमखरुट्शक्रात्तहाताकृती-
र्बिभ्राणा धनलोलुपा विनियमा जैह्वे च शैस्ने रताः ।
शास्त्रार्थांश्च कुतर्कयुक्त्यभिहतान्स्वान्बोधयन्तो जनां-
स्तेऽद्य त्वन्महसा तमांसि तरणेर्भासेव यान्ति क्षयम् ॥ २०

Hence, this idol (of Shri Hari) itself deserves to be worshipped by the sages and the Brahmins. 17

O Lord! Who else is capable of liberating those, who are born on this earth because of their wicked deeds, and who are thrown into total confusion because of the (false) scriptures taught by the imagination of those possessed of wicked and demonic elements? It is therefore very difficult to discourage them from being influenced by the unrighteous path. 18

O Lord, You always protect Your own disciples, from ego, anger, jealousy, pride, quarrel, bad words, violence, death, bad behavior, ignorance and greed. You also protect them from the five vices: dense darkness of ignorance etc. This way You take delight in promoting the ultimate status of ascetism: Paramahamsa etc., with self-prowess. 19

Those who are capable of doing pious duties like Havana, have become greedy of money and food, and are busy in fulfilling their lust. With illogical arguments they disagree with philosophical theories. Your teachings (sermon) enlighten them as the sun enlightens and dissolves the darkness. 20

In this world all men and women obsessed by lust, have

लोकेऽस्मिन्हि नराः स्त्रियश्च कलिना कामेन चाप्यर्दिताः
सर्वे वानरतुल्यतामुपगताः सन्ति प्रभो ! निस्त्रपाः ।
यक्षा अत्तुमिव द्रुता विधिमपि प्रायो नराः साम्प्रतं
स्वैरिण्यादय एव सन्ति वनितास्त्रेधा बलास्योद्गताः ॥ २१
तानेतान्कृपया त्वमेव सदय ! त्रातुं समर्थोऽसि वै
प्रागुक्तान्स्वसमानशीलिन इमे यस्माद्भजन्ते गुरुन् ।
प्रायः शिष्यपरम्परां तु गुरवो धावन्त्यदेवा यथा
ब्रह्माणं जघनोद्भवाः खलु गतिस्तेषां कथं स्याच्छुभा ॥ २२
ईदृक्पातकदुर्विधान् हतधियस्तान् सम्पदाऽऽसुर्यया
ऋद्धान्संसृतिकष्टस्त्वमवितुं स्वैश्वर्यमाविष्कुरु ।
दैवीं सम्पदमाश्रितांस्तु भगवंस्त्वद्भक्तिबोधोद्यताः
सद्यः साधव एव धाम परमं ते प्रापयन्ति क्षितौ ॥ २३

become shameless and leading a life like monkey. People of this generation is similar to that of the Yakshas who ran after the Brahma itself in order to devour Him. The women folk of these days resemble those three types of women who are born from the mouth of the demon named Bala. 21

O merciful Lord, You alone are able to protect them. Since olden days, it is said that a man makes educator of his own attitude and aptitude. Therefore, these impure people become disciples of impure educator, then how will they lead a good pious life? 22

O Lord, please favour them with your omnipotent strength, who is behaving badly, viciously and who have earned money by incorrect means. O Lord, with your preaching, they, who have good qualities, will attain the ultimate abode like saints. 23

O Lord, You scientifically and logically plead with their intellect; and preach them good way of life. Whosoever are beloved to you and also, who have Your image in their mind, i.e. who always remember You, O God, You attract them with Your precious qualities to Your own attitude. 24

O Lord, it is said that, with great qualities of Your appearance,

सच्छास्त्रीयपदैश्च युक्तिसहितैस्तान्सत्पथं बोधय-
न्नन्तर्यामितया तदीयहृदयाभीष्टांश्च देवान्विदन् ।
तत्तन्मूर्तिधरो मनांसि सहसा स्वस्मिंस्त्वमाकर्षय-
न्नैश्वर्येण निजेन तद्धृदयगो भूयाः समाधौ विभो ! ॥ २४
ऐश्वर्यं महदेतदेव तव वै प्रोक्तं ह्यसाधारणं
दुष्टानामपि यन्मनोनियमनं मूर्तौ तव स्याद्द्रुतम् ।
कामाहंकृतिकोपमत्सरमुखैर्दैत्यैर्हतैस्त्वद्यशः
पुत्राणां हननाद्दितेरतितरां ख्यातं भविष्यत्यपि ॥ २५
दैत्या ये बलिनो हिरण्यकशिपुप्राधानिकाश्चात्मनो
रूपैर्दिक्पतिचन्द्रभास्करमुखैर्यज्ञेषु भागग्रहाः ।
स्वीयं तेऽपि मनो न यन्तुमशकन्कामक्रुधाद्यैर्भृशं
क्लिष्टास्तद्भगवंस्त्वमान्तररिपून्निघ्नन्नसीशेश्वरः ॥ २६
कर्तुं नैव पराभवं तव तु ते किञ्चित्कथञ्चित्क्वचि-
त्कामाद्या बलिनोऽपि वैरिण इमे शक्ता भवन्ति प्रभो ! ।
यस्मात्त्वत्पदसेवका अपि च ये जेतुं समर्था न ता
न्साक्षात्तर्हि परात्परे भगवति त्वय्येव के नाम ते ॥ २७

extraordinarily wicked people also regulate their mind. In your previous incarnated form, you killed demons like Diti's sons. Now you will be famous for killing like lust, ego, anger and jealousy. O Lord, then main powerful demons like Bali and Hiranyakashipu troubled the directional gods like Brahma, sun and moon, becoming the partakers of Yajnas. They also were not able to conquer the powerful inner enemies like anger etc. You kill even these enemies, so you are the god of Gods. 25-26

O Lord, nobody, however powerful enemy he may be, is able to defeat you. Nobody is able to defeat even to them who are your disciples. Therefore, whatever is your name, you are the God of gods. 27

O Lord, in you previous incarnated forms you destroyed demons like Hiranyakashyapu and became famous in Vedas and in the entire world. Now you have enlarged yourself and you have established yourself all above the universe and mortal beings. 28

ये दैत्यास्तु पुरा त्वया विनिहता रूपैर्नृसिंहादिभि-
स्ते देवारितया प्रसिद्धिमगमन्वेदे च लोकेऽखिले ।
एते तु प्रथिता भवन्त्यगणितब्रह्माण्डकोटिभ्र-
मज्जीवेशारय इत्यमून्हतवता सर्वोपरि स्थीयते ॥ २८
ये त्वां संसृतिबन्धमुक्तय इह ध्यातुं यतन्ते जना-
स्तेषां विघ्नकरा अपि ध्रुवमिमे सन्तीत्यतः पाहि तान् ।
दैत्यानां हननं पुरा यदकरोस्तस्मादपि ज्यायसी
मेतां ते तु कृतिं विदन्ति भुवि ये ते सूक्ष्मदर्श्युत्तमाः ॥ २९
देवा वा दनुजा नराश्च ऋषयस्तेषां च नार्योऽपि वा
लब्ध्वा प्राक्पदवीमिहातिमहतीं ये ये च्युतास्तत्पदात् ।
ते कामेन च मत्सरणे च रुषा मानेन लोभेन वा
तस्मात्त्वं भुवि तेभ्य एव जनतां पातुं सदैवार्हसि ॥ ३०
धन्यः कोसलदेशजः सह निजैः श्रीदैवशर्मा द्विजो
धन्या प्रेमवती च योषिदपि यन्नारायणोऽभूः स्वयम् ।
धन्यास्तिष्यभवा अपीह च वयं त्वत्पादपद्मेक्षण-
स्तस्मै श्रीहरये नमो भगवते तुभ्यं महावर्णिने ॥ ३१

O Lord, you save them who, even facing great difficulties, try to worship you and want to be free from worldly duties. In this world, people, who notice good things minutely, will acknowledge your this action greater than your actions in past in which you killed many demons. 29

Whoever Gods, demons, sages, men and women got the highest position; they all came down from that position because of their lust, jealousy, anger, greed or ego. So you only are capable to save the people. 30

O Lord, blessed is the Brahmin Devasharma, along with his kinsmen, born in Kousala state and also his wife Premavati, whom Lord Narayan is born. Although born in this Kali era, blessed are we all, who are fortunate to see your lotus-feet. We bow down to You, O Shri Hari, Who are the doyen of all the Brahmins. 31

Suvrat said:-

O King, this manner all the saints praised and worshipped

सुव्रत उवाच-

इति विधाय हरेः स्तवनं च तं मुनिगणाः क्षितिपाल ! ववन्दिरे ।
सपदि तानभिनन्द्य धरातले विचरितुं नृहिताय स चादिशत् ॥ ३२
यथावन्मानयित्वैव भक्तान् सर्वान्स ईश्वरः ।
आज्ञाप्य गच्छन्त्विति तान्साश्रुनेत्राह्यवर्तत ॥ ३३
अध्येतुं किमु वेगसौष्ठवमसौ पांशुच्छलेनागतै-
श्चेतोभिः समुपास्यमानचरणं नृणामणुत्वाङ्कितैः ।
अश्वं काञ्चनवर्णमात्मचरणस्पर्शेन सन्द्रावय-
न्सद्यः प्राप पुरं पुरातनमुनिः सङ्गीतकीर्तिर्निजैः ॥ ३४
नैपुण्यं निजवाजिनः स भगवानास्कन्दिते धौरिते
पश्यन् रेचितवल्गितप्लुत इति ह्यानन्दयन्स्वाश्रितान् ।
सद्यः प्राप्य पुनर्मुनींश्च जनतामग्रेऽपि तेषां व्रजन्
हृष्टांस्तान्विदधत् पुनश्च नगरीं प्रायात्स्वचेतोहरः॥३५

Shri Hari. He also greeted them and asked them to travel far and wide for the cause of the mankind. 32

Then, Shri Hari, paying due respects to all the devotees, as he also was feeling bad, with moist eyes told them to proceed; and He too, went back. 33

Having moistened the hearts of the returning devotees in their horse-carts which were touching His feet in the guies of the floating dust particles and thereby adoring in and appreciating the speed of the golden horses, Lord, the ancient sage, Who accompanied them in the form of praise sung by them retreated to His town. 34

Then Shri Hari exhibiting his excellence in riding the horse in all four types, like pacing, trotting jumping, and galloping, made all his disciples happy and thus He came in front of all the saints and the citizens; and strolled amongst them. They very much rejoiced when they looked at His fascinating figure again coming back to the city. Then, all the devotees left for their own countries meditating on Him throughout the way in their minds as they remembered Him (His image). Shri Hari too, after arriving at the palace of the king in the city, came near the altar and smilingly

ते तु भक्तजनाः सर्वे यथादृष्टं तमीश्वरम् । ध्यानेन पथि पश्यन्तः स्वस्वदेशान् ययुस्ततः ॥ ३६
हरिश्च तत्र नगरे संप्राप्य नृपमन्दिरम् । स्ववेदिमभितश्चाश्वं काष्ठामक्रामयद्धसन् ॥ ३७
आनन्दयन् जयामुख्या योषितोऽपि स ईश्वरः । अश्वेन कारयामास गतमर्धपुलायितम् ॥ ३८
ततो वाहात्समुत्तीर्य नारायणमुनिर्नृप ! । निजमन्दिरमभ्येत्य निषसादासने सुखम् ॥ ३९
स्वस्थचित्तस्ततः स्वामी प्रसन्नमुखपङ्कजः । स्तुवन् जयां च ललितां सोमादीन्प्राह पार्षदान् ॥ ४०
आसीन्मद्धृदये यादृक्तादृगेवोत्सवो महान् । जातोऽयं तेन हृदि मे भृशं हर्षोऽद्य विद्यते ॥ ४१
नैव किञ्चिदपि न्यूनमासीन्नूनमिहोत्सवे । न शक्यो हि नृपैः कर्तुमीदृशस्तु महोत्सवः ॥ ४२
न सन्त्येतादृशा अत्र मनुष्यास्तु भुवस्तले । ललितेव जयैकास्ति जयेव ललिता ननु ॥ ४३
उत्तमस्तूत्तमो नूनं पितुरप्यधिको गुणैः । राजाऽनुपम एवास्ति भक्त आत्मनिवेदनी ॥ ४४

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made the horse stride a few steps towards the wooden pole. 35-37

He (Shri Hari), in order to gratify Jaya and other ladies, caused His horse take the Ardhapulayita stride. 38

O king, then Shri Hari, descending from (His) horse, entered in His hermitage and rested comfortably on His seat. 39

Then, Shri Hari, who seemed to be very much relaxed, whose face was beautiful like lotus, praised Jaya and Lalita, talked with His desciples, Soma and others. I am indeed very happy, since the celebration of this festival has turned out to be exactly what I had visualized. To speak the truth, this (our) festival did not fall short of anything whatsoever. Even (many) kings coming together would not have been able to celebrate such a kind of a festival. On this earth, we shall never come across people of such temperament. Truly Lalitaba and Jaya are both alike. (They cannot be compared to anybody) . O my disciple King, you surpass your (revered) father in qualities. You are (really) an incomparable king! 40-44

Suvrat Said:-

O King, in this manner the doyen of sages (Shri Hari) praised His disciples at the same time, displayed His valiant deeds. Incidentally, some women devotees also came there to worship Him. 45

Thus ends the forty-second chapter entitled, 'Narration

सुव्रत उवाच-

निजभक्तजनप्रशंसनं विदधत्येवमुदारकर्मणि । क्षितिपाल ! महामुनीश्वरे तमुपायन्नबलाः समर्चितुम् ॥ ४५

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे तृतीयप्रकरणे प्रबोधन्युत्सवे देशान्तरागत-भक्तसङ्घप्रत्येषणे मुनिसङ्घकृतनारायणस्तुतिनिरूपणनामा द्विचत्वारिंशोऽध्यायः ॥ ४२ ॥

॥ अथ त्रिचत्वारिंशोऽध्यायः ॥ ४३ ॥

सुव्रत उवाच-

ब्रह्मचर्यव्रतपरा जया च ललिता रमा । समीपमाययुस्तस्य गृहीतार्हणपाणयः ॥ १

अमरीप्रमुखाश्चान्या योषितोऽप्यर्चनोत्सुकाः । नारायणस्य तास्तिस्त्रो मुख्या अन्वाययुस्तदा ॥ २

साङ्गोपाङ्गोत्सवस्यैव समाप्त्या स्वस्थचेतसः । कृतनित्यविधानास्ताः शुचयस्तं ववन्दिरे ॥ ३

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of description of the praise of Shri Hari sung by the group of sages,' in the third prakaran of Satsangi Jivan, the life story of Lord Narayan, also titled as Dharmashastra. (the rules of the code of conduct). 42

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CHAPTER - 43

Lady devotees Jayaba, Ramaba, Lalitaba perform Poojan, Stuti of Shree Hari.

Suvrat said:-

Jaya, Lalita and Rama, who were observing the vow of celibacy, approached Him (Shri Hari). They were carrying with them the offerings (of worship) in their hands. 1

Then all other ladies including Amari etc. who were (also) eager to see Shri Hari followed them. 2

After concluding the festival in all respects, all of them, with calm and contented mind, finishing their everyday rites and purifying themselves, respectfully saluted Him. 3

They did not know the proper way of worship. (But), looking at his lotus – like face, which resembled the cupid, and who was sitting quite relaxed, worshipped Him with full devotion. 4

तं स्मेरवदनाम्भोजं दृष्ट्वा स्वस्थं समास्थितम् । पूजनावसराभिज्ञाः पूजयन्ति स्म भक्तितः ॥ ४
सुगन्धिना चन्दनेन कुङ्कुमागुरुकेसरैः । कस्तूर्या चाक्षतैर्नानापुष्पहारैश्च शेखरैः ॥ ५
वस्त्रैर्नानाविधैः सूक्ष्मैरनर्घ्यै रत्नभूषणैः । धूपदीपोपहारैश्च कर्पूरारात्रिकादिभिः ॥ ६
सम्पूज्य विधिवद्भक्त्या प्रभुं नत्वा निजं निजम् । भावं प्रकटयन्त्यस्तास्तुष्टुवुस्तं पृथक् पृथक् ॥ ७

जयोवाच-

नमामि कृष्णाय हरेऽखिलात्मनां सदात्मने श्रीपुरुषोत्तमाय ते ।
अनन्तकोट्यण्डभवादिहेतवे ह्यशेषकल्याणनिकेतमूर्तये ॥ ८
अधोक्षजायाक्षरधामवासिने स्वभक्तहृद्वाञ्छितमूर्तिधारिणे ।
अनेकमायापुरुषेश्वराय ते नमो नियन्त्रेऽखिलदेहधारिणाम् ॥ ९
अचिन्त्यमानन्दमयं च निर्गुणं वदन्ति वेदान्तविदोऽव्ययं च यत् ।
परं परंब्रह्म परात्मशब्दितं तदेव साक्षाद्भगवांस्त्वमेव हि ॥ १०

They worshipped Him with fragrant sandalwood, vermilion, saffron, Kasturi, Akshata and garlands of various flowers. 5

They offered Him different types of valuable clothes, ornaments made of precious stones and worshipped Him with incense sticks, camphor etc. They waved lights (before Him). 6

In this way they prayed and worshipped Shri Hari in proper manner and each of them individually expressed her feelings. 7

Jaya said:-

I bow down to You, Lord Krishna! Purushottama!, Who has incarnated Himself in the human form to favour the whole world. 8

I bow to the Lord Adhokshaja, to Him, Who stays in Akshardham, Who can take form according to the images appearing in the minds of His devotees, Who controls all the living beings; and Who is the Supreme Lord of the universe. 9

All the learned people who know Vedas say that Brahma is unimaginable, an epitome of happiness, without any attributes, and is imperishable. But O Lord, You are Supreme Brahman and are still described as existing outside. You are Bhagavan incarnation . 10

To give pleasure to Your devotees coming to you, You have

सुखं प्रदातुं स भवानिहाद्य नो निजाश्रितेभ्यो नृतनुं हि शिश्रिये ।
इमां तपोधर्मविरक्तिवेदनैर्निषेविता नित्यमनन्यसंश्रयैः ॥ ११
निजेच्छया स्वीकृतयाऽनया विभो ! मनुष्यतन्वा सुरवृन्दवन्द्यया ।
त्वमाददानः कृपयास्मदर्चनं महोत्सवैर्नः सुखयस्यथेदृशैः ॥ १२
सुखं तनोति श्रवणं च कीर्तनं स्मृतिर्नतिः पूजनमङ्घ्रिसेवनम् ।
प्रभो ! सखित्वं च तवात्र दासता वपुष्मतामात्मनिवेदनं तथा ॥ १३
तवात्र मूर्तौ यदि भक्तिलक्षणं दृढं भवेदेकतमं नवस्वपि ।
जनस्य यस्यात्र स कार्यकारणात्मकं हि तीर्णः सहसा तमोम्बुधिम् ॥ १४
कृतार्थ एवाजनि सोऽत्र भूतले ह्यभूदघौघोऽपि च तस्य भस्मसात् ।
बभूव मुक्तिः किल तस्य जीवतः प्रभो ! वयं विद्म इति स्वचेतसि ॥ १५

incarnated Yourself in this beautiful human body, which adheres to penance, religion, sacrifice and sorrows as well. 11

O Lord, You have taken this human form with Your own wish, which is admired even by the Gods, we celebrated these festivals by Your grace; and you accepted our worship with love and made us happy. 12

O Lord, listening to Your heroic deeds, narrating Your greatness, remembering Your (names), tender salutations to You, worship You, serve Your feet, intimacy towards You, servitude towards You and total surrender in Your incarnation; all these (gestures) give us immense pleasure. 13

Your devotee, who (embraces) You with full devotion, can easily cross this ocean of world, which is based on the rules of cause and effect. He will be an accomplished person and all his wicked actions will be destroyed. He will be liberated from rebirth. All these things, O Lord, we know for certain! 14-15

O Lord, You, who are always geared up to protect Your devotees, take infinite births, and manifestations. To You, who are the only source of expelling (our) sorrows, O Lord, we bow down to you. 16

O Lord, You have made us (extremely) happy by planning proper utilization of our wealth. 17

स्वभक्तसंरक्षणतत्परस्य ते न जन्मनामन्त उतास्ति कर्मणाम् ।
अशेषदु:खप्रशमैकहेतवे नमोऽस्तु तस्मै परमेश्वराय ते ॥ १६
स वै भवान्सह्ययमेव सम्पदामिह प्रकुर्वन्सुखदः सदैव नः ।
स्थितिः शरीरस्य तु यावदेव नः प्रभो ! निवस्तुं खलु तावदर्हसि ॥ १७

सुव्रत उवाच–

इति स्तुत्वा हरिं भक्त्या विरराम जया ततः । बद्धाञ्जलिपुटाऽस्तौषीत्तं प्रणम्य रमा नृप ! ॥ १८

रमोवाच–

स्वामिंस्त्वच्चरणाम्बुजं भवदवक्लिष्टात्मनां सौख्यदं ।
देहान्तःकरणेन्द्रियासुभिरहं वन्दे नतं सज्जनैः ॥
भूयस्यामिह संसृतौ स्वविहितैः कर्माख्यपाशैर्दृढं ।
बद्धान्मोचयितुं ततः खलु जनान्मायाधिपस्त्वं प्रभुः ॥ १९
मायायाः परतः परश्च भगवान्सर्वेश्वरः श्रीहरिः ।
स त्वं पुंप्रकृतीः प्रविश्य कुरुषेऽनेकाण्डसर्गादिकम् ॥
तत्रापीश ! न बध्यसे प्रकृतिभिर्नित्यं स्वतन्त्रः प्रभु- ।
र्निर्लेपः पवनो यथाऽखिलगतश्चेष्टाः प्रकुर्वन्नपि ॥ २०

Suvrat said:-

O King, in this way Jaya praised the Lord with full devotion and rested for a while. Then Rama, with folded hands, bowed down to Shri Hari with devotion. 18

Rama said:-

O Lord, with my mind, intellect, and body, I bow down to Your lotus-feet which have (already) been saluted by the noble saints and which spreads happiness in this world afflicted by the worldly passions. O Lord, You are capable of liberating the people from the ties and attachments of their own deeds. You are indeed the conqueror of illusion. (Maya). 19

O Lord, You are the creator of universe and you are beyond the ties and attachments of this world. Even after embodying in a human form, like a wind, You are not attached to anything in this world and nothing attracts you either. 20

O Lord, you are always satisfied within yourself. All the other Gods, human beings and others attain happiness by (association

आत्मीयेन सुखेन नित्यसुखवानेकस्त्वमेवासि वै ।
देवादेवनराः परे तु सुखिनः स्त्रीवित्तधामादिभिः ॥
त्वद्भक्तास्तु सदा त्वयैव सुखिनो दुःखानि जानन्ति तान् ।
शब्दादीन्विषयांश्च येऽत्र रसिता यच्छान्ति वै संसृतिम् ॥ २१
ब्रह्माद्या जगतीह ये तनुभृतस्ते कालशक्त्यैव ते ।
वर्तन्ते हि नियन्त्रिता निजनिजामाजीविकां त्वत्कृताम् ॥
आश्रित्यैव विभो ! वृषा इव नसि प्रोताः कृषिं कुर्वतः ।
सर्वे ते तु वशे भवन्ति तव वै यावन्निजायुःक्षयः ॥ २२
मर्यादां रचितां त्वयैव भगवन् ! कालोऽपि सम्पालयन् ।
नाविर्भावयति क्षितौ दिवि तथा नानाऋतूनां गुणान् ॥
वायुर्वाति दिवाकरो भ्रमति खे वर्षत्यमर्त्येश्वरो ।
मृत्युर्धावति सर्वतश्च सभयं नेशस्तदुल्लङ्घने ॥ २३

with) woman, wealth and landed property. But like You, Your devotees also know that, these things which give pleasure to the mankind are the root cause of all the sorrows. 21

O Lord, as long as they are alive, just as the bullocks till the land by putting a noose (a rope) in their nose, in this world, all the living beings including Brahma, gods, and others who bear a body are under the influence of Time (Kala) for their own livelihood as has been scheduled by You. 22

O Lord, in this universe, the earth, the heaven and all the seasons with their own special features are governed by the Time which also (in turn) works as per the perimeters laid down by You, with fear in their minds. The wind blows, the sun roams in the sky, the clouds rain, the death-god, scampers all over the boundaries positioned by you. Nobody is able to cross these limits. 23

Just as a conflagration which exists in the ocean, does not surrender to the water of the ocean, (but) on the contrary, flares up indeed; in the same way, You O Lord, are never attached to the things, created by You, e.g. woman, gold ornaments, clothes, houses and towns etc. 24

O You destroyer of sins! I, myself along with my other

योषाहेमविभूषणांशुकगृहग्रामादिषु श्रीहरे ! ।
त्वन्मायारचितेषु सङ्गमपि यन्नैव क्वचिल्लिप्यसे ॥
और्वोऽग्निर्जलधौ वसन्नपि पराभूतिं जलैर्नाप्नुवं ।
स्तान्यश्नन्नुत वर्धते खलु यथा त्वं तद्वदत्र प्रभो ! ॥ २४
त्यक्ताः प्राकृतिका मया तु निखिला मुक्तैस्तथान्यैर्गुणा ।
ये तेभ्योऽपि वयं बिभीम उरुधा त्वत्प्रेमवृद्धीप्सवः ॥
तेषु त्वं तु वसन्नपीश्वरतया नो बध्यसे नाज्यसे ।
व्योमेव स्थिरजङ्गमस्थमघहन्न स्पृश्यसे तद्गुणैः ॥ २५
ईशत्वं तव चैतदेव नृतनोर्मायागुणानञ्जनं ।
जानन्त्यत्र महाजना हि सुधियो भक्तप्रिय ! श्रीहरे ! ॥
त्वय्येवास्तु मनो मदीयमनिशं त्वां प्रार्थयामीत्यहं ।
त्वन्मायागुणतः सदास्मदवनं कर्तुं त्वमेवार्हसि ॥ २६

सुव्रत उवाच-

इति स्तुत्वा रमा भक्त्या नारायणमुनिं नृप ! । तूष्णीमासाथ ललिता तं तुष्टाव कृताञ्जलिः ॥ २७

liberated friends, have abandoned all our inherent qualities, with a fear in our mind (so that they may not recur in us) as we are desirous of boosting our love for You. But even if You dwell in all these natural qualities, You do not adhere to them, You never touch them, even you are steady like the sky and you shine above all with your own qualities. 25

O Lover of the Devotees, Shri Hari! all the intellectual and elite people know that You are the Supreme Lord . O Lord, now I pray to You that let my mind be always be surrendered to You. You only are able to protect me from illusion. 26

Suvrat said:-

O King, in this way Rama praised Shri Hari with full devotion and became relaxed. Afterwards Lalita, with folded hands, praised Him. 27

Lalita said:-

O Lord Vasudeva! Purushottama!, I salute with full devotion to Your lotus-feet with my whole body, mind and intellect. You are worshipped even by Shrutis. I salute You, who are capable to

ललितोवाच-

श्रीवासुदेव ! पुरुषोत्तम ! पादपद्मं भक्त्या नमामि तव कायवचोमनोभिः ।
संसारवारिधिनिमज्जदनेकजीवप्रोत्तारणप्लवमहं श्रुतिवृन्दवन्द्यम् ॥ २८
मायापरोऽपि जगदुद्भवपालनान्तलीलार्थमात्तविधिविष्णुशिवादिरूपः ।
अप्राकृतैर्गुणगणैरभिसेवितांघ्रिस्त्वं राजसे हि परमेऽक्षरधाम्नि भूमन् ! ॥ २९
त्वं प्राकृताख्यतमसः पर एव तस्मिन् धाम्न्यृद्धिभिश्च महतीभिरुपासितोऽसि ।
राधारमाप्रमुखशक्तिभिरानताभिर्भक्त्याऽनुवेलमभिसेवितपादपद्मः ॥ ३०
मूर्तौ वृषात्त्वमभवः खलुमानवानां नारायणर्षिरभवाय पुरात्र खण्डे ।
प्रादुर्बभूविथ सुतोऽद्य तयोर्नृतन्वोः श्रीनीलकण्ठ इति कोसलदेश ईश ! ॥ ३१
हीनो गुणैस्त्रिभिरधीश्वर ! मायिकैस्त्वं नृत्वेऽपि दिव्यतनुरित्यसि निर्गुणाख्यः ।
सम्पोषणं विदधदेव तयोः स्वपित्रोः कल्याणमत्र तनुषे श्रितदेहभाजाम् ॥ ३२

rescue the people, who are plunged in the ocean of the world. 28

Lord, you had incarnated Yourself in the forms of Lord Shiva, Vishnu and Bramha to look after this world which was created out of cosmic illusion (maya). In this form O Lord, with Your extra-ordinary qualities you show up (stand out) in the Akshardham. 29

O Lord! You are the light in the darkness. O Lord with lotus feet, you are worshipped with full devotion by Radha, Rama etc. with their active powers. 30

O Shri Hari! formerly you had taken birth as Narayana Rishi from Murtidevi and Dharma Prajapati, in this country. (Now), in this Kosala region, You have taken a human form as their son (named) Nilakantha. 31

O Lord of lords, You are known as Nirguna (without possessing any worldly qualities). Even though you have accepted a human form, you are free from three qualities of maya, since You are having a divine body. By encouraging the religion propounded by Your parents, You engage Yourself in catering at the wefare of Your devotees adherents (followers). 32

Great Lord! they say that, You are born to restore the extinct religion based on four Ashramas: stages in the life. Many people claim that You are born to restore the great Paramahamsya religion,

वर्णाश्रमेषु सकलेष्वपि कालनष्टं धर्मं प्रवर्तयितुमीश ! सनातनं त्वाम् ।
जातं वदन्ति कतिचित्कतिचिच्च भूमन् ! पाषण्डिभिन्नमिह पारमहंस्यधर्मम् ॥ ३३
केचिद्वदन्ति पृथुयज्ञमहेन्द्रहातपाषण्डलिङ्गगुरुभिः कृशतां हि नीतम् ।
सत्सम्प्रदायमनघोद्धवसम्प्रणीतं पुष्टं विधातुमिह जात इति प्रभो ! त्वाम् ॥ ३४
पुष्टिं विधातुमिह धर्मयुजः स्वभक्तेर्धर्मारिगुर्वसुरसङ्गतनूकृतायाः ।
प्रादुष्कृतद्विजवराकृतिरित्यहं तु जाने भवन्तमखिलार्थदमाश्रितेभ्यः ॥ ३५
शृण्वन्ति ये तव गुणानिह नाथ ! सद्भ्यो गायन्ति वा स्वहृदये श्रुतिगान् स्मरन्ति ।
तेषां च ये विदधतेऽप्यनुमोदनं वा ते यान्ति धाम तव संसृतिबन्धमुक्ताः ॥ ३६

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which was exterminated by the hypocrites. 33.

O Lord! some say that You have incarnated yourself to strengthen the true and pure cult of religion expounded by venerable Udhava- which had become weak by the pseudo- preceptors who had taken the (undue) credit of destroying the (Ashvamedha) sacrifice performed by the (king) Pruthu, (which was actually spoiled by Lord Indra). 34

O Lord, I am (fully) aware that You, who are self-righteous and bestower of worldly prosperity to Your adherents, have taken birth in the form of a Brahmin, to build up this virtuous religion of devotion, which was weakened by their activities contrary to the religion by the rivals like the demons and by those (under the pretext of) preceptors, 35

O Lord, those who listen to Your virtuous accomplishments, through pious saints, or who sing (them) with devotion or remember in their own minds and empathize (Your) achievements, they get liberated from the worldly attachments, and reach Your abode. 36

O Lord! instead of building up (absolute) devotion in You or avoiding relationship with the virtuous people, they, who afflict their body by adhering to the diverse rules for the instantaneous attainment of the knowledge of their own self, bear painful consequences (comparable to) the husks without the rice grains. 37

भक्ति तवाथ तव वापि सतां प्रसङ्गं हित्वात्मबोधमुपलब्धुमिहाञ्जसा ये ।
क्लिश्यन्ति भूरिनियमैस्त इतो लभन्ते क्लेशं फलं ननु यथेह पुलाककण्डाः ॥ ३७
मुख्या मया तु तव भक्त्यधिकारिणो ये वैराग्यधर्मनिजबोधयुतास्त एव ।
सद्भ्यः श्रुता इति वपुर्वचनात्मभिस्ते सेवां करोमि निजशक्त्यनुसारिणीं वै ॥ ३८
स्याद्यत्र यत्र मम जन्म च तत्र तत्र ह्यत्राप्यमुत्र च निरन्तरमेकभक्त्या ।
निष्काममेव तव सेवनमीश ! मे स्तादित्यर्थयाम्यहमतिप्रणयाद्भवन्तम् ॥ ३९

सुव्रत उवाच-

ललिता ललितैः पद्यैरिति स्तुत्वा निजं प्रभुम् । तूष्णीमासीत्ततश्चान्याः स्त्रियो भक्तास्तमस्तुवन् ॥ ४०

अमर्युवाच-

वन्देऽहं नमदमरीललाटभूषाहीरालिद्युतिविलसन्नखेन्दुकान्ति ।
पादाब्जं तव सुरसिद्धसङ्घसेव्यं सद्भक्त्या निगमसरस्वतीप्रगीतम् ॥ ४१

O Lord! I have heard from your staunch and responsible devotees about the religion of detachment and knowledge of the self. Hence I assure that I will serve You with all the three Karanas i.e. performing, effecting and accomplishing body, speech and mind (Kaya, Vacha, and Manas) according to my ability. 38

O Lord! I wish that wherever I take birth or wherever I am alive in this or in the other world, I will serve You incessantly without any desire (on my part). I call upon You, O Shri Hari, for I have deep affection for You. 39

Suvrat said:-

in this way Lalita relaxed (for a while) after praising Him in (such) ornate poetic verses. Subsequently, other lady devotees (also) praised Him. 40

Amariba said:-

O Lord, I, Amari pray you with full devotion whose lotus feet are worshiped by gods and sages and whose praises are sung even by goddess Sarasvati. (not done fully) 41

O Lord, like the ladies whose mind is always attached to your lotus feet, my mind also should always be at your feet and it should

नित्यं ते चरणयुगे ममास्तु चित्तं संसारे स्वजनधनादिषु क्वचिन्मा ।
सङ्गस्ते चरणसरोजलग्नहृद्भिर्योषाभिर्भवतु भवे सदैव चास्मिन् ॥ ४२

अमलोवाच–

भक्तानामभिलषितार्थदानदक्षं तं त्वाहं निजहृदये दधामि नित्यम् ।
भक्तिं मे ध्रुवमधिमान्य यस्त्वमल्पां कारुण्यादधिकमुपैषि हि प्रसादम् ॥ ४३
चित्तं मे गुणमणिमण्डने हि तस्मिंस्त्वय्येव प्रकटदयागुणे च भूम्नि ।
संलग्नं भवतु विहाय दैहिकानां संसर्गं धरणिवदस्तु तत्स्थिरं च ॥ ४४

मेनोवाच–

भक्त्याहं तव पदसारसं दयालो ! वन्दे तत्प्रणतजनार्तिनाशशीलम् ।
यत्स्पर्शादखिलमिदं पुनाति विश्वं रूपैः स्वैस्त्रिभिरमरेश्वरांश्च गङ्गा ॥ ४५

never be (engrossed) in (our) relatives, wealth etc. 42

Amalaba said:-

You are very conscientious in tendering your devotees whatever they aspire. I ceaselessly surrender myself to You. Considering even my trivial devotion towards You as unyielding devotion, because of Your compassionate approach You have favoured (me.) 43

O Lord, leaving all the attachment with living beings, my mind should remain steadfast like the earth and be attached to You, who is a treasure of all the supreme qualities and who is the actual manifestation of compassion on this earth. 44

Menaba said:-

O compassionate Lord!, I respectfully adore Your beautiful feet, with whose touch (the river) Ganga, with all her three forms (as Mandakini., Bhogavati and Ganga) purifies all the three worlds and gods, and which when worshipped destroys the threefold suffering of the human-beings. 45

O Shri Hari, taking away my mind from my home and wealth, I wish to worship Your lotus feet with unwavering devotion. I don't long for any pleasure from other gods . So let my mind be attached only to You. 46

तत्तोऽहं दृढतरभावतः पदाब्जं सेवे वै गृहधनतोऽपकृष्य चित्तम् ।
नेच्छामि ध्रुवममरादिभोगजातं त्वत्तोऽन्यत्तत इह मां सदा निधेहि ॥ ४६

सर्वाः स्त्रिय उचुः -

अतिमनोहरं सर्वसुन्दरं तिलकलक्षणं चञ्चलेक्षणम् ।
विबुधवन्दितं स्वामिनाथ ! ते वपुरिहास्तु नो नित्यदर्शने ॥ ४७
मदनमोहनं प्रेमदोहनं नयनगोचरं भक्तसञ्चरम् । भुवि सुदुर्लभं स्वामि० ॥ ४८
निजजनैः सदा वाञ्छितं हृदा परसुखावहं हृत्तमोपहम् । परममङ्गलं स्वामि० ॥ ४९
हृदयरोचनं बद्धमोचनं विगतशोचनं दीर्घलोचनम् । मृदुसिताम्बरं स्वामि० ॥ ५०
मधुरभाषणं पुष्पभूषणं विजितदूषणं शोकशोषणम् । प्रहसदाननं स्वामि० ॥ ५१

All the other ladies praising Him said:-

O Lord, You look most attractive, most beautiful with tilaka on Your forehead; and Your beautiful eyes. You are prayed even by the gods. Your image should always be here before us, who always aspire to see You. 47

O Shri Hari, You fascinate even the Cupid, You arouse great affection in the minds of the devotees; and yet are easily accessible to devotees in this world. 48

O Shri Hari, You are always desired by devotees, You always give pleasure to others and destroy darkness (ignorance) of the mind. Your image should always be here before us, who always aspire to see You. 49

O Shri Hari! You, Who give pleasure to the hearts (of the devotees), Who liberates (them) from the ties, Who destroys the sorrows, Who has big beautiful eyes, and Who wears soft and delicate clothes, Your image should always be here before us, who always aspire to see You. 50

O Shri Hari, You, Who speak sweet words, Who wears ornaments of flowers, Who are without any bad qualities, and Who destroys the sorrows and wears a smile on the face; Your image should always be here before us who always aspire to see You. 51

O Shri Hari, You, Who resembles a wreath of flowers, Who

कुसुमशेखरं कोमलान्तरं सदयदर्शनं दुःखकर्शनम् । विधिहरार्चितं स्वामि० ॥ ५२
परमपावनं लोकभावनं कुटिलकुन्तलं पुष्पकुण्डलम् । भवभयापहं स्वामि० ॥ ५३
सकलसिद्धिभिः सर्वऋद्धिभिः श्रितपदं सदा योगिभिर्मुदा । तदिदमेव हि स्वामि०॥ ५४
तव निवासतो दुर्गपत्तनं जयति भूतले सर्वतोऽधिक्रम् ।
भवदुपाश्रया मुक्तिरत्र यद्वसति सर्वदाऽन्यत्र दुर्लभा ॥ ५५
कुमतदुर्वनाद्घोरयौवनाद्रसनवृश्चिकाल्लोभलुब्धकात् ।
बहुतरापदो भूरिसम्पदो मुहुरिह त्वया रक्षिता वयम् ॥ ५६
प्रबलसंशयाद्दुष्टसंश्रयान्मदबिलेशयात्कुत्सिताशयात् ।
स्मरसरीसृपान्मानकोणपान्मुनिपते ! वयं मोचितास्त्वया ॥ ५७

are tender-hearted, an epitome of compassionate look, destroyer of sorrows, and worshipped even by the Lord Shiva and Brahma, Your image should always be here before us, who always aspire to see You. 52

O Shri Hari, You, Who are the most sacred, the caretaker of the world. You, Whose hair is curly, Who wears earrings (made) of flowers and Who removes the panics of the world, Your image should always be here before us who always aspire to see You. 53

O Shri Hari, with all the powers, all the material comforts, sages happily take refuge in you alone. Your image should always be here before us who always aspire to see You. 54

Because of your stay in Durgapattan, city has become the most valuable city in this world. In your shelter even salvation is here which is otherwise always very difficult to achieve anywhere. 55

You have always saved us from bad opinions, sinful behavior, scorpion like bad qualities of youth, greed of mind and too much prosperity that brings many problems. 56

You have liberated us from great doubts, wicked shelters, arrogance, and disgraceful discourses. 57

O Lord of Sages! You have saved us from impure feelings, anger like fire- difficult to extinguish, fears of death, hard impurities and poisonous greediness. 58

अशुभभावतः क्रोधदावतो मृतिजनुर्भयात्पापदुर्नयात् ।
मधुमहाविषात्सर्वथामिषाद्यतिपते ! वयं रक्षितास्त्वया ॥ ५८
विषयवारिधेस्तारिता यथा करुणया वयं भूरिशस्तथा ।
तव पदाम्बुजासक्तिविघ्नतः सततमेव नः पातुमर्हसि ॥ ५९
क्वचन मानसं त्वत्पदाम्बुजाद्व्रजतु माऽन्यतो नाथ ! नः सदा ।
इति वयं मुहुः प्रार्थयामहे निजजनप्रियं त्वामधीश्वरम् ॥ ६०

सुव्रत उवाच-

इति ताभिः स्वभक्ताभिर्योषाभिः संस्तुतो हरिः । प्रसन्नः सोऽभयं प्रादात्ताभ्यो भक्तपतिर्नृप ! ॥ ६१

श्रीनारायणमुनिरुवाच-

भवतीनां हि सर्वासां यो यो हृदिमनोरथः । वर्तते स स संपूर्णो भविष्यति न संशयः ॥ ६२
देहदैहिकसम्बन्धं दुस्त्यजं ह्यपि योगिभिः । मयि प्रेम्णा तृणमिव हित्वा मां भजथाबलाः ! ॥ ६३

As You have always saved us compassionately from great lust, in the same way you are also capable of keeping us attached to your lotus feet. 59

O Lord, You, Who are a favorite of Your devotees, we pray You again and again that our minds should never be diverted from your lotus feet. 60

Suvrat said:-

O King! This way the Lord of the devotees was pleased by all the ladies and devotees by their praises and He granted them fearlessness. 61

Shri Narayan Muni said:-

whatever wishes you have in your minds, they will be fulfilled without any doubt. 62.

It is difficult even for the sages to withheld the body and its activities. But with the full affection towards me, O Ladies, you worship me by leaving the attachment of your body (just) as you leave the grass. 63

Suvrat said:-

O King! in this manner with such sweet and diverse words that Great Sage (Shri Hari) pleased all those pious ladies. They

सुव्रत उवाच-

इत्यादिभिः सुमधुरैर्वचनैर्विचित्रै स्तं तोषयन्तमृषिनायकमात्मनस्ताः
नत्वा नरेश ! वनिताः सकलास्तदानीं पप्रच्छुरेतदनघाश्च तदेकचित्ताः ॥ ६४

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे तृतीयप्रकरणे प्रबोधन्युत्सवे दुर्गपुरस्थजयादियोषिन्मण्डलकृतभगवत्स्तुतिनिरूपणनामा त्रिचत्वारिंशोऽध्यायः ॥ ४३॥

॥ अथ चतुश्चत्वारिंशोऽध्यायः ॥ ४४ ॥

जयादय ऊचुः-

नारायणमुने ! स्वामिन् ! भक्तवत्सल ! सत्पते ! । पृच्छामस्त्वां वयं किञ्चित्कृपया तच्छृणु प्रभो ॥ १
त्वां प्रसादयितुं प्रोक्ताः शास्त्रेषु बहवो गुणाः । दानयज्ञतपोयोगजपच्छन्दोव्रतादयः ॥ २

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listened to Him attentively and also asked Him this questions. 64

Thus ends the forty-third chapter entitled, 'Narration of description of the praise of Shri Hari made by Jaya and the group of women living in Durgapura,' in the third prakaran of Satsangi Jivan, the life story of Lord Narayan, also titled as Dharmashastra. (the rules of the code of conduct). 43

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CHAPTER - 44

Description of Bhakti along with Mahatmya as a means to obtain pleasure of Bhagwan.

Jaya and other women (devotees) said:-

O Narayan muni, You who favour Your disciples, Who are kind to Your devotees, we wish to ask you something. Please listen to us. 1

In order to gratify You, there are various ways and means like charity, sacrifice, penance, efforts, recitation, hobby and austerities, which are described in the scriptures. 2

O Shri Hari! which is the superior one, by practicing which, You will be delighted and (thus) favour Your devotees ? 3

(Tell us as to how) by practicing which one, all the

तेषु मुख्योऽस्ति कः स्वामिन् ! येन संसेवितेन वै । नितरां त्वं प्रसन्नः स्याः स्वभक्तेभ्यो वरप्रदः ॥ ३
प्राप्तेन येन चैकेन प्राप्ताः स्युः सकला गुणाः । अप्राप्ते च गुणे यस्मिन् गतास्युरपरे गुणाः ॥ ४
वयं वेदितुमिच्छामः सर्वास्त्तं त्वदुपासिकाः । वक्तुमर्हसि तस्मात्त्वं वासुदेव ! सुनिश्चितम् ॥ ५

श्रीनारायणमुनिरुवाच-

भक्त्यैवाहं प्रसन्नः स्यां यथा भक्तास्तथेतरैः । साधनैर्नैव तुष्यामि जानीतेति सुनिश्चितम् ॥ ६
दानयज्ञतपोयोगजपच्छन्दोव्रतादिभिः । तुष्येय सत्कृतैः किन्तु यथा भक्त्या न तैस्तथा ॥ ७
न विप्रत्वं न देवत्वं नोत्कृष्टं जन्म चापरम् । मत्प्रीतिकारणं किन्तु भक्तिरेकास्ति सर्वथा ॥ ८
स्नेहेन सेवनं यत्तु माहात्म्यज्ञानपूर्वकम् । तदेव लक्षणं ज्ञेयं भक्तेरिह महाव्रताः ! ॥ ९

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qualities are -

(automatically) achieved and by not practicing which whatever (good) qualities we posses are lost. 4

We, all your devotees, wish to know (this). Therefore, O Shri Hari, (we request) You assuredly enlighten us. 5

Shri Hari said:-

Indeed! I am pleased with my devotees and other people only by (their) devotion. I assure you that I shall never be satisfied by any other means at all. 6

I am (really) pleased by (the deeds such as) charity, sacrifice, penance, efforts, muttering prayers, self-study, austerities and the like, but not that extent, as I am pleased by your (true) devotion. 7

The means to attain My love is not the qualities of a Brahmin, qualities of God, nor a birth in a high class family, but devotion is the only source of my love. 8

O You chaste ladies, who follow austerities, you should know that the main quality of (absolute) devotion is to understand the glories of the Lord Krishna through sheer affection. 9

Lord Kirshna in His human incarnation, is possessed of wealth and prosperity, but you should comprehend His divine form. 10

Thus, once (you) accomplish (this) ability (quality) of (absolute) devotion, you achieve all other qualities. But if You do not achieve devotion, you will lose all the qualities. 11

नराकृतिरपि कृष्णः सकलैश्वर्यसंयुतः । दिव्यविग्रह एवेति माहात्म्यं ज्ञेयमस्य च ॥ १०
तादृग्भक्तिगुणे प्राप्ते प्राप्ताः सर्वे गुणाः किल । भवन्ति तस्मिंश्चाप्राप्ते गता इव परे गुणाः ॥ ११
क्रियमाणापि भक्तिस्तु माहात्म्यज्ञानमन्तरा । न वर्धते न च गुणास्तं भजन्ति शमादयः ॥ १२
साप्यारम्भदशायां तु वर्धमानापि निर्बला । ध्रुवं नश्यति तारुण्यात्प्राक् स्त्रीव क्षयरोगिणी ॥ १३
तस्यां च क्षीयमाणायां प्रागुपात्ताः परे गुणाः । रक्ष्यमाणा अपि बलाद्व्रियन्त्येव न संशयः ॥ १४
माहात्म्यज्ञानपूर्वं सा क्रियमाणा त्वनुक्षणम् । विवर्धतेऽतिबलिनी दाववह्निशिखा यथा ॥ १५
तपोमुख्याश्च नियमा ब्रह्मचर्यादयो यमाः । तथा शमदमाद्याश्च प्रोच्यन्ते विबुधैर्गुणाः ॥ १६
माहत्म्यज्ञानहीनो हि तेषु चैकतमो गुणः । न तिष्ठेन्मनुजे तर्हि कुतः सर्वगुणा तु सा ॥ १७

If You have devotion towards Lord Krishna, without having any knowledge of His magnificence, his devotion will never flourish and you will never attain peace of mind. 12 .

Even if such a kind of devotion flourishes initially, it definitely wanes like a lady suffering by the disease of consumption, (just) before she attains her youth. 13

And if that devotion becomes consumptive, all other accomplishments will disappear, howsoever you try to protect them. There is no doubt about it. 14

If your devotion is accompanied with the knowledge of the glories of the Lord Krishna, , it is amplified every second like the jungle fire. 15

The knowledgeable people consider the rules of penance, celibacy, control of the mind, cessation of all material activities and self control as the valuable qualities. 16

If a man possesses a single quality (amongst the above) without the knowledge of the glories of the Lord Krishna, what is the use of all the (good) qualities? 17

One who knows the glories of Lord Krishna and he has faith in Lord Krishna, His devotion follows his faith. 18.

As long as one is acquainted with the glories of the with faith, so far one accomplishes the absolute devotion , which is the only cause to acquire the grace of the Lord Krishna. 19

विज्ञातं येन माहात्म्यं यावत्तस्य तु तावती । श्रद्धा कृष्णे भवेत्स्याच्च भक्तिः श्रद्धानुरूपिणी ॥ १८
विज्ञाय तस्य माहात्म्यं श्रद्धया या कृता दृढम् । भक्तिः सैकैव मेऽत्यन्तं प्रसन्नत्वस्य कारणम् ॥ १९
भवतीनां तु सर्वासामस्ति माहात्म्यवेदनम् । किन्तु तद्दृढतासिध्यै श्रोतव्याः सत्कथाः सदा ॥ २०
वेदेषु कृष्णमाहात्म्यं वर्णितं वर्तते भृशम् । दुर्ज्ञेयो हि तदर्थस्तु विद्वद्भिरपि सर्वथा ॥ २१
तेनैवातस्तदर्थस्तु व्यासरूपेण सद्धियः! । पुराणेष्वितिहासे च सुज्ञेयोऽस्ति निरूपितः ॥ २२
सारः सर्वपुराणादेः श्रीमद्भागवतं स्त्रियः ! । तस्यापि दशमस्कन्धः सार इत्यस्ति मे मतम् ॥ २३
कृष्णाकारस्य तत्रास्ति स्थापनं भक्तिधर्मयोः । आश्रयस्येत्यसौ नूनं मया सर्वाधिको मतः ॥ २४
तस्मादवश्यं श्रोतव्यः पठनीयश्च सोऽन्वहम् । माहात्म्यज्ञानदार्ढ्यं स्यात्ताभ्यां भक्तिश्च वर्धते ॥ २५

सुव्रत उवाच-

इति श्रुत्वा भगवतो वाक्यं ता योषितोऽखिलाः । लब्ध्वैव परमानन्दं सादरं तं ववन्दिरे ॥ २६

You all are acquainted with the glories of Lord Krishna, but to boost the strength of your devotion you should always listen to the virtuous stories (of Lord Krishna). 20

There are plenty of stories narrated in the Vedas. Even the learned people are not able to understand its meaning thoroughly. 21

Hence, Lord Krishna Himself through Vyasa has explained its meaning in the Itihasas and Puranas . 22

O Ladies! Shrimad Bhagawata is the essence of all the Puranas. (Further), in my opinion (according to me), the Tenth chapter is the essence of the Bhagawata (Purana). 23

In the tenth chapter Lord Krishna in the human form has established the religion of devotion, so in my opinion, it is considered as more important. 24

Hence, one should always read and listen to Bhagawata . By the deep knowledge of the glories of Lord Krishna one's degree of devotion also increases. 25

Suvrat said:-

After listening to these sentences from Shri Hari, all those ladies became very happy and bowed him respectfully. 26

Then as instructed by Shri Hari, they all returned to their own homes and while singing His praises, performed their daily

ततो भगवताऽऽज्ञप्तास्ता ययुः स्वस्वमन्दिरम् । तद्गुणानेव गायन्त्यश्चक्रुः कर्म च नैत्यकम् ॥ २७
नारायणश्च सकलान्भक्तानानन्दयन्निजान् । उवास मन्दिरे स्वीये श्रेयोमूर्तिः स सत्पतिः ॥ २८
नृपतिरुत्तम आप्तमनोरथो भगवतः कृपया खलु तस्य सः ।
अचलभक्तिभरेण तमन्वहं परिचचार नरेश ! गतस्मयः ॥ २९

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे तृतीयप्रकरणे प्रबोधन्युत्सवे भगवदतितोषकगुणनिरूपणनामा चतुश्चत्वारिंशोऽध्यायः ॥४४॥

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rites. 27

Shri Hari, the Lord of the pious people, who Himself is the incarnation of righteousness, bestowing happiness to all his devotees, went to His own hermitage. 28

O King, then the modest king Uttama, whose wishes were fulfilled by the favour of Shri Hari, worshipped Him with unswerving devotion. 29

Thus ends thefort ry-fourth chapter entitled, 'Narration of description of the delightful qualities of Shri Hari,' in the third prakaran of Satsangi Jivan, the life story of Lord Narayan, also titled as Dharmashastra. (the rules of the code of conduct). 44

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CHAPTER - 45

Darshan of Bhaktidevi pleased with the services rendered by the lady devotees on the pious occasion of Annakut and Prabodhini Utsav.

Suvrat said:-

then in the evening all the women devotees assembled at the residence of Lalita. 1

In that huge house, they (women devotees) with the (sound of the) clapping of (their hands) joyfully recited the names of Shri Hari for a while. 2

॥ अथ पञ्चचत्वारिंशोऽध्यायः ॥ ४५ ॥

सुव्रत उवाच-

अथ ता भगवद्भक्ता योषितः सकला नृप ! । समेता अभवन्सायं ललितायास्तु मन्दिरे ॥ १
विशाले मन्दिरे तत्र हरिनामध्वनिं ततः । मुहूर्तं चक्रिरे हर्षात्कुर्वन्त्यस्तालिकाध्वनिम् ॥ २
नाममन्त्रं भगवतो जप्तुं ताः शुचयः स्त्रियः । गृहीतमालिकाः सर्वा निषेदुश्चासनेष्वथ ॥ ३
धौतवस्त्रपरीधानाः स्वस्तिकासनमास्थिताः । ऋजुकायाश्चिन्तयन्त्यो यथादृष्टं हरिं हृदि ॥ ४
विशुद्धहृत्प्रस्फुरिते भगवद्वपुषि स्वकम् । मनः संयोज्य तन्मन्त्रं जपन्ति स्म स्थिरेक्षणाः ॥ ५
ध्यानस्थिता रमा तत्र जया च ललिताऽमरी । अमला कमलाद्यास्ताश्चित्रयोषा इवाभवन् ॥ ६
भगवन्मूर्तिसंलग्नमनःसु स्त्रीषु तासु च । इत्थं स्थितासु तत्रैकमाश्चर्यं नृपतेऽभवत् ॥ ७

Then those pious women, in order to mutter the names of Bhagavan holding rosary of beads in their hands, took their (respective) seats. 3

They had put on (nicely) washed clothes and sat in a Swastikasana with a straight posture. They contemplated Hari in their hearts as they perceived him. 4

By fixing their mind on the image of Bhagavan, which vibrates in the pious heart of those women with unblinking eyes, (they) recited His mantra. 5

Rama, Jaya, Lalita, Amari, Amala, Kamala and others, who were engrossed in meditation looked as if they were painted picture. 6

While the minds of those women, were occupied in the image of Bhagavan, a miracle took place. 7

All of a sudden in the midst of those ascetic (women) devotees, a lustrous mass appeared pervading that house. 8

That luster comparable to the thousands of moon clustered together, looked beautiful like a white heap of carded cotton. 9

Then, in that house, that luster spread like a suddenly appearing thunder cloud. It became steady and illuminated all the directions. 10

Seven tunes (their) three scales and the twenty-one Mur-

तासां तपःस्थभक्तानां मध्य आविर्बभूव ह । सहसा तेजसः पुञ्जः स च द्राग्व्याप तद्गृहम् ॥ ८
अयुतेन्दुप्रतीकाशं घनीभूतं च तन्महः । बभौ पिञ्जितकार्पासचयश्वेतं मनोहरम् ॥ ९
तस्मिन् गृहेऽथ तत्तेजो वियत्याकस्मिकाभ्रवत् । प्रादुर्भूतमपि स्थैर्यं प्राप विद्योतयद्दिशः ॥ १०
सप्तस्वरास्त्रयो ग्रामा मूर्च्छनाश्चैकविंशतिः । नादो बहुविधश्चासीत्तस्मिञ्छ्रोतृमनोहरः ॥ ११
स्वमाधुर्येणाचकृषत् स तासामपि योषिताम् । मानसं भगवन्मूर्तेर्बहिरित्यद्भुतं महत् ॥ १२
ससम्भ्रमं ततस्ताश्च ददृशुस्तन्महन्महः । साश्चर्यं शुश्रुवुर्नादान् तस्मिंश्च मधुरान्नृप ! ॥ १३
सादरं वीक्षमाणासु योषास्वित्थं रमादिषु । तस्मिन्नदृश्यतैका स्त्री दिव्यरूपा मनःप्रीया ॥ १४
दिव्यकौसुम्भवसना दिव्यालङ्कारमण्डिता । रूपानुरूपावयवा प्रसन्नमुखपङ्कजा ॥ १५
सुवर्णगौरी तन्वङ्गी सर्वावयवसुन्दरा । समानकर्णाभरणा सुकपोलोन्नसानना ॥ १६

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cchanas, created a diverse sound, which pleased the audience. 11

It was really a great surprise that the melody (of the music) detached the mind of those women from the image of Bhagavan. 12

O King! they were confused when they watched the mighty great luster and (more so) were surprised to near a sweet sound there itself. 13

Thus, when Rama and other women were respectfully observing this, they noticed a divine and an attractive woman. 14.

She was wearing a celestial costume and was adorned with divine jewelry. She had a very proportionate figure and a pleasing lotus-like face. 15

She was very slim and had a golden complexion. She had a graceful figure. Her face looked beautiful with chubby cheeks and had a sharp nose. She wore (put on) a pair of ear-rings. 16

She had an attractive and nicely developed breast-line due to her blooming youth. She had a thin waist. The sweet smell of her face, attracted the humming bees and hence. 17

Her long hair were decorated with a wrath of bloomed jasmine flowers. Her bashful and gentle smile, with raised eye – brows displayed her amorous sentiments. 18

By the beauty of her huge buttocks which were covered with dustfree garment, the girdle around her waist looked more

नवयौवननिर्वृत्तस्तनभारकृशोदरी । मुखामोदानुरक्तालिझङ्कारोद्विग्नलोचना ॥ १७
बिभ्रती केशभारेण मालामुत्फुल्लमल्लिकाम् । सव्रीडसुस्मितोत्क्षिप्तभ्रूविलासावलोकना ॥ १८
विरजाम्बरसंवीतनितम्बद्वीपशोभया । काञ्च्याऽतिशोभना वल्गुचरणस्वर्णनूपुरा ॥ १९
रत्नेन्द्रकण्ठाभरणा करकङ्कणभूषिता । मोहयन्ती मनांसि स्वलावण्येनापि योषिताम् ॥ २०
वादयन्ती विपञ्चीं स्वां सख्यानुपूरितस्वरा । मानं हरन्ती गीत्येव गन्धर्वाप्सरसामपि ॥ २१
प्राक्तनानि चरित्राणि नारायणमुनेर्मुदा । गायन्तीं तां समीक्ष्यैव मुमुहुः सकलाः स्त्रियः ॥ २२
ततो वितर्कयन्ति स्म दिव्यां तां प्रमदां प्रति । इयं किंनु भवेल्लक्ष्मी राधा वापि सरस्वती ॥ २३
सावित्री वापि शर्वाणी स्वर्गलक्ष्मीश्च वा किमु । अन्या वा देवता काचित्समायातेयमत्र किम् ॥ २४

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shining. 19

Her beautiful feet were decorated with golden anklets. Her necklace was studded with most valuable gems; hands were also decorated with bracelets. She captivated the minds of all the women by her charming beauty. 20

While playing on her own lute she was accompanied by her friends, She was depriving the Gandharvas and nymphs of their pride by her singing. 21

All the women were fascinated to observe her, who was joyfully singing the former life stories of Narayan muni. 22

Hence they all began guessing about that divine woman, as to whether she was a Lakshmi, Radha or Sarasvati or Savitri or, Sharvani or Svargalaksmi or some other goddess, who has come here; or is she the one who is engaged in the service of the feet of Narayan muni ? Or is She the Liberation incarnate giving us Darshana by gracing us? Or has she manifested in the form of Mohini taken by the Lord Bhagavan in order to enchant Lord Shiva ? 23-26

Those women, who were enchanted by her beauty and melodious singing, thus guessing in various ways, were unable take any firm decision. 27

Although they were eager to ask her, who she was being horrified by her luster, they could not speak anything for sure. 28

नारायणमुनेः किंवा निरता पादसेवने । साक्षान्मुक्तिरियं दत्ते कृपया नः स्वदर्शनम् ॥ २५
किंवा भगवता पूर्वं मोहनार्थ शिवस्य यत् । गृहीतं मोहिनीरूपं तत्तेनैव प्रदर्श्यते ॥ २६
तद्रूपगानमाधुर्यमोहिता इति ताः स्त्रियः । बहुधा तर्कयन्त्योऽपि निश्चयं नापुरञ्जसा ॥ २७
उत्सुका अपि तां प्रष्टुं तेजसाऽस्याः प्रधर्षिताः । ताः स्त्रियः शेकिरे नैव वक्तुं किञ्चिदपि ध्रुवम् ॥ २८
विरक्तास्वग्रगण्याथ रमापि स्वं मनोहरिम् । विहाय तद्गतं बुद्ध्वा चिन्तयामास चेतसि ॥ २९
अहो अत्यद्भुतं ह्येतन्ममापि सुदृढं मनः । अस्यां योषित्यभूल्लुब्धं सद्यो दर्शनमात्रतः ॥ ३०
एकं हरिं विना क्वापि ब्रह्माण्डेऽत्र नराकृतौ । क्वापि मोहं न यत्प्राप मोहितं तत्कथं स्त्रियाम् ॥ ३१
ऐहिके च सुखे क्वापि तथा वै पारलौकिके । विरक्तं मानसं यन्मे तत्कथं मुह्यति स्त्रियाम् ॥ ३२
अलौकिकेषु यत्पुंसु स्त्रीषु धामसु भूरिषु । नाभूत्समाधिदृष्टेषु सक्तं क्वापि मनो मम ॥ ३३
तदस्यां योषिति कथं त्यक्त्वैव हरिचिन्तनम् । सद्य एवाभवल्लुब्धामित्याश्चर्यं महन्ननु ॥ ३४

Rama, who was prominent amongst those who were free from worldly attachment realized that her mind has renounced Hari and was involved in her. Hence, she started pondering over it. 29

It is really very surprising that even my firm mind has been coveted just by the very sight of this woman. 30

In this world, my mind was never tempted by any human being except Hari. Then how come it has been tempted by this woman? 31

My mind is detached to worldly as well as heavenly pleasures. Then how come it has been tempted by this woman? 32

My mind was never attached even to the supernatural men or women where they have taken the Samadhi. 33

It is really a great surprise that I have given up contemplating on Hari. How come my mind has been coveted by this woman? 34

I, along with Jaya, Lalita, Amari and others, have committed that we should not adhere to any body else than Hari. 35

Therefore it is Hari himself who wishes this to happen. Otherwise, who else who would be able to tempt our minds. 36

Although lord Shiva was always in the company of a woman, his (Shiva's) mind never got agitated. This pride of Lord Shiva was put to an end by Lord Hari in the form of Mohini. 37

In the same manner, Hari, in order to assess us has adopted

हरेरन्यत्र मे चित्तं जयाललितयोरपि । अमर्यादेश्च न क्वापि सज्जेतेत्यस्ति निश्चयः ॥ ३५
तस्मादिदं हरेरेव किञ्चित्कर्तव्यमस्ति वै । अन्यथा कः समर्थः स्यान्मनो मोहयितुं हि नः ॥ ३६
सान्निध्येऽपि स्त्रिया नित्यं स्वचित्ताक्षोभसम्भवम् । दर्पं यथाहरच्छम्बोर्मोहिनीरूपधृद्धरिः ॥ ३७
तथैवास्मत्परीक्षार्थं तादृग्रूपधरः पुनः । हरिरेव मनो नूनमस्माकं मोहयत्यसौ ॥ ३८
छलयन्तं निजा भक्ता अस्मान्रूपान्तरेण हि । पृच्छेयैनां कस्य पुत्री कस्य भार्येति नर्मणा ॥ ३९
इति निश्चित्य मनसा सा रमाऽतिदृढव्रता । पप्रच्छ नत्वा विनयाद्गायन्तीं तां हरेर्गुणान् ॥ ४०

रमोवाच–

नारायणि ! नमस्तुभ्यं मनोनयननन्दिनि ! । कासि कस्यासि पुत्री त्वं भार्या कस्यासि सुन्दरी ॥ ४१
भक्तानां स्वात्मनि मनः कर्षन्ती कापि देवता । नूनं भवसि मातस्त्वं ब्रूहि नः स्वचिकीर्षितम् ॥ ४२

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the same form as it were. It is Hari himself who is tempting our mind indeed! 38

One who by resorting to another form has deluded his own devotees, should be sportingly asked, whose daughter or whose wife are you? Deciding this in her mind, Rama who was very firm, modestly bending down asked her, who was singing the merits of shri Hari. 39-40

Ramaba said:-

O Narayan, I bow down to you who delights my mind as well as my eyes! Who are you? Whose daughter are you? O charming Lady, whose wife are You ? 41

You appear to be a Devata, who catches the minds of the devotees towards herself. You indeed appear to be a Mother, please tell us your intention. Certainly, there is an interruption in our meditation of Hari. Hence, tell us our own duty towards a Mother and depart from here the way you have come. 42 - 43

Bhakti said:-

When asked by Rama, who was very intelligent and also who was totally detached from the worldly pleasure, Bhakti, the most beloved wife of Dharmadeva, said in sweet words, O Rama and other women devotees, Listen to my words, know me to be Bhakti, a wife of Dharmadeva incarnate. I along with my husband always

अस्माकं भगवद्ध्याने विक्षेपो जायते ध्रुवम् । उक्त्वातः खस्य कर्तव्यं गच्छ मातर्यथागतम् ॥ ४३
इति पृष्टा महाबुद्ध्या तीव्रवैराग्यसम्पदा । तया सा मधुरं प्राह धर्मपट्टाङ्गनावचः ॥ ४४

भक्तिरुवाच–

रमाद्या योषितो भक्ताः ! सर्वाः शृणुत मद्वचः । साक्षाच्छ्रीधर्मदेवस्य पत्नीं भक्तिमवैत माम् ॥ ४५
नारायणमुनेर्नित्यमन्तिकेऽहं सभर्तृका । वसामि दिव्यदेहेति न मां पश्यन्ति मानवाः ॥ ४६
प्रीणिताहं किल जयाललिताभ्यां विशेषतः । अन्नकूटे प्रबोधन्यामुत्सवेन च भूयसा ॥ ४७
भवतीभिश्च सर्वाभिरनादृत्य निजास्तनूः । श्रमः कृतो महानेव सादरं ह्युत्सवद्वये ॥ ४८
अत आभ्यां च युष्मभ्यं सर्वाभ्योऽपि प्रसन्नया । मया स्वदर्शनं दत्तमिति वित्त तदाज्ञया ॥ ४९
नान्यथा दर्शनं मे स्यात्प्रत्यक्षं योगिनामपि । वरं वृणीत तुष्टाया यूयं मत्स्वाभिवाञ्छितम् ॥ ५०

सुव्रत उवाच–

इति भक्तेर्वचः श्रुत्वा प्रहृष्टा गतसंशयाः । साश्चर्यं च सरोमाञ्चं प्रणेमुस्तां रमादयः ॥ ५१

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stay by the side of Narayanamuni in the divine form. That is why human-beings do not see me. I am very much pleased with the Annakutotsava and Prabodhini Utsava performed by Jaya and Lalita. In both the celebrations all of you being very dutiful have taken great efforts regardless of the physical exertion. Hence I am pleased with those two, Jaya and Lalita and all of you too. As per his instruction, I have revealed myself to you. Even the yogis are not able to have my Darshana with their own eyes. I am pleased with you, So, you may ask for a boon from me as per your wish. 44-50

Suvrat said:-

Rama and others, having thus listened to the words of Bhakti, became free from any doubt and hence were very much delighted. They who were amazed and thrilled with joy, bowed down to her. 51.

Then all the women, with their happy countenance, folded their hands, and said to Bhakti, who was dear to Narayana. 52

Rama and others said:-

O Bhakti. O Bhagavati! O Dhruva, on seeing you our hearts are filled with joy. 53

ततो बद्धाञ्जलिपुटाः प्रसन्नमुखपङ्कजाः । तामूचुर्योषितः सर्वा नारायणमनःप्रियाम् ॥ ५२

रमादय ऊचुः-

नमस्ते सर्वकल्याणि ! भक्ते ! भगवति ! ध्रवे ! । त्वद्दर्शनान्महानेव हृद्यानन्दोदयोऽस्ति नः ॥ ५३
यदि प्रसन्ना भवसि तर्हि त्वं सर्वमङ्गले ! । कुरु स्थितिं हृत्स्वस्माकं सर्वासामपि सर्वदा ॥ ५४
एतमेव वरं देहि महाराज्ञि ! त्वमद्य नः । एतदन्यत्तु नास्माकं प्रार्थनीयं त्वदीश्वरि ! ॥ ५५
गाने त्वदीये चित्तं नो लुब्धं भवति वै भृशम् । तस्मात्त्वं ब्रूहि किं मातर्गायस्यतिमनोहरम् ॥ ५६
इति ताभिः प्रार्थिता सा प्रसन्ना भक्तिराह ताः । श्रूयतां वचनं भद्रा ! यथार्थं मम निश्चितम् ॥ ५७
यत्र धर्मो वसेत्तत्र वासो भवति मे ध्रुवम् । यतश्चापसरेद्धर्मस्ततो गच्छामि तत्क्षणम् ॥ ५८
पतिव्रताया मम वै प्रतिज्ञैषास्ति योषितः ! । नाहं जहामि तं स्निग्धं स्निग्धां मां न जहाति सः ॥ ५९

O Sarvamangala! If you are pleased with us, stay in our hearts forever. O great Queen, for the time being please bestow upon us this only boon. We do not long for anything else. Our mind is very much tempted to listen to your song. O Mother, tell us which mind-blowing song you are singing now. 54-56

Bhakti, who was thus requested being pleased with them said, O pious one! listen to my befitting and assuring words. 57

Where the Lord Dharmadeva resides, I am also present there. If Dharma -Deva departs the place, I also immediately leave that place. 58

O women, a chaste woman as I am, I have taken an oath that I will not leave him, who loves me. He will also not leave me whom I love. 59

He has succumbed to you, who are already self restrained, I have also been conquered by you, by following great moral observances. i. e. Yama and Niyama. 60

You desired that I should reside in you along with my husband. Hence that I will reside in your hearts, is beyond doubt. 61

You asked me, what I was singing . Now listen to its answer. His glory is to be sung who confers happiness upon you. This is the real situation. 62

Narayanamuni himself is Lord Krishna. He has protected us

वशीकृतोऽस्ति स तु वै भवतीभिर्यतात्मभिः । यमैश्च नियमैस्तस्मादहमस्मि वशीकृता ॥ ६०
अतः सहैव पत्याहं वासं युष्मास्वभीप्सता । भवतीनामपि हृदि स्थास्याम्यत्र न संशयः ॥ ६१
किं गायसीति यत्पृष्टं श्रूयतां च तदुत्तरम् । सुखयेत्स्वं यस्तु तस्य गेयं यश इति स्थितिः ॥ ६२
अत्र नारायणमुनिः साक्षात्कृष्णो हि वर्तते । सोऽरक्षदसुरेभ्यो नः प्राक्तेभ्योऽद्य च रक्षति ॥ ६३
प्राक्तनानि चरित्राणि व्यासस्तस्य जुगुम्फ ह । गायामि तान्यहं नित्यं मनआनन्ददानि हि ॥ ६४
अग्रे त्वद्यतनान्यस्य चरित्राणि महामुनिः । गुम्फिष्यति शतानन्दस्तानि गास्यामि च स्त्रियः ! ॥ ६५

सुव्रत उवाच–

इति ताभ्यो वरं दत्वा तत्प्रश्नस्य च सोत्तरम् । तिरोबभूव सहसा विघुल्लेखेव भूपते ! ॥ ६६
साश्चर्यं भृशमानन्दं प्राप्तास्ताश्च तदीक्षणे । हेतुं तु श्रीहरेरेव प्रसादं मेनिरेऽबलाः ॥ ६७

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from demons (Asuras) who were his ancestors, Kamsa and others. 63

Vyasa has composed former life-stories of Narayanamuni. I sing those which gives delight to our mind. 64

O women, Mahamuni Shatanand will compose the latest life stories in future. I will recite them too. 65

Suvrat said:-

O KIng, in this manner He bestowed a boon upon them, answered their question, and suddenly, disappeared like a flash of lightning. 66

Those women were surprised and very much delighted by her sight which they considered as Prasad of Shri Hari. 67

O King, in this manner all the wishes of His own devotees get fulfilled and they get protection in all respects. 68

He, who is served by his own devotees, and who gives delight to their minds, initiates them to celebrate great festivals and thus spreads his fame and glory. 69

This life-story of Shri Hari is very sacred. One who listens to it with devotion and makes other to listen to it, they by abandoning their bodies from the bondage of the worldly attachment, attain the abode of Brahma. 70

एवं भगवता तेन स्वभक्तानां मनोरथाः । पूर्यन्ते सकला राजन् ! रक्ष्यन्ते ते च सर्वतः ॥ ६८

एतादृशान्भूरिश एव तत्र महोत्सवान्भक्तमनोभिरामः ।
स कारयामास नृप ! स्वभक्तैर्निषेव्यमाणः प्रथयन् यशः स्वम् ॥ ६९
पवित्रमेतद्भगवच्चरित्रं यः श्रावयेद्यः शृणुयाच्च भक्त्या ।
विमुच्य तौ संसृतिसंज्ञपाशाद्धित्वा वपुर्ब्रह्मगतिं लभेताम् ॥ ७०

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे तृतीयप्रकरणे प्रबोधन्युत्सवे रमादीनां भक्तेः प्रत्यक्षदर्शनादिनिरूपणनामा पञ्चचत्वारिंशोऽध्याय :॥४५॥

Thus ends the forty-fifth chapter entitled, 'Narration of description of the Darshana given to Rama and other devotees at the time of Prabodhani festival,' in the third prakaran of Satsangi Jivan, the life story of Lord Narayan, also titled as Dharmashastra. (the rules of the code of conduct). 45

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॥ अथ षट्चत्वारिंशोऽध्यायः ॥ ४६ ॥

सुव्रत उवाच-

यथा भगवता राजन् ! दुर्गपत्तन उत्सवाः । कृताः स तादृशानेवान्यत्रापि विदधे बहून् ॥ १
वृत्तालये श्रीनगरे जीर्णदुर्गादिषु प्रभुः । उत्सवान्महतश्चक्रे सुखयन्नात्मसंश्रितान् ॥ २
द्वितीये वा तृतीयेऽब्दे जीर्णदुर्गे महोत्सवम् । चक्रे श्रीनगरे त्वेष प्रत्यब्दं स्वजनार्थितः ॥ ३
वृत्तालये त्वब्दमध्ये द्विस्त्रिर्वापि क्वचिच्चतुः । गत्वोत्सवांश्चकारासौ भक्तिधर्मौ प्रपोषयन् ॥ ४
एकादश्यां मोक्षदायां सफलायां च कर्हिचित् । सानन्दायां चकारासौ तिलदायां तथोत्सवम् ॥ ५
जयायां विजयायां च धात्र्यामपि चकार सः । तत्पुरे पापमोचन्यामेकादश्यां महोत्सवम् ॥ ६
विमलायां वरुथिन्यां मोहिन्यामपि कर्हिचित् । अपरायां निर्जलायां योगिन्यां चाकरोन्महम् ॥ ७

CHAPTER - 46

Brief description about festivals celebrated at numerous places by Bhagwan Shree Hari.

Suvrat said:-

O King, just as Lord Shri Hari organised several religious functions in Durgapattan, in exactly the same manner, in other places also, he arranged the celebrations of similar huge functions with great festivity. 1

For example, He organised numerous great festivals in Vruttalaya, Shrinagara, Jirnadurga (Junagadh); and other places to the satisfaction of his adherents. 2

At the request of His disciples, He went there in person and every second or third year organized a great festival in Jirnadurga (Junagadh). But in Shrinagar he did so every year. Whereas in Vruttalaya, He repeatedly held such celebrations, twice or thrice or at times four times in a year. 3-4

Special names of Ekadashis occurring in each month of the year: Shri Hari organized religious festivals in Vrittalaya, on one or more of the 24 Ekadashis, occurring each year, which have different names as given below in regular sequence. Sometimes He organized festivals on Mokshada or Saphala Ekadashi, i.e. 11th day respectively of the bright or dark fortnight of the month of

शयन्यां कामिकायां च पुत्रदायां च कर्हिचित् । अजायां क्वापि पद्मायामिन्दिरायां च स प्रभुः ॥ ८
पापाङ्कुशाभिधायां च रमाख्यायां च कर्हिचित् । बोधन्यामभयायां च महोत्सवमकारयत् ॥ ९
जन्माष्टम्यादिषु तथा कृष्णजन्मतिथिष्वपि । शिवरात्र्यां पुरे तत्र चक्रे क्वापि महोत्सवम् ॥ १०
दीपावल्यादिषु तथा स कुर्वन्नुत्सवं प्रभुः । स्वभक्तान् सुखयामास पुरुषान् योषितस्तथा ॥ ११
देशान्तरीया लोकाश्च भक्ता भगवतोऽखिलाः । प्रत्यब्दभाविनो ह्येतान् जानन्ति स्म महोत्सवान् ॥ १२
समीपस्था हरेर्भक्ता ये ते तु प्रतिवत्सरम् । प्रत्युत्सवं समाजग्मुः सोऽवसद्यत्र तत्र वै ॥ १३
द्वित्रेषु मध्यदेशीया उत्सवेष्वाययुर्जनाः । दूरस्थास्तु समाजग्मुर्यत्र यत्रैककोत्सवे ॥ १४
क्वचित्तत्राकरोत्स्वामी विष्णुयागाभिधं मखम् । विष्णुमन्त्रजपं क्वापि कारयामास वाडवैः ॥ १५
विष्णुस्तोत्रपुरश्चर्यां क्वापि विप्रैरकारयत् । कर्हिचिल्लक्षहोमं च कोटिहोमं च कुत्रचित् ॥ १६

Margashirsha, ; at other times, on Annada or Tilada Ekadashi, or sometimes on Jaya and Vijaya, or on Dhatri, then onwards Papamochini or Vimala or at times

Varuthini Ekadashi, or Mohini, Nirjala, Yogini, Shayaini, Kamika, sometimes on Putrada or Aja Ekadashi, on Padma, Indira, Papankusha or Rama, Bodhini and Abhaya Ekadashis. Thus he celebrated this festival on different Ekadashi days. 5-9

Sometimes He celebrated this festival on Janmastami day, i.e. on the birthday of Shri Krishna; at times on Shivaratri day or even on Dipavali day, festival of lights etc.; Thus Lord Shri Hari, pleased men and women and all His devotees in that city, (viz. Vruttalaya). 10-11

All the devotees of God and people from other places came to know about these festivals that occurred every year. 12

All the devotees who lived in the surrounding area (vicinity), every year attended each and every festival where Shri Hari presided. 13

People in the mid-regions, attended two or three such festivals. However, those from far - off regions, could attend only one such celebration in the whole year. 14

Sometimes Shri Hari performed a sacrifice named VishnuYaga. At other times, he initiated devout Brahmins to

ब्राह्मणान्भोजयामास क्वचित्तत्र सहस्रशः । दानान्येव ददौ क्वापि विप्रेभ्यः स महान्ति च ॥ १७
क्वचिद्विप्रकुमाराणां मौञ्जीबन्धनकारयत् । क्वचिच्च भगवन्मूर्तिसंस्थापनमहोत्सवम् ॥ १८
क्वचिदिष्टोत्सवं तत्र क्वचित्पूर्तोत्सवं च सः । चकार तेन भगवद्धर्मः पुष्टिमगात् पराम् ॥ १९
यत्र यत्रावसत्स्वामी पुरे ग्रामेऽथवा वने । तत्र तत्र जना आयन् शतशश्च सहस्रशः ॥ २०
तांस्तान् जनान्विमोच्यासावधर्मान्वयपाशतः । सन्मार्गे वर्तयामास स्वप्रतापेन भूपते ! ॥ २१
अधर्मोऽदृश्यतां यातः कलिर्निर्बलतां ययौ । प्राप धर्मः प्रतिष्ठां च तस्मिन्वसति भूतले ॥ २२
इति ते कथिता राजन्नारायणकथा मया । तव प्रश्नानुसारेण किं भूयः श्रोतुमिच्छसि ॥ २३

राजोवाच-

इति श्रुत्वा स नृपतिः सुव्रतोक्तां हरेः कथाम् । भूयस्तामेव पप्रच्छ मुमुक्षुस्तं महामुनिम् ॥ २४

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continuously chant the names of Vishnu or recite the Vishnu hymn and perform a sacrifice by reciting one million or even one crore chants in praise of Vishnu. 15-16

There sometimes, He offered food to thousands of Brahmins and at times He also presented generous gifts in their honour. 17

Sometimes he arranged for the thread ceremony of Brahmin lads. At times he organized a grand festival of the installation of the new idol of the Deity. Sometimes he performed sacrifices related to this ceremony and at times he carried out charitable works and thus he promoted the Bhagavata dharma. 18-19

Wherever Shri Hari resided, in a city or in a village or in a forest, people reached there in hundreds and thousands. O King! He rescued numerous people from the noose of sinful path and directed them towards the path of virtue by His own spiritual prowess. 20-21

O King! While He lived on this earth, sins had almost disappeared from here and the impact of the dark era of the embodiment of the devil Kali became weak too. As a result the virtuous path got well established. 22

O King! In accordance with your querry I have thus narrated the whole story of Narayan. What else do you want to hear from me now? 23

न तृप्तिमधिगच्छामि पीत्वा हरिकथामृतम् । पुनस्तत्पातुमिच्छामि पिपासुर्मुनिसत्तम ! ॥ २५
वृत्तालये भगवता कृता बहव उत्सवाः । इत्युक्तं हि त्वया ब्रह्मन् ! श्रोतुमिच्छामि तानहम् ॥ २६
अन्यच्च भगवान् यद्यद्धृतमानवविग्रहः । चकार चरितं तत्तद्वक्तुमर्हसि मे मुने ! ॥ २७
कथारसविदा तेन पृष्ट इत्थं महीभुजा । हरिसंस्मरणानन्दः सुव्रतस्तमुवाच सः ॥ २८

सुव्रत उवाच–

साधु पृच्छसि भूपाल ! मतिस्ते विमला ननु । नारायणकथामेव श्रोतुमिच्छसि यत्पुनः ॥ २९
विस्तरेण चरित्राणि नरनाट्यधृतः प्रभोः । सकलानि न शक्नोमि वक्तुं वच्मि समासतः ॥ ३०
प्रतिवर्षं दुर्गपुराद्धरिर्वृत्तालयं पुरम् । मुहुर्जगाम नृपते ! धर्मस्थापन उद्यतः ॥ ३१

King said:-

Despite having heard the story of Shri Hari as narrated by Suvrata muni, the king desirous of deliverance from bondage requested that great sage to narrate the same in great detail. The king said to him, "

O the best among the sages! Despite drinking the nectar of the tales of Lord Shri Hari, I do not as yet feel contented. Thirsty still, I would like to drink the same nectar once more." 24-25

O Brahmin! Since you have said that the Lord Sri Hari used to organise many religious festivals in Vruttalay, I wish to hear about those celebrations in greater detail. 26

O Sage! Do please narrate to me all the other activities of Shri Hari who appeared in a human form on the earth. 27

Being requested in this manner by the master of this earth, who appreciated the relish of His narration, Suvrat, who enjoyed remembering Sri Hari repeatedly spoke to Him thus. 28

Suvrat said:-

O protector of the world! Well have you asked. Indeed you have a very pure heart and that is why you want to hear the stories/ deeds of Narayana alone once more. 29

It is not possible for me to recount at length extensively all the deeds of Shri Hari, while He was enacting a human role. So I will narrate those to you in brief. 30

तेनोत्सवास्तत्र महान्त एव कृता ह्यनेकेऽखिलसौख्यकर्त्रा ।
वदामि तत्रैकतमं समासात्तेनानुमेया इतरेऽपि तद्वत् ॥ ३२

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे तृतीयप्रकरणे वृत्तालयपुरोत्सवप्रश्ननिरूपणनामा षट्चत्वारिंशोऽध्यायः ॥४६॥

॥ अथ सप्तचत्वारिंशोऽध्यायः ॥ ४७ ॥

सुव्रत उवाच-

अस्ति वृत्तालयं नाम गुर्जरेषु पुरं महत् । चत्वारोऽपि हि यत्रत्या भेजुर्वर्णा हरिं मुदा ॥ १
तेऽचीकमन्त सर्वेऽपि जनाः स्वनगरे हरिम् । आनीय दुर्गपुरतः कर्तुं दोलोत्सवं नृप ! ॥ २
कुबेरो यौवनाश्वश्च तत्र द्वावधिकारिणौ । तौ तैः सह विनिश्चित्य सम्भारांश्चक्रतुर्बहून् ॥ ३

O King, Shri Hari who was keen upon the establishment of religion among people often sojourned. He, the bestower of all happiness organized many large scale festivals there in Vruttalaya. I shall briefly narrate only one of them. The other festivals celebrated on the same lines can be guessed about. 31-32

Thus ends the forty-sixth chapter entitled, 'Narration of depiction of the query concerning the festivals that were celebrated in Vruttalaya,' in the third prakaran of Satsangi Jivan, the life story of Lord Narayan, also titled as Dharmashastra. (the rules of the code of conduct). 46

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CHAPTER - 47

Invitation to Shree Hari to grace Vadtal and celebrate Pushpdolotsav. 'Manikye Chadya Re Mohanvanmali'.

Suvrat said:-

There is a big town named Vruttalaya in Gujarat. All the four castes living there worshipped Shri Hari with enthusiasm. 1.

O King, all those people once had a desire to bring Shri Hari from Durgapur to their own city for celebrating the spring festival. 2.

Two officers named Kubera and Jobanpagi, discussed this

भ्रातरं प्रेषयामास यौवनाश्वो निजं ततः । नारायणमुनेः पार्श्वं सोऽपि माघ्यामुपाययौ ॥ ४
स तं प्राप्य प्रभुं नत्वा भक्तमण्डलमध्यगम् । प्रार्थयामास बहुधा पुरं नः पावयेति च ॥ ५
ततः प्रसन्नो भगवान् भक्तवत्सल ईश्वरः । अनन्यभक्तांस्तान् जानंस्तत्राजिगमिषत्पुरे ॥ ६
प्राहाथ सुन्दराख्यं तं दूतं हरिरुदारधीः । गच्छाधुनाऽऽगमिष्यामि त्वत्पुरं मासि फाल्गुने ॥ ७
इत्युक्तः स प्रहृष्टात्मा तूर्णं स्वपुरमेत्य तत् । पौरानूचेऽथ ते हृष्टास्तं प्रतीक्ष्यावतस्थिरे ॥ ८
उद्घोषः सुमहानासीद्भुवि दिक्षु विदिक्षु च । स्वामिनारायणो वृत्तालयमायास्यतीति ह ॥ ९
पत्रदूतैश्च मुन्यादीन्नानादेशस्थितान् स च । स्वभक्तान् ज्ञापयामास वृतान्तमिममीश्वरः ॥ १०
सौराष्ट्रादिषु देशेषु ये भक्ता मुनयश्च ते । सहैव हरिणा गन्तुमाययुर्दुर्गपत्तनम् ॥ ११

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matter with the local citizens and made profuse arrangements for that. 3.

Then, Jobanpagi sent his brother to meet and invite Narayan muni, i.e. Shri Hari. He reached there in the month of Magha on the full-moon-day. 4.

Having reached there he bowed down to the Lord, i.e. Shri Hari, Who was sitting amidst the group of devotees and requested Him humbly in many ways, please visit our city and oblige us. 5.

Thereupon Shri Hari, who always loved His devotees, was very much pleased. Knowing their keen devotion towards Himself, He showed His inclination to visit their city. 6.

So that noble-hearted Shri Hari, told the messenger Sundara, you go ahead now. I shall come to your city/town in the month of Falgun. 7.

Upon being told thus, he was very much pleased. Immediately, he returned to his town and broke that news to the people who eagerly awaited his arrival. 8.

The exciting announcement, Swaminarayana, i.e. Shri Hari will visit Vruttalaya, spread all around the region, in all the eight directions. 9.

That Lord Shri Hari made this news knows to His devotees and sages living in various places, through His messengers and by sending letters. 10.

तस्मिन् विकृतवर्षेऽथ सम्प्राप्ते फाल्गुने हरिः । वृत्तालयपुरं गन्तुं ततः षष्ठ्यां विनिर्ययौ ॥ १२
तद्देशे धर्मरक्षार्थमुत्तमं नृपतिं हरिः ।आयास्यामो वयं शीघ्रमित्युक्त्वाऽऽस्थाप्य तं ययौ ॥ १३
जया च ललिताद्याश्च योषितोऽपि सहस्रशः । तमन्वीयुर्वाहनस्थाः पौरा लोकाश्च सर्वशः ॥ १४
सहस्रशो मुनिगणैर्वर्णिभिश्च सहस्रशः । सहस्रशो गृहस्थैश्च सहैव भगवान् ययौ ॥ १५
सौराष्ट्रीयादिभिर्भक्तैरनुयातः सहस्रशः । सहस्रशोऽश्ववारैश्च वेष्टितश्च पदातिभिः ॥ १६

अश्वां माणिक्यवर्णां द्रुततरगमनां सोऽधिरुढोऽर्ककान्तिः ।
पीतं भाले विशाले तिलकमथ दधत्कैसरं स्मेरवक्त्रः ॥
चञ्चत्कुन्ताप्रवेष्टैर्निजचरणरतैरश्ववारैः परीतो ।
वल्गां दोष्णा दधानः सितवसनधरो नन्दयन्स्वाङ्गगाम ॥ १७

Those devotees and sages who lived in Saurashtra and nearby places, hurriedly arrived at Durgapattana; because they wanted to travel along with Lord Shri Hari Himself in His sojourn to Vruttalaya. 11.

At the advent of its sixth day of the bright fort-night of the Phalgun month, in the year named Vikruta, Shri Hari started off for going to Vruttalaya. 12.

Shri Hari entrusted king Uttama, with maintenance of religious activities in that region, saying, we shall come back soon and He set off. 13.

Jaya and Lalita, as also thousands of other men and women, followed Him sitting in a vehicle. 14.

Shri Hari travelled along with thousands of sages celibates, and house-holders. 15.

Followed by thousands of devotees from Saurashtra, He proceeded, surrounded by the soldiers, horseback as well as on foot, he set off. 16.

Having mounted a mare of ruby colour, encircled by horsemen with shining spears and armours, Shri Hari looked lustrous like the sun, wearing white robe and yellowish saffron mark (Tilaka) on His high broad forehead, as also an attractive red Vermilion circle with whole rice grains on it put on His forehead for

यात्रायां मङ्गलार्थं द्विजवररचितं साक्षतं कौङ्कुमं स्वे ।
बिभ्रच्छोणं ललाटे मुनिहृदयहरं चन्द्रकं चारुनेत्रः ॥
शृण्वन्बन्द्योघवाचं निजगुणरचनां चित्रवादित्रघोषैः ।
सम्बद्धामूर्ध्वहस्तैर्जयजयवचनैर्भक्तसङ्घैर्नुतश्रीः ॥ १८
नानाग्रामागतैः स्वैरनुपदमभितः सङ्गतैः पूज्यमानो ।
दृष्ट्यैवानन्दवृष्ट्या स च पथि सुखयंस्तान् ययौ पूर्णकामः ॥
देवैराकाशसंस्थैः सितकुसुमचयैश्चाभिवृष्टः सहासं ।
पस्पर्शाभ्यस्ततूर्णाञ्चननिजवडवां पार्ष्णिना किञ्चिदेव ॥ १९
सहमाना न तत्स्पर्शमात्रमप्यतिवेगिनी । गत्या जितमरुत्तूर्णं पुप्लुवे तार्क्ष्यवत्तु सा ॥ २०
पशुजातेरपि स्वस्याः प्रभोः स्पर्शाद्धि भाविनीम् । दर्शयन्तीवोर्ध्वगतिमूर्ध्वं दुद्राव सा जवात् ॥ २१

auspicious completion of His journey, He spread a smile on His face which had two lotus-live beautiful eyes. 17.

Holding the reins of His make with one hand, He moved on slowly pleasing His own men as well as people who had come from various villages. Being worshipped by them at every step, and hailed by hoards of devotees proclaiming His victory along with up-raised hands, also listened to the songs singing His glories and highlighting His special traits being sung in the continuous chants of the bards to the accompaniment of sounds of many different musical instrument. 18.

All His wishes ever fulfilled the contented Master gave joy to all coming on His way, with His very gaze, which was like a shower of the nectar of affection and bliss itself. After His slow beginning, when gods residing in heaven had showered on Him their blessings in the form of heaps of spot-white flowers along with short laughter, He kicked with a slight touch of His heel His mare, who was actually habituated to galloping. As she was unable to bear even that slight touch the very speedy one began to gallop fast surpassing in speed of the wind, just like Garuda, the vehicle of Vishnu. 19-20.

While galloping, she jumped high as if indicating that, due to the sacred touch of Lord Shri Hari, although she was born as an

धावन्त्या अतिवेगेन पादन्यासं न भूतले । तस्यास्तदा जनः पश्यन् विस्मयं प्राप सर्वशः ॥ २२
दष्टाधराः पादहताश्वतुन्दाः कशाभिरश्वानतिवेगिनोऽपि ।
घ्नन्तोऽश्ववारा हरिपृष्ठबद्धदृशोऽन्वधावंश्च सहस्रशोऽथ ॥ २३
प्रान्तैश्चलद्भिः पृथुवेष्टनानां तद्धय्यनुद्रावितवाजिलोलाः ।
अदृश्यरूपैर्बभुरादितेयैः संवीज्यमाना इव चामरैस्ते ॥ २४
श्रमेण स्विन्नगात्राश्च श्रमफेनमुखान्हयान् । ताडयन्तोऽपि न प्रापुरश्वारुढं प्रभुं तु ते ॥ २५
अश्वैः सहातिस्विन्नांस्तानथ विश्रामयन्प्रभुः । स्वाश्वां नियम्य प्रसभं स प्रत्यैक्षत वर्त्मनि ॥ २६
अथापश्यन्दूराच्चपलतुरगीकेसरकरं करेणैकेनोर्ध्वां दधतमुरुपुष्पाम्रलतिकाम् ।
हसन्तं दृष्ट्वा स्वादृढपरिकरं चारुनयनं श्रमस्विन्नाङ्गास्ते पथि गतरजोधूसरपटम् ॥ २७

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animal, at present, she will definitely achieve a higher state of life in heaven. 21.

While she was running so speedily, people were stunned to see that her feet barely touched the ground. 22.

Then the thousands of horsemen bit their lips for lagging behind, while they were duty-bound to protect the Master and be around Him. Fixing their eyes on Shri Hari's back, they sped behind Him kicking the bellies of their own horses and beating them with whips, although they were already running at great speed. 23.

While causing horses to gallop after his mare, their bodies kept jumping and the ends of their big turbans spread out and shook so heavily that it appeared as though they were being fanned with Chamara fans by invisible gods present in the atmosphere. 24.

Their bodies wet with the sweat of exertion, they could not catch up with their Master riding on His mare, despite beating hard their horses whose mouths were already foaming out of fatigue. 25.

In order to provide some respite to those horsemen sweating profusely along with their horses, controlled his mare forcefully and waited upon them on the way. 26.

Then the horsemen, their bodies wet with the sweat of exhaustion, spotted Him far ahead of them is spot-white clothes

विलोक्य तं प्रभुं साश्वं तूर्णं सम्प्राप्य सादिनः । ते सर्वे जहृषुर्भक्तास्तद्दर्शनगतश्रमाः ॥ २८
तानाश्वास्याथ भगवान्साकं तैश्च शनैः शनैः । चचाल मार्गे मधुरैर्वाक्यैः स्वान्हासयन् हसन् ॥ २९
हरिरागच्छतीत्येवमुद्घोषः सुमहान्भुवि । पूःषु ग्रामेषु खेटेषु खर्वटेष्वप्यभूत्तदा ॥ ३०
अनेकेभ्यश्च देशेभ्यो भगवद्दर्शनोत्सुकाः । ईयुर्वृत्तालयं लोका वृद्धबालपुरःसराः ॥ ३१
कोसलाः काशिदेशीया मैथिलाश्च सहस्रशः । तथैव गौडदेशीया लोकाः किलकिलाश्रिताः ॥ ३२
पुरुषोत्तमपूर्जाता वङ्गदेशोद्भवास्तथा । गयन्तीनगरस्थाश्च प्रयागप्रान्तवासिनः ॥ ३३
शोणभद्रतटस्थाश्च वृन्दावननिवासिनः । माथुराः शूरसेनाश्च तत्रावन्त्या उपागमन् ॥ ३४

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had become grayish, being covered, with dust on the way, aroused due to the mare's speed, but not at all wet with fatigue, with one hand in the mare's mane to stop her from galloping, he was holding a high mango-twig having profuse flowers at its end with the other hand raised upwards. When they came nearer they saw that with his waistband still tight, not loosened with the gallop, he was smiling, viewing his followers with his beautiful lotus-like eyes. 27.

Having located Shri Hari along with His mare, the horsemen and the worshipers, quickly came up to Him and rejoiced, forgetting all their fatigue, at his very sight. 28.

Thereupon that God, consoled them, promising not to gallop any more, laughing Himself and making His men laugh too with sweet humour, He began to move slowly along the path. 29.

Thereupon, there arose a loud uproar, of advance proclamation to the effect that Lord Shri Hari is arriving soon, in cities, villages and even smaller localities. 30.

People from numerous locations, began coming to Vruttalaya, with aged ones; and children, taking the lead, they being most eager to have a glimpse of Lord Shri Hari. 31.

Thousands of devotees of Shri Hari, came to Vruttalaya from Kousala, Kashi, Mithila, Ganda, Kilakila and Vanga countries, Purushottamapury, Gayanti, and Prayaga, Shonabhadratata i.e. Vrundavana, Mathura, Shurasena and Avanti. Other devotees from eastern countries, Kashmir, Haridwar, Kurukshetra, Pushkara, Maru, Dhanvadesha, mount Aabu, and devotees from northern

एते चान्येऽपि बहवः पूर्वदेशात्समागमन् । तथा काश्मीरदेशीया हरिद्वारनिवासिनः ॥ ३५
कुरुक्षेत्रगता ये च पुष्करप्रान्तवासिनः । मरुधन्वोद्भवा लोका अर्बुदाचलसम्भवाः ॥ ३६
जनाः सिद्धपदस्थाश्च शतशोऽथ सहस्रशः । वृत्तालयमुपाजग्मुरुदीच्या एत आदृताः ॥ ३७
तथाऽऽययुः पश्चिमतः सैन्धवाः कच्छदेशजाः । सौराष्ट्रा अपि पाञ्चालाः सौवीराश्च सहस्रशः ॥ ३८
तथा दक्षिणतस्तत्र लोकाश्चायन्सहस्रशः । सेतुबन्धोपकण्ठस्था वेङ्कटाचलजास्तथा ॥ ३९
श्रीरङ्गप्रान्तसञ्जाताः काच्चीपुरनिवासिनः । दण्डकारण्यवासाश्च मलयाद्रिभवास्तथा ॥ ४०
विन्ध्याचलसमुद्भूतास्तापीतटनिवासिनः । नर्मदातीरवासाश्च गौर्जराश्च सहस्रशः ॥ ४१
भगवद्दर्शनोत्कण्ठैः स्त्रीबालस्थविरैः सह । शकटाभृतसंभारास्तत्राजग्मुर्जनास्तु ते ॥ ४२

यातुं शक्तिर्यदि स्यात्पथि चलत तदेत्येवमुक्ताः सुतैः प्राग्गेहे
ये जीर्णदेहा हरिचरणयुगं द्रष्टुमुत्कण्ठचित्ताः।
धृत्वा यष्टीश्चलन्तः सह तरुणजनैः श्वासफुल्लारदास्यैर्नामान्युच्चैर्वदन्तो
द्रुततरमगमंस्तत्र कृष्णस्य तेऽपि ॥ ४३

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states and Siddhapur also arrived at Vruttalaya, with great enthusiasm. Thousands of devotees from western states and Sind and Cutch states, Saurashtra, Panchala, Souvira, came to Vruttalaya. Multitudes of devotees from southern states, in the vicitudes of Setubandha, Venkatachala, Shrirangam, Kanchipur, Dandakaranya, Malayachala, Vindhyachala as well as people from the shores of Tapi and Narmada and from Gujarat came to Vruttalaya. 32-41.

People from all the above regions had arrived there, with all the necessary luggage loaded in the carts along with the women, children and old people, all eager to see God in the form of Lord Shri Hari. 42.

Even old men with worn out bodies, who were told at home by their sons come along with us, only if you are capable enough to walk all the way. Holding sticks in their hands, they were trying to walk faster along with the youngsters, being very anxious to view the feet of Shri Hari with (their) mouths constantly open gasping for breath, they were uttering the names of Shri Krishna. 43.

Women folk reached there too hastily, but behind the men, since they were observing the restrictions laid down by Shri Hari

पालयन्त्योऽथ मर्यादां योषाश्च भगवत्कृताम् । पुंसोऽस्पृशन्त्यो मार्गेऽपि तत्राजग्मुस्त्वरान्विताः ॥ ४४
अहं पूर्वमहं पूर्वं द्रक्ष्यामि श्रीहरिं त्विति । पुरश्चरन्तो धावन्तः शिशवोऽप्याययुर्द्रुतम् ॥ ४५
नानादेशसमायातैर्जनैस्तैरतिसङ्कुलम् । महीसाभ्रमतीवेत्रवतीनामन्तरं ह्यभूत् ॥ ४६
तावान् स भुवि देशोऽपि वर्ततेऽप्रतिमो नृप ! । येनोपमा भवेत्तस्य देशोऽन्यो नास्ति तादृशः ॥ ४७
रसाला सकला भूमिः सर्वर्तुषु सुखप्रदा । वर्तते यत्र देशे च कर्षकाणां मनःप्रिया ॥ ४८
मृष्टोदका निर्विकारा वाप्यः कूपाः सरांसि च । वर्ततेऽनुपदं यत्र ग्रामे ग्रामे वने वने ॥ ४९
आम्राणां क्षीरिकाणां च यत्र सङ्ख्या न विद्यते । अन्येऽपि बहवः सन्ति वृक्षा यत्र सुखप्रदाः ॥ ५०
उदुम्बराः कपित्थाश्च वटाः प्लक्षाश्च पीलवः । अम्लिकाश्वत्थगुन्द्राश्च नालिकेरास्तृणद्रुमाः ॥ ५१
बीजपूरकनारङ्गजम्बीराम्रातकास्तथा । नागकेसरपुन्नागबकुलाशोकपाटलाः ॥ ५२
सुवर्णकेतकीजातीशतपत्र्यश्च मल्लिकाः । पञ्चकाः करवीराश्च शमीबिल्वद्रुमोत्पलाः ॥ ५३

in avoiding the touch of males. 44.

Shouting like, I must see Shri Hari first, no, I shall, and running fast, even children also arrived there. 45.

The region surrounded by the rivers Mahi, Sabarmati, Vetravati, became very much crowded, with the people who had come from various parts of the country. 46.

O King, this region is just superb. No other region exists on this earth which can be compared with it. 47.

The soil of this entire land is very fertile and the climate there of is very pleasant in all the seasons. Therefore it is very dear to the hearts of the farmers. 48.

At every step, here in each and every village, forests, there are ample wells and ponds, and pools, with clear and fresh water. 49.

There are innumerable mango trees and trees of milky fruits and also many other trees which give joy of their shade. 50.

There are trees like Audumbara, Kapittha, Banyan tree, Piple, Tamarind, Ashvattha, Priyangu, Palm, Coconut, orange, lemon trees, mango, Nagakesar, Punnaga, Asopalav, Patal, Suvarna Ketaki, Shatapatri, Jasmin, Kaner, Bilva, Shami, Jujubi, Kimshuka, beetle-nut, Kadamba, Kuruntaka, Jackfruit, banana, Bandhujivaka, and Jui trees. 51-54.

बदर्यः किंशुकाः पूगाः कदम्बाश्च कुरण्टकाः । पनसाश्च कदल्यश्च बन्धुजीवकयूथिकाः ॥ ५४
निम्बजम्बूमधूकाद्याः पत्रपुष्पफलादिभिः । सुखयन्तो जनान्सर्वे वर्तन्ते तत्र सर्वतः ॥ ५५
वनेऽपि यत्र पान्थानां गृहाकारद्रुमान्विते । छायाफलोदकप्राप्त्या ग्रामकार्यं न शिष्यते ॥ ५६
तावान्देशः पूण्यभूमिर्वृन्दावनमिवोत्तमः । साधवो भगवद्भक्ताः प्रायशो विचरन्ति यत् ॥ ५७
ईदृशे तत्र देशे ते निवासांश्चक्रिरे जनाः । वृत्तालयं वेष्टयित्वा सर्वतो हृष्टमानसाः ॥ ५८
तटेषु सरसां केचिन्नदीनां पुलिनेषु च । केचित्कूपोपकण्ठेषु न्यवसन्कतिचिज्जनाः ॥ ५९
गृहाकारान् द्रुमानेव न्यूषुराश्रित्य केचन । ग्रामेषु केचिन्न्यवसन् यथासुखमतन्द्रिताः ॥ ६०
कृतावासाश्च ते सर्वे दशम्यां यत्र सङ्गताः । भुक्त्वा पीत्वा सुखासीनाः प्रत्यैक्षन्तागमं हरेः ॥ ६१

पञ्चालदेशं समतीत्य भद्रां तीर्त्वा व्यतिक्रम्य च भाल्लदेशम् ।
तीर्त्वा ततः साभ्रमतीं हरिश्च प्रापत्तुरीयेऽह्नि चरोत्तरं सः ॥ ६२

Such varied flora, found everywhere in that region, makes the atmosphere very comfortable to the people living or coming there. 55.

Although it is a forest-region, travelers find in it huge house-shaped trees providing ample shade and fruits, pools and ponds provide water. So they do not require to go to any village for food, water and shelter. 56.

That much expanse of the region which is frequently visited by holy men and devotees of God, becomes superb, as a sacred place as Vrindavan. 57.

In such a land, thousands of people, who had come for the swing festival happily stayed there surrounding Vruttalay region. 58.

Some people put up on the sandy beaches of these rivers; some near the structures around the wells and near the banks of the ponds, pools or lakes. 59.

Some people stayed merely under the house-shaped huge trees. Some giving up laziness went and stayed in the villages, as per their convenience. All of them gathered since early morning at Vruttalaya on the day of Dashami (i.e. tenth day of the month). They stayed there, ate and drank there making them- selves comfortable. They waited for the arrival of Shri Hari. 60-61.

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे तृतीयप्रकरणे वृत्तालयदोलोत्सवे भगवत्प्रयाणदेशान्तरीयजनसङ्घागमननिरूपणनामा सप्तचत्वारिंशोऽध्यायः ॥४७॥

॥ अथ अष्टचत्वारिंशोऽध्यायः ॥ ४८ ॥

सुव्रत उवाच-

तं देशं च रसालादीन् प्रशंसन्बहुधा द्रुमान् । पञ्चमेऽहनि मध्याह्ने पिप्पलावनमागमत् ॥ १
तत्र तत्र च तत्रत्यैः फलपुष्पादिभिर्नृप ! । उपायनैर्बहुविधैः पूजितः सादरं जनैः ॥ २

Finally, Shri Hari, who had started, from Durgapura, on Shasthi (i.e. sixth day of the month), after traversing through the entire Panchala region, crossing the river Bhadra passing through the area called Bhalla, and swimming across the river Sabaramati, arrived at character on the fourth-day of His jouney, i.e. on Dashani day. 62.

Thus ends the forty-seventh chapter entitled, 'Narration of description of the arrival of Shri Hari and the people from various region to Vruttalaya on the occasion of Dolotsava i.e. (swing festival),' in the third prakaran of Satsangi Jivan, the life story of Lord Narayan, also titled as Dharmashastra. (the rules of the code of conduct). 47

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CHAPTER - 48

Description of the state of the devotees performing Darshan of Shree Hari in Vadtal.

Suvrat Said:-

Shri Hari, repeatedly praising that region and appreciating the mango and other trees, therin, reached the Pippalvana (Piplod)? on the fifth day. 1

O King, Shri Hari was welcomed and honoured with reverence by the people present there, with various gifts such as fruits and flowers etc. 2

Favouring them by accepting their gifts and making them

अनुगृह्णंश्च मधुरैर्वाक्यैस्तान्दशमीदिने । सायं वृत्तालयं प्राप जनानानन्दयन्प्रभुः ॥ ३
प्रतीच्यां दिशि लोकाश्च ते सर्वे बद्धदृष्टयः । श्रुत्वागमं हरेर्हृष्टाः सद्य उत्तस्थुरादरात् ॥ ४
प्राणागमे यथाङ्गानि प्रोत्थितास्तेऽथ तत्क्षणम् । प्रत्युज्जग्मुः प्रहर्षेण तं प्रभुं लक्षशो जनाः ॥ ५
तत्पूर्निवासिनः सर्वे ब्राह्मणाः क्षत्रिया विशः । शूद्राः कोलाश्च शतशो हरिभक्तास्तथा स्त्रियः ॥ ६
श्रुत्वा हरिमुपायातं तद्दर्शनमहोत्सवाः । प्रत्युद्गन्तुं तमुत्तस्थुः पौराः सर्वे ससम्भ्रमम् ॥ ७
श्रुत्वा हरेरागमनं प्रेमविह्वलचेतसः । प्रीता बभूवुः सकलास्तदानीं पौरयोषितः ॥ ८
वाससां भूषणानां च तदानीमतिसम्भ्रमात् । बभूव व्यत्ययस्तासां हर्षाश्रुप्लुतचक्षुषाम् ॥ ९
यथातथाधृताभूषा यत्तद्विधृतवाससः । उत्कास्तदैव तं द्रष्टुं गृहेभ्यस्ता विनिर्ययुः ॥ १०

happy, with his sweet and loving speech, Shri Hari reached Vruttalaya in the evening of the Dashami day, i.e. tenth day of the month. 3

All the people, waiting eagerly with their eyes fixed on the western direction enjoyed upon hearing about the arrival of Shri Hari. They immediately stood up with great respect. 4

Just as all the limbs of the body rise to action, at the advent of fire of breath, in the same manner, lakhs of all those squatting people, rose instantaneously and welcomed Shri Hari with great enthusiasm. 5

Upon hearing of the arrival of Shri Hari, all the citizens residing in that city: Brahmins, Kshatriyas, Vaishyas, Shudras, Kolas, and also hundreds of male ane female devotees, considering His very sight as a great festival, got up and started off hurriedly, to receive Him on His way. 6-7.

The ladies of the city especially became so happy on learning of Shri Hari's advent, that their minds got excited and confused, due to excessive affection towards Him. 8.

Owing to their excitement and great haste, at the moment, there occurred interchange of the placement of clothes and ornaments of those females, since their eyes were brimming with tears of joy. 9.

Very eager to have His Darshana, they got out of their homes,

मार्जयन्त्यो गृहान्काश्चिल्लिम्पन्त्यश्चापराः स्त्रियः । स्नान्त्यः काश्चित्स्त्रियः सद्यस्त्यक्त्वा तत्सत्वरं ययुः ॥
काश्चित्पाकं प्रकुर्वत्यः काश्चिद्गोदोहनं तथा । सुतान् पयः पाययन्त्यस्त्यक्त्वा तत्काश्चनागमन् ॥ १२
ध्यायन्त्यः काश्चन हरिं काश्चित्तत्पदकार्चनम् । कुर्वत्यस्तद्विहायैव साक्षात्तं ययुरीक्षितुम् ॥ १३
काश्चित्समाधौ पश्यन्त्यो हरिं सद्यस्तिरोहितम् । ससम्भ्रमं समुत्थाय ययुरुन्मत्तवत्स्त्रियः ॥ १४
प्रत्युज्जग्मुर्हरिं प्रीत्या गीतवाद्यपुरःसरम् । जयध्वनिं प्रकुर्वन्तस्तदा पौराः सयोषितः ॥ १५
सत्वरं ते चलन्तोऽपि वाद्यघोषं हरेः पुरः । श्रुत्वा दूराज्जायमानमधावन्दर्शनोत्सुकाः ॥ १६
हरेः पुरःसरांस्तावच्छतशश्च सहस्रशः । दृष्ट्वा मुनीन्प्रणम्याथ साक्षादैक्षन्त ते प्रभुम् ॥ १७

in great hurry, putting on whatever clothes they could lay hands on; and casually wearing ornaments and make-up. 10.

Some ladies were sweeping the homes, while some were smearing it with cow-dung. Some were taking bath. All of them instantly left work in hand, and set off hurriedly. 11.

Some ladies were cooking, some were milking the cow; some were feeding their infants. All of them left all that half way, and went to see Him. 12.

Some were contemplating on the emblems of Shri Hari and some were worshipping his feet. They Left even that and went to see Him in person. 13.

Some, who were viewing Him, in meditation suddenly found Him missing from there. Utterly confused, they excitedly longed to see Him. 14.

Eventually, the citizens, including the women folk, set off to welcome Shri Hari along with songs and music; also shouting victory to Hari intermittently. 15.

Although walking fast, they heard the sound of drums being beaten before Shri Hari, from distance. As they were very eager to see Him, they started running. 16.

At first, initially, they could (only) see hundreds and thousands of sages walking in front of Shri Hari. They bowed down to them and then saw Shri Hari in person (with their eyes). 17.

अश्वाधिरुढं धृतचारुवल्गां सहासवक्त्राम्बुजमब्जनेत्रम् ।
मार्गे जनैश्चन्दनपुष्पहारैः सम्पूजितं भक्तमनोभिरामम् ॥ १८
चञ्चलत्प्रान्तसितांशुकेन तूर्णं दृढाबद्धकटिं कटाक्षैः ।
संवीक्ष्य भक्तानभि धावतः स्वं हसन्तमाश्चर्यवशादिवोच्चैः ॥ १९
करेण चैकेन समाव्रजद्भ्यो भक्तव्रजेभ्यो ह्यभयं ददानम् ।
तमश्ववारैर्वृतमाशु दृष्ट्वा ववन्दिरे येऽग्रगतास्त आदौ ॥ २०
कुबेरमुख्याः सकलाश्च पौरा भक्ताः पुमांसो द्रुतमेत्य तत्र ।
तं भूरिहर्षस्रवदश्रुनेत्राः प्रीत्या प्रभुं दण्डवदाशु नेमुः ॥ २१
स्त्रीणां च वृन्दानि सहस्रशोऽथ द्रष्टुं तमुत्कण्ठितमानसानि ।
तदावलोक्य प्रभुमाशु हर्षान्निधाय शीर्षाणि भुवि प्रणेमुः ॥ २२
दृष्ट्वा तमात्मपरमप्रियमम्बुजाक्षं नार्यः प्रहर्षमतुलं समवाप्य तूर्णम् ।
दृग्भिर्निधाय हृदयेषु हरिं मनोभिरालिङ्ग्य ताः पुलकिताङ्गरुहा बभूवुः ॥ २३

A white silken cloth with its glistening ends fluttering (in the wind) was fastened around His waist, while He rode His noble mare, surrounded by other horsemen. Charming all His devotees with smiling lotus-like eyes on a lotus-like face, He was worshipped all along the way by people with garlands of sandalwood and flowers. On beholding with quick side-glances, the hoards of fast approaching devotees, He burst into loud laughter, though amazed, and granted them protection with one hand, while holding the shining reins (with the other). Those indifferent could see Him quickly and salute Him first ahead of all others. 18-20.

And soon all the male devotees of Shri Hari residing in that city came running along with their leader Kuber. With the eyes shedding tears of overwhelming joy they immediately saluted Shri Hari by prostrating(before Him) with great devotion. 21.

Then, then hoards of women folk thousands in number, also rushed forth, with their minds eager to behold Him. And when they had a glimpse of the Master, they quickly bowed down in ecstasy, placing their heads on the ground, before Him. 22.

Having viewed that lotus-eyed one, very dear to their selves, the ladies experienced happiness beyond comparison. They

देशान्तरीयः सर्वोऽपि जनो हरिसहागतान् । परिरेभे ब्रुवन् हर्षाज्जय श्रीकृष्ण इत्यसौ ॥ २४
देशान्तरीया नार्योऽथ प्रभुणा सह चागताः । पाश्चात्या योषितो दृष्ट्वा परिरब्धुं विदुद्रुवुः ॥ २५
स्तनोपपीडमौत्सुक्याद्धर्षेण महता वृताः । जय श्रीकृष्ण इत्येवं वदन्त्यः परिरेभिरे ॥ २६
देशान्तरेभ्य आगत्य स्थिताः कुञ्जेष्वितस्ततः । त्यागिनो भगवद्भक्तास्तत्राजग्मुः सहस्रशः ॥ २७
यथान्तरिक्षगा हंसा लक्ष्यीकृत्यैव मानसम् । सरस्तथा हरिं ते च दूरादभ्यपतन् द्रुतम् ॥ २८
तत्रागत्य हरिं नत्वा दण्डवत्तेऽथ संस्थिताः । तानालोक्य जनास्ते तु प्रणेमुः समुपेत्य च ॥ २९
कुर्वन्तश्च जय स्वामिन्नारायण इति ध्वनिम् । जानन्तस्तान्हरेः प्रेष्ठान् हर्षेण विलुलोकिरे ॥ ३०

absorbed their God Shri Hari, with eyes; and placed Him in their hearts by embracing Him symbolically. The hair on their body stood up in horrification. 23.

Each of the male devotees belonging to other regions happily greeted everybody who had arrived there along with Shri Hari uttering Jai Shri Krishna: May Shri Krishna be victorious . 24.

So also the ladies gathered there, from various other regions, ran forward to embrace with love those from the western region, who were accompanying Shri Hari. Filled with great joy, while exchanging the words, Jay Shri Krishna: Victory be with Shri Hari, they were overjoyed by excitement; and embraced each other with love. 25-26.

Recluses who had come from different regions had taken shelter under naturally grown canopies here and there, being very much devoted to Shri Hari, also came forth in thousands. 27.

Like the swans floating in the sky, flying swiftly from a far, aiming merely at Manasa lake, those devoted recluses rushed from far off shelters towards Shri Hari as their only goal. 28.

29. Having reached there, they bowed down to Shri Hari, after prostrating before Him stood up. But on seeing them, the laymen (gathered there) also went near and saluted them. 29

Knowing them to be the dearest ones of Shri Hari, they greeted (each other) with the words Jaya Swaminarayana and looked at each other with Joy. 30.

तानागतान् यथायोग्यं मानयामास स प्रभुः । प्रणतानात्मनो भक्तान्सर्वान्सन्तोषयन्नृप! ॥ ३१
करस्पर्शेन कांश्चिच्च कांश्चित्सम्भाषणेन च । कांश्चिच्चाभयदानेन कांश्चित्सस्मितवीक्षणैः ॥ ३२
सम्भाव्येति जनान् सर्वान्स्त्रियश्च भगवांस्ततः । जयध्वानैः स्तूयमानः सह तैः पुरमाययौ ॥ ३३
कुबेरो यौवनाश्वश्च गृहीत्वा चामरे उभौ । वीजयामासतुर्भक्तौ तं तत्पार्श्वचरौ तदा ॥ ३४
सहस्रशो दीपिकानां महता तेजसा तदा । चन्द्रकान्त्या च तिमिरं सर्वदिश्यं व्यलीयत ॥ ३५
शङ्खभेरीमृदङ्गानां झर्झराणां सहस्रशः । कांस्यानां डिण्डिमानां च तत्र ध्वानो महानभूत् ॥ ३६
तस्मिंस्तु तुमुले घोषे कोऽपि केनचिदीरितम् । वाक्यं न किञ्चिच्छुश्राव करसंज्ञाऽभवत्तदा ॥ ३७
बहिराम्रवणे पुर्याः स्वावासस्थानमीश्वरः । अकारयच्चोद्धरिष्यन्स जन्तून्स्थावरानपि ॥ ३८
जनौघवेष्टितः स्थानं तत्प्रापत्स शनैः शनैः । पुर्या उदग्दिशि श्रेष्ठं सर्वलोकमनोहरम् ॥ ३९

Suvrata said:-

O King, Shri Hari honoured all those humble devotees gathered there for the festival, with due respect, and satisfied all of them. 31.

He reciprocated their greetings in various ways: He patted some by hand; some with conversation, some by assuring them for protection, and some with smiling glances. 32.

Having expressed His regards for all the men and women, He reached near the city of Vruttalaya along with them, being glorified with the words sounding the victory. 33.

At that time, two of His closer devotees, named Kuber and Jobanpagi, fanned Him holding Chouris; and wafting them, while walking on either side of Him, the darkness disappeared due to thousands of lamps and moonlight. 34 - 35.

Afterwards there was a loud noise of conches, drums, Mrudangas, cymbals, kamsya, and small drums. 36.

In that tremendous noise, nobody could hear anybody. Hence, signs made with hands became the mode of communication. 37.

Keen to redeem the fate of even the immobile entities like trees, along with tiny beings, thriving there, He had His lodgings constructed outside the city, having mango trees at a stretch. 38.

Gradually surrounded by the hoard of people, He could reach

तत्रोत्तरत्यथ विभौ तुरङ्ग्याः पार्श्विकः पुमान् । यावत्करं धारयति तावत्तस्थौ स भूतले ॥ ४०
स्वदर्शनं भवेदेव सर्वेषामिति स प्रभुः । उच्चं पीठं चतुष्पादं तस्थावारुह्य शोभनम् ॥ ४१
सहागतानां सर्वेषां स्थानान्यथ यथोचितम् । दापयामास भगवान्निषसादासने ततः ॥ ४२
किञ्चित्तत्र च विश्रम्य पीत्वा वारि ततो जनान् । नानादेशसमायातानवैक्षत समन्ततः ॥ ४३
तत्रासन् प्रायशो भक्ताः प्रेक्षका अपि केचन । तत्र स्थितिभिया केचित्स्वीयान्नेतुमुपागताः ॥ ४४
यत्र यत्रैक्षत विभुस्तत्र तत्र सुसङ्कुलान् । जनानेव स्थितान्स्वस्मिन्बद्धदृष्टीनवैक्षत ॥ ४५
पुरःस्थिताश्च यावन्तस्तावन्तः पार्श्वयोरपि । स्वपृष्ठतोऽपि तावन्तो दृष्टा भगवता जनाः ॥ ४६

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that very best spot, alluring the minds of all, and which was situated to the north of the town. 39.

There Shri Hari got down from the back of the mare, on seeing this, the mare's attendant tried to hold his hand for helping Shri Hari. But, by that time, Shri hari had very swiftly touched the ground. 40.

He ascended a beautiful very high pedestal, with four feet and stood there for a while, so that all devotees may have a closer glimpse of Him. 41.

Thereupon Shri Hari saw to it that, all those who had accompanied Him, were given appropriate seats. Only after that He, himself sit down on the pedestal. 42.

After sitting at rest for a while, He drank water, and looked around the people, who had assembled there from various regions. 43.

Most of them were His devotees. Some had come there as mere audience, while some others had come there to take away their near and dear ones with a fear of their staying there for long or forever. 44.

Whichever side Shri Hari turned His eyes, there He saw people standing very close to each other and fixing their gaze on Himself alone. 45.

He saw the same number of people standing in front and on both the sides, and even behind Himself. 46.

दुर्गे क्षेत्रेषु सर्वेषु सरोवरतटेषु च । जनान्कूपोपकण्ठेषु शकटादिषु चैक्षत ॥ ४७
प्रतिवृक्षं च शाखासु ह्युपर्युपरि संस्थितान् । पुरे प्रतिच्छदिस्तद्वल्लोकानेव समैक्षत ॥ ४८
पश्यन्नेवं स उत्थाय दिशासु विदिशासु च । जनानेव समीक्ष्यैव जहास च भृशं प्रभुः ॥ ४९
सविस्मयं शिरः स्वं च धूनयन्सोऽप्यहो अहो । वदन्निति पुनः पीठे निषसाद हसन्नृप ! ॥ ५०
ऊर्ध्वौ कृत्वा भुजौ स्वस्य ततः स्थापनमुद्रया । उपावीविशदीशोऽसौ तिष्ठतः सकलाञ्जनान् ॥ ५१
आज्ञाकराश्च ते सर्वे लोकास्तत्करसंज्ञया । निषेदुर्बोधिताः सद्यो लक्षशोऽप्येकचेतसः ॥ ५२
उपविष्टांश्च तान्भूयो भगवान्मौनमुद्रया । चकार संयतगिरस्तालिकावाद्यपूर्वकम् ॥ ५३
तूष्णीं तेषूपविष्टेषु भगवान्भक्तवत्सलः । सर्वेषां स्वागतं तेषां सुखावासं च पृष्टवान् ॥ ५४
एकैकदेशमुख्यांश्च द्वित्रान्द्वित्रान्निजान्तिके । आहूय तत्तद्देशीयं वृत्तान्तं समपृच्छत ॥ ५५

He glanced at the people standing on castle-walls, in the fields of the farmers, on the banks of the lakes, near the mouths of the wells, sitting in carts, on higher and higher branches of the trees and on every roof- top. 47.

O King, such an ocean of people in all directions and sub-directions, He shook His head and amazingly exclaimed, Oh! No, Oh! No! And continuously laughing, took His seat. 49-50.

Then He raised both his hands and requested all the standing audience to sit down. The Lord made all the standing people sit down. 51.

Although their number ran into lakhs, all of them understood the gesture of His hand and sat down obediently as if all had a unique thinking. 52.

When all had taken their seats, Shri Hari made them control their speech, by first making loud sounds of clapping His hands, and then resorting to Mouna- Mudra (i.e. placing His index finger on His mouth). 53.

When all of them sat silent, Shri Hari, Who loved His devotees, welcomed them and inquired whether their lodging arrangements were comfortable. 54.

He called two or three prominent persons of each region, near Him, and asked them to give Him a detailed news report of

तस्कराद्यप्रवेशार्थं ततस्तानन्वशात्प्रभुः । स्वस्वावासेष्वविज्ञातो निष्कास्यः पुरुषस्त्विति ॥ ५६
आज्ञप्तास्तेऽथ हरिणा तं प्रणम्य जना ययुः । स्वस्वावासान्निजं भाग्यं मन्यमाना महत्तरम् ॥ ५७
स्वे स्वे वासे चैकमेकं मनुष्यं संस्थाप्यैते भूय एत्याग्रतोऽस्य ।
तस्थुः सर्वे द्रष्टुमुत्कास्तमीशं यावत्तस्येक्षाऽभवत्तावदेव ॥ ५८

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे तृतीयप्रकरणे वृतालयदोलोत्सवे भक्तानां सपरिवारभगवद्दर्शनानन्दनिरूपणनामाऽष्टचत्वारिंशोऽध्यायः ॥४८॥

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that part of the country. 55.

Thereafter, in order to avert the possible entry of thieves, He instructed His devotees to drive away from their respective lodgings, any person who is hitherto unknown to them. 56.

As instructed by Shri Hari, those people thinking themselves to be very lucky, returned to their respective lodgings. 57.

They appointed one person each as a watchman at each residence and being very eager to behold Shri Hari again and again, they came back and waited upon Him until they caught at least one or more glimpse of Him. 58.

Thus ends the forty-eighth chapter entitled, 'Narration of description of the gathering of devotees with their families and their joy after seeing Shri Hari at the time of the swing festival (Dolotsava),' in the third prakaran of Satsangi Jivan, the life story of Lord Narayan, also titled as Dharmashastra. (the rules of the code of conduct). 48

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॥ अथ एकोनपञ्चाशत्तमोऽध्यायः ॥ ४९ ॥

सुव्रत उवाच-

एतस्मिन्नन्तरे तत्र प्रभोस्तस्य तु सोदरौ । नराकृतिधरस्योभावाजग्मतुरकल्मषौ ॥ १
यस्मिन्दिनेऽसौ भगवान्नीलकण्ठाभिधो गृहम् । हित्वा प्रवव्राज निजांस्तद्दिनात्तच्छुचाकुलौ ॥ २
रामप्रतापेच्छारामसंज्ञौ बुद्धिमतां वरौ । भगवद्विरहक्षामौ नित्यं तच्चिन्तने रतौ ॥ ३
देशान्तरे विचरतामागतानां स्ववेश्मनि । मुखान्मुनीनां तद्वार्तां श्रुत्वा तद्दर्शनोत्सुकौ ॥ ४
तत्स्नेहिभिश्च बहुभिर्बन्धुभिः सहितौ निजैः । सद्यो निर्ययतुर्ग्रामात्साश्चर्यौ कृतमङ्गलौ ॥ ५
यदा तौ निर्गतौ ग्रामाद्भ्रातरौ कृतनिश्चयौ । तदा तत्परिवारोऽपि साकं ताभ्यां च निर्ययौ ॥ ६
योषा रामप्रतापस्य भगवद्वीक्षणोत्सुका । नाम्ना सुवासिनी ख्याता पतिभक्तिपरायणा ॥ ७
तथा रामप्रतापस्य त्रयः पुत्राः सुबुद्धयः । नन्दरामष्ठाकुरोऽयोध्याप्रसाद इति श्रुताः ॥ ८

CHAPTER - 49

Arrival of Rampratapbhai and other residents of Ayodhya.

Suvrat said:-

Meanwhile, two real brothers of that human incarnation of the sinless God, arrived there.1.

Ever since the day this Lord called Nilakantha in His childhood days, had renounced His home, from that very day, His own people, i.e. family members, His two brothers, named Rampratap and Iccharam, foremost amongst the intelligent ones, were very much disturbed, due to the anguish of the separation from Him. This separation from Him was unbearable for them and all the while they were engrossed in thinking about Him only. On hearing about His whereabouts from the mouth of ascetics who visited their house after wandering through many places, they were astonished, and became very much eager to see Him. Both of them were emaciated in His bereavement. After performing an auspicious ceremony, they, being eager to see Him immediately started from their town, and their family members also followed them, who were quite determined to visit Him. 2-6.

The wife of Ramapratap named Suvasini, who was fully devoted to her husband, was very eager to see Shri Hari. The three brilliant

तथा तस्य सुता चैका नाम्ना सिद्धिरिति श्रुता । नन्दरामस्य योषाऽथ दिनमानाभिधा शुभा ॥ ९
तत्सुतौ रामशरणनारायणसमाह्वयौ । मेधानाम्नी च तस्यैव तनया शुभलक्षणा ॥ १०
ठाकुराख्यस्य भार्याऽथ नाम्ना शिवकुमारिका । गोविन्दाकुन्तिनाम्न्यौ च तस्य पुत्र्यावुभे अपि ॥ ११
भार्याऽयोध्याप्रसादस्य सुनन्दासंज्ञिका तथा । तस्यैव तनया नाम्ना यमुनेत्यभिविश्रुता ॥ १२
इच्छारामस्य भार्याऽथ ख्याता नाम्ना वरीयसी । पुत्राश्च तस्य प्रवराः पञ्च द्वे कन्यके अपि ॥ १३
गोपालो रघुवीरश्च तथा वृन्दावनाभिधः । सीतारामश्च बदरीनाथ इत्यात्मजाः श्रुताः ॥ १४
ख्याते फुल्लसरीफुल्लझरीसंज्ञे तु कन्यके । स्त्री गोपालस्य मण्डाख्या विरजाऽस्यानुजस्य च ॥ १५
सुफलाख्यस्तथा चैक इच्छारास्य शालकः । मानसारामसंज्ञोऽस्य मातुलेयश्च बुद्धिमान् ॥ १६
एतैरन्यैश्च सहितौ बन्धुभिर्भ्रातरौ च तौ । भगवद्दर्शकैः पान्थैः साकं तत्रोपजग्मतुः ॥ १७
प्रतिग्रामं पूज्यमानौ मार्गेऽपि भगवज्जनैः । स्वस्वामिसम्बन्धितया विनयेनादरेण च ॥ १८
तत्र तत्र तदैश्वर्यं श्रुत्वा विस्मितमानसौ । तत्पुरस्योपकण्ठे तौ दूराद्धरिमपश्यताम् ॥ १९

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sons of Rampratap named Nandarama, Thakur and Ayodhyaprasad, as well as his daughter, named Siddhi, also accompanied him. 7-8.

So also Nandaram's virtuous wife Dinamana, his two sons Narayana and Ramsharan, and his daughter named Medha, who was possessed of noble qualities, elder brother Thakur's wife Shivakumarika and his two daughters named Akunti and Govinda and wife of Ayodhyaprasad named Sunanda and her daughter Yamuna also accompanied him, Ramprasad's third son Iccharam had a wife named Variyasi and five excellent sons named Gopal, Raghuvira, Vrindavan, Sitaram, Badrinath. He also had two daughters named Fullasari and Fullazari. Gopal had a wife named Manda, Her younger brother's wife Viraja, Iccharam's brother-in-law Suphala, and very intelligent maternal brother's son named Manasaram. 9-16.

Along with all these and many other relatives those two brothers accompanied by co-travelers who were eager to see Lord Shri Hari, reached there. 17.

Astonished to hear about His greatness and prowess at every place, they were received with great reverence and care in each settlement, due to being close relatives of Shri Hari. At the outskirts of the Vruttalaya city, they finally had a glimpse of Him from a far distance. 18-19.

लक्षणैरात्मबन्धुं तं स्वानुभूतैरवेत्य तौ । दूराद्दुद्रुवतुः प्रेम्णा परिरब्धुं मुदान्वितौ ॥ २०
आयातौ निजदर्शनार्थमथ तौ त्यक्त्वा गृहं दूरतः प्रेमाश्रुस्त्रुतिलोचनावतिमुदौ दृष्ट्वा स तद्भाववित् ।
भ्रातृस्नेहविहीनधीरपि तदा भक्तप्रियत्वात्प्रभुः पीठादुत्तरति स्म हासविकसद्वक्राम्बुजः सत्वरम् ॥ २१
तावत्तौ द्रुतमेत्य तं स्वपरमप्रेष्ठं क्रमेणादराद्दोर्भ्यां सम्परिरभ्य हर्षविविशावास्तां चिरं भ्रातरौ ।
तौ सम्मान्य यथोचितं स भगवानन्यांश्च बन्धून्निजान्मित्रादीन्परिरभ्य साश्रुनयनानानन्दयामास तान् २२
रामप्रतापं ज्येष्ठं तं नारायणमुनिस्तदा । प्रणनाम कनिष्ठत्वादिच्छारामस्तमादरात् ॥ २३
इतरानपि बन्धून् स्वानेवमेव यथोचितम् । ववन्दे भगवान् केऽपि तं नमश्चक्रुरुत्सुकाः ॥ २४
चिरेण दृष्ट्वा ते सर्वे प्राणप्रेष्ठं तमीश्वरम् । जहुर्विरहजं तापं लेभिरे परमं सुखम् ॥ २५

From certain of His characteristics, observed by themselves, due to close intimacy, they could recognize Him as their own sibling. Filled with joy, they almost ran from the long distance to hug\embrace Him affectionately. 20.

Being God Himself, he knew that they have come here from such a long distance leaving the comforts of their home, seeing Him, their eyes brimming with tears of love and hearts much excited. Although he was devoid of any attachment towards them as brothers, He was very affectionate towards His devotees. So experiencing their feelings He immediately alighted from His pedestal, His face blooming with joy just like a lotus, then those two brothers, dashed towards their dearest brother embraced Him hard by turns for a long time with both hands out of intense regard and became overwhelmed with testacy. With due regards He welcomed both of them as well as His other relatives and friends, embracing them and making their eyes moist with tears of joy. 21-22.

Thereupon, the sage Narayan bowed down with respect to Ramprasad who was senior to Him; in turn Iccharam being the youngest bowed down before Narayan muni; then Shri Hari, bowed down only before his other senior relatives also, in the same way (some of them) bowed down to Him eagerly. 23-24.

On beholding that Shri Hari, who was dearer than life to them, after a long time, all of them were relieved from the pangs of His separation for many years and felt very happy. 25.

उपवेश्यासने तांश्च भगवान् पीठमास्थितः । पप्रच्छ स्वागतं तेषां वृत्तान्तं कुशलं तथा ॥ २६
मुनयोऽथ जनास्ते च पार्षदा योषितस्तथा । भ्रातरौ तौ प्रभोर्ज्ञात्वा प्रणेमुस्तमिवादरात् ॥ २७
ततस्तेषां निवासार्थं प्रासादं स त्वदीदपत् । शुश्रूषायां यौवनाश्वं मुकुन्दं चाप्ययूयुजत् ॥ २८
ते सर्वेऽपि तदैश्वर्यं दृष्ट्वा श्रुत्वा च विस्मिताः । मेनिरे वासुदेवं तमात्मबन्धुं नराकृतिम् ॥ २९
यथासुखं वसन्ति स्म प्रासादे तत्र तेऽखिलाः । खानपानोपहाराद्यैः सेव्यमाना हरिप्रियैः ॥ ३०
रामप्रतापमुख्येषु प्रभोर्बन्धुषु तेष्वथ । गतेष्वावासमीशं तमानन्दानन्द ऊचिवान् ॥ ३१
पृच्छामि भगवन्नेकं संशयं त्वाधुनोदितम् । ज्येष्ठं सहोदरं वीक्ष्य साकेतादागतं तव ॥ ३२
प्रणेमे स त्वयैवादौ ददे प्रणमितुं न सः । तत्र किं त्वयि तद्भक्तेर्न्यूनतास्ति वृषात्मज ! ॥ ३३
मर्यादारक्षणार्थं वा सदाचारस्य किं त्वया । तथाचरितमेतन्मे वक्तुमर्हसि सत्पते ! ॥ ३४

It was only after offering appropriate seats to all of them that He occupied the pedestal. From there, He publicly insured about their well-being. 26.

On learning that Rampratap and Iccharam were siblings of their revered Lord, sages, attendants and other men and women bowed down to them with respect just as they used to bow down to Hari. 27.

Then He provided a palace for their stay and employed Jobanpagi and Mukundanand in their services. 28.

Amazed to visualize His grandeur, of which they had only heard earlier all His relatives were convinced that He, their kin, was indeed the son of Vasudeva Vasudeva Himself in the human form. 29.

All of them stayed in that palacial building feeling very happy and comfortable due to being served by Shri Hari's devotees with food, drink, gifts etc. 30.

When those relatives of Shri Hari, headed by Ramprasad, left for their lodgings, sage Anandananda asked Him a question. O God, O son of Vrusha, I put before you a doubt that has just arisen in my mind. On seeing your elder brother who arrived from Saket a while ago, you yourself bowed down to Him first, thus preventing Him from saluting you although you are God incarnate what is the reason behind it ? Is it some lacuna (deficiency) in his devotion towards you? Or is it for preserving worldly tradition and good

तदा स भगवानूचे सर्वेषां शृण्वतां च तम् । अस्य भक्तिर्मयि मुने ! श्वाफल्केरिव वर्तते ॥ ३५
आगच्छन् गोकुलं मार्गे मथुरायाः स यादृशम् । प्राप्तो भावं तादृशं वै प्राप्तो भवति मय्यसौ ॥ ३६
भक्तौ न्यूनत्वशङ्काऽतो मास्तु ते मुनिसत्तम ! । कृतं प्रणामादानं तु मर्यादास्थितये मया ॥ ३७
इति वाक्यं प्रभोः श्रुत्वा स महर्षिस्तथाऽपरे । सदःस्थिताः प्रजहृषुर्जनाः प्रापुश्च विस्मयम् ॥ ३८
देशान्तरेभ्यः समुपागातानां तस्मिन् दिने तत्र नरेश ! नृणाम् ।
हरीक्षणानन्दभरेण तेषां मार्गश्रमार्तिस्तु तिरोहिताऽभूत् ॥ ३९

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे तृतीयप्रकरणे वृत्तालयदोलोत्सवे रामप्रतापादिभगवद्बन्धुजनागामननिरूपणनामैकोनपञ्चाशत्तमोऽध्यायः ॥४९॥

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manners that you did so? Kindly let me know, you, who are the leader of good people. 31-34.

Then God Shri Hari replied to him in the presence of all the other listeners, No, not at all, O sage, His devotion towards me is just like that of my uncle Akrura, which I had experienced in my incarnation as Krishna on the way from Mathura to Gokul; the same are the feelings of my brother towards Me. 35-36.

Therefore, O Best amongst the sages, You should not (have any) doubt regarding his devotion towards me. I prohibited him to bow down (to me) in order to up hold the decorum (etiquettes). 37.

Having heard such an explanation from Shri Hari, that great sage and others sitting in that assembly were amazed and greatly pleased. 38.

O King, such was their spurt of joy upon beholding Shri Hari on that day that people forgot all the hardships (faced) by them on the way from diverse regions where they had come from. 39.

Thus ends the forty-ninth chapter entitled, 'Narration of description of the arrival of Rampratap and other relatives at the spring festival in Vruttalaya,' in the third prakaran of Satsangi Jivan, the life story of Lord Narayan, also titled as Dharmashastra. (the rules of the code of conduct). 49

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॥ अथ पञ्चाशत्तमोऽध्यायः ॥ ५० ॥

सुव्रत उवाच-

पुरे तत्र हरेः पौराः सेवायां नृप ! तत्पराः । बभूवुः सानुगमुनेर्भक्ता दायादयो द्विजाः ॥ १
यौवनाश्वः सुन्दरश्च जूषस्तक्षा च बादरः । खोडादयः क्षत्रवीरा भक्त्या पर्यचरंश्च तम् ॥ २
कुबेरो रणछोडस्तं मूलजिद्भयजिन्मुखाः । वैश्या नारायणगिरिर्गोस्वामी च सिषेविरे ॥ ३
रल्लयाता जिते द्वे च मान्या रामादयः स्त्रियः । भक्तास्तत्परिचर्यायां बभूवुस्तत्परास्तदा ॥ ४
अथ प्रीतः स भगवानेकादश्या उपोषणम् । परेद्युरस्तीत्यनुगान्भोजयिष्यञ्जगाद तान् ॥ ५
हे सोम ! सूर ! खट्वाङ्ग ! मान्त्रिकालर्क ! मूलजित् ! । सायन्तनाशनं कर्तुमिच्छा चेद्बूत सत्वरम् ॥
एकादश्यस्ति महती श्वो नूनं धात्रिकाभिधा । अन्नानि नैव भक्ष्याणि यत्र नारायणाश्रितैः ॥ ७

CHAPTER - 50

Shree Hari offers meals to Parshads on night before Ekadashi

Suvrat said:-

O King, there in that city of Vruttalaya, many devotees of Shri Hari were eager to serve Him along with the group of sages and His attendants. There were Brahmins such as Dayalji Vanmali; Kshatriyas, i.e. warrior caste people, like Jobanpagi, Sundarpagi, Jooshopagi, Takhopagi, Badar, Khoda, etc., too offered service with great devotion. So did the tradesmen headed by Kuber Patel, Ranchhod, Mulaji, Bhayaji, etc., as well as Goswami Narayan giri. Then ladies named Radiyata, Jita Many, Rama, etc, all came forth, eager to serve Him with devotion. 1-4

Pleased on being served by so many people Shri Hari then thought, He should also feed His attendants, since they would have to fast on the very next day, it being Ekadashi, auspicious eleventh day of the month. Therefore He called out the names of Somalakhachar, Surakhachar, Khatvanga, Mantrik, Alark, Mulji etc., and ordered them to tell immediately whether they had an appetite of the evening meal. He further added, tomorrow is going to be an important Ekadashi called Dhatrika, when adherents of Narayan are not supposed to eat any food-grains what so ever (not even as Prasad). 5-7

इति श्रुत्वा प्रभोर्वाक्यं वीक्षमाणाः परस्परम् । उपवासावश्यकतां विदन्तस्तेऽब्रुवन्निदम् ॥ ८

पार्षदा ऊचुः-

स्वामिन्मार्गे लड्डुकादि ग्रामे वै पिप्पलावने । अत्तं तेन क्षुधा सम्यङ्नोदरे विद्यतेऽधुना ॥९
तथापि स्वामिनो वाक्यं पालनीयं हि सेवकैः । अत्स्यामस्तेन भगवन्भक्ष्यं किञ्चित्तु साम्प्रतम्॥१०
त्वत्प्रसादस्य माहात्म्यमेकादश्यधिकं प्रभो ! । जानीमोऽथापि ते प्रीत्यै नैवात्स्यामः परेऽहनि ॥ ११
श्रुत्वेति वचनं तेषां तदिङ्गितविदीश्वरः । कोऽस्ति पौरजनोऽत्रेति प्रहसन्नुत्थितोऽब्रवीत् ॥ १२
बद्धाञ्जलिपुटस्तावत्कुबेरः प्राह तं वचः । एष दासोऽस्ति भगवन्नाज्ञा देया यथारुचि ॥ १३
तमाह भगवान् पाकः कारितोऽस्त्यत्र वा न वा । स प्राह सिद्ध एवास्ति पाकोऽत्र क्षीरिकातले ॥ १४
गणेशजयरामाद्यैर्विप्रैः सत्वरकारिभिः । प्रचुराज्यसिताः कृत्वा स्थापिताः सन्ति गोलकाः ॥ १५
ओदनश्चाढकीसूपः क्वथिका वटिकान्विता । व्यञ्जनानि विचित्राणि कृतानि सन्ति भूरिशः ॥ १६

Upon hearing these words, from the mouth of Shri Hari, the attendants who knew about the obligatory nature of the fast, looked at each other, and replied to Shri Hari as follows

The attendants said, Lord, we have eaten the sweet-balls etc., in the Pippala van, town on the way to this place; so we are not really hungry, as of now. Still, we shall have some food, because the masters command must be obeyed by servants. O Lord, we know that the importance of your Prasada gracious treat is more than that of the Ekadashi fast. Still we shall not eat even that tomorrow, if that pleases you more.

Having heard those words of theirs and understand their hints/intention, Shri Hari laughed, and rising from His seat called out, who are attendants present here? Immediately, Kuber appeared there with folded hands, and said, O master, Here is your servant. You may order him as you please. 8-13

Shri Hari asked him whether any food had been prepared there or not. He replied, food is ready under the Kshirika Rayani tree. 14

Ganesh, Jayaram and other Brahmins who are very quick at cooking have prepared and kept in store sweet balls with profuse ghee and sugar. They have also cooked rice dal, curry, inclusive of Vatikas and a variety of tasty foods and vegetables. 15-16

तच्छ्रुत्वा वचनं तस्य पाकशालां स सत्वरम् । गत्वा दृष्ट्वा हरिः पाकं चिन्तयामास भूपते ! ॥ १७
प्रसादमाहात्म्यविदां पत्तीनां त्यागिनां तथा । एतेषां खलु नैतावान् पाकः पर्याप्त ईक्ष्यते ॥ १८
ततो हरिर्यौवनाश्वं कर्णे प्राह पुराद् द्रुतम् । आनाय्यतां पिण्डकादि भक्ष्यमन्यत् घृतादि च ॥ १९
तेनाथ प्रेरिताः प्रेष्याः पुरं गत्वैव सत्वरम् । भृत्वा भक्ष्याणि पात्रेषु गृहीत्वा तानि चाययुः ॥ २०
तावद्भगवतः प्रीत्यै जनाः सूर्यपुरागताः । पर्पिकापिण्डकापर्णपात्रस्कन्धा उपाययुः ॥ २१
समयोचितसेवां तां दृष्ट्वा तेषां हसन्हरिः । प्रसन्नः प्रशशंसैव भालचन्द्रमुखांस्तु तान् ॥ २२
माथुरास्तावदेत्याशु हरेश्चरणयोः पुरः । भीता इवापरिचयाच्चक्रुः पिण्डकपर्वतम् ॥ २३

ततोऽतिहृष्टः स महामुनीशः सर्वान् समाहूय च पार्षदान्स्वान् ।
इहासतां भोक्तुमरं भवन्तो यथोचितं पंक्तिश इत्युवाच ॥ २४
उपाविशंस्ते शुचयोऽथ भूत्वा हर्याज्ञया पंक्तिश एव सर्वे ।
तावद्विचिन्त्य प्रभुराजुहाव मुनीनपि स्वाननुगांश्च भोक्तुम् ॥ २५

For the people who know the importance (grandeur) of Prasad and for these recluses, this much (amount of) food does not appear to be sufficient; so he called. Jobanpagi near and whispered in his ear, bring immediately some more food, ghee, and Pindhakas (pendhas) too from the city. 17-19

Thus instructed by Him, the servants rushed to the city, filled the vessels with the eatables and brought them quickly to that place. 20

Mean while the residents of Suryapur (Surat) arrived there with vessels full of sweets on their shoulders to please Shri Hari. 21

As Shri Hari was very much pleased by their timely services, He smiled and praised them, especially Bhalachandra and others. 22

Soon, the resident of Mathura, envied there and as though embarrassed owing to non-familiarity with formalities to be observed, they came hurriedly and laid at His feet a mound of Pindakas. 23

Thereupon, the Great sage, (Shri Hari) was very much pleased; He called all His attendants and told them, Sit appropriately (properly) in a row and Patake of food to your heart's content. 24

Then all of them washed their hands and as ordered by Hari,

हर्याहूत्याऽतिहृष्टा युगपदपहृतस्वासनस्थानकन्था ।
उत्फुल्लाम्भोजवक्त्राः करधृतकरकान्धूनयन्तोऽतिवेगात् ॥
पञ्चार्द्रा भोक्तुमायुर्हरिवदनदृशः साधुसङ्घा हसन्तो ।
भिक्षापात्राणि हर्षाद्द्रुतपदगमना विभ्रतस्ते शुचीनि ॥ २६
तानागतान्प्रणमतो मुकुन्दो हर्यनुज्ञया । यथोचितं यथास्थानमुपावीविशदस्मयः ॥ २७
ततः सूता मागधाश्च गायका वाद्यवादकाः । निषेदुर्भोक्तुमागत्य वन्दिनश्चाज्ञया हरेः ॥ २८
दीपानां राजयस्तत्र बभूवुर्हि सहस्रशः । दुर्गाण्यासन्प्रेक्षकाणां भोजकानभितो नृणाम् ॥ २९
मर्यादयोपविष्टेषु तेषु सर्वेषु पंक्तिशः । आज्ञापयामास विभुः परिवेष्टुं द्विजांस्ततः ॥ ३०
दक्षा द्विजा ये शतशः प्रीतये सद्गुरोः प्रभोः । बद्धकच्छाः क्षणेनैव चक्रुस्ते परिवेषणम् ॥ ३१

sat in a line. Mean while, Shri Hari was reminded of His recluses and followers. So He also invited them to come and eat. 25

Being very happy to have been invited by Shri Hari Himself, the groups of recluses instantaneously pocked up their mats used as seats, washed their two hands and two feet plus mouth as the fifth, and came speedily for taking meals shaking in their hands, their wooden water-jars, and also carrying clean bowls for alms. Their smiling faces bloomed joyfully like lotuses, while their eyes were fixed on Shri Hari's face. 26

Then the celibate Mukunda, an humble personality, received all those guests, very warmly, seated them in proper positions with due respect, according to the instructions of Shri Hari, whom each one saluted. 27

Then, charioteers as well as singers, bards, and instrument players from Magadha, came and sat there for food, following the orders of Shri Hari. Rows of lamps were lit up there in thousands. Around those who were eating, stood castles,i.e. thick mobs of on-lookers. 28 - 29

When all of them were seated in rows following due etiquette, Shri Hari ordered the Brahmins to serve them with food. 30

Hundreds of very capable Brahmins, with their clothes tightly fastened around their waists, served food to those people within a

दत्वादौ भोज्यपात्राणि ततस्ते जलगर्गरीः । गृहीत्वा बिभरामासुरुदपात्राणि सत्वरम् ॥ ३२
ततः पङ्क्तिक्रमेणैव यथोचितमसम्भ्रमाः । अन्योन्यास्पृष्टशाकादि परिवेषणमाचरन् ॥ ३३
दृष्ट्वाथ गौर्जरीं रीतिं परिवेषणचातुरीम् । पाश्चात्या जहसुः केचित्प्रशशंसुश्च दाक्षिणाः ॥ ३४
व्यञ्जनानि विचित्राणि पर्पीपिण्डकलड्डुकाः । सर्वेषामेव पात्रेषु नाऽऽपुरन्योन्यमिश्रताम् ॥ ३५
सर्वं सर्वेषु पात्रेषु परिवेषितमिश्वरः । विलोक्याज्ञापयामास भोक्तुं सर्वान्निजाश्रितान् ॥ ३६
सुस्वादु भोजनं प्रीत्या कुर्वद्भ्यस्तेभ्य ईश्वरः । लड्डुकान् दापयामास पिण्डकांश्च पुनः पुनः ॥ ३७
तृप्तान् सर्वान् सदन्नैस्तानिच्छतः स्वकरार्पितम् । ज्ञात्वा स्वयं शुचिर्भूत्वा चकार परिवेषणम् ॥ ३८
तृप्तानामपि तेषां तत्प्राप्तं भगवतः करात् । नाभूदरोचकं किञ्चिल्लड्डुकादि मुहुर्मुहुः ॥ ३९
ओदने भुज्यमानेऽथ धारयैव ददद्घृतम् । रुचिं समापयामास तेषां वै भोजने प्रभुः ॥ ४०

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moment to appease their teachers and Shri Hari Himself. 31

First, they distributed plates for eating food, then they quickly filled their glasses, with drinking water from the water-pots. 32

After that, they began serving food, row-by-row, without any confusion, in such a careful manner that the vegetables etc. did not get mixed up. 33

Having noticed the skillful Gujarati style of serving every item some western people laughed at, while southern people appreciated it. 34

Although there were a variety of food-items, served in everybody's plate, they did not get mixed up with others, due to the skillful service of the waiters. 35

When Shri Hari saw that all the item were served in every plate, He ordered all His adherents to take their meals. 36

Shri Hari saw to it, that sweet-balls etc. were served repeatedly to all those who were eating that tasty meal. 37

On learning that all those who were satiated with good food, still desired something given by His own hands, He took a wash and He Himself served to their satisfaction. 38

Although they were satiated fully, with that food, sweet balls and other food, directly served at the hands of Shri Hari again and again, was still found by them ever tasty. 39

तक्रान्तं भोजनमिति वदतः पार्षदानथ । सशर्करं पयोऽपिप्यत्तर्हीङ्गितविदीश्वरः ॥ ४१
निषिच्यमानं हरिणा पयः पात्रेषु धारया । आपूर्य तानि भूमौ च प्रयाति स्म ततस्ततः ॥ ४२
सम्मुखस्थस्य सोमस्य पयःश्वेतास्यदर्शनात् । भृशं जहासालर्कस्तु स्वयं भूयः पयः पिबन् ॥ ४३
पात्रमस्यापतद्भूमावट्टहासं प्रकुर्वतः । अहसत्तेन भगवान्हासयन्नश्नतोऽखिलान् ॥ ४४
एवमानन्दयन्भक्तान्भोजयामास सोऽनघ ! । सन्तृप्तांस्तांश्च विज्ञाय चक्रे स्वकरशोधनम् ॥ ४५
अन्योन्यस्योपरि जनाः स्वपादस्पर्शकाम्यया । पतिष्यन्तीति तत्स्थानाद्गन्तुमैच्छद्धरिस्ततः ॥ ४६
अथोच्चैस्तान् हरिः प्राह प्रेक्षका भोजकाश्च भो ! । स्वं स्वं स्थानं प्रयाताद्य श्वश्चाऽऽयायात सत्वरम् ॥ ४७
भवन्तः सम्यगश्नन्तु पाचकाः परिवेषकाः । इति चाज्ञापयामास पाचकादीनपि प्रभुः ॥ ४८

Then they were eating rice. Shri Hari poured ghee in streaks on to it. After that they had no more desire to relish anything else. 40

Where as, he finally gave sweetened milk for drinking, to those of his attendants, who were meaningfully saying to each other that a meal should end with buttermilk. Shri Hari knew what they were hinting at. 41

So much was the milk poured by Shri Hari, that it flowed along the ground after filling the glasses of His attendants. 42

Soma was sitting opposite Alark, and his (lips) became white due to drinking of the milk, so Alark laughed at Him very much though he himself was also drinking it. 43

When he was laughing aloud, his bowl dropped from his hand, on the ground, Shri Hari, laughed and also made others who were engaged in eating laugh with Him. 44

O you sinless, thus He fed the meals to the devotees in a very delightful atmosphere. When He was assured that they were fully satiated, He washed His hands. 45

Thinking that people who were desirous of touching His feet will certainly topple on each other, Shri Hari, thought of leaving that place. 46

Then Hari, loudly announced, O you people, please go back to your lodgings immediately and come back tomorrow. 47

Shri Hari then addressed the cooks and the servers of food

इत्यनुज्ञाप्य तान्सर्वान्भक्तकल्पद्रुमः प्रभुः । जय सच्चिदानन्देति प्रोच्य स्वं पीठमाययौ ॥ ४९
सम्यग्भुक्तीक्षणेन प्रमुदितवदनः स्वीयपादाश्रितानां पश्यन्बद्धाञ्जलींस्तानतिमधुरदृशा भक्तनारीनरौघान् ।
कट्यां दत्तैकपाणिश्चपलतरपदैर्धावितस्वानुयायी बिभ्रद्दोष्णा च वेत्रं हरिरखिलगुरुः पीठमध्यारुरोह ५०
भुक्त्वाऽऽचान्ताश्च ते सर्वे पार्षदाद्या मुहुर्मुदा । वीक्षमाणा हरिं दूरात्स्वं स्वं स्थानं ययुस्ततः ॥ ५१
उच्चपीठं समासीने तदा योगीश्वरे प्रभौ । जनसङ्घो नृपागच्छद्भृगुकच्छपुराद्द्रुतम् ॥ ५२
प्रणम्य स हरिं भक्त्या मानितस्तेन सादरम् । उपहारानुपानीतानर्पयामास तत्क्षणम् ॥ ५३
विलम्भकारणं पृष्टस्तदानीं हरिणा स च । गन्त्रीभङ्गं महीनद्यामुक्त्वावासाय जग्मिवान् ॥ ५४
तदर्पितानिक्षुदण्डान्सुवर्णकदलानि च । वीक्ष्यामृतफलानीशः स्वपुरस्तादवैक्षत ॥ ५५
स्वस्य पौराणिकं विप्रं दृढाबद्धकटिं स्थितम् । नतांसं मयरामं च नाचिकेतं समैक्षत ॥ ५६

(and) asked them to eat well. 48

In this manner, Shri Hari, the wish full-filling tree for all the devotees, took leave of everyone, saying, victory to Sacchidananda. In the end, He came back to His pedestal with brisk steps, causing His followers to run behind Him; and then Shri Hari ascended His pedestal holding a cane in His hand with a smiling face, being pleased because of observing His adherents eat well all the Prasada. After eating and washing their mouths, all His attendants, etc. started going to their respective places, happily looking at Him again and again, from a distance with gratitude. Meanwhile, Shri Hari, placing one hand on His waist, with folded hands, looked affectionately at the hoards of the devotees: men and women. 49-51

O King, while Shri Hari, who was also expert in Yoga, was sitting in His elevated seat, a group of people from Bharuch, came hurriedly up to Him. 52

They all bowed down before Him with devotion. On being asked about the reason for arriving late, they told Him about the break-down of their vehicle in the midst of the river Mahi. Then they presented Him with the gifts they had brought along, immediately left for their resort. Thereupon, Shri Hari inspected the gifts they had offered in front of Him: golden bananas, guavas, and sugarcane. Wondering whom to give these, He noticed the

प्रयागजितमाहाथ प्रहसन्भगवान्वचः । अद्याशनेच्छा भवतां वर्तते वा न वा द्विज ! ॥ ५७
स प्राहास्ति क्षुदुद्बोधस्तथाप्यध्वश्रमार्दनात् । नाद्य पाकं करिष्यामः स्वप्स्यामः प्राश्य वै पयः ॥ ५८
हरिस्तमाहाथ हसन्कदलानि घृतं सिताम् । भवन्तः सम्यगश्नन्तु श्वः कर्तव्यं व्रतं यतः ॥ ५९
इत्युक्तवन्तं तं प्राह स प्रहस्य द्विजोत्तमः । इच्छेयं सफलैवास्तु कृपानाथ ! तवाधुना ॥ ६०
ततो ददौ स भगवांस्तेभ्यस्त्रिभ्योऽपि भूरिशः । रम्भाफलानि पक्वानि शर्करां चातिनिर्मलाम् ॥ ६१
इयतीयतीति गिरा निषेधद्भ्योऽपि पाणिभिः । तेभ्यः पुनः पुनः प्रादात्कदलानि च पर्पिकाम् ॥ ६२
ततश्च दापयामास प्रस्थत्रयमितं घृतम् । पयोभृतां च कलशीं भगवान्ब्राह्मणप्रियः ॥ ६३
दत्तं भगवता सर्वं गृहीत्वा तच्च ते त्रयः । जग्मुः स्वोत्तरणस्थानं भारावनतकन्धराः ॥ ६४

Brahmin Prayagajit, who used to read Purana, for Him, with his loin-cloth fastened up. He also saw their Nachiketa and Mayarama, his shoulders drooping with advanced age. 53-56

He asked them smilingly, you Brahmins, do you have a desire to eat today or not? 57

To this, Prayagaji replied, we do feel hungry, but are tired on account of the hardships suffered during the journey; so we shall not cook anything today after merely drinking little water. 58-59

Thereupon, Shri Hari laughed and said, since you have to observe fast tomorrow, better eat bananas, with ghee, and sugar tonight in good measures.To Him, who had said so, the worthy Brahmin replied smiling, Gracious Lord, May this desire of yours be fulfilled right away. 60

Then Shri Hari gave many bananas and pure sugar to all, the three of them. 61

He gave them bananas, and sweets, again and again, a though they kept preventing Him with their hands and with the words, Oh, not so much, so much. 62

Then Shri Hari, who loved Brahmins, asked someone to give them a small pitcher full of milk as well as clarified butter weighing almost three kilograms. 63

The three of them took all that was given by Shri Hari, and went to their resorts, their shoulders bending with the load. 64

फलानां हरिदत्तानां माधुर्यं ते मुहुर्मुहुः । प्रशंसन्तः फलाहारं चक्रिरे तत्र वाडवाः ॥ ६५
सन्तृप्तास्ते ततः प्रोचुस्तुन्दभ्रामितपाणयः । फलाहारः सदैवास्तु मास्तु पाकपरिश्रमः ॥ ६६
सर्वान् सन्तोषयित्वेत्थं भक्तांस्तत्रागतान्निजान् । अचिकीर्षद्धरिरपि कर्म सायन्तनं स्वकम् ॥ ६७

उत्तीर्य पीठात्करसंज्ञयैव दूरे प्रकुर्वन् जनतां जनेशः ।
युक्तस्तदा पञ्चषपार्षदैः स्वैर्निवेशनं स्वीयमुपाजगाम ॥ ६८
स्नात्वा विशुद्धे वसने वसित्वा प्रवासधर्मानुसृतो यथावत् ।
सन्ध्यादि कर्माचरदीश्वरोऽपि वेदोदितं ग्रहयितुं स्वकीयान् ॥ ६९

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे तृतीयप्रकरणे वृत्तालयदोलोत्सवे भगवत्पार्षदादिभोजनानन्दनिरूपणनामा पञ्चाशत्तमोऽध्यायः ॥ ५० ॥

There, the Brahmins ate the fruits gifted by Shri Hari, appreciating their sweetness again and again. 65

Satisfied at last they stroked their full bulging, may we always get fruits for meals! No trouble of any cooking! 66

After satisfying His devotees who had come there in this manner, Shri Hari, desired to go and perform His evening routine of religious duty. 67

Hence, on getting down from the pedestal, Shri Hari warded off the public merely by a gesture of His hand; then He went to His abode, along with five or six of His personal attendants. 68

Then He had His bath, and put on clean clothes, garments following the rules of travel. Although being God Himself, He performed the evening prayers as laid down in the Vedas, so that His followers may follow the same practice. 69

Thus ends the fiftieth chapter entitled, 'Narration of description of the joy of dinner taken by the devotees and the attendants,' in the third prakaran of Satsangi Jivan, the life story of Lord Narayan, also titled as Dharmashastra. (the rules of the code of conduct). 50

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॥ अथ एकपञ्चाशत्तमोऽध्यायः ॥ ५१ ॥

सुव्रत उवाच-

पुरेऽपि भक्तैः पुरुषैः स्त्रीभिश्च नृप ! तत्कृते । फलाहारस्य सामग्री तदर्हा समसाध्यत ॥ १
धर्मस्थया भक्तया च गङ्गानाम्न्या तु विप्रया । सूरणादि घृतेनैव पच्यते स्म विशोधितम् ॥ २
खारिकाक्षीरिका चक्रे सच्छृङ्गाटकपूरिकाः । तया च पिण्डकाः शुभ्राः पर्पिका च मनोहरा ॥ ३
कृत्वैतच्चोज्ज्वले पात्रे निधायाह पुरौकसः । मुख्यान्भक्तान्भवन्तोऽत्र हरिमानयतेति सा ॥ ४
यौवनाश्वादिभिरथो एत्य तत्र स चार्थितः । पुरागमाय भुक्त्यर्थं प्रभुस्तान्प्रत्युवाच ह ॥ ५
अत्यन्तजनसम्मर्दे कथं पुरि ममागमः । भवेत्ततोऽत्राऽऽनयत किञ्चिद्भक्ष्यं पयोऽथ वा ॥ ६
ततस्तैः प्रेषितो दूतो गत्वा ताः प्राह योषितः । नायात्यत्र हरिस्तस्माद्भक्ष्यं नयत तत्र वै ॥ ७
आज्ञाकर्योऽथ ताः सर्वा भक्ता मान्यामुखाः स्त्रियः । श्रुत्वा तद्दूतवचनं गङ्गामाहुस्तथैव ताः ॥ ८

CHAPTER - 51

Description of Falahar-Leela of Shree Hari.

Suvrat said:-

In the city also, His devotees kept all the material ready, that was worthy for Phalahara for Him. 1

A religious-minded Brahmin lady, named Ganga had kept (Suran) and other vegetables ready to be cooked in ghee. 2

She prepared pancakes from the dried Shrungataka, dried dates boiled in milk, spot-white Pendhas, and attractive Barfi also prepared by her. 3

After preparing all this, she placed everything on a plate and requested prominent devotees among the citizens to bring Shri Hari for eating. 4

Thereupon, Jobanpagi and others went to Shri Hari and requested Him to come to the city for meals. But He replied to them, How can I come to the city which is so much crowded by people? Therefore, bring some milk or food here itself. 5-6

Then a messenger, who was sent by them told the lady, Shri Hari is not coming here, so take the food there. 7

Then, those obedient lady-devotees, headed by Manya, passed on the message conveyed by the messenger, to Ganga. 8

नायात्यत्र हरिस्तस्मात् खाद्यं पात्रे निधाय तत् । त्वमायाहि गृहीत्वैव वयं गच्छेम तत्पुरः ॥ ९
धर्मज्ञा सा ततो मार्गे ह्यस्पृश्यस्पर्शशङ्कया । घृतपक्कादि तत्खाद्यं सर्वं पात्रे बभार ह ॥ १०
पिधायान्येन पात्रेण तद्बध्वा शाणवाससा । करेणैकेन जग्राह द्वितीयेन गलन्तिकाम् ॥ ११
खाद्यपात्रकरा गङ्गा ताश्च नार्यस्ततो ययुः । राजमार्गं विहायैव मार्गेणान्येन सत्वरम् ॥ १२
पुराद्बहिश्च निर्यान्ति भक्तास्ता यावदुत्सुकाः । तावत्तत्रापि सङ्घातो जनानामभवन्महान् ॥ १३
यावत्तास्तत्स्थलादीषत्परावृत्तिं प्रकुर्वते । तावत्कुबेरभक्तेन जनान् दूरयितुं पथि ॥ १४
प्रेषिता आययुर्वेगाच्छूरा राजभटाः पुरः । करेषु यष्टीर्दधतो दूरदूरेति वादिनः ॥ १५
पुरःसरैश्च तैः पद्गैरुर्ध्वहस्तैः कृते पथि । चेलुस्ताः शतशो योषा दूरादैक्षन्त च प्रभुम् ॥ १६
अवाच्यां सोऽपि ता दूराद्दृष्ट्वा वेत्रधरांस्तथा । जहास च विवेदैव खाद्यमानीतमित्यपि ॥ १७

They told her that Shri Hari is not coming here, so do pack all the eatables in the containers and come there yourself, we shall walk ahead of you, leading the way. 9

Being conversant with strict observance of the norms of religion, Ganga packed everything very carefully. For fear of contamination by contact with the untouchables along the way, she placed everything that was cooked in ghee or milk etc., in a silver vessel, covered it with another plate, and tied them both up with a jute cloth. Holding that in one hand, she carried in the other a can with a pot filled with drinking water. 10 -11

Thereupon Ganga and other ladies carrying the containers with food and drink for Shri Hari set off, avoiding the crowded and longer main road, they walked swiftly along another shorter route. 12

But when they were getting out of the city, those anxious ladies found a great crowd of people even here. 13

They had just turned a little backwards, from that place to avoid contact of the crowd, when, brave royal soldiers, deputed with Hari by the ruler of Angada region along the way, quickly came forward, holding canes in their hands and shouting to the crowds: move aside, make way. 14-15

While the path was being cleared thus by the infantry, walking in front, with their hands raised, ladies, hundred in number, moved on; and could see Shri Hari from a distance. 16

उपेत्य तास्तं नृप ! भक्तयोषा नत्वा हरिं दूरत एव तस्थुः ।
तद्भक्ष्यपात्रं पुरतोऽस्य भूमौ धृत्वा ततः सापि ननाम गङ्गा ॥ १८
सायन्तनं सोऽपि विधिं विधाय प्रक्षिप्य कन्दादिषु सैन्धवं तत् ।
निवेद्य कृष्णाय च भक्ततुष्ट्यै भोक्तुं स्वयं पूर्वमुखो न्यषीदत् ॥ १९
पीतं वासो वसानः सिततिलकधरः स्कन्धदत्तोत्तरीयः ।
स्वाङ्गुल्याऽऽपृश्य कन्दाद्यपि च तदभिधां पूर्वमापृच्छ्य गङ्गाम् ॥
स्त्रीपुंसैरात्मभक्तैर्मितहसितमुखैरीक्ष्यमाणः स दूराद् ।
ग्रासे ग्रासेऽम्बुपानं विदधदखिलदृग्भूपतेऽभुक्त भूमा ॥ २०
मधुरांस्तु निजाङ्गुल्या पदार्थानस्पृशत्प्रभुः । सर्वेषां प्रीतये किञ्चिद्बुभुजेऽन्यत्सतांपतिः ॥ २१
तृप्तोऽस्मीति ततश्चोक्त्वा शिष्टखाद्यममत्रकम् । दासेभ्यो दापयित्वैव जग्राह चुलुकोदकम् ॥ २२

He too, spotted them from afar, along with soldiers wielding canes, in the southern direction. Realizing that food had been brought for Him, He began to smile. 17

Suvrata continued: O king, those female devotees went up to Shri Hari, bowed before Him and then stood at a distance. 18

Having performed His evening ritual, sprinkled black-salt on the bulbus roots: yam etc. and offered it to Lord Krishna, he himself sat down to eat too, for the satisfaction of His devotees with His face towards the east. 19

Wearing a yellow lower garment and a white forehead-mark (tilaka) he had wrapped his silken upper garment around His left shoulder. In order to please Ganga, His special cook of that evening, He, the all pervasive Lord, first touched slightly the yam etc. and asked Ganga its name, like an ignorant child, before eating it and sipped water after every morsel, looking at all those around. His devotees, men and women, wore smiles on their faces, while watching Him, from a far. But Shri Hari merely touched the sweet preparations with His finger indicating acceptance of the same. And He, the leader of saintly men ate, just a little of other items, for pleasing all devotees. 20

Then He said, I am full now. He caused the container with the remaining food to be given away to His attendants. He took gargling

प्रक्षाल्य हस्तौ च मुखं स्वापस्थानमगात्ततः । स्वं स्वं स्थानं ययुः सर्वे तदा भक्तास्तदीक्षकाः ॥ २३
क्षणं सुप्त्वाऽथ चोत्थाय पार्षदं प्राह सत्वरम् । अश्वं समानयेतीशः सोऽश्वमप्यानयद्द्रुतम् ॥ २४
तमारुरोह भगवान्भक्ताभीष्टफलप्रदः । सर्वावासान् द्रष्टुकामः परिमेयपुरःसरः ॥ २५
दूरदेशेभ्य आयाता मदर्थं हि जना इमे । माभूवन्क्वापि ते स्थाने क्लिष्टा इति ययौ स तान् ॥ २६
ततो जनानां सर्वेषामावासेषु पृथक्पृथक् । गत्वा तत्स्वास्थ्यमापृच्छ्य न्यूनं यत्तददापयत् ॥ २७
सविस्मयं जनैः सर्वैः प्रणतोऽभिष्टुतश्च सः । पुनः स्वस्थानमागत्य सुखं सुष्वाप भूपते! ॥ २८

भक्तिं परां निरुपधिं पुरमानवानां देशान्तरागतनृणां च मुहुः प्रशंसन् ।
अग्रे स्वसन्निधिनिविष्टबृहद्व्रतानां निद्रां स किञ्चन दृगग्र उरीचकार ॥ २९

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे तृतीयप्रकरणे वृत्तालयदोलोत्सवे भगवतः फलाहारलीलावर्णननामैकपञ्चाशत्तमोऽध्यायः ॥ ५१ ॥

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water in His mouth. 21-22

Thereafter, He washed His hands and face and went to His bedroom. Then all the devotees who had been watching Him, left for their individual respective resorts. 23

Shri Hari lay down just for a moment. Then He got up and ordered the attendant to bring His horse. The latter did so quickly. 24

Shri Hari, being the bestower of all the desired objects to His devotees, wished to visit all the lodgings (where the people were staying). So He mounted the horse with limited escorts. 25

All the people have come here for my sake from far off places. So they should not suffer from any difficulty, in any resort. Thinking thus in mind He went towards those places. 26

Then He separately visited the lodgings of all the people, asked about their comfort and procured for them whatever they lacked. 27

O King, being saluted by all people and praised out of astonishment for His personal concern, He returned to His resort and went to sleep happily. 28

Praising repeatedly the unconditional sincere devotion of people from the city of Vruttalaya region, before the dedicated celibates sitting near Him. Shri Hari slept for a while, i.e. allowed

॥ अथ द्विपञ्चाशत्तमोऽध्यायः ॥ ५२ ॥

सुव्रत उवाच-

अथ निशोऽन्तिमयाम उपागते निपुणबन्दिजनैः समुदीरिताम् ।
मधुरमङ्गलगीततर्तिं प्रभुर्द्रुतमबोधि निशम्य स भूपते ! ॥ १
कृतदृढासन आत्मनि चात्मना निजमलौकिकमक्षरतः परम् ।
अचलरूपमसौ पुरुषोत्तमाभिधमचिन्तयदेकमखण्डितम् ॥ २
स च ततः कृतशौचविधिः प्रभुर्झटिति भक्तजनाहृतवारिभिः ।
शुचितरैः स्नपनं विदधे ततः परिदधौ शुचिनी सितवाससी ॥ ३
समुपविश्य कुशासन उत्तमे तिलकमूर्ध्वमसावकरोत्ततः ।
प्रथममेव चकार च नैत्यकं विधिमशेषजगद्गुरुरीश्वरः ॥ ४

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sleep to abide a bit in the corner of His eyes. 29

Thus ends the fifty-first chapter entitled, 'Narration of description of the Phalahara ceremony of Shri Hari,' in the third prakaran of Satsangi Jivan, the life story of Lord Narayan, also titled as Dharmashastra. (the rules of the code of conduct). 51

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CHAPTER - 52

Shree Hari performed Mahapooja of Bhagwan Shree Krishna through Brahmins on the pious day of Ekadashi.

Suvrat continued to narrate:- O King, after that going to bed, Shri Hari woke up early, when the last part of the night began, upon hearing the continuation of the sweet auspicious morning-prayers, being sung by the expert bards. 1

On the bed itself, He sat firmly in lotus posture, i.e. Padmasana; and contemplated with concentrated mind on Himself, i.e. His own pure transcendental and intransient, divine form, called Purushottama, the Highest Person. 2

Then He went through the evacuation process, and soon took His bath, with very pure water fetched the devotees. After that, He put on clean white lower and upper garments. 3

अथ तस्मिन् दिने चक्रे श्रीकृष्णस्य महार्चनम् । एकादशीषु सर्वासु क्रियते तेन यत्सदा ॥ ५
आहूता ब्राह्मणास्तेन तत्राजग्मुश्च वैदिकाः । शास्त्रोक्तलक्षणैर्युक्ताः पूजाविधिविशारदाः ॥ ६
तं पूजां कारयामासुर्ब्राह्मणास्ते यथाविधि । जानन्तो धर्ममर्यादास्थापनार्थां हरेः कृतिम् ॥ ७
मण्डलं सर्वतोभद्रं नानारङ्गोपशोभितम् । कृत्वा तन्मध्यभागे च हैमं कलशमादधुः ॥ ८
पञ्चपल्लवसंयुक्तं सूक्ष्मवस्त्राभिवेष्टितम् । तस्योपरि शुभे पात्रे रम्यास्तरणमण्डिते ॥ ९
शोभनां प्रतिमां हैमीं श्रीकृष्णस्य मनोहराम् । प्राणप्रतिष्ठां कृत्वैव स्थापयामासुरादरात् ॥ १०
तदङ्गदेवताश्चान्याः पार्षदांश्च यथादिशम् । स्थापयामासुरव्यग्रास्तन्त्रोक्तविधिना द्विजाः ॥ ११

He sat on an excellent seat made of Kusha grass and put a vertical tilaka mark on His own forehead. Then, He, the preceptor of the whole world, performed the entire obligatory morning ritual. 4

Then on that day, He performed that great elaborate worship of Lord Shri Krishna, which he always performs on all Ekadashi days. 5

There for that worship, Brahmins possessing characteristics laid down in the scriptures, and expert in the procedure of worship. 6

The Brahmins knew that this act of Shri Hari was for establishing the rules of religion. Therefore, they directed Him to perform that worship. 7

First of all, they designed a Sarvatobhadra Mandala-diagram, on the floor, which looked beautiful on account of diverse colours. In the centre they placed a golden pot with five auspicious leaves of Ashoka tree, wrapped outside with a fine cloth. Upon that pot, in an auspicious plate decorated with a beautiful cloth spread on it, they established with great respect, an attractive gold-idol of Shri Krishna, after consecrating it, with enlivening rites and prayers. 8-10

After that, the expert Brahmins established His other ancillary deities and those attendant divinities that wait upon them in respective directions as per the rites laid down in the ritual manuals. 11

पूजाद्रव्याणि चाहृत्य स्वसमीपेऽखिलानि ते । पूजामकारयन्विप्रा मन्त्रैर्वैदिकतान्त्रिकैः ॥ १२
नारायणेन मुनिना कुर्वता धर्मपोषणम् । पूजायां क्रियमाणायामानन्दो भुव्यजायत ॥ १३
वीणावेणुमृदङ्गाश्च शङ्खदुन्दुभयस्तथा । नानाविधानि वाद्यानि तत्रावाद्यन्त वै मुहुः ॥ १४
तावत्सहस्रशस्तत्र हरेर्भक्ता हि योषितः । इतस्ततः समाजग्मुः पुरुषाश्च सहस्रशः ॥ १५
सर्वे मङ्गलगीतानि तदाऽगायन्मुदा भृशम् । वेदघोषं द्विजाश्चक्रुरुच्चैः सस्वरमुत्सुकाः ॥ १६
ब्राह्मणोक्तक्रमेणैव चकाराभ्यर्चनं प्रभोः । उपचारैः षोडशभिर्हरिरावाहनादिभिः ॥ १७
पञ्चामृतेन संस्नाप्य श्रीकृष्णं पयआदिना । चक्रेऽभिषेकं शुद्धोदैर्महापुरुषविद्यया ॥ १८
अमूल्यवस्त्राभरणैः पूजयामास तं स च । सुगन्धिना चन्दनेन पुष्पहारैर्मनोहरैः ॥ १९
दत्त्व दशाङ्गं धूपं च दीपांश्च शतशो हरिः । नैवेद्यमर्पयामास विविधं सुमनोहरम् ॥ २०

Those Brahmins brought all the material required for worship near them and performed the worship according to Vedic and Tantrik mantras. 12

While the sage Narayan was performing this worship for the establishment of Dharma, happiness prevailed on the earth. 13

At that point of time thousands of devoted men and women, gathered there from diverse direction. Various musical instruments like Vina, flute, drums, conches, Dundubhis were played upon repeatedly. People sang several auspicious songs while enthusiastic Brahmins chanted aloud the Vedic prayers, with proper accent. 14-16

Shri Hari performed the worship of the Lord Shri Krishna, including all the sixteen service couses, viz. invocation etc. in proper sequence as directed by the Brahmins. 17

Shri Hari bathed the idol of Shri Krishna with Panchamruta consisting of milk, etc. and finally with water, along with chanting of prayers known as Maha-purusha-vidya. 18

He worshipped Him by offering beautiful garlands of flowers, fragrant paste of sandal-wood, precious garments and ornaments. 19

Then, Shri Hari, offered to the Lord, Dashanga-dhoopa, a special type of fragrant lob of incense and hundreds of lamps;

ततश्च मध्ये पानीयमुत्तरापोशनं तथा । दत्त्वा ताम्बूलपूगादि चक्रे नीराजनं प्रभोः ॥ २१
दत्त्वा पुष्पाञ्जलिं भक्त्या नत्वा साष्टाङ्गमादरात् । अर्थयित्वा हरिस्तं च पूजां तामसमापयत् ॥ २२
पूजां समाप्य विधिवन्नित्यदानं विधाय च । ब्राह्मणान् पूजयामास सर्वांस्तत्र समागतान् ॥ २३
धेनूनां च शतं प्रादात्ततः स्वर्णं तिलांस्तथा । शतशो रूप्यमुद्राश्च ब्राह्मणेभ्यो ददौ प्रभुः ॥ २४

नानाविधानि वसनानि विभूषणानि दत्त्वा ततःसकलभक्तजनेभ्य ईक्षाम् ।
दातुं निजं स्ववसतेर्बहिरेत्य पीठमुच्चं समारुहदुदारयशाः स भूप ! ॥ २५ ॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे तृतीयप्रकरणे वृतालयदोलोत्सवे भगवत्कृतश्रीकृष्णमहापूजोत्सवनिरूपणनामा द्विपञ्चाशत्तमोऽध्यायः ॥ ५२ ॥

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after that he offered various types of very attractive food offerings. 20

He also offered water in-between and after the meals along with beetle-nut and Tambula leaf. Then He waved the lamp before the Lord. 21

Shri Hari then offered a handful of flowers with devotion, respectfully bowed down in prostration, prayed to Him sincerely and then concluded the worship. 22

Having completed the worship in a proper manner, as per ritual, He offered daily alms and then honoured all the Brahmins that had gathered there. 23

O King, Shri Hari, famous for His generosity, gave away various types of clothes and ornaments, gold, hundreds of silver coins, sesame seeds, and one hundred cows. Thereupon He came out of His abode, and ascended a high pedestal, to give Darshana to all people who had gathered there. 24 - 25

Thus ends the fifty-second chapter entitled, 'Narration of description of the grand worship of Lord Shri Krishna by Shri Hari,' in the third prakaran of Satsangi Jivan, the life story of Lord Narayan, also titled as Dharmashastra. (the rules of the code of conduct). 52

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॥ अथ त्रिपञ्चाशत्तमोऽध्यायः ॥ ५३ ॥

सुव्रत उवाच-

तदा जय जयेत्येवं सर्वत्रैकोऽभवद्ध्वनिः । साष्टाङ्गं प्रणिपत्यादौ चक्रुस्तद्दर्शनं जनाः ॥ १
मुहूर्तमेवं सर्वेभ्यो दत्त्वा दर्शनमात्मनः । तांश्चोपवेशयामास हरिः स्थापनमुद्रया ॥ २
यथोचितं च ते तत्र निषेदुः सकला जनाः । स्त्रियश्च मुनयः सर्वे वीक्षमाणाः प्रभोर्मुखम् ॥ ३
तत्र ज्ञानतपोवृद्धा मुनयस्त्वग्रतो हरेः । तेषां च पृष्ठतः सर्वे निषेदुर्मुनयोऽपरे ॥ ४
गृहस्था लक्षशस्तांश्च संवेष्ट्यैवार्धचन्द्रवत् । निषेदुर्दक्षिणे भागे सम्मुखाश्च हरेर्नृप ! ॥ ५
अग्रे वृद्धाश्च तत्रापि युवानो मध्यदेशगाः । पृष्ठतश्च किशोराद्यास्तस्थुर्मर्यादयाऽखिलाः ॥ ६
पुरतो वामभागे च हरेः सङ्घस्तु योषिताम् । निषेदुरस्पृशन्तो नॄन्समेता अर्धचन्द्रवत् ॥ ७

CHAPTER - 53

Grand Sabha organized in the pious company of Bhagwan Shree Hari, performance of singing-art by singers and pooja of Bhagwan Shree Hari performed by devotees of Gujarat.

Suvrat said:-

Thereupon there arose, from the crowds everywhere a single sound, Be Victorious, Be victorious. People bowed down before Him by prostrating themselves first and then had a glimpse at His face. 1

He just appeared before them for some time, and then told them to sit down by a particular gesture by His hand. 2

All the people, ladies, all the sages, who were looking at the face of God sat down according to their convenience. 3

O king, the sages who were much advanced in penance and knowledge, sat in front of Shri Hari, and other sages sat behind. Lakhs of householders sat around them, in semi-circular shape, on the left side in front of Hari. Among them too, old people, then youngsters and lastly, children sat in proper discipline. Groups of ladies sat before Shri Hari in semi-circle shape on the right side separately, not touching any males. Even all these ladies observed the proper decorum, i.e. old women were allowed to sit

तस्थुर्मर्यादया तत्र योषास्ता अपि सर्वशः । पार्षदाः सोममुख्याश्च पार्श्वयोस्तस्थुरीशितुः ॥ ८
स्त्रीपुंसानां मध्यभागे हरिपूजनयायिनाम् । धनुःप्रमाणविततं वर्त्माकार्यत दण्डवत् ॥ ९
मुनिभिश्च जनैः सर्वैर्मानितौ तावुभावथ । रामप्रतापेच्छारामौ हरेरग्रे निषेदतुः ॥ १०
सानन्दमेवं सर्वेषु निषण्णेष्वथ गायकाः । मुनयः स्वस्ववीणादिवाद्यानि समसज्जयन् ॥ ११
विपञ्चिका मृदङ्गांश्च कांस्यतालान्सझर्झरान् । सज्जीकृत्य स्वरालापं कृत्वा गायनमाचरन् ॥ १२
मुहूर्तं तेषु गायत्सु भगवान्सर्वदर्शनः । देशान्तरीयानद्राक्षीत् सज्जवाद्यान् स गायकान् ॥ १३
ततो मुनीननुज्ञाप्य गातुं तान्प्रैरयत्प्रभुः । तेषां गायनचातुर्यं ज्ञात्वा तानत्यमानयत् ॥ १४
सज्जतासादिवाद्यां च दृष्ट्वाऽथो वादकावलिम् । गायकान्विरमय्यैव प्रैरयन्स करेण ताम् ॥ १५
अत्युत्सुकाश्च ते सर्वे स्वस्ववाद्यान्यवादयन् । तद्धस्तलाघवं दृष्ट्वा प्रशशंस च तान् स्वयम् ॥ १६

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in the front, then young ladies, and finally those in adolescence were standing. Shri Hari's attendants stood (behind Him) on both the sides (i.e. left and right). 4 - 8

They planned a straight path, one bow-length, between men and women, for access of worshippers of Hari. Then, both Rampratap and Iccharam, who were respected by sages and all the other people sat in front of Shri Hari. 9-10

Thus when all the people sat down comfortably, the sages, expert in singing got ready with their Vina and other instruments: Vipanchika, drums, clubs, and other musical instruments were kept ready and they started singing sweet melodies. 11-12

While they were singing, Shri Hari, capable of looking anywhere, glanced for a while at those singers, who had come there from various regions and were ready with their musical instruments. 13

Shri Hari asked the sages to stop singing and motivated other singers. He appreciated their skill in music and honoured them. 14

Seeing the instrumentalists with their instruments like Tasa etc., well, he stopped the singers by the gesture of His hand, encouraged the band of instrument players for a short time. 15

As they were very much eager, to show their skill, they played their instruments whole-heartedly. Having seen their skill, He Himself praised them. 16

वस्त्राणि च ददौ तेभ्यः सन्तुष्टो भगवांस्तदा। उत्थाय स ततोऽपश्यत् सर्वां जनमयीं भुवम् ॥ १७
पूजोपहारपात्राणि धृत्वा तान्समवस्थितान् । अज्ञासीत्पूजनं स्वस्य कर्तुमत्युत्सुकाञ्जनान् ॥ १८
तेषां मनोरथं पूर्णं कर्तुं भक्तप्रियः स च । मेघगम्भीरया वाचा तानुवाच दयानिधिः ॥ १९
एकैकग्रामलोका ये ते संहत्य परस्परम् । पृथक्पृथगिहायान्तु यूथशः सत्वरं जनाः ! ॥ २०
पूजने दीर्घसूत्रित्वं न कार्यं चात्र केनचित् । आगन्तव्यं गते यूथे ह्येकस्मिन्नपरेण च ॥ २१

सुव्रत उवाच-

प्रभो ! तथा करिष्याम इत्याज्ञां शिरसा हरेः । गृहीत्वा ते जनाश्चक्रुस्ततो भगवदर्चनम् ॥ २२
तत्रादौ गौर्जरा लोका ह्यल्पसत्वा पृथक् पृथक् । कोलाहलं प्रकुर्वन्तो यूथशस्तत्र चाययुः ॥ २३
ददुर्भगवते तस्मै वस्त्राणि रुचिराणि ते । चन्दनैः पुष्पहारैश्च पूजयामासुरादृताः ॥ २४
अलङ्कारांश्च विविधान्सौवर्णान्मणिमण्डितान् । अर्पयित्वोपहारांश्च तदग्रे निदधुस्ततः ॥ २५

He was very much satisfied with their performance. He got up and offered them clothes. At that time, He saw that the whole ground was full of crowd. 17

He saw that some people holding the material for worship and gifts in their hands were much eager to worship Him. 18

The kind hearted Shri Hari who loved His devotees, appeared before them to fulfill their wish and spoke in a voice resembling a thundering cloud, O you people, those who come from one and the same village (town) should gather together and come here in groups, one by one. 19 - 20

No body should worship very slowly. Unnecessary delay, in worshipping should be avoided. When one group goes away after finishing His worship, another group should proceed one by one. 21

Suvrat Said:-

O Lord, we shall do accordingly. Thus they followed His order and worshipped Shri Hari. 22

Among them, first came the residents from Gujarat, who were physically feeble making great noise. 23

They offered resplendent clothes to Shri hari collectively and then worshipped Him with sandal-paste and garlands of flowers. 24

They offered a variety of gold ornaments studded with gems

अतीव जल्पतस्तांश्च तर्जन्या नसि दत्तया । न्यवारयत्स भगवान् पूजान्ते च व्यसर्जयत् ॥ २६
तैः कृताः पीतसाराणां पिण्डकानां च राशयः । फलानां विविधानां च विरेजुर्गिरिसानुवत् ॥ २७
तद्देशीया योषितश्च फलपुष्पादिपाणयः । हरेः पूजां विधायाशु जग्मुः स्नेहाधिका हरौ ॥ २८
निरपेक्षोऽपि भगवान्भक्तानामेव तुष्टये । भूषणादीनि कृपया स्वीचकार सतां प्रियः ॥ २९
भक्तोपनीतान् पृथुकञ्चुकादीन् नीहारचन्द्राभिधतुन्नवायः ।
सेवारतोऽस्यैव विधाय सद्यस्तद्धारणार्हांस्तमधारयच्च ॥ ३०

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे तृतीयप्रकरणे वृत्तालयदोलोत्सवे गुर्जरदेशस्थभक्तकृतभगवत्पूजननिरूपणनामा त्रिपञ्चाशत्तमोऽध्यायः ॥ ५३ ॥

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and placed various gifts before Him. 25

As they were making much noise, Shri Hari, put His index finger on the tip of His nose, to stop them and sent them off as soon as they were through with the worship. 26

They had made heaps of Pendhas and sugar biscuit (Battasa). Heaps of various fruits were appeared like mountains. 27

The ladies from that region who loved Him excessively with flowers and fruits in their hands, finished His worship quickly and left that place. 28

Shri Hari, who was loved by those noble people, although indifferent to gifts etc. accepted ornaments gracefully, just for the satisfaction of His devotees. 29

A tailor named Niharchand, who had engaged himself in the service of Shri Hari, quickly altered the loose garments brought by devotees as per His measurements, and made them fit for His wear and got Him to adorn them. 30

Thus ends the fifty-third chapter entitled, 'Narration of description of the worship of Shri Hari by the devotees of Gujarat at the time of the Festival of swing,' in the third prakaran of Satsangi Jivan, the life story of Lord Narayan, also titled as Dharmashastra. (the rules of the code of conduct). 53

॥ अथ चतुष्पञ्चाशत्तमोऽध्यायः ॥ ५४ ॥

सुव्रत उवाच-

प्राच्योदीच्यास्ततो लोका नृपाजग्मुर्हरेः पुरः । महाबलाः प्रौढदेहा दीर्घनेत्रा महाभुजाः ॥ १
अमूल्यानि च वस्त्राणि पुष्पहारान्मनःप्रियान् । सहस्रशो मौक्तिकानां स्रजस्ते च समार्पयन् ॥ २
तथाविधाः स्त्रियस्तेषां धृत्वा पात्राणि पाणिषु । प्रभुं पुपूजुरागत्य भृतानि शर्करादिभिः ॥ ३
उपहारान्समर्प्याथ गच्छद्भयस्तेभ्य ईश्वरः । स्वकण्ठतः पुष्पहारानुत्तार्यैव ददौ मुदा ॥ ४
फलानां नैकजातीनां शर्कराणां च राशयः । व्यराजन्त प्रभोरग्रे गण्डशैला इवोन्नताः ॥ ५
अथागच्छन्दाक्षिणात्या वर्तुलोष्णीषमण्डिताः । बद्धकच्छाश्च तन्नार्यश्चपला इव विद्युतः ॥ ६
उपचारैः षोडशभिस्त आनर्चुर्यथाविधि । तेषां पूजनचातुर्यं दृष्ट्वा तुष्टोऽभवद्धरिः ॥ ७

CHAPTER - 54

Devotees of North and East regions perform Pooja of Shree Hari.

Suvrat said:-

O King, then the people from eastern and northern regions of India, who were very energetic, well -built, had long eyes and strong arms came before Hari. 1

They gifted costly clothes, garlands of their favorite flowers and thousands of pearl necklace to Hari. 2

Then, thus, their women folk, holding vessels with filled sugar and other material in their hands worshipped Shri Hari. 3

After offering gifts to Him when they were leaving that place, Shri Hari took off the garlands from his neck and gave them back with love. 4

Heaps of various kinds of fruits and sweets, lying before Shri Hari, looked like high mountains. 5

Pooja by devotees of South region.

Then the residents of South India, wearing round turbans and there ladies with saris, tied up in a peculiar way and hence, swift in movements, arrived there. 6

They worshipped Shri Hari in proper manner with sixteen

परिधाप्य च वासांसि सितपीतारूणानि ते । भूषणान्यप्यनर्घ्याणि यथास्थानं न्यधारयन् ॥ ८
कटकानि शृङ्खलानि करयोश्चाप्यधारयन् । अङ्गुलीषु प्रभोस्ते च सद्रत्ना ऊर्मिकाः शुभा : ॥ ९
केयूरादीनि बाह्वोश्च कण्ठे सन्मौक्तिकस्रजः । शिरस्यधारयन्दिव्यं किरीटं सूर्यवर्चसम् ॥ १०
कर्णयोः कुण्डले तस्य हीरकावलिभासुरे । धारयित्वा बबन्धुश्च गोधौ मौक्तिकदामनीम् ॥ ११
काञ्चीं रत्नमयीं कट्यां नूपुरादीनि पादयोः । धारयित्वोपहारांश्च निदधुस्तस्य चाग्रतः ॥ १२
नानाविधानि खाद्यानि कदलानि सहस्रशः । आर्द्रद्राक्षाफलानीक्षून्भक्त्या तस्मै न्यवेदयन् ॥ १३
महानीराजनं चाथ गीतवादित्रपूर्वकम् । कृत्वा पुष्पाञ्जलिं दत्वा प्रणम्य च ततो ययुः ॥ १४
प्रासादिकानि तेभ्योऽदात्फलानि भगवान्मुदा । पुष्पाणां च समूहा ये मुनिभ्यो व्यभजत्तु तान् ॥ १५
उत्थाय तस्थौ पीठे च ततः सद्यः स ईश्वरः । तदा जय जयेत्येवं त्रिलोक्यामभवद्ध्वनिः ॥ १६

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service courses. Shri Hari was fully satisfied on seeing their worshipping skills. They dressed him in white, yellow and red coloured clothes and bedecked with costly ornaments in proper places. They put gold chains on Hari's wrists, rings studded with precious stones on his fingers, gold armlets on his upper-arms and pearl strings around his neck, a divine crown, as lustrous as the sun on his head, earrings glistening with rows of diamonds on His ears. They also tied a strand of pearls around His forehead. 7-11

They made Him wear a girdle studded with precious stones around His waist and anklets on his feet etc. Then put forth many gifts before him. 12

They offered Him various types of eatables, thousands of bananas, fresh grapes fruits and sugarcane. 13

They waved lighted lamps before Him, accompanied with songs and music, offered a handful of flowers, bowed down before Him and then move aside. 14

Shri Hari gladly gave them some fruits as a token of His grace. He also distributed heaps of flowers to the sages. 15

Shri Hari then suddenly stood up on the pedestal. O, Be victorious, Be victorious, these words spread all over the three worlds. 16

His face like the orb of full moon was shining due to His

भास्वद्भासुरसत्किरीटविलसत्पूर्णेन्दुबिम्बाननो ।
नानालंकृतिभूषणाङ्गमधुरः श्रोणिस्थपाणिद्वयः ॥
कण्ठात्पादतलावधिक्रमगतैः पौष्पैश्च मुक्तामयै ।
हारैर्भक्तमनोहरः स भगवान्पर्यैक्षताऽऽत्मप्रियान् ॥ १७

तावत्पाश्चात्यपुरुषा आययुः स्थूलवेष्टनाः । गुणैर्द्वादशभिर्युक्ता ब्राह्मणा भगवत्प्रियाः ॥ १८
शस्त्रास्त्रविद्यानिपुणाः क्षत्रिया दृढनिश्चयाः । तदोपविश्य तत्पूजां प्रभुरङ्गीचकार सः ॥ १९
विधिना कुर्वतः पूजां दृष्ट्वा तानप्यतद्विदः । भृशं जहास भगवान्हासयन्मुनिमण्डलम् ॥ २०
पूजयित्वाथ ते तस्मै वस्त्राण्याभरणानि च । दत्त्वोपहारान्विविधान् ययुर्नत्वा तमीश्वरम् ॥ २१
तद्देशीयाः स्त्रियश्चाथ तोषयन्त्यो मनःप्रियैः । प्रभुं वचोभिर्मधुरैरुपाजग्मुः सहस्रशः ॥ २२

crown that competed with the lustre of the sun. His body-limbs looked lovely due to being decorated with various ornaments. He has put both his hands on his waist, put on floral strings of pearls, right from His neck upto His feet, in proper sequence. Thus attracting the hearts of His devotees, He looked at, all His adherents around. 17

Pooja by devotees of West region.

Meanwhile, Shri Hari's ardent devotees, from the western regions, who had covered their heads with thick turbans, came around. They included Brahmins imbued with all the twelve virtues enumerated by Sanatsujat. 18

Then the members of the warrior race, who were very firm in their resolve, and expert in the skill of archery, as well as missiles, worshipped Shri Hari. There upon Shri Hari sat down and acccepted their worship. 19

Though ignorant of the proper procedure of the worship, still they were trying to perform it correctly. Seeing this, Shri Hari, laughed repeatedly and made other sages laugh too. 20

Thus having worshipped Shri Hari they offered him clothes, ornaments, as well as various types of gifts. They bowed down before Him and went away. 21

Thus thousands of ladies, who had come from the same region went up towards Shri Hari, and greeting Him with sweet words,

गाढस्नेहा भगवति कृशाङ्ग्यश्च तपोव्रतैः । आतिथ्ये हरिभक्तानां निपुणाश्च जितेन्द्रियाः ॥ २३
खर्जूरखारिकापूगनालिकेरैर्भृतानि ताः । गृहीत्वा चारुपात्राणि तत्रागत्यार्चयन्प्रभुम् ॥ २४
पीतसाराणि शुभ्राणि पिण्डकांश्च मनोहरान् । दधानाः पृथुभिः स्थालै रूप्यमुद्राश्च काञ्चन ॥ २५
शर्करापात्रहस्ताश्च पर्पीपात्रकराः स्त्रियः । तमभ्यर्च्योपहारांश्च तदग्रे निदधुर्मुदा ॥ २६
एवं सर्वेऽपि ते लोकाः स्वस्वशक्त्यनुसारिणीम् । पूजां भगवतश्चक्रुर्भक्त्या परमया युताः ॥ २७
पत्रं पुष्पं फलं वाऽपि दरिद्रा अपि पूरुषाः । ददुर्यत्तत्स्वीचकार भावगम्यः स ईशिता ॥ २८
राजानो रङ्कजीवाश्च दरिद्रा धनिनोऽपि च । तुल्या भक्तप्रियस्यैते सर्वे सन्ति हरेः किल ॥ २९
प्रेम्णा भक्तेन पुंसा यत्पत्रं पुष्पं फलं जलम् । स्तुतिदूर्वादि वा दत्तं प्रीत्या गृह्णाति तत्प्रभुः ॥ ३०

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pleased Shri Hari, too. 22

Those ladies were slim-bodied due to the observance of penance and vows were also adept in hospitality, towards the devotees of Shri Hari; and had full control over their senses. 23

The came there, carrying attractive and decorative vessels full of fresh as well as dried dates, betel nuts and coconuts in their hands, and worshipped Shri Hari. 24

Some of them had brought with them containers filled with sugar, or sweets like (Batasa), etc. Some brought large plates filled with silver coins, and worshipped Him. All of them came forward (one by one) and placed their gifts before Him. 25 - 26

Thus all those people worshipped Shri Hari, with deep devotion and offerings as per their individual capacity. 27

Since He was attainable by one's ardent emotions of devotion, He accepted everything, even leaves, flowers or fruits offered by poor persons. 28

Whether they are rulers or of very low social stratus, whether they are rich or poor, all are equal to Him, as He loves His devotees basically by their degree of devotion. 29

Whether it be a single leaf, or a flower, or a fruit, mere water, or just a song of praise or Durva grass etc. whatever the devotees offer with love, God accepts it with love and feels satisfied with that. 30

अथो मुनीनपि ज्ञात्वा स्वपूजनसमुत्सुकान् । पूर्णं कर्तुं ह्यादिदेश तेषामपि मनोरथम् ॥ ३१
यथालब्धोपचारैस्ते पत्रपुष्पफलादिभिः । पूजां भगवतश्चक्रुः प्रणमन्तस्तपोधनाः ॥ ३२
एवं भगवता तत्र भक्तकल्पद्रुमेण वै । सत्सङ्गिनां हि सर्वेषां कृताः पूर्णा मनोरथाः ॥ ३३
परितश्च हरेरासन् भूषणानां सुवाससाम् । पुष्पाणां चोपहाराणां विचित्राः पर्वताः किल ॥ ३४
दिव्योच्चपीठमासीनस्तन्मध्ये भगवान्बभौ । मेरुस्थ इव पूर्णेन्दुः केसराचलमध्यतः ॥ ३५
तदैव ब्राह्मणेभ्योऽथ स प्रभुर्भूषणानि च । वासांसि चाप्यनर्घ्याणि ददौ सद्यो जगत्पतिः ॥ ३६
याचकेभ्यस्तथान्येभ्यो दरिद्रेभ्यो विशेषतः । अधनेभ्यः कुटुम्बिभ्यो ददौ भूरि धनं प्रभुः ॥ ३७
तोयं घनाघन इव प्रववर्ष ततः प्रभुः । द्रव्यं भूरितरं प्रीतो गृहस्थेभ्योऽपि तत्र सः ॥ ३८
तस्मिन्नेव क्षणे सर्वमेवं दत्त्वाप्यविस्मयः । सर्वान्विस्मापयामास कुर्वन्कर्म ह्यमानवम् ॥ ३९

Then knowing that the sages too, were also eager to worship Him, He permitted them to do so and fulfil their desire. 31

Those sages, having penance as their wealth, worshipped the Shri Hari, with whatever material was available to them, leaf, flower, fruit and other things, and bowed down before Him. 32

In this manner, Shri Hari, who had become a wish-yeilding tree for His devotees, who were associated with good people only, fulfilled all their desires. 33

At the end of the session, there were mounds of ornaments and heaps of fine clothes, flowers and other gifts collected around Shri Hari. 34.

Seated on a golden pedestal in the midst of those mounds, Shri Hari shone like a full moon, on the Meru mountain amidst the peaks of the Kesara mountain range. 35

Then, that Lord of the world, immediately distributed the clothes and the costly ornaments amongst the Brahmins. 36

He gave away profuse wealth to other mendicants, especially to poor and needy family heads. 37

Like the black clouds pouring down water, Shri Hari pleasingly showered lot of things even on the well-to-do house holders. 38

He thus amazed everyone, by performing a superhuman deed, feeling no conceit at giving away everything in a moment. 39

अत्युदारधिय ऊर्जितश्रियः श्रीहरेर्वितरणोद्यतस्य त
वस्तु नाप किमपि ह्यदेयतां भूपते ! स्वधृतवाससी विना ॥ ४०

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे तृतीयप्रकरणे वृत्तालयदोलोत्सवे सकलभक्तसङ्घकृतभगवत्पूजननिरूपणनामा चतुःपञ्चाशत्तमोऽध्यायः ॥ ५४ ॥

॥ अथ पञ्चपञ्चाशत्तमोऽध्यायः ॥ ५५ ॥

सुव्रत उवाच-

तस्मिन्दिने जनाः सर्वे एकादश्या उपोषणम् । चक्रुः स्वयं स भगवान्मर्यादारक्षणाय वै ॥ १
नागदेवात्समारभ्य मुहूर्तात्पूजनोत्सवः । आर्यम्णावधि तत्राभूत्तद्दिने तस्य भूपते ! ॥ २
भाग्ये मुहूर्तेऽथ हरिर्ब्राह्मणांस्तत्र संस्थितान् । सायंसन्ध्यावन्दनार्थं गच्छतेत्यादिदेश ह ॥ ३

O King, that noble minded generous Shri Hari, whose wealth in form of generosity was thus shinning and was determined to give away all his wealth, found everything worth giving up except the pair of clothes He had put on. 40

Thus ends the fifty fourth chapter entitled, 'Narration of description of Vruttalaya festival and worship performed by devotees,' in the third prakaran of Satsangi Jivan, the life story of Lord Narayan, also titled as Dharmashastra. (the rules of the code of conduct). 54

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CHAPTER - 55

Leela of Sandhya-ritual of Sayamkaal of Bhagwan Shree Hari.

Suvrat said:-

On that eleventh day, i.e. Ekadashi day of the month of Phalguna, all the people had observed fast. Shri Hari Himself too did so, for the maintenance of the discipline. 1

O King, on that day, festival of worship had commenced from the very first astronomical period called Nagadeva and ended on the period of the day called Aryama. 2

At the fifteenth period of the day, called Bhagya, Shri Hari

स्वधर्मपालनं प्रेष्ठं प्रभोरस्तीति ते द्विजाः । निश्चित्य सरसस्तीरं जग्मुः सर्वे तदाज्ञया ॥ ४
जनानामपि विश्रामो मुहूर्तं स्यादिति स्वयम् । तुङ्गासनात्समुत्तीर्य स्वावासान्तर्विवेश सः ॥ ५
ततो जनाश्च मुनयः स्वस्वावासान्समेत्य ते । किञ्चिद्विश्रम्य पीत्वाम्भः पुनराश्वगमन्सभाम् ॥ ६
कृत्वा सन्ध्याविधिं तूर्णं ते चागत्य पुनर्द्विजाः । निषेदुस्तत्र सदसि यथास्थानं यथोचितम् ॥ ७
तावत्स चापि भगवान्प्रणतार्तिहन्ता विश्रम्य किञ्चिदथ सान्ध्यविधिं विधाय ।
नैसर्गिकस्वगतिधावितपार्षदौघो लोलत्सदुत्तरपटोऽधिरुरोह पीठम् ॥ ८
तत्र स्थितः स्वपरितो निजभक्तसङ्घान्पश्यन्दृढं स्वकटिबन्धपटं विधाय ।
नारायणस्य च वदन्नभिधाः स उच्चैस्तालध्वनिं परिततान हरिः कराभ्याम् ॥ ९

ordered all the Brahmins to go for the evening rites of performing the twilight prayer. 3

All the Brahmins, although cherished His company more than anything else, they now realized that observance of one's own ritual duty was dearest to Shri Hari. So they went to the bank of a pond for performing the same. 4

Meanwhile, He Himself got down from His high raised pedestal and entered His encampment, so that the assembled public may have some respite for a while. 5

Thereupon, those sages went to their respective abodes, took rest for a while, drank some water and soon returned to the place of the assembly. 6

Having finished their evening rites those Brahmins too, quickly came back to that place and took their seats as per their due position. 7

Meanwhile, Shri Hari, remover of the difficulties of His humble devotees, took rest for a while, and performed His evening rites. With His upper garment waving, on account of His natural speed, causing His attendants run after Him mounted His pedestal once again. 8

He stood up there, looked at the hoards of his devotees around him, fastened his lower garment, and the waist-band, clapping with His both hands, began reciting aloud the thousand names of Narayan. 9

तदानीं तु जनाः सर्वे स्त्रियश्च मुनयस्तथा । तालिकावादनं चक्रुः कीर्तयन्तोऽभिधा हरेः ॥ १०
लक्षशस्तालिकाध्वानैस्तत्कालोत्थैश्च मिश्रितः । भगवन्नामनिनदस्त्रिलोकीं व्यानशे तदा ॥ ११
ऊर्ध्वैर्जनानां लोलद्भिर्बभौ भूः करपल्लवैः । वातोल्लोलैः स्थलाम्भोजैः प्रफुल्लैरिव मण्डिता ॥ १२
हस्तलाघवचातुर्याद्योजनं च वियोजनम् । भगवत्तलयोः कश्चित् पृथग्वेत्तुं शशाक नो ॥ १३
सहस्रशो दीपिकाश्च तत्रासन्नथ सर्वतः । दिवेव तत्प्रकाशेन ज्योत्स्नया च बभौ निशा ॥ १४
तदा विठ्ठलदासश्च कृष्णदास उभौ हरेः । तस्थतुः पार्श्वयोरुर्ध्वप्रवेष्टघृतदीपिकौ ॥ १५
कीर्तनान्ते नमन्ति स्वं यावत्ते मुनयो जनाः । तावत्स्वयं जनान्तःस्थमुपविश्य स्वमानमत् ॥ १६
विस्मितास्तस्य तद्दृष्ट्वा ह्युपवेशनलाघवम् । तं नमस्कृत्य मुनयस्तुष्टुवुस्ते निजं प्रभुम् ॥ १७
गोविन्द ! नारायण ! वासुदेव ! श्रीकृष्ण ! सङ्कर्षण ! पद्मनाभ ! ।
नरानिरुद्धेश्वर ! लोकनाथ ! हरे ! मुकुन्दाद्य ! नमो नमस्ते ॥ १८

Then all the men and women, and sages too, uttered the names of Hari and clapped by their hands. 10

At that time, the noise of lakhs of clapping got mixed with the Shri Hari's recital of the names of Narayan spread over all the three worlds. 11.

Due to the raised and waving petal-like hands of the people, it appeared as though, the earth was bedecked with full-blown ground lotuses shaking with the blowing wind. 12.

Due to the craftiness of His hands, no one was able to notice when Shri Hari's two palms came together or parted. 13.

There were lamps in thousands, all around. Due to the light of those lamps, and the moon-light, the night appeared like daytime. 14.

At that time, two barbers named Vithaldas and Krishnadas, each holding a lamp of Ghee in their hands, raising them (upwards) stood (behind) Shri Hari. 15.

While, those sages and people bowed before Him, at the end of that recital, He quickly took his seat and saluted (concentrating) on His own self residing within all beings. 16.

Those sages astonished on noticing His quickness in sitting, saluted their Lord and started praising Him. 17.

आनन्दकन्दाच्युत ! सुन्दराङ्ग ! दयानिधे ! माधव ! मङ्गलात्मन् ! ।
विष्णो ! हृषीकेश ! परावरेश ! प्रद्युम्न ! पद्मानन ! ते नमोऽस्तु ॥ १९
विशुद्धमूर्ते ! मधुसूदनाज ! दामोदर ! श्रीधर ! सर्ववन्द्य ! ।
ब्रह्मण्यदेवाक्षर ! पूर्णकाम ! प्रभो ! विभो ! नाथ ! नमो नमस्ते ॥ २०
वैकुण्ठ ! सत्योत्तम ! सत्त्व ! भूमन् ! हिरण्यगर्भ ! त्रिककुत्कलेश ! ।
विश्वोत्तमश्लोक ! विधे ! महर्षे ! प्राणेश ! विश्वेश्वर ! ते नमोऽस्तु ॥ २१
वृषाकपे ! केशव ! धर्म ! धीर ! शुचिश्रवो ! भूतपते ! परात्मन् ! ।
पुण्याङ्ग ! यज्ञेष्टद ! पुण्यकीर्ते ! सुधीर्नमस्ते ! पुरुषोत्तमाय ॥ २२
अधोक्षज ! श्रीकर ! कञ्जनेत्र ! वेदैकविद्वेदकृदव्ययात्मन् ! ।
अव्यक्त ! संश्चित्पर ! सौख्य ! हेतो ! आनन्द ! विद्याधिपते ! नमोऽस्तु ॥ २३
ज्ञेयादिदेव ! प्रियभक्त ! पूज्य ! प्रेष्ठ ! प्रजेशामरवर्य ! सर्व ! ।
ब्रह्मागुणागम्य ! सदर्चनीय ! प्रमाणहीनाधिपते ! नमोऽस्तु ॥ २४

The Stuti of 108 names by the saints.

O Hari, salute to You, O Govinda! Narayana! Vasudeva! Shri Krishna! Sankarshana! Padmanabha! Nar! Aniruddheshvara! Lokanatha! Mukundadya! O Anandakanda! Accyuta! Sundaranga! Dayanidhi! Madhava! Mangalatman! Vishnu! Rishikesha! Paravaresha! Pradyumna! Padmanabha! I bow down to You. 18-19.

Vishuddhamurti! Madhusudana! Damodara! Shridhara! Sarveshvara! Brahmanya! Devakshara! Punyakama! Prabhu! Vibhu! Natha! I bow down to You. 20.

O Vaikuntha! Sattyottama! Sattva! Bhuman! Hiranyagarbha! Trikakutkalesha! Vishvottamashloka! Vidhi! Maharshi! Pranesha! Vishveshwara! I bow Down to you. 21.

O Vrushakapi! Keshava! Dharma! Shuchishrava! Bhutapati! Paramatman! Punyanga! Yajneshtada! Punyakirti! Sudhi! Purushottama! I bow down to You. 22.

O Adhokshaja! Shrikar! Kanjanetra! Vedaika-vid! Veda-krit! Avyayatman! Avyakta! Sanchitpara! Saukhya! Hetu! Ananda! Vidyadhipati! I bow down to You. 23.

Jneyadideva! Priyabhakta! Pujya! Preyashtha! Prajesha! Amaravarya! Sarvabrahmagunagamya! Sadarchaniya!

स्वामिन्महेशामलधाम ! देव ! ज्ञानप्रदागोचर ! सद्गुणाऽऽप्त ! ।
सहस्रमूर्ते ! पुरुषाप्तकाम ! प्रकाशकाकाशवपुर्नमस्ते ॥ २५
स्वतन्त्र ! मायाधिप ! सर्वशक्ते ! सदा प्रसन्नो भव पाहि चास्मान् ।
त्वमेव सर्वाश्रयणीय एकस्तस्मै मुहुस्ते भगवन्नमोऽस्तु ॥ २६
ततश्च प्रार्थयामासुः सर्वे भक्तजनाः प्रभुम् । बद्धाञ्जलिपुटा भक्त्या तन्मुखार्पितदृष्टयः ॥ २७
अस्माकं स्खलने क्षुते च पतने व्याधौ तथा जृम्भणे । मूर्च्छायां
मरणेऽपि वा विवशतां सम्प्राप्स्यतां नित्यदा ॥
त्वन्नामान्यखिलाघदुःखनिचयध्वंसातिशौर्याणि वै ।
वाचायां विलसन्तु निश्चलतया भक्तप्रिय ! श्रीहरे ! ॥ २८
मा देहगेहद्रविणेषु बुद्धिर्व्रजेद्भवत्पादयुगं विहाय ।
अस्माकमित्येव हरेऽभियाचितं सम्पूरयाधीश ! भव प्रसन्नः ॥ २९

Pramanahinadhipati! I bow down to You. 24.

O!Swami! Mahesha!, Amaladhama!, Deva!, Jnanaprada!,Agochara!, Sadguna!, Apta!, Sahasramurti! Purusha!, Aptakama!, Prakashaka!, Akashavapu!, I bow down to You. 25.

O Swatantra! Mayadhipa! Sarvashakti! Be always pleased with us and protect us. You alone are the shelter to all. I bow down to You again and again O Lord! 26.

Worship followed by The Stuti.

Then all the devotees with folded hands and eyes fixed on His face, prayed to Him very humbly. 27.

O Shri Hari! You, who are so fond of Your devotees, Your names are such mighty removers of all the sins as well as of heaps of sorrow. May they keep recurring in our mouth (speech), at all times. Be it while yawning, sneezing, stumbling, toppling down, falling sick, fainting, becoming helpless; and even while dying, being on the verge of death. 28.

O Lord, let our mind (attention) not divert from Your holy pair of feet towards worldly things like our body, home and wealth. Please do fulfil this request of ours and shower grace upon us. 29.

Having made this plea, all the devotees sat down in their

इति सम्प्रार्थ्य ते सर्वे भक्तास्तद्गतमानसाः । निषेदुश्च यथास्थानं तं प्रणम्येश्वरं पुनः ॥ ३०
उपविष्टेषु सर्वेषु सर्वेषां हितकृत्प्रभुः । किञ्चिद्विवक्षुस्तांस्तूष्णीमकरोत्करसंज्ञया ॥ ३१
तूर्ष्णीं तेषूपविष्टेषु स्वास्यैककृतदृष्टिषु । मेघगम्भीरया वाचा प्रोवाच भगवानिदम् ॥ ३२

श्रीनारायणमुनिरुवाच-

शृण्वन्तु मामकाः सर्वे मुनयश्च नराः स्त्रियः । अव्यग्रमनसो भक्ता ! वाच्यमानं मया वचः ॥ ३३
व्रतं जागरणेनैव सम्पूर्णफलदं भवेत् । अतोऽद्य जागरः कार्यः श्रीकृष्णगुणकीर्तनैः ॥ ३४
इत्युक्त्वा गापयामास कृष्णपद्यानि भूरिशः । संस्कृतानि प्राकृतानि मुक्तानन्दादिभिश्च सः ॥ ३५
तालिकावादनं कुर्वन्नुच्चैस्तैरपि कारयन् । स्वयं च तैः सह जगौ भक्तसङ्घमनोहरः ॥ ३६

आनन्दयन्भक्तजनान्स इत्थं तान्कारयञ्जागरणं नरेश! ।
शुश्राव दीर्घं कृकवाकुशब्दं निशोऽन्तिमे याम ऋषिः पुराणः ॥ ३७

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respective seats, bow down to Him once again with their minds fixed on Him. 30.

After all of them had taken their seats, Shri Hari, wishing to say something, made everybody alert with the sign of His hand. 31.

When all of them sat with their eyes concentrating on His own face, He started saying as follows, in a deep voice like that of a rumbling cloud. 32.

Directions to perform Jagran.

Sage Narayan muni said, O My devotees, all of you, O men and women, listen attentively to my words. This our vow will be fruitful only if we are wakeful all throughout the night. So now, we should keep ourself awake by praising the virtues of Lord Shri Krishna. 33-34

Having said so, He got Muktanand and others got to sing many Sanskrit and Prakrit songs (in praise) of God. 35

Attracting the entire mob of His devotees, He clapped aloud and made others clap too. He also sang along with them. 36

O King, that senior most sage gave pleasure to His devotees. In this manner, while keeping them awake, He finally heard the long cuckooing note of a cock in the last part of the night. 37

आज्ञाप्य सर्वान् समुनीञ्जनांस्तांस्ततो विधातुं स च नित्यकर्म ।
नमस्कृतस्तैः पटमण्डपं स्वं समेत्य कर्माण्यकृतात्मनः षट् ॥ ३८

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे तृतीयप्रकरणे वृत्तालयदोलोत्सवे सायन्तनविधिनिरूपणनामा पञ्चपञ्चाशत्तमोऽध्यायः ॥ ५५॥

॥ अथ षट्पञ्चाशत्तमोऽध्यायः ॥ ५६ ॥

सुव्रत उवाच–

श्रीकृष्णस्याथ विधिवत्स कृत्वोत्तरपूजनम् । हैमीं मूर्तिं द्विजेन्द्राय प्रददौ धरणीपते ! ॥ १
ब्राह्मणान्भोजयामास शतशश्च सहस्रशः । यथेष्टघृतखण्डाढ्यैर्भक्ष्यैर्भोज्यैश्च तत्प्रियैः ॥ २
भोजयित्वा मुनीन्सम्यक् पार्षदादींश्च पूर्ववत् । पाकं कर्तुं समारेभे स्वावासे च स्वयं हरिः ॥ ३

There upon, he permitted all the sages and other people to go and perform other daily rites. After being saluted by them all, He Himself, performed His six fold daily rites. 38

Thus ends the fifty fifth chapter entitled, 'Narration of description of the evening rites,' in the third prakaran of Satsangi Jivan, the life story of Lord Narayan, also titled as Dharmashastra. (the rules of the code of conduct). 55

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CHAPTER - 56

Shree Hari acceded to the request of accepting meals once every day at the residence of both the brothers.

Suvrat said:-

O King, the Lord of the earth, then he performed the concluding worship as per the ritual; and gifted the golden idol of the Lord Shri Krishna to the doyen amongst the Brahmins. 1.

He fed hundreds and thousands of Brahmins with their favourite food, rich in ghee and sugar, fit for both chewing and masticating. 2

After feeding properly the sages and other attendants, as

रामप्रतापेच्छारामौ सभार्यौ च तदैत्य तम् । प्रार्थयामासतू राजन्बहुधा विनयानतौ ॥ ४
एतावत्कालपर्यन्तं त्वया पाकः स्वयं कृतः । स्वज्ञातिविप्रस्याभावाद्युक्तं तत्तव धर्मिणः ॥ ५
साम्प्रतं तु वयं सर्वे त्वामेव शरणं गताः । त्वदन्तिके च स्थास्यामो यावज्जीवं सहान्वयाः ॥ ६
अतोऽस्माभिः कृतं पाकमुपयोक्तुं त्वमर्हसि । कृतार्था हि भविष्याम एतावत्यैव सेवया ॥ ७

सुव्रत उवाच-

इति सोदरयोर्वाक्यं स निशम्य कृपानिधिः । तयोर्निष्कपटं भावं विदन्स्वस्मिन्नुवाच तौ ॥ ८
एवमेवाचरिष्यामि मान्यत्वाद्युवयोरपि । निर्दम्भं मयि भावं वां जाने सपरिवारयोः ॥ ९
एकैकस्मिन् दिने भोक्ष्य एकैकस्य गृहे हि वाम् । विधाय कृष्णनैवेद्यमाह्वातव्योऽहमन्वहम् ॥ १०
आमान्नादि मदर्थं च दद्युर्भक्तजनास्तु यत् । भवद्भ्यां तद्ग्रहीतव्यं पाकः कार्यो विशोध्य तत् ॥ ११
इत्युक्तौ तौ च तद्वार्ये आस्तां सुप्रीतमानसौ । प्रसन्नाश्चाभवन्सर्वे भक्ता अपि तदा नृप ! ॥ १२

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before, Hari began to cook for Himself in His Resort. 3.

At that time, O King, Ramprasada and Iccharama, accompanied by their wives, came there and bowing down, requested Him frequently, up to this time, You cooked Your own food as no Brahmin cook of Your caste was available and it was really worthy of you, since You are very religious. 4-5.

Now onwards, all of us have taken resort with and shall live with you along with our family for all our life time. 6.

So, You should eat the food prepared by us. We will be grateful to You by being allowed to do just this much service, that will make our life happy. 7.

Suvrata said:-

Having heard this from His brothers that gracious Lord, who knew their sincere feelings, said to them, I knew your sincere feeling for Me along with your Family. I agree to your proposal. 8-9.

I Shall take my meals, turn by turn at one of your houses. You please first offer the meals to the God Krishna and then please call me only after making food offering to Lord Shri Krishna. 10.

However, both of you should accept whatever raw food material is given by my devotees for Me. You should clean it and then do the cooking. 11.

रामप्रतापस्यावासे तस्मिन्नेव दिने ततः । पाकः कृतः सुवासिन्या पारणां तत्र सोऽकरोत् ॥ १३
ततः सर्वदर्शनं दातुं सर्वेभ्यो नृभ्य आत्मनः । पीठमुच्चमुपेत्याशु न्यषीदत्तत्र नाडिके ॥ १४
कृताह्निकानां यूथानि नृणां तद्दर्शनाय च । आजग्मुर्दर्शनं कृत्वा जग्मुश्च कतिचित्ततः ॥ १५
ब्रह्मचर्यव्रतस्थत्वाद्दिवानिद्रामनाचरन् । ततः स जनविश्रान्त्यै प्राविशद्दूष्यमात्मनः ॥ १६
तत्रापि सोमसूराद्यैः पार्षदैर्वर्णिभिश्च सः । मुकुन्दाद्यैः सेविताङ्घ्रिर्निषसादासने शुभे ॥ १७
ततोऽपराह्णसमये पीठमुच्चमुपेत्य सः । निषसाद वृतः स्वीयैः पार्षदादिभिरीश्वरः ॥ १८
मुनयश्च जनाः सर्वे तावत्तत्रैत्य सत्वरम् । स्त्रियश्च गायकाद्याश्च यथोचितमुपाविशन् ॥ १९
परितो वीक्षणेनैव भक्तान्सन्तोष्य तान्स्थितम् । प्रभुं प्रणम्य पप्रच्छुः कुबेराद्याः पुरौकसः ॥ २०
दोलोत्सवस्तिथौ कस्यां नरनारायणप्रभोः । कर्तव्य इह तद्ब्रूहि सम्भारान्कारयाम भोः ! ॥ २१

O King, He spoke thus, and both of them and their wives were very much pleased. 12.

On that very day, food was prepared at the house of Ramaprasad by his wife Suvasini. There He took His meals at the completion of His fast. 13.

Then he came quickly towards His raised seat and sat there for about an hour; so that all people could have a view of Him. 14.

Then some groups of men, who had finished their daily rites, came there to see Him. Having got His glimpse, they went back. 15.

As he was observing the vow of celibacy, he did not sleep in the day time. Yet to give some rest, to the people, he entered his abode. 16.

He sat on His auspicious seat, His legs and feet being massaged by the attendants like Somasuri and celibates like Mukundanand. 17.

Then, in the afternoon also, He came and sat on His raised seat surrounded by his attendants. 18.

Meanwhile, sages, singers and all other men and women arrived there and quickly took their respective seats. 19.

Kubera and other citizens of that city, saluted Shri Hari, Who sat there, satisfying those devotees only by looking around, and asked Him, please tell us about the exact day on which the swing festival (Dolotsava) of God Nar-Narayan is to be celebrated, so

श्रीनारायणमुनिरुवाच-

फाल्गुन्यां फाल्गुने मासि नक्षत्रेऽर्यमदैवते । नरनारायणस्याऽऽसीज्जन्म स्वायंभुवान्तरे ॥ २२
तदैव दिव्यदोलायामारोप्य विबुधाधिपैः । आन्दोलितोऽस्ति भगवान्प्रथितोऽसौ ततो महः ॥ २३
भगवज्जन्म यत्र स्याच्छैशवादिक्रमेण तु । प्राधान्यं तत्र हि तिथेरन्यत्रर्क्षस्य निश्चितम् ॥ २४
अस्माकं पूज्यदेवोऽस्ति नरनारायणः प्रभुः । स षोडशाब्दिको धर्मान्मूर्तौ जातो हि वर्णिराट् ॥ २५
नक्षत्रव्रतमेवैतदार्यम्णर्क्षे ततोऽखिलैः । सूर्योदयस्पृशि जनैः कार्यमस्मन्मताश्रितैः ॥ २६

सुव्रत उवाच-

इत्युक्त्वा तान्स भगवानपृच्छत्पुरतः स्थितम् । तदृक्षं मयरामाख्यं ज्योतिःशास्त्रविदं द्विजम् ॥ २७
निष्कास्य वेष्टनात्सद्यस्तिथिपत्रं विलोक्य सः । ऊचे कृष्णप्रतिपदि तदृक्षं भवतीति तम् ॥ २८

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that we may arrange for collecting all the required material. 20-21.

Why Fuldolotsav ?

Narayan muni said:-

Nar-Narayan was born in the Swayambhuva Manvantara during the month of Phalgun on full moon day, when the constellation Phalguni presided over by the deity Aryama, coincided with sunrise. At that very moment, He was placed in the divine Swing by the leading Gods (Brahma, etc.) and rocked by them, since then, this festival has become prevalent. 22-23.

Wherever, the God's birth anniversary is celebrated, there that day,i.e. tithi is important and elsewhere the constellation is considered as important. 24.

The Lord Nar-Narayan who is sacred object of worship, for us, that God: Varniraj, foremost among the celibates appeared in the form of an idol directly at the age of sixteen. 25.

So, all the followers of our sect, should celebrate this festival on the observation based on the day, when the Aryama constellation coincides with the sunrise. 26.

Suvrat said:-

having told them thus Shri Hari asked the Brahmin astrologer named Mayaram, who was sitting in front of Him, on which day that constellation should coincide with sunrise. 27.

अथाह भगवान् पौरान् महः प्रतिपदि प्रभोः । कर्तव्य इति ते जग्मुस्तदुद्योगपराः पुरम् ॥ २९
सत्सङ्गिनोऽन्यदेशीयास्तावदेत्य सहस्रशः । नत्वा तं प्रार्थयामासुर्भोजनार्थं पृथक् पृथक् ॥ ३०
ममावासेऽखिलैः साकं मुनिभिः पार्षदैर्द्विजैः । आगन्तव्यं भोजनार्थं श्वः परश्वोऽथवा त्वया ॥ ३१
इत्थं पृथक्पृथक्सर्वाञ्जनान्प्रार्थयतः प्रभुः । विलोक्य प्रहसन्नाह श्रूयतां मद्वचो जनाः ! ॥ ३२
भक्त्यैव खलु युष्माकं प्रीतोऽस्मि मुनिभिः सहः । पृथक् पृथग्भोजनार्थं कर्तव्यो नाऽऽग्रहस्ततः । ३३
एकैकस्मिन्दिने भक्ता ! एकैकस्य गृहे पृथक् । अपि वर्षशतेनैतत्कथं पूर्येत भोजनम् ॥ ३४
तस्मादेकैकदेशीयैः संहत्यैव पृथक् पृथक् । मुनिसन्तर्पणं कार्यमेकैकस्मिन् दिने जनाः! ॥ ३५
भक्ष्यैर्भोज्यैश्च विविधैर्लेह्यैश्चोष्यैश्च सद्रसैः । तृप्तेष्वेतेषु तृप्तोऽहमिति जानीत निश्चितम् ॥ ३६

He immediately (promptly) picked up a page of the calendar from the bundle, looked into it, and told Him, the particular constellation occurs as per our requirement, on the first day of the dark fortnight of this Phalguna month. 28.

Thereupon, Shri Hari told the citizens that the festival of Lord Shri Krishna should be celebrated on the first day of dark fortnight of this month, so the people went back to the city for preparation. 29.

Then the thousands of devotees from various nearby regions came upto Him and bowed down. They requested Him separately for returning to their places and taking food. 30.

One said, You should please come to my place for meals today or tomorrow with all your sages, attendants and Brahmins. 31.

Seeing all the people thus requesting individually, Shri Hari just smiled and said, O you all please listen to me. 32.

I, along with my sages, am very much pleased with your devotion itself. So please, do not press for taking food, separately at everybody's place. 33.

O my devotees, if we come for meals everyday to each one's home, then how will that request be complied with, even in hundred years? will not suffice. 34.

So, I suggest that, those residing in one place may come together and jointly, turn by turn, satisfy the sages with food. 35.

साक्षान्मद्भोजनेच्छा चेद्युष्माकं तर्हि शोधितम् । मद्भ्रात्रावास आमान्नं भवन्तः प्रापयन्त्विह ॥ ३७
एवं कृते हि सर्वेषां सेत्स्यन्त्येव मनोरथाः । इत्युक्तास्ते जना जग्मुः स्वं स्वं स्थानं तथाऽऽचरन् ॥ ३८
ततः सायं स भगवान् नामसङ्कीर्तनं प्रभोः । चकार गापयामास तद्गुणांश्च महर्षिभिः ॥ ३९
स्वावासान् गन्तुमाज्ञाप्य पूर्वेद्युः कृतजागरान् । निजभक्तांस्ततः स्वामी जगाम स्वावमोचनम् ॥ ४०
तत्र नित्यविधिं कृत्वा धौतपादकराम्बुजः । सुखं निदद्रौ निद्रेशो ध्यायन्नेव हितं सताम् ॥ ४१
उषस्युत्थाय च पुनश्चक्रे नित्यविधिं हरिः । उत्सवोचितसम्भारांस्ततः पौरैरकारयत् ॥ ४२
चतुर्दश्यामपि प्रातः कृत्वा नित्यविधिं स्वकम् । पौरैः कृतांस्तु सम्भारान् सोऽर्थितस्तैर्ददर्श च ॥ ४३
लोके कुसङ्गिजनवन्मदुपाश्रयैस्तु होलादिनेषु पुरुषैर्न कदापि कार्यम् ।
गुह्याङ्गशब्दभषणं च खरावरोह इत्यात्मसंश्रितजनान्स तदाऽन्वशाच्च ॥ ४४

When these are satisfied by enjoying various types of tasty food items, fit for eating, drinking, licking, and sucking, know for sure that I shall be satisfied automatically. 36.

If you wish to feed Me personally, then please send raw and uncooked food. When told thus, all those people behaved that way; and went to their houses. 37-38.

Then in the evening, Shri Hari uttered various names of the Lord Shri Krishna, and made the great sages to sing songs praising His qualities. 39.

Then Shri Hari permitted His devotees who had kept awake all through the previous day, and night, to return to their respective resorts. Shri Hari, too, left for His residence. 40.

Then after pereforming His daily rituals, washed his lotus-like hands and feet. The controller of the sleep always thinking of the welfare of the good people slept peacefully. 41.

After getting up early in the morning, Shri Hari again performed the daily routine rituals. Then He went and guided the citizens to gather the material necessary for that celebration. 42.

Even on the fourteenth day He performed all the daily rites and then as per the request of the people he supervised the material gathered for the celebration. 43.

He ordered His followers as follows, My adherents should

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे तृतीयप्रकरणे वृत्तालयदोलोत्सवे दोलोत्सवनिर्णयनिरूपणनामा षट्पञ्चाशत्तमोऽध्यायः ॥५६॥

॥ अथ सप्तपञ्चाशत्तमोऽध्यायः ॥५७ ॥

सुव्रत उवाच-

अथापरेद्युः कृतनित्यकर्मा पीठं स्वमुच्चं स उपेत्य राजन् ! ।
अध्यारुरोहाखिलभक्तसङ्घैस्तोष्टूयमानो विनयावनम्रैः ॥ १
पौराङ्गनाः पूजयितुं तमीयुः सहस्रशस्तावदुदारभावाः ।
गृहीतसच्चन्दनपुष्पपात्राः पुंसोऽस्पृशन्त्यो नतगात्रवल्ल्यः ॥ २
विज्ञाय तासां दृढभावमीश आज्ञापयामास निजार्चनाय ।

never use vulgar language or ride a donkey during the days of Holi (festival) as is the practice amongst the foul people. 44.

Thus ends the fiftysixth chapter entitled, 'Narration of description of the decision of the swing festival,' in the third prakaran of Satsangi Jivan, the life story of Lord Narayan, also titled as Dharmashastra. (the rules of the code of conduct). 56

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CHAPTER - 57

Shree Hari performed poojan-aarti of Shree Narnarayan Bhagwan sitting in Fuldol.

The sage Suvrat said:-

O King, on the following day (of the full moon), Lord Hari, having performed his daily chores, approached the high pedestal set up for him. Being hailed by all the groups of devotees, bowing down to him in reverence he ascended it. 1.

Thousands of women from the town, carrying high quality sandal-wood and flowers in Puja-vessels, bending their creeper-like bodies out of modesty, went to him, carefully avoiding male contact, with the lofty purpose of worshipping him. 2.

Acknowledging their firm resolve, the lord permitted them

तदैव ता हर्षभृतान्तरङ्गाः प्रेम्णा तमात्माधिपतिं पुपूजुः ॥ ३
सुगन्धिना केसरचन्दनेन काश्मीरमिश्रेण सदक्षतैश्च ।
विचित्रवर्णोत्तमपुष्पहारैर्वस्त्रैः पुपूजुश्च विभूषणैस्तम् ॥ ४
सुस्वादुनानाफलपूरितानि निधाय पात्राणि तदन्तिके ताः ।
प्रेमाश्रुरुद्धेक्षणवृत्तयस्तं प्रणम्य जग्मुः शनकैश्च दूरम् ॥ ५
गता तिथिः पञ्चदशी तु नारीसम्पूजनस्वीकरणादिनैव ।
निद्राय किञ्चिन्निशि सार्धयामे शेषे जजागार स जागरूकः ॥ ६
उत्थाप्य तर्ह्येव मुकुन्दमुख्यान्स्वसेवकाञ्श्रीबदरीश्वरस्य ।
पूजां विधातुं महतीमशेषान्संसाधयामास महोपहारान् ॥ ७
स्नात्वा विधिं नैत्यकमाशु कृत्वा विप्रान्समाहूय विधिप्रवीणान् ।
नारायणस्याथ नरस्य मूर्तिं हैमीं समानर्च च पूर्ववत्सः ॥ ८

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to do so. Their hearts filled with joy instantaneously, the ladies propitiated with all love to him, who was the master of their very soul. 3.

They worshipped him with fragrant sandal-paste mixed with saffron from Kashmir, vermilion and superior unbroken grains of rice, also costly clothing, ornaments and multi-colour garlands of flowers. 4.

They placed before him vessels filled with a variety of delicious fruits, bowed and then slowly went away, their vision blocked with tears of love. 5.

The fifteenth day thus passed off in merely accepting the worship of the ladies etc. At night, he slept for a while and woke up early long before dawn, being very vigilant. 6.

At that very hour, he roused from sleep his attendants headed by Mukundanand; and got them to prepare superior offering for performing an elaborate worship of Lord Badarishvara. 7.

Having hurriedly gone through daily chores including a bath, he summoned (from the town) Brahmins proficient in rituals. And, with their help, he duly performed the Puja of the image of Narnarayan made of gold, as before, on Ekadashi. 8.

उपचारैः षोडशभिरावाहनपुरस्कृतैः । नरनारायणं भक्त्या पूजयित्वाऽभ्यवन्दत ॥ ९
सद्योऽथ कारिते दिव्ये नानास्तम्भोपशोभिते । दोलामबन्धयद्धैमीं मण्डपे सुमनोहरे ॥ १०
तस्यां सुवर्णदोलायां युक्तायां मणिराजिभिः । बदरीशं स्थापयित्वा प्रणम्याभ्यर्चयत्पुनः ॥ ११
कस्तूरीकेसरोपेतं कर्पूराद्यभिमिश्रितम् । तस्मै भगवते प्रीत्या सोऽर्पयामास चन्दनम् ॥ १२
नानाविधान् पुष्पहारान्नैवेद्यं च समर्प्य सः । आन्दोलयित्वा घटिकां चक्रे नीराजनं महत् ॥ १३

हैमं पात्रं कराभ्यां विरचितकमलं मौक्तिकैः कान्तिमद्भि- ।
र्मध्ये कर्पूरदीपं स दधदभिमुखं श्रीविशालेश्वरस्य ॥
तिष्ठंस्तद्ध्याननाट्यं विदधदथ शनैर्मण्डलाकारमूर्ध्वं ।
पात्रं तद्भ्रामयन्वै निजजनहृदयान्याहरद्दोर्विलासैः ॥ १४

Starting with an invocation, all the sixteen service-course were carried out with full devotion; and finally, salutation was offered to that Lord. 9.

Thereupon, that Lord of Badari (in the form of an icon) was installed in a swing made of gold along with rows of precious gems. The gold-sing had been hung in an attractive celestial Pandal beautified with many ornate pillars and readied only recently at his instance. 10.

After installing Badarisha in the swing, Shri Hari proceeded to salute and worship Him once more. 11.

With all devotion, he offered sandal-paste mixed with camphor and the like, along with musk and saffron to the Lord of the universe. 12.

Then he decorated Him with a variety of floral garlands and placed before him food offerings. Next, he rocked the Lord's swing for a while and then performed a grand Lustration rite. 13.

Holding with both hands, a golden vessel which had a camphor-lamp, placed amidst bright pearls arranged on it in a lotus-shape, He stood before the idol of Vishaleshvara, exhibiting meditation. Then He began rotating that lamp-lit vessel, gradually upward, downwards and sideways, verily winning the hearts of his adherents with the skillful movements of His arms. 14.

नीराजने भगवता क्रियमाणे तु सर्वशः । भूमौ दिवि च वाद्यानि समवाद्यन्त भूरिशः ॥ १५
देशान्तरीयाश्च तदा लोकाः सर्वे कृताह्निकाः । श्रुत्वा वाद्यध्वनिं शीघ्रं तत्राजग्मुः समुत्सुकाः ॥ १६
चन्दनानि सुगन्धीनि पुष्पाणि विविधानि च । निधाय पात्रेषु तथा पूजाद्रव्याण्यनेकशः ॥ १७
उपायनानि भूरीणि गृहीत्वा च पृथक् पृथक् । स्वस्वग्रामस्थलोकाश्च संहत्यैव परस्परम् ॥ १८
नानाविधानि वाद्यानि वादयन्तोऽतिहर्षिताः । हरेर्मङ्गलगीतानि गायन्तस्ते समाययुः ॥ १९
नीराजनस्य समये सर्वे ते तत्र सङ्गताः । चक्रुर्वाद्याध्वनिं हृष्टा मुखैरपि जयध्वनिम् ॥ २०
स घोषस्तुमुलो जातो लक्षशश्च तदा नृणाम् । तालिकाध्वनिभिर्मिश्रो व्यानशे ककुभो दश ॥ २१
गृहीत्वा रूप्यपात्रेभ्यो गुलालं प्रसृतैर्भृशम् । उच्चिक्षिपुः पार्षदाद्यास्तदा दोलान्तिके स्थिताः ॥ २२
देवा ब्रह्मादयः सर्वे विस्मिताः खे तदा स्थिताः । कुर्वन्तः पुष्पवर्षाणि दुन्दुभींश्चाप्यवादयन् ॥ २३

Meanwhile, many musical instruments began to resound, both on earth and in heaven. 15.

Upon hearing those musical sounds, people from other (neighbouring) villages hurried up with daily chores and began arriving there enthusiastically, bringing alongside fragrant sandal-pastes and various flowers, also many other substances of worship in glittering containers. 16-17.

Individually carrying numerous gift-items playing various musical instruments, people gleefully came there in the company of co-villagers, singing pious songs composed by Shri Hari. 18-19.

Reaching there while the lustration-rite was still going on, all those gathered there, uttered jaya in rhapsody, along with the sound of music and clapping of their hands. Since their number was in lakhs, the total sound created by them was tumultuous tremendous. It spread into all the ten directions. 20-21.

Thereupon, the attendants like Mukundananda who were standing near the swing, extended their fists filled with Gulala (pink-colored powder) and threw it up into the air as a mark of festive-gaiety. 22.

Viewing and hearing all this, Brahma and other gods stationed in heaven were stunned. They began to shower down flowers and also play musical instruments like Dundubhi. 23.

तुष्टुवुर्मुनयः सर्वे गन्धर्वाश्च जगुर्भृशम् । नृत्यमप्सरसश्चक्रुर्देवाश्चान्ये जयध्वनिम् ॥ २४
महोत्सवे जायमाने सर्वत्रैवं स सत्पतिः । कुर्वन्नीराजनं तस्य प्रभोरित्यवदत्स्वयम् ॥ २५

जय देव ! जय मङ्गलधामन् ! २ नारायण ! पुरुषोत्तम ! २ नरसख ! सकलात्मन् !
जयदेव ! जय देव २। ध्रुवपदम्।

भास्करचारुरुचौ च प्रसरद्बहुकिरणे २ नानारत्नसमुच्चित २ मणिनिकराभरणे।
मण्डपमध्यविराजितदोलासनसारे २ वन्दे त्वां स्थितमीशं २ सुरनरपरिवारे जय देव० ॥ २६
हीरकवरपरिकान्तं दधतं द्युतिविमलं २ वन्दे त्वां मकराकृति २ कुण्डलवरयुगलम् ।
रत्नोज्ज्वलतरमुकुटं शिरसा च दधानं २ चञ्चललोचनवीक्षण २ कृतबहुसुखदानं जय देव० ॥ २७
चञ्चद्वस्त्रानिवीते विद्युद्द्युतिवलये २ केयूरे च कराभ्यां २ दधति त्वयि निलये ।
नानाहारविराजितहृदये मम चित्तं २ रमतां सुखदे नित्यं २ त्वदनुस्मृतिवित्तं जय देव० ॥ २८

Divine sages began to recite eulogies and Gandharvas to sing various songs. Divine damsels performed dance while Indra and others in heaven uttered jaya-jaya. 24.

Admidst that atmosphere of great festivity, that leader of virtuous men began to sing this special verse for the Arati. 25.

Aarti of Shree Narnarayan Bhagwan.

Glory to thee, Lord and to the pious luster. Being the inner soul of all beings, You are the friend of mankind, Narayan, the foremost among men. I salute You, O Lord, seated amidst the retinue of gods and men in the heart of this swing-seat glittering in the center of this hall, decorated with heaps of varied gems that emit profuse ray and hence has a luster as attractive as that of the sun. 26.

I bow to You, residing in this idol, sporting in your ears a pair of very pristine ear-rings shaped as crocodiles, very attractive on account of their precious diamonds. A crown of even more lustrous gems adorns your head and you impart tremendous joy to all, with the dancing glances of your eyes beaming with mercy for all. 27.

I salute You (for all that). May my mind always rejoice in the wealth of joyful continuous memories of you, who wear a garment with a glittering border and numerous garlands over the region of

नूपुरशोभितचरणं करधृतवरकमलं २ ईषद्धास्यविसर्पित २ दशनद्युतिपटलम् ।
ध्यायामि प्रभुमेकं सततं हृदयेऽहं २ त्वामिति पाहि सदा मां २ निजजनमतिगेहं जय देव० ॥ २९
सर्वेशः सकलात्मा सुरनरमुनिपाता २ स्वामी सम्मत एक २ स्त्वमतोऽखिलधाता ।
मामिति शरणायातं ह्युद्धर भवसिन्धो २ र्नारायण ! बदरीश्वर ! २ देव ! दयासिन्धो ! जय देव० ॥ ३०
इत्थं सङ्कीर्तयन्नेव कृत्वा नीराजनं हरिः । मन्त्रपुष्पाञ्जलिं दत्वा चक्रे तस्य प्रदक्षिणाम् ॥ ३१
प्रणामं च पुनः कृत्वा दण्डवद्भक्तिसंयुतः । बद्धाञ्जलिपुटोऽस्तौषीन्नरनारायणं प्रभुम् ॥ ३२
अथौत्सुक्येन सम्प्रार्थ्य तं प्रणम्य ततो द्विजान् । नारायणमुनिः प्रीत्या पूजयामास सर्वशः ॥ ३३
वस्त्रैराभरणै रत्नैर्गोभूस्वर्णगजादिभिः । तान्प्रीणयित्वा भगवान् पूजां तामसमापयत् ॥ ३४
न ब्राह्मणेभ्य इह तस्य किमप्यभीष्टं न ब्राह्मणेभ्य उत तस्य किमप्यदेयम् ।
तान्प्रीणयन्ननुसवं तदभीष्टदानैर्ब्रह्मण्यदेव इति स प्रथितस्ततोऽभूत् ॥ ३५

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your heart and have armlets, bangles shining like circles of lighting in both your hands. 28.

I am constantly meditating in my heart on you, my one and only lord whose feet are adorned by anklets, whose hand sports a large lotus and whose slight smile spray profuse glitter from the rows of white teeth. 29.

Universally agreed upon as the one Lord of all beings, you are, therefore, the soul and the sustainer of every individual; and also the protector of men, divine sages as well as gods (in heaven). Hence I seek shelter with thee and entreat thee to deliver me from this ocean of (worldly) existence. 30.

Singing like this, Shri Hari finally ended the lustration (Arati) and offered to the Lord a handful of flowers along with utterance of specific Mantras. Then he went around the Lord's swing-seat and prostrated before him. Joining his hands once more he again praised Lord Nar-Narayan. 31-32.

Having prayed to him respectfully, Narayan muni then paid respect to Brahmins well- versed in rituals and honored them with love in every way. 33.

With profuse gifts of garments, ornaments, gems, cows, land, gold, elephants etc., He pleased all of them and then ended the worship of the Supreme Lord. 34.

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे तृतीयप्रकरणे वृत्तालयदोलोत्सवे दोलारुढनरनारायणार्चनविधिनिरूपणनामा सप्तपञ्चाशत्तमोऽध्याय: ॥५७॥

॥ अथ अष्टपञ्चाशत्तमोऽध्याय: ॥५८॥

सुव्रत उवाच-

ततो वृतः सोममुकुन्दमुख्यैः स्वभृत्यवर्गैर्निजपीठमेत्य ।
सिताम्बरोऽध्यारुहदाशुकारी स भक्तसङ्घेक्षणवृत्तिहारी ॥ १
तदा जयेति ध्वनिरास भूयान्वादित्रघोषश्च महान्बभूव ।
प्रभुश्च भक्तानखिलानुपेतानतीतृपत् स्निग्धसमीक्षणेन ॥ २

Nothing is dearer to him than the Brahmins; and he does not consider anything so precious as to withhold while giving alms to Brahmins. Hence, when the festival came to an end, he satiated all of them with gifts of things they cherished. Thereby he became famous as one who considered Brahmins as gods 35

Thus ends the fifty-seventh chapter entitled, 'Narration of depiction of the worship-ritual of Nar-Narayan seated in swing during the swing-festival,' in the third prakaran of Satsangi Jivan, the life story of Lord Narayan, also titled as Dharmashastra. (the rules of the code of conduct). 57

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CHAPTER - 58

Bhagwan Shree Hari celebrated Rangotsav along with Fuldolotsav.

Suvrat said:-

After that worship ritual, Shri Hari, attracting the eyes and minds of the devoted crowd by adorning spot, white clothes, came back to his own pedestal, surrounded by his retinue with Somlakhachar and Mukundanand as leaders, then, he quickly ascended it 1.

At that moment, there arose a tremendous sound, hailing him with Jaya-Jaya and the playing of music. And then, Lord Hari

तदा कुबेरः सहयौवनाश्वस्तक्षादयश्चामुमुपेत्य भक्त्या ।
महार्हवस्त्राभरणैश्च गन्धैः पौष्पैश्च हारैर्विविधैः पुपूजुः ॥ ३
आनर्चुरन्येऽपि जनास्तमीशं देशान्तरीया ननु पूर्ववच्च ।
वस्त्रैश्च नानाविधभूषणाद्यै राजोपचारैः स्तुतिभिश्च नत्वा ॥ ४
तावत्तु पौरा महतः कटाहानानिन्यिरे केसररङ्गपूर्णान् ।
भृतानि शोणैरपि गर्गरीणां रङ्गै शतानि द्रुतमाहरंश्च ॥ ५
ह्रदांश्च कुम्भैरपि कृत्रिमांस्ते त्वानीय रङ्गान् बिभराम्बभूवुः ।
तत्राऽऽहरन् जानपदास्तु सर्वे भृतान् गुलालैः पृथुकोष्टलांश्च ॥ ६
सहस्रशो रङ्गविमोचनानि यन्त्राणि हर्षेण सरेचकानि ।
तत्राहरन्पौरजनाः समेतास्तेनात्मभर्त्रा सह रन्तुकामाः ॥ ७
विलोक्य तान्बद्धकटीनुपेतान्विहर्तुकामान्निजभक्तसङ्घान् ।
मनोरथं पूर्णमसौ नरेश ! तेषां निजानामचिकीर्षदाशु ॥ ८
दत्त्वा स्वभूषादि ततो द्विजेभ्यो बध्वा कटिं पीतपटेन तूर्णम् ।
जग्राह हैमं स तु रेचकं स्वे पाणौ हसन्हासितभक्तसङ्घः ॥ ९

satiated the entire devotee- gathering with his loving glances. 2.

Thereupon Kuber Patel along with his body guards Jobanpagi, Takhopagi etc., devotedly came forward and honored him with costly clothes, ornaments, unguents and varied flower-garlands. 3.

People of other villages also honoured him as earlier on Ekadashi day, with salutation, songs and praises, eulogies, clothes, ornaments of varied types, etc. 4.

Soon Kubera and other citizens brought in huge containers filled with saffron-coloured water and hundreds of pitchers containing red liquid. 5.

Also, they fetched pots full of other coloured liquid to pour in and fill the man-made lakes, and huge sacks full of pink powder. 6.

And, eager to play the colour-sport with their lord, they joyfully brought thousands of sprays and other implements to spread colour. 7.

Observing that his devotees were fully prepared and bent upon playing with him, Shri Hari decided to fulfill their wish without losing much time. 8.

स्त्रीणां तु वृन्दान्यतिदूरतोऽसौ विधाय सद्यः करसंज्ञयैव ।
विक्रीडितुं भक्तजनान्यथेष्टमाज्ञापयामास गृहीतरङ्गः ॥ १०
प्रवर्षयामास स रङ्गधाराः साकं गुलालप्रसृतैर्महद्भिः ।
समीपवर्तिष्वपि दूरदेशसंस्थेषु भक्तेषु समानवर्ती ॥ ११
चक्रेऽभिषेकः परितश्च तस्मिन्मुनिव्रजै रेचकमुक्तरङ्गैः ।
क्षिपद्भिराराच्च गुलालमुष्टीन् गायद्भिरेवास्य गुणान्हसद्भिः ॥ १२
परस्परस्योपरि यूथशस्ते रङ्गं गुलालं च भृशं क्षिपन्तः ।
हरेः समीपे मुनयो जनाश्च जरद्युवार्भाश्च चिरं विजह्रुः ॥ १३
यूथक्रीडां विहायैव चिक्रीडुर्द्वन्द्वशस्ततः । प्रीणनार्थं भगवतो मुनयः पार्षदादयः ॥ १४
रामप्रतापेच्छारामौ निजदेशानुसारिणीम् । कुर्वन्तौ रेचकक्रीडां हासयामासतुर्हरिम् ॥ १५

Giving away his white attire to the Brahmins, He briskly tied a yellow garb around his waist. Laughing himself and making the devotees laugh also, he quickly picked up a gold spray in his hand. 9.

He sent the female crowds quite far with a sign of his hand. Then, taking up colour in his spray, he permitted his male devotees to play at will. 10.

From the pedestal, he showered sprays of colour-water on the far-off devotees, along with handfuls of pink powder on those nearby, thus treating them all alike. 11.

He was literally bathed in colour by groups of monks sending sprays of coloured water from all sides and handfuls of Gulal at close quarters. 12.

Among themselves too, people played the same sport repeatedly, forming different groups and throwing colour and pink powder at each time. Thus all the men played for a long time in the company of Shri Hari, not only the youths, but even old men and small children. 13.

Later the Munis and attendants gave up groups-sport and started playing colour in pairs, for the pleasures of their lord. 14.

O King, displaying a spray-game as per prevalence in their native place, Ram Pratap and Iccharam made the Master burst into

मुक्तानन्देन गोपालनन्दश्चिक्रीड सन्मुनिः । ब्रह्मानन्दस्तदा नित्यनन्देन मुनिराड् नृप ! ॥ १६
सच्चिदानन्दमुनिना शतानन्दश्च मद्गुरुः । चिक्रीड भूधरानन्दः शुकानन्देन चर्षिणा ॥ १७
मुनी गुणातीतानन्द आनन्दानन्द इत्युभौ । रेमाते च दयानन्दो निष्कुलानन्द इत्युभौ ॥ १८
महानुभावानन्देन प्रेमानन्दः स्म खेलति । चैतन्यानन्दमुनिना पूर्णानन्दस्तथा मुनिः ॥ १९
रेमाते भजनानन्दः परमानन्द इत्युभौ । स्वयंप्रकाशानन्दश्च वृद्धात्मानन्द इत्यभौ ॥ २०
रेमे च राघवानन्दो ज्ञानानन्देन साधुना । रेमाते चाद्भुतानन्दः सर्वज्ञानन्द इत्युभौ ॥ २१
आत्मानन्देन भगवदानन्दोऽरंस्त तत्क्षणम् । योगानन्दशिवानन्दौ रेमाते च तथेतरे ॥ २२
मुकुन्दानन्दवर्णीन्द्रो जयानन्देन वर्णिना । सह सोमेन सूरश्च रेमे भृगुजिताऽलयः ॥ २३
हेमन्तसिंहेन समं वास्तुश्चिक्रीड भूपतिः । साकं च मयरामेण क्रीडां चक्रे प्रयागजित् ॥ २४
चिक्रिड यौवनाश्वश्च कुबेरेण समं तदा । द्वन्द्वीभूयैवमन्येऽपि रेमिरे मुदिता जनाः ॥ २५
अजानन् रेचकक्रीडां सोमो रङ्गभृतं घटम् । सद्यो गृहीत्वा सूरस्य मूर्ध्न्यसिञ्चद्धसन्भृशम् ॥ २६

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laughter. 15.

Senior monks Gopalanand and Brahmanand played with Muktanand and Nityananda respectively, while my Guru Shatananda played with Sacchidananda and Bhudharananda did so with Shukananda muni. 16-17.

Also, Premananda played with Mahanubhavananda and Purnananda with Chaitanyananda. Both Gunatitananda and Anandananda enjoyed the game mutually as did Dayananda and Nishkulananda, Bhajanananda and Paramananda, Swayamprakashananda and Vridhattmananda. 18-20.

Raghavananda played with sage Jayananda and Sarvajnyanananda with Adhubutanananda, Bhagavadananada and young Atmananda, Shivananda with Yogananda. 21-22.

Varnindra,i.e. advanced celibate Mukandananda sported with Varnin Jayananda, Surakhachar with Somalakhachar, and Alaya with Bhrugujit. 23.

King Vastakhachar played with Hemanta-sinha, Prayagaji with Mayaram Bhatta, Jobanpagi with Kuber Patel. 24.

So did other people in the rows begin enjoying the sport pair-wise; but the pairs kept changing too. 25.

तदा सूरो बलिष्ठत्वात्पातयित्वैव तं भुवि । गुलालप्रसृतैस्तस्य मुखं नेत्रेऽभरद्धसन् ॥ २७
सूरेण पातितं सोमं ब्रह्मानन्दोऽवलोक्य च । नित्यानन्दं विसृज्यैव सूरं जग्राह तत्क्षणम् ॥ २८
रङ्गक्लिन्नं मुखं तस्य गुलालेन व्यलिम्पयत् । तावत्सूरोऽपि जग्राह तं शिखायां स्वपाणिना ॥ २९
गुलालं पुष्टमुष्ट्यैव तद्दृशोः प्रक्षिपन्भृशम् । चकार सम्भ्रान्तमिव तं मुनिं स तु भूपते ! ॥ ३०
दृग्रोधव्याकुलस्तस्य खल्वाटत्वं स विस्मृतः । पुनः पुनः शिखां धर्तुं करं चिक्षेप शीर्षणि ॥ ३१
तदा हसन् स भगवानपीठादुत्प्लत्य सत्वरम् । सूरं गृहीत्वा तन्मूर्ध्नि न्यषिञ्चद्रङ्गगर्गरीम् ॥ ३२
गुलालस्याञ्जलींस्तस्मिन्प्रक्षिप्य च पुनः पुनः । जनयामास लोकानां पद्मरागोच्चयभ्रम् ॥ ३३
अकस्मान्मयरामेण प्रक्षिप्तेनावरुद्धदृक् । गुलालेनाशु जग्राह रङ्गकुम्भं प्रयागजित् ॥ ३४
रङ्गबिन्दोः पातभयान्स्वमुखे स तु वाडवः । नतपृष्ठो हासितेशः कुम्भं दृष्ट्वाऽपलायत ॥ ३५

Soma-varma, unable to operate the spray with ease, suddenly picked up a whole pitcher and quickly poured it on Surakhachar's head. Thereupon the latter, being stronger, felled him on the ground and smeared his entire face, including eyes, with handfuls of Gulal and began to laugh aloud profusely. 26 - 27.

Seeing this, i.e. a weak player over-powered by the stronger one, Brahmananda abruptly left sport with Nityananda and caught hold of Surakhachar. He smeared Surakhachar's wet face too with Gulal. 28.

In return, the latter held him by his Shikha (tuft of hair on the crown), and with his strong fist, threw so much Gulal into his eyes, that the monk could not see anything. 29 - 30.

At this blocking of his vision, the sage got confused; and forgetting that Surakhachar had a bald head, began to run his hand over it again and again to catch hold of his Shikha! 31.

Lord Hari felt greatly amused at all this. Instantaneously, he jumped from his pedestal, caught hold of Surakhachar's head, and poured a full pitcher of colour over his head, He repeatedly threw over his head fistfuls of Gulal so that the tall and hefty Surakhachar appeared like a mountain-heap of rubies to all the onlookers. 32-33

Suddenly, Mayarama threw Gulal into the eyes of Prayagaji. With his vision blurred, the latter picked up a pitcher full of colour to pour upon him. Easing colour on his own face, Mayarama bent

द्वन्द्वशः क्रियमाणासु क्रीडास्वित्थं स ईश्वरः । रङ्गक्लिन्नां दर्शयितुं सर्वानैच्छन्निजां तनुम् ॥ ३६
अश्वं जविनमारुह्य गीयमानगुणो जनैः । प्रदक्षिणीचकाराशु जनसङ्घानशेषतः ॥ ३७
रङ्गं गुलालं च भृशं प्रक्षिपन्तः पदेपदे । तमन्वधावन्मुनयो जनयूथानि च प्रभुम् ॥ ३८
एवं परिभ्रमन् दत्त्वा सर्वेभ्योऽपि स्वदर्शनम् । महानैवेद्यसमयं ज्ञात्वा पद्माकरं ययौ ॥ ३९
तत्र कृत्वा जलक्रीडां स्नात्वा भक्तैः सहाखिलैः । स्वस्वस्थानं जनान् गन्तुमाज्ञाप्यायात्स्वकेतनम् ॥ ४०
तत्र स्नात्वा भगवते नरनारायणाय सः । नैवेद्यमर्पयामास षट्पञ्चाशद्विधं नृप ! ॥ ४१
ततो नीराजनं कृत्वा प्रेङ्खादुत्तार्य तं पुनः । सम्पूज्य दत्त्वा विप्राय मुन्यादीन्समभोजयत् ॥ ४२
पीताम्बरं शोणपटेन बद्ध्वा दृढं स कट्यां परिवेषयंस्तान् ।
द्रुतक्रमाङ्घ्र्यम्बुज आर्षपङ्क्तिष्वानन्दयामास मुहुश्चरंस्तान् ॥ ४३

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his back very low, and fled from there causing laughter of Shri Hari and all other spectators. 34-35.

While the pair-wise colour-sports proceeded in this manner, the Lord mounted a brisk horse and swiftly went around the entire crowd, with the desire to show them all his own body dripping with colour. 36-37.

On seeing this, many monks and men ran after him in groups, singing His praises and also throwing more colour-water on Him at every step. 38.

After thus going around and offering his Darshana to the whole crowd, the Lord went up to the lake situated south of the city, so as to return in time for the grand offering of food-ritual to God. 39.

There he played water-sport with all the devotees; and then, after bath, asked them to return to their respective homes, while he returned to his abode. 40.

There he took a ritual bath and then offered fifty six varieties of rituals to Lord Nar-Narayan. 41.

Worshipping the image once more with lustration (Arati), he removed it from the swing and gave it away to an honorable Brahmin. 42.

Having tied his yellow garment, with a red towel and wrapped that around His waist, the Lord repeatedly moved along rows of

भक्ष्यैर्भोज्यैश्च लेह्यैश्च पक्वान्नैर्विविधैस्तथा । प्रचुराज्यसितामिश्रैस्तर्पयामास तान् प्रभुः ॥ ४४
ततो भुक्त्वा स्वयं स्वामी स्वानुजावास आत्मनः । स्थानमेत्य विशश्राम मुहूर्तद्वितयं नृप ! ॥ ४५
पुनरुच्चं निजं पीठमारुरोह स सत्पतिः । सूर्यश्चास्तगिरिं प्रापद्दीपिकाश्च दिदीपिरे ॥ ४६
नामसङ्कीर्तनं कृत्वा भक्तैः साकं तदाऽऽगतैः । उपावीविशदेतांश्च हरिः स्वकरसंज्ञया ॥ ४७
आलोकयन् सदसि तान्सहसोपविष्टांस्तूष्णींस्थितान्स्ववदनाहितदृष्टिवृत्तीन् ।
भक्तव्रजानथ तदीयहितोद्यतोऽसौ राजन्नशिक्षयदनन्तगुणाढ्य इत्थम् ॥ ४८

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे तृतीयप्रकरणे वृत्तालयदोलोत्सवे रङ्गक्रीडानिरूपणनामाऽष्टपञ्चाशत्तमोऽध्यायः ॥ ५८ ॥

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those monks with His brisk lotus-feet, and satiated them with various food items prepared with profuse ghee, sugar and other ingredients. 43 - 44.

Thereafter Swami had his meals at the house of his younger brother, returned to his own abode, and rested for few moments. 45.

When the sun reached the setting point on sunset-hill and lamps were lit in the temple, He ascended His high pedestal once more. 46.

He recited the God’s names along with the devotees arriving at that hour, and then made a sign with His hand to have them seated. 47.

On seeing them sit down silently that very moment fixing their gaze on His lips, Shri Hari possessing the wealth of endless virtue, began to preach as follows, intent on the betterment of the lives of His devotees. 48

Thus ends the fiftyeidhth chapter entitled, ‘Narration of sport of colours at the time of the celebration of festival of Spring,’ in the third prakaran of Satsangi Jivan, the life story of Lord Narayan, also titled as Dharmashastra. (the rules of the code of conduct). 58

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॥ अथ एकोनषष्टितमोऽध्यायः ॥५९॥

श्रीनारायणमुनिरुवाच-

श्रूयतां मद्वचो भक्ताः ! सर्वेषां वच्म्यहं हितम् । नोल्लङ्घ्या क्वापि मर्यादा शास्त्रीया हि मदाश्रितैः ॥ १
पुम्भिः स्त्रीभिस्त्यागिभिश्च सर्वैरेव मदाश्रितैः । स्वस्वधर्मस्थितैर्नित्यं सङ्गः कार्यः सतां सताम् ॥ २
घोरे कलौ युगे ह्यत्र जीवान् संसृतिबन्धनात् । सद्यो मोचयितुं शक्ताः सन्त एवामलान्तराः ॥ ३
लक्षणैरेव साधुत्वासाधुत्वे सदसत्स्थितैः । विज्ञातव्ये स्वया बुद्ध्या सेव्याः सन्तस्ततः सदा ॥ ४
सदाभासा हि बहवो वञ्चयन्ति जनान्भुवि । तस्मात्तेऽपि परीक्ष्यैव दूराद्धेया मुमुक्षुभिः ॥ ५
स्त्रीद्रव्यरससंसक्तास्तदर्थं जनवञ्चकाः । बाह्यतस्त्यागिवेषा ये ते ज्ञेयाः कलिरूपिणः ॥ ६

CHAPTER - 59

Bhagwan Shree Hari preaches to the saints and male and female devotees to observe the commands of the scriptures.

Narayan muni said:-

listen carefully to my words, you, my devotees! I am telling what is good for all. My adherents should never transgress limitations laid down in scriptures. 1.

All my devotees, be they male or female, house-holders or recluses, should observe their respective duties and seek the company of good men only. 2.

In this horrible era of Kali, only the virtuous men, having pure hearts are powerful enough to liberate living beings at the earliest, from the noose of transmigration of repeated birth. 3.

Such saintly persons should constantly be served, after discerning with their own intellect, the virtues and vices found in those saintly or wily persons, through special characteristics: 4.

In this world, numerous imposter-saints cheat and lost simple people. Hence, those desiring salvation should avoid them from afar, immediately after proper evaluation. 5.

Description of unrighteous Sadhus worthy to be abandoned.

These should be recognized as concealed forms of Kali

स्त्रैणानामसतां तेषां मूढानां खण्डितात्मनाम् । योषित्क्रीडामृगाणां च सङ्गः कार्यो न कर्हिचित् ॥ ७
स्त्रैणसङ्गाद्यथा पुंसो भवेन्मोहश्च बन्धनम् । न तथाऽन्यप्रसङ्गेन जानीतेति सुनिश्चितम् ॥ ८
ईदृशा बह्वः सन्ति साधुसंज्ञाः कलौ युगे । मुमुक्षाया अङ्कुरोऽपि यत्सङ्गान्नश्यति ध्रुवम् ॥ ९
ततः प्रवृत्तिर्जीवानां निरयद्वार्षु हि त्रिषु । स्त्रीद्रव्यहिंसासंज्ञेषु जायते नात्र संशयः ॥ १०
आदौ स्वभावतो लोकाः सन्ति सक्ता हि तत्त्रिके । तादृक्साधुप्रसङ्गाच्च सज्जन्तेऽतीव तेषु ते ॥ ११
देहान्ते तादृशाः सन्तस्तच्छिष्याश्चाखिला जनाः । कुम्भीपाकेषु पच्यन्ते यावच्चन्द्रदिवाकरौ ॥ १२
एतच्छ्रीमद्भागवते कपिलोऽगायदञ्जसा । श्रीकृष्णश्चैलगीतेन स्पष्टमाह सविस्तरम् ॥ १३

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himself, since they are deeply attached to enjoyment of women, wealth and tasty food, but misguide people by wearing the garb of a recluse. 6.

Especially one should never remain in the vicinity of evil womanizers who have killed their conscience and have become confounded animals, seeking sport with females. 7.

Know ye for sure, that, through undue involvement with women, a man becomes subject to such infatuation and bondage, as is not possible through association with any other object of enjoyment. 8.

In this era of Kali, there are many such so called saints, whose association is sure to destroy even the sprout of desire for deliverance from worldly bondage. 9.

And without doubt, inclination towards women, wealth and violence, the tripe door to hell, is indeed born in men thereafter. 10.

I say so because, by their very nature, men are prone to get attached to this triad. And due to company of such false saints, they get deeply involved in it. 11.

At the fall of the body, such saints and their male followers suffer scorching punishment in hell called Kumbhaka etc., as long as the sun and moon last. 12.

This has been directly narrated in Shrimad Bhagvata by Kapila muni and the same has been elaborated by Shri Krishna in his dialogue with Uddhava in twenty-sixth chapter of eleven Skand in

तस्मान्नैवासतां सङ्गः कर्तव्यः क्वापि केनचित् । साधूनां सेवनीयानां लक्षणान्यथ वच्मि वः ॥ १४
स्त्रीसङ्गमष्टधा त्यक्त्वा ब्रह्मचर्यं दृढं श्रिताः । तथैव धनमात्रस्य संसर्गं ये त्यजन्ति च ॥ १५
मादकं नैव यत्किञ्चिद्भक्षयन्ति कदाचन । नानाविधरसास्वादं त्यक्त्वा जिह्वा जिता तु यैः ॥ १६
मनोवाक्तनुभिर्ये च स्वपरद्रोहवर्जिताः । जितेन्द्रिया जितक्रोधा निर्वासनिकचेतसः ॥ १७
देहादिषु पदार्थेषु निःस्नेहाः कृष्णसंश्रयाः । द्यूतादिव्यसनैर्हीना ये ते सन्तो मया मताः ॥ १८
धनुर्मात्रान्तरेणैव स्त्रीभ्यो दूरे चरन्ति ये । ऋषभार्षभवन्नित्यं निर्मानास्ते हि साधवः ॥ १९
प्रमादादपि जातायां स्वकीयनियमच्युतौ । प्रायश्चित्तं यथोक्तं ये कुर्वते ते च साधवः ॥ २०

Bhagavat Puran. 13.

Therefore, no one should ever be in the company of fake saints anywhere. Now I shall narrate to you the characteristics of true saints worth resorting to. 14.

Description of righteous Sadhus worthy to be cherished.

They adhere strictly to the observance of celibacy, avoiding contact with women in eight forms including listening to a female voice. Similarly they give up contact with wealth in each and every form. 15.

Exercising control over their palate by giving up enjoyment of a wide variety of tastes, they never partake of anything, infatuating in solid or liquid form. 16.

They abstain from causing harm to others or to themselves by means of body, speech or mind. Freeing their hearts from all sorts of hankering, they have won their sense-organs. 17.

They harbor no love for the body or objects giving physical comfort. Free from addictions like gambling etc., they rely on Lord Krishna for all their needs and spiritual upliftment). 18.

These virtuous men, like Rishabha, the 1st Jain Tirthankara and his son Jada-Bharata are devoid of conceit; and all of them keep the distance of a bow away from women-folk while moving about or sitting. 19.

Also, they never do so singly anywhere, without the company of other saintly men. And, on falling from observance of their

एकाकिनो न गच्छन्ति यत्र कुत्रापि ये सदा । ऋते सतां साहचर्यात्ते ज्ञेया भुवि साधवः ॥ २१
श्रीकृष्णश्रवणादीनि विनैकोऽपि क्षणः क्वचित् । येषां न वितथो याति ते सन्तो मम सम्मताः ॥ २२
समागमस्तु कर्तव्य ईदृशानां सदा जनैः । हर्याश्रितानां साधूनां भवपाशान्मुमुक्षुभिः ॥ २३
एतल्लक्षणहीनो यः स्वैरचारी भवेदिह । सत्साधुतुल्यवेषोऽपि दूराद्धेयोऽन्त्यजादिवत् ॥ २४

सुव्रत उवाच-

श्रुत्वैतद्भगवद्वाक्यं निःश्वसन्त्योऽथ योषितः । तमेव स्वहितं प्रष्टुं प्रैरयन्स्वान्विचक्षणान् ॥ २५
तासां दृक्करसंज्ञाभिर्ज्ञातभावाश्च ते नराः । वक्तुं विचक्षणा वाक्यमेवमूचुर्हरिं नृप ! ॥ २६

जना ऊचुः-

सर्वाराध्य ! प्रभो ! स्वामिंस्त्वया सम्यक्प्रदर्शिता । सदसद्व्यक्तिरस्मभ्यं विज्ञेया या मुमुक्षुभिः ॥ २७

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respective regulations, even unwittingly, they perform expiatory-rites as per prescription. Only such persons should be regarded as real saints. 20-21.

Moreover, such people are also acceptable to me as saints, who do not allow even a moment to pass futile, without listening to praises of Lord Krishna etc. 22.

Those people, who desire salvation from the snare noose of worldly existence, should always seek the company of such virtuous men, who are adherents of Shri Hari. 23.

Any other person around here, if he is found lacking with regard to the above characteristics and acting at his own sweet will, should be spurned from a distance, as would a low-born man be, even though presenting himself in an attire like that of a real saints. 24.

Suvrat said:-

Suvrata told the King further, immediately after hearing this sermon of the Lord Shri Hari, women folk began to sigh and to urge their wise relative males for asking about their spiritual welfare if saintly man are banned from having dialogue with them. 25.

O King, the intelligent men understood these intended queries of concerned women merely through the signs they made with eyes and hands without uttering aloud any words. Hence, they addressed Shri Hari. 26.

स्त्रीद्रव्ययोस्तु संसर्गत्यागः प्रोक्तस्त्वया सताम् । मुक्तानां च मुमुक्षूणामविशेषेण सत्पते ! ॥ २८
स्त्रीणामनुमतेनेदं तत्रास्माभिश्च पृच्छ्यते । तच्छ्रुत्वा भगवन्नद्य ब्रूहि तत्रोचितोत्तरम् ॥ २९
सन्तोऽत्र द्विविधाः सन्ति मुक्ताश्चाथ मुमुक्षवः । मुक्ताः सिद्धदशां प्राप्ताः साधकास्तु मुमुक्षवः ॥ ३०
महदेवान्तरं तेषामुभयेषां परस्परम् । वर्ततेऽतः कथं स्वामिन्साधने तुल्यता भवेत् ॥ ३१
मुमुक्षूणां भवेदेव स्त्रीप्रसङ्गो हि बन्धदः । तेषामपक्वदोषत्वाद्युक्तं तद्वर्जनं प्रभो ! ॥ ३२
ये तु सन्तो जितप्राणमनोबुद्धीन्द्रिया इह । स्वातन्त्र्येणैव देहे स्वे वर्तमाना मनीषिणः ॥ ३३

Devotees said:-

O master, who are worthy of propitiation by all ? Have you delineated for us, rightly and properly, the distinction between the real and virtuous wily (saints), which should be recognized by seekers of salvation. 27.

However, you, the Lord of the virtuous and foremost among saints have prescribed renunciation of contact with women and wealth, without any distinction, for all categories of good men, whether aspirants for liberation or those already liberated. 28.

In that connection, we ask this question on behalf of the women folk, entreat you to listen to it today and give us a befitting reply. 29.

In this world, even saintly men are of two types: seekers of salvation and those who have already attained the goal, through perfection in yogic practices. The former are still trying to reach there. 30.

Thus a lot of difference prevails between these two types. How then can there be equality of the means viz., rules to be observed by both ? 31.

Indeed, contact with women can become a cause of bondage for aspirants of deliverance there from, since their vices like lust have not yet got fully burnt down. 32.

But liberated saints? They are called so, only after they have won their senses, mind, intellect and even breath. They have attained realization of the self through trance, in its pure form, which is identical with Brahma. That highest reality is constantly

ब्रह्मस्वरूपमात्मानं सम्प्राप्यैव समाधिना । नारायणं परंब्रह्म ये च साक्षादुपासते ॥ ३४
प्रतिमेषोन्मेषमेव ये तं पश्यन्ति सर्वदा । मुक्तास्त एव सम्प्रोक्ताः सन्तःसंसारतारकाः ॥ ३५
तेषां सद्गुणगानादौ को दोषो योषितां पुरः । स्त्रियश्च पुरुषास्तेषां सन्ति हेयतया समाः ॥ ३६
मुक्तानां ब्रह्मनिष्ठानां यथेष्टाचरणं प्रभो ! । न दोषायेति कतिचिद्विद्वांसोऽपि वदन्ति हि ॥ ३७
न ब्रह्मस्थितिमाप्तानामङ्गस्पर्शोऽपि दोषकृत् । स्त्रीणां सम्भाषणे तर्हि को दोषस्तादृशां भवेत् ॥ ३८
प्रदीप्तवह्नितुल्या हि ब्रह्मनिष्ठास्तु साधवः । लभन्ते खलु तत्साम्यं येऽत्र तत्सङ्गिनो जनाः ॥ ३९
धनुर्मात्रान्तरे दूरादुपविश्य च योषिताम् । पुरः कृष्णकथाकीर्तौ तेषां दोषोऽत्र कः प्रभो ! ॥ ४०
तादृशा यदि नो कुर्युस्तद्वार्तां योषितां पुरः । अधर्माद्वापि तद्रक्षां तदा स्त्रीणां गतिस्तु का ॥ ४१
मुमुक्षवः साधका ये तत्कथास्ते तु सत्पते ! । योषितां पुरतो नैव कुर्युः स्वव्रतभङ्गतः ॥ ४२
स्त्रैणा ये साधुवेषाश्च चरन्त्येकाकिनो भुवि । ते तु वार्ताः प्रकुर्वन्ति नारीणां पुरतः स्वयम् ॥ ४३

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worshipped by them as Narayan, Whom they visualize every moment, in every worldly entity. Such liberated souls continue to live in their physical bodies by their own sweet will; since they alone are capable of delivering others, from snare of worldly existence. For such perfected souls, both men and women are equally insignificant. What then, is the harm if they sing of God's glory before women and thereby provide them spiritual guidance? 33-36.

Some learned men, too, say that no blame or sin accrues to liberated celibates upon acting at will, even involving physical touch. In that case, what sin can accrue to them by talking the ladies ? 37-38.

Saints dedicated to firm in celibacy are like blazing fires; and those coming in their contact also become like them. 39.

And therefore, if they sit at a safe distance of at least one bow length ; away from women; and narrate to them the tales of Shri Krishna, what sin can they incur, O Lord ? 40.

If such saints also do not guide the women that way and protect them from evil ways, then what hope of liberation remains for them ? 41.

As it is, aspirants on the path to salvation will never do so, for fear of breach of their vows as per your orders. 42.

तेभ्यस्तु क्वापि ता नैव शृण्वन्ति तत्कथा अपि । जानन्त्येव यतस्तास्तान् स्त्रैणान्धूर्तानिति प्रभो ! ॥ ४४
तस्मात्स्त्रीषु कृपां कृत्वा कृष्णभक्तिविवृद्धये । मुक्तांस्तदग्रे तद्वार्तां कर्तुमाज्ञापय प्रभो ! ॥ ४५
ब्रह्मचर्यं ह्यष्टविधं यत्त्वयात्र प्रकीर्तितम् । मुक्तानां तादृशानां तदस्तु सप्तविधं हरे ! ॥ ४६

सुव्रत उवाच–

इति सम्प्रार्थितो लोकैः कल्याणायैव योषिताम् । सर्वधर्मरहस्यज्ञः प्रोवाचेति हसन् हरिः ॥ ४७

श्रीनारायणमुनिरुवाच–

शृण्वन्तु भो नराः सर्वे स्त्रियश्च मुनयस्तथा । कल्याणं स्याद्यथा स्त्रीणां तमुपायं वदामि वः ॥ ४८
यथा कृष्णं श्रिता नार्यस्तत्कथामपि कर्हिचित् । पुंसः कुयोगिनो वक्त्रान्न शृण्वन्ति हितामपि ॥ ४९
तथैव मुक्तपुरुषमुखादपि कथा हरेः । स्वातन्त्र्येण न वै श्रव्या स्त्रीभिः क्वापि विना नरात् ॥ ५०

While, on the other hand, womanizers, fake saints, roaming in this world singly try to engage women by voluntary narrating tales before them. But our women alerted by you, do not go to listen even God's stories from them ; because they know intuitively, that all those are cheats, intending to misuse women. 43 - 44.

Therefore, O Lord, have mercy on our females and permit at least the liberated saints to narrate tales of Krishna before them, so as to enhance their devotion towards him. 45.

Let the code of conduct for celibacy be sevenfold and not eightfold, at least for them as per your prescription. 46.

Suvrata then said - to the King, upon being requested on those lines by the devotees, for the welfare of women-folk, Shri Hari who was fully conversant with secrets of true religion, laughed and spoke as follows: 47.

Narayan Muni Said:-

listen gentlemen, ladies and all you sages. I now disclose to you a remedy that will lead to female spiritual welfare. 48.

Just as women dedicated to Krishna do not listen to His tales, although favourable from the mouth of a fake Yogin, similarly, they should avoid doing so even from a liberated men independently, without being accompanied by a relative male person. 49-50.

स्त्रीणामेव पुरो मुक्तः कुर्याच्चेत्तत्कथामपि । त्यागिधर्मच्युतः सद्यः स भवेन्नात्र संशयः ॥ ५१
तस्य स्त्रैणस्य तु मुखाच्छृणुयाद्या च तत्कथाः । सापि स्याद्भ्रश्यते धर्मात्ततो यात्यधमां गतिम् ॥ ५२
महान्तं प्राप्नुतोऽनर्थं महापातकिनौ हि तौ । अब्रवीदिति मां पूर्वं श्रीरामानन्द उद्धवः ॥ ५३
इयं वार्तैवमेवास्ति नास्ति कोऽप्यत्र संशयः । पुंसः स्त्री च पुमान्नार्या बुद्धिभ्रंशस्य कारणम् ॥ ५४
पूर्वं हि बहवो मुक्ताः पुमांसश्च स्त्रियोऽपि च । अन्योन्यस्य प्रसङ्गेन भ्रष्टा याता अधोगतिम् ॥ ५५
स्त्रीप्रसङ्गो न कर्तव्यो मुक्तेनापि कदाचन । श्रीमद्भागवतोक्तानि पद्यान्यत्र वदामि वः ॥ ५६

सङ्गं न कुर्यात्प्रमदासु जातु योगस्य पारं परमारुरुक्षुः ।
मत्सेवया प्रतिलब्धात्मलाभो वदन्ति या निरयद्वारमस्य ॥ ५७
योषिद्धिरण्याभरणाम्बरादिद्रव्येषु मायारचितेषु मूढः ।
प्रलोभितात्मा ह्युपभोगबुध्द्या पतङ्गवन्नश्यति नष्टदृष्टिः ॥ ५८

For, if he narrates even Krishna's tales before an exclusively female audience, he will immediately become guilty of breaching the code of a recluse. No doubt about that. 51.

And that lady, who hears those tales from the mouth of such a male fond of women, she too falls from her virtue and attains a lowly status. 52.

Thus, both parties shall become great sinners and be subjects to tremendous adversity. So was I told earlier by Shri Ramananda, who was the incarnation of Uddhava, the associate of Shri Krishna. 53.

The reason is that, a single female become the cause of sexual attraction and hence a soiled mind for a male in solitude; so certainly, does a lone male for a female. 54.

Many liberated men and women have indeed fallen to very low level in the past, due to each other's company. 55.

That is why even a liberated man should never be in contact with females. In this context, I quote for you some verses from Bhagvat Purana, Skandha III. 56.

One who wishes to ascend to ultimate heights in Yoga, having attained unity with the supreme soul through devotional service to me, should avoid all contact with women, since they are said to

मात्रा स्वस्रा दुहित्रा वा ना विविक्तासनो भवेत् । बलवानिन्द्रियग्रामो विद्वांसमपि कर्षति ॥ ५९
तस्माज्जितस्य मनसो विश्वासेन कदाचन । मुक्तो न कुर्यात्स्त्रीसङ्गं पुंप्रसङ्गं तथाऽबला ॥ ६०
मदाज्ञापि न मन्तव्या स्त्रीप्रसङ्गो भवेद्यया । मुक्तैरपि तथा स्त्रीभिः पुंप्रसङ्गो भवेद्यया ॥ ६१
भक्ता ! भवद्भिर्यत्तूक्तं प्रदीप्तानलसन्निभाः । मुक्ताः सन्तीति तत्सङ्गस्तासां भवति मुक्तये ॥ ६२
तत्त्वाचारविरुद्धं हि सतां लोके च गर्हितम् । निन्दितं वेदशास्त्रेषु तन्मतं महतां न च ॥ ६३
मुक्तप्रसङ्गो नारीणां मुक्तिहेतुरिदं वचः । एकस्मिन्नेव श्रीकृष्णे नित्यमुक्ते हि सम्भवेत् ॥ ६४

be doors to hell for him. 57.

In the words of Muni Dattatreya,(Bhagvat XI), a confounded male gets infatuated by females, their ornaments, rich clothing and such other materials, all of them being created by Maya, the ensnaring cosmic illusion. Losing his vision of reality, he gets destroyed by the idea of enjoying them, like the moth covering around the glow of a lamp. 58.

The group of sensory and motor organs is so powerful that it exercises a pull even on a discerning learned man. Hence he should not sit in total solitude, even beside his own daughter, sister or mother. 59.

Therefore, I repeat, even a liberated man should never remain in contact with a woman, believing in constant servility of the mind that he has overpowered, nor should a female remain with a male near, liberated. 60.

Even if I issue such orders permitting male-female contact, those should not be followed by the liberated males or females. 61.

Oh devotees! you said that liberated men are like blazing fires, so their contact can lead women to salvation ; but that is not the view of great men at all. It has been criticized both in scriptures and in saying of wise men in the world; it goes against religious conduct of saint. 62-63.

This view, that contact of a liberated being is favourable for women's deliverance, can be possible only in the case of Lord Shri Krishna, who eternally free, never becoming attached and bonded to any person or thing. 64.

कृष्णं विना तु मर्यादा वैदिकी येन येन च । उल्लङ्घिता स सोऽद्यापि लोके वेदे च निन्द्यते ॥ ६५
ब्रह्मशङ्करशक्राश्च शशाङ्काङ्गिरसादयः । कामादुल्लङ्घ्य मर्यादां वैदिकीं गर्ह्यतां गताः ॥ ६६
अस्तु प्रसङ्गो दूरेऽयं वीक्षामात्रमपि स्त्रियाः । मुक्तानामपि सिद्धानां पातित्यायैव जायते ॥ ६७
यथेष्टाचरणं ये तु न दोषाय सतामिति । वदन्ति ते तु विज्ञेया महापातकिनो जनाः ॥ ६८
तस्मान्मुक्तेषु शङ्काऽपि यथेष्टाचरणस्य तु । न क्वापि केनचित्कार्या यत्ते धर्मस्य रक्षकाः ॥ ६९
प्राप्तोऽपि भक्तिं च दृढात्मनिष्ठां मुक्तोऽपि भक्ता ! वनिताप्रसङ्गात् ।
भ्रष्टो भवेत्स्त्री च तथाविधापि भ्रष्टा भवेदेव नरप्रसङ्गात् ॥ ७०

इति श्रीसत्सङ्गिजीवनेनारायणचरित्रे धर्मशास्त्रे तृतीयप्रकरणे वृत्तालयदोलोत्सवे जनशिक्षायां सदसल्लक्षणेषु मुक्तानां यथेष्टाचरणनिषेधनिरूपणनामैकोनषष्टितमोऽध्यायः ॥ ५९॥

A part from him whosoever transgressed this scriptural limit, such person has been ensured in religious texts and is being criticized in the world up to this very day. 65.

Brahma, Shankara, Indra, etc.; and the moon, Angiras, i.e. Brahaspati etc., all these great beings suffered defamation, upon transgressing scriptural limit out of lust. 66.

Leave aside contact, even the mere sight of a female can result in the fall of perfect yogis too. 67.

And those men, who say that acting at will is not cause of blame, for the virtuous, such men should be regarded as great sinners. 68.

Therefore no one should ever entertain even an inking of doubt, whether liberated men can act at will in any matter without suffering its dire consequences; because they are to be protectors of Virtue and therefore, provide set forth exemplary ideals of pure conduct. 69.

Hence I repeat once more, O devotees! despite being firmly rooted in the Atman with devotion, a liberated man, too, can fall from virtue through contact with a female. And, such a woman too can become defiled through the company of a male. 70.

॥ अथ षष्टितमोऽध्यायः ॥ ६० ॥

श्रीनारायणमुनिरुवाच-

मुक्तोऽपि पुरुषो यस्तु प्राप्तः सिद्धदशामिह । स्त्रीभ्यस्तेनापि भेतव्यमन्यथा पतितो भवेत् ॥ १
अयं पुमानियं स्त्रीति भेददृष्टिर्न यस्य च । स्त्रीसङ्गाद्भ्रश्यते सोऽपि ऋष्यशृङ्ग ऋषिर्यथा ॥ २
ऋष्यशृङ्गकथा सर्वैः श्रुताऽस्त्येव ततो जनाः ! । वर्तितव्यं सावधानैर्मुक्तैरपि मुमुक्षुभिः ॥ ३
मदाज्ञया वा धर्मस्य रक्षार्थमपि कर्हिचित् । स्त्रीप्रसङ्गो न कर्तव्यो मुक्तेनापि मनीषिणा ॥ ४
मुक्तानामात्मनिष्ठानामपि स्त्र्यवयवेक्षणम् । स्वस्थितेर्भ्रंशकं ज्ञात्वा त्याज्यं तत्सर्वथा बुधैः ॥ ५

Thus ends the fiftyninth chapter entitled, 'Narration of prohibition of acting at will by liberated persons,' in the third prakaran of Satsangi Jivan, the life story of Lord Narayan, also titled as Dharmashastra. (the rules of the code of conduct). 51

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CHAPTER - 60

Downfall of Naradji and Parvat due to association with women.

Narayan muni said:-

Even after reaching the Siddha, i.e. higher Yogic status, a liberated man should harbor fear from the company of female; lest he falls even from that exalted position. 1.

Also, one who claims that he does not differentiate between male, female beings, can himself get defiled by female contact, as sage Rishyashringa (Ekalashringa). 2

His tale has already been heard by all; therefore, caution in conduct should be exercised by aspirants and liberated individuals alike. Neither by my order if ever so given, nor even for protects of religion should even a liberated visionary ever have contact with a woman. 3-4.

Now, wise men should even avoid looking at female body-

अत्रेतिहासं प्राचीनं सर्वे शृण्वन्तु सादरम् । मुक्तावपि यथा क्लिष्टौ पुरा नारदपर्वतौ ॥ ६
पर्वतो नारदश्चोभौ पुरा स्वस्त्रीयमातुलौ । ब्रह्मनिष्ठावृषी सिद्धौ पुण्यक्षेत्राणि चेरतुः ॥ ७
तावेकदाम्बरीषस्य विष्णुभक्तस्य भूपतेः । गृहमाजग्मतू रत्नैर्विविधैरुपशोभितम् ॥ ८
पूजितौ तेन राज्ञा तौ विविधैरुपचारकैः । तर्पितौ परमान्नेन सुखेनैव निषेदतुः ॥ ९
तस्य राज्ञोऽभवत्कन्या जयन्त्याख्या सुलोचना । रूपेणाप्रतिमा भूमौ शीललक्षणशालिनी ॥ १०
तस्या योग्यं वरं प्रष्टुं भूपतिः स तु तावृषी । नत्वाभिवादयित्वा तामुपविश्याब्रवीदिदम् ॥ ११

राजोवाच-

युवां हि ज्ञानसम्पन्नौ ब्रह्मनिष्ठौ तपोधनौ । नास्त्येवाविदितं किञ्चित्त्रिलोकीचारिणोर्हि वाम् ॥ १२
पृच्छामि तौ युवां प्रश्नमेकं प्रश्नविदांवरौ । तच्छ्रुत्वा चोत्तरं ब्रूतं विचार्यैव यथोचितम् ॥ १३

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parts, knowing that too as the cause of collapse from on already attained status for those dwelling in constant realization of the self. 5.

In this connection, listen carefully, all of you, to ancient history, as to how both Narada and Parvata, although liberated, got into trouble in past. The two, related to each other as maternal uncle and nephew respectively, were both avowed celibate sages, of old, who used to go around together, to holy places. 6-7.

In the course of one such pilgrimage, they arrived at the palace of king Ambarisha, a devotee of Lord Vishnu. 8.

He welcomed them at his residence, decorated with various gems and honoured them through various service-courses. He served them with high-class food. Satisfied with all that, they sat there comfortably. 9.

Ambarisha had a marriageable daughter, Jayanti by name, having charming eyes and unparalleled appearance. She also possessed auspicious astronomical signs and good character. In order to enquire about suitable husband for her, the king made her pay respects to the sages by bowing down, then sit down before them. 10-11.

The King said:-

He there upon addressed them thus, sincere in celibacy and

जयन्तीसंज्ञिकेयं मे दुहितास्ति सुलक्षणा । निश्चेतुं नैव शक्नोमि तस्या योग्यं वरं त्वहम् ॥ १४
तस्माद्युवां कृपां कृत्वा सर्वज्ञौ सर्वसौख्यदौ । योग्यमस्या वरं ब्रूतं चिन्तया व्याकुलं हि माम् ॥ १५
इत्युक्तौ तावृषी राज्ञा तां दृष्ट्वैव विमोहितौ । सुलक्षणां च चार्वङ्गीं कामयामासतुः स्वयम् ॥ १६
प्रार्थयामासतुर्भूपं निर्लज्जौ काममोहितौ । आवाभ्यां देहि ते कन्यां श्रेयस्तव भविष्यति ॥ १७
तयोरिति वचः श्रुत्वा भूपतिः स तु विस्मितः । किञ्चिद्विचार्य तावाह जानन्नैष्ठिकतां तयोः ॥ १८

राजोवाच-

ब्रह्मनिष्ठौ युवां ख्यातौ नैष्ठिकब्रह्मचारिणौ । कन्यां वृणीथो मे यत्तद्विनोदो वा ऋतं वचः ॥ १९

तावूचतुः-

ब्रह्मचर्यं च गार्हस्थ्यं वनित्वं भिक्षुता तथा । भगवत्प्रीतये नास्ति भक्तिमेकां दृढां विना ॥ २०

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rich in austerities, both of you are learned too. Since you keep wandering over all the three worlds, you are conversant with all quarries. So please listen to the question I put before you, think over it and only then give a reply. 12-13.

This my daughter, Jayanti by name, possesses all good qualities of a good wife; but I am unable to decide upon a suitable match for her. Since you two know everything and can bestow all pleasure on anyone you please, kindly do me this favour of suggesting a proper husband for her and remove my a anxious concern. 14-15.

On being addressed that way, both the ascetics, infatuated immediately upon seeing her attractive body and charming manners began to covet her for themselves. 16.

Confounded by lust, they cast off all shame and entreated the king, give her to both of us; and be blessed. 17.

Astonished on hearing such words from them, the emperor pondered a while and then said to them. 18.

The King said:-

Both of your are famed as sincere celibates, confirmed avowed bachelors. Your words about marrying my daughter must be in joke ; or do you really mean to do so ? 19.

The two ascetics gave a clever reply:-

Whatever the life-state of a celibate or a house-holder, or a

यस्मिन्कस्मिन्नाश्रमे वा स्थित्वा भगवतो यशः । गातव्यं मोक्षमिच्छद्भिस्तेन तुष्यत्यधोक्षजः ॥ २१
एतावत्कालपर्यन्तं ब्रह्मचर्येण तद्यशः । वर्णितं कीर्तयिष्यावो गार्हस्थ्येनाथ भूपते ! ॥ २२
निःसंशयस्ततो विद्धि राजन् ! निश्चय आवयोः । कन्याया ग्रहणेऽस्तीति देहि नौ त्वं सुखी भव ॥ २३
वाक्यं श्रुत्वेति राजापि काममूढधियोस्तयोः । शापभीतोऽथ तावाह चिन्ताव्याकुलमानसः ॥ २४

राजोवाच-

एका कन्या मदीयेयं युवां द्वाविच्छथश्च ताम् । लोकशास्त्रविरुद्धं तद्दानं कुर्यामहं कथम् ॥ २५
एकस्य भार्ये द्वे दृष्टे नैका भार्या द्वयोः क्वचित् । वरिष्यति ततः कन्या स्वयमेवेप्सितं वरम् ॥ २६
प्रातः स्वयंवरं चास्याः कारयिष्यामि निश्चितम् । आगन्तव्यं युवाभ्यां च तत्र नारदपर्वतौ ! ॥ २७
इत्युक्तौ तौ ततो यातौ चिन्तयन्तौ च तां हृदि । राजापि कारयामास स्वयंवरसभां ततः ॥ २८

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forest-dweller, none of these pleases the Lord if lacking in firm devotion towards Him. His glory is to be sung by them if they aspire for liberation. Thereby Lord Vishnu is pleased. 20.

He is satisfied if seekers of salvation sing His glory remaining in any one of the life-stages. 21.

Thus far, we have been narrating God's glory through a life of celibacy: hence forth, we shall do the same as house-holders. 22.

Therefore, O Emperor, know for certain that our desire to take your daughter in marriage is genuine. Give her to us both and live happily without worrying about her any more. 23.

The king got upset with anxiety on hearing such talk of the two ascetics whose intellect had been totally confounded by lust. Yet, fearing about their curse and being worried he replied : 24.

King said:-

I have only one daughter; and she is being solicited by both of you! How can I give her away, against scriptural convention and worldly norms? Two wives of one man are seen in society, but never one common wife for two husbands. Therefore, my daughter must get a chance to prefer one husband of her choice. I shall surely arrange for her Svayamvara tomorrow morning. Both of you may come there as suitors. 25-27.

On being told so, Narada and Parvata got out of there, although

कन्या कामयते रूपं नान्यदित्यवधार्य तौ । तपसा विकृतं रूपं स्वं रम्यं कर्तुमैच्छताम् ॥ २९
तयोरपीर्ष्या महती परस्परमभूज्जना: ! । कन्या वरिष्यति ह्येकमिति हेतो: सकामयो: ॥ ३०
अन्यस्य विकृतं रूपं स्वस्य रम्यं भवेदिति । गूढं स्वस्य त्वभिप्रायं नोचतुस्तौ परस्परम् ॥ ३१
एकैकं वञ्चयित्वा तौ भक्ताभीष्टफलप्रदम् । वैकुण्ठे विष्णुमेवेशं रूपार्थं शरणं गतौ ॥ ३२
तत्रादौ नारदो गत्वा नत्वा सत्वरमच्युतम् । स्वस्य भार्यासमीहां तु गूहमानोऽब्रवीदिदम् ॥ ३३
अम्बरीषस्य कन्याया भविता श्व: स्वयंवर: । विनोदार्थं तत्र किञ्चिदागतोऽस्म्यत्र याचितुम् ॥ ३४
भगवन्नद्य मे रूपं भवेत् स्त्रीणां मनोहरम् । तप:कृशं च मे गात्रं पुष्टं च बलवद्भवेत् ॥ ३५
स्वयंवरात्तथारभ्य हरे ! सहचरस्य मे । वानरास्येन वैरूप्यं पर्वतस्य भवेदिति ॥ ३६
तथास्त्विति हरि: प्राह नारदोऽपि मुनिस्तदा । अनङ्गमोहनं रूपं सद्यो लब्ध्वा भुवं ययौ ॥ ३७

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contemplating on nothing but Jayanti in their hearts. And the emperor immediately started arrangements for the mate self selection meet. 28.

Considering the popular saying that a bride selects man as husband, with handsome appearance and personality; nothing else, the two ascetics craved for beautiful physical form, deformed through penance. 29.

Profound mutual rivalry arose between both coveting hearts, at the idea that the bride would select only one of them, if at all, and not both. 30.

But they did not disclose to each other their mutual secret desire that his own form should become attractive and the other's ugly. 31.

And with that intention, each one stealthily speed to Vaikuntha without the knowledge of the other. Seeking the favour of Lord Vishnu, the bestower of desired fruits for His devotees. 32.

Narad was the first to reach their briskly. He bowed before Acyuta; and concealing his wife-seeking desire, even from the omniscient Lord, he said, tomorrow there will be svyamvara of the daughter of king Ambarish. I want to go there for fun on that occasion. I have come to ask a favour from you, O Lord! Let my form become attractive for females today, and my body, emaciated through penance, look strong and well-nourished. 33-35.

तावत्पर्वत आगत्य तथैवाभ्यार्थयद्धरिम् । सौरूप्यं स्वस्य देवर्षेः कप्यास्यत्वं स्वयंवरात् ॥ ३८
तथास्त्विति तमप्याह सोऽच्युतः प्रहसंस्तदा । स्त्रीपाशबन्धनं माभूद्भक्तस्येति दयानिधिः ॥ ३९
स पर्वतोऽपि सम्प्राप्य रूपमत्यद्भुतं ततः । नारदं भुवि सम्प्रापज्जयन्तीभजने रतम् ॥ ४०
गूढेङ्गितौ सुरूपौ तौ प्रोचतुश्च परस्परम् । सुरूपोऽसि त्वमेवेति त्वां वरिष्यति सा वधूः ॥ ४१
इत्थं वदन्तौ तौ रात्रिं तां तु दुःखेन निन्यतुः । वैशाखशर्वरी जाता तयोः कल्पनिशासमा ॥ ४२
चक्रतू राजकन्याया निशि तौ गुणकीर्तनम् । अहो तस्य वपुः कान्तमहो तस्या नवं वयः ॥ ४३
अहो भुजलता तस्या अहो तस्या मितं स्मितम् । तस्या मुक्ताफलानीव मधुराण्यक्षराण्यहो ॥ ४४
पर्वतो नारदं प्राह जयन्त्या वदनाम्बुजम् । त्वया पूर्णेन्दुवद्दृष्टं किं वा फुल्लाम्बुजोपमम् ॥ ४५

Also, O Hari, from the time of the Svayamvara, my companion Parvata's appearance should look deformed with a monkey-face. 36.

Be it so, said the Lord; and Narada, immediately obtaining form as attractive as cupid, returned to the earth. 37.

Soon, Parvata too arrived there and made a similar request to the Lord: a handsome form for himself and a monkey-face for the divine sage Narada, from the commencement of the Svayamvara. 38.

To him too, Acyuta said, be it so, laughing there upon; because He, the ocean of mercy, wished that neither of those two devotees should get ensnared by being bonded with female. 39.

So, even Parvat instantaneously obtained a wonderful form and caught up with Narad on earth, who was engrossed in contemplating upon Jayanti. 40.

Concealing their secret intentions from each other, both of them told each other, you look so handsome now! The bride will surely select only you. 41.

Talking like this out worldly, both tried to pass the night with great difficulty; that night of Vaishakha month appeared endless to them, like the night of a whole era. 42.

Throughout that night, they kept singing to each other praises of the princess, what a well-formed body! How charming is her youth! How delicate her creeper-like arms! Her modst smile so

नारदः प्राह तं तस्या निष्कलङ्केन्दुराननम् । तत्पुरः क्व कलङ्कीन्दुः क्व वा तज्जलजं जडम् ॥ ४६
एतां दशां च तौ प्राप्तावृषी स्त्र्यवयवेक्षणात् । प्रातरेवाम्बरीषस्य पुरमागत्य तस्थतुः ॥ ४७
तद्रूपदर्शनादेव मुमुहुः पुरयोषितः । पौराश्च विस्मिताः सर्वे तावेवैक्षन्त यूथशः ॥ ४८
स्वयंवरस्य वेलायां जग्मतुर्नृपसंसदि । तत्राहूता नृपेणान्ये राजानोऽपि समाययुः ॥ ४९
कन्याप्रवेशनद्वारसमीपे तावुभावृषी । निषेदतुः शीघ्रमेव कन्यालाभाय कामुकौ ॥ ५०
अम्बरीषोऽपि नृपतिर्मानयित्वा सभागतान् । उपावेशयदानम्य तौ तु वीक्ष्याऽऽप विस्मयम् ॥ ५१
सभासदस्तत्र सर्वे दृष्ट्वा रूपं तयोर्नृपाः । सन्त्यज्यैव जयन्त्याशां तावेवैक्षन्त विस्मयात् ॥ ५२
उभौ समानरूपौ हि मन्मथस्यापि मोहनौ । कं वरिष्यति सा कन्या त्विति संशिश्यिरेऽखिलाः ॥ ५३
गृहीतवरमालाऽथ जयन्ती राजकन्यका । प्रविवेश सभां तां च हरन्त्येव मनो नृणाम् ॥ ५४

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enchanting! Her sweet words so pearl-like! 43-44.

Parvat asked Narad, how did you find her beautiful face? Like a blooming lotus ? or like a full moon ? 45.

Narad replied, How can the moon with a black stain, stand in comparison with her face from any blemish ? And what is the inert lotus before her lively looks? 46.

Such an infatuated state was reached by both seers upon merely viewing a female's body-parts. At down itself, they came to the city of Ambarisha and waited for the appointed hour of the Svayamvara. 47.

The handsome bodies of the both attracted women of the town; all the men too stood in groups, staring at them in surprise. 49.

Both the lusty ascetics, eager to get the bride at the earliest, sat near the gate for her entrance. 50.

The host king Ambarish welcomed all those who had come to the marriage hall, bowing respectfully and offering seat to each of them. On seeing the two ascetics totally transformed, he was astounded. 51.

All the rulers seated in the hall too, gazed at them in sheer bewilderment, losing all hope of winning the heart of Jayanti. They began wondering, instead, which of the two would be the bride's choice, since both possessed a form as attractive as that of cupid. 52-53.

तदैव तावुभौ जातौ मर्कटास्यावृषी नराः ! । परस्परं वीक्षमणौ परमां मुदमापतुः ॥ ५५
बुबुधे नारदश्चित्ते पर्वतं न वरिष्यति । अवैच्च पर्वतः कन्या नारदं न वरिष्यति ॥ ५६
कन्या तु तावुभौ दृष्ट्वा भीता चक्रे पलायनम् । बोधिताऽप्यम्बरीषेण नाऽऽगच्छत्सा पुनः सदः ॥ ५७
ततो राजा तावुपेत्य प्राह कन्या तु मे मुनी ! । भीता भवद्भ्यां नायाति गच्छतं तद्युवामिति ॥ ५८
स्वस्ववक्त्रस्य वैकृत्यमजानन्तौ हि तावुभौ । प्रकल्प्य राज्ञः कापट्यं हताशाविदमूचतुः ॥ ५९
आवां तपस्विनौ ज्ञात्वा राज्यैश्वर्यमदोद्धतः । कन्यां नैव ददासीति जानीवस्तव चेष्टितम् ॥ ६०
आत्मज्ञत्वाभिमानेन मुनीनप्यवमानयन् । देहात्मबुद्धिस्त्वं मूढ ! भविष्यसि न संशयः ॥ ६१

Finally, princess Jayanti arrived, holding a garland for the bridegroom in her hands. She entered the hall, enchanting the minds and hearts of all the men. 54.

That very moment, O listeners! both the ascetics became monkey-faced, unaware of own deformity, each one felt very happy on seeing the other like that. 55.

Narada thought in his mind: The bride will not select Parvata ; and Parvata felt sure that she will not choose Narad. 56.

But the bride got taken aback on seeing both of them. She fled from the scene and refused to return to the hall, despite being informed by her father that the two odd figures were the ascetics she had met previously. 57.

Thereupon, Ambarisha approached them and said, O sages, frightened at seeing you both, my daughter cannot come here. Kindly therefore, leave this hall immediately. 58.

Each of the two, unaware of his own deformity, felt disheartened at this; and considering it as his wily move, chastised him as follows: 59.

We can see through your crafty game. Haughty with the pride of your royal exuberance, you do not wish to bequeath your daughter to us, knowing that we are penniless practitioners of penance. 60.

You are insulting sages, priding yourself as a knower of the self, but O stupid man! you shall henceforth consider the body

एवं निरपराधं तं राजानं भगवत्प्रियम् । शप्त्वा तस्य गृहात्क्रुद्धौ बहिर्निर्ययतुर्मुनी ॥ ६२
विष्णुना भक्तरक्षार्थं तद्गृहे स्थापितं त्वथ । चक्रं सुदर्शनं शापाद्ररक्ष नृपतिं तु तम् ॥ ६३
प्रतिहत्य गृहाच्छापं कामक्रोधाग्निदग्धयोः । तयोर्मुन्योः पृष्ठलग्नं तं कृत्वा चक्रमन्वगात् ॥ ६४
सहसा तावुभौ दृष्ट्वा स्वपृष्ठे धूमराशिवत् । कृष्णवर्णं स्वशापं च विस्मयं प्रापतुस्तदा ॥ ६५
प्रलयाग्निनिभं तावज्ज्वालामालाभयङ्करम् । चक्रं सुदर्शनं दृष्ट्वा चक्राते स्म पलायनम् ॥ ६६
मर्कटास्यावुभावग्रे मध्ये तत्पृष्ठवल्गितः । शापस्तमोमयस्तस्य पश्चाच्चक्रमभूत्पथि ॥ ६७
विवर्णौ म्लानवदनौ श्रमस्विन्नशरीरकौ । भक्तद्रोहगतज्ञानौ पलायेते स्म तावुभौ ॥ ६८
भुवि सर्वेषु देशेषु प्रतिग्रामं गृहं गृहम् । पलायमानौ तौ यातौ पाहि पाहीति वादिनौ ॥ ६९
निर्मानौ निर्मदौ चोभौ निर्लज्जौ यत्र यत्र तौ । पलाय्य गच्छतश्चक्रं तत्र तत्रान्वगाद्द्रुतम् ॥ ७०

itself as the soul like any beast. No doubt about the efficacy of this curse of ours. 61.

Thus did the two ascetics curse the innocent king, who was dear to Lord Vishnu, being devoted to Him and got out angrily. 62.

He, however, was saved from the impact of their curse by the Sudarshana chakra placed in that hall by Lord Vishnu for protecting his devotee. 63.

That divine disc reverted that curse from Ambarisha's place and directed it to chase those two monks, funning with the fury of lust, and itself followed them . 64.

Suddenly, both saw their own curse of black colour following them, like a heap of smoke; and were taken aback. 65.

Behind it, they also spotted the Sudarshana disc, ferocious with profuse flames, just like the fire of cosmic dissolution; and both began to run. 66.

Thus everyone saw on the road, two monkey-faced men fleeing in front, chased by a blazing disc, with a very dark curse in between. 67.

With pale, withered faces and bodies drenched in sweat, both monks kept running, due to their sin against the Lord's devotee Ambarisha. 68.

Pleading, save us, save us, they had to keep running from house

रथाङ्गदह्यमानाङ्गौ द्विजौ नारदपर्वतौ । दृष्ट्वा नरा मर्कटास्यौ नोचुः किञ्चिदतद्विदः ॥ ७१
अदृष्टाश्रुतपूर्वां तां सम्प्राप्तावतिवेदनाम् । अधोलोकेषु सर्वत्र तौ च बभ्रमतुर्मुनी ॥ ७२
अप्राप्य कञ्चित्त्रातारं तत्रापि च ततो मुनी । जग्मतुर्देवलोकांश्च क्रोशन्तावुच्चकैर्भृशम् ॥ ७३
ऐन्द्रं वाह्नं च याम्यं च नैर्ऋतं वारुणं तथा । मारुतं तौ च कौबेरं लोकमैशं च जग्मतुः ॥ ७४
सविस्मयं तेऽपि देवास्तत्रस्थाश्च तयोर्दशाम् । विलोक्य तादृशीं किञ्चिन्नोचुश्चक्रभयाद्वचः ॥ ७५
तावृषी सकलान्देवान्ब्रह्माणं शङ्करं तथा । नमन्तावपि न स्वस्य त्रातारं कञ्चिदापतुः ॥ ७६
वैकुण्ठं च ततो यातौ पाहि पाहि हरे ! इति । आक्रोशन्तौ दूरतस्तौ नेमतुर्विष्णुमव्ययम् ॥ ७७
दयालुः स हरिश्चक्रात्कृपया रक्षणं तयोः । कृत्वा भक्तस्य तं शापं स्वयं चाङ्गीचकार ह ॥ ७८
एवं पुरा नारदेन पर्वतेन च भो नराः ! । सम्प्राप्तमतुलं कष्टं स्त्रिया ह्यवयवेक्षणात् ॥ ७९

to house, one village and region to another, all around the each. 69.

The disc briskly followed, wherever they went fleeing, having lost all their pride, honour and shame. 70.

On seeing two monkey-faced Brahmins being scorched by a disc, people felt astounded, but did not utter a word, not knowing what it was all about. 71.

Afflicted by that severe pain, neither seen nor heard of before, the two sages began to run around in the nether worlds too. 72.

Not finding any saviour there to, they ascended to the heavenly regions, crying aloud profusely for help and protection. 73.

They went in all the eight directions, starting from the east, presided over by Indra, Agni (Fire), Yama, Nirruti,Varuna, Vayu, Kubera, and Isha (-Shiva). But none of those deities helped them either ; despite viewing their pitiable plight with wonder, due to fear of the chasing divine disc. 74-75.

The two ascetics went prostrating before all the gods including Brahma and Shankara, but found no saviour in them either. 76.

Finally, they reached Vaikuntha from afar beginning save us, O Hari. They prostrated before Vishnu, the eternal Lord. 77.

Thereupon, the merciful Lord saved them from His disc and took upon Himself their curse to his devotee king Ambarisha. 78.

Thus, O devotees, sages, Narada and Parvata had to undergo

तस्मान्मुमुक्षुर्मुक्तो वा मद्भक्तः क्वापि योषितः । प्रसङ्गं न प्रकुर्वीत सर्वथा स्वहिताय हि ॥ ८०
तथा मिथुनसक्तानां तिरश्चामपि दर्शनम् । मुक्तेनापि न कर्तव्यं किं पुनश्च मुमुक्षुणा ॥ ८१
ऋषिः प्राक् सौभरिर्मुक्तो ब्रह्मनिष्ठो जितेन्द्रियः । ब्रहद्व्रतादभूद्भ्रष्टो मीनमैथुनदर्शनात् ॥ ८२
ज्ञानस्य भक्तेरथवा बलेन मद्वाक्यमुल्लङ्घ्य मनोभवार्तः ।
यः स्वैरवर्ती भविता नरोऽसौ धर्मच्युतः प्राप्यस्यति भूरि कष्टम् ॥ ८३

इति श्रीसत्संङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे तृतीयप्रकरणे वृत्तालयदोलोत्सवे जनशिक्षायां स्त्रीप्रसङ्गान्नारदपर्वतयोर्दुर्दशाप्राप्तिनिरूपणनामा षष्ठितमोऽध्यायः ॥ ६०॥

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incomparable suffering on account of just one gaze at a female form. 79.

Therefore it is, that I keep telling, none of my devotees, whether aspiring for liberation or the accomplished one, should have any contact with women anywhere, for his own good in all ways. 80.

So too, gazing at lower animals engaged in co-habitation should be avoided even by a liberate; more so by an aspirant. Because, in the past, the sincerely celibate sage Saubhari, a liberated man with full control over his organs, still fell from his long standing vow, by merely viewing the sexual act of fish while bathing in a river. 81-82.

Thus, anyone acting wantonly, transgressing my orders of avoiding female contact in any form, by the power of his knowledge or devotion, shall become love- born; and conceited. 83.

Thus ends the sixtieth chapter entitled, 'Narration of suffering experienced by Narada and Parvata due to association with women,' in the third prakaran of Satsangi Jivan, the life story of Lord Narayan, also titled as Dharmashastra. (the rules of the code of conduct). 60

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॥ अथ अध्यायः ॥ ६१ ॥

श्रीनारायणमुनिरुवाच

नारीणां ब्रह्मनिष्ठानामपि पातित्यकृत्किल । निरीक्षणादिकं पुंसः स्त्रीभिस्त्याज्यं हि तत्ततः ॥ १
अत्र वः कथयिष्यामि कथां भक्ताः ! पुरातनीम् । यथा भ्रष्टाऽभवत्पूर्वं नैष्ठिकी देवयान्यपि ॥ २
आसीत्पुरा देवयानी कन्या शुक्रस्य शोभना । पितुः प्रसादात्सम्प्राप्ता बाल्य एवात्मनिष्ठताम् ॥ ३
सम्यग्योगकलायां च निपुणा धर्मशास्त्रवित् । प्रगल्भा नूतनं काव्यं कर्तुं स्वयमुदारधीः ॥ ४
स्वशिष्यतामुपेतानामासुरीणां सहस्त्रशः । कन्यानां बोधने दक्षा शुक्रवद्बहुयुक्तिभिः ॥ ५
शुक्रश्च स्वां दुहितरं प्राणेभ्योऽप्यतिवल्लभाम् । अनेकगुणसम्पन्नां प्रेम्णैवालालयत्सदा ॥ ६
अथैकदा कविस्तां च प्राप्तां दशमवत्सरम् । दृष्ट्वा वराय योग्याय जातुमैच्छद्यथाविधि ॥ ७

CHAPTER - 61

Downfall of Devyani due to association with a man, despite being Brahmnishta.

Narayan Muni said:-

now changed his focus of attention to the fair sex and said, even in case of women who are avowed to celibacy, the viewing of men is known to cause a fall from virtue. Hence, that should be avoided by women folk. 1

Here I shall narrate to you, O devotees, an ancient tale as to how the sincere Devayani, too, fell from virtue in the past.2

Sage Sukaracarya, the preceptor of Demons of olden times had a beautiful daughter named Devayani, who by her father's grace, received spiritual orientation in childhood itself. 3

Being highly intelligent and talented, she mastered both religious scriptures and yogic arts. She was also capable of composing new original poetry. 4

Like her father, she became expert in enlightening and instructing through many devices, thousands of daughters of the demons, who came to her as her own disciples. 5

Being gifted with many such abilities she was dearer than life to her father and hence was looked after by him with great affection only. 6

ततो दुहितरं प्राह सोऽतिस्नेहेन भार्गवः । कन्ये ! बुद्धिमति ! प्रेष्ठे ! शृणु मे परमं वचः ॥ ८
प्राप्ता त्वं दशमं वर्षं दानकालस्ततोऽधुना । वर्तते तव तस्मात्त्वं ब्रूहि मे स्वेप्सितं वरम् ॥ ९
महर्षये वा देवाय नृषु वा ब्राह्मणाय वै । ददामि त्वामहं कन्ये ! ब्रूहि सत्यं मनोगतम् ॥ १०
दानकाले न यः कन्यां ददाति ब्राह्मणो भुवि । उचिताय वरायासौ ब्रह्महत्यामवाप्नुयात् ॥ ११
तस्माद्वरं कथय मां यस्मै रोचेत ते मनः । अथवा स्वेच्छयैवाहं ददामि त्वां महर्षये ॥ १२
इत्युक्त्वा देवयानी सा पितरं प्राह सस्मितम् । मम नास्त्येव हि प्रीतिः कस्मिंश्चित्पुरुषे पितः ! ॥ १३
तपो मे रोचतेऽत्यन्तं पुनःसंसृतिनाशनम् । यावज्जीवं तपः कर्तुं निश्चयो हि मया कृतः ॥ १४
तस्मान्मद्दानसङ्कल्पं त्यक्त्वा स्वमनसः पितः ! । स्वस्थो भव महाप्राज्ञ ! मच्चिन्तां मा कृथा वृथा ॥ १५
इच्छा यस्या भवेत्पुंसि तददाने महर्षिभिः । दोषः स्मृतोऽस्ति शास्त्रेषु विरक्ताया न वै क्वचित् ॥ १६
कन्यावाक्यमिति श्रुत्वा स तु शुक्रो महामतिः । नैष्ठिकव्रतमाहात्म्यं जानन्नोवाच किञ्चन ॥ १७

Yet, when she had reached the tenth year of her age, Sukra felt he must give her away now to a befitting husband. So one day, that descendent of Bhrigu told her very lovingly, O intelligent daughter! my dearest! listen to my words which are very important. It is now the time to get you married; since you have entered your tenth year. So, let me know your choice of a husband. 7- 9.

Should I gift you to a god, great sage, or to a Brahmin among worldly men ? Tell me, frankly, if you have any one in mind. Else, I will gift you to a great sage of my choice. Because a Brahmin father who does not gift his daughter at the proper time to a suitable husband in this world, incurs the sin of murdering a Bramin. Therefore, please tell inclination of your mind. 10-12.

Upon being addressed thus, Devayani replied smilingly, Father, I have no interest at all in any man. Dearest to my heart is penance, that puts an end to migration and rebirth. Since I have decided to practice it for my life, please give up the idea of getting me married. Do not worry about me unduly, you, who are very wise! Be at case. 13-15.

For in the scriptures, great sages have considered it a sin when one does not gift away his daughter whose heart is inclined to a particular man, and never in case of a girl disinterested in marriage. 16.

बाल्य एव विरक्तं च तस्या योगस्थितं तथा । दृष्ट्वा प्रसन्नः शुक्रोऽभूत्तत्प्रियं यच्चकार तत् ॥ १८
अथ काले च कियति व्यतिक्रान्ते कवेर्गृहे । कचो बृहस्पतेः पुत्रो विद्या अध्येतुमागमत् ॥ १९
शुक्राज्ञया स्थितस्तत्र विद्या अध्यैत सोऽपि च । दृष्ट्वा तद्रूपसौन्दर्यं देवयानी मुमोह सा ॥ २०
दिने दिने निजं धर्मं योगाभ्यासात्मचिन्तने । त्यक्त्वा शनैः शनैः सा च तच्छुश्रूषारताऽभवत् ॥ २१
पीडिता मन्मथेनाथ प्रार्थयामास तं रहः । स्वाङ्गप्रदर्शनाद्यैश्च लोभयन्ती गतत्रपा ॥ २२
त्वं मे भव पतिर्वीर ! तव योग्यास्मि सर्वथा । त्वयि मे रमते चित्तं न मां त्वं त्यक्तुमर्हसि ॥ २३
गुरुपुत्र्याऽर्थितस्त्वेवं कामविह्वलया कचः । धर्मविच्च महान्धीरस्तामुवाचाविवेकिनीम् ॥ २४

Upon hearing these words of his daughter, sage Shukra, very wise and knowing the importance of a life long vow of celibacy, said nothing. 17.

Pleased to note her firmness in Yoga even in childhood and her disinterest in worldly matters, he kept doing whatever she liked. 18.

A long time clasped like that. Thereafter Kacha, the son of Brahaspati, came there to learn some lores. (specific learning by which can be revived.) 19.

He learnt those lores, staying in Shukras home too, with his permission. And seeing his handsome form, Devayani got enamoured. 20.

Gradually day by day, she spent more and more time in attending on him, neglecting her own religious practice in Yoga and spiritual meditation. 21.

For method by her yearning, one day she gave up all and enticing him by revealing her private body- parts, she entreated him thus in a solitude. 22.

O brave young man! my heart rejoices in you be my husband. I am fit for you in every way; so, you should not spurn. 23.

But Kacha, despite being attracted thus by the daughter of his preceptor, remained well-composed. Aware of propriety, he replied thus to her who had lost all sense of propriety owing to infatuation of lust. 24.

अवाच्यं किमिदं भद्रे ! भाषसे मां मुधा वचः । भगिनी गुरुपुत्री त्वं लोकशास्त्रविगर्हितम् ॥ २५
इति प्रत्युदिता सापि तेन धर्मविदा तदा । पुनः पुनस्तमेकान्ते एवमेवाऽऽर्थयत्कुधीः ॥ २६
प्रत्याख्यानं प्रकुर्वन्तं मुहुस्तं काममोहिता । क्रुधा शशाप सा मूढा विद्या ते निष्फलाऽस्त्विति ॥ २७
प्रतिशप्ता तेन सापि मा ते विप्रो वरोऽस्त्विति । स्वर्गं जगामाथ कचो विमना विफलश्रमः ॥ २८
अष्टोत्तरसहस्राब्दा वयसा देवयान्यपि । वव्रे ययाति नृपतिं क्षत्रियं स्वैरिणी यथा ॥२९
एवं सा ह्यात्मनिष्ठापि पुरुषस्येक्षणादिभिः । भ्रष्टा बृहद्व्रताज्जाता कुलटेवातिनिस्त्रपा ॥ ३०
पितुः शिष्यं भ्रातृतुल्यं मैथुनायाऽऽर्थयत्तथा । धर्मज्ञं ब्राह्मणं धीरमधर्मेण शशाप च ॥ ३१
स्वतश्च नीचजातियं चकार पतिमात्मनः । दुर्लभं ब्राह्मणत्वं च त्यक्त्वा क्षत्रत्वमाप सा ॥ ३२

O good lady! Being the daughter of my Guru, you are like my sister. What is all this futile talk of yours, censurable both by society. 25.

Although answered that way by Kacha, who was alert and firm about propriety of their relationship, she, whose intellect was blinded, kept repeating her breaching him again and again in solitude. 26.

Upon repeated rejection, the dame with mind confounded and blinded by lust, finally became furious and cursed Kacha, saying, You, who keep dissuading me repeatedly, may all that you have learnt here, become fruitless for you, when you need it the most. 27.

This curse laid to waste all his hard work hitherto, so he cursed her in return, may no learned Brahmin ever marry you; and he returned to heaven, dejected at heart. 28.

And Devayani, living like a wanton till 1008 years of age, still selected the Kshatriya ruler Yayati as her husband. 29.

Thus even she, who was spiritually oriented since childhood, fell from her great vow and became as shameless as a whore, on seeing and working for a man at close quarters. And she shamelessly word for sex her own father's disciple, virtually a brother; and when not obliged, she sinfully cursed the virtuous Brahmin (lad), knowing and abiding by Righteousness. 30-31.

Also, she later gave up her status as a Brahmin, so difficult to

सर्वोत्कृष्टं भृगुकुलं लाञ्छयामास साऽबला । तपःकृच्छ्रादिकं तस्याः श्रममात्रफलं ह्यभूत् ॥ ३३
तथैव रेणुका भार्या जमदग्नेः पतिव्रता । गन्धर्वराजमद्राक्षीदुदकार्थं नदीं गता ॥ ३४
तद्रूपदर्शनात्सापि चक्रे स्वहृदि तत्स्पृहाम् । पत्युः क्रोधेन सा प्रापदपमृत्युव्यथां ततः ॥ ३५
तस्माद्धि ब्रह्मनिष्ठाभिरपि स्त्रीभिः कदाचन । पुंवीक्षणादिकं नैव कर्तव्यं स्वविनाशकृत् ॥ ३६
मुमुक्षवः स्युर्या नार्यस्तास्तु सत्सङ्गिनो मुखात् । भ्रातुः पत्युः पितुर्वापि शृणुयुः श्रीपतेः कथाम् ॥ ३७
मातामहान्मातुलाद्वा पुत्राद्वाऽपि पितामहात् । तद्वार्तां शृणुयुर्भक्त्या श्रुतां तैश्च सतां मुखात् ॥ ३८
श्रुत्वा च तत्कथा स्त्रीभिः कीर्तनीया परस्परम् । संशये सति पुंद्वारा प्रष्टव्याः सन्त एव च ॥ ३९
विधवाभिस्तथा स्त्रीभिः कथा पौराणिकी हरेः । विप्रेण वाच्यमानाऽग्रे पुंसां श्रव्या च दूरतः ॥ ४०

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attain through the merit of many past lives! she became a Kshatriya, by choosing to marry a man of that lower cast . 32.

Woman brought discredit to the family of Bhrigus, loftiest of all; and her years of seven penance were laid to wasteful efforts, too. 33.

Similarly Renuka, the dutiful wife of sage Jamadagni, happened to see a handsome Gandharva-king, while going to the river to fetch water. That very moment. She began to crave for him secretly. As a result, she had to suffer an untimely death due to the ire of her husband. 34 -35.

Therefore, ladies with a life-long spiritual vow, too, should never take to viewing a male who is alien, which can cause their own destruction. 36.

Those women who aspire for salvation should listen with devotion to tales of Lord Vishnu, from the mouth of any related man attending religious congregations, - their own father, brother, husband or even son; or, may be, - a maternal brothers, uncle or grandfather. 37-38.

After hearing those stories, women should exchange them mutually, narrating them to each other. And, in case of doubt over some point therein, they should ask sages through their men. 39.

As an exception, widows can come and listen to such Pauranic tales being read out and explained by a Brahmin before the men

श्रीकृष्णगुणसम्बद्धगीतपद्यादिपाठनम् । समीपसम्बन्धवतः पित्रादेः कार्यमेव तत् ॥ ४१
स्वग्रामे वा परग्रामे धर्मवैराग्यभक्तिभिः । वृद्धा या योषितः स्युस्ता मान्या राधा रमा यथा ॥ ४२
तासां समागमः कार्यः प्रायशोऽत्र मुमुक्षुभिः । नारीभिः श्रेयसे स्वासां स्थेयं तत्प्रोक्तवर्त्मनि ॥ ४३
जन्माष्टम्यादिषु हरेरुत्सवेषु तु यज्जनाः । कार्यं स्त्रीभिः शृणुत तत् सन्मण्डलसमागमे ॥ ४४
सतां वासस्थलं वप्रवृत्याद्यैश्छेदनावृतम् । तर्हि पित्रादिभिः साकं योषाभिस्तत्र गम्यताम् ॥ ४५
एनेकशो जनानां च समुदायेऽथ तत्स्थले । स्त्रीभिः स्त्रीषूपवेष्टव्यं पुम्भिः पुंसु न चान्यथा ॥ ४६
तत्र पुंसः प्रति हरेः कुर्वतां च कथाः सताम् । मुखाद्दूरस्थिताभिस्ताः श्रोतव्याः स्त्रीभिरादरात् ॥ ४७
एवमेव निजग्रामे विनाप्युत्सववासरम् । आगच्छेयुर्यदा सन्तो महान्तो हि तपस्विनः ॥ ४८

folk, from a greater distance. 40.

Teaching songs of praise for the Lord and his divine qualities to the ladies is also the duty of their closely-related men like father. 41.

Women of own village or another, who are advanced in religion, detachment, devotion etc., should be treated with respect as Radha or Rama, even though they be younger in age than oneself. 42.

Other women desiring deliverance from bondage should constantly seek their company, and tread the path directed by them for their spiritual welfare. 43.

O devotees! Listen now to the jobs to be performed by dedicated women in meets of religious people at the time of the Lord's festivals such as Janmashtami. 44.

They could go with their father etc. to the abode of saints, provided it is not enclosed by a fort-like wall or fence. 45.

But at that place crowded with countless people, they should go and sit among the ladies at a greater distance than the men. 46.

Although seated that far, they should not talk mutually, but listen carefully to the Lord's tales emanating from the saints mouth, for the privilege of the men folk. 47.

Also, when saints of long standing penance arrive in their own village even without occasion of a festival, then too, women

तदानीमपि योषाभिर्जनसङ्घे यथा पुरा । स्वजनैः सह गन्तव्यं स्थातव्यं च यथोचितम् ॥ ४९
वृतिवप्रावृते स्थाने सतां स्त्रीभिः कदाचन । न प्रवेष्टव्यमित्याज्ञा मामिका सर्वयोषिताम् ॥ ५०
मदाज्ञां या समुल्लङ्घ्य प्रविशेत्तत्र निर्भया । कृत्यैव सा तु विज्ञेया नारी पापात्मिका भुवि ॥ ५१
दर्शनार्थमपि स्त्रीभिः स्वेष्टदेवस्य कर्हिचित् । गन्तव्यं नैव रात्रौ तु विना द्वावुत्सवौ जनाः ! ॥ ५२
जन्माष्टम्युत्सवो यर्हि मम जन्मोत्सवस्तथा । तदा स्त्रीभिर्दर्शनार्थं निशि गम्यं सह स्वकैः ॥ ५३
राक्षसाः कामरूपा हि धर्मभ्रंशकरा निशि । चरन्तीति तदा गम्यं सावधानाभिरेव हि ॥ ५४
सतां समागमस्त्वेवं स्त्रीणां निःश्रेयसाय हि । पारम्पर्येण साक्षाच्च कर्तव्यत्वेन वर्णितः ॥ ५५

या आचरिष्यन्ति युवत्य इत्थमेधिष्यते प्रेम हरौ हि तासाम् ।
स्थितिश्च धर्मेऽपि भविष्यतीति ता ब्रूत यूयं वनिताः समस्ताः ॥ ५६

इति श्रीसत्संङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे तृतीयप्रकरणे वृत्तालयदोलोत्सवे जनशिक्षायां पुरुषप्रसङ्गाद्देवयानीदुर्दशानिरूपणनामैकषष्टितमोऽध्यायः ॥ ६१॥

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should go to those gatherings and with related men sit there separately, among females as told above. 48 - 49.

It is my strict warning for all women that they should never enter such an abode of saints as is enclosed by a fort-like wall or a fence. 50.

Any female who transgresses this prohibition of mind and fearlessly enters such a place, should be considered a sinful kritya (destructive female deity) descended on earth for instigating women on the wrong path. 51.

Also, women should never go out of home at night, even for Darshana of their revered Lord, except on occasions of two annual festivals, the Lord's birthday and mine. 52.

On those festival days too, women leaving home at night for Darshana should do so under escort of relative men folk; because, voluptuous demons eager to cause fall from virtue roam freely in the dark. Hence, women should go out very carefully, being well-guarded. 53 - 54.

Thus have I depicted how women should come in touch with saints, directly or indirectly, for their spiritual welfare. 55.

॥ अथ अध्याय ॥ ६२ ॥

श्रीनारायणमुनिरुवाच

गृहस्थाः पुरुषा ये स्युः परस्त्रीसङ्गवर्जनम् । सर्वथा तैः प्रकर्तव्यमिहामुत्र सुखेप्सुभिः ॥ १
गृहिणां च स्त्रियो याः स्युस्ताभिः पुंसः परस्य तु । प्रसङ्गः सर्वथा त्याज्य उद्वाह्याभिर्विशेषतः ॥ २
गृहस्थैरपि संत्याज्यः संसर्गो मद्यमांसयोः । पलाण्डुलशुनादेश्च तथा मादकवस्तुनः ॥ ३
चातुर्वर्ण्य जनैर्भक्ताः ! स्वज्ञातेरपि कर्हिचित् । नैवोच्छिष्टं भक्षणीयमग्निपक्वादिकं विना ॥ ४

Do. tell all the women, you men! that those Ladies who conduct themselves in this way, can grow in their devotion unto the Lord and yet remain firm and intact in their virtue. 56.

Thus ends the sixty first chapter entitled, 'Narration of depiction of Devayani'spitiable plight on seeing a handsome male,' in the third prakaran of Satsangi Jivan, the life story of Lord Narayan, also titled as Dharmashastra. (the rules of the code of conduct). 61

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CHAPTER - 62

Bhagwan Shree Hari briefly preaches the Dharma of householders.

Narayan muni said:-

On another occasion house-holder men too, should observe certain restrictions; for instance, they should avoid contact with women other than relative outside their family in to, if they wish to be happy in this life and hereafter. 1.

And women of the house-holder too, especially those of a marriageable age must avoid all contact with unrelated men. 2.

So also, house-holders should abstain fully from consumption of flesh, onion, garlic, liqueur and other intoxicating addictive drugs leading to stupor. 3.

Next, O devotees! people belonging to any of the four castes should never partake of food from the plate of another, even of the same caste, except for dry-baked items like popped grains. 4.

भङ्गागञ्जाहिफेनानि तमालं त्रिविधं तथा । मच्छ्रितो नैव सेवेत द्यूतं स्तेयं तथानृतम् ॥ ५
दुग्धं घृतं च पानीयं नैव प्राश्यमगालितम् । क्रोधेर्ष्यामानहिंसाश्च हातव्या गृहिणापि च ॥ ६
देवार्थं वापि पित्रर्थं न कार्यं जीवहिंसनम् । स्वर्गार्थमपि तीर्थादौ नात्मघातश्च कर्हिचित् ॥ ७
मत्स्य ग्राहस्य यत् पापं षण्मासाभ्यन्तरे भवेत् । एकाहे तत्समं ज्ञेयमपूतं यो जलं पिबेत् ॥ ८
अपूतजलपाने हि मांसभक्षणसम्भवात् । पुराणे दोष इत्युक्तः पेयं तद्गालितं जलम् ॥ ९
सांसारिकपदार्थेषु न विषज्जेतमूढवत् । सत्सु स्नेहं प्रकुर्वीत विशेषेण गृहाश्रमी ॥ १०
अच्छेद्यैरपि शास्त्राद्यैः पाशैः सांसारिकैर्दृढम् निबद्धमपि सन्तोऽत्र मोचयन्ति जनं किल ॥ ११
स्वधर्मस्थगृहस्थेभ्यस्त्यागिभ्यश्च विशेषतः । कृष्णवार्ताश्रुतिः कार्या गृहस्थैस्तु मुमुक्षुभिः ॥ १२
गृह्णियाद्यो धनं त्यागी वार्तां कुर्याच्च यः स्त्रिया । तस्माद्वार्तां हरेः श्रुत्वा गृही चान्द्रायणं चरेत् ॥ १३

My followers, moreover should never consume tobacco in any of three forms, opium, hashish, heroine, brown sugar. 5.

Like reduces, even householders must keep away from away, anger pride and violence, i.e. harm to others. They should not kill live beings even for rites to propitiate, either the manes or some god. Nor should they ever commit suicide in holy places etc. for attaining heaven, even if so advised by someone. 6-7.

Moreover, clarified butter, milk or water should never be consumed without filteration. One who drinks such water for just one day, incurs a sin equal to that of catching fish for six months; because, there is the possibility of swallowing tiny fish through unfiltered water, hence that act is listed as sinful in ancient texts. 8-9.

Also one should not get attached to worldly matters like a confounded food. Rather, a house holder harbor-special too towards saintly persons. Because it is said that saints can salvage even those fastened firmly with worldly fetters that cannot be pierced by any weapon. 10-11.

Therefore, householders aspiring for liberation should listen to tales of Krishna from others of the same faith or better still, from genuine recluses, not from fake ones who accept wealth or conversation with women. If he happens to hear a sermon from

स्वग्रामे धर्मवृद्धस्य गृहे सायं समेत्य च । तन्नामकीर्तनं कार्यं तत्कथाश्रवणं तथा ॥ १४
तन्मन्त्रजपमालानां यथाशक्ति निरन्तरम् । सङ्ख्यया नियमः कार्यः सर्वैरपि गृहस्थितैः ॥ १५
उपविश्य तथैकान्तै ध्यात्वा प्रत्यहमेव तम् । कर्तव्या मानसी पूजा मनोमलविशोधनी ॥ १६
वर्णाश्रमोचितं स्वस्य वेदेन विहितं तु यत् । कर्मषट्कं द्विजैस्तच्च कार्यं भक्तिसमन्वितम् ॥ १७
स्वधर्मस्य च्युतौ क्वापि जाते वा पापकर्मणि । निष्कृतिस्तस्य कर्तव्या सर्वैरपि मदाश्रितैः ॥ १८
अज्ञानात्तु सकृत्पापे कृते कर्मणि वै जनाः । मन्वादिभिः स्मृतः पूर्वैः प्रायश्चित्तविधिर्नृणाम् ॥ १९
प्रायश्चित्तं चिकीर्षुर्यो धर्मभङ्गस्य वैनसः । स्नात्वा स शरणं गच्छेत्पर्षदं संयताञ्जलिः ॥ २०
दश वा सप्त पञ्चापि त्रयो वाऽध्यात्मवित्तमः । धर्मनिष्ठाः सत्यपराः सन्तः पर्षत्प्रकीर्तिता ॥ २१

such an imposter, he should perform the expiatory rite called Chandrayana vrata. 12-13.

In the absence of a temple in a village, people should collect at the house of a man advance in religious practice and listen from him the Lord’s tales or recite His names in the evenings. 14.

As far as possible, all house-holders should make it a daily routine to chant a certain number of Krishna-mantras, with help of rosaries, and meditate on him, sitting in solitude. Performance of his mental worship in that manner can remove mental impurities. 15-16.

Besides all this, Brahmins should perform with devotion the sixfold duties enjoined for their caste by the scripture. The Muni then turned to the topic of atonements. 17.

Upon failing in one’s duty or in case of committing a sin due to some contingency, my adherents should undertake corrective measure. 18.

For a sinful act committed just once unknowingly or unintentionally, the procedure of expiation prescribed by Manu and other earlier authors of code-books is as follows: 19.

A man who wishes to make an atonement for a sin or failure in duty should first take a bath and then stand with folded hands before a Parishad. 20.

नैव लक्षेण मूर्खाणां नचैवाधर्मवादिनाम् । पर्षद्भवेन्न लुब्धानां न चापि पक्षपातिनाम् ॥ २२
न सा वृद्धैर्न तरुणैर्न सुरूपैर्धनान्वितैः । त्रिभिरेकेन पर्षत्स्याद्विद्वद्भिर्विदुषापि वा ॥ २३
श्रुताध्ययनसम्पन्नः सत्यवादी जितेन्द्रियः । सदा धर्मरत शान्तो यः स पर्षत्त्वमर्हति ॥ २४
वयसा तनवोऽपि स्युर्यदि धर्मविदो द्विजाः । त एव वृद्धा विज्ञेया न मूर्खाः पलिता वृथा ॥ २५
यत्र सत्यं तत्र धर्मो ह्यधर्मस्त्वितरत्र च । धर्मो जयति नाधर्मः सत्यं जयति नानृतम् ॥ २६
निष्कृतौ व्यवहारे च व्रतस्यादेशने तथा । धर्मं वा यदि वाऽधर्मं पर्षद्यत्प्राह तद्भवेत् ॥ २७
ज्योतिषं व्यवहारं च प्रायश्चितं चिकित्सितम् । अजानन्योऽन्यथा ब्रूयात्स महापातकी भवेत् ॥ २८

A Parishad (religious committee) is said to consist of 19,7,5 or 3 gentlemen who are truthful, sincerely religious and experts in spirituality. In rare cases, 3 or just a learned man can comprise the Parishad. It is knowledge that qualifies one for membership of a Parishd, and not wealth, good looks, youth or merely an advance age. Nor can fools, greedy partisan men or those arguing against religious norms, even one lakh in number, comprise a religious committee Parishad. 21- 23.

A man well-versed in scriptures, faithful, self-controlled, calm and constantly engaged in religious activities is the one who deserves to be a member of Parishad. Although young in age, or twice-born man is to be considered as elderly and fit to become a Parishad-member, provided he knows Dharma, i.e. can correctly distinguish between right and wrong. Those fools who have become grey-haired in vain, without acquiring the requisite knowledge and wisdom, do not qualify for the same. For, indeed, Dharma resides where is truth; elsewhere, it is Adharma that prevails, it is Dharma that wins, not Adharma; truth emerges as victorious, and not untruth. 24-26.

And in deciding Dharma or Adharma, the verdict of a Parishad should be accepted as final, be it concerning a social deal or an atonement on the prescription of a vow. 27.

By acting according to prescriptions of a Parishad, a wrong gets purified; but if the prescription itself is wrong, the Parishad stands to blame for it. Because any one person or group prescribing

पर्षदुक्तक्रियाचारात्पातकी तु भवेच्छुचिः । तत्रोक्तो यद्यधर्मः स्यात्पर्षत्तेन तु लिप्यते ॥ २९
तस्मात्सत्यं समाश्रित्य धार्मिकैः पापभिरुभिः । धर्म एव हि वक्तव्यः पर्षद्भिर्प्रैर्न चेतरः ॥ ३०
स्त्रीणां च बालवृद्धानां क्षीणानां कुशरीरिणाम् । उपवासाद्यशक्तानां कर्तव्योऽनुग्रहश्च तैः ॥ ३१
ज्ञात्वा देशं च कालं च वयः सामर्थ्यमेव च । कर्तव्योऽनुग्रहः सद्भिर्ब्राह्मणैर्धर्मवेदिभिः ॥ ३२
लोभान्मोहाद्भयान्मैत्र्याद्यदि कुर्युरनुग्रहम् । नरकान् यान्ति ते मूढा रौरवान्नात्र संशयः ॥ ३३
धार्मिकैरेव मन्वाद्यैर्धर्मविद्भिः पुरातनैः । धर्मः प्रोक्तोऽस्ति न त्वन्यैस्ततो वाच्यो विचार्य सः ॥ ३४
देशाचारं कुलाचारं ग्रामाचारं विबुध्य च । शास्त्राचारः प्रवक्तव्यः सहसा न तु कर्हिचित् ॥ ३५

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a solution without fully knowing and properly considering all the pros and cons of the astrology, social dealing, expiation or medical treatment, would become a great sinner. 28-29.

Therefore, Dharma alone should be dictated by Brahmin members of the committee impending sin upon a wrong verdict; and resorting to truth, they should prescribe only what is most appropriate, not anything at all. 30.

Also, they should show favour or leniency towards women, young children, elderly persons, those physically weak on handicapped due to some accident, disease, whatever. 31.

Leniency should also be shown to those incapable of fasting, considering their age, time, season, region, etc. 32.

Those Parishad-members who give such concessions out of greed, friendship, fear of retaliation or ignorance, they will turn out to be fools and will surely go to suffer in hells called Raurava etc. 33.

It was righteous men of ancient times like Manu etc., who had full knowledge of propriety, and no other that have laid down norms of Dharma in their code-books called Smritis. Therefore a verdict should be pronounced by a religious committee only due consideration of all the above-said points. 34.

Besides the above points, the Parishad should also know and consider the social norms prevalent in the region, village and

पर्षदुक्तप्रकारेण पातकी व्रतमाचरेत् । तेनैव हि भवेच्छुद्धस्त्वन्यथा नरकं व्रजेत् ॥ ३६
रहस्यपापकर्मा तु शास्त्रं दृष्ट्वा स्वयं बुधः । यथोक्तनिष्कृतिं कुर्यादन्यस्त्वापृच्छ्य सद्बुधम् ॥ ३७
बालस्य नैव षष्ठाब्दात्पूर्वं पातकमस्ति हि । न राजदण्डस्तस्यास्ति प्रायश्चित्तं न विद्यते ॥ ३८
उनैकादशवर्षस्य पञ्चवर्षात्परस्य च । प्रायश्चितं चरेत्भ्राता पित्रादिर्वा गुरुः स्वयम् ॥ ३९
एकादशाब्दतो बालः षोडशाब्दावधि स्वयम् । प्रायश्चित्तार्धं कुर्वीतं वृद्धरोगिस्त्रियस्तथा ॥ ४०
पापनिष्कृतिकर्तैव पुमान् स्त्री चैति सद्गतिम् । तदकर्ता तु निरयान्नीचयोनीश्च याति हि ॥ ४१
कृत्वा यो दुष्कृतं तस्य नैव कुर्वीत निष्कृतिम् । तत्सङ्गादपि पापं स्यादतः कार्यो न सोऽपि च ॥ ४२

family of the person concerned, while prescribing the scriptural code of conduct; it should never do so in a hurry. 35.

The wrong-doer must observe the expiatory vow in the manner prescribed by the Parishad; only then will he be purified. Otherwise, he may go to hell. 36.

As an exception to the above public procedure, a wise knowledgeable man committed a secret sin, could himself look up the scripture and undertake the prescribed atonement. Another could do so after consulting another knower of Dharma than himself. 37.

Those who are fit and unfit to perform expiations.

No sin accrues to a child before his sixth year of age. Hence, there is no need of royal punishment or expiation for him. 38.

For one aged five to ten years, expiation should be undertaken by his father, elder brother or the preceptor himself. 39.

For a child between his eleventh and 1sixteenth year of age, a diseased or old man and a woman, the atonement should be half of that to be made by normal adult male. 40.

Only a man or a woman making atonement for a sin can attain to a good status in the after-life. One not doing so will go to one of the hells or to the lower species. 41.

Sin accrues even to those in contact with a person not undertaking expiation after committing an offence. Therefore all contact with him should be avoided. 42.

गृहस्थैस्त्यागिभिश्चापि योषाभिश्च यथोचितम् । स्वपापनिष्कृतं कृत्वा पाल्याः स्वनियमा दृढम् ॥ ४३
सांसारिके सुखे तुच्छे त्यक्त्वाऽऽसक्तिं सदा जनैः । वासुदेवे विधातव्या रतिः सर्वैर्मदाश्रितैः ॥ ४४
सा तु स्याच्छ्रद्धया नित्यं स्वधर्माचरणेन च । जिज्ञासया तन्महिम्नो योगेनाध्यात्मिकेन च ॥ ४५
तद्भक्तानां सेवनेन तत्कथाश्रवणेन च । स्त्रीद्रव्यरससक्तानां सङ्गत्यागेन सर्वथा ॥ ४६
अन्यत्र तद्गुणेभ्यश्च सन्तोषेणाप्यहिंसया । तत्कीर्तनेन च यमैर्नियमैश्चाप्यनिन्दया ॥ ४७
तितिक्षया च द्वन्द्वानां तन्नामस्मरणेन च । रतिः कृष्णे भवेन्नृणां तद्भक्त्या तु विशेषतः ॥ ४८
संसृतेः स्याद्व्यवच्छेदो भक्त्यैव परया हरौ । वैराग्यं च दृढं ज्ञानं भक्त्यैव लभते पुमान् ॥ ४९
भक्त्यैव स प्रसन्नान्योपायेन केनचित् । तस्मान्निष्कपटा यूयं भक्तिं कुरुत सर्वथा ॥ ५०

Like house-holder men and women, recluses too should atone for their offence appropriately, observing the prescribed vows strictly. 43.

Means for cherishing affection towards Bhagawan.

All my adherent should avoid getting attached to flimsy joys of the world and constantly take interest in Lord Krishna, the son of Vasudeva. 44.

That interest will grow through sixteen ways : (a) faith in him, (b) desire to understand his greatness, (c) constant observance of one's duties and vows, (d) practice of spiritual Yoga, (e) company of his devotees, (f) listening to his tales (g,h,i) avoiding company of those attached to women, wealth and palate, (j) non-violence, (k) non-censure (of others), (l-m) observance of all yamas and Niyamas, (n) disinterest in worldly matters, (o) uncomplaining tolerance of deeds like pleasure and pain (p) recounting his names and worshipping him.45 - 48.

Only through unswerving devotion towards Lord Hari, a man can develop total detachment; attain spiritual knowledge and finally cessation of transmigration. 49.

The Lord can be pleased by no other means except total devotion. Hence all of you must serve him with dedication free from any pretence. 50.

सुव्रत उवाच

इत्थं निजाश्रितजनानुपदिश्य धर्मं भक्तिं च भक्तितनयो नृपते ! प्रसन्नः ।
स प्रैरयन्मुनिगणान् गुणगायनार्थं विष्णोर्जनाश्च जगृहुः शिरसा तदुक्तीः ॥ ५१

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे तृतीयप्रकरणे वृत्तालयदोलोत्सवे जनशिक्षायां प्रायश्चित्तविधिनिरूपणनामाद्विषष्टितमोऽध्यायः ॥६२॥

॥ अथ अध्याय ॥ ६३ ॥

सुव्रत उवाच

मुक्तानन्दस्तदा वीणां वादयन् षट्पदीं जगौ । गुर्जरीसंज्ञरागेण तालो यत्रैकतालिका ॥ १
रमतां सततं सततमखे त्वयि मानसं मम सखे ! ॥ ध्रुवपदम् ।
अशरण शरणे भवभयहरणे बहुतरकरुणालये ।
सुखकरचरिते मुनिवरविदिते गुणगणवरुणालये । रमतां सततं. ॥ २

Said Suvrata after all this:-

O King, having thus instructed his adherents about devotion and religious practice, Muni Narayana, the offspring of Bhakti felt contented with himself. He then urged the hosts of mendicants to sing the glories of Lord Vishnu and the public took every word reverentially. 51.

Thus ends the sixty second chapter entitled, 'Narration of depiction of atonement procedures,' in the third prakaran of Satsangi Jivan, the life story of Lord Narayan, also titled as Dharmashastra. (the rules of the code of conduct). 62

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CHAPTER - 63

Muktanand Swami sings the Shatpadi. Shree Hari grants happiness of Samadhi.

Suvrat Munir said:-

There upon muni Muktananda, playing the Veena, sang a song with six verses in the musical scaled called Gurjari todi, with a single beat rhythm . 1.

धृतसितवसने कृतमितहसने रुचिरचिकुरराजिते ।
शशिनिभवदने द्युतिजितमदने सकलसुरसभाजिते । रमतां सततं. ॥ ३
प्रविततनयने क्षणजितजयने विविधकुसुमहारके ।
तततरदलिके कृतवरतिलके निजजनसुखकारके । रमतां सततं. ॥ ४
परसुखनिलये परदरविलये सुररिपुमतिमोहने ।
अघचयहरणे सुखचयकरणे निगमगरसदोहने । रमतां सततं. ॥ ५
हृतसुरशमले करधृतकमले परिधृतपुरुभूषणे ।
कलिबलकदने शुभमतिसदने परिहृतनिजदूषणे । रमतां सततं. ॥ ६
प्रशमितकोपे कृतमदलोपे मुनिवरगणनन्दिते ।
अतिमृदुहृदये निजजनसदये सुरनरमुनिवन्दिते । रमतां सततं. ॥ ७

O Lord! My friend! May my mind always rejoice in you, you are the source of external joy ; remover of hazards of worldly existence, extremely compassionate shelter for helpless beings, ocean of numerous good qualities. Your life-story and personality, known fully to great sages, is very pleasant to listen to and see. You are honoured by all the gods. 2.

Clad in white robes, with a mild smile on your moon-like face beautiful with splendid curly hair, you surpass cupid in handsomeness. 3.

With garlands of varied flowers and large Tilaka on your spacious forehead, you with wide eyes impart joy to your devotees, controlling within moments even overpowering emotions of anger etc. 4.

Wearing plentiful ornament and holding a lotus in your hand, you are the abode of highest joy, also because you impart good sense remove the faults and great fears facing your devotees, extracting for them the essence of Vedas and preventing their sins to reduce the impact of Kali on them. To remove the troubles of gods and give them heaps of pleasure, you confuse their foes, - the demons. 5 - 6.

Being very soft-hearted and compassionate towards dear ones,

गीत्वेति षट्पदीमादौ पद्यैः स प्राकृतैस्ततः । गायति स्म गुणान्भक्त्या वासुदेवस्य भूपते ! ॥ ८
ब्रह्मानन्दादयश्चान्ये मुनयो गानकोविदाः । तमेवानुजगुः प्रीत्या कुर्वन्तः स्वरपूरणम् ॥ ९
आरब्धे गायने तैश्च हरिः सदयया दशा । पर्यैक्षत निजान्भक्तान्ददत्तालं करेण च ॥ १०
सहस्रशस्तत्र नराश्च नार्यः समाधिमापुः कृपयैव तस्य ।
अलौकिके ह्यक्षरधाम्नि ते च तमेव कोट्यर्करुचिं ह्यपश्यन् ॥ ११
चतुर्भुजं चाष्टभुजं च केचित्तं वै द्विबाहुं ददृशुश्च केचित् ।
तत्तन्महाधामसु तत्तदीयैः संसेवितं शक्तिसमृद्धिभृत्यैः ॥ १२
व्युत्थाय ते यद्यदलौकिकं स्वे हृदम्बरेऽचक्षत तत्तदेव ।
सम्पृच्छ्यमानान्बहुधा स्वबन्धून्यथावदूचुः किल तत्र तत्तत् ॥ १३
सन्दिग्धचित्ताश्च तदीश्वरत्वे ये केचिदासन्प्रथमं जनास्ते ।
आश्चर्यमालोक्य निशम्य चैतत् सर्वेश्वरं तं विविदुर्यथावत् ॥ १४

you cause anger to subside and pride to vanish, bestowing joy to all and hence being revered my worldly men, sages and gods alike. 7.

After these Sanskrit verses, he began to sing God's glories through the local tongue with devotion; and other sages adept in singing joyfully repeated after him, or provided a chorus. 8 - 9.

Mean while, Shri Hari provided them the beat by rhythmic clapping, and looked around at his devotees with compassionate glances. 10.

Group Samadhi granted to thousands of male and female devotees.

As a result thereof, thousands of men and women went into a trance, viewing him alone in his eternal heavenly, abode, shining blazing forth like myriads of suns put together. 11.

Some saw him with two arms while others found him with four or eight arms in diverse divine locations, attended upon by the opulence of various powers like Anima, Lagima, etc.. 12.

Upon rising from the trance, each one began narrating to him curious companions whatever his wonderful other worldly experience had been within the inner space of his heart. 13.

Those few people who earlier had doubts regarding his

सम्बन्धिनः स्वान्भगवत्सकाशान्नेतुं गृहांस्तत्र समागता ये ।
ते दुष्टजीवा अपि तत्प्रतापं दृष्ट्वैव तस्याश्रयमाशु चक्रुः ॥ १५
आनन्दयित्वेति जनाञ्जनेशः स्वं स्वं निवासं प्रति गन्तुमेव ।
आदिश्य रम्यं पटमण्डपं स्वं समेत्य तस्मिन्निषसाद दैविः ॥ १६
स एवमेव प्रतिवासरं स्वानानन्दयन्भक्तजनान् समेतान् ।
उवास तत्राखिलसौख्यकारी यशः स्वकीयं प्रथयन्पृथिव्याम् ॥ १७
यावन्त्यहानि भगवान्न्यवात्सीत्तत्र पत्तने । दिने दिनेऽधिकं तत्र स्नेहो नृणामवर्धत ॥ १८
तत्तद्देशीयलोकानां तत्र पाकक्रिया अपि । प्रत्यहं नूतना आसन्नुत्तरोत्तरसद्रसाः ॥ १९
क्वचिद्दिने सभायां स प्रोचे वर्णाश्रमोचितान् । धर्मान्वेदेन विहितान् कृष्णभक्तिसमन्वितान् ॥२०
कस्मिंश्चिद्दिवसे ज्ञानं वैराग्यं च क्वचित्प्रभुः । भक्तिं निरूपयामास क्वचित्सदसि लक्षणैः ॥ २१

Lordship knew for certain that Shri Hari himself was indeed the supreme Lord, having experienced that miracle and also heard about it from the mouths of others. 14.

Evil souls who had come there not to participate but to wean their relatives away from the Lord, they too immediately became his adherents, upon visualizing his prowess. 15.

Having thus overjoyed everyone, that Lord of men asked them all to go home. Then he too retired into his beautiful tent and relaxed. 16.

Each day he provided such ecstasy to his worshipers coming there; and spread his fame on earth as the bestower of joy upon all. 17.

With each day that he stayed on in that city, the love of people kept on growing. 18.

Also, people from different localities prepared novel dishes there, that became tastier day by day. So did his sermons become more and more relishing each day. 19.

Some day, he would spell out the proper duties of women or of caste and life-stage, laid down by scriptures, to be performed along with devotion to Krishnas another day, on characteristics of those possessing knowledge, detachment and devotion; or on

राजनीतिं क्वचित्प्राह दानधर्मांश्च कुत्रचित् । मोक्षधर्मान् क्वचित्प्राह स्त्रीधर्मांश्च स ईश्वरः ॥ २२
क्वचित्साङ्ख्यं क्वचिद्योगं पञ्चरात्रं च कर्हिचित् । धर्मान् परमहंसानां क्वचित्सदसि सोऽब्रवीत् ॥ २३
प्रायश्चित्तविधिं प्राह क्वचित् पापापनुत्तये । आपद्धर्मांश्च सर्वेषां स जगाद क्वचित्प्रभुः ॥ २४
पूर्णकामोऽपि भगवाननुकुर्वन्नृनाटनम् । वर्णाश्रमोचितं धर्ममाचचार स्वयं सदा ॥ २५
व्रतोपवासनियमान् यथाकालं यथोचितम् । जनानां शिक्षणार्थं वै चकार स्वयमीश्वरः ॥ २६
चैत्रशुक्लप्रतिपदि वत्सरारम्भवासरे । ब्रह्मात्मवासुदेवस्य कारयामास पूजनम् ॥ २७
गोदानं स्वर्णदानं च विप्रसन्तर्पणं तथा । मन्वादितिथिमुख्यायां तृतीयायामचीकरत् ॥ २८

तस्यां तिथौ भगवतः स च मत्स्यमूर्तेः पूजामहोत्सवमपि क्षितिपाल ! सम्यक् ।
शास्त्रोदितेन विधिनैव विधाप्य भुक्त्वा गन्तुं च दुर्गपुरमीश्वर उद्यतोऽभूत् ॥ २९

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे तृतीयप्रकरणे वृत्तालयदोलोत्सवे नानातिथिकृतचरित्रनिरूपणनामात्रिषष्टितमोऽध्यायः ॥ ६३॥

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polity, charity, salvation etc., 20 - 22.

Some day he would explain Pancaratra philosophy or Sankhya or Yoga or specialties of a perfect Parama hamsa Yogis. 23.

Sometimes he spoke on atonement of sin or of leniencies allowed in adversity. 24.

Despite having all desires fully gratified, Lord personally performed all duties typically enjoined for his Brahmin caste, while playing a human role. So too he observed rules of fasts vows, as an example for people to learn on days fixed in the calendar. 25 - 26.

In the beginning of a new year, i.e. the first bright day of Chaitra month, he organized the worship of Vasudeva in form of Brahma, the creator. 27.

On the third day of the same month, commencement of the era etc., He made people to satiate, Brahmins with food and gold, and cows in the scriptural procedure on the birth anniversary of Fish-incarnation. Then he took meals at his brother's place as usual and prepared to leave for returning to Durgapura. 28 - 29

॥ अथ अध्याय ॥ ६४ ॥

सुव्रत उवाच

तावद्राजन्पुरादेत्य गोस्वामी भक्तिमान् द्रुतम् । नाम्ना नारायण गिरिः प्रार्थयामास तं प्रभुम् ॥ १
आतिथ्यं कर्तुमिच्छामि श्वोऽहं सह मुनेस्तव । मनोरथमिमं स्वामिन्मम सम्पूरय प्रभो ! ॥ २
इति सम्प्रार्थितस्तेन भक्तवत्सल ईश्वरः । तथेत्युवाच तावत्तं पौरा अन्येऽप्युपाययुः ॥ ३
कुबेरो यौवनाश्वश्च जूषमूलजिदादयः । नमश्चक्रुः प्रभुं भक्त्या तं कुबेर उवाच च ॥ ४
अत्रागतस्य ते स्वामिंस्त्रयोविंशतिवासराः । गतास्तत्राऽऽद्यदिवसे यौवनाश्वमनोरथः ॥ ५
पाकस्वीकरणेनैव त्वया सम्पूरितः प्रभो ! । देशान्तरीयलोकाश्च ततः सन्तोषितास्त्वया ॥ ६

Thus ends the sixtythird chapter entitled, 'Narration of depiction of acts perform on various days,' in the third prakaran of Satsangi Jivan, the life story of Lord Narayan, also titled as Dharmashastra. (the rules of the code of conduct). 63

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CHAPTER - 64

On the request of Narayangiri Bava and devotees, Shree Hari promises to stay upto Vimala Ekadashi and His own birthday. Letter from Dadakhachar.

Suvrat Muni told the King :-

In the mean time, a devoted Gosvami named Narayan Giri came hurriedly from the city and said, O Lord, fulfill my desire to play your host and of all the saints tomorrow. 1-2.

Being thus entreated, the beloved Lord of devotees said, be it so! Soon came other citizens too, Jobanpagi, Jushopagi, Mulaji, Kuber Patel. All four bowed to him salutation. Then Kuber addressed him thus: 3-4

O Lord, twenty-three days have elapsed since your arrival this time. The very first day, you fulfilled Jobanpagi's wish by accepting his food preparations. Then you blessed people from other places. 5-6.

भक्तावयमपि स्वामिन्भवामस्तव सेवकाः । अननुगृह्य तान् यानं तव नैवोचितं किल ॥ ७
किञ्च जन्मोत्सवतिथिर्निकटेऽस्त्यागता तव । तत्र त्वदर्चनं स्वामिन्कर्तुमिच्छाऽस्ति नो हृदि ॥ ८
विमलोत्सवपर्यन्तं ततः स्थातुमिहार्हसि । इति सम्प्रार्थितो भक्तैस्तथेत्याह हसन्प्रभुः ॥ ९
ततः स न्यवसत्तत्र भक्तान्सन्तोषयन्निजान् । उपावसन्नवम्यां च मध्याह्ने राममार्चयत् ॥ १०
तेऽथ भक्तजनाः सर्वे तस्य जन्मदिनं हि तत् । विदन्तः परया प्रीत्या तमानर्चुः समुत्सुकाः ॥ ११
वस्त्रैर्नवीनैश्चानर्घ्यैश्चन्दनेन सुगन्धिना । पौष्पैर्मनोहरैर्हारैर्हेमरत्नविभूषणैः ॥ १२
नीराजनेन महता स्तुत्या नत्या च सादरम् । तं सम्पूज्य निराहारं व्रतं चक्रुः सजागरम् ॥ १३
तत्प्रीतये दशम्यां ते साधून् विप्रान् यथाधनम् । सद्भोज्यैस्तर्पयामासुर्दानानि च ददुर्नृप ! ॥ १४

Being your devotees, we too wish to serve you with food. If you go away without favouring us that way, it will not be proper on your part. 7.

Moreover, it is our heart’s desire to felicitate you on your birthday, which is near at hand. So, do please stay on till the festival of Vimala Ekadashi (the 11th day of this month, eight more days henceforth . The Lord obliged by accepting even to this wish of his devotees. 8-9.

So, he stayed on there, accepting invitations from devotees one by one. But on the ninth day of Chaitra, He fasted and worshipped Lord Rama at noon. 10.

Knowing that the same was his birthday too, the devotees came enthusiastically and worshipped him also, with great love. 11.

They bedecked him with costly new clothes, bejeweled gold-ornaments, beautiful floral garlands and fragrant sandal-paste. 12.

They worshipped him with a grand lustration-rite, songs of praise and salutation. Observing total fast the whole day, they kept awake all night in his company. 13.

Next morning following his wish, they satiated the saints and Brahmins with good food and gifts as per their monetary capacity. 14.

हरिश्च बहुशो विप्रान्सम्भोज्याकृत पारणाम् । महान्तमुत्सवं चक्रे ततस्त्वेकादशीदिने ॥ १५
लक्ष्म्या युतं वासुदेवं सौवर्णं भद्रमण्डले । राजोपचारैर्विविधैर्यथाविधि पुपूज सः ॥ १६
उपवेश्याथ दोलायां पुनः सम्पूज्य तं ततः । महानिराजनं कृत्वा समान्दोलयति स्म सः ॥ १७
मुहूर्तान्ते च तां पूजां समाप्याभ्यर्च्य वाडवान् । चकारोपोषणं स्वामी भक्तैः सह च जागरम् ॥ १८
द्वादश्यां विधिवत्कृत्वा पारणां प्रातरेव सः । प्रयाणायाश्ववारान्स्वान् पद्गांश्चाज्ञापयद्द्रुतम् ॥ १९
कतिचिन्मुनियूथानि गन्तुं देशान्तराणि सः । आदिदेशाथ कतिचित्सह स्वेनागमाय च । २०

आज्ञाप्य भृत्यान् सहयायिनः स्वान्स उच्चपीठे ह्युपविश्य हैमे ।
सम्पूज्यमानोऽखिलभक्तसङ्घैर्भक्तप्रियस्तान्प्रभुरादिदेश ॥ २१
शृण्वन्तु सर्वे पुरुषाश्च योषा निजं निजं देशमितो भवन्तः ।
गच्छन्तु मार्गे ह्यतिसावधाना भवन्तु कृष्णं हृदि धारयन्तः ॥ २२

It was only after feeding several Brahmins that Shri Hari broke his fast on the tenth day of Chaitra. On the following day, i.e. Vimala Ekadashi, He organized a grand festival. 15.

Placing a gold-image of the Lord along with Shri Lakshmi amidst the Sarvato-bhadra Mandala, He worshipped it with various service-courses on a royal scale. 16.

Later, he installed it in the swing, offered lustration to it again and rocked it. After a while, he ended the worship, honoured the Brahmins and observed fast along with the night-vigil in the company of devotees. 17-18.

On the 12th day, He broke fast following due procedure, and commanded both the infantry as well as horsemen from Junagadh and his own retinue to prepare for an early departure. 19.

From among the saints, He directed some to go to other areas for instructing the populace there, and some others to accompany him. 20.

Then he ascended the high gold pedestal for the last time, accepted worship from devotees and lovingly instructed them thus. 21.

एवमादिश्य तान्सर्वान्भगवान्करुणानिधिः । जय श्रीसच्चिदानन्देत्युच्चार्य हयमारुहत् ॥ २३

पाश्चात्यैरश्ववारैश्चपलतरहयैरन्वितो वेष्टनेऽसौ ।
पुष्पापीडान्विचित्रान्सिततिलकवरे कौंकुमं चन्द्रकं च ॥
कण्ठे हारानेकान् दधदखिलजनैर्वीक्ष्यमाणोऽश्रुनेत्रैः ।
शृण्वन् गीतं सवाद्यं शशिनिभवदनो निर्ययौ भक्तसङ्घात् ॥ २४

अनुयातो नरान्नारीर्दृष्ट्वाथ च हरिर्बहून् । न निवर्तयितुं शक्तो बभूव करसंज्ञया ॥ २५
पार्ष्णिस्पर्शद्रावितेन ततोऽश्वेनैकलः स्वयम् । जगाम भक्तदृष्टीनामतिदूरे स सत्वरम् ॥ २६
यावद्दृष्टिबलं दृष्ट्वा न्यवर्तन्त च ते जनाः । ध्यायन्तस्तं साश्रुनेत्राः स्वं स्वं देशं ततो युयुः ॥ २७
रामप्रतापमुख्यास्तु तदा साकेतवासिनः । आज्ञयैव हरेर्जग्मुर्वाहनैः किञ्चिदग्रतः ॥ २८

Listen you all, men and women, while going to your respective lands, be very vigilant on the way and keep remembering Sri Krishna at heart. 22.

After thus advising them all, that ocean of compassion uttered aloud: glory to Sac-chid-anand, (Alighted from the pedestal) and mounted his mare. 23.

Wearing many pearl necklaces around his neck, a turban with strand of flowers tucked in on the head and a white vertical Tilaka with a red crescent – moon of vermilion below it, the moon-faced Shri Hari, surrounded by western horsemen with speedy horses, rode past the crowd of devotees, listening to song and music by all the people viewing him. 24.

Seeing men and women following him, they tried to stop them with a sign of his hand, but failed to do so. 25.

Therefore, He made his horse gallop with the touch of his heel, and swiftly reached very far, beyond the sight of devotees, all along, leaving behind His horsemen and other retinue. 26.

The people tried to spot him till so far as was possible, and thereafter, returned to their respective places with tearful eyes and minds remembering him all along. 27.

Inhabitants of Ayodhya headed by Ram Pratap, riding on

पाश्चात्यानश्ववारादीन्समेत्याथ हरिः स च । गच्छन्दुर्गपुरं मार्गे भाल्लदेशमुपाययौ ॥ २९
तत्रबद्धाञ्जलिपुटान्मार्गमाबध्य संस्थितान् । जनान्सहस्रशोऽपश्यद्भगवान्प्रहसन्मुखः ॥ ३०
नमस्कृत्य प्रभुं तेऽथ वल्गां तस्य च वाजिनः । धृत्वा स्वं स्वं पुरं नैतुं हरिं सम्प्रार्थयन्भृशम् ॥ ३१
तान्निर्भर्त्स्य हरिर्गन्तुं नाशकद्भक्तवत्सलः । ततस्तेषां प्रियं कर्तुं तत्तत्पुरमगाच्च सः ॥ ३२
क्वचिदर्धं क्वचिच्चैकं क्वचिद्द्वे त्रीण्यपि क्वचित् । दिनान्युवास भगवान्भक्तानां प्रियकाम्यया ॥ ३३
एवं निवसतस्तस्य मास एकः क्षणो यथा । व्यतिचक्राम भक्तान्स्वान्भृशं तोषयतो हरेः ॥ ३४
अथोत्तमस्तु नृपतिर्निवसन्दुर्गपत्तने । हरेः प्रतीक्षया मासं दुःखेन महताऽनयत् ॥ ३५
अद्य श्वो वा परश्वो वा सायं वा प्रातरेव वा । हरिरायास्यतीत्येवं चिन्तयाऽन्यं निनाय च ॥ ३६

their chariots and other vehicles, had already gone a head towards Durgapur as per orders of Shri Hari. 28.

Joining the rear horsemen Hari also proceeded and after a while, He travelled along with them and reached the region called Bhala, on the way to Durgapur. 29.

Seeing thousands of people assembled there already, blocking his way with folded hands, a smile emerged on the Lord's face. 30.

After paying respects, they held the reins of his horse more processed him profusely to visit their respective cities. 31

His fondness for devotees prevented him from disregarding their requests and going ahead. So he agreed to visit each city and please all of them. 32.

Somewhere he stayed just half-a-day in a small place and somewhere one day, somewhere two days or somewhere three days, at the most, till a month elapsed swiftly like one moment, in his wish to please his devotees. 33-34.

Mean while, that single month became very difficult to pass for king Uttam at Junagadh, who stood in wait each day to welcome Sri Hari. 35.

Thinking He may arrive this morning or this evening, tomorrow or the day after, that he had to pass one more month

तृतीये मासि तु प्राप्ते भृशं चिन्तातुरो नृपः । भगवद्विरहं सोढुं नाशकत्क्षणमप्यसौ ॥ ३७
खानपानविहीनश्च चिन्तातप्तवपुर्नृपः । भूरिप्रजागरः पत्रीं लिलेखैकमनाः शनैः ॥ ३८
लिखित्वा स्वप्रणामादि लिलेख प्रार्थनां ततः । अतिक्रान्तैव मर्यादा भगवन् ! या त्वया कृता ॥ ३९
एतावत्कालपर्यन्तं प्राणा देहे कथञ्चन । स्थिता अतः परं त्वेते न स्थास्यन्तीति भाति मे ॥ ४०
सहनं त्वद्वियोगस्य नाहं कर्तुं क्षमः प्रभो ! । अत्रायाहि ततः शीघ्रं मामाकारय तत्र वा ॥ ४१
सविस्तरैतदर्थां तु लिखित्वा पत्रिकां नृपः । दूतेन प्रेषयामास सद्योऽसौ शीघ्रगामिना ॥ ४२
तस्मिन्नेव दिने दूतो गुम्फाख्यपुरमागमत् । हरिं प्राप्य ददौ तां च वाचयामास स प्रभुः ॥ ४३
सकलां वाचयित्वा तां भगवान्करुणानिधिः । असह्यं स्वस्य विरहं तेनाबुध्यत निश्चितम् ॥ ४४

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in anxiety. 36.

At the advent of the third month, the king became extremely worried and could not bear separation from the Lord for one more moment. 37.

Having kept awake for several nights without proper food or drink, his body became feverish with anxiety. So he engrossed himself in writing to the Lord. Offering his salutations at the outset, he then wrote as follows: O Lord, The limit set for your return here has long been surpassed. 38-39.

I am not able to bear your separation any more. Having retained the life – breath within my body with great difficulty up to this hour, either you come over there or call me there wherever you are. 40-41.

Having written a detailed letter of such import, king Uttam immediately dispatched it with a speedy messenger, who reached a city called Gumpha the very same day. Luckily he met Shri Hari there itself and delivered the letter. 42-43.

The merciful Lord read the entire letter carefully, reporting how unbearable the king's pangs of separation from himself had indeed become. 44.

ततः सर्वाननुज्ञाप्य तस्मिन्नेव दिने निशि । अश्ववारैः कतिपयैः सहायाद्दुर्गपत्तनम् ॥ ४५
अरुणोदयवेलायां प्रापतत्पुरमीश्वरः । उपविष्टो बहिर्वेद्यां तच्छुश्रावोत्तमो नृपः ॥ ४६
अभ्यधावत्तदैवासावनुपानत्पदोऽपि च । प्राणं वपुरिव प्राप्य तमानन्दमवाप सः ॥ ४७
उत्तीर्याश्वाद्धरिरपि परिरेभे तमानतम् । कृशीभूतं च तद्देहं दृष्ट्वा विस्मयमाप च ॥ ४८
साकं तेन हरिर्वेष्टितो निजपार्षदैः । प्राप्य स्ववसतिं स्थानं न्यवसत्तन्निषेवितः ॥ ४९
मानयित्वा भगवतो बन्धूंस्तमिव सादरम् । प्रासादे वासयामास स्वकीये स च भूपतिः ॥ ५०
एवं स भगवांश्चक्रे पुरि तत्र नृपोत्सवम् । अन्यानपीदृशानेव तत्र चक्रे स चोत्सवान् ॥ ५१

Therefore, he took leave of everybody in Bhala region that very day; and starting at night with several horsemen alongside, he reached Durgapur city around dawn-time; and dispatched a horse man with this information. 45-46.

The king was sitting on a seat in his court-yard, when he heard the news of Lord's arrival. That very moment, he ran bare-footed to welcome him. He was experiencing the joy of life having returned to his body. 47.

While he was bowing down, Shri Hari raised and embraced the king. He was surprised to see his body so very emaciated. 48.

Right away the Lord, surrounded by his retinue, went to his usual residential abode and encamped there. 49.

King Uttam accompanied him to that place and begged reverentially of him and his companions, to go and stay at his own palace. He finally managed to prevail upon the Lord, at least in this matter. 50.

Finally Muni Suvrat said, O King Pratapsimha, thus was the detailed depiction, as per your wish, of how the Lord Swaminarayan alias Shri Hari organized the swing festival and many other similar festivities in that city called Vrittalaya. 51.

He who reads aloud the depiction of this extremely holy and grand festival, and he who listens to the same, both shall

महोत्सवं यः परमं पवित्रं हरेरिमं संशृणुयात्पठेद्वा ।
तौ वाञ्छितार्थं सकलं लभेतां हरेः प्रसादात्परमं पदं च ॥ ५२ ॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे तृतीयप्रकरणे वृत्तालयदोलोत्सवे भगवतो दुर्गपत्तनप्रत्यागमननामा चतुषष्ठितमोऽध्यायः ॥ ६४॥

इति तृतीयप्रकरणं समाप्तम्

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obtain, by the grace of that Lord, all worldly things desired by them, as also the highest spiritual state of liberation. 52.

Thus ends the sixty fourth chapter entitled, 'Narration of return of Lord Shri Hari to Durgapur,' in the third prakaran of Satsangi Jivan, the life story of Lord Narayan, also titled as Dharmashastra. (the rules of the code of conduct). 64

THUS END THE THIRD VOLUME