Blessing 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 successfully 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 Fourth Volume

In this fouth volume of Satsangi Jivan, Sadguru Shatanand Swami describes Shree Swamianarayan's desire to listen to Shrimad Bhagwat. The general procedure for recitation of scriptures is described elaborately. He also mentions the traits of the narrators and listeners of Katha.

Shree Swamianarayan. also celebrates the festival of Janmashtami in Sarangpur. He vividly describes the method of starting and concluding Vrats (religious resolutions). Lord Shri Hari travels to Kariyani to celebrate Radhashtami.

Shatanand Swami describes the answers Shri Hari gave about hell and heaven to Uttam Khachar. There is a description of the friendly quarrel between Hemantsinh Raja and Uttam Raja. Shri Hari celebrates Shakotsav in Loya and describes the significance of Magh Snaan and related rituals to follow. While in Gadhpur, Shree Swamianarayan. develops three goals for Himself to have temples constructed, to establish Acharyas and to have scriptures composed.

To this end, Shree Swamianarayan. established temples at Amdavad, Bhuj, Vadtal Dholera, Junagadha abd Gadhapur; anointed His adopted two sons as Acharyas of Sampraday, wrote the Shikshapatri Himself and asked saints to also compose scriptures.

Shri Hari narrates characteristics of demonic and divine people and rites of various types of Dikshas and suitability of devotees wishing to accept Diksha. Both Acharyas ask about the ritual of

giving Diksha, the meaning of the word Diksha, two types of Dikshas, the appropriate time to accept Diksha, characteristics of Acharyas, of devotees, etc.

There are descriptions of the various festivals Shree Swamianarayan. celebrated such as Ankoot, Ramnavmi, Hindola, Vasant Panchami, Shivratri, Ganesh Chaturthi, etc.

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 opening of **Shree Swaminarayan Aksharbhuvan,** this publication of the fourth volume of Satsangi Jivan, will be a great asset to devotees to remember the divine Leelas of Lord Shree Swamianarayan.

Dr. Swami Satyaprasad Dasji
Vedantacharya
Bhuj-Mandir - Kutch

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* * * * * * * * * * * * * * * *

॥ श्रीस्वामिनारायणो विजयतेतराम् ॥

॥ श्रीमत् सत्संगिजीवनम् ॥

॥ चतुर्थ प्रकरणम् ॥

॥ अथ प्रथमोऽध्यायः ॥ १ ॥

सुव्रत उवाच –

स्वगृहे निवसन्तं तं निर्दम्भोऽभयनन्दनः । सिषेधे परया भक्त्या सकुटुम्बोऽन्वहं नृप ! ॥ १
तत्प्रीतये स कृतवानन्नकूटमहोत्सवम् । प्रबोधन्युत्सवं चापि पूर्ववद्विस्मयावहम् ॥ २
भक्तं सपरिवारं तं सुखयन्भगवानपि । भक्तान्देशान्तरेभ्यः स्वानाह्वाय्यचीकरञ्च तौ ॥ ३

Shree Swaminarayano vijaytetaram

SATSANGI JIVAN PRAKARAN – IV

CHAPTER – 1

Shri Hari's desire to listen to Bhagavata Puran.

Suvrat said:-

O King ! The son of king Abhay (i.e. Uttam) along with his family started serving Shri Hari everyday with devotion and without pretense, when Shri Hari was staying in his palace. 1

For the pleasure of Shri Hari, he celebrated the festival of Anna-kuta and the festival of Prabodhini , as astonishingly as before. 2

Bhagavan Shri Hari also made happy that devotee along with his family and celebrated the two festivals inviting all his devotees from other places. 3

प्रबोधन्युत्सवेऽतीते स्वस्वदेशं गतेषु च । देशान्तरीयलोकेषु भगवान् लोकभावनः ॥ ४
वेदोक्तां स्थापयन्नेव मर्यादां स्वाश्रितेषु सः । पुराणश्रवणारम्भमचिकीर्षञ्च सर्ववित् ॥ ५
उषस्युत्थाय षष्ठयां च प्रातःकृत्यं विधाय सः । आकारयत्पुराणज्ञं प्रयागजितमीश्वरः ॥ ६
स्वमन्दिरबहिर्वेद्यामासने स उपाविशत् । तत्र पौराणिकश्चान्ये पार्षदाद्या उपाययुः ॥ ७
यथोचितं सभायां ते निषेदुश्च व्यवस्थया । ततः स भगवानूचे मयरामद्विजं प्रति ॥ ८

श्रीनारायणमुनिरुवाच–

शृणु त्वं ब्राह्मणश्रेष्ठ ! ज्योतिः शास्त्रविशारद ! । मासोऽयं मार्गशीर्षोऽस्तिमासानामुत्तमः किल ॥ ९
विभूतिर्वासुदेवस्य कथितोऽसौ महर्षिभिः । पुराणश्रवणं कर्तुमत्रेच्छास्ति मम द्विज ! ॥ १०
तदारम्भमुहूर्तं त्वं यथाशास्त्रं वदाधुना । निरन्तराया सिद्धिः स्याद्यत्रारम्भे कृते सति ॥ ११

When the Prabodhini festival was over and people from other places returned to their abodes, Bhagavan, the protector of people, (despite) himself being omniscient, started listening to the Bhagavata Puran because he wanted to establish among his people, the religion prescribed in the Vedas. 4 -5

Bhagavan Shri Hari woke up early in the morning on the sixth day (of bright fortnight of the month of Margashirsha (Samvat 1877), observed morning prayers and invited a preacher, well-versed in Puranas and expert in sacrifice etc. 6

Outside his own abode, He spread a cloth and sat on it. The preacher and other members went there. 7

All of them took their seats in the mandapa according to their respective statuses. Then, Bhagavan said to the Brahmin named Mayaram. 8

Narayan Muni said:-

“O excellent Brahmin expert in astronomy, this is the month of Margashirsha, which is the best of months. 9

The great sages have told that this month is the grandeur (Vibhuti) of Vasudev. Therefore O Brahmin, I wish to listen to the Purana during this month. 10

So, please tell me which is the auspicious time for beginning the Puran. The work begun on an auspicious time can be completed

पञ्चाङ्गपत्रं निष्कास्य स तदा स्थूलवेष्टनात् । दृष्ट्वा प्राह हरिं स्वामिन् ! मुहूर्तः श्वोऽस्ति तादृशः ॥ १२
योगोऽस्ति मित्रसंज्ञो यद्धनिष्ठाबुधवारयोः । पुराणश्रवणारम्भस्तत्र कार्यस्त्वया प्रभो ! ॥ १३
इत्युक्ते तेन भगवान् प्राह पौराणिकं वचः । प्रारम्भः श्वोऽस्ति कर्तव्यः श्रीमद्भागवतस्य मे ॥ १४
उषस्युत्थाय कर्तव्यं दिनाद्यप्रहरावधि । त्वयाऽस्माभिश्च विप्रर्षे ! नैत्यकं कर्म चान्वहम् ॥ १५
ततः कथायाः प्रारम्भं कृत्वा मध्याह्न एव सा । समापनीया च ततः कार्यो माध्याह्निको विधिः ॥ १६
पुनस्तृतीययामान्ते सायंसन्ध्यावधि द्विज ! । प्रारभ्य च समाप्या सा भवतो रुचिरस्ति चेत् ॥ १७

पौराणिक उवाच –

एवमेव करिष्यामि कृपानाथाहमन्वहम् । वाचयिष्ये यथाकालं कथामत्र दृढासनः ॥ १८
विश्रान्तिर्या कृता मध्ये त्वया स्वामिंस्तया मम । जातं मनः प्रसन्नं वै देहक्लेशोऽन्यथा भवेत् ॥ १९

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without any difficulty. 11

Then the Brahmin, who was an expert in astronomy, took out his Lunar calendar from the big covering, went through it, and said to Shri Hari, ‘O Master ! Tomorrow is the auspicious time as you want it. 12

Tomorrow is ‘Mitra’, a day when there is a union of Dhanishtha constellation with a Wednesday. So you may please start listening to the Purana on such occasions. 13

When the Brahmin told this, Bhagavan uttered these words to the preacher, “I want to begin listening Bhagavata from tomorrow. 14

In that case, ‘O Brahmin, we should get up very early in the morning everyday and perform out daily rites during the first Prahara (phase) of the day. 15

After that, we should start reading and listening (to) the Bhagavat-katha and complete the same at mid-day. Then we should perform the mid-day rites. 16

Again, we should start Bhagavat-katha and complete it at the end of the third Prahara (phase) and then perform the evening rites, if you like so. 17

The preacher said:-

‘O Master! I will follow this routine everyday and read the Bhagavata-katha at a proper time sitting firmly in one place. 18

आगम्यतां श्व इत्युक्त्वा ततस्तं भगवान्निजान् । भक्तान् पुराणश्रोतृंश्च जगादानन्दयन् वचः ॥ २०

श्रीनारायणामुनिरुवाच–

भक्ताः ! शृणुत भद्रं वः सर्वेषां हितमुच्यते । पुराणश्रवणं कार्यं सर्वैरेव मदाश्रितैः ॥ २१
चतुर्णामपि वर्णानां तथैवाश्रमिणामपि । अधिकारो भवत्येव पुराणश्रवणे सदा ॥ २२
एष साधारणः पन्थाः साक्षात्सर्वार्थसिद्धिदः । महामुनिजनैः प्रोक्तो देवैरपि सुपूजितः ॥ २३
स्वरूपबोधो न हरेः कथायाः श्रवणं विना । भवेन्नृणां विना तं च कथं स्यात्संसृतिक्षयः ॥ २४
तस्माद्व्यासकृतानां हि पुराणानां निरन्तरम् । श्रवणं भारतस्यापि कार्यं रामायणस्य च ॥ २५
अज्ञानतिमिरान्धानां दीपोऽयं ज्ञानसिद्धिदः । पुराणश्रवणं विष्णोरौषधं भवरोगिणाम् ॥ २६

O Master! I am very much pleased that you have arranged for resting time between two sessions. Otherwise, it would have been troublesome for our bodies. 19

'Then come tomorrow' said Shri Hari to the preacher. Shri Hari then uttered these pleasing words to his devotees and the listeners of Puranas 20

Importance of listening to katha narrated by Shri Hari.

Shri Narayan Muni said:-

O devotees, listen to these words which are beneficial for you all: All of you should listen to the Puran-katha. 21

All people belonging to the four castes and belonging to any of the four Ashramas, have the right to listen to the Puran. 22

This is the common and direct way for the achievement of all the desired goals. This is declared by the great sages and is followed by Gods as well. 23

Knowledge of one's own self is not possible for humans without listening to the Hari-katha, and without it, destruction of the chain of births and deaths is not possible. 24

Therefore, constant engagement in the Puranas written by the sage Vyas and listening to the epics Ramayana and Mahabharata is essential. 25

This (The engagement) is the lamp which gives knowledge and perfection for those who have become blind due to the darkness

सर्वथैवात्मनः श्रेयो येऽभिवाच्छन्ति देहिनः। ते शृण्वन्तु सदा भक्त्या कथां पौराणिकीं शुभाम्॥ २७
अशक्तो यः सदा श्रोतुं कथां भगवतः स तु। मुहूर्तं वापि शृणुयान्नियतात्मा दिनेदिने॥ २८
यस्तु प्रतिदिनं श्रोतुमशक्तः सोऽपि मानवः। पुण्यमासेषु शृणुयात्पुण्यासु च तिथिष्वति॥ २९
मुहूर्तं वा तदर्धं वा क्षणं वा पावनीं कथाम्। ये शृण्वन्ति नरा भक्त्या न तेषांमस्ति दुर्गतिः॥ ३०
यत्फलं सर्वयज्ञेषु सर्वदानेषु यत्फलम्। भक्त्या पुराणश्रवणात्तत्फलं विन्दते नरः॥ ३१
कलौ युगे विशेषेण पुराणश्रवणादृते। नास्ति धर्मः परः पुंसां नास्ति मोक्षपथः परः॥ ३२
कलौ हीनायुषो मर्त्या दुर्बलाः श्रमपीडिताः। दुर्मेधसो दुःखभाजो धर्माचारविवर्जिताः॥ ३३
इति सञ्चिन्त्य कृपया भगवान्बादरायणः। हिताय तेषां विदधे पुराणाख्यं रसायनम्॥ ३४

of ignorance. Listening to the Vishnu-puran is the cure recommended to patients suffering from the disease of bondage. 26

The people who ardently wish to gain merit (i.e. Punya) should always listen devotedly to the auspicious stories narrated in the Puranas. 27

He, who is unable to listen to Bhagavat-katha all the time, should listen to the same at least for a short while everyday with concentration. 28

He who is unable to listen to it every day, should listen it on the auspicious days like ‘Ekadashi’ etc. and during the auspicious month of Sravana. 29

Those who listen to the holy story devotedly for a short time or for even for a moment will never have to face the state of (spiritual) deterioration. 30

Men can achieve the benefit of all sacrifices and all charity by solely listening to the holy Bhagavat-katha devotedly. 31

Especially in the Kaliyug, there is no superior religion or a better way to salvation except listening to the Puran. 32

Honourable Badarayan, being merciful (towards those steeped in bondage), prepared a medicine named ‘Puran’ for the benefit of people in the Kaliyug, considering that they lead short lives, are weak suffer from pains, have vicious minds and do not follow the rules of religion. 33-34.

पिबन्नेवामृतं यत्नादेकः स्यादजरामरः । पुराणामृतपः कुर्यात्कुलमप्यजरामरम् ॥ ३५
विना पुराणश्रवणं नरः पशुसमो मतः । तस्मादवश्यं यत्कार्यं विधिना स्वहितार्थिभिः ॥ ३६

सुव्रत उवाच –

इत्युक्तवन्तं तं नत्वा हरिमुत्तमभूपतिः । पप्रच्छ प्राञ्जलिर्भक्त्या पुराणश्रवणोत्सुकः ॥ ३७

राजोवाच–

पुराणश्रवणस्येश ! श्रोतुमिच्छाम्यहं विधिम् । कस्मिन्काले च तत्कार्यं देशे कीदृग्विधे तथा ॥ ३८
वक्ता पुराणस्य विभो ! कीदृशः परिकीर्तितः । श्रोतारः कीदृशाश्च स्युः किं देयं तैः समापने ॥ ३९
एतन्मे ब्रूहि भगवन्निति पृष्टो नृपेण सः । सर्वेषां शृण्वतामूचे तच्छुश्रूषां विदन् विभुः ॥ ४०

श्री नारायणमुनिरुवाच –

सर्वपापविनिमुक्तिकरणे यस्य मानसम् । भवेत्तेनादरान्नित्यं पुराणं श्रव्यमुत्तमम् ॥ ४१
आनुकूल्यं न चेन्नित्यं तदावश्यं पुमान्नृप ! । पुराणश्रवणं कुर्याच्चातुर्मास्ये च पर्वसु ॥ ४२

If someone drinks nectar after long hard-work, he alone can become immortal. But he who drinks the nectar called ‘Puran’ makes his whole dynasty immortal. 35

If a man does not listen to the Purana-katha, he is thought to be a beast. So, one should essentially do it in a proper way if he longs for his own benefit. 36

Suvrat said:-

Thus speaking, Shri Hari was saluted by king Uttam. Then folding his hands in all eagerness to listen to the ‘Puran’ Uttam devotedly asked. 37

Ritual of listening to Katha narrated by Shri Hari.

The king said:-

O God! I wish to hear the procedure of listening to the Puran. What is the proper time and proper place for that? How is the preacher of a Puran described? What kind of listeners should be there? Andwhat should be offered by them at the end? 38-39

O God! Please tell me that! When the king asked such questions, Shri Hari who knew the ardent desire of all the listeners to hear (the Puran), explained to them. 40

विधानं तस्य यद्राजन्यथोक्तफलदायकम् । तत्स्कान्दादिपुराणोक्तं कथयामि समासतः ॥ ४३
कृताह्निकः समाहूय वक्तारं शास्त्रकोविदम् । सम्भाव्यासनदानेन नमस्कुर्यात्तमादरात् ॥ ४४
उच्चासने पुस्तकं च संस्थाप्यैव ततोऽवरे । व्यासासनेऽतिमृदुले वक्तारमुपवेशयेत् ॥ ४५
सम्पूज्य पुस्तकं त्वादौ ततो वक्तारमर्चयेत् । चन्दनेनाक्षतैः पौष्पैर्हाराद्यैर्धूपदीपकैः ॥ ४६
नैवेद्यफलताम्बूलदक्षिणाभिश्च भक्तितः । सम्पूज्यारार्त्रिकं कृत्वा नमस्कुर्वीत सादरम् ॥ ४७
नमस्ते भगवन्व्यास ! वेदशास्त्रार्थकोविद ! । ब्रह्मविष्णुमहेशानां मूर्ते ! सत्यवतीसुत ! ॥ ४८

Procedure according to Skanda Puran as explained by Shri Hari.

Narayan Muni said:-

He who wishes to be free from all the sins, should respectfully listen the Puran which is the best thing to be listened to. 41

If it is not suitable for a man all times, then he should listen to Puran during Chaturmas (four months from Ashadhi Ekadashi) and Parva days (i.e. the eighth and fourteenth of each fortnight and the full-moon day and new moon day) which are auspicious days. 42

The fruit-yielding procedure of listening to Puran is explained in Puranas like Skanda etc. I will tell that to you in brief. 43

After observing the daily rites, he should invite the preacher well-versed in his field, welcome him by offering seat and respectfully salute him. 44

Placing the holy Bhagavata on a high seat, he should make the preacher sit on a seat called Vyaspitha, which is very soft and a little lower than the seat of holy Bhagavata. 45

The holy Bhagavata should be worshipped first and then the preacher has to be worshipped by offering him sandal paste, Akshata, garlands of flowers, frankincense and deep (i.e. Nirajana lamp). 46

Then food, Tambula and monetary gift (Dakshina) should be given to him and he should be respectfully saluted. 47

'O Bhagavan Vyas, expert in knowledge of the Vedas, the idol

मन्त्रेणानेन वक्तारं नमस्कृत्य ततो नृप ! । श्रोतृन्विप्रान्सतश्चार्चेन्मुख्यः श्रोता यथोचितम् ॥ ४९
आसनादवरे वक्तुरुपविश्यासने ततः । पुराणं शृणुयुः सर्वे नत्वा तं स्वस्थमानसाः ॥ ५०
उपवेश्यं ब्राह्मणानां पृष्ठतस्तत्र बाहुजैः । तेषां च पृष्ठतो वैश्यैस्तेषां शूद्रैश्च संसदि ॥ ५१
ये च सङ्करजातीयाः शूद्राणां पृष्ठतस्तु तैः । मर्यादयैवोपविश्य श्रोतव्या भगवत्कथाः ॥ ५२
ज्ञानवृद्धास्तपोवृद्धा ब्रह्मनिष्ठाश्च ये द्विजाः । उपवेश्याः श्रोतृभिस्ते सर्वेषामग्रतो नरैः ॥ ५३
धनुर्मानान्तरे पुम्भ्यः स्त्रीभिश्चापि महीपते ! । मर्यादयैवोपवेश्यं तत्र श्रोतुं हरेः कथाः ॥ ५४
पत्रं पुष्पं फलं वापि रौप्यकं ताम्रढब्बुकम् । निवेद्य वा धान्यमुष्टिं वक्रे तु शृणुयात्कथाम्। ॥ ५५
बालो युवाऽथवा वृद्धो दरिद्रो दुर्बलोऽपि वा । पुराणज्ञः सदा वन्द्यः पूज्यश्च सुकृतार्थिभिः ॥ ५६

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of Brahma, Vishnu and Mahesh, and the son of Satyavati, I salute you'. 48

Method and manner of sitting in Sabha.

Uttering this mantra, saluting the preacher, 'O king, the chief listener should then worship properly all the (gathered) listeners and Brahmins. 49

After that, sitting on a seat lower than the seat of the preacher, all should listen to the Puran with a calm and quiet mind. 50

In the assembly, the Brahmins should sit in the front; behind them should sit Kshatriyas (warrior class people). The merchant class people should sit behind them and then the Sudras (the serving people). 51

People born into castes that involve inter-mixture should sit modestly behind the Sudras and listen to the story of Bhagavan. 52

The learned Brahmins, ascetics and those absorbed in contemplation of the Supreme Spirit should be made to sit in front of all. 53

For listening to the stories of Shri Hari, ladies should modestly sit at a distance of four hands from the gents. 54

People should offer a silver coin or a copper coin or a flower or a fruit or leaves (i.e. Vegetables) or a handful of grain to the preacher and then listen to the Puran. 55

The listeners desirous of gaining merit (Punya) should always

न प्राकृतमतिः कार्या पुराणज्ञे कदाचन । यस्य वक्त्रोद्‌ग वाणी कामधेनुः शरीरिणाम् ॥ ५७
गुरवः सन्ति लोकस्य जन्मतो गुणतश्च ये । तेषामपि च सर्वेषां पुराणज्ञः परो गुरुः ॥ ५८
भवकोटिसहस्रेषु भूत्वा भूत्वावसीदते । यो ददाति हरेर्ज्ञानं कोऽन्यस्तस्मात्परो गुरुः ॥ ५९
पुराणज्ञः शुचिः शान्तो दान्तो विजितमत्सरः । साधुः कारुण्यवान्वाग्मी जात्या विप्रः कथां वदेत् ६०
द्विजातिरन्यो यः प्राप्तो दीक्षां भागवतीं स तु । अष्टाङ्गब्रह्मचर्याढ्यो निर्लोभश्चेद्वदेत्कथाम् ॥ ६१
व्यासासनं समारूढो यदा पौराणिको भवेत् । आसमाप्तेस्तदा कञ्चिन्नमस्कुर्यान्न भूपते ! ॥ ६२
एकान्तिका हरेर्भक्ता हरिर्वा मानुषाकृतिः । तत्रागच्छेद्यदि तदा नमस्कुर्वीत तांश्च तम् ॥ ६३

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respect and worship the preacher, irrespective of whether he is small, young or aged (old), weak or poor. 56

Never should the preacher be looked down upon as an ordinary man because the speech from his mouth is as nourishing for the people as the wish-yielding cow. 57

There are a number of preceptors of people in this world. Some are superior by birth, while some are superior by their virtues. Of them all, the preacher is the most excellent preceptor. 58

The preacher gives knowledge of Shri Hari to people who wander through thousands and thousands of births and experience sorrow. Hence how can any other preceptor be superior to the preacher? 59

Characteristics of Vakta (speaker).

The preacher who is a Brahmin by caste, a scholar of the Puran, pious, calm and quiet, self-controlled, who has conquered jealousy, who is like a saint, who is merciful and is a good orator, should narrate the story. 60

The other one who belongs to the Kshatriya or Vaishya caste can also have the right to narrate the Bhagavata-katha only if he is initiated into the Bhagavata religion, observes the eightfold celibacy and is not greedy. 61

'O king, the man who sits on the seat (of) Vyas and becomes a preacher, should not salute anybody until the end of reading holy Bhagavata. 62

ये धूर्ता ये च दुर्वृत्ता ये चान्यविजिगीषवः । तेषां कुटिलवृत्तीनामग्रे नैव वदेत्कथाम् ॥ ६४
न दुर्जनसमाकीर्णे न शूद्रश्वापदाकुले । देशे न द्यूतसदने वदेत्पुण्यकथां सुधीः ॥ ६५
सद्ग्रामे सद्भिराकीर्णे सुक्षेत्रे देवतालये । नदीतटे शुचौ गेहे कथा वाच्याऽशनालये ॥ ६६
श्रद्धाभक्तिसमायुक्ता नान्यकार्येषु लालसाः । वाग्यताः शुचयोऽव्यग्राः श्रोतारः पुण्यभागिनः ॥ ६७
पुराणं ये त्वसम्पूज्य गन्धाद्यैर्नमनेन वा । शृण्वन्ति च कथां भक्त्या दरिद्राः स्युर्नरास्तु ते ॥ ६८
कथायां कीर्त्यमानायां ये गच्छन्त्यन्यतो नराः । भोगकाले प्रणश्यन्ति तेषां दाराश्च सम्पदः ॥ ६९
सोष्णीषैर्न कथा श्रव्या पूगताम्बूलभक्षणम् । श्रोतृभिर्नैव कर्तव्यं न तमालादिसेवनम् ॥ ७०

Even if the determined devotees of Shri Hari or Shri Hari himself in the form of a man attend the Bhagavata-katha, they should still salute the preacher. 63

Prohibitions related to the narration of Puran.

The people who are cunning, misbehaving and jealous of conquest-are all crooked people. Bhagavata-katha should not be narrated in front of such crooked people. 64

The intelligent person should not narrate Bhagavata-katha in a place crowded with wicked people, Sudras, beasts and in the house of gambling. 65

He should narrate the Bhagavata-katha in a place of well-behaved people, in a temple, on the bank of a river, in a holy house and in a place where people are given food. 66

The listeners whose hearts are full of devotion and faith, who have no craving for any other work, have control over their speech, who are pious in mind and body, who listen with concentration – such listeners gain merit. 67

Those who listen Bhagavata-katha without worshipping (the preacher) with sandal-paste etc., or salutation are considered to be poor in devotion. 68

Those who go elsewhere when the Bhagavata-katha recital is going on, their wives and wealth are lost at the time of enjoyment. 69

While listening to the Bhagavata-katha, the listener should not wear any turban etc., should not consume betel-nut, a roll of

तुङ्गासने नोपवेश्यं न च वक्तृसमासने । प्रौढपादैर्नोपवेश्यं नैव वीरासनेन च ॥ ७१
वस्त्रवेष्टितपादैश्च नोपवेश्यं तथा क्वचित् । न शयानैः कथा श्रव्या दैहिकापदमन्तरा ॥ ७२
स्त्रीणां मुखानि पश्यन्तो ये शृण्वन्ति कथां हरेः । कामिनस्ते तु पुरुषा भवन्ति ग्रामशूकराः ॥ ७३
कथायां वर्तमानायामन्या वाचो वदन्ति ये । ते गर्दभाः प्रजायन्ते तथा वाददुराग्रहाः ॥ ७४
कथायां श्रूयमाणायां विघ्नं कुर्वन्ति ये शठाः । पिशाचत्वं प्रपद्यन्ते ते नूनं नृपसत्तम ! ॥ ७५
ये निन्दन्ति पुराणज्ञान्कथां वा पापनाशिनीम् । ते तु जन्मशतं मर्त्याः शुनकाः सम्भवन्ति हि ॥ ७६
तस्मात्सविनयं राजन्सादरं च हरेः कथा । श्रोतव्या नियमेनैव यथा वक्तुः सुखं तथा ॥ ७७

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betel leaves (i.e. Tambula), and tobacco.70

He should not sit on a seat higher than or equal to the seat of preacher. He should not sit with his legs up, nor should he sit in the posture of Virasan (because all this is supposed to be insulting to the preacher). 71

The listener should not listen to the Bhagavata-katha with his feet covered with cloth. Similarly he should not listen to the Puran in a sleeping posture except when he is suffering from some physical problem. 72

Those who gaze at the faces of women while listening to the Katha are fickle, passionate and lustful and are bound to become village-pigs in the next birth. 73

Those who talk about something else when Bhagavata-katha is being narrated, they are born as donkeys in the next birth or as obstinate. 74

'O great king! Those rogues who create hindrances and disturbances while listening to Bhagavata-katha, indeed become ghosts in their next birth. 75

Those, who blame (i.e. abuse) the preacher or the Bhagavata–katha, the listening of which destroys all the sins, certainly become dogs during their next hundred births. 76

Therefore, 'O king! The Shri Hari-katha should be listened to with respect and modesty and according to the rules of listening, so that the preacher is not disturbed. 77

तैलेन गात्रं सम्मर्द्य स्नापनीयः पुराणवित् । अन्नैः सुमृष्टैः सरसैर्भोजनीयस्तथान्वहम् ॥ ७८
देयं तस्मै च पूर्वाह्णे प्रत्यहं स्वरशुद्धये । सशर्करं तु गोक्षीरं गालितं कथितं तथा ॥ ७९
खण्डपर्वस्कन्धपूर्तौ व्रताहेषु च पर्वसु । विशिष्टपूजा कर्तव्या देया शक्त्या च दक्षिणा ॥ ८०
समाप्तौ तु पुराणस्य कर्तव्यं पूजनं महत् । यथाशक्त्याखिलैर्देया श्रोतृभिर्हेमदक्षिणा ॥ ८१
रौप्यं वा ताम्रमुंद्रा वा वस्त्रं वान्नं च वाहनम् । काष्ठं दरिद्रोऽपि मृदं तस्मै दद्यात्स्वशक्तितः ॥ ८२
आरोप्य वाहने रम्ये वस्त्रालङ्कारपूजितम् । गीतवाद्यैर्नयेयुस्तं श्रोतारस्तद्गृहं ततः ॥ ८३
इति सामान्यतः प्रोक्तः सर्वेषामेव भूपते ! । पुराणोपपुराणानां श्रवणस्य विधिर्मया ॥ ८४
विधिनानेन शृणुयुर्ये पुराणानि भूपते ! । सम्पूर्णं स्यात्फलं तेषां पुराणोक्तं न संशयः ॥ ८५

The preacher should be given a bath with proper shampooing after massaging his limbs with oil. He should also be given tasty, well-prepared food every day. 78

Every morning, the preacher should be given strained, warm cow-milk with sugar for the sake of begetting a clear and smooth voice. 79

At the end of a chapter, a section or a Skanda on auspicious days, the preacher should be specially worshipped and given monetary gifts according to one’s own ability. 80

At the final end of reading Bhagavata-katha, a grand worship of the preacher should be arranged and all the listeners should give him a golden gift as per their ability. 81

If a golden gift is not possible, then listeners should give him a silver coin, copper coin, cloth, food or a vehicle according to their ability. The poor should give wood or clay. 82

The listeners should worship the preacher with clothes and ornaments, make him sit on a beautiful vehicle and lead him to his home along with songs and musical instruments (in a procession). 83

‘O King! Thus I have explained to you the general procedure of listening to all the Puranas and the sub-Puranas. 84

Those who listen to the Puranas according to this procedure, will no doubt, obtain the complete fruit as described in Purana. 85

आदौ विधिमिमं श्रुत्वा पुराणश्रवणं ततः । कर्तव्यं विधिनानेन ततः सिद्ध्यति वाञ्छितम् ॥ ८६
श्रीमद्भागवतं नाम पुराणं यन्महन्नृप ! । अस्ति तस्य तु सर्वेभ्यो विशेषोऽप्यस्ति कश्चन ॥ ८७
विधिना श्रवणं तस्य पुरश्चर्यो च शक्तितः । दानं वा येऽत्र कुर्वन्ति तेषां सुकृतमक्षयम् ॥ ८८

सुव्रत उवाच –

आश्रुत्य नारायणवाचमित्थं विशुद्धबुद्धिः स पुनर्नरेशः ।
जिज्ञासितं स्वस्य हरिं तमीशं पप्रच्छ नत्वा विनयेन राजन् ! ॥ ८९

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे पुराणश्रवणोत्सवे सामान्यतः सकलपुराणोपपुराणश्रवणविधिनिरूपणनामा प्रथमोऽध्यायः ॥ १ ॥

One should try to understand this procedure first and then listen to the Puranas according to this procedure, so that all his desires are fulfilled. 86

O King! Shrimad Bhagavata Puran is a very valuable Puran and it has something special about it than the other Puranas. 87

By listening to this Puran as per the procedures, engaging in its reiteration (i.e. Purascharya), and donating according to one's own ability, people achieve imperishable merit. 88

Suvrat said:-

'O King! Listening to the speech of Narayan, the king with pure mind, saluted Shri Hari and modestly asked him again out of his intellectual curiosity. 89

Thus ends the first chapter entitled 'Explanation of procedure of listening Purana' in the fourth Prakaran of Satsangijivan, 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 –

श्रीमद्भागवतस्यापि श्रवणस्य विधिं प्रभो । पुरश्चर्याप्रकारं च विधिं दानस्य मे वद ॥ १
त्वमेवैतद्यथावद्वै वेत्सि सर्वमशेषतः । अतः शुश्रूषवे मह्यं वक्तुमर्हसि तत्त्वतः ॥ २

सुव्रत उवाच -

इति भूपतिना पृष्टः स पुराणमुनिस्तदा । श्रीमद्भागवतस्योचे श्रवणादिविधिं च तम् ॥ ३

श्रीनारायणमुनिरुवाच –

शृणु राजन्प्रवक्ष्यामि श्रीमद्भागवतस्य ते । श्रवणादिविधिं सम्यक् स्ववाञ्छितफलप्रदम् ॥ ४
पुराणानि द्विधा सन्ति लघूनि च महान्ति च । लघून्युपपुराणानि पुराणानि महान्ति च ॥ ५
महापुराणान्यकरोत्स्वयं व्यासो दशाष्ट च । अन्ये तूपपुराणानि चक्रुस्तावन्ति चर्षयः ॥ ६
ब्राह्मं पाद्मं वैष्णवं च शैवं भागवतं तथा । मार्कण्डेयं नारदीयमाग्नेयं च भविष्यकम् ॥ ७

CHAPTER – 2

Rituals of listening to, performing Purascharan of and giving a gift of Shrimad Bhagwat Mahapuran.

The king said:-

'O God, please explain to me the procedure of listening to Shrimad Bhagavata, the kinds of reiteration (i.e. Purascharya) and the procedure of donation-giving. 1

Only you know all this perfectly, hence tell me everything accurately. 2

Suvrat said:-

Thus asked by king Uttam, the Puranamuni Bhagavan Narayan explained to him the procedure of listening to Shrimad Bhagavata. 3

Big and small, Two types of Puranas.

Listen 'O King, I will narrate to you the procedure of listening to Shrimad Bhagavata, which gives proper self-desired fruits. 4

Puranas are of two types. Some are small and some are big. The small are minor Puranas and the big are major Puranas. 5

Eighteen main Puranas were compiled by honourable Vyas himself and the minor Puranas were compiled by other sages. 6

लैङ्गं च ब्रह्मवैवर्तं वाराहन स्कान्दवामने । कौर्मे मात्स्यं गारुडं च ब्रह्माण्डं चाथ भूपते ! ॥ ८
महापुराणसंज्ञानि प्रागक्तान्यष्टदशेति हि । नामान्युपपुराणानां कथयाप्रोथ तेऽनघ ! ॥ ९
सानत्कुमारं नान्दं च नारसिंहं च कापिलम् । दौर्वाससं नारदीयं शैवधर्मं च मानवम् ॥ १०
ब्रह्माण्डाख्यं चौशनसं वारुणं कालिकाह्वयम् । वासिष्ठलिङ्गं वासिष्ठं तथा माहेश्वराभिधम् ॥ ११
पाराशरं साम्बसौरे इत्यष्टादश भूपते ! । मारीचभार्गवादीनि सन्त्यन्यान्यपि कानिचित् ॥ १२
इतिहास इति प्रोक्तं यन्महाभारतं तु तत् । रामायणं तु काव्याख्यं कथितं मुनिसत्तमैः ॥ १३
एतेषां च सवेदानां सारो भागवताभिधम् । महापुराणं कथितं भवरोगरसायनम् ॥ १४
नदीनां तु यथा गङ्गा देवानामच्युतो यथा । वैष्णवानां यथा शम्भुः पुराणानामिदं तथा ॥ १५
सर्ववेदपुराणेभ्यः श्रेष्ठत्वेऽस्य तु कारणम् । कथयामि च ते राजन्रुचिस्तत्रास्ति ते यतः ॥ १६

Eighteen main Puranas and minor Puranas.

Brahmapuran, Padmapuran, Vishnupuran, Shivapuran, Bhagavatapuran, Markandeyapuran, Naradapuran, Agnipuran, Bhavishyapuran, Lingpuran, Brahmavaivartapuran, Varahapuran, Skandapuran, Vamanapuran, Kurmapuran, Matsyapuran, Garudapuran, Brahmandapuran are the names of eighteen main Puranas. ‘O sinless king, now I will tell you the names of minor Puranas. 7 - 9

Sanatkumara, Nanda, Narasimha, Kapila, Durvasa, Narada, Shaivadharma, Manu, Brahmanda, Ushanas, Varuna, Parashara, Samba, Soura, Kalika, Vasishtha, Vasishthalinga, Maheshvara are the eighteen minor Puranas. There are some others also like Maricha, Bhargava etc. 10 -12

Respected sages have told that Mahabharata is history and Ramayana is poetry. 13

Bhagavata Mahapuran is said to be the essence of all these main Puranas, the minor Puranas along with the Vedas. 14

Just as Ganga is the most excellent among all the rivers, Vishnu is the best among all Gods, Shambhu is the best among the devotees of Vishnu, so Bhagavata is the best among all the Puranas. 15

There is some reason why it is the best among all the Vedas and the Puranas. ‘O King, I will tell you that reason, if you are interested in it. 16

यदाऽसृज्जागदिदं ब्रह्मा लोकपितामहः । तदानीं श्रेयसे नृणां वेदं प्रावर्तयत्स तु ॥ १७
एक एव पुरा वेदः कृतादावभवद्युगे । अधीयते स्म सार्थं तं समग्रमपि सद्धियः ॥ १८
द्वापारान्ते त्वल्पधियो बभूवुः कालवेगतः । तं नाध्येतुं नराः शेकुर्बोद्धुमर्थे च तस्य ते ॥ १९
नारायणावतारोऽभूत्तदा द्वैपायनो मुनिः । वेदार्थबोधनेनैव श्रेयसेऽयतताऽऽत्मनाम् ॥ २०
वेदमेकं चतुर्धैव व्यभजत्स महामुनिः । चक्रे दोद्धुं तदर्थे च पुराणैः सह भारतम् ॥ २१
चतुर्णामपि वर्णानामाश्रमाणां च सर्वशः । धर्मार्थकाममोक्षांश्च तत्र सोऽवर्णयत्स्फुटम् ॥ २२
आत्यन्तिकश्रेयसे च धर्मानैकान्तिनामपि । क्वचित्क्वचित्प्रसङ्गेन वर्णयामास तत्र सः ॥ २३
ऋग्वेदाचार्यमकरोत्ततः पैलमृषिं मुनिः । यजुर्वेदस्य चाचार्यं स वैशंपायनं मुनिम् ॥ २४
सामवेदस्य चाचार्यं चकार स तु जैमिनिम् । अथर्ववेदाचार्यं च सुमन्तुमकरोद्दषिम् ॥ २५

When Brahma, the grandfather of all, created this world, he produced the Vedas for the good of people at the same time. 17

There was only one Veda at the beginning of Satyayug and the intelligent people used to study the whole of it along with its meanings. 18

At the end of Dvaparyug people became less-intelligent due to the vicissitudes of time. Hence, they were unable to study the Veda and understand its meanings. 19

That time, Lord Narayan Himself manifested on this earth as Dvaipayana muni; he tried his best to explain the meanings of the Vedas. 20

Protection of tradition of Vedas.

He divided the Veda into four parts and for understanding its meaning, he compiled the Mahabharata along with the Puranas. 21

He described therein fully and clearly the four goals (Dharma, Artha, Kama and Moksha) for all the four castes and the four Ashramas. 22

In the course of explanation, sometimes he described the Dharmas of Ekantis as well for extreme good. 23

He appointed sage Pail as the holy teacher of Rigveda and sage Vaishampayan as the holy teacher of Yajurveda. 24

He made Jaimini the preceptor (holy teacher) of Samaveda

इतिहासपुराणानामाचार्ये रोमहर्षणम् । स बादरायणश्चक्रे हितायैव नृणामृषिः ॥ २६
सरस्वतीनदीतीरे शम्याप्रासाभिधाश्रमे । इत्थं कृत्वापि स मुनिर्नैवातुष्यन्निजान्तरे ॥ २७
तस्यासन्तोषहेतुं ते ब्रवीमि नृपते ? शृणु । निःश्रेयसाय लोकानां तस्य जन्मास्ति भूतले ॥ २८
तस्य हेतुस्तु सद्धर्मो ज्ञानं वैराग्यमेव च । माहात्म्यज्ञानयुग्भक्तिर्भूम्नश्चेति चतुष्टयम् ॥ २९
स तु तेनाल्पको ह्येव वर्णितोऽप्यतिविस्तृतैः । मिश्रत्वाद्धर्मकामार्थैर्बोद्धुं शक्यो न तत्त्वतः ॥ ३०
स्वर्गादिफलदेष्वेव ततः कर्मसु मानवाः । सक्ता आसन्बहुविधैर्वाक्यैस्तत्प्रतिपादकैः ॥ ३१
तदा तु तस्य श्रेयोर्था पुराणादिकृतिर्मुनेः । आसीदेवाकृतप्राया तत्फलानुदयात्किल ॥ ३२
तदान्तर्यामिणा साक्षाद्वासुदेवेन तद्धृदि । अपूर्णकामता प्रैरि तया तापो महानभूत् ॥ ३३

and made sage Sumantu the holy teacher of Atharvaveda. 25

The sage Badarayana (i.e. Vyas) made Romaharshana the preceptor of Itihasa and Puranas. He did all these arrangements only for the good of the people. 26

Having done all this in the hermitage named Shamyaprasa, on the bank of river Sarasvati, he was not satisfied in his mind. 27

'O King ! Listen (to me). I will tell you the reason for his dissatisfaction. His birth on this earth was meant for the good of people. 28

Knowledge of good religion, detachment from things worldly, devotion and knowledge of the earth (own land) – these four were his purposes. 29

Therefore, he explained in great detail even a very small topic. The combination of Dharma, Artha, and Kama is not easy to understand accurately. 30

Due to various explanations given by the supporters, people were attached to performing the religious rites (Karma) which were supposed to yield fruits like heaven etc. 31

At that time, activities explained by some sages which were meant for the good of the people, were almost not performed as they could not yield the assured fruits. 32

At such a time Vasudev Himself, who lives within, created an urge in his (Vyas') mind that his work was not complete. It created

तदुत्थया शुचा तस्य ज्ञानं सङ्कुचितं ह्यभूत् । अतः शान्तिं स न प्राप ग्रन्थं कर्तुं न चाशकत् ॥ ३४
ततो दयालुर्भगवान्नारायण ऋषीश्वरः । नारदं प्रैषयत्तस्मै निपुणं परबोधने ॥ ३५
विचारेणापि तापस्य हेतोरनुपलम्भनात् । शोचन्तं तमुपेयाय नारदः सर्वदुःखहा ॥ ३६
व्यासेन पूजयित्वाऽथ स्वासन्तोषस्य कारणम् । सम्पृष्टः स मुनिः प्रोचे सर्वज्ञो भगवत्प्रियः ॥ ३७

नारद उवाच -

यदर्थमवतारस्ते सम्यक् तन्न त्वया कृतम् । अपूर्णकामता तस्माद्धृदये तव वर्तते ॥ ३८
आत्यन्तिकश्रेयसे त्वं जनानां रचयानघ ! । त्वत्कृतग्रन्थसर्वस्वं पुराणं केवलं रसम् ॥ ३९
यशः श्रीवासुदेवस्य तद्भक्तानां च तत्त्वतः । तत्र वर्णयतः शान्तिर्भविष्यति तवान्तरे ॥ ४०
श्रीमद्भागवतं नाम पुराणं रचयाधुना । तेन निःश्रेयसं नृणां त्वत्सन्तोषश्च सेत्स्यति ॥ ४१

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much uneasiness in the mind of the sage Vyas. 33

The sorrow produced by that uneasiness made his knowledge restricted. He lost peace of mind and could not author any more works. 34

Lord invokes Naradji to remove the distress of Vyasji.

Then God Narayan, being very kind, sent Narada, an expert in giving advice to others, to meet him. 35

Narada, the remover of all sorrows, thought aloud but couldn't guess the reason of Vyas's trouble; so he approached him who was lamenting. 36

Vyas worshipped Narada and asked him the reason for his own unhappiness. Then the omniscient Narada who was dear to God said-37

Narad said:-

The purpose of your manifestation isn't properly served by you. Hence, that incompleteness pricks your mind. 38

'O innocent one, for the extreme good of people, you should compile a Puran which will contain the sweet essence of all your writings. 39

Describe in it accurately the reputation of God Vasudev and His devotees, so that your mind will regain peace. 40

आज्ञा नारायणस्येत्थं भवतीत्युपदिश्य तम् । जगाम नारदः सोऽथ तद्व्यधित्सत्समाधिना ॥ ४२
वेदान्स्मृतीश्चेतिहासान्पुराणानि च सर्वशः । सूत्राणि काव्यान्यामथ्य बुद्ध्या तत्सारमाददे ॥ ४३
स्वानुभूतिसहायेन तेन भागवताभिधम् । स चकार महायोगी पुराणं मुक्तवाञ्छितम् ॥ ४४
क्षीराब्धावोषधीः सर्वा मथित्वा मन्दराद्रिणा । यथोदपादयद्विष्णुः पीयूषं स तथैव तत् ॥ ४५
अन्तर्हिते भूमिप ! वासुदेवे भुवस्तलादाश्रय एतदासीत् ।
सहान्वयस्यापि निराश्रयस्य धर्मस्य लोकेषु पुराणमेव ॥ ४६

इति श्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे पुराणश्रवणोत्सवे सहेतुकभागवतोत्पत्तिनिरूपणनामा द्वितीयोऽध्यायः ॥ २ ॥

Now compile a Puran by name Bhagavata, so that people will get salvation and you will get your peace of mind. 41

Thus is the order of Narayan, told Narada to sage Vyas and he went away. 42

By churning completely the Vedas, Smritis, Itihasas, Puranas, Sutras and poetry, he produced the essence of all these works. 43

Aided by his own experience, that great ascetic compiled the Puran desired by the liberated. 44

Just as Vishnu produced nectar by churning the ocean of milk with the Mandara mountain, comparable was the activity of the great sage Vyas. 45

Since when God Vasudev disappeared from the surface of this earth, the Bhagavatapuran is the only support of dharma. 46.

Thus ends the second chapter entitled 'Explanation of Intentional origin of Bhagavat' in the fourth Prakaran of Satsangijivan, the life story of Lord Narayan, also titled as 'Dharmashastra' (the rules of the code of conduct). 2

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॥ अथ तृतीयोऽध्यायः ॥ ३ ॥

श्री नारायणमुनिरुवाच –

सारेऽस्मिन्सर्वशास्त्राणां श्रीमद्भागवताभिधे । साङ्ख्यसूत्रोदितो ह्यर्थो योगसूत्रोदितस्तथा ॥ १
ब्रह्मसूत्रोदितश्चार्थो वेदान्तार्थश्च भूपते ! । विस्तराद्वर्णितोऽस्त्येव भगवद्भक्तिवृद्धये ॥ २
श्रीकृष्णो हि चतुर्व्यूहो वासुदेवादिसंज्ञकः । वर्णितः पञ्चरात्रेण पुरुषाद्यवतारधृत् ॥ ३
तस्य स्वरूपविज्ञानं तस्मिन्भक्तिश्च नैष्ठिकी । नैष्कर्म्ये कर्म तत्प्रीत्यै वैराग्यमितरत्र च ॥ ४
तथा तस्यावताराणां जन्मकर्माणि यान्यपि । तेषां दिव्यतया ज्ञानं तद्भक्तेष्वेव सौहृदम् ॥ ५
तथात्मरूपविज्ञानं सम्यङ्नृणां भवेदिति । एतान्येवात्र विस्तार्य बहुधाऽवर्णयन्मुनिः ॥ ६
एतं गुह्यतमं त्वर्थं श्रीमद्भागवतस्थितम् । न हि सर्वे विजानन्ति जानन्ति विरला बुधाः ॥ ७

CHAPTER – 3

Bhagwan Shri Hari reveals the secret and explained the importance of Shrimad Bhagwat.

Shri Narayan muni said:-

This Bhagavata-purana is the essence of all Shastras, because it contains the well established meaning of Sankhya-Sutras and also of Yoga-sutras. 1

‘O king, it contains the meanings embedded in Brahmasutras and the essence of Vedanta in detail, useful for the sake of growth of devotion to Lord Krishna. 2

The Pancharatras have described Shri Krishna as Chakravyuha by the names Vasudev, Sankarshan, Aniruddh and Pradyumn. He himself appears on this earth in different forms. 3

One needs to develop knowledge of His original nature, firm devotion towards Him, perform acts only for His pleasure and not for gaining any fruit, and develop detachment towards everything except Lord Krishna. 4

Similarly, the divine objective of His manifestations as Matsya etc. on this earth was to display His love for His devotees. 5

In the same way, one should properly know the nature of Atma. With this purpose, Vyas has described the Atma in great detail and in various ways. 6

श्रोतारो वापि वक्तारो ये स्वधर्मेषु संस्थिताः । पञ्चस्वपि विरक्ता ये विषयेष्वात्मवेदिनः ॥ ८
नराकृतिं वासुदेवमनन्तैश्वर्यमण्डितम् । ज्ञात्वैव तत्र भक्तिं ये नैष्ठिकीं कुर्वते नराः ॥ ९
सौहार्दे सात्त्वतेष्वेव निर्दम्भं ये च कुर्वते । त एवैतद्रहस्यं हि जानन्ति नृप ! नेतरे ॥ १०
एतैस्तु लक्षणैर्युक्ता अदक्षा अपि लौकिके । अनधीतानेकशास्त्रा अप्येतच्छ्रवणाद्विदुः ॥ ११
एतल्लक्षणहीना येऽधीतशास्त्रचया अपि । निपुणा व्यवहारेषु कुर्वन्तो गुरुतामपि ॥ १२
यावज्जीवमधीयानाः शृण्वन्तो वै तदन्वहम् । रहस्यं नैव जानन्ति लभन्ते प्रेम न प्रभौ ॥ १३
ज्ञात्वा वै तत्सतां वक्त्रान्न वर्तन्ते तथा च ये । तेऽप्यज्ञतुल्या विज्ञेया भक्त्या सेव्यमिदं ततः ॥ १४
पुराणस्येदृशस्यास्य ज्ञानादज्ञानतोऽपि वा । श्रवणं पठनं वापि ये कुर्युर्मानवा भुवि ॥ १५

This, the most secret meaning of Bhagavata is not clear to all; only a few intelligent people can understand this. 7

Listeners or speakers who have firm belief in their duties, who know the nature of the Atma very well and who are detached from the objects indulged in by the five sense organs – such people can understand Vasudev in the form of man accomplished with unlimited supremacy. Then they firmly become devoted to him. 8-9

Only those who politely love Satvatas can understand the mystery not others, 'O king ! 10

The devotees having these characteristics can understand this only by listening to the Bhagavata, even though they are not attentive towards worldly things and have not learnt many Shastras. 11

Those devoid of these characteristics, who have studied multitudes of Shastras, who are expert in worldly affairs and in gaining greatness – such people, even if they study (the Bhagavatapuran) for their whole life or listen to it every day – they cannot understand the mystery and do not obtain love for God. 12-13

Knowing it from the mouth of right people, who do not uphold recommended behavior is similar to (learning from) the ignorant. It is to be known by devotion and service, after that. 14

Knowingly or unknowingly, those who read or listen to the Bhagavatapuran on this earth are at once liberated from sin; they

सद्यस्ते पापनिर्मुक्ता भवेयुर्यदि ते पुनः । न कुर्युः पातकं तर्हि मुक्ताः स्युर्भवबन्धनात् ॥ १६
चिरन्तनाया वृद्धाया महापापभहारुजः । त्यक्ताया निष्कृतैर्वैद्यैरिदमेवामृतं हितम् ॥ १७
रहस्यमेतत्परमं कृत्वा व्यासो निजात्मजम् । पुराणं श्रेयसे नृणां शुकं स त्वध्यजीगपत् ॥ १८
दयालुः स शुकः प्राह गङ्गातीरे परीक्षितम् । प्रायोपविष्टं नृपतिं महर्षिगणसंसदि ॥ १९
ततः प्रवृत्तिरभवद्भूतलेऽस्य नराधिप ! । श्रीमद्भागवतस्येति श्रेष्ठमेतत्प्रकीर्तितम् ॥ २०
आकृष्णनिर्गमात्रिंशद्वर्षावधि गते कलौ । नवमीतो नमस्ये च कथारम्भं शुकोऽकरोत् ॥ २१
सप्तभिर्दिवसैः सर्वे सार्थं चाचकथत्स तत् । प्रौष्ठपद्यां पौर्णमास्यां पुराणं तत्समापयत् ॥ २२
वेदादीनां साररूपा यतो भागवती कथा । अत्युत्तमा ततो भाति सेवनीयैव सर्वथा ॥ २३
यथा दुग्धे स्थितं सर्पिर्नास्वादायोपकल्पते । पृथग्भूतं तु तद्दिव्यं देवानां रसवर्धनम् ॥ २४

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do not commit any sin thereafter, and they become free from the bondage of this world. 15-16

For an old lady, whose great disease is her sin, who is deserted by all, the expert doctors have recommended listening to Bhagavata-katha as the panacea. 17

Vyas packaged this mystery in the form of Bhagavatapuran and told it to his son Shuka for the good of all the people. 18

That kind-hearted Shuka narrated it to King Parikshit on the banks of river Ganga when the king had taken the vow of fasting (i.e. Prayopaveshana) to death. 19

Since then, ‘O king, the Bhagavatapurana is considered the best when compared to other Puranas (because Vyas was the composer, Shuka the narrator and Parikshit the listener - all men of extraordinary qualities). 20

Three hundred years into the Kaliyug have passed since Lord Krishna put an end to his incarnation as a man, and then Shuka started narrating the Bhagavata-katha on the ninth day of the month of Bhadrapada (i.e. Shuddhanavami). 21

He narrated the whole along with explanation within seven days and completed it on the full moon day of Bhadrapada. 22

As the Bhagavata-katha is the essence of Vedas etc, it is excellent and hence worth listening at all times. 23

इक्षूणामादिमध्यान्तं शर्करा व्याप्य तिष्ठति । पृथग्भूतैव सा मिष्टा तथा भागवती कथा ॥ २५
कालव्यालमुखग्रासत्रासनिर्नाशहेतवे । श्रीमद्भागवतं शास्त्रं कलौ कीरेण भाषितम् ॥ २६
एतस्मादपरं किञ्चिन्मनः शुद्ध्यै न विद्यते । जन्मान्तरीयपुण्यौघै शुश्रूषा तस्य सम्भवेत् ॥ २७
परीक्षिते कथां वक्तुं सभायां संस्थिते शुके । सुधाकुम्भं गृहीत्वैव देवास्तत्र समाययुः ॥ २८
शुकं नत्वावदन्सर्वे स्वकार्यकुशलाः सुराः । कथासुधां प्रयच्छ त्वं गृहीत्वैव सुधामिमाम् ॥ २९
एवं विनिमये जाते सुधा राज्ञा प्रपीयताम् । प्रपास्यामो वयं सर्वे श्रीमद्भागवतामृतम् ॥ ३०
क्व कथा क्व सुधा लोके क्व काचः क्व महामणिः । ब्रह्मरातो विचार्येत्थं ततो देवान् जहास सः ॥ ३१

Just as the ghee that is present in the milk, cannot be used as ghee, but when it is separated, that fine ghee satisfies the taste buds of even the Gods. Sugar occupies the beginning, the middle and the end of the sugarcane and only when separated does it becomes sweet. Similar is the case of Bhagavata-katha. 24-25

With the purpose of destroying the terror created by the time-serpent, Shuka expressed the Bhagavata-Shastra in the Kaliyug. 26

Nothing other than this exists for the purification of mind and desire to listen to it is possible only because of the merit gathered during the previous births. 27

Demand of Purana-story-nectar in exchange with real nectar.

When Shuka was made to sit in the assembly to narrate the Bhagavata-katha to king Parikshit, Gods came there holding the pitcher of nectar. 28

Saluting Shuka, all the Gods expert in their own work, said, ‘please accept this nectar and in exchange give us the nectar of Bhagavata-katha. 29

When this exchange was accepted, the king drank the nectar and we all will now drink the Bhagavata-katha-nectar. 30

The Purana-story-nectar rare for Gods also.

How can the Bhagavata-katha be compared to nectar? Can a valuable jewel and a piece of glass be even compared? The creator asked this question to Gods and then he went away. 31

अयोग्यांस्तांस्तु विज्ञाय न ददौ स कथामृतम् । एवं भागवती वार्ता देवानामपि दुर्लभा ॥ ३२
राज्ञो मोक्षं ततो वीक्ष्य स्वयं ब्रह्मापि विस्मितः । सत्यलोके तुलां बध्वा शास्त्रजातमतोलयत् ॥ ३३
लघून्यन्यानि जातानि गुरु त्वेकभिदं महत् । तदा ऋषिगणाः सर्वे विस्मयं परमं ययुः ॥ ३४
मेनिरे ते हरे रूपं शास्त्रं भागवतं ततः । पठनाच्छ्रवणात्सद्यो वैकुण्ठफलदायकम् ॥ ३५
एतं वृत्तन्तमाश्रुत्य सर्वे त्रैलोक्यवासिनः । श्रेयस्कामास्तदेवैकमाद्रियन्त न चापरम् ॥ ३६
निवृत्तिमार्गस्याचार्याः कपिलः सनकादयः । इदमेवान्द्रियन्ते स्म पुराणं परया मुदा ॥ ३७
प्रवृत्तिमार्गस्याचार्या मरीचिप्रमुखास्तथा । इदमेवादरान्नित्यं जगृहुः शुभकर्मसु ॥ ३८
श्वेतद्वीपे निरन्ना ये मुक्ताश्च बदरीवने । ऋषयस्तेऽप्येतदेव प्राधान्येन सिषेविरे ॥ ३९

Thinking the Gods to be unworthy, he did not give them the Bhagavata-katha-nectar. Thus the Bhagavata-katha is difficult to obtain even for Gods. 32

The creator himself was astonished to see the emancipation of the king. He then hung a balance in which the Bhagavata was weighed against all the Shastras together. 33

They (all Shastras) were proved to be insignificant and only the Bhagavata proved to be great; seeing that, all the seers were astonished. 34

They thought that the Bhagavata-Puran is a form of Lord Krishna. Reading and listening to the Bhagavata gives/produces the fruit immediately in the form of a place in Vaikuntha. 35

Hearing this, all the residents of the three worlds, desirous of acquiring merit honored and worshipped only Bhagavatapuran and nothing else. 36

Kapila, Sanaka etc. the propounders of life of inactivity, also honored this Puran with extreme delight. 37

The teachers of active worldly life whose heads are Marichi etc. also treated this work respectfully among all auspicious works. 38

The residents of Shveta-Dveepa who were without food and free and the seers living in the Badarivana, all read and listened mainly to Bhagavata with great respect. 39

श्रुतिस्मृतिपुराणानि निराधाराणि तर्हि तु । ब्रह्माणमेत्य शरणं प्रोचुः शोककृशानि च ॥ ४०
देवदेव ! जगद्धातस्त्वमस्माकमधीश्वरः । भवसीति परं कष्टमस्माकं श्रोतुमर्हसि ॥ ४१
श्रीमद्भागवतस्यैव गुरुत्वात्सर्वशास्त्रतः । जाता प्रवृत्तिस्त्रैलोक्ये सर्वत्र शुभकर्मसु ॥ ४२
अस्मांस्तु कोऽपि दृष्ट्यापि न पश्यत्यादरात्प्रभो ! । अतो नामापि नो लोके न स्थातेत्येव भाति नः ४३
जीविताशां विहायैव ततस्त्वां शरणं गतान् । पातुमर्हसि नो धातर्यतस्त्वं लोकभावनः ॥ ४४
तान्याश्वास्य ततो ब्रह्मा श्रीमद्भागवतं प्रति । उवाचेमा ज्ञातयः स्वा नातिक्रम्यास्त्वयानघ ! ॥ ४५
त्वयैवैकाकिना तात ! विहायैतान्निजान्क्वचित् । न गम्यमिति मद्वाक्यं त्वं पालयितुमर्हसि ॥ ४६
तदा भागवतं प्राह तं प्रणम्य पितामहम् । अद्यप्रभृति वात्स्यामि पुराणानां हि मण्डले ॥ ४७
आधिक्यं न स्वतोऽभीष्टं ममास्तीत्यवगच्छ भोः । किन्तु त्वया तोलनेन व्यासेन च कृतं हि तत् ४८

Because of that (patronage) Shruti, Smriti and other Puranas lost their support and they lamented and became feeble due to grief. In such a condition they approached the creator for shelter and said. 40

‘O God of Gods, the creator of the world, you are our Master; hence you should listen to our great misery. 41

Because of the greatness of Bhagavatapuran over all other shastras, a tendency has been developed in all the three worlds to not look at us with respect in any auspicious activity. Hence we feel that even our name will soon disappear from this world. 42-43

So, leaving all hopes for life, we have come to your shelter; please protect us, O creator, You are the guardian of this world. 44

Consoling them, the creator, then said to the Bhagavata-puran, ‘O sinless one, you should not cross over the limits of your relatives. 45

‘O dear, you alone should not go ahead leaving all your relatives behind. You should follow these words of mine. 46

Then saluting the Grandfather, Bhagavata said, ‘As per your order, from today, I will live in the group of Purana. 47

You please remember that I too do not desire more greatness than the other Shastras. But by weighing it against other Shastras, such a conclusion was reached by yourself and by Vyas. 48

साम्प्रतं च यथाऽऽज्ञा ते करिष्यामि तथा विभो ! । इति तस्य वचः श्रुत्वा प्रसन्नोऽभवदात्मभूः ४९
पुराणानां तु सङ्ख्यायां पञ्चम्यामेव तद्विधिः । पुराणं स्थापयामास श्रुतिदानार्चनादिषु ॥ ५०
श्रुतिस्मृतिपुराणानि तदेवालम्ब्य तद्दिनात् । सर्वाणि पोषणं प्रापुः सर्वदा च तदन्वयुः ॥ ५१
श्रीमद्भागवतस्यास्य संश्रयाद्भूतलेऽखिले । विख्याता पञ्चमी सङ्ख्या शतादिभ्योऽप्यभृद्वरा ॥ ५२
तदिदं श्रीभागवतं पुराणं ब्रह्मसम्मितम् । सेव्यते पुरुषैर्धन्यैर्भूतलेऽत्र नराधिप ! ॥ ५३
धन्या भागवती वार्ता प्रेतपीडाविनाशिनी । सप्ताहोऽपि तथा धन्यः कृष्णलोकफलप्रदः ॥ ५४
रुदन्ति सर्वपापानि सप्ताहश्रवणक्षणे । अस्माकं प्रलयं सद्यः कथेयं हा !! करिष्यति ॥ ५५
आर्द्रे शुष्कं लघु स्थूलं वाङ्मनःकायसम्भवम् । श्रवणं प्रदहेत्पापं पावकः समिधो यथा ॥ ५६

'O Great God, I will behave according to your order'. Hearing this promise of Bhagavata, the creator was pleased. 49

The creator then placed it in the fifth place among the Puranas in relation to listening, donation, worshipping etc., 50

Since that day, all Shrutis, Smritis and Puranas — following that order, secured proper support/protection and they followed Bhagavata all the time. 51

Because of this type of support of Bhagavata, the number five became famous in the whole world. It became more important than the number hundred etc., 52

'O great king, those who read and listen the Bhagavatapuran accepted by Lord Krishna, are fortunate people. 53

Great is the story of Bhagavata which destroys the troubles underwent by this material body. Reading Bhagavata within seven days is also great as it gives you as its fruit, the Krishna-loka (Vaikuntha). 54

All sorts of sins cry at the time of our listening to Bhagavata-saptaha, saying 'This Bhagavata-katha is our sudden death.' 55

Any sin, wet or dry, small or big, produced by speech, mind or body is burnt by listening to Bhagavata-katha like the sacrificial grass (i.e. Samidha) is burnt in fire. 56

In this country named Bharata-Varsha, the assembly of saints has declared that he, who does not listen to Bhagavata-katha, leads a futile life. 57

अस्मिन्वै भारते वर्षे सूरिभिर्देवसंसदि । अकथाश्राविणां पुंसां निष्फलं जन्म कीर्तितम् ॥ ५७
किं मोहतो रक्षितेन सुपुष्टेन बलीयसा । अध्रुवेण शरीरेण शुकशास्त्रकथां विना ॥ ५८
अस्थिस्तम्भं स्नायुबद्धं मांसशोणितलेपितम् । चर्मावनद्धं दुर्गन्धं पात्रं मूत्रपुरीषयोः ॥ ५९
जराशोकविपाकार्तं रोगाणां मन्दिरं परम् । दुष्पूरं च कृतघ्नं च सदोषं क्षणभङ्गुरम् ॥ ६०
कृमिविड्भस्मसंज्ञान्तं शरीरमिति वर्णितम् । तेन संसाधयेद्धीमान्स्वकार्यं यः स पण्डितः ॥ ६१
यत्प्रातः संस्कृतं चान्नं सायं तत्तु विनश्यति । तदीयरससम्पुष्टे काये का नाम नित्यता ॥ ६२
बुद्बुदा इव तोयेषु मशका इव जन्तुषु । जायन्ते मरणायैव कथाश्रवणवर्जिताः ॥ ६३
श्रीमद्भागवतं पुराणममलं यद्वैष्णवानां प्रियं यस्मिन् पारहंस्यमेकममलं ज्ञानं परं गीयते ।
यत्र ज्ञानविरागभक्तिसहितं नैष्कर्म्यमाविष्कृतं तच्छृण्वन् विपठन् विचारणपरो भक्त्या विमुच्येन्नरः ६४

What is the use of the body which is well-nourished, strong and perishable if it is not spent in listening to the Bhagavata-katha narrated by Shuka? 58

Such a body is a mere collection of bones, muscles, flesh, smeared with blood and covered with skin. It has a bad smell and is full of excretory things like urine etc. 59

It (The body) is troubled by old age, sorrow and various pains. It is the house of diseases. It can never be filled completely by food and water. It is ungrateful. It is full with Tri-Doshas-Kapha, Vata and Pittha. It is transitory. 60

This body is described as worm, excreta and ash, hence he is a wise person who accomplishes his work with the help of this body. 61

The food cooked in the morning gets spoilt in the evening; then this body nourished on that food, how can it be eternal? 62

Like bubbles on water, like mosquitoes in creatures, they are born to die who do not listen to the Bhagavata-katha. 63

Shrimad Bhagavata, which is very dear to the devotees of Vishnu, is a pious Puran. In it is sung the supreme and pure knowledge of an ascetic having control over his senses. In it is described inactivity along with knowledge, devotion and detachment. One who listens to it and reads it with faith gets liberated. 64

इत्थं मया भागवतस्य तुभ्यं माहात्म्यमुक्तं नृपते ! तु तत्स्यात् ।
महाफलप्रापकमेव नृणां स्वधर्मयुग्भक्तिमतां सदैव ॥ ६५

इति श्री सत्संङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे पुराणश्रवणोत्सवे विशेषतः श्रीमद्भागवतमाहाम्यनिरूपणनामा तृतीयोऽध्यायः ॥ ३ ॥

॥ अथ चतुर्थोऽध्यायः ॥ ४ ॥

श्रीनारायणमुनिरुवाच –

अथैतस्य पुराणस्य विधानं श्रवणस्य ते । कथयामि नृपश्रेष्ठ ! श्रोतृणां हितकारकम् ॥ १
आरम्भणीया स्वगृहे धनिकैः पुरुषैः कथा । अन्यैर्नरैस्तु संहत्य देवतामन्दिरादिषु ॥ २
विवाहे यादृशं चित्तं स्वपुत्रस्य नृणां भवेत् । कथाप्रारम्भणे तादृक् कार्यमुत्साहितं नृप ! ॥ ३
निर्विघ्नेन समाप्यर्थमादौ गणपतिं यजेत् । सिन्दूरेण च दूर्वाभिः शुभैश्च गुडलड्डुकैः ॥ ४

'O king, thus I have narrated the glory of Bhagavata to you. Even listening to this glory gives people great fruits all the time. 65

Thus ends the third chapter entitled'Explanation of glory of Bhagavata' in the fourth Prakaran of Satsangijivan, the life story of Lord Narayan, also titled as 'Dharmashastra' (the rules of the code of conduct). 3

CHAPTER – 4

Detailed description of ritual of listening to Katha narrated by Shri Hari to Uttam Raja.

Shri Narayanmuni said:-

'O great king, I will now tell you the manner of listening to this Puran, which is beneficial for the listeners. 1

The rich people should start the Bhagavata-katha in their own houses. Others should gather together in the temple of God etc., 2

'O King, just as people are enthusiastic at the time of their son's marriage, so should they be at the time of beginning Purana-katha. 3

प्रत्यहं संहितापाठं शृणुयाद्यदि पूरुषः । तदा तु भोजनात्पूर्वे सार्थं चेद्भोजनोत्तरम् ॥ ५
आनुकूल्यं यदि श्रोतुं नित्यं न स्यात्तदा नृप ! । अवश्यमेव शृणुयाच्चातुर्मास्ये तु पूरुषः ॥ ६
पौषमासं विनैकं तु प्रारम्भेऽस्याखिला अपि । मासाः पुण्यावहाः सन्ति मलमासश्च भूपते ! ॥ ७
मासेष्वेतेषु यत्र स्यात्स्वस्थता स्वस्य चेतसः । तस्मिन्भागवतं श्रव्यं पुराणं पापसङ्घहृत् ॥ ८
मासद्वयं वा शृणुयादुक्तमासेषु मानवः । भाद्रे नवम्यां वारभ्य कातकीपूर्णिमावधि ॥ ९
प्रारभ्योर्जनवम्यां वा माध्यां तत्तु समापयेत् । तपोनवम्यां वारभ्य चैत्र्यन्तं शृणुयान्नरः ॥ १०
सप्ताहं शृणुयाद्यर्हि तदा तूक्तेषु मास्सु च । नवम्यादि पूर्णिमान्तमेकस्मिञ्छृणुयान्नरः ॥ ११
देशान्तरान्निजान् ज्ञातीनाह्वायेच्च सुहृज्जनान् । येषां तच्छ्रवणे श्रद्धा तांश्चारम्भदिनात्पुरा ॥ १२

At the beginning of Purana-katha, Lord Ganesha should be worshipped with Sindhura, Durva and auspicious sweet Laddus. 4

If a man wants to listen only to Shlokas and not explanation every day, he should listen it prior to his meal and he who wants to listen Shlokas with explanation, should listen after meals. 5

'O King, if it is not possible to listen to it every day, then one should listen to it during Chaturmasya. 6

'O King, all months except the Pausha month, are auspicious for the beginning of Bhagavatapuran. 7

During these months, when one's mind is calm and quiet, Bhagavata-katha which destroys lots of sins should be listened to. 8

A man should listen to it for two months, starting on the ninth day of Bhadrapada and completing the same on the full moonday of Kartika. 9

Alternatively, he can start on the ninth day of Kartika bright fortnight, and complete it on Magha full moon day or start it on the ninth day of Magha bright fortnight and complete the same on Chaitra full moon day. 10

When a man wants to listen to it within a week, he should listen to it from the ninth day up to the full moon day, during the above months. 11

He should invite his relatives and friends from other places,

देशे देशे विरक्ता ये वैष्णवा दम्भवर्जिताः । पत्रं तेभ्योऽपि संलेख्यमागतांस्तांश्च मानयेत् ॥ १३
अर्वाक्पञ्चाहतो यत्नादासनादीनि मेलयेत् । विशाला वसुधा यत्र कुर्यात्तत्र कथास्थलम् ॥ १४
कुर्वीत मण्डपं तत्र शुचौ स्थाने मनःप्रियम् । रम्भास्तम्भैश्च सद्वस्त्रैः फलैः पुष्पैश्च शोभनम् ॥ १५
तत्रोपवेशस्थानानि स्त्रीणां पुंसां यथोचितम् । व्यासासनं च रुचिरं रचयेच्चतुरो नरः ॥ १६
तस्मिन्पीठे पृथावुच्च मृदुले तु पुराणिनम् । संस्थापयेत्पुस्तकं च चतुरङ्गे निधारयेत् ॥ १७
ततः पुराणाधिदेवं कृष्णं भागवताकृतिम् । मन्त्रैः समर्चयेदेतैर्मुख्यः श्रोता कृताह्निकः ॥ १८
प्रथमादिद्वादशान्ताः स्कन्धा यस्य पदादयः । प्रोक्ता अवयवा दिव्यास्तं कृष्णं चिन्तयाम्यहम् ॥ १९
नवीननीरदोद्रिक्तश्यामसुन्दरविग्रहम् । शरत्पार्वणचन्द्राभाविनिन्दास्यमनुत्तमम् ॥ २०

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who have faith in listening, before the starting day. 12

Letters should be written to the devotees of Vishnu, who are in different countries and honor those who have arrived. 13

Five days prior to the beginning of Bhagavata-katha, seats etc. should be gathered and a spacious ground should be selected for the purpose of Bhagavata-katha. 14

A temporary ceremonial pavilion should be erected on that holy place and it should be decorated with trunks of plantain tree, leaves, colorful clothes and flowers etc to make it attractive. 15

An intelligent person should arrange seats properly for ladies and gents and a beautiful seat should be prepared for the preacher. 16

Then the preacher should be invited to sit on that quite high, spacious and soft seat and the Bhagavata book should be placed on a four-legged stool in front of the preacher, a little higher than the preacher's seat. 17

After that, the chief of the listeners, who has performed his daily rites, should worship Lord Krishna the presiding deity of Puran with the (following) mantras in the form of Bhagavata book. 18

Meditetion

I will now concentrate on Lord Krishna who has explained the divine parts i.e. words etc, occurred in the first Skanda upto the twelfth Skanda. 19

Lord Krishna has a beautiful body like a black cloud carrying

शरत्सूर्योदयाब्जानां प्रभामोचनलोचनम् । स्वाङ्गसौन्दर्यशोभामी रत्नभूषणभूषणम् ॥ २१
गोपीलोचनकोणैश्च प्रसन्नैरतिवक्रितैः । शश्वन्निरीक्ष्यमाणं तत्प्राणैरिव विनिर्मितम् ॥ २२
स्वार्चापररमाराधादृक्चकोरसुधाकरम् । सद्रत्नसारनिर्माणकिरीटोज्ज्वलशेखरम् ॥ २३
विनोदमुरलीहस्तं सेवितं च सुरासुरैः । कौस्तुभोद्भासितोरस्कं तमीश्वरमहं भजे ॥ २४
कलिकल्मषनाशाय प्रादुर्भूतं कृपाभरात् । श्रीमद्भागवताकारं कृष्णमावाहयाम्यहम् ॥ २५
सिंहासनभिदं कृष्ण ! स्वर्णरत्नविनिर्मितम् । तव प्रीतिकरं दत्तं गृहाण कृपया प्रभो ! ॥ २६
अनन्य भावाश्रयिणां संसारार्णवतारक ! । पाद्यं गृहाण देवेश ! श्रीकृष्ण ! कृपया मयि ॥ २७
नानावतारचरितैः साधुसंकष्टनाशन ! । अर्घ्यं गृहाण श्रीकृष्ण ! गन्धाद्यष्टाङ्गसंयुतम् ॥ २८

new water, more beautiful than the luster of the moon in the Sharad season, the best of all. His eyes are more beautiful than the beauty of the lotuses blooming at sunrise. He, with the beauty of his body is an ornament Himself. 20-21

He is continuously being gazed at by the Gopis through the corners of their eyes, as if he is produced by their own lives. 22

He is like the moon for the Chakora-like eyes of Rama, Radha, who are always busy in self beautification. His head is shining because of the crown made up of valuable jewels. 23

He has a flute in his hand for amusement; he is served by the Gods and Demons. His chest is illuminated by the jewel Kaustubha. I worship such Lord Krishna. 24

Due to his excessive kindness, He incarnated in the form of Bhagavata for the destruction of sins in the Kaliyug. I invite him. 25.

Sacred prayer of Lord Krishna in the form of Bhagavata book

'O Lord Krishna, this is the throne made up of gold and jewels. This pleasing throne is offered to you. Please accept it. 26

'O God, you are the savior of those who have firm devotion to only you . You help them to cross this ocean of Samsara. 'O great God, please accept this water for washing your feet and do a favor to me. 27

'O Destroyer of difficulties by means of various Avataras,

गोकुलक्रीडनानन्द ! महेन्द्रादिमदापह ! । श्रीवृन्दावनपूर्णेन्दो ! गृहाणाचमनीयकम् ॥ २९
यमुनाजलसञ्चारिकालीयफणमर्दन ! । जलक्रीडारते ! कृष्ण ! स्नानीयं प्रतिगृह्यताम् ॥ ३०
पीताम्बरमिदं कृष्ण ! नवीनं स्वर्णवर्णकम् । तवैव परिधानार्हं गृह्यतां नन्दनन्दन ! ॥ ३१
सावित्रीग्रन्थिसंयुक्तं स्वर्णतन्तुविनिर्मितम् । गृह्यतां देवदेवश ! ब्रह्मसूत्रमिदं शुभम् ॥ ३२
आभूषणानि दिव्यानि कुण्डलादीनि सत्पते ! । गृहाण कृपया कृष्ण ! दत्तानीमानि भक्तितः ॥ ३३
घनसाररसोपेतं कुंकुमेन सुशोभितम् । गृहाण चन्दनं दिव्यं देवकीनन्दन ! प्रभो ! ॥ ३४
नानासुगन्धिपुष्पाणां हारापीडौ तथैव च । तुलसीवनमालां च श्रीकृष्ण ! स्वीकुरु प्रभो ! ॥ ३५
सुगन्धिद्रव्यवासाढ्यं विष्णुतैलं मनोहरम् । वाञ्छितं सर्वलोकानां भगवन्प्रतिगृह्यताम् ॥ ३६
बालक्रीडाविनोदेन पूतनाप्राणहारक ! कंसादिदुष्टशमन ! धूपः स्वीक्रियतां त्वया ॥ ३७

please accept this valuable offering of water mixed with eight things namely flowers, sandal paste etc. 28

'O you, who gave pleasure to Gokula by your plays, who removed the pride of Indra etc., who is like the full moon for the Vrindavana, please accept this water for mouthwash (Achamaniya). 29

'O Destroyer of the serpent Kaliya who moved in the water of river Yamuna and who enjoyed water-sport, 'O Krishna, please accept this water for bathing. 30

'O Krishna, I am offering this new, yellow silken cloth, which is worth wearing for you, 'O son of Nanda, please accept this. 31

'O God of Gods, this is the auspicious Upavitaka, made up of golden threads and having the Brahma-knot. Please accept this. 32

These divine ornaments, ear-rings etc., are offered with devotion. 'O Krishna, please accept them. 33

'O God Devakinandan, take this divine sandal-paste mixed with camphor and decorated with Kumkuma. 34

'O God, 'O Lord Krishna, these are the garlands and necklaces of various fragrant flowers and this is the garland of Tulasi. Please accept them. 35

'O God, please accept this charming oil, rich with fragrant substances and perfumes. It is desired by all. 36

'O God, as a play of a child, you have taken away the life of

स्वयंप्रकाशमानेश ! नैकभास्करभास्वर ! । गृहाण कृपया दीपमन्धकारनिवारकम् ॥ ३८
नानापक्वान्ननैवेद्यं रसैः षड्भिर्मनोहरम् । विश्वम्भर ! गृहाणेदं प्रीत्या मे वरदो भव ॥ ३९
पवित्रं निर्मलं तोयमुशीरैलादिवासितम् । जीवनं सर्वजीवानां पानार्थं गृह्यतां हरे ! ॥ ४०
निर्मलं यामुनं तोयं सुपवित्रं सुवासितम् । पुनराचमनीयं च गृह्यतां मधुसूदन ! ॥ ४१
ताम्बूलं पूगसंयुक्तं लवङ्गैलाविमिश्रितम् । जातीफलादिसंयुक्तं श्रीकृष्ण ! प्रतिगृह्यताम् ॥ ४२
दिव्यं फलानां सर्वेषां सर्वदेवप्रियङ्करम् । नालिकेरीफलमिदं गृहाण मधुरापते ! ॥ ४३
यथाशक्ति मया दत्ताः स्वर्णरूप्यादिमुद्रिकाः । श्रीद्वारिकापुराधीश ! दक्षिणा गृह्यतां त्वया ॥ ४४
नीराजयामि देवेश ! नमस्ते ज्योतिषांपते ! आरार्त्रिकं मया दत्तं गृहाण कमलापते ! ॥ ४५
नमस्ते देवदेवेश ! शङ्खचक्रगदाधर ! त्वत्प्रदक्षिणया कृष्ण ! ब्रह्माण्डानां प्रदक्षिणा ॥ ४६

Putana; you have destroyed wicked people like Kamsa, etc., please accept this incense i.e. aromatic smoke. 37

'O Self-illuminating God, lustrous like many suns, please accept this lamp removing the darkness (of ignorance). 38

This is the offering of cooked food which is tasty with six Rasas (tastes), 'O omnipresent one, please accept this and give me a boon. 39

'O God, please accept this holy, clean water added with the fragrance of roses etc., which is the actual life of all living creatures. 40

'O Destroyer of the Madhu demon, this is the clean, holy, fragrant water of river Yamuna. Please accept this again for washing mouth (after meal). 41

'O Lord Krishna, please accept this `Tambula' which contains betel-nut, clove etc. 42

'O king of Mathura, accept this coconut which is the best of all the fruits and is liked by all Gods. 43

'O Lord of Dwarikapur, I have offered golden and silver coins as monetary donation according to my ability. Please accept the same as 'Dakshina'. 44

'O great God, I am now worshipping you with a lamp. I bow down to you. I sing Arartikyam along with it. 'O kamalapati, please

उद्धारणाय सर्वेषां प्रादुर्भूतं धरातले । श्रीभागवतरूपं त्वां श्रीकृष्णं प्रणामाम्यहम् ॥ ४७
निजकर्मविपाकेन भवाब्धौ पतितोऽस्म्यहम् । ते मामुद्धर देवेश ! कृपया करुणानिधे ! ॥ ४८
श्रीमद्भागवताख्यस्त्वं प्रत्यक्षः कृष्ण एव हि । मयि त्वच्छरणायाते कृपां कुरु जगत्पते ! ॥ ४९
इत्थं सम्पूज्य विधिना कृष्णं भागवतात्मकम् । वक्तारं पूजयक्त्या गन्धपुष्पस्रगादिभिः ॥ ५०
नवीनवस्त्राभरणैर्दत्त्वा सम्पूज्य दक्षिणाम् । ततः पूर्वोक्तमन्त्रेण नत्वा तं प्रार्थयेत्पुमान् ॥ ५१
व्यासरूप ! प्रबोधज्ञ ! सर्वशास्त्रविशारद ! । एतत्कथाप्रकाशेन मदज्ञानं विनाशय ॥ ५२

सम्प्राथ्यं पौराणिकमित्थमन्यान् श्रोतृंश्च विप्रान्स यथार्हमर्चेत् ।
श्रोता स्वकीयैर्नियमैरुपेतः शृणोतु भूपाल ! पुराणमेतत् ॥ ५३

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accept it. 45

I bow down to you, ‘O God of Gods, who holds a conch, discus, mace and lotus in his divine hands. ‘O Lord Krishna, when I walk around you, it is as good as going round the world. 46

For the upliftment of all, you have manifested yourself on this earth. ‘O Krishna, I bow down to you in the form of Bhagavata. 47

I have fallen in the ocean of this Samsara as a result of my own Karma. Please save me by your grace as you are the treasure house of kindness. 48

‘O Lord Krishna, this Bhagavatapuran is a personification of Yourself. I have surrendered myself to you, so please do me a favor, ‘O Lord of the world! 49

Thus worshipping Lord Krishna in the form of Bhagavata, the preacher then should be worshipped with devotion, offering him sandal-paste, flowers, garlands etc. 50

After worshipping him and giving him new clothes ornaments and monetary gifts, the man should utter proper mantras and politely pray to him. 51

‘O seer Vyas, the knower of the day of Vishnu’s awakening, expert in all the Shastras, destroy my ignorance with the light of this Bhagavata-katha. 52

Thus praying to the preacher, he should then worship other listeners and Brahmins according to their respective statuses and

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे पुराणश्रवणोत्सवे
श्रीमद्भागवतश्रवणविधौ पूजाविधिनिरूपणनामा चतुर्थोऽध्याय: ॥ ४ ॥

॥ अथ पञ्चमोऽध्याय: ॥ ५॥

श्रीनारायणमुनिरुवाच –

अथ ये नियमा राजन् श्रोतृवक्तृहितावहा: । कथयामि यथावत्तान्पुराणप्रथितानहम् ॥ १
गुणभेदाद्वाचकाश्च श्रोतारस्त्रिविधा मता: । उत्तमा: सात्त्विका एव यथोक्तफलभागिन: ॥ २
असङ्गतमविस्पष्टं बिस्तरं रसवर्जितम् । पदच्छेदविहीनं च तत्तद्भावविर्जितम् ॥ ३
उत्साहवर्जितं यश्च वाचयेद्ग्रन्थदूषक: । क्रोधनोऽप्रियवादी च लोभिष्ठ: स्त्रीसमीक्षक: ॥ ४

'O King, the listener should listen to this Puran following own rules. 53

Thus ends the fourth chapter entitled 'Explanation of manner of worship during Bhagavata-shravana' in the fourth Prakaran of Satsangijivan, the life story of Lord Narayan, also titled as 'Dharmashastra' (the rules of the code of conduct). 3

CHAPTER –5

Characteristics of Vakta narrated to Uttamraja by Bhawan Shri Hari, rules to be observed.

The Narayan Muni said:-

'O King, I will narrate to you, the restrictions beneficial for preacher and listener, as explained in Puranas. 1

According to the three Gunas - the preachers and the listeners are of three types. Of these the Sattviks are the best. They obtain the proper fruit. 2

Tamasa Preacher:

He whose speech is vague, disconnected, prolonged, dry, having no knowledge of proper division of words, not fluent, devoid of energy is called as Grantha dushaka. He is short-

सम्यग्ग्रन्थार्थमविदन्भगवद्भक्तिवर्जितः । वाचकस्तामसो ज्ञेयः स चाधम इतीरितः ॥ ५
स्पष्टाक्षरपदं शान्तं क्वचिद्दीर्घतरं तथा । कालस्वरसमायुक्तं रसभावविवर्जितम् ॥ ६
अद्भुतं वाचयेद्यश्च लुब्धः क्रुद्धः क्वचित् क्वचित् । प्रीतिमांश्च रसास्वादे वस्त्रालङ्कारधारणे ॥ ७
अबुध्यमानो ग्रन्थार्थं भक्तो भगवतोऽपि सन् । वाचकः स तु विज्ञेयो राजसो मध्यमश्च सः ॥ ८
सरसं सुखरं धीरं तत्तद्भावसमन्वितम् । स्पष्टाक्षरविभेदं च सोत्साहं नातिविस्तृतम् ॥ ९
शान्तं च वाचयेद्यस्तु श्रद्धालुर्दृढनिश्चयः । सम्प्रदायाध्ययनवान् ग्रन्थार्थं कृत्स्नशो विदन् ॥ १०
जितेन्द्रियः सुशीलश्च दुराग्रहविर्जितः । यथार्थवादी वाग्मी च श्रोतृबोधननैपुणः ॥ ११
यदृच्छालाभसन्तुष्टः करुणो निरहङ्कृतिः । मृदुस्वभावः शान्तश्च भगवद्भक्तिसंयुतः ॥ १२

tempered, speaks harsh words, greedy and interested in looking at women. He does not understand the proper meaning of the book. He has no devotion to God. Such a preacher is called as Tamasa, which is regarded as the lowest type. 3-5

Rajasa Preacher:

He whose words are clear, who is quiet i.e. soft, sometimes lengthy in explanation, whose voice is sweet and suitable to time, who creates a feeling of surprise among the audience, who is sometimes greedy, sometimes angry, who is interested in eating and wearing rich clothes and ornaments, does not know the proper contents of the book. Though he is a devotee of God, he should be regarded as Rajasa, the middle type. 6-8

Sattvik Preacher:

He whose voice is sweet and modified according to different sentiments, whose words are clear, energetic and not lengthy, who is quiet, soft and determined, has deep faith, is well-read and knows the contents of the book fully well, is the Sattvik type. 9-10

He has control over his senses, is well-behaved, is far from wrong-assertion, knows the proper meaning of the work and is a good orator. He is skilled in communicating the meaning to the audience. 11

He is pleased with what he gets. He is sympathetic, non-egoistic, quiet, soft-natured and has devotion towards God. 12

लोकापवादरहितः प्रतिग्रहपराङ्मुखः । जितकामो जितक्रोधो जितलोभश्च निःस्पृहः ॥ १३
मैत्रो धीरः साधुवृत्तिर्निर्दम्भोऽकिञ्चनस्तथा । उपकारी वाचकस्तु सात्त्विकश्चोत्तमो मतः ॥ १४
सात्त्विकैर्लक्षणैर्युक्तः श्रीभागवतवाचकः । प्रत्यहं स्वाह्निकं कुर्यादुषस्युत्थाय बुद्धिमान् ॥ १५
ततः श्रोतृभिराहूतः स कथामण्डपं व्रजेत् । प्रक्षाल्य पाणिपादास्यं कुर्यादाचमनत्रयम् ॥ १६
धौतश्वेताम्बरधरः सदुरुं हृदये स्मरन् । विप्रान्साधून्नमस्कृत्य श्रीमद्भागवतं नमेत् ॥ १७
ततः स्वपूज्यगुर्वादेराज्ञया विनयान्वितः । उदङ्मुखः प्राङ्मुखो वा व्यासासनमुपाविशेत् ॥ १८
श्रोतृभिः पूजितः सोऽथ कुर्यान्मङ्गलमादितः । यं प्रव्रजन्तमित्यादिश्लोकत्रमुदीरयेत् ॥ १९
कस्मै येनेति पद्यं च स्वेष्टपद्यान्यतः परम् । पठित्वा पुस्तकं नत्वा ततः पद्यमिदं पठेत् ॥ २०
श्रूयतां देव ! देवेश ! नारायण ! जगत्पते ! । त्वदीयेनावधानेन कथयिष्ये शुभाः कथाः ॥ २१

He is free from censure, does not hoard wealth, has conquered desire, anger and greed. He is desire less. 13

He is friendly, courageous, saintly, far from pretending. He has no belongings. He does good to others. Such a preacher is regarded as Sattvik, the best type. 14

Possessing the signs of Sattva-guna, the intelligent preacher should get-up early in the morning everyday and perform his daily religious rites. 15

After that, invited by the audience, he should go to the pavilion, specially erected for Bhagavata-katha, wash his feet, sip water trice with chanting of mantras, wear washed white clothes, remember his own Guru, salute Brahmins and saints and then worship the holy book of Bhagavata. 16-17

After that with the consent of honorable Guru, he should sit on the seat named after Vyas, facing the east or north. 18

Worshipped by the audience, he then should sing the auspicious prayer and then recite 'Yam pravrajantam' etc. —the three verses from Bhagavata. 19

After that he should recite the verse 'Kasmai yen….etc., and then his own favourite verse and then saluting the holy book, he should recite the following verse: 20

'Shruyatam deva devesha….' Listen 'O God, 'O God of Gods;

इति पद्यं पठित्वैव वाचयेत्स कथां बुधः । साधून्विप्रान्विलोक्यैव कुर्यादर्थं न योषितः ॥ २२
समाप्तिरन्तेऽध्यायस्य यस्य यस्य न सम्मता । न तत्र तत्र विरमेदध्यायांस्तानपि ब्रुवे ॥ २३
तत्राद्ये स्कन्ध आद्यश्च ह्यष्टमो दशमस्तथा । चतुर्दशः षोडशश्च निषिद्धा विरताविमे ॥ २४
तृतीयश्चाष्टमश्चेति द्वौ द्वितीये निषेधितौ । सप्तर्षिभिस्ततः कार्या तदन्ते विरतिर्नहि ॥ २५ ॥
दशमः सप्तमश्चाद्यस्तृतीयेऽष्टादशस्तथा । त्रयोविंशश्च विरतौ सम्मता न बुधैर्नृप ! ॥ २६
आद्यस्तृतीयो दशमस्तुर्ये सप्तदशस्तथा । अष्टाविंशश्च नाध्याया विरतौ शुभदा नृणाम् ॥ २७
पञ्चमे पञ्चमोऽध्यायो निषिद्धश्च त्रयोदशः । षष्ठे षष्ठः पञ्चमश्च प्रथमो दशमस्तथा ॥ २८

'O Narayan, 'O chief of this world, I will now narrate the auspicious stories with the help of concentration obtained by your grace. 21

Reciting this verse, the intelligent one should narrate the story and explain the meaning, looking at the saints and Brahmins, not at the women. 22.

The chapters at which readings should not conclude in Bhagwat Katha.

'O King, everyday you should not put an end to your narration at the chapters which are prohibited for the close of narration. I will tell you those chapters. 23

In the first Skanda, the first, the eighth, tenth, fourteenth and sixteenth – these chapters are not approved for the close of narration. 24

In the second Skanda, the third and eighth-these two chapters are not approved for the close of narration, hence the preacher should not close his narration here. 25

In the third Skanda, the tenth, seventh, first, eighteenth and twenty-third chapters should not be employed for the close of narration. 26

In the fourth Skanda, the first, third, tenth, seventeenth, twenty-eighth-these chapters are not auspicious for men for the close of narration. 27

In the fifth Skanda, the fifth and thirteenth chapters are prohibited for the closure of narration. In the sixth Skanda, the

सप्तमे प्रथमस्तुर्यः षष्ठः स्कन्धेऽथ चाष्टमे । आद्योऽष्टमो द्वितीयश्च दशमश्चैकविंशकः ॥ २९
नवमे पञ्चदशको दशमस्तुर्य आदिमः । अध्याया बिरतौ नैते गृहीता मुनिभिर्नृप ! ॥ ३०
दशमे दशमश्चाद्यो द्वाविंशो नवमस्तथा । त्रय एकानत्रिंशाच्च द्विषष्टितम एव च ॥ ३१
षट्सप्ततितमः सप्तसप्ततितम इत्यमी । निषिद्धा विरतौ सन्ति षड्भिः पौराणिकैरपि ॥ ३२
एकादशे तु दशमो द्वाविंशस्त्रिंश एव च । द्वादशे नवमस्त्वेक इत्यध्याया मयोदिताः ॥ ३३
एषामन्ते न विरतिः कार्या पौराणिकैः क्वचित् । नित्यैकाध्यायपाठानामप्येष विधिरिष्यते ॥ ३४
मासपक्षादिनियतदिनसङ्ख्यानुरूपतः । अध्यायान्वाचयेन्नित्यं ततः कुर्यात्समापनम् ॥ ३५
मुहूर्तं घटिकां वापि कथान्ते नामकीर्तनम् । कुर्यात्प्रतिदिनं विष्णोरुत्तरेदासनात्ततः ॥ ३६

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first, fifth, sixth and tenth are prohibited. 28

In the seventh Skanda, the first, fourth and sixth chapters are prohibited. In the eighth Skanda, the first, second, eighth, tenth and twenty first chapters are prohibited. 29

In the ninth Skanda, the fifteenth, tenth, fourth and first chapters are prohibited at the close, as they are not accepted by the Munis, 'O King ! 30

In the tenth Skanda the tenth, first, twenty-second, ninth, twenty ninth, thirty, thirty first, and sixty-second chapters are prohibited. 31

The seventy-sixth and seventy-seventh are also said to be prohibited by six Brahmins well-versed in Puranas. 32

In the eleventh Skanda, tenth, twenty second and thirtieth chapters are prohibited. In the twelfth Skanda, the ninth chapter is prohibited for the close of narration. Thus I have explained to you, the prohibited chapters. 33

The preacher should never close his narration at the end of the above mentioned chapters. This is also applicable to the reading of one chapter a day. 34

When it comes to months, fortnights etc where number of days is fixed, chapters suitable to the number of days, should be read every day and then reading should be closed. 35

At the end of the narration every day, the preacher should do

पुनर्नत्वा स गुर्वादीन् गच्छेद्विद्वान्निजं गृहम् । कथासमाप्तिपर्यन्तं नित्यमेवं समाचरेत् ॥ ३७
कथारम्भदिनाद्यावत्समाप्त्यन्यस्य नाऽऽददेत् । अन्नं प्रतिग्रहं वापि पापभीरुः स पण्डितः ॥ ३८
न दद्युः स्वस्य पर्याप्तं श्रोतारः प्रत्यहं यदि । अन्नं तदा त्वन्यदत्तं गृहणीयान्नात्र पातकम् ॥ ३९
सप्ताहे वा दशाहे च पक्षपारायणे तथा । मासपारायणेऽप्येष विधिस्तस्य प्रकीर्तितः ॥ ४०
वातुलं नैव भुञ्जीत न कुर्याच्चातिभोजनम् । न रोगकृच्च शाकादि तैलं कटु च वर्जयेत् ॥ ४१
ब्रह्मचर्यमहिंसां च सत्यास्तेये च पालयेत् । कथाविघ्नकरं यत्तत्कर्म कुर्यान्न कर्हिचित् ॥ ४२

पुराणवक्तुर्नृपते ! मयेत्थं प्रोक्तानि लक्ष्माणि यमाश्च सर्वे ।
लक्ष्माणि वक्ष्याम्यधुना च तुभ्यं तच्छ्रोतृपुंसां नियमांश्च पाल्यान् ॥ ४३

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे पुराणश्रवणोत्सवे भागवतश्रवणविधौ वक्तृलक्षणनियमनिरूपणनामा पञ्चमोऽध्यायः ॥५ ॥

a loud chanting of the names of the Lord, for a minute or for an hour, and then only, he should get down from the seat of Vishnu. 36

Then saluting his Guru etc. once again, the preacher should go to his home. He should behave in the same manner till the end of narration of Bhagavata-katha. 37

Restrictions on Preacher :

Right from the day of beginning i.e. the first day of narration of Bhagavata-katha, till the end of it, the preacher should not accept food or any presents. If accepted, that will be a sin. 38

But if the listeners do not give him sufficient food every day, then he should accept food given by others. Then there will be no sin. 39

This rule is applicable to the preacher in case of reading the holy book Bhagavata for seven days, ten days or a fortnight. 40

He should avoid eating gas-producing food and avoid over-eating. He should also avoid vegetables which cause some illness like yellow bile etc., and avoid oily and spicy food, so that his voice will not be affected. 41

He should observe celibacy, non-violence, speaking the truth and avoid stealing. He should avoid any action causing disturbance to the narration of Bhagavata-katha. 42

॥ अथ षष्ठोऽध्यायः ॥ ६ ॥

श्रीनारायणमुनिरुवाच- –

श्रद्धाभक्तिविहीनो यो लोभिष्टो दूषकस्तथा । हेतुवादपरो राजन्नभ्यसूयासमन्वितः ॥ १
वक्त्रे न दक्षिणां दद्यात्पुण्याहे च समापने । अतिप्रश्नांश्च यः कुर्यात्स श्रोता तामसोऽधमः ॥ २
कथां प्रसङ्गाच्छ्रणुयाच्छ्रद्धाहीनोऽपि यः पुमान् । दधाद्दश शतस्थाने स्वपाण्डित्यं च दर्शयेत् ॥ ३
दाम्भिको मत्सरग्रस्तो मानी चाप्यस्थिरासनः । क्षणं रुष्टः क्षणं तुष्टः श्रोता राजसमध्यमः ॥ ४
सन्त्यज्य सर्वकार्याणि भक्तिश्रद्धासमन्वितः । पुराणं शृणुयान्नित्यं विनयेनान्वितश्च यः ॥ ५

'O King, until now I have described to you, the good signs of and rules for the preacher. Now I will explain to you the good signs of and rules for the listeners (i.e. for the audience). 43

Thus ends the fifth chapter entitled 'Explanation of characteristics of Preacher' in the fourth Prakaran of Satsangijivan, the life story of Lord Narayan, also titled as 'Dharmashastra' (the rules of the code of conduct). 5

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CHAPTER – 6

Characteristics of Shrotas (listeners) and rules to be observed.

The Narayan said:-

Tamoguni Listener:

He who has no faith in the story of God, has no devotion in his heart, who is greedy, a fault-finder, who indulges in sophistry, who is full of jealousy, is not generous enough to give donation on an auspicious day and on the last day of Bhagavata-katha to the Preacher and who asks too many questions-such a listener is called as Tamoguni listener, who is the lowest type. 1 - 2

Rajoguni Listener:

Although faithless, he who listens to the story of God in the course of conversation, gives ten gold coins in place of hundred and exhibits his own goodness. 3

वाचकं पूजयेन्नित्यं काले काले च दक्षिणाम् । यथोचितं प्रदद्याच्च श्रोतॄन्सर्वांश्च मानयेत् ॥ ६
निर्मत्सरो भगवति प्रेमवृद्धीप्सुरादृतः । शृणुयाच्चैकचित्तो यः स श्रोता सात्त्विकोत्तमः ॥ ७
सात्त्विकैर्लक्षणैर्युक्तः श्रोता पुस्तकवाचकौ । पूर्वोक्तेन विधानेन सम्पूज्य शृणुयात्कथाम् ॥ ८
अनुष्णीषोऽप्रौढपादो न गच्छंश्च स्थलान्तरम् । पूगाद्यनश्नंश्च शुचिर्वाग्यतः शृणुयात्कथाम् ॥ ९
वीरासनेनोपविशेन्न च पश्येदितस्ततः । वार्तो कुर्याच्च नान्योन्यं तदेकाग्रमना भवेत् ॥ १०
संशये सति वक्तारं पृच्छेच्च शनकैर्नमन् । करपादादिचापल्यं श्रोता कुर्यान्न संसदि ॥ ११
पालयेद्ब्रह्मचर्यादीन्नियमान्विजितेन्द्रियः । स्कन्धान्त उत्सवादौ च दद्याच्छक्त्या च दक्षिणाम् ॥ १२

He who is hypocritical, jealous, proud and is not steady, pleased at one moment – displeased at another moment, such a listener is called as Rajoguni Listener, who is the middle type. 4

Sattvaguni Listener:

Leaving aside all the works, he who always listens politely to the Puran, with faith and devotion in his mind, he who always worships the preacher and at times gives proper donations to him, who honors all the listeners, who is non-jealous, hopes for deep love towards God, who listens to the story of God with concentration is regarded as Sattvik Listener, who is the best type. 5 - 7

The listener having the signs of the best type, should worship the holy book and the preacher according to the tradition and then listen to the story of God, i.e. Bhagavata-katha. 8

He should not have a bare head, should spread his legs, should not change his place every now and then, should not eat betel nut etc. He should be pious, control his speech and listen to the narration by the preacher. 9

He should sit in the position of Veerasan, should not look here and there, should not indulge in mutual chatting. Thus his mind will be concentrated. 10

If at all he has any doubt, he should ask the preacher politely (i.e. slightly bending his torso). The listener should not do movements of hands and legs, in the assembly. 11

He should observe celibacy and other rules, should have control over his senses and should, according to his capacity, offer

स्कन्धे स्कन्धे समाप्ते च विप्रा भोज्याः शतं शतम् । दक्षिणा च यथाशक्ति तेभ्यो देया नराधिप ! ॥ १३
अशक्तस्तु पुराणस्य समाप्तौ भोजयेच्छतम् । तदिष्टभोजनैर्विप्रान्दक्षिणाभिश्च तोषयेत् ॥ १४
कथाप्रारम्भदिवसे सम्पूज्यादौ गणाधिपम् ॥ ब्राह्मणं वरयेदेकं गायत्रीजपहेतवे ॥ १५
स सहस्रत्रयं नित्यं समाप्तयवधि सञ्जपेत् । वरणीयास्तथा चान्ये ब्राह्मणाः पञ्च वैष्णवाः ॥ १६
सहस्रपञ्चकं नित्यं मन्त्रस्तु द्वादशाक्षरः । वासुदेवस्य सम्प्रीत्यै जप्तव्यस्तैर्दृढव्रतैः ॥ १७
अन्नवस्त्राणि तेभ्योऽपि दद्यादन्ते च दक्षिणाम् । श्रोतृभ्यश्चापि विप्रेभ्यः शक्त्या दद्याश्च दक्षिणाम् १८
मलमूत्रजयार्थं च स्वल्पाहारः सुखावहः । हविष्यान्नेनैकभक्तं श्रोता कुर्यात्ततो नृप ! ॥ १९

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monetary gifts to the Preacher. 12

'O King, at the end of each and every Skanda, hundred Brahmins should be given feast and monetary gifts according to his own capacity. 13

The economically-weak should provide feast to hundred Brahmins at the end of the whole Puran (not at the end of each Skanda). They should please the Brahmins with desired food and monetary gifts. 14

'On the first day of narration, he should worship Lord Ganesh first. Then he should select a Brahmin for the purpose of reiteration of the Gayatri mantra. 15

The selected Brahmin should mutter the Gayatri mantra three thousand times every day, during the period of Bhagavata-katha narration. Similarly, another group of five Brahmins and five Vaishnavas should recite the mantra consisting of twelve syllables, five thousand times every day, with a firm vow for the pleasure of Vasudev. 16 - 17.

Food, clothes and monetary gifts should also be given to them at the end One should offer monetary gifts according to his ability to other listeners as well as Brahmins. 18

Rules of Diet:

Consuming less food is preferable for the listener to have control over urine and bowel movements. 'O king, so the listener should only take the food fit for fast, that too, only once a day. 19

उपवासाः प्रकर्तव्याः सप्ताहे सप्तवासरान् । फलाहारमशक्तस्तु कुर्याद्वापि पयः पिबेत् ॥ २०
अद्यान्निर्लवणं वान्नमेकभक्तं च वा चरेत् । सुखसाध्यं भवेद्यत्तत्कर्तव्यं श्रवणार्थिना ॥ २१
भोजनं तु वरं मन्ये कथाश्रवणकारकम् । नोपवासो मतः श्रेष्ठः कथाविघ्नकरो यदि ॥ २२
स्थिरा तु प्रतिमा विष्णोर्यदि न स्यात्तदा चलाम् । अग्रे संस्थापयेद्वक्तुः कथारम्भे दिने दिने ॥ २३
सौवर्णीमेव सप्ताहे कारयेत्प्रतिमां हरेः । संस्थाप्य पूजयेन्नित्यं तत्रैव दिनसप्तकम् ॥ २४
कथासमाप्तौ तां दद्याद्ब्राह्मणाय सदक्षिणाम् । अशक्तस्तु यथाशक्ति विधिं कुर्यात्समाहितः ॥ २५
प्रातः कार्यः कथारम्भः सार्धयामत्रयावधि । वाच्यात्र विरतिः कार्या मध्याह्ने घटिकाद्वयम् ॥ २६
पौराणिके तु विश्रान्ते मध्याह्ने श्रोतृभिर्नरैः । नामसङ्कीर्तनं कार्यं मुहूर्तंरुक्मिणीपतेः ॥ २७
समाप्ते श्रीभागवते गीता भगवतोदिता । सहार्था संहिता वापि श्रव्या सर्वार्थपूरिका ॥ २८

The listener should observe fasting for seven days. The weak (listeners) can eat fruits and drink milk. 20

He should eat salt-less food or take food once a day, so that his purpose of listening to the narration becomes easy. 21

If eating food helps listening to the story, it is preferable to fasting which may cause hindrance in listening to the story (i.e. Bhagavata-katha). 22

If a fixed idol of Vishnu is not available, then a processional idol should be installed in front of the preacher on the first day and subsequently for the rest of the days 23

Golden idol of Vishnu should be made, installed and worshipped there for all the seven days. 24

At the end of the week, that idol should be donated to a Brahmin along with a monetary gift. He, who is unable to do this, should do it according to his capacity. 25

The narration of the story should start in the morning. Rest should be taken for two hours at noon. 26

When the preacher is taking rest, the listeners should continue uttering the name of Vishnu (i.e. Nama-Samkirtan), the husband of Rukmini. 27

At the end of preaching of Bhagavata-katha, Bhagavad Gita, revealed to the world by Lord Krishna, should be heard along with

समाप्तिदिवसे कार्या महापूजा यथाधनम् । सर्वेऽपि श्रावकाः कुर्युर्वक्तुः पूजां यथोचितम् ॥ २९
नूत्नकौशेयवस्त्राणि कुण्डले कटकादि च । दधाच्छ्रोताग्रिमो वक्त्रे सहस्रस्वर्णदक्षिणाम् ॥ ३०
अशक्तस्तु सुवर्णानां दद्यादष्टाधिकं शतम् । तत्राप्यशक्तः पुरुषो धनं दधात्स्वशक्तितः ॥ ३१
अन्येऽपि शक्तितो दद्युर्वस्त्रालङ्कारदक्षिणाः । गृहस्थधर्मौपयिकं देयं यत्किञ्चिदेव वा ॥ ३२
स्वर्णमासो रौप्यको वा दक्षिणोक्ता महर्षिभिः । श्रोतृणामल्पवित्तानां वक्त्रे देयाः पृथक् पृथक् ॥ ३३
मुख्यः श्रोता ततो दद्याद्धेमसिंहं पलोन्मितम् । सम्पूज्य वाचकायैव मंत्रमेनमुदीरयन् ॥ ३४
कान्तारवनदुर्गेषु चोरव्यालाकुले पथि । हिंसको मां न हिंसन्तु सिंहदानप्रभावतः ॥ ३५
असद्गतेश्चापमृत्युसम्भवायाः प्रशान्तये । राजा परीक्षित्प्रददौ हेमसिंहं पुरा नृप ! ॥ ३६

its meaning. It will fulfill all your desires. 28

Procedure of donation to be received by the preacher.

On the last day, a grand worship should be arranged according to one's own capacity. All the listeners should worship the preacher in a proper way. 29

New silk clothes, ornaments, bracelets etc. and one thousand gold coins should be given as monetary gift. 30

Those who are unable to give one thousand gold coins should give one hundred and eight coins, and those who are unable to afford that should give whatever they can. 31

Others also should, according to their capacity, give clothes ornaments and monetary gifts. He who is completely unable to afford them, should give some useful article. 32

The listeners having less money to dispense with should give separately gold or silver weighing one 'Masha'. 33

The chief of the listeners then should give a golden lion weighing a 'Pala' after worshipping the preacher and utter the following mantra: 34

'By the effect of this gift of a gold lion, I should be exempt from being killed by murderers in the forests, jungles, forts or on the road full of thieves and serpents. 35

For removing bad company and the possibility of untimely death, King Parikshit donated a golden lion in those days. 36

शृङ्गिदंष्ट्र्यादिहिंस्राणामधिपः सिंह एव हि । अतस्तद्दायिनां न स्याद्दुर्गतिर्ह्यपमृत्युजा ॥ ३७
धेनुं प्रयत्नतो दद्यात्ततो वक्त्रे पयस्विनीम् । दशांशेनैव गायत्र्या होमं कुर्यात्ततः परम् ॥ ३८
द्रव्येण पायसाज्येन ततो व्याहृतिभिर्नरः । तिलव्रीहिद्रव्यहोमं कुर्वीत च यथाविधि ॥ ३९
हेमानुकूल्यं न स्याच्चेत्तन्निष्क्रयधनं पुमान् । दद्यात्तेनापि सम्पूर्णं फलं स्यान्नात्र संशयः ॥ ४०
विशेष इति ते प्रोक्तः श्रीमद्भागवतश्रुतौ । प्रागुक्तोऽन्योऽपि च विधिर्ज्ञातव्योऽत्र त्वया नृप ! ॥ ४१

इत्थं विधानेन पुराणमेतच्छृण्वन्ति ये भूमिपते ! नरास्ते ।
फलं पुरोक्तं सकलं लभन्ते स्वाभीष्टमत्रापि परत्र नूनम् ॥ ४२ ॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे पुराणश्रवणोत्सवे भागवतश्रवणविधौ श्रोतृधर्मनिरूपणनामा षष्ठोऽध्यायः ॥ ६ ॥

Lion is the king of animals with horns and powerful jaws, hence those donating golden lion, are not affected by deterioration caused by untimely death etc. 37

A milk-yielding cow should be gifted and then he (the listener) should perform sacrifice by one-tenth the quantum of muttering the Gayatri mantra. 38

The man then should offer oblation of wealth, Payasa, ghee and then with utterance of three Dravyas, he should offer sesame, rice etc. according to rites. 39

If there is no favorable condition for oblations, then the listener should pay the price of the oblation. Thus, he will definitely obtain the complete reward of that sacrifice. 40

These are the special rules in relation to listening of the Bhagavata-katha. There are some other common rules too, which 'O King, you should know. 41

'O King! Those who listen to the story of Bhagavata, keeping in mind all the rules previously explained, obtain the desired fruits as told before, in this world as well as in the other world. 42

Thus ends the sixth chapter entitled 'Explanation of Characteristics of Listener' in the fourth Prakaran of Satsangijivan, the life story of Lord Narayan, also titled as 'Dharmashastra' (the rules of the code of conduct) . 6

॥ अथ सप्तमोऽध्यायः ॥ ७ ॥

श्री नारायणमुनिरुवाच –

श्रीमद्भागवतस्याथ विधिं दानस्य वच्मि ते । सम्पूर्णं स्यात्फलं येन भुवि तद्दानकारिणाम् ॥ १
पौर्णमासी प्रौष्ठपदी मुख्यः कालोऽत्र कीर्तितः । पौर्णमास्योऽखिला वापि व्रतोत्सवादिनान्यपि ॥ २
पुस्तकं लेखयेदादौ श्रीमद्भागवतस्य तु । दृढपत्रं स्पष्टवर्णमसम्मिश्रितपंक्ति च ॥ ३
नवीनं शोधयित्वा तन्नूत्नैः फलकवेष्टनैः । निबध्य स्थापनीयं च लक्षणं तस्य ते ब्रुवे ॥ ४
वेदान्तसूत्रैर्गायत्र्या परब्रह्मनिरूपकैः । यस्यारम्भो भवेज्ज्ञेयं श्रीमद्भागवतं हि तत् ॥ ५
वृत्रासुरबधो यत्र वर्णितः स्यात्सविस्तरम् । यच्च प्रोक्तं शुकेनैव श्रीमद्भागवतं च तत् ॥ ६
अष्टादशसहस्राणि श्लोका यस्य च कीर्तिताः । ब्राह्मवाराहपाद्मानां कल्पानां यत्र सत्कथाः ॥ ७

CHAPTER – 7

Procedure of donation of Bhagavata Puran.

Shri Narayan Muni said:-

Hereafter I will explain to you, the manner of gift-giving, which will give desired fruits in this world, to the donor. 1

The full-moon-day of the month of Bhadrapad is described as the best time for gift-giving. Besides this, the whole month of Bhadrapad and the days of listening to the story of Bhagavata also are the best time for gift-giving. 2

In the beginning, he (the listener) should write the contents of Bhagavata on a good quality paper, with clear letters and distinct lines. 3

The new book should be examined, bound with a new, strong cover, and should be maintained well. I will now tell you the characteristics of the Bhagavata. 4

Characteristics of Bhagavata, the sacred treatise.

That book is Bhagavata, the beginning of which contains the Vedanta-Sutras and that part of Gayatri-Mantra, which explains the nature of the Supreme Spirit. 5

The destruction of the demon Vritra is described in it in detail. It (The Bhagavata) is narrated by Shukamuni. 6

आदिमध्यावसानेषु वैराग्याख्यानसंयुतम् । हरिलीलाकथाव्रातामृतानन्दितसत्सुरम् ॥ ८
वासुदेवपरं तद्वै श्रीमद्भागवतं नृप ! । हैमे सिंहासने रम्ये स्थापयेद्दानवासरे ॥ ९
पुरा राजा परीक्षित्तु हैमं सिंहासनं महत् । अमूल्यं रत्ननिचितं पुस्तकार्थमचीकरत् ॥ १०
श्रीमद्भागवतं तस्मिन्निधाय भगवाञ्छुकः । वाचयित्वा सप्तमेऽह्नि श्वेतद्वीपं जगाम ह ॥ ११
निर्लोभे निःस्पृहे तस्मिञ्छुकदेवे गते ततः । आनर्च हेमपीठस्थं तच्छ्रीभागवतं नृपः ॥ १२
कृपाचार्याय तत्प्रादात्ततो राजा च दक्षिणाम् । लक्षमेकं सुवर्णानां दत्त्वा वैकुण्ठमाप सः ॥ १३
तथा कर्तुमशक्तस्तु स्वस्य शक्त्यानुसारतः । हैमं सिंहासनं रम्यं कारयेच्छाठ्यवर्जितः ॥ १४
कुर्याद्धैमं पत्रमेकमल्पवित्तस्तु मानवः । पलत्रयोन्मितं तत्र पुस्तकं स्थापयेत्तु तत् ॥ १५

It contains eighteen thousand verses and auspicious stories of Brahma, Varaha and Padma kalpas. 7

At the beginning, in the middle and at the end , it (the Bhagavata) is consistent with stories recommending non-attachment to worldly pleasures. It pleases the good people and the Gods with the nectar of multitudes of sport-stories (lilas) of Vishnu. 8

'O King! On the day of gift-giving, keep place the Bhagavata book on the golden throne, as it speaks only about Vasudev. 9

In olden days, King Parikshit prepared a big golden throne studded with precious jewels, for placing the book on it. 10

Revered Shukamuni placed the holy book Bhagavata on that throne. Then he read it and on the seventh day, he went to Shvetadveepa. 11

When that greedless, desireless Shukamuni went away from there, the king worshipped the holy book Bhagavata placed on that golden throne. 12

The king then gave it (i.e. the Bhagavata book) to Kripacharya. He also gave him one lakh gold coins as a monetary gift before leaving for Vaikuntha. 13

He who is unable to offer this (as Pariksit did), should make a beautiful golden throne according to his capacity (for the Bhagavata book). 14

कुर्यादत्यल्पवित्तस्तु पलार्धस्वर्णपत्रकम् । सिंह चित्रं तत्र कृत्वा स्थापयेत्पुस्तकं पुमान् ॥ १६
ततः पूर्वोदितैर्मन्त्रैर्गीतवाद्यपुरः सरम् । उपचारैर्यथालब्धैः पूजयेत्तदुदारधीः ॥ १७
ततः प्रतिग्रहीतारं पूजयेद्ब्राह्मणं नरः । श्रीमद्भागवतस्निग्धं हरेर्भक्तं जितेन्द्रियम् ॥ १८
वस्त्रार्नवीनैः कौशेयैः स्वर्णमुक्तादिभूषणैः । गन्धपुष्पोपहारैस्तं सम्पूज्य प्रणमेत्पुमान् ॥ १९
निषीदेत्पाङ्मुखो दाता ग्रहीतोदङ्गमुखस्तथा । सङ्कल्प्य दद्यात्तदधोमन्त्रानेतानुदीरयन् ॥ २०
अनेककोटिजन्मोत्थं कृष्णभक्त्यन्तरायकृत् । दुरितं नाशमायातु दानेनानेन मेऽखिलम् ॥ २१
श्रीमद्भागवतं दिव्यं पुराणं वेदसम्मितम् । ददामि विप्रवर्याय वासुदेवः प्रसीदतु ॥ २२
मास्तु कृष्णवियोगे मे मा वियोगोऽस्तु तत्सताम् । दानेनानेन सुप्रीतो हरिर्दत्तां मदीप्सितम् ॥ २३

Those who cannot afford the golden throne should make a golden leaf weighing three Pala and place the book on it. 15

He who has little wealth should make a golden leaf of half Pala weight. He should imprint the image of a lion on the leaf and place the book over it.16

Then with the help of the previously uttered mantras, accompanied with songs and musical instruments, he should worship the holy book Bhagavata with due formalities. 17

After that, he should worship the Brahmin who has control over his senses, has deep faith in Bhagavata, and is a devotee of Vishnu., Give him new silk clothes and ornaments of gold and pearls, sandal paste, flowers and garlands. At the end, he should salute the Brahmin. 18-19

The donor should sit facing the east and the receiver should sit facing the north. Then with determination (Samkalpa) he should give the Bhagavata book, muttering these Mantras. 20

This gift may destroy all the sins accumulated over many previous births caused due to the break in the devotion towards Krishna. 21

I give this sacred book Bhagavata, which is celestial and comparable to Vedas, to the great Brahmin. May God Vasudev be pleased with me. 22

May there be no separation between Lord Krishna and me

इत्युच्चार्य स तद्दत्वा ततो दद्याच्च दक्षिणाम् । सुवर्णानां शतं वापि शतं वा रूप्यमुद्रिकाः ॥ २४
अष्टादश द्वयं वापि शक्त्या दधात्तु दक्षिणाम् । दक्षिणायाश्चानुरूपं भोजयेद्ब्राह्मणांस्ततः ॥ २५
य एतेन विधानेन दधाद्भागवतं पुमान् । स भास्वता विमानेन वैकुण्ठं प्रतिपद्यते ॥ २६
मनोभिवाञ्छितांस्तत्र भोगान् प्राप्नोति सर्वशः । नाप्राप्यं विद्यते किञ्चित्तस्य कृष्णप्रसादतः ॥ २७
अपुत्रः प्राभुयात्पुत्रं निर्धनो धनमाप्नुयात् । श्रीभागवतदानेन विद्यां विद्यार्थ्यवाप्नुयात् ॥ २८
इति दानविधिर्मयोदितस्ते नृपते ! भागवतस्य शास्त्रदृष्टः ।
यमिहाचरतां न कापि वाञ्छा भुवि चामुत्र च शिष्यते दुरापा ॥ २९ ॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे पुराणश्रवणोत्सवे श्रीमद्भागवतदानविधिनिरूपणनामा सप्तमोऽध्यायः ॥७॥

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and the saints and me. Pleased with this donation, Shri Hari should fulfill all my desires. 23

Saying this and giving the book, he then should give one hundred gold or silver coins as monetary gift. 24

He who is unable should give eighteen gold coins and eighteen silver coins. After that, proportionate to the gift given, he should offer a feast to the Brahmin. 25

Fruit of gift-giving.

He who donates the holy book of Bhagavata in this manner, goes to Vaikuntha in a luminous aero plane. 26

There he enjoys all the pleasures desired by the mind. Due to the grace of Lord Krishna, nothing remains unavailable to him. 27

He, who has no son, begets a son. He who has no wealth, begets wealth. By giving the gift of the holy book Bhagavata, students beget knowledge. 28

O King! Thus I have explained to you, the procedure of giving the donation of the holy Bhagavata as described in the holy book. He who follows it finds all his desires here and hereafter, fulfilled. 29

Thus ends the sevanth chapter entitled 'Explanation of Procedure of donation according to Bhagavata-purana' in the fourth Prakaran of Satsangijivan, the life story of

॥ अथ अष्टमोऽध्यायः ॥ ८ ॥

श्रीनारायणमुनिरुवाच –

श्रीमद्भागवतस्याथ पुरश्चर्याविधिं ब्रुवे । यया सिद्ध्यति राजर्षे ! पुरुषार्थचतुष्टयम् ॥ १
श्लोकार्धे श्लोकपादं वा नित्यं भागवतं पठेत् । यः पुमान्सोऽपि संसारान्मुच्यते किमुताखिलम् ॥ २
एषा बुद्धिमतां बुद्धिर्यद्भागवतमादरात् । नित्यं पठेद्यथाशक्ति यतः स्यात्संसृतिक्षयः ॥ ३
अशक्तो नित्यपठने मासे वर्षेऽपि वैकदा । पालयन्नियमान्भक्त्या श्रीमद्भागवतं पठेत् ॥ ४
एकाहेनैव शक्तस्तु द्व्यहेनाथ त्र्यहेण वा । पञ्चभिर्दिवसैः षड्भिसप्तभिर्वा पठेत्पुमान् ॥ ५
दशाहेनाथ पक्षेण मासेन ऋतुनापि वा । पठेद्भागवतं यस्तु भुक्तिं मुक्तिं स विन्दति ॥ ६
एतेष्वप्युत्तमः पक्षः सप्ताहो बहुसम्मतः । सकामैर्वापि निष्कामैः श्रयणीयः स एव हि ॥ ७

Lord Narayan, also titled as 'Dharmashastra' (the rules of the code of conduct). 7

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CHAPTER – 8

Description of method of repetition of Bhagavata.

Shri Narayan muni said:-

Hereafter I will explain to you the method of repetition of Bhagavata, the holy book. 'O Great King, all the four objects of human life are obtained by its repetition. 1

He who reads everyday half or a quarter of a verse is freed from this world. (In such a case) what could be the benefits accruing to one who reads the whole Bhagavata! 2

If Bhagavata is read daily with faith in mind and according to one's capacity, it leads to independence from worldly life. 3

He who is not able to read it every day should read it with devotion at least once a month or once a year, following the rules governing reading Bhagavata-katha. 4

He who is able to read it in a day or two or three days, or five days or six or seven days, he should read it so. 5

He who reads it in ten days or a fortnight or a month or three months, obtains prosperity as well as ultimate freedom. 6

तत्रापि पठनीयानामध्यायानां दिनेदिने । जमदग्निप्रणीतां ते सङ्ख्यां वच्मि सुखावहाम् ॥ ८
अष्टचत्वारिंशदुक्ताः प्रथमेऽह्नि द्वितीयके । एकपञ्चाशदेकोनपञ्चाशच्च तृतीयके ॥ ९
अध्यायाश्च चतुर्थेऽहि त्रिपञ्चारादुदीरिताः । ततश्चैकोनपञ्चाशत् पठनीया हि पञ्चमे ॥ १०
एकचत्वारिंशदुक्ताः षष्ठेऽध्यायाश्च सप्तमे । चतुश्चत्वारिंशदित्थं वाचनीयाः क्रमेण वै ॥ ११
सर्वे मासा विना पौषं पुरश्चरणकर्मणि । मताः सन्ति तथा वाराः शनिभौमौ विनाऽखिलाः ॥ १२
आद्याचतुर्थ्यष्टमीश्च विहाय च चतुर्दशीम् । श्रीमद्भागवतारम्भे तिथयोऽप्यखिलाः शुभाः ॥ १३
अश्विनी रेवती हस्तः पुष्यो मृगपुनर्वसू । अनुराधाभिजित्स्वाती रोहिणी श्रवणात्त्रयम् ॥ १४
ऋक्षाण्येतानि पुण्यानि ग्राह्याण्यत्रोदितानि वै । पुरश्चर्यासमारम्भः कर्तव्यस्तेषु भूपते ! ॥ १५

Of all these options, a week (Saptaha) is approved by all as ideal. Moreover, Bhagavata-katha should be listened to by others with or without any desire in mind. 7

Based on comfort levels, Jamadagni has given directions about the number of chapters to be covered per day in a Bhagavata-katha saptaha. Now, I will tell you the same. 8

Forty-eight chapters on the first day, fifty-one on the second, forty-nine on the third and fifty-three on the fourth-day are prescribed. After that, forty-nine chapters on the fifth day, forty-one on the sixth day and forty-four on the seventh day are to be read in order. 9-11

Auspicious months, day and Nakshatras for the beginning of reading Bhagavata.

All the months except the month of Pausha are good for reading Bhagavata Similarly, all the weekdays except Saturday and Tuesday are good for the beginning of 'Bhagavata saptaha'. 12

Except the fourth, the eighth and the fourteenth day in the first fortnight, all others days are auspicious for starting Bhagavata reading. 13

Ashvini, Revati, Hasta, Pushya, Mriga, Punarvasu, Anuradha, Abhijit, Swati, Rohini, Shravana, Dhanishtha and Shatataraka are the auspicious Nakshatras for the beginning of reading Bhagavata. So they are to be accepted, 'O King! reiteration should be started

शुभे मुहूर्ते वरयेत्पूर्वोक्तैर्वक्तृलक्षणैः । सम्पन्नान्ब्राह्मणान्पञ्च चतुर्वर्गस्य सिद्धये ॥ १६
श्वेतानि नित्यधार्याणि तेभ्यो वस्त्राणि चोर्मिकाः । हैमीर्दद्याच्चासनानि जलपात्राणि कम्बलान् ॥ १७
शुश्रूषायां नियुञ्जीत तेषामन्यान्द्विजांस्ततः । उष्णोदकं च पाकादि कुर्युस्ते चाङ्गमर्दनम् ॥ १८
देवालये प्रसिद्धे वा पुण्यक्षेत्रे पुरातने । पुरश्चरणस्यारम्भः कर्तव्यो हरिमन्दिरे ॥ १९
स्थापयित्वाथ वा हैमीं श्रीकृष्णप्रतिमां गृहे । कुर्युः पारायणं विप्रा यथानियतमन्वहम् ॥ २०
अष्टाधिकशतेनैव पुरश्चरणमीरितम् । पारायणानां नृपते ! श्रीमद्भागवतस्य हि ॥ २१
पूर्वोक्ताध्यायपूर्तौ च कार्यैव विरतिश्च तैः । स्पष्टाक्षरं वाचनयं भाषणीयं न केनचित् ॥ २२
न वृतैर्ब्राणैर्ग्राह्या दक्षिणान्यस्य कस्यचित् । न चान्नवस्त्राद्यपि वा ग्रहीतव्यं कदाचन ॥ २३

during these Nakshatras. 14-15

Procedure of the Bhagavata Saptah .

Five Brahmins possessing all the good characteristics of a preacher, as narrated before should be selected at an auspicious time for those desirous of achieving the four objectives of human life. 16

White clothes, (clothes for) daily wearing, golden rings, sitting mats, water vessels and blankets should be given to them. 17

Then other Brahmins should be appointed for their service i.e. to give them warm water, cooked food and help them with shampooing. 18

Reiteration should be started at a famous temple of Vishnu or at an ancient auspicious place. 19

Alternatively, a golden idol of Lord Krishna can be installed in a house and Brahmins can read every day, as decided. 20

'O king! Reiteration should be done a hundred and eight times, as prescribed. 21

They (the preachers) should stop at the end of predicated number of chapters. Their reading should be quite clear and they should not talk to anybody (while reading). 22

The selected Brahmins are not allowed to accept monetary gifts from anybody else, nor should they accept food, clothes etc. as well. 23

एकैकस्मिंश्च सप्ताहे समाप्ते सति दक्षिणाम् । सुवर्णसप्तकं दद्यादेकैकस्मै पृथक् पृथक् ॥ २४
नियतानां संहितानां पाठान्ते वाखिला अपि । एकीकृत्यैव दद्यात्ता दक्षिणास्तु पृथक् पृथक् ॥ २५
सुवर्णसप्तकं दातुमसमर्थस्तु पूरुषः । दद्यात्तदर्धं विप्रेभ्यस्तदर्धं वाल्पवित्तवान् ॥ २६
कनिष्ठां दक्षिणां दातुमपि शक्तो न यो भवेत् । स विप्राच्छ्रमयेन्नैव कुर्यादन्यत्स्वशक्तितः ॥ २७
विष्णोर्नामसहस्रस्य पुरश्चरणमादरात् । स्वयमेव प्रकुर्वीत तेनाऽऽपच्छान्तिमाप्नुयात् ॥ २८
पुरश्चरणकर्ताथ दिने यस्मिन्द्विजोत्तमान् । वृणुयात्तद्दिने चासौ गायत्र्यादिजपाय च ॥ २९
पूर्ववद्वृणुयाद्विप्रान् जपस्य च दशांशतः । होमं कुर्याद्ब्राह्मणांश्च भोजयेत्तद्दशांशतः ॥ ३०
कृतो मन्त्रविभागोऽस्ति श्रीमद्भागवतस्य तु । कश्यपेनैव मुनिना जपहोमादिसिद्धये ॥ ३१

At the end of each Saptaha, seven gold coins are to be given separately to each of the selected Brahmins as monetary gift. 24

Either at the end of each completed reading (i.e. Parayana) or at the end of hundred and eight Parayanas, monetary gifts should be given separately after each Parayana or as a lump sum at the end of all Parayanas. 25

He who is unable to give seven gold coins should give a half of that. An even poor person can give a half of that (half). 26

He who is unable to offer even the smallest monetary gift should serve the Brahmins and do something else according to his strength. 27

He should do it by himself with faith and respect in his mind; He can reiterate Vishnusahasranama Stotra by which he will obtain peace of mind. 28

Then he who wants to do reiteration should on the same day select Brahmins for the chanting the Gayatri Mantra. 29

He should select the Brahmins according to the rules as prescribed before. He should select one-tenth Brahmins of the total number selected for chanting the mantra. Then he should perform ‘Homa’, offering oblations to the Gods and give a feast to the one-tenth of Brahmins selected for ‘Homa’ (a kind of sacrifice). 30

O King! The sage Kasyapa has divided the mantras of

तैरेव मन्त्रैर्होतव्यं कर्तुः शक्तिर्भवेद्यदि । दशमस्कन्धमन्त्रैर्वा विभक्तैस्तेन भूपते ! ॥ ३२
होमं केचित्तु गायत्र्या मन्त्रेणैवर्षयोऽवदन् । द्वादशाक्षरमन्त्रेण वासुदेवस्य केऽपि च ॥ ३३
पायसं च घृतं ज्ञेयं होमद्रव्यमिहाधन ! । होमानुकूल्याभावे तु तावान्मन्त्रजपो मतः ॥ ३४
पारायणानि कुर्वीरन् श्रीमद्भागवतस्य वा । होमार्थानि द्वादशैव त एव ब्राह्मणा वृताः ॥ ३५
पुरश्चर्यारम्भदिनात्समाप्तिदिवसावधि । पालनीयं ब्रह्मचर्यं विप्रैः सयजमानकैः ॥ ३६
यथोक्तं तु फलं न स्यादन्यथेत्यस्ति निश्चयः । तस्मिंस्तु पालिते सर्वे सिद्ध्यन्त्येव मनोरथाः ॥ ३७
इति संक्षेपतः प्रोक्तः पुरश्चर्याविधिर्मया । राजन् ! स्कन्दपुराणोक्तो भुक्तिमुक्तिफलप्रदः ॥ ३८

Bhagavata, for the sake of chanting and offering oblations. 31

The doer should perform 'Homa' etc. with these mantras alone if he is able to do so. Otherwise he should do it with the help of classified mantras of the Tenth section of Bhagavata. (Dashamaskandha). 32

According to some sages, 'Homa' is to be performed with Gayatri mantra only, while according to some other sages it should be performed with the mantra of Vasudev, which contains twelve syllables. 33

O Rich man! 'O pure, meritorious man, Payas and ghee are the entities to be sacrificed in the 'Homa'. If 'Homa' performance is not possible, then muttering of prayer of an equivalent amount should be done. 34

Alternatively twelve Parayanas (complete readings) are prescribed in place of 'Homa'. For this purpose as well, the same Brahmins have to be selected. 35

Right from the beginning of reiteration till the last day, the Brahmins along with the hosts should observe celibacy. 36

If they follow the above-cited rules, the reiteration will be fruitful, and all the wishes of the doer will be fulfilled. Otherwise, the effort will be fruitless. 37

O King! Thus I have explained to you in short, the procedure of reiteration, which is described in the Skandapuran and which brings worldly enjoyment and eternal freedom (i.e.

इति भागवतस्य ते मया निखिलं भूमिपते ! विधानमुक्तम् ।
त्वमपि श्रवणादि तस्य कुर्याः सह तेनैव यदा तदानुकूल्यम् ॥ ३९ ॥

इति श्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे पुराणश्रवणोत्सवे श्रीमद्भागवतपुरश्चरणविधिनिरूपणनामाष्टमोऽध्यायः ॥८ ॥

॥ नवमोऽध्यायः ॥ ९ ॥

सुव्रत उवाच –

इति श्रुत्वा भगवतो वाक्यं राजा स उत्तमः । प्रहृष्टमानसो भूप ! प्रणनाम तमीश्वरम् ॥ १
देशकालानुकूल्ये च पुरश्चर्यां द्विजोत्तमैः । स्वयमैच्छत्कारयितुं श्रीमद्भागवतस्य सः ॥ २

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emancipation). 38

O King! Thus I have narrated to you, the whole procedure of reiteration, Parayana and the procedure of listening to the Bhagavata; you too should follow it, whenever it is favorable for you. 39

Thus ends the Eighth chapter entitled 'Explanation of mode of repetition of Bhagavata' in the fourth Prakaran of Satsangijivan, the life story of Lord Narayan, also titled as 'Dharmashastra' (the rules of the code of conduct). 8

CHAPTER – 9

Beginning of listening to the Bhagavata Puran.

Suvrat said:-

Hearing the explanation given by respectable Narayanmuni, the great king was pleased and he saluted the Muni. 1

When the time was auspicious and surroundings favorable, he wished to perform Purascharya himself along with some pre-eminent Brahmins. 2

Then the king erected a Mandapa and decorated it with colorful clothes and banana tree's columns. 3

ततः स भगवांस्तत्र कारयामास मण्डपम् । विचित्रवर्णैर्वसनै रम्भास्तम्भैश्च शोभितम् ॥ ३
ततो द्वितीये दिवसे विधाय प्रातराह्निकम् । तस्मिन्व्यासासनं रम्यं कारयामास मण्डपे ॥ ४
पौराणिकं समाहूय पूर्वोक्तविधिनैव तम् । उपवेश्यासने चार्चत्पुस्तकार्चनपूर्वकम् ॥ ५
तस्मै वासांसि नूत्नानि बहुमूल्यानि स प्रभुः । कौशेयानि च सूक्ष्माणि प्रारम्भसमये ददौ ॥ ६
कुण्डले कटके हैमे प्रादाद्धैमोर्मिकाः शुभाः । ततः पुराणप्रारम्भं कारयामास स प्रभुः ॥ ७
रामप्रतापेच्छारामौ हरेरन्तिक आसने । निषेदतुरुभौ बन्धू श्रोतृधर्मस्थितौ नृप ! ॥ ८
यथोचितं सभायां च निषेदुस्तत्र पार्षदाः । उत्तमप्रमुखा भूषा मुकुन्दाद्याश्च वर्णिनः ॥ ९
मुक्तानन्दाद्या मुनयो निषेदुस्तत्र संसदि । जयारमादयो योषा निषेदुश्चैकतोऽखिलाः ॥ १०
सर्वेऽपि तत्र श्रोतारः सात्त्विकैर्लक्षणैर्युताः । आसन्सुशिक्षितास्ते वै प्रागेव हरिणा निजाः ॥ ११

The next day, after his daily morning duties, he set up a beautiful seat for the preacher in the Mandapa. 4

Then inviting the preacher according to the procedure detailed previously, he made him sit on the seat prepared for him. He then worshipped the Holy Bhagavata (book) first and the preacher then after. 5

He then offered the preacher new, pricey clothes of fine silk at the beginning of Purascharya. 6

He offered him golden ornaments like bracelets, etc., and then he requested him to begin the Purascharya. 7

'O King! The king's two brothers Ramapratap and Iccharam, who had acquired the qualities of a listener, sat on the seats next to Shri Hari. 8

All the kings among whom Uttam was the chief, Mukunda, the Brahmins and all other members sat on the seats appropriate for them in that assembly. 9

The sages Muktanand and others also sat in that assembly. All the ladies Jaya, Rama etc. sat together in one section of the assembly. 10

All the listeners in the assembly possessed Sattvik guna. They all were already advised by Shri Hari himself. 11

The omniscient Shri Hari, imitating the behaviour of other

सर्वज्ञोऽपि हरिस्तत्र नृनाट्यमनुशीलयन् । सुश्रावेतरवत्साक्षात्स्वयं धर्मप्रवर्तकः ॥ १२
अध्यात्मभागं कठिनं तत्र स्वानुभवेन सः । क्वचित्क्वचिद्विशदयन् वक्तृश्रोतृनमूमुदत् ॥ १३
कथान्ते कीर्तनं कृत्वा श्रोतृभिः सह स प्रभुः । नाम्नां भगवतोऽथाह तं पौराणिकमुत्तमम् ॥ १४
अस्मन्मोदिवणिग्गेहादामान्नं स्वेप्सितं त्वया । ग्रहीतव्यं द्विजश्रेष्ठ घृतं सितशर्करा ॥ १५
नित्यं च लडुकाद्येव यथेष्टं भोजनं त्वया । कर्तव्यं हि श्रमो यस्मात्कर्तव्योऽस्ति तवान्वहम् ॥ १६
प्रातः कर्तुं पयःपानं धेनुद्वन्द्वं गृहाण च । इत्युक्त्वा स पयस्विन्यौ धेनू तस्मै ददादुभे ॥ १७
ततः पौराणिकः प्राह स्वामिन्नाज्ञां तवान्वहम् । एवमेव कृपानाथ ! पालयिष्ये न संशयः ॥ १८
किञ्चिद्व्यञ्जनसामग्र्या आनुकूल्यं भवेद्यदि । तदा तु सम्यगाज्ञायाः पालनं स्यात्तव प्रभो ! ॥ १९
तदान्तिकस्थं स प्राह प्रहसन्वृद्धमालिकम् । अस्येप्सितं त्वया शाकं नित्यं देयमिति प्रभुः ॥ २०

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members in the assembly listened earnestly like others, though He himself was the promoter of Dharma. 12

The portion related to the knowledge of soul (Adhyatma) is difficult to understand. Hence, at times he added explanations as he had self experience. Thus, he pleased all the listeners and the preachers as well. 13

At the end of the Pravachana, he praised Shri Hari and uttered the names of God along with all the listeners. Then he said to the honorable preacher. 14

O honorable Brahmin, please take from our tradesman, ghee, sugar etc. whatever is desired by you. 15

You should eat Laddu etc to your heart's content because you had to work hard every day in narrating the Bhagavata-katha. 16

Please accept this pair of cows for providing you with milk every morning. Saying this, He handed over to the preacher two milk-yielding cows. 17

After that the preacher said, 'O host! I will follow your order everyday without fail in the same manner. 18

O honorable king! Your orders will be properly carried out if there will be a favorable supply of vegetables. 19

Upon this, the host who was sitting close by, smiled and told the old gardener to supply vegetables desired by him, everyday. 20

तदा स ब्राह्मणो हृष्टो जातं जातं प्रभोऽखिलम् । वदन्नित्थं तमानम्य जगाम स्वालयं ततः ॥ २१
कथां स प्रत्यहं शृण्वन्भक्तानान्दयन् हरिः । समाप्ते श्रीभागवते प्रागुक्तमकरोद्विधिम् ॥ २२
वस्त्रदाने वाचकाय हेममुद्रार्पणे च सः । स्वयं स्वसदृशो नूनमुल्लङ्घ्यैव विधि बभौ ॥ २३
कृतं भगवता तेन सन्मानं वाचकस्य तु । श्रुत्वाऽऽपुर्विस्मयं सर्वे भुवि भूपतयोऽपि च ॥ २४
अन्यानपि द्विजांस्तत्र समायातान् स ईश्वरः । कामवर्षीव पर्जन्यो दक्षिणाभिरतोषयत् ॥ २५
श्रीमद्भागवतं श्रुत्वा मासेनैकेन स प्रभुः । शुश्राव दशमं स्कन्धं पञ्चमं च विशेषतः ॥ २६
मासद्वयेन तौ श्रुत्वा ततः फाल्गुनमासि सः । सम्भारेणैव महता चक्रे दोलोत्सवं हरिः ॥ २७
ततः स भगवद्गीतां भाष्योपेतां नृपाश्रृणोत् । तावच्च नवमी प्राप्ता चैत्रशुक्लातिपावनी ॥ २८

Hearing this the Brahmin was pleased and said, ‘O King! All my wishes are fulfilled. Uttering these words and saluting the king, he went home. 21

Listening to the story of Bhagavata everyday and pleasing all the devotees, Shri Hari performed at the end, all the procedures as explained before. 22

In offering pricey clothes and a thousand gold coins to the preacher of Bhagavata-katha, His diligence in following the procedure was comparable to none. 23

Hearing the honors rendered by Shri Hari to the preacher, all the people of this earth and all the kings were astonished. 24

Shri Hari pleased the other Brahmins who has come there by giving them monetary gifts (Dakshina) comparable to a rain showering wish-gratification. 25

While listening to the reading of the holy book Bhagavata, Shri Hari particularly listened to the tenth section (Dashama skanda) and the fifth section (Panchama skanda) with great concentration. 26

After listening to those two skandhas for two months, Shri Hari celebrated the dolotsav with great pomp and grandeur. 27

O King! He then listened to the Bhagavad Gita along with its commentary until the ninth day of the bright fortnight of the month of Chaitra dawned. 28

देशान्तरेभ्यो बहवस्तत्राजग्मुस्तदुत्सवे । पुरुषाः सस्त्रियो भक्ता मुनयश्च सहस्रशः ॥ २९
महद्भिरेव सम्भारैरुत्सवं प्रीतये प्रभोः । उत्तमः कारयामास राजा निष्कपटान्तरः ॥ ३०
समाप्तेऽथोत्सवे तस्मिन्स्वदेशान्प्रति प्रभुः । भक्तान्प्रस्थाप्य च पुनः कथारम्भमचीकरत् ॥ ३१
विष्णोः सहसनामाख्यं स्तोत्रं भाष्योपबृंहितम् । शुश्रावाथ त्रयोदश्यां कृष्णायां तत्समापयत् ॥ ३२
वैशाखाद्यप्रतिपदि कूर्मजन्ममहोत्सवम् । कृत्वा पुनर्द्वितीयायां कथारम्भमचीकरत् ॥ ३३
स्कान्दवैष्णवखण्डस्थं शुश्राव सकलं मुदा । श्रीवासुदेवमाहात्म्यं मासेनैकेन स प्रभुः ॥ ३४
आद्यज्येष्ठद्वितीयातो मासेनैकेन सांघ्रिणा । शुश्राव सामवेदस्य पारायणमसौ हरिः ॥ ३५
ज्येष्ठशुक्लदशम्यां स कृत्वा गङ्गार्चनोत्सवम् ॥ मध्याह्नेऽथापराह्णेऽस्य समापनमकारयत् ॥ ३६
एकादश्यां निर्जलायां प्रारम्भन्मिताक्षराम् । श‍ृण्वंस्तां च नभःशुक्लतृतीयायां समापयत् ॥ ३७

Many people from other places came there to participate in the celebration of the dolotsav. Men along with women, devotees, sages etc. arrived in huge numbers. 29

The king with innocent heart celebrated that function with great enthusiasm for the satisfaction of God. 30

When the function was over, the king sent the devotees to their respective places and started listening to the story once again. 31

He then listened to the Vishnusahasranama-stotra along with its commentary and completed it on the thirteenth day of the dark fortnight of the month of Chaitra. 32

On the first Pratipada of Vaishakha, celebrating the function of Kurma-jayanti, he again started the Bhagavata-story on the second day. 33

He then listened happily for a month, the greatness of Shri Vasudev, described in Vishnu-khanda of Skanda-Puran. 34

From the second day of Adya-jyeshtha, for a month and a quarter, Shri Hari listened to the parayana of Samaveda. 35

On the tenth day of bright fortnight of the month of Jyeshtha, he started the ceremony of Ganga-worship by noon and completed it in the evening. 36

After that, he started listening to the commentary named Mitakshara (on the Yajnavalkya Smriti) on Nirjala Ekadasi and

चतुर्थ्यां श्रीवराहस्य प्रादुर्भावमहोत्सवम् । कृत्वा मध्याह्नसमये साधून्विप्रानभोजयत् ॥ ३८
ततश्च नागपञ्चम्यां नयं वैदुरिकं हरिः । श्रोतुमारम्भयामास भक्तानानन्दयन्नृप ! ॥ ३९
श्रावण्यां पौर्णमास्यां तं रक्षाबन्धोत्तरं हरिः । समाप्य वस्त्रभूषाद्यैस्तोषयामास वाचकम् ॥ ४०

इत्थं श्री वासुदेवो निजजननयनानन्दपूर्णेन्दुवक्त्रो,
मानुष्यं नाटयन्स्वं सकलमपि भुवि स्थापयन्नेव धर्मम् ।
स्वीयानां हृद्दरीभ्यः कलिबलसहितं दुर्जयं चाप्यधर्मं,
मूलादुत्पाटयंश्चाप्रथत मुनिगुरुः स्वामिनारायणाख्यः ॥ ४१ ॥

इति श्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे पुराणश्रवणोत्सवे श्रीमद्भागवतादिसच्छास्त्रश्रवणावाचकसन्माननिरूपणनामा नवमोऽध्यायः ॥ ९ ॥

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completed the same on the third day of bright fortnight of the month of Shravana. 37

'O King! After that on the fifth day of bright fortnight of Shravana (i.e. Shravana Shuddha Panchami i.e. Nagapanchami), Shri Hari started listening to Viduraniti (i.e. advice of Vidura) and pleased all the devotees. 38

On the full-moon day of Shravana, Shri Hari performed the ceremony of Rakshabandhan and completed listening to Viduraniti. He honored the preacher by offering him clothes and ornaments. 40

Thus, Shri Vasudev, having a beautiful face like the full moon, played the role of a human being, gave pleasure to the eyes of his devotees, established good religion on the whole earth, uprooted ill-thoughts from the hearts of people, uprooted Adharma and became famous as great Muni Swaminarayan. 41

Thus ends the ninth chapter entitled 'Explanation of honoring the preacher and the listener of Bhagavata' in the fourth Prakaran of Satsangijivan, the life story of Lord Narayan, also titled as 'Dharmashastra' (the rules of the code of conduct). 9

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॥ अथ दशमोऽध्यायः ॥ १० ॥

सुव्रत उवाच -

पौराणिकं प्रापयित्वा गीतवाद्यपुरःसरम् । तद्गृहं स प्रभुर्वेद्यां निम्बाधस्तादुपाविशत् ॥ १
तत्राजगाम तावत्तु सारङ्गपुरभूपतिः । जीववर्मा च तत्पुत्री देविकाख्या दृढव्रता ॥ २
क्षत्रवीरस्तथा राठो मालत्या सुतया सह । तत्रागच्छच्च पुञ्जाख्यो भक्तो भगवतो महान् ॥ ३
प्रणम्य भगवन्तं ते मानितास्तेन सादरम् । निषेदुस्तस्य पुरतस्तद्दर्शनमहामुदः ॥ ४
सम्पृष्टाः स्वागतं तेन प्रभुणा विनयानताः । त ऊचुस्तं नमस्कृत्य बद्धाञ्जलिपुटा वचः ॥ ५
भगवन्भवबन्धघ्न ! त्वद्भक्ता वयमीश्वर ! । नेतुं सारङ्गनगरं त्वामत्र स्म उपागताः ॥ ६
आढ्येऽनाढ्येऽपि वा भक्ते विशेषो नास्ति ते किल । समदर्शिन ईशस्य ततोऽस्मासु दयास्तु ते ॥ ७
जन्माष्टम्युत्सवं नाथ ! पुरे नः कर्तुमर्हसि । अस्माकं यद्धनं किञ्चित्तत्तवैवास्ति निश्चितम् ॥ ८

CHAPTER – 10

On the request of devotees, Shri Hari arrives in Sarangpur to celebrate Janmashtami Utsav.

Suvrat said:-

'O King! God Shri Hari led the preacher along with songs and instrumental music, up to his house and Himself sat on the altar under a neem tree. 1

At that point reached Jivavarma, the king of Sarangapur and his daughter Devika, who was a firm, chaste and faithful wife. 2

Similarly, the great warrior Ratha came there along with his daughter Malati and also came Punja, a great devotee of the Lord. 3

Saluting the Lord, honored by Him and much pleased by His vision (Darshana), they all respectfully sat in front of Him. 4

Welcomed by the Lord, they saluted Him by folding hands and when asked by Him, they said to Him, 'O Lord! 'O destroyer of worldly bonds! We are your devotees and have come here to take you to Sarangapur. 5-6

You don't indeed differentiate between the rich and the poor devotees. Hence may the impartial Lord be kind to us. 7

'O Lord ! Please celebrate the Janmashtami function in our city. Whatever wealth we possess is definitely yours. 8

एतावद्याचितं स्वामिन्नस्माकं भक्तवत्सल: । दातुमर्हसि नाथ ! त्वं वयं हि त्वत्परायणा: ॥ ९
इति तै: प्रार्थित: स्वामी तान्निष्कपटचेतस: । जानन्नुवाच भो भक्तास्तत्राऽऽयास्यामि निश्चितम् ॥ १०
कुरुतोत्सवसम्भारान् यूयं गत्वाग्रतोऽनघा: ! । पञ्चम्यामागमिष्यामि तत्राहं नात्र संशय: ॥ ११
इति वाक्यं प्रभो: श्रुत्वा तेऽतिसंहृष्टमानसा: । प्रोचुस्तं भगवन् ! भक्तैरागन्तव्यं सहाखिलै: ॥ १२
तथेत्युक्ते भगवता जीववर्मोत्तमं नृपम् । आमन्त्रयामास भक्तानपरांश्चागमाय स: ॥ १३
ततस्तदैव स्वपुरं गन्तुकामं समुत्सुकम् । उत्तमो जीववर्माणं राठादींश्चाप्यभोजयत् ॥ १४
भुक्त्वा ते स्वपुरं गत्वा सम्भारांश्चक्रुरादरात् । अन्नोदपात्रास्तरणकाष्ठशाकघृतादिकान् ॥ १५
भगवानपि पञ्चम्यामुत्तमेन च पार्षदै: । भक्तैश्चान्यै: परिवृतस्तत्पुरं प्रययौ तत: ॥ १६
समारूढो वाहं जविनमरुणं मञ्जुलगतिं दधद्वल्गां वामे करकमलकोशेऽतिमृदुले ।

'O Master! 'O devotee-loving Lord! Please heed to our request because we are solely devoted to you. 9

Thus beseeched by them, the Master, knowing their innocence, said, 'O dear devotees! I will definitely come there. 10

'O my innocent devotees, you may please proceed and start preparations for the celebration. I will certainly arrive there on the fifth day. 11

Hearing this assurance from the Master and over whelmed with joy, they said, 'O Lord! You may please come along with all your devotees. 12

When the Lord accepted their invitation, king Jivavarma invited king Uttam and all other devotees for the celebration. 13

After that, king Uttam offered a great feast to king Jivavarma, who was eager to return to his own city, and then to Ratha and others.14

After having the meal, they returned to their own city and respectfully made preparations for the celebration. They brought food, utensils, carpets, fuel, vegetables, ghee etc. 15

The Lord, along with his best devotee king Uttam, surrounded by attendants and other devotees, went to Sarangapur on the fifth day of the dark fortnight of Shravana month. 16

He marched on, seated on a reddish, agile horse, with moderate speed, holding the reigns in his left hand tender as a lotus, and a

परे वेत्रं चेशः सितसकलवासाः परिवृतो हयारूढैः सोमप्रभुखनिजभक्तैश्च स ययौ ॥ १७
रामप्रतापो वडवां समारुह्याशु कैसरीम् । तमन्वगाद्रोहिताश्वमिच्छारामोऽधिरुह्य च ॥ १८
जयारमादयो योषा अपृष्ट्वात्मानमेव तम् । यान्तं दृष्ट्वैवानुययुस्तश्चिरस्थितिशङ्किताः ॥ १९
श्रुत्वाऽऽयान्तं हरिं राजन् ! सारङ्गपुरवासिनः । गीतवादित्रनिर्घोषैस्तत्सन्मुखमुपाययुः ॥ २०
दूराद्दृष्ट्वा हरिं प्रेम्णा स्रवदश्रव एव ते । प्रणेमुर्दण्डवद्भक्त्या ततोऽभिमुवमद्रवन् ॥ २१
सम्भाव्य तान् यथायोग्यं साकं तैर्भगवान् पुरम् । प्रविश्यावासमकरोज्जीववर्मालये हरिः ॥ २२
राठालये निवासार्थं जयाद्याश्चादिशत्स्त्रियः । अन्येभ्योऽपि यथायोग्यं वासस्थानान्यदापयत् ॥ २३
जीववर्मा च पौराश्च हरिं भागवतांश्च तान् । यथोचितेनातिथ्येन प्रीणयामासुरुत्सुकाः ॥ २४
गृहिणां त्यागिनां चापि तत्र यूथानि भूरिशः । देशान्तरेभ्य आजग्मुः पौरास्तानि न्यवासयन् ॥ २५

cane in his other hand, wearing white clothes, surrounded by his devotees amongst whom Somavarma was the chief, all seated on their respective horses. 17

His elder brother Ramapratap, seated on a mare of saffron colour, followed Him. Ichharam seated on a red horse, followed Him (as well). 18

Jaya, Rama and other faithful devotees, started following the Lord without taking his permission, as they were afraid that he would stay far for a long time. 19

'O King! On hearing that the Lord was coming, the people in Sarangapur went to welcome Him with songs and musical instruments (i.e. with pomp and music). 20

Seeing the Lord from a distance, tears of love and tears of joy flowed from their eyes. In this condition, they saluted the Lord with devotion, prostrating him as they gathered in front of him.21

Respecting them properly, the Lord entered the city with them and stayed in the house of Jivavarma. 22

Jaya, Rama and other women were accommodated in the residence of Ratha. Others were given places for residence, suitable for them. 23

Jivavarma and the eager citizens pleased the Lord and His devotees with proper hospitality. 24

भगवद्दर्शनं कृत्वा सर्वे, ते परमां मुदम् । लेभिरे सोऽपि तान् सर्वान् यथोचितमानयत् ॥ २६
तत्पुरं हरिभक्तानां यूथैः पुंसां च योषिताम् । तपस्विनां मुनीनां च बभूवातीव संकुलम् ॥ २७
तत फल्गोस्तटान्नद्या धवलायास्तटावधि । कारयामास स सभां विशाले वसुधातले ॥ २८
उच्चं सिंहासनं तत्र सप्तम्या निशि स प्रभुः । अध्यारुरोहाथ भक्ता निषेदुस्तस्य चाग्रतः ॥ २९
तत्र ज्ञानपतोवृद्धा मुनयः पुरतः प्रभोः । निषेदुः पृष्ठस्तेषां वयोवृद्धास्तपस्विनः ॥ ३०
तेषां च पृष्ठतः सर्वे मुनयस्तरुणास्तथा । तेषां पृष्ठे किशोराश्च निषेदुर्मुनयोऽखिलाः ॥ ३१
रामप्रतापस्तस्यैव पुरतः सानुजः प्रभोः । सिंहासनं च निकषा न्यषीदत्पीठ उत्तमे ॥ ३२
प्रभोश्च दक्षिणे भागे शास्त्रज्ञानतपोधिकाः । विप्रा निषेदुस्तत्पश्चाद्वयोवृद्धा द्विजातयः ॥ ३३

Crowds of householders and ascetics came there from other countries. The citizens made arrangements for the residence of them all. 25

They all were very much pleased at the sight of the Lord. He too honored them properly. 26

At that time the city became crowded with the groups of men, women, ascetics and sages, who all were devotees of Lord Shri Hari.27

Then, starting from the bank of river Phalgu upto the bank of river Dhavala, he constructed a huge and grand meeting place on the vast surface of this earth. 28

Divine Satsang in Sarangpur.

After that, on the night of the seventh day, the Lord ascended the splendid throne established in the meeting place. All the devotees sat in front of him. 29

Venerable sages, having deep knowledge and experienced in hard penance sat in front of the Lord and the elderly ascetics sat behind them. 30

Behind them sat all the young sages. Behind them sat the minor sages. 31

King Ramapratap along with his younger brother, sat on an excellent seat near the throne, in his front. 32

On the right hand side of the Lord, sat Brahmins, well advanced in science, knowledge and penance. Behind them sat

वामभागे भगवतः सोमाद्या मुख्यपार्षदाः । निषेदुः पृष्ठस्तेषां जीववर्मादयो नृपाः ॥ ३४
मुकुन्दानण्दमुख्याश्च नैष्ठिकब्रह्मचारिणः । प्रान्ते सिंहासनस्यैव तस्थुस्तत्सेवने रताः ॥ ३५
भृगुजिन्नाञ्जभीमाद्याः क्षत्रियाः शस्त्रपाणयः । तस्थुर्भगवतः पश्चात्सर्वतः प्रसरद्दृशः ॥ ३६
मुनीनां पार्षदानां च मध्येऽथ ब्रह्मचारिणः । निषेदुर्वासुदेवाद्या नैष्ठिकं व्रतमाश्रिताः ॥ ३७
स्वस्तिकासनमेवैकमाश्रित्यैतेऽखिला अपि । अकुर्वन्तोऽङ्गचापल्यं निषेदुस्तत्र संसदि ॥ ३८
एतेषामथ सर्वेषां पृष्ठतः क्षत्रजातयः । उपाविशंश्च तत्पश्चाद्भक्ता भगवतो विशः ॥ ३९
तेषां च पृष्ठतः शूद्रास्तत्पश्चादपरे जनाः । मर्यादया निषेदुस्ते तदेकार्पितदृष्टयः ॥ ४०
स्त्रीणां वृन्दानि दूरे च स्वस्वमर्यादयैव हि । निषेदुर्विक्षमाणानि प्रभुं सिंहासनस्थितम् ॥ ४१

common people advanced in age. 33

On the left hand side of the Lord, sat Somavarma and other chief companions; behind them sat kings Jivavarma and others. 34

The lifelong celibates among whom Mukundanand was the chief, and those devoted to the service of the Lord, sat by the side of the throne. 35

The soldiers Bhrigujit, Nanja, Bhima etc. holding weapons like sword etc. stood behind the Lord looking at all sides (acting as the body-guards for His protection). 36

In between the companions and the sages, sat the celibates Vasudev etc. who had undertaken strict vows. 37

In that meeting hall, all those devotees sat in one fixed posture, without any movement of body or limbs. 38

At the back of all these were sitting the members of military class and behind them sat the devotees belonging to the merchant class. 39

Sitting behind the merchant devotees, were the devotees belonging to the Shudra class. Behind them sat other people, modestly, fixing their sight at the Lord seated in front of them. 40

Groups of women were sitting modestly, far away following their own limits. They all were looking at the Lord seated on the throne. 41

'O King! In the presence of all those devotees thus seated in

तेषूपविष्टेष्वखिलेषु राजन्नित्थं सभायां निजसंश्रितेषु ।
आनन्दयंस्तानमृतायमानं वचो जगादेत्थमृषिः पुराणः ॥ ४२ ॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे सारङ्गपुरे जन्माष्टम्युत्सवे भगवतः सभोपवेशननिरूपणनामा दशमोऽध्यायः ॥१०॥

॥ अथ एकादशोऽध्यायः ॥ ११ ॥

श्री नारायणमुनिरुवाच –

सर्वे शृणुत भो भक्ता ! मम वाक्यं हितावहम् । श्वोऽस्ति जन्मतिथिः साक्षाद्वासुदेवस्य विश्रुता ॥ १ ॥
तस्या व्रतं प्रकर्तव्यं सर्वैरेव मदाश्रितैः । श्रीकृष्णो हि यथास्माकमिष्टोऽस्त्येषापि तादृशी ॥ २
विधानमस्याः सकलं यथाशास्त्रं च वो जनाः ! । कथयामि तदाश्रुत्य कर्तव्यं तद्व्रतं तथा ॥ ३
सप्तमीवेधरहिता रोहिणीबुधसंयुता । निशीथगाष्टमी या सा कृष्णजन्माष्टमी मता ॥ ४

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the meeting hall, the Lord uttered nectar-like words, pleasing all of them. 42

Thus ends the tenth chapter entitled 'Narration of seating of the Lord in the assembly' in the fourth Prakaran of Satsangijivan, the life story of Lord Narayan, also titled as 'Dharmashastra' (the rules of the code of conduct). 10

CHAPTER - 11

Description of the Vow Janmashtami (Krishnashtam.) and of Udyapan.

Shri Narayan Muni said:-

O devotees, listen all of you, to my speech which is beneficial for you. Tomorrow is the famous birthday of Vasudev. 1.

All of you, who are my followers, should observe the vow of this birthday, because just like Lord Krishna himself is, his birthday too is dear to us. 2.

O people, I will narrate to you all, the manner (of celebration) in detail as it is recorded in the scriptures. Hearing the same, you should perform the vow in a similar manner. 3.

अष्टमी रोहिणीयुक्ता निशीथे यत्र दृश्यते । मुख्यः कालः स विज्ञेयस्तत्र जातो यतो हरिः ॥ ५
जन्माष्टमीव्रतस्यास्य निर्णये बहवो द्विजाः । विवदन्ते हि विद्वांसः स्वमतस्थापनोद्यताः ॥ ६
जन्माष्टमी जयन्ती च व्रते द्वे इति केचन । एकमेवेति केचिच्च विद्वांसः कथयन्ति हि ॥ ७
कृष्णजन्मनिशामेव जयन्तीं केचिदूचिरे । अष्टमीरोहिणीयोगं जयन्त्याख्यं तु केचन ॥ ८
उदये चाष्टमी किञ्चिदित्यत्रेन्दूदयं बुधाः । केचिद्वदन्ति केचिच्च सूर्यस्यैवोदयं द्विजाः ॥ ९
तिथ्यन्तपारणापक्षं गृहीत्वा केऽपि वादिनः । अष्टमीं सप्तमीविद्धां प्रशंसन्ति व्रते किल ॥ १०
गृहीत्वा पारणापक्षमुत्सवान्तेऽथ केचन । नाद्रियन्ते पूर्वयुक्तां प्राशस्त्यान्नवमीयुजेः ॥ ११

The mid-night of Ashtami, which is not penetrated by Saptami and is accompanied by Rohini constellation on a Wednesday, is the day of Krishnashtami. 4.

The mid-night of Ashtami accompanied by Rohini constellationn, is supposed to be the proper time when Lord Shri Hari was born.

OR When Ashtami is accompanied by Rohini constellation at mid-night, it is supposed to be the proper time of birth when Lord Shri Hari was born. 5.

As regards the decision of the vow of Krishnashtami, many learned Brahmins argued as they wanted to establish their opinions. 6.

Some say that Janmashtami and Jayanti are two different vows, while some scholars say that it is only one vow. 7.

Some said that the night of Lord Shri Hari's birth is his Jayanti, while some others say that Jayanti is the Ashtami accompanied by Rohini constellation. 8.

Some learned people interpret the word 'Udaya' as the rise of the moon, while some others interpret it as the rise of the sun. 9.

Some disputants believed that the end of the (Ashtami) 'tithi' is proper for concluding the fast. Hence they recommend Ashtami penetrated by Saptami as suitable for the vow. 10.

Some others view concluding the fast at the end of the function. So they do not respect the view of Ashtami penetrated

सूर्योदयस्य सम्बन्धमुपवासितिथेर्जगु: । मुख्यं केचिच्च केचित्तु कर्मकालं विचक्षणाः ॥ १२
नाद्रियन्ते द्विजाः केचिद्विद्धां शुद्धां च वाष्टमीम् । आलम्ब्य रोहिणीमेव विद्वांसः कुर्वते व्रतम् ॥ १३
इत्यादयो बहुविधा वादाः सन्त्यत्र हि व्रते । अवलम्ब्यार्षवाक्यानि विद्वद्भिर्ग्रथिताश्च ते ॥ १४
सप्रमाणा हि ते सर्वे तेषु शिष्टैः सुनिश्चितम् । पक्षं प्रदर्शयाम्यद्य सर्वसंशयनुत्तये ॥ १५
यदा पूर्वदिने ह्येव रोहिणीबुधसंयुता । निशीथगाष्टमी सम्यक् नोत्तरा तु निशीथगा ॥ १६
तदा विद्धाऽपि सप्तम्या ग्रहीतव्याष्टमी व्रते । परेद्युः पारणा कार्या तिथ्यन्ते व्रतचारिभिः ॥ १७
प्रोक्ता योगविशेषेण सप्तमीसहिताष्टमी । ग्राह्येत्यग्निपुराणादौ नान्यथा केवलाष्टमी ॥ १८
पूर्वेद्युरेव योगश्च प्रागुक्तः सकलो यदि । भवेदथ परेद्युस्तु निशीथे केवलाष्टमी ॥ १९

by Saptami because they accept the excellence of Ashtami accompanied by Navami. 11.

Some scholars think that the Ashtami seen by the sunrise is proper for concluding the fast while some think that the mid-night of the function is the proper time for ending fast. 12.

Some scholarly Brahmins do not respect Ashtami (whether accompanied or not by Saptami), but observe the vow depending on the Rohini constellation. 13.

Thus there are many controversies regarding this vow. All scholars have put forth these opinions, with the support of statements of seers. 14.

All of them are established by proper authority. Of them all, the one which is finally decided by the great thinkers, I will explain to you. 15.

That Ashtami which is preceded by Rohini constellation and is a Wednesday is appropriate for concluding fast and not the next one after the mid-night. 16.

That Ashtami, even though penetrated by Saptami should be taken for the vow. The fasting should be completed at the end of the day by those who observe the vow. 17.

It is said in Agnipuran that the Ashtami along with Saptami should be accepted for the vow if it is a special union; otherwise Ashtami alone should not be accepted. 18.

उपवासद्वयं कुर्यात्तदा शक्तस्तु पूरुषः । उपवासमशक्तस्तु कुर्यादेकं परेऽहनि ॥ २०
बुधाष्टमीरोहिणीनां निशीथे योगमन्तरा । पूर्वविद्धा न कर्तव्या बुधैर्जन्माष्टमी क्वचित् ॥ २१
बुधवारो न चेत्तर्हि रोहिणीसहितामपि । पूर्वविद्धां विहायैव शुद्धा ग्राह्याष्टमी मता ॥ २२
विना ऋक्षेणापि कार्या नवमीसंयुताष्टमी । सऋक्षापि न कर्तव्या सप्तमीसंयुताष्टमी ॥ २३
पलं घंट मुहूर्तं वा यदा कृष्णाष्टमी ततः । नवमी सैव ग्राह्या स्यात्सप्तमीसंयुता न तु ॥ २४
विद्धायाश्च क्षयः स्याच्चेत्सप्तमीसंयुताष्टमी । तदा परा ग्रहीतव्या व्रते जन्मतिथिः प्रभोः ॥ २५
शुद्धाऽधिकाष्टमी यर्हि तदापि नवमीयुजेः । प्राशस्त्यादुत्तरा ग्राह्येत्यूचुः केचन वैष्णवाः ॥ २६
बहुकालव्यापकत्वाद्वेधाभावाच्च सर्वथा । पूर्वा ग्राह्येति गोस्वामिमतं तद्ग्राह्यमस्ति नः ॥ २७

If all the combinations as described above is found on Saptami and the mid-night of Ashtami occurs without the union of Rohini constellation and a Wednesday, then the observer of the vow should fast for two days. However, a weak person may fast only on the next day. 19-20.

The wise people should not accept (for practicing the vow) that mid-night which occurs without the union of Rohini constellation and Wednesday as Janmashtami. 21.

It is said that if a day is not a Wednesday but occurs with Saptami, then such a day should not be accepted. The mid-night of the next day should be accepted as Janmashtami. 22.

Ashtami without Rohini but combined with Navami should be accepted. But Ashtami along with Saptami even though combined with Rohini should not be accepted as Janmashtami. 23.

If Janmashtami is overlaps the Tithi of Navami by an hour, a minute or a second, that Navami should be accepted as Krishnashtami. But Ashtami combined with Saptami should not be accepted. 24.

If Ashtami is combined with Saptami then that Ashtami is lost. In such a condition, the next day i.e. Navami is the birthday of Lord Krishna. 25.

Scholars say that if Ashtami grows i.e. that day is seen by two sun-rises, then also the latter i.e. Navami should be accepted. 26.

इति सङ्क्षेपतो ह्येष सर्वसारो निरूपितः । निश्चित्यैतन्मतं ज्ञेयो जन्माष्टम्यास्तु निर्णयः ॥ २८
व्रतं करिष्यन्पुरुषः सप्तम्यां लघुभुग्भवेत् । जितेन्द्रियः स्वपेद्रात्रौ कृष्णमेव विचिन्त्यतन् ॥ २९
ब्राह्मे मुहूर्त उत्थाय कृत्वा नित्यविधिं ततः । मध्याह्ने च नदीं गत्वा विधिना स्नानमाचरेत् ॥ ३०
कृत्वापामार्गसमिधा दन्तधावनमादितः । तिलामलककल्केन स्नायान्मृत्स्नानपूर्वकम् ॥ ३१
ततो माध्याह्निकं कृत्वा गृहमेत्य शुचिर्व्रती । मण्डपं कारयेद्रम्यं कदलीस्तम्भशोभितम् ॥ ३२
विचित्रवस्त्रैः पुष्पैश्च मण्डितं चाम्रपल्लवैः । शुभैर्नानाविधै रङ्गैस्तत्र तत्र सुचित्रितम् ॥ ३३
सितैः पीतैस्तथा रक्तैः कर्बुरैर्हरितैरपि । वासोभिः शोभितं कुर्यात्समन्तात्कलशैर्नवैः ॥ ३४

The opinion of Vitthalesha Goswami.

In the opinion of Goswami, the previous Ashtami should be accepted because the major portion of the day is occupied by Ashtami and there is absence of Vedha (i.e. perforation). We too accept the opinion of Goswami. 27.

Thus the whole essence is explained briefly. Keeping this in mind, the decision of Janmashtami should be taken. 28.

Rules to be observed along with the ritual of Vrata.

The person who observes this vow should take light food on the previous day (i.e. Saptami). Exercising control of his senses, he should sleep at night thinking of Lord Krishna only. 29.

Getting up early in the morning, performing his regular daily rites like sandhya etc., he should go to the river at mid-day and take bath as prescribed. 30.

First he should clean his teeth with the sticks of Aghedo (the kind of herb) plant, then take soil-bath and then take bath applying the paste of sesame and Analaka. 31.

Performing the mid-day rites like mid-day Sandhya, becoming pure externally and internally, the vow observer should come home. Then he should erect a Mandapa decorated with the plantain trunks. 32.

He should beautify it with colorful clothes, different flowers and leaves of mango tree. It should be painted with various auspicious colors. 33.

पत्रैः फलैरनेकैश्च दीपालिभिरितस्ततः । पुष्पमालाविचित्रं च चन्दनागुरुधूपितम् ॥ ३५
तन्मध्ये सूतिकागारं देवक्या विदधीत च । धात्रीं कुर्यात्तत्र चैकां नालच्छेदनकर्तरीम् ॥ ३६
तन्मध्ये मञ्चके रम्ये स्थापयेद्देवकीं ततः । तदुत्सङ्गे बालकृष्णं स्थापयेच्च स्तनन्धयम् ॥ ३७
यशोदां तत्र चैकस्मिन्प्रदेशे सूतिकागृहे । स्थापयेद्गोकुले तद्वत्प्रसूतवरकन्यकाम् ॥ ३८
नन्दश्च वसुदेवश्च गोपा गोप्यश्च धेनवः । बाललीला च कृष्णस्य तत्र कल्प्या यथोचितम् ॥ ३९
रोहिणी बलदेवश्च षष्ठी देवी वसुन्धरा । ब्रह्मा च रोहिणीऋक्षं तथा कृष्णाष्टमी तिथिः ॥ ४०
मार्कण्डेयो बलिर्व्यासो हनुमांश्च विभीषणः । कृपः परशुरामश्च सप्तैते चिरजीविनः ॥ ४१
नृत्यन्तश्चाप्सरोवृन्दैर्गन्धर्वा गीततत्पराः । लेखनीयाश्च तत्रैव कालियो यमुनाह्रदे ॥ ४२
इत्येवमादि यत्किञ्चिद्यथाशक्ति यथामति । लेखयित्वा प्रयत्नेन पूजयेद्भक्तितत्परः ॥ ४३

It should be decorated on all sides with white, yellow, red and spotted clothes, new pictures, different leaves, fruits, lamps, garlands and it should be made fragrant with sandal and Agaru. 34-35.

In the midst of the Mandapa, a maternity chamber for Devaki should be prepared and an image of a nurse has to be placed there with scissors for cutting the umbilical cord. 36.

Then at the centre (of the Mandapa), on a beautiful and a comfortable bed, place the idol portraying with infant Krishna sucking the breast of Devaki. 37.

On one side of the maternity chamber, prepare (an illustration of the town of) Gokul and in its place Yashoda with a newborn baby girl. 38.

(The images of) Nand, Vasudev, Gopa-Gopi, Cows, Radha etc. and images depicting the sports Krishna played as a child should be arranged as and where possible. 39.

(The images of) Rohini, Baladev, Shashthidevi, Bhumidevi, Brahma and Rohini-nakshatra (depicting the day of Krishnashtami) should be arranged in the mandapa. 40.

Markandeya, Bali, Vyas, Hanuman, Vibhishan, Kripacharya, and Parashuram- these seven immortals, the Gandharvas expert in dancing and singing, a group of Apsaras, alongwith Kaliya in the deep pool representing river Yamuna should also be painted. 41-42.

यथाशक्ति प्रकर्तव्या कृष्णादीनां तु मूर्तयः । सौवर्ण्याद्याश्च तत्पूजा कर्तव्या निशि भक्तितः ॥ ४४
उपहारैर्यथालब्धैः शुद्धैः श्रीकृष्णमर्चयेत् । सहाङ्गदेवतं मन्त्रैर्व्रतग्रन्थोदितैः पुमान् ॥ ४५
देवक्यादियुतं कृष्णं गीतवाद्यसमन्वितम् । सम्पूज्य विधिना भक्तः पार्षदांस्तस्य चार्चयेत् ॥ ४६
सम्पूज्य सर्वदेवांश्च प्रणम्य दण्डवत् भुवि । ब्राह्मणान् पूजयित्वाथ तेभ्यो दद्याच्च दक्षिणाम् ॥ ४७
ततो मुहूर्ते दोलायां बालकृष्णं तमादरात् । सम्पूज्य नीराजयित्वा शनैरान्दोलयेत्पुमान् ॥ ४८
कथां च जन्माध्यायोक्तां शृणुयाद्भक्तिभावतः । ततः कुशासने स्थित्वा कुर्याज्जागरणं व्रती ॥ ४९
प्रातः कुर्यान्मूर्तिदानं कृत्वैवोत्तरपूजनम् । ब्राह्मणान्भोजयित्वाथ स्वयं कुर्वीत पारणाम् ॥ ५०
सर्वेष्वेवोपवासेषु दिवा पारणमिष्यते । न रात्रौ पारणं कूर्यादाश्यात् पञ्चामृतं हरेः ॥ ५१

In this way, one should do whatever is possible, according to one's own imagination and worship with devotion. 43.

The idols of Krishna etc. should be made of gold according to one's own capacity and should be worshipped with devotion at night. 44.

The observer of the vow (i.e. Vrata) should worship with mantras given in the book of vow, Shri Krishna along with other deities with the pure gifts which are received by him. 45.

Following the proper procedure of worship, the devotee should worship with songs and instrumental music, Lord Krishna united with Devaki etc and then he should worship the companions. 46.

Worshipping all the Gods and prostrating at them, he should worship the Brahmins and give them monetary gifts (i.e. Dakshina). 47.

Then for a moment, respectfully worshipping baby Krishna in a cradle decorated with waving lights, he should very tenderly rock the cradle. 48.

He should then listen devotedly to the story narrated in the chapter of his birth. After this, the vow observer should sit on the seat of kusha grass and stay awake the whole night. 49.

Next morning, after Uttarapuja, he should donate the idol of Lord Krishna to Brahmins, offer them a feast and should conclude his fasting. 50.

All fasting should be concluded during the day alone, not at

एतेनैव विधानेन प्रतिमासं च यः पुमान् । कृष्णाष्टमीव्रतं कुर्यात्प्राप्नुयात्स्वेप्सितं हि सः ॥ ५२
एवं संवत्सरं पूर्णे व्रतं कृत्वा जितेन्द्रियः । महापूजां विधायान्ते दद्याच्छय्यां च गाः पुमान् ॥ ५३
आदावन्तेऽथवा मध्ये कुर्यादुद्यापनं व्रती । तेन साङ्गं व्रतं सर्वान्कामान् फलति निश्चितम् ॥ ५४
वार्षिकं तु व्रतं कार्यं प्रतिवर्षे यथाविधि । कृष्णः प्रसन्नो भवति व्रतिभ्यस्तेन निश्चितम् ॥ ५५
उद्यापनं व्रतस्यास्य कथयामि समासतः । मण्डलं सर्वतोभद्रं कर्तव्यं मण्डपोत्तमे ॥ ५६
तस्योपरि प्रतिष्ठाप्य ताम्रकुम्भं जलान्वितम् । वेष्टयेच्छ्वेतवस्त्रेण नवरत्नसमन्वितम् ॥ ५७
पञ्चपल्लवसंयुक्तं पूर्णपात्रसमन्वितम् । कार्यः सुवर्णेनैकेन देवकीसहितो हरिः ॥ ५८
अशक्तस्तु तदर्धेन कुर्यात्प्रतिकृतिं हरेः । रोहिण्या सहितं चेन्दुं रौप्यं कृत्वार्चयेद्व्रती ॥ ५९

night. He should drink only Panchamrita of Lord Shri Hari. 51.

He who observes the vow of Krishnashtami every month in this manner, gets all his desires fulfilled. 52.

In this manner, he who has controlled his limbs, observes the vow for the whole year and performs Mahapuja at the end, should donate a mattress and cows. 53.

The concluding ceremony should be performed either in the beginning, in the end or in the middle, because of which the vow along with its associated parts will definitely fulfill all his desires. 54.

Yearly vow should be observed according to the same procedure every year. This makes Lord Krishna become pleased with the vow-observer. 55.

The concluding ceremony of the vow.

Now I will narrate briefly the concluding ceremony of this vow. A temporary hall should be erected for the concluding ceremony. In that fine hall, a perfectly auspicious circular orb should be drawn. 56.

A copper picture studded with jewels, filled with water, decorated with five types of leaves, along with another vessel full of water should be placed on the circular orb and it should be covered with a white cloth. Then an idol of Lord Shri Hari along with Devaki should be made of 12 grams gold. 57-58.

चतुर्विंशतिसङ्ख्याकाः स्थालीः पायससम्भृताः । निवेदयित्वा हरये दधाद्विप्रेभ्य एव ताः ॥ ६०
दीपमाला घृतेनैव कर्तव्या हरिमन्दिरे । होमः पुरुषसूक्तेन कार्यो वा नाममन्त्रतः ॥ ६१
चतुर्विंशतिसङ्ख्याकान्ब्राह्मणान्भोजयेत्ततः । यथाशक्त्यर्चयेत्तांश्च गन्धवस्त्रविभूषणैः ॥ ६२
सोपस्करं ताम्रकुम्भं सुवर्णं गाश्च शक्तितः । यथाविधि ब्राह्मणेभ्यो दद्याच्छ्रीकृष्णतुष्टये ॥ ६३
घृतपात्रं तिलपात्रं मुद्रिकां च कमण्डलुम् । उपानहौ च वस्त्राणि शय्यां दधाद्विशेषतः ॥ ६४
श्राद्धे दाने तथा होमे तीर्थयात्राव्रतेषु च । वित्तशाठ्यं न कुर्वीत यदीच्छेद्विपुलं धनम् ॥ ६५
पात्रेषु धर्मकार्येषु वित्तशाठ्यं करोति यः । सर्वधर्मविनिर्मुक्तो नरके स निमज्जति ॥ ६६

He who is unable (to do this), should make a model of Lord Shri Hari with half the gold and make a silver moon along with Rohini and should worship them. 59.

Then he should take twenty four vessels full of Payasa, present them as offerings to God and then give them all to the Brahmins. 60.

The lamps in the temple of Lord Shri Hari should be lit with ghee and a sacrifice should be performed uttering the Purushasukta or the Nama Mantra. 61.

After that, twenty-four Brahmins should be offered a feast and they should be worshipped according to one's capacity by offering them sandal paste, clothes and ornaments. 62.

To please Lord Krishna, the vow observer should give to Brahmins the copper pictures along with an ornament and a cow made of gold according to his capacity. 63.

In particular, the ghee-vessels, sesame holding vessel, gold coins, kamandalu (the water vessel), shoes, clothes, and beds should be given (to the Brahmins). 64.

At the time of vow of Shraddha (i.e. ceremony in honor of the dead relatives), donation, sacrifice and pilgrimage, the vow observer should not be miserly if he (the Brahmin) seeks a lot of money. 65.

If one acts miserly in case of these worthy activities, he is treated as an outcast by all religions and he ultimately goes to hell. 66.

सर्वव्रतेषु सामान्या ब्रह्मचर्यादयो यमाः । पालनीयाः प्रयत्नेन स्त्रीभिः पुम्भिश्च सर्वशः ॥ ६७
व्रतं प्रोक्तमिदं पुण्यं श्रीहरेर्मथुराभुवः । कामदं रुक्मिणीभर्तुः सर्वेषां द्वारिकापतेः ॥ ६८
श्रीकृष्णजन्मदिवसे यश्च भुङ्क्ते नराधमः । स भवेन्मातृगामी च ब्रह्महत्यां लभेत च ॥ ६९
उपवासासमर्थश्चेत् फलाहारादिना व्रतम् । यथाशक्ति प्रकुर्वीत हापयेन्न त्विदं क्वचित् ॥ ७०
इति प्रोक्तो मया भक्ता ! युष्मभ्यं हि समासतः । जन्माष्टमी व्रतविधिः कर्तव्यो यो मदाश्रितैः ॥ ७१
य इति शृणुयाद्भक्त्या पठेद्वापि समाहितः । पुमान् सोऽपि व्रतफलं प्राप्नुयान्नात्र संशयः ॥ ७२

सुव्रत उवाच -

इत्यादिश्य निजान्भक्तान्प्रहृष्टैस्तैः स वन्दितः । स्वावासं पुनरागच्छत्स्वस्वस्थानं ययुर्जनाः ॥ ७३
सान्ध्यं विधिं तत्र विधाय सर्वे श्रीकृष्णनामानि पठन्मुखेन ।

The religious duties like celibacy etc. are common to all vows. Those are to be observed entirely with efforts by women as well as men. 67.

This vow of Lord Krishna who is the Dvarakadhisha, who is born in Mathura and who is the husband of Rukmini, is said to be very meritorious. 68.

He who takes meal on the day of Lord Krishna's birth, is the meanest man, he is as bad as one committing incest with his mother and is treated as equivalent to the killer of a Brahmin. 69.

He who is unable to fast, should observe the vow by eating fruits etc according to his capacity; but in no case he should break his vow. 70.

'O dear devotees, thus I have explained to you in brief, the procedure of the vow of Lord Krishna, which should be observed by all depending on me. 71.

He who listens to this with devotion or who reads it with concentration avails the fruit of the vow of Lord Krishna. 72.

Suvrat said:-

Thus addressing own devotees, and saluted by those who were pleased, He returned to His own abode and the people also went to their own respective places. 73.

Performing the evening ritual there, all the people chanted

समास्तृतायां भुवि मध्ययामद्वये स सुष्वाप निशो नरेन्द्र ! ॥ ७४ ॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे सारङ्गपुरे जन्माष्टम्युत्सवे व्रतविधिरूपणनामैकादशोऽध्यायः ॥ ११ ॥

॥ अथ द्वादशोऽध्यायः ॥ १२ ॥

सुव्रत उवाच –

उषस्युत्थाय भगवानष्टम्यामाह्निकं नृप ! कृत्वा चकार स्वाचार्यसमर्चनमहोत्सवम् ॥ १
उद्धवस्वामिनः पूजां समाप्याभ्यर्च्य वर्णिनः । ततः स मण्डपं रम्यं बन्धयामास पार्षदैः ॥ २
विचित्रवस्त्रशोभाढ्ये कदलीस्तम्भमण्डिते । तस्मिंश्च देवतापीठं कारयामास शोभनम् ॥ ३
सर्वैर्भक्तजनैः साकं निराहारः स तद्दिने । प्रतिमाः कारयामास हैमीः पूजयितुं निशि ॥ ४

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the names of Lord Krishna; the king slept on the bed of grass spread on the earth for the middle two Praharas of night (i.e. six hours). 74.

Thus ends the elevanth chapter entitled 'narration of procedure of the vow' in the fourth Prakaran of Satsangijivan, the life story of Lord Narayan, also titled as 'Dharmashastra' (the rules of the code of conduct). 11

CHAPTER -12

Festival celebrated by Shri Hari: Lord Krishna's birthday (Gokula Astami and Ramananda swami's Appearance.

Suvrat said:-

O King, getting up early on the Janmastami day, Shri Hari performed the morning rituals of daily routine; he celebrated the festival of Ramanand swami by worshipping Him. 1.

He (Sri Hari) performed the worship of Ramanand swami-the incarnation of Uddhav and constructed a big Mandap with the help of his colleagues. 2.

He placed beautiful plantain trunks, decorated the Mandap with colorful robes and prepared a seat for Lord Krishna. 3.

दिनं तु सकलं निन्ये कृष्णकीर्तनगायनैः । निशि स्नात्वा महापूजां पूर्वोक्तविधिनाकरोत् ॥ ५
कृष्णं च देवकीं नन्दं यशोदाद्याश्च देवताः । पञ्चामृतेन संस्नाप्य सोऽभ्यषिञ्चत्सदम्बुभिः ॥ ६
महाभिषेकं कृत्वैव नवीनैर्वस्त्रभूषणैः । सुगन्धिना चन्दनेन कौंकुमेनाक्षतैः शुभैः ॥ ७
नानाविधैः सुरभिभिः पुष्पैश्च तुलसीदलैः । दूर्वया बिल्वपत्रैश्च पूजयामास केतकैः ॥ ८
उच्चारयन्नाममन्त्रं प्रतिपत्रं स वैष्णवम् । कृष्णमानर्च रुचिरैः सहस्रतुलसीदलैः ॥ ९
धूपं दीपं ततः कृत्वा नैवेद्यं स चतुर्विधम् । समर्प्य फलताम्बूलदक्षिणाभिरपूजयत् ॥ १०
महानीराजनं कृत्वा दत्त्वा पुष्पाञ्जलिं ततः । नत्वाभ्यर्च्य ब्राह्मणांश्च स पूजां तां समापयत् ॥ ११

On the Janmastami day, he observed fast for the whole day with his colleagues and at night, installed the golden idol of Lord Krishna and worshipped it. 4.

He spent the whole day singing devotional songs and hymns, took the holy bath at night and worshipped Lord Krishna as per the rituals. 5.

He performed abhisheka to Lord Krishna, Devaki, Nanda and Yasoda with milk, sugar, curd, honey and clarified butter (Panchamrta) and with pure water then after. 6.

He then performed the Mahabhisheka- pouring a continuous stream of water on the idol; later, he decorated them with new robes and ornaments, applied perfumed sandalwood and rice grains with kumkum (red power). 7.

He offered various scented flowers and Tulsi leaves, Druva and Bilee leaves and Ketaki- (Pandanus Odoratissimus) leaves. 8.

Every time while offering leaves, he uttered the name of Lord and worshipped Lord Krishna with one thousand Tulsi leaves (holy basil). 9.

He then offered incense sticks, lighted an oil lamp, circumambulated the deities in clockwise direction and offered holy food as the Naivedya. In the end, he offered fruits, betel leaves and money (Daksina). 10.

At last he performed Diparadhana using the oil lamp and offered handful of flowers to Lord Krishna. He then honored and felicitated the Brahmin by offering them worship. 11.

कृष्णमान्दोलयन् प्रेङ्खे तज्जन्मचरितं स च । शृण्वन्भागवतप्रोक्तं निनाय रजनीं तु ताम् ॥ १२
प्रातः पुनर्नित्यकृत्यं विधायोत्तरपूजनम् । कृत्वा मूर्तीर्ब्राह्मणाय दत्त्वा विप्रानभोजयत् ॥ १३
स्वं दृष्ट्वा पारणां कर्तुमीहमानेभ्य आत्मनः । भक्तेभ्यो दर्शनं दत्त्वा ततश्चके स पारणाम् ॥ १४
अपराह्णे सभायां च नदीतीरे सुशोभने । स्थितः परिवृतो भक्तैः सद्धर्मांस्तानशिक्षयत् ॥ १५
प्रश्नोत्तरैरनेकैश्च भक्तानां विदुषामपि । उदच्छिनत्संशयांश्च प्रथयन्स्वं यशोऽमलम् ॥ १६
सर्वेऽपि तं भक्तजनाः पूजयन्ति स्म सादरम् । सितैः पीतैस्तथा रक्तैर्वस्त्रैर्हैमैर्विभूषणैः ॥ १७
चन्दनैः पुष्पहारैश्च मुक्ताशेखरपङ्क्तिभिः । उपहारैर्बहुविधैस्तं सम्पूज्य ववन्दिरे ॥ १८
पौराः सर्वेऽपि तं भक्त्या सेवमानाश्च तज्जनान् । प्रभुं सन्तोषयामासुः सस्त्रियो दम्भवर्जिताः ॥ १९
देशान्तरीयाः शतशो जनास्तं भक्तवत्सलम् । मुनिभिः पार्षदै साकं सम्भोजयितुमार्थयन् ॥ २०

He then placed Krishna in a cradle and rocked it, read the life story of Krishna as described in the Bhagavata and spent the night. 12.

The next morning, he got up early, performed his daily rituals and performed post-worship (Uttara Pooja) He gave away the golden idol of Lord Krishna to a Brahmin in alms and gave the Brahmins a delicious feast. 13.

Then he thought to perform the Parana himself; after meeting the Brahmins and devotees, he completed the Parana. 14.

In the afternoon, he preached saintly religion to his devotees on the bank of the river, standing amongst his devotees. 15.

He answered various questions asked by his devotees and solved their difficulties. He cleared off the doubts in their minds and preached to them how to achieve spotless success. 16.

All the devotees then worshipped and felicitated him with deep respect, offered him various red, yellow and white costumes, gold ornaments, sandal wood, flower garlands and pearl strings. 17-18.

All the citizens- ladies and gentlemen devotees served and honored their teacher very respectfully with full devotion; they all had given up their pretence and served him dutifully. 19.

Hundreds of men from other regions along with their friends and sages requested him to join them for meals. 20.

ततस्तेषां स भगवान्पूर्णं कर्तुं मनोरथम् । इच्छंस्तत्प्रार्थनां राजंस्तदानीमन्वमोदत ॥ २१
ततः क्रमेण धनिका भक्तास्तं मुनिभिः सह। पार्षदाद्यैश्च भक्त्यैव भोजयन्ति स्म तेऽन्वहम्॥ २२
एवं निवसतस्तस्य भक्तानन्दनिधेर्हरेः । व्यतीयाय नभोमासः प्राप्ता च ऋषिपञ्चमी ॥ २३
सप्तर्षिपूजासहितं स तत्तु स्त्रीः कारयामास व्रतं च सर्वाः ।
तासां रजोदूषणमब्दजातं संशोधयन् निर्मलधर्मपोष्टा॥ २४

इति श्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे सारङ्गपुरे जन्माष्टम्युत्सवे व्रताचरणनिरूपणनामा द्वादशोऽध्यायः ॥ १२ ॥

O King, Bhagavan then decided to fulfill their wish and accepted their request. Then, one by one, the rich devotees satisfied Bhagavan and his colleagues by giving delicious meals every day. 21.

Thus, served with deep respect and devotion, Bhagavan stayed in that town (Sarangpur- as the Gujarati version describes) in Sravana and then came the festival of Rsipanchami, the fifth day of the bright fortnight of Bhadrapada. 22-23.

All the women observed the prescribed rituals during Rushi panchami. They performed the worship of seven sages to wipe off the defect of menstruation as per instructions of Bhagavan. 24.

Thus ends the twelfth chapter entitled 'Celebration of Krishna Janmashtami and Ramananda's appearance' in the fourth Prakaran of Satsangijivan, 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 राधाष्टमी प्राप्ता तस्यां कृष्णं च राधिकाम् । पूजयित्वोत्सवं चक्रे मध्याह्ने नृपते ! प्रभुः ॥ १
भोजयित्वा ततो विप्रान् भगवान्स सहस्रशः । भुक्त्वा भक्तजनैः साकं न्यषीदत्पीठ उत्तमे ॥ २
तस्मिन्पुरे तदीक्षार्थे कार्यायननिवासिनः । भक्तास्तस्य प्रतिदिनमाजग्मुश्च पुनर्ययुः ॥ ३
नित्यं ते प्रार्थयन्ति स्म स्वग्रामागमनाय तम् । आगमिष्यामि वो ग्राममित्युवाच च तान्प्रभुः ॥ ४
एकचिताः प्रभुं नेतुं स्वग्रामं दृढनिश्चयाः । तद्ग्राममुख्या आजग्मुस्तद्दिने तत्र पत्तने ॥ ५
क्षत्रवीरो वास्तुनामा तत्पत्नी च सिताभिधा । अन्या तत्स्त्रीस्वमर्याख्यामानशूरश्च तत्सुतः ॥ ६
वेलाख्यक्षत्रियश्चान्यो वीरः कामश्च राघवः । एते वैश्यास्तथैतेषां भगिनी देविकाभिधा ॥ ७

CHAPTER – 13

On the request of devotees, who had arrived to Sarangpur to celebrate Radhashtami, Shri Hari graces the village of Kariyani.

Suvrat said:-

‘O King, then came the Radhashtami day. On that day, Bhagavan worshipped Radha and Krishna as per prescribed rituals and celebrated the festival. 1.

Then he fed thousands of Brahmins with delicious meals and he himself took his meals with his devotees and then alighted on a beautiful throne. 2

In that town (Sarangapur) many devotees from the village Karyayani had assembled to have a vision of Bhagavan every day. 3.

They all humbly requested their Lord (Shri Hari) to come to their village. He promised all of them that he would visit their village. 4.

Then they all unanimously decided to take him to their village. The main people of that village came to that town (Sarangapur). 5.

I’ll tell their names- a brave Ksatriya named Vastakhachar with his wives Sita and Amaridevi and their son Manasura Khachar; another one named Vela Khachar - Ksatriya and three Vaisyas named Veera, Kama and Raghava with their sister Devika. 6 -7

कर्णो देवादयश्चान्ये भगवतो दृढम् । तत्रैत्य प्रार्थमायासुर्भगवन् ! ग्राममेहि नः ॥ ८
तेषां निष्कपटं भावं दृष्ट्वोवाच हरिः स तान् । यूयं मदीया भो भक्ता ! ग्रामो वोऽपि ममैव हि ॥ ९
युष्माकं प्रीतये तत्र सह मुन्यादिभिः किल । आगमिष्याम्यहं प्रातर्यूयमद्यैव गच्छथ ॥ १०
इत्युक्तास्तेऽतिसंहृष्टा जग्मुः स्वं ग्राममुत्सुकाः । तदर्थे यच्च साहित्यं तत्तु तैः प्रागुपार्जितम् ॥ ११
ततो नवम्यामखिलैः परीतः स्वभक्तसङ्घैर्हरिरप्ययासीत् ।
नंनम्यमानोऽश्रुकलाकुलाक्षैः पौरैः स कार्यायनमाप शीघ्रम् ॥ १२
वादित्रनिध्वानिनादिताशास्तं वास्तुमुख्या हरिमभ्युपेत्य ।
भक्ताश्च सस्त्रीतनयाः प्रणम्य ग्रामं नयन्ति स्म तमात्मनाथम् ॥ १३
वास्तोर्गृहे स भगवानुत्ततार सपार्षदः । भक्तानन्यान् यथायोग्यमुदतारयदात्मनः ॥ १४
उत्सवोऽभून्महांस्तेषां ग्रामस्थानां गृहे गृहे । भक्तांस्तान्सेवमानानां तत्र निष्कपटात्मनाम् ॥ १५

Karna, Deva the other devotees came and prayed (to Shri Hari), “Please come to our village.” 8.

Considering their pure, innocent plea, Shri Hari said, “You are all my devotees, so that is also my village. 9.

I’ll come to your village with my sage in the next morning. Now you can go back to your village. 10.

O King, thus all of them were very pleased to hear this and they went to their village. They all collected the necessary material for performing service to Sri Hari. 11.

Then Bhagavan Swaminarayan started with all his devotees on the ninth day of the brighter fortnight of Bhadrapada. All the people and devotees of Sarangapur were in tears as they could not brook separation of their Guru. They came to Karyayani as well. 12.

Vastakhachar and other devotees men and women led to welcome the Lord, accompanied by various drums and music. They all were happy to welcome their Lord to their village. 13.

Sri Swami Narayan took his lodging at Vastakhachar’s house whereas other devotees put themselves up in other houses as per their comfort and convenience. 14.

All those Sadhus who had come along with swami were all heartily welcomed and many others came uninvited to see the

ये ये भक्ता यत्र यत्र ह्युत्तीर्णास्तत्र तत्र ते । आसन् गृहेशा गृहिणस्त्वागन्तुकसमा बभुः ॥ १६
पत्नीभ्यां सह वास्तुश्च स्वगृहं सपरिच्छदम् । समर्प्य हरये तस्थौ स्वयमागन्तुको यथा ॥ १७
दूरदेशस्थलोकेभ्यः पाकदानाज्ञया प्रभोः । लेभिरे नावकाशं वै तत्कर्तुं ग्रामवासिनः ॥ १८
न्यवसद्भगवांस्तत्र मुनिभिः सह सर्वशः । आरभ्य भाद्रनवमीं प्रबोधन्युत्सवावधि ॥ १९
स च तत्रापि निवसन्प्रत्यहं भक्तसंसदि । दिव्यमासनमारूढः सद्वार्ता बहुशोऽकरोत् ॥ २०
सतां धर्मानशेषेण योगं चाष्टाङ्गमप्यसौ । कथयामास सर्वे च ज्ञानमात्मपरात्मनोः ॥ २१
श्रीभाष्येण सहैवासौ व्याससूत्राणि तत्र च । अपराह्णेऽन्वहं राजन् ! शुश्राव परया मुदा ॥ २२
रामानुजाचार्यकृतिं प्रशंसंस्तत्कथां हरिः । तिथौ धनत्रयोदश्यां समाप्याऽऽर्चञ्च वाचकम् ॥ २३
दीपोत्सवं ततश्चक्रे तत्र दुर्गपुरे यथा अन्नकूटोत्सवं चेशः प्रबोधिन्युत्सवं तथा ॥ २४

Lord. 15-16.

Vastakhachar and his wives, offered to be of service to the Lord and also to those who had turned up uninvited. 17.

In that village, many people who had come from remote places, wished to offer meals to swami and his devotees and gathered various cooking items. But the residents of the village did not get time for it. 18.

Sri Bhagavan stayed there from the ninth day of bright part of Bhadrapada until the festival of Prabodhini. 19.

Sitting on the divine throne, he kept contact with the people at Karyayan village and conversed with them as well. 20.

Shri Hari (Bhagavan) preached to them Ashtanga (eight fold) Yoga, the knowledge of the Atman and Paramatman thoroughly. 21.

O King, bhagavan taught the devotees of Karyayan village the Sri Bhasya — (Ramanuja's) commentary on Vyasa's Brahma sutras. 22.

He started telling them the story of Sri Ramanujacharya and his works and completed the narration on the Dhanatlayodasi thirteenth black day of Asvina and later worshipped Muktanand muni. 23.

He (Shri Hari) celebrated the festival of lights (Deepotsava) as in Durgapur. He performed the celebrated Annakuta on part

तमार्चिचन् भक्तजनाश्च सर्वे वस्त्रैरनर्घ्यैर्विविधैश्च हैमैः ।
विभूषणैश्चन्दनपुष्पहारैरापीडवर्यैश्च महोपदाभिः ॥ २५

इति श्रीसत्सङ्गि जीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे भगवतः कार्यायनग्रामे संस्थित्युत्सवनिरूपणनामा त्रयोदशोऽध्यायः ॥ १३ ॥

॥ अथ चतुर्दशोऽध्यायः ॥ १४ ॥

सुव्रत उवाच –

प्रबोधिन्या निशि हरिर्महत्यां भक्तसंसदि । शुश्राव जागरं कुर्वन्प्रबोधिन्याः कथां नृपः ! ॥ १ ॥
कथान्ते बहुधा चक्रे सत्कर्मातिप्रशंसनम् । स्वीयानां शिक्षणायैव सचासत्कर्मगर्हणाम् ॥ २
तमुत्तमो नरपतिः प्रणम्य विनयान्वितः । बद्धाञ्जलिपुटोऽप्राक्षीत्प्रश्नावसरवित्तदा ॥ ३

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with the Prabodhini festival celebrations. 24.

At that time, all the devotees worshipped their Lord with various beautiful rich costumes, gold, sandalwood, garlands of flowers and precious gifts. 25.

Thus ends the thirtieth chapter entitled 'describing festival at Karyayani village' in the fourth Prakaran of Satsangijivan, the life story of Lord Narayan, also titled as 'Dharmashastra' (the rules of the code of conduct). 13

CHAPTER- 14

Questions relating to Swarga (heaven) and Narak (hell) asked by Uttam Raja answered appropriately by Bhagwan Shri Hari.

Suvrat said:-

O King, on the night of Prabodhini, Shri Haritold the story of Prabodhini to his devotees, keeping them awake till late night. 1.

After completing the story, he admired and praised the importance of good deeds and preached the disadvantages of sinful bad deeds. 2.

राजोवाच –

देहिनामत्र भगवन् ! प्रवृत्तिः कर्मसु ध्रुवम् । सर्वेषां दृश्यते लोकेव्यवहारक्रियात्मनाम् ॥ ४
नरकाप्तिर्भवेत्तत्र कर्मभिः कैः क्रियावताम् । स्वर्गप्राप्तिर्भवेत्कैश्च तन्मे त्वं वक्तुमर्हसि ॥ ५

सुव्रत उवाच –

इति पृष्टो नरेन्द्रेण तेन बुद्धिमता प्रभुः । द्विविधान्यपि कर्माणि प्रोवाच सफलानि सः ॥ ६

श्री नारायणमुनिरुवाच -

परदाराभिहर्तारः परदाराभिमर्शिनः । परदारप्रयोक्तारो ये ते निरयगा मताः ॥ ७
ये परस्वापहर्तारः परस्वानां च नाशकाः । सूचकाश्च परेषां ये ते वै निरयगा मताः ॥ ८
प्रपाणां च सभानां च सङ्क्रमाणां च भूपते ! । अगाराणां च भेत्तारो नरा निरयगा मताः ॥ ९

Then the king, honoring very respectfully, asked with joined palms these questions. 3.

The king asked:-

O Lord, in this world, worldly beings are seen having independence to perform various acts and possess attitudes, both good and bad. 4.

People get Narak (hell) on Svarg (heaven) due to their sinful or good, pious deeds. So which acts take them to heaven and which acts take them to hell? 5.

Characteristics of persons who go hell.

Suvrat said:-

O King, Sri Hari told that intelligent King the two fold acts (Karma) and their effects. 6.

Sri Narayan muni said:-

Those who forcefully take away another man's wife, those who lure and tempt another man's wife and those who rape another man's wife are said to have performed three sinful acts that take them to hell. 7.

Those who take away the wealth of others, who destroy the wealth of others and those who disclose the faults of others, go to hell (Narak). 8.

अनाथां प्रमदां बालां वृद्धां मीतां तपस्विनीम् । वञ्चयन्ति नरा ये च ते वै निरयगा मताः ॥ १०
वृत्तिच्छेदं गृहच्छेदं दारच्छेदं च ये नराः । मित्रच्छेदं तथा कुर्युस्ते वै निरयगा मताः ॥ ११
सूचकाः सन्धिभेत्तारः परवृत्त्युपजीवकाः । अकृतज्ञाश्च मित्राणां ते वै निरयगा मताः ॥ १२
पाषण्डा दूषकाश्चैव समयानां च दूषकाः । ये प्रत्यवसिताश्चैव ते वै निरयगा मताः ॥ १३
विषमव्यवहाराश्च विषमाश्चैव वृद्धिषु । लाभेषु विषमाश्चैव ते वै निरयगा मताः ॥ १४
द्यूतव्यवहाराश्च निष्परीक्षाश्च मानवाः । प्राणिहिंसाप्रवृत्ताश्च ते वै निरयगा मताः ॥ १५
कृताशं कृतनिर्देशं कृतभक्तं कृतश्रमम् । भेदैर्ये व्यपकर्षन्ति ते वै निरयगा मताः ॥ १६
पर्यश्नन्ति च ये दारानग्निभृत्यातिथींस्तथा । उत्सन्नपितृदेवेज्यास्ते वै निरयगा मताः ॥ १७
वेदविक्रयिणश्चैव वेदानां चैव दूषकाः । वेदानां लेखकाश्चैव ते वै निरयगा मताः ॥ १८

Those who destroy places providing charitable drinking water, those who destroy assemblies and meetings and those who destroy bridges and houses surely go to hell. 9.

Those who torture, threaten and frighten orphans, women, infants, children, old men and women and ascetic women or deceive them have hell as their abode. 10.

Those who destroy the working places of Brahmins, those who destroy houses of others and other people's belongings, and people who break marriages beget hell. 11- 12.

Those who are heretical, who blame Vedas and Vedic scholars, and those who blame and criticize Vedic religion beget hell. 13.

Those who engage themselves in corrupt deeds and those who make monetary profits illegally are sinners who beget hell. 14.

Those who engage themselves in gambling, those who blame without any checks and observations and those who follow violence are all the residents of hell. 15.

Those who destroy and torture the people who toil for money and hope for brighter future and those who poison minds of others are all sinners. 16.

Those who torture their own wives, those who eat full meals keeping the guests hungry without giving them food, those who do not offer manes to forefathers are all the residents of hell. 17.

केशविक्रयका राजन्विषविक्रयकाश्च ये । विकर्मभिर्ये जीवन्ति ते वै निरयगा मताः ॥ १९
शस्त्रविक्रयिकाश्चैव शस्त्राणां कर्तृकास्तथा । शल्यानां धनुषां ये च ते वै निरयगा मताः ॥ २०
शिलाभिः शङ्कुभिर्वापि श्वभ्रैर्वा तीक्ष्णकण्टकैः । ये मार्गमनुरुन्धन्ति ते वै निरयगा मताः ॥ २१
उपाध्यायांश्च भृत्यांश्च भक्तांश्च स्वसमाश्रितान् । ये त्यजन्त्यत्र निर्दोषांस्ते वै निरयगा मताः ॥ २२
अदान्तदमकाश्चैव नसानां वेधकाश्च ये । बन्धकाश्च पशूनां ये ते वै निरयगा मताः ॥ २३
अगोप्तारश्च राजानो बलिषड्भागतस्कराः । समर्थाश्चाप्यदातारस्ते वै निरयगा मताः ॥ २४
क्षान्तान्दान्तांस्तथा प्राज्ञान्दीर्घकालं सहोषितान् । त्यजन्ति कृतकृत्यान् ये ते वै निरयगा मताः ॥ २५
एते निरयगाः प्रोक्ताः नरा दुष्कृतकारिणः । भागिनः स्वर्गलोकस्य ये तान् वच्म्यथ भूपते ! ॥ २६

Those who earn money by commercializing Vedas, those who blame Vedas and those who blame writers of Vedas are all sinful people. 18.

Those who are sellers of hairs, who are sellers of poisons and those who live by earning unlawfully are the residents of hell. 19.

Those who sell bows, arrows, weapons without having license of sell are sinners. 20.

Those who block the path by keeping obstacles like stones, sharp thorns and other conical obstructions are all sinners. 21.

Those who abandon their priests, servants and devotees at no fault of them (are sinners). 22.

Those who castrate the testicles of calves, those who torture animals by piercing their nostrils when not necessary are sinners. 23.

Those kings who do not look after their subjects, hate and neglect them, take their wealth by force and do not donate alms despite being rich are the residents of hell. 24.

Thus, I've told about all those who are sinners and those who are engaged in performance of sinful deeds. Now I'll tell you about pious, good tempered people who will deservedly go to heaven. 25.

Those who follow religion by penance and by giving alms, those who follow religion with deep faith and respect and those

दानेन तपसा चैव सत्येन श्रद्धयापि च । ये धर्ममनुवर्तन्ते ते नराः स्वर्गगामिनः ॥ २७
शुश्रूषाभिस्तपोभिश्च विद्यामादाय वा धनैः । ये प्रतिग्रहनिःस्नेहास्ते नराः स्वर्गगामिनः ॥ २८
भयाल्लोभात्तथा क्रोधाद्दारिद्याद्व्याधिघर्षणात् । सत्कृत्यं न विमुञ्चन्ति ते नराः स्वर्गगामिनः ॥ २९
क्षमावन्तश्च धीराश्च धर्मकार्येषु चोत्थिताः । मङ्गलाचारसम्पन्नास्ते नराः स्वर्गगामिनः ॥ ३०
निवृत्ताः सर्वमांसेभ्यः परदारेभ्य एव च । सुराभ्यो ये च मद्येभ्यस्ते नराः स्वर्गगामिनः ॥ ३१
आश्रमाणां च पातारः कुलसत्कर्मणां तथा । देशानां नगराणां च ते नराः स्वर्गगामिनः ॥ ३२
सर्वहिंसानिवृत्ताश्च नराः सर्वसहाश्च ये । सर्वस्याश्रयभूताश्च ते नराः स्वर्गगामिनः ॥ ३३
मातरं पितरं चैव शुश्रूषन्ति गुरूंश्चये । जितेन्द्रिया मिताहारास्ते नराः स्वर्गगामिनः ॥ ३४

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that are truthful go to heaven. 26.

Characteristics of persons who go to heaven.

Those people who serve their teachers and students, those who impart knowledge and those who give wealth to the needful go to heaven. 27.

Those who even in calamity, difficulty, poverty, diseases, anger them and don't give up doing good deeds, pious acts, goodness are the residents of heaven. 28-29.

Those who forgive the defaulters, those who are courageous, those who perform religious deeds, those who engage themselves in auspicious acts are sure to go to heaven. 30.

Those who do not even eat the flesh of a sacrificed animal and food that is not obtained from begging, those who do not have even a glance at another woman and those who keep away from wine are sure to live in heaven. 31.

Those who stick to their essential duties, those who perform all the acts and duties towards their family as per rituals and tradition and those who perform their duties as citizens surely have a seat in heaven. 32.

Those who have abandoned all kinds of violent deeds, those who are helpful to others, those who carry on their duties co-operatively and those who offer shelter to the needy surely go to heaven after death. 33.

आढ्याश्च बलवन्तश्च यौवनस्था अपीह ये। भवन्ति निर्मदा नित्यं ते नराः स्वर्गगामिनः ॥ ३५
अपराद्धेषु सस्नेहा मृदवो मृदुवत्सलाः। आराधनासुखाश्चापि पुरुषाः स्वर्गगामिनः ॥ ३६
सहस्रपरिवेष्टारस्तथैव च सहस्रदाः। त्रातारश्च सहस्राणां ते नराः स्वर्गगामिनः ॥ ३७
सुवर्णस्य च दातारो गवां च नृपसत्तम !। अन्नाम्बुवाहनानां च ते नराः स्वर्गगामिनः ॥ ३८
वैवाहिकानां द्रव्याणामन्नानां च यथोचितम्। दातारो वाससां चैव पुरुषाः स्वर्गगामिनः ॥ ३९
विहारावसथोद्यानकूपारामसभाप्रपाः। कारयन्ति स्वशक्त्या ये ते नराः स्वर्गगामिनः ॥ ४०
निवेशनानां क्षेत्राणां वसतीनां च भूपते !। दातारः प्रार्थितानां च ते नराः स्वर्गगामिनः ॥ ४१
सर्वभूतदयावन्तो विश्वास्याः सर्वदेहिनाम्। त्यक्तहिंसासमाचारास्ते नराः स्वर्गगामिनः ॥ ४२
परस्वे निर्ममा नित्यं परदारविवर्जिताः। धर्मलब्धान्नभोक्तारस्ते नराः स्वर्गगामिनः ॥ ४३

Those who serve their parents, teachers and who are optimum/ moderate eaters are sure to go to heaven. 34.

Despite being rich, wealthy, strong and stout, those who do not boast about it and live without pride are fit to be the residents of heaven. 35.

Those who are friendly even to sinful people, those who feel sad at the grief of others, and those who are soft-hearted in their disposition to others are the residents of heaven. 36.

Those who satisfy thousands of people, Brahmins and all, those who offer shelter to the needy and those who are the saviors of others are fit to be the residents of heaven. 37.

Those who donate food, cows, money, gold, wealth and water to the poor and needy are sure to go to heaven. 38.

Those who suitably donate money, substances and food items to marriageable youths aresure to find a place in heaven. 39.

O King, those who setup places for supplying charitable water, asylums, orphanages and wells are the residents of heaven. 40-41.

'O King, those who construct roadside Dharmshala (house) for pilgrims traveling to holy places and those who offer their own houses for accommodating the needy pilgrims and saints are sure to have a place in heaven. 42.

Those who have love, courtesy, mercy and pity for all the

मातृवत्स्वसृवच्चैव नित्यं दुहितृवच्च ये ॥ परदारेषु वर्तन्ते ते नराः स्वर्गगामिनः ॥ ४४
स्तैन्यान्निवृत्ताः सततं सन्तुष्टाः स्वधनेन च । स्वभाग्यान्युपजीवन्ति ते नराः स्वर्गगामिनः ॥ ४५
परदारेषु ये नित्यं चरितावृत्तलोचनाः । जितेन्द्रियाः शीलपरास्ते नराः स्वर्गगामिनः ॥ ४६
श्लक्ष्णां वाणीं निराबाधां मधुरां दोषवर्जिताम् । स्वागतेनाभिभाषन्ते ते नराः स्वर्गगामिनः ॥ ४७
परुषं ये न भाषन्ते कटुकं निष्ठुरं तथा । अपैशुन्यरताः सन्तस्ते नराः स्वर्गगामिनः ॥ ४८
पिशुनां ये न भाषन्ते मित्रभेदकरीं गिरम् । ऋतं मैत्रं तु भाषन्ते ते नराः स्वर्गगामिनः ॥ ४९
ये वर्जयन्ति पारुष्यं परद्रोहं च ये नराः । सर्वभूतसमा दान्तास्ते नराः स्वर्गगामिनः ॥ ५०

creatures, those who are moved by the pains, worries and unhappiness of others are the residents of heaven. Those who keep away from grabbing the wealth of others, those who do not have lustful covetousness to others' wives and those who are satisfied with food earned through lawful ways are sure to go to heaven. 43.

Those who treat other women as their mothers, sisters and daughters are the residents of heaven. 44.

Those who stay away from engaging in theft, those who are always content with what they have and those who live as per their destiny are the residents of heaven. 45.

Those who observe celibacy, look who don't look towards other women with lustful eyes and those who have overcome their sense organs are sure to be in heaven after death. 46.

Those who behave politely, those who do not hurt others by act, words and behavior, those who speak gently, politely, softly and in melodious tone and those who welcome others with an open heart are sure to have a place in heaven. 47.

Those who never utter harsh words or hurting words, those who never speak curtly to others, those who are truthful to their friends and do not betray their trust are sure to find a place in heaven. 48.

Those who avoid brutal acts towards others, speak the truth and treat all beings as equals are sure to be in heaven. 49.

Those who are not traitors, who treat all as equals, who are the same to all are the residents of heaven. 50.

न कोपाद्व्याहरन्ते ये वाचं हृदयदारिणीम् । सान्त्वं वदन्त्यपि क्रुद्धास्ते नराः स्वर्गगामिनः ॥ ५१
ग्रामे गृहे वा यद्द्रव्यं पारक्यं विजने स्थितम् । नाभिनन्दन्ति ये नित्यं ते नराः स्वर्गगामिनः ॥ ५२
तथैव परदारान् ये कामवृत्तान् रहोगतान् । मनसापि नहीच्छन्ति ते नराः स्वर्गगामिनः ॥ ५३
शत्रुं मित्रं च ये नित्यं तुल्येन मनसा नराः । भजन्ति मैत्राः सङ्गम्य ते नराः स्वर्गगामिनः ॥ ५४
श्रुतवन्तो दयावन्तः शुचयः सत्यसङ्गराः । स्वैरर्थैः परिसन्तुष्टास्ते नराः स्वर्गगामिनः ॥ ५५
श्रद्धावन्तो मैत्रवन्तश्चोक्षाश्चोक्षजनप्रियाः । धर्माधर्मविदो नित्यं ते नराः स्वर्गगामिनः ॥ ५६
न्यायोपेता गुणोपेता देवद्विजपराः सदा । यथोचितोद्योगपरास्ते नराः स्वर्गगामिनः ॥ ५७
एवं सत्कर्मसंस्था ये भवन्ति पुरुषा इह । स्वर्गे यान्ति त एवेति जानीहि नृपसत्तम ! ॥ ५८
मानुष्यं दुर्लभं प्राप्य सत्कर्माण्येव ये नराः । हित्वेतराणि कुर्वन्ति ते धन्याः सन्ति भूतले ॥ ५९

Those people who do not get angry, those who never speak heart-breaking words any time and those who utter soft words and behave calmly despite being angry, go to heaven. 51.

Those who do not feel happy while accidentally stumbling upon wealth in a village, house or at lonely places and do not collect that money are sure be in heaven. 52.

Those people who do not take advantage of the advances of a woman who lures and tempts them lustfully and do not wish her company will beget heaven. 53.

Those who treat friends as well as enemies equally and those who treat all others equally are sure to find a place in heaven. 54.

Those who are always pure, faithful, pious, truthful and are always contented in the love of their friends are sure to be in heaven. 55.

Those who are faithful, merciful, truth-lovers, those who know what is true religion and what is not religion surely have their home in heaven. 56.

Those people who are lovers of justice, those who honor and respect virtues and those who honor Brahmins and perform their duties towards them are the residents of heaven. 57.

Thus, those who behave accordingly (as detailed above) certainly live in heaven, 'O King! 58.

सुव्रत उवाच –

इत्याश्रुत्य प्रभोर्वाक्यं स राजा मुदितो नृप ! । अन्येऽपि भक्ताः सकलाः संहृष्टास्तं ववन्दिरे ॥ ६०
ततो द्वितीये दिवसे ब्राह्मणान्स सहस्रशः । भोजयामास भगवांस्तदिष्टैर्मिष्टभोजनैः ॥ ६१
दूरदेशागताँल्लोकान् व्यसृजत्स ततः प्रभुः । शतक्रोशीयलोकास्तु प्रायशो न ययुस्ततः ॥ ६२
श्रवणं गुणकीर्तनं हरेः स्मरणं चार्चनवन्दने तथा ।
सततं नृप ! कुर्वतां ययुः क्षणसाम्येन दिनानि तन्नृणाम् ॥ ६३

इति श्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे कार्यायनग्रामे स्वर्गनरकगामिपुरुषलक्षण-निरूपणनामा चतुर्दशोऽध्यायः ॥ १४ ॥

Those who attain the birth of humans (which is rare) and carry out their duties for the good and welfare of others are respected and are blessed. 59.

Suvrat said:-

hearing thus from Lord, the king was very pleased and happy. Others devotees were happy and very pleased; they all respectfully bowed down to Shri Hari. 60.

Then on the following day thousands of Brahmins were given meals by Shri Hari. 61.

Then Shri Hari told all who had assembled from remote places to go to their respective places, many of them stayed there instead. 62.

O, King, due to deep respect and devotion towards Shri Hari, they all spent their time in singing, hearing, remembering and worshipping him. 63.

Thus ends the fourteenth chapter entitled 'Description of Good and Sinful deeds' in the fourth Prakaran of Satsangijivan, the life story of Lord Narayan, also titled as 'Dharmashastra' (the rules of the code of conduct). 14

॥ अथ पंचदशोऽध्यायः ॥ १५ ॥

सुव्रत उवाच –

प्रबोगाधिन्युत्सवेऽतीते ततो देशं निजं निजम् । दूरदेशीयलोकेषु गच्छत्स्वेवाज्ञया प्रभोः ॥ १
हेमन्तसिंहो नृपतिर्भक्तवात्सल्यमीशितुः । तत्र दृष्ट्वा निजगृहे व्यधित्सत्तादृशोत्सवम् ॥२
सह स्वदेशीयजनैः परिवारेण चात्मनः । तत्रैवोवास नगरं निनीषुः स निजं हरिम् ॥ ३
वास्तोरेव गृहे सख्युर्वसंस्तेनातिमानितः प्रार्थनावसरं पश्यन् व्यत्यक्रामद्दिनत्रयम् ॥ ४
गङ्गाख्या तस्य माता च भार्या जवहराभिधा । भ्राता चानूपसिंहाख्यतद्भार्या पंणसंज्ञिका ॥ ५
अदितिर्भगिनी तस्य मोटिन्याख्या च बन्धुजा । इत्यादिभिश्च स्वजनैः सहितः स नराधिपः ॥ ६
मयरामप्रभृतिभिस्तद्देशीयैश्च पूरुषैः । लाडिनीप्रमुखाभिश्च तद्देशस्त्रीभिरन्वितः ॥ ७
चतुर्थे दिवसे प्रातः सभायामास्थितं प्रभुम् । प्रणम्य प्रार्थयामास प्रसन्नं समवेक्ष्य तम् ॥ ८

CHAPTER-15

Hemantsinh Raja and Sura Khachar request Shri Hari to grace their towns.

Suvrat said:-

O King Pratapasinh! After the Prabodhini festival, people from remote places left to their village at Sri Hari's order. Others who had come from distant lands too left for their villages. 1.

King Hemantsinh, full of deep devotion and respect for Shri Hari, wished to celebrate the festival at his house. 2.

He lived here along with the people of his native place, his family and other members. 3.

He lived in Vastakhachar's house and waited for three days. He oversaw all the rituals there. 4.

The king's mother was named Ganga, his wife Jawahara, his brother Anupsinh, and Anupsinh's wife, Pamna Sangika. 5.

His sister was named Aditi and his brother's daughter was named Motini. He lived there with all these people. 6.

Men from his land Mayaram and women, among whom Ladini was the chief, also lived there. 7.

On the fourth day when the Lord was seated in a meeting, he

हेमन्तसिंह उवाच –

भगवन्सर्वलोकेश ! भक्तवत्सल ! सत्पते ! । दासे मयि कृपां कर्तुं त्वत्पदैकाश्रयेऽर्हसि ॥ ९
उत्सवोऽत्र यथा स्वामिन् ! कृतस्तद्वन्ममालये । कर्तव्यो भवता भूमन्सद्धर्माध्वप्रवर्तक ! ॥ १०
भक्तप्रियस्य ते नाथ ! स्वभक्तेष्वखिलेष्वपि । समाना वृत्तिरेवास्ति निर्धनेषु धनिष्वपि ॥ ११
अस्मद्देशीयलोकास्तु जीर्णदुर्गागमं तव । भृशमिच्छन्ति भगवन्वृद्धेयं जननी च मे ॥ १२
तदा बद्धाञ्जलिपुटो मयरामद्विजोऽब्रवीत् । भगवन्नेवमेव त्वं कर्तुमर्हसि सर्वथा ॥ १३
प्रतीक्षन्ते जनाः सर्वे देशेऽस्माकं तवागमम् । भक्तकल्पद्रुमस्तेषां पूरय त्वं मनोरथम् ॥ १४
त्वदर्थमेव सम्भाराः सम्भृताः सन्त्येनन च । राज्ञातोऽस्य प्रभो ! तूर्णं कुरु पूर्णं मनोरथम् ॥ १५
इत्यर्थितस्तेन राज्ञा वृद्धभट्टेन तेन च । तन्निष्कपटभावज्ञः प्रीतो भूपावदत्प्रभुः ॥ १६

(Hemantsinh) prayed to Shri Hari and said. 8.

Hemantsinha said:-

O Bhagavan, the chief of all the world, the lover of devotees, is there a greater Purusartha (goal) than to perform service at your feet? 9.

You are the only one who can do me the favour of making me your servant. I humbly request you, 'O Swami, to adorn the house. As you celebrated the festival at Karyayan village, it is evident that you are the protector of true religion and you are loved by your devotees. You treat the poor as well as the rich with equanimity. 10-11.

O Lord, people from my land wish that you should come to our town Junagadha, where my old mother particularly wishes your arrival. 12.

Then joining his palms in prayer, the Brahmin Mayaram said: 'O Lord, only you can do this. 13.

People from my village are waiting for your arrival there; you are the kalpavruksh, the tree that fulfils everyone's desire; please satisfy their wish. 14.

I have been ruling over them for you, I am here to pray that we have come over here with all the preparations; please fulfill our wishes immediately, 'O Lord! 15.

Seeing his deep respect and earnestness and hearing the prayer

आगमिष्यामि नृपते ! त्वत्पुरं मुनिभिः सह । तव निष्कपटं भावमहं जानामि निश्चितम् ॥ १७
इत्थं वदत्येव हरौ नागटङ्कपुराधिपः । सूरो बद्धाञ्जलिपुटस्तत्रागच्छत्त्वरान्वितः ॥ १८
नाम्ना सातिश्च तत्पत्नी धन्या वल्लूश्च तत्सुते । नाथाख्यस्तत्सुतश्चैते तत्पश्चादाययुर्द्रुतम् ॥ १९
तत्पुराधिकृतो वैश्यो नाम्ना सिंहः सभार्यकः । सोऽप्यागतोऽथ तैः साकं नत्वा सूरोऽब्रवीद्धरिम् ॥ २०
भगवन्स्वपुरं नेतुं त्वामहं समुपागतः । बहून्यहान्यतीतानि स्थितस्यात्र मम स्वकैः ॥ २१
तस्मिन्मयि कृपां कर्तुं त्वमर्हसि निजाश्रिते । इति सम्प्रार्थयन्तं तं दृष्ट्वा सोऽचिन्तयद्धृदि ॥ २२
उभावेतावपि दृढं भक्तौ निष्कपटौ मम । सह प्रार्थयतश्च द्वौ प्रेष्टौ चोभौ समौ मम ॥ २३
अवश्यमेव हि मया प्रियं कार्ये द्वयोरपि । आदौ कस्य पुरं यामि भेदो न स्याद्यथोभयोः ॥ २४
चिन्तयन्निति तिष्ठ त्वं विचार्य कथयामि ते । इत्युक्त्वा वासभवनं जगाम सत्वरं हरिः ॥ २५

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of old Mayaram, the Lord said.16.

O King, I know your spotless and innocent personality well; I'll come with my Munis to your place. 17.

O King, as the Lord said this, the head of Nagatankapur came there with joined palms in prayer at that time. 18.

He had with him, his wife Sati, daughters named Dhanya and Vamu, son Natha; all had come at once to see him. 19.

In addition, Sinha, the minister of Nagatankapur and belonging to Vaisya caste, arrived there with his wife Tejaswati. 20.

Then along with his men, Suraraj bowed to the Lord and said:-

O Lord, I have come here to take you to my town; I have lived here for many years with my men. 21.

Only you can do me this favor ; please consider my request and oblige. 22.

O King, thus, hearing the request of both of his devotees, Bhagavan said: "I know both of you are my devotees, innocent and loving. You are both equal to me. 23.

I'll definitely fulfill your wishes; there is no partiality considering whose place I should visit first. 24.

I'll think over it and let you know; saying this Shri Hari at once went inside his house. 25.

मञ्चमास्थाय तत्प्रष्टुं सर्वज्ञोऽपि नृनाट्यधृत् । ब्रह्मानन्दं मुनिं नित्यानन्दं चाऽह्वास्त सोऽनघ ! ॥ २६
उपविश्य रहःस्थाने साकं ताभ्यां स ईश्वरः । पप्रच्छ तौ वरीयांसौ निजभक्तौ महामती ॥ २७
युवां प्रेष्ठतमौ मे स्थो नेत्रे एव हि सद्धियौ । अतीव निपुणौ सर्वकार्याकार्यविबोधने ॥ २८
अतः पृच्छामि वामद्य जातं संशयमात्मनः । सूरहेमन्तयोर्मध्ये प्राग्गम्यं कस्य वा पुरम् ॥ २९
गते स्वेकस्य नगरं द्वितीयाप्रियता भवेत् । गन्तव्यं तु ममावश्यमतो युक्तमिहोच्यताम् ॥ ३०
इत्थं त्रिलोकीगुरुणा सर्वज्ञेनापि मुग्धवत् । सम्पृष्टौ तौ स्वहृदये विचारं चक्रतुर्मुनी ॥ ३१
यं हि भगवान् ! साक्षान्मानुष्यमनुशीलयन् । अनुग्रहं करोत्येव सम्पृच्छनभिषेण नौ ॥ ३२
देवा ब्रह्मादयोऽप्यत्र दूरादेवास्य दर्शनम् । लाभन्ते क्वापि न क्वापि स नौ पृच्छत्यहो रहः ॥ ३३
गमनस्य निषेधस्तु कर्तुं शक्योऽस्य नाधुना । उत्कण्ठितो यतोऽस्त्येष गन्तुं नूनं स्वतः प्रभुः ॥ ३४

O innocent king, he (Shri Hari) sat on the seat and though being omniscient, he acted like an ignorant and said to Brahmanand muni- 26.

Shri Hari obtains the advice of both Sadgurus.

All along, I sat with you in private and discussed good and evil. It was useful to me because you are one of my intelligent devotees. 27.

You have intelligence, you are prudent and you can distinguish between what should be done and what should be not done. 28.

So I am asking you as I am doubtful to whose place I should go first – Sura's or Hemant's. 29

If I go to one's town, the other will be displeased and vice versa. It is certain that I must go to both of their places and that is proper. 30.

O King, thus the Guru who knows everything about the three worlds asked like an ignorant man and the Mahamunis also began to think about it. 31.

This Shri Hari, in reality, is God Himself! Yet, he pretended to be a normal human being and asked his devotees for counsel. 32.

Even the gods like Brahma worship him from a distance and no one is able to know him. That such a god Himself asked such a question, what a great wonder! 33.

निषेधस्यावयोर्युक्तीर्मस्यते नैष साम्प्रतम् । अतोऽनुमोद्य गमनं कार्यं प्रश्नोत्तरं किल ॥ ३५
इति निश्चित्य मनसा ब्रुवाते स्म तमीश्वरम् । यत्पृष्टं भवता स्वामिंस्तत्रेत्थं भाति नौ किल ॥ ३६
उभौ भक्तौ समानौ ते प्रियं कार्यं द्वयोरपि । सूरं सम्भाव्य गन्तव्यं जीर्णदुर्गे प्रति त्वया ॥ ३७
पुरं सूरस्य मार्गेऽस्ति तदुल्लङ्घ्य त्वया प्रभो ! । जीर्णदुर्गं कथं गन्तुं शक्येत च कदध्वना ॥ ३८
तत आदौ नागटङ्कं गन्तव्यमिति नौ मतिः । अतःपरं यादृशीच्छा भवेत्तव तथा कुरु ॥ ३९

सुव्रत उवाच –

इति तयोर्वचनानि निशम्य तौ मतिमतां प्रवरौ स सभाजयन् ।
मुदितमानस एत्य महासभां हरिरुषाविशदासन आत्मनः ॥ ४० ॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थ प्रकरणे कार्यायनग्रामे हेमन्तसिंहसूरामन्त्रणे तत्पुरगमनसम्मन्त्रणनिरूपणनामा पञ्चदशोऽध्यायः ॥ १५ ॥

It is not proper to criticize the decision of going, because Bhagavan is eager and anxious to go his devotees. 34.

Since it is not proper to criticize the decision; we should ask questions and provide our consent. 35.

Thinking about this firmly, they answered their Lord: “What you asked can be thought you are the God and you have asked us to favor upon us. 36.

Both the devotees are loved by you and you love to do good to them. On the way to Junagadha is Surakhacha, how can you go there without touching Surakhachar ? 37-38.

So, we advise you to go to Nagadakapur first; but you can do whatever you prefer. 39.

Suvrat said:-

Sri Bhagavan was very pleased to hear such an intelligent answer from them; being very pleased in mind, he came out in the great assembly and sat on his throne. 40.

Thus ends the fifteenth chapter entitled ‘Invitation extended by Hemantsinh and Suraraj to Narayan Muni’ in the fourth Prakaran of Satsangijivan, the life story of Lord Narayan, also titled as ‘Dharmashastra’ (the rules of the code of conduct). 15

॥ अथ षोडशोऽध्यायः ॥ १६ ॥

सुव्रत उवाच –

हेमन्तसिंहं सोऽथाह स्वदेशीयजनैः सह । स्वपुरं गच्छ तत्राहमायामि पृष्ठतो हि ते ॥ १ ॥
इत्युक्तः स तदा हृष्टो गन्तुं सज्जोऽभवन्नृप ! । ततः सूरं हरिः प्राह गच्छ त्वं स्वपुरं द्रुतम् ॥ २
आयास्यामि प्रातरहं तत्र श्वो नात्र संशयः । कारयित्वा द्विजैः पाकं कुर्या ह्यस्मत्प्रतीक्षणम् ॥ ३
इत्युक्तः सोऽतिसंहृष्ट सह स्वैः स्वपुरं ययौ । वृत्तान्तमेतं सकलं जयामचकथद्रतिः ॥ ४
ससभ्रमं समुत्थाय तदा ललितया सह । स्नात्वा नित्यं प्रकुर्वन्तमुत्तमं प्राह सत्वरम् ॥ ५
दिनाद्ययामोऽपि गतो दीर्घसूत्रो भवान्किमु । घण्टां वादयतेऽद्यापि सर्वस्वं हियते हि नः ॥ ६
किं किं कथं कथमिति वदन्तं तमुवाच सा । नारायणमुनिर्याति जीर्णदुर्गे सहर्षिभिः ॥ ७

CHAPTER – 16

Friendly quarrel between Hemantsinh Raja and Uttam Raja.

Suvrata said:-

Shri Hari said to King Hemantsinh: 'Go to your hometown along with your people. I'll soon come there, following you. 1.

The King was very pleased when he was thus told and he prepared to go to his own town. Then Shri Hari told his devotee, Surakhachar to return to his hometown quickly. 2.

No doubt I'll reach there next morning. So get the food prepared by the Brahmins ready and wait there. 3.

As he was told in this manner he was very much pleased and set out for his own town with his people. The whole of this matter was reported to Jayaben by Ratidevi. 4.

At that time, Jaya along with Lalita got up at once, took bath, and hastened to King Uttam (her brother) who was performing his daily rituals. 5.

Jaya said:-

The first part of the day (Prahara) is over, and you are performing the daily rituals so late As you ring the bell, all your belongings are being taken away. 6.

गतस्तत्र स्निग्धभक्तैरतिप्रेम्णा ह्यनुक्षणम् । सेव्यमानः पुनर्भ्रातः ! कस्मान्न पुरमेष्यति ॥ ८
सर्वेऽपि भक्ताः सन्त्यस्य समानाः समदर्शिनः । तस्मात्सम्प्रार्थ्य नत्वा तं निवारय व्रज द्रुतम् ॥ ९
इत्युक्तः स द्रुतं प्रायादनुष्णीषः प्रभोः पुरः । हेमन्तसिंहोऽद्राक्षीत्तं तावदायान्तमध्वनि ॥ १०

हेमन्त उवाच –

सखे ! क्व यास्यनुष्णीषो धावन्नेव ससम्भ्रमम् । आमन्त्रयितुमायामि त्वत्समीपमहं किल ॥ ११
भगवान्मुनिभिः साकं जीर्णदुर्गमुपैष्यति । तेन साकं त्वयाऽऽगम्यं तत्र पोष्यैर्निजैः सह ॥ १२
इत्याश्रुत्य स तद्वाक्यं बुद्ध्योद्धवसमो नृपः । हरियाननिषेधोक्तियुक्तिभिस्तमुवाच ह ॥ १३

उत्तम उवाच –

बुद्धिमानसि सुज्ञोऽसि भ्रातस्त्वं लोकसम्मतः । त्वद्बुद्धिमवलम्ब्यैव धर्मे तिष्ठन्ति मानवाः ॥ १४

Hearing this, Uttam exclaimed with confusion, “What ? How is it being taken away?” She said to him, “Narayan muni is going to Junagadha (Jeernadurg) along with his followers. 7.

He will be served (there) very heartily by his loving devotees with deep love and affection; hence how will he come back to our city? 8.

All the devotees are equal to him as he is impartial, so go now, pray to him by bowing down (to him) and prevent him from going. 9.

Thus told, King Uttam rose at once and went bare-headed to Shri Hari. When Hemantsinh saw him coming. 10.

Hemantsinh asked:-

Uttam, my friend, where are you going without a turban on your head? Uttam replied: “I am coming to you to invite you to come with us. 11.

Hemantsinh said: “Bhagavan, along with his followers, is going to Junagadha, you too should come there with your relatives. 12.

Hearing these words, that king who was comparable to Uddhav, showed him the way to prevent the journey of Bhagavan. 13.

Uttam said:-

Oh brother, you are intelligent, wise and honored by your people. All your subjects behave properly because of your

आमन्त्रितस्त्वया स्वामी स्वपुरं नेतुमद्य यत् । अविचार्यैव तन्नूनं कृतमित्येव भाति मे ॥ १५
शीतकालोऽधुना प्राप्तो देहिनां त्वग्विदारणः । नीशारं प्रावृतस्यापि हिमं गेहेऽपि दुःसहम् ॥ १६
भूरिवाते पथि प्रातर्हरिणा दुःसहं न किम् । तथासत्युपहास्या ते भविता प्रेमभक्तता ॥ १७
अनाद्रियन्तः स्वाः कन्था अप्येते योगकोमलाः । सन्तो मार्गे भविष्यन्ति हेमन्ते हिमपीडिताः ॥ १८
अल्पाहाराश्च विधवा भक्तियोगमुपाश्रिताः । अनुपानत्पदा योषाश्चलिष्यन्ति कथं पथि ॥ १९
प्रातः शीताम्भसा स्नात्वा चलतो हिमवेपितान् । दृष्ट्वा हरिजनान्मार्गे त्वां शप्स्यन्त्यल्पका अपि ॥ २०
कर्मणानेन ते भ्रातः ! संज्ञाऽन्वर्थास्तु मा क्वचित् । उष्णकाले तु सम्प्राप्ते सुखेनातः प्रभुं नयेः ॥ २१
तावत्कालं त्वया बन्धो ! स्वदेशीयजनैः सह । स्थित्वा दुर्गपुरे कार्यं नित्यं श्रीहरिदर्शनम् ॥ २२

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intelligence. 14.

I think that your decision to invite the master to your town is not proper. 15.

The cold season of winter has set in and it afflicts the skin of people; the cold is even unbearable for the one who keeps himself covered in warm blankets at home. 16.

Would it not create trouble to Shri Hari, early in the morning, with the cold winds blowing at dawn? If you insist him to stay, your devotion to him may seem ridiculous. 17.

The saints who have become weak due to yoga and those who do not respect their wallet will be troubled by cold on the way during this bitter cold season. 18.

How can the widows who are engrossed continually in Shri Hari's devotion, walk bare footed on the road in this season? 19.

Bathing in cold water, shivering early in the morning and trembling while walking in the cold that too with bare feet means that people will curse you. 20.

O brother, this act of yours will bring curse to your name Hemant. Hence, I request you to take master happily (to your place) when the cold season is over. 21.

O brother, till then, you can stay in Durgapua along with your people and take advantage of having a vision of Shri Hari at all times. 22.

भोजनीया हि मुनयः पक्वान्नैस्तत्र च त्वया । सम्यक् च पूजनं तेषां कर्तव्यं हरिणा सह ॥ २३
को वा विशेषः स्वगृहं हरौ नीतेऽप्यतः परः । न गृहं गृहमित्याहुर्गृहिणी गृहमुच्यते ॥ २४
सौधेऽपि सा न चेत्तर्हि सोऽरण्यमिति कीर्तितः । सा तु यत्र भवेत्तत्र गृहस्थाश्रम ईरितः ॥ २५
भ्रातृजायास्मीदीयात्र वर्ततेऽतस्तया सह । हरिं सम्पूज्य बहुधा गार्हस्थ्यफलमाप्नुहि ॥ २६
न मित्रगेहं स्वगृहादन्यच्छास्त्रे च कथ्यते । अतो वसन्मम गृहे प्रभुं प्रीणय सादरम् ॥ २७
स्नेहादेतन्मया प्रोक्तमतः परमुदारधीः । हिताहिते विचार्य त्वं कर्तुमर्हसि यद्धितम् ॥ २८

सुव्रत उवाच -

इत्युत्तमवचः श्रुत्वा युक्तिवाक्यविशारदः । बुद्ध्या विदुरतुल्योऽसौ प्राह तद्भावविन्नृप ! ॥ २९

हेमन्तसिंह उवाच –

सम्यगेवोच्यते भ्रातस्त्वया स्वार्थं सुरक्षता । कनीयसोऽपि बुद्धिस्ते वृद्धधीभ्योऽतिरिच्यते ॥ ३०

You can treat the Munis with variety of delicious sweet dishes and properly worship them along with Shri Hari. 23.

What special treatment would be extended even when Shri Hari is taken home, considering home is not home in the absence of a housewife. 24.

It is equivalent to a forest, when there is no housewife in a man's home. The place where she is, is called 'Grihasthasram'. 25.

Your wife is here along with you, so when worshipping Shri Hari with her, you can avail the fruit of Grihasthasram. 26.

Moreover, according to the scriptures, a friend's house is no less than one's own house, which means while staying in my house, you can please the Master respectfully. 27.

I have told you all this only out of friendship, henceforth, you can decide on what is good and what is not accordingly. 28.

Suvrat said:-

thus after hearing the words of Uttam, who was an expert in arguments, and comparable to Vidura for his intelligence, the king knew the purpose and said- 29.

Hemantasinh said:-

O, brother, what you say about protecting our own people is

परोपकारशीलानां सतां नित्यं समागमम् । कुर्वन्नपि भवानेतां स्वार्थबुद्धिं कुतोऽध्यगात् ॥ ३१
शीतेन हेतुना भद्र ! जीर्णदुर्गागमः प्रभोः । निषिध्यते युक्तिविदा त्वया तत्रोत्तरं ब्रुवे ॥ ३२
निवाताल्पगृहाभेऽहं नरयाने हरिं सखे ! उपवेश्यैव नेष्याभि शीतबाधा क्व तद्भवेत् ॥ ३३
तपस्विन्योऽखिला योषा रथेषु शकटेषु ताः । गर्भागारेष्विवाऽऽस्थाप्य नेष्यामि सुखमध्वनि ॥ ३४
यामार्ध आद्येऽतिक्रान्ते सन्तः सर्वे च वर्त्मनि । चलिष्यन्ति सुखेनैव नास्त्यातपभयं यतः ॥ ३५
धर्मकालस्तु पान्थानां प्राणहा विषवायुना । किं विचार्य त्वया श्रेष्ठः प्रोच्यते शीतकालतः ॥ ३६
गृहस्थधर्मसाफल्यं यत्त्वयोक्तं च युक्तिभिः । तत्तथैव त्वया कार्यं जीर्णं दुर्गमुपेत्य वै ॥ ३७
अब्दा व्यतीता बहवो हरिं प्रार्थयतो मम । तदेदानीं स मामाह ह्यायाता त्वत्पुरं त्विति ॥ ३८

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quite correct. Even though you are young, your intelligence and thinking are much matured than experienced people. 30.

Those who are altruistic are always in the company of saintly people; they always wish to be in their company. You were such a man; even then how did you develop selfishness? 31.

O good man, by citing the cause of severe winter and cold, you are objecting to Prabhu's arrival at Junagadha. It is just a trick of words and arguments. I'll answer you. 32.

O friend, I'll take Shri Hari in a palanquin carried by palanquin-bearers. How then can severe cold affect Him in a cozy palanquin? 33.

Also, I'll take the ascetic women in chariots or carts, which will protect all of them from the bitter and severe cold. 34.

I'll take all the Munis during first half of day, and rest in the cold night. All of them will enjoy travelling in warm sunlight; where then is the danger and fear of cold? 35.

(Travelling in) Summer is difficult and dangerous than winter, why aren't you thinking of it ? 36.

Whatever you said about the duties of a householder man, you can perform the same with your wife at Junagadha when you come there. 37.

Years have passed since I prayed to Shri Hari for Him to come

फलोन्मुखस्य मेऽद्यैव मनोरथमहातरोः । उन्मूलके त्वयीदानीमपूर्वे स्नेहलक्षणम् ॥ ३९
तत्रायाते भगवति जनास्तं कोटिशः पथि । संवीक्ष्य नरदेहस्य सद्यः प्राप्स्यन्ति वै फलम् ॥ ४०
वीक्षामात्रेण पापाघ्नान्सतश्चापि सहस्रशः । वीक्ष्यानेके ग्राम्यजना अपि मोक्ष्यन्ति संसृतेः ॥ ४१
ईदृक्पुण्योत्पत्तिकालेऽऽप्युत्कृष्टज्ञानवान्भवान् । तन्निषेधेन लोकेषु माभूदन्वर्थसंज्ञकः ॥ ४२
उपभोग्यं समं ह्यत्र भ्रातृभिः पैतृकं सुखम् । एक एव चिरं तत्त्वं जुषमाणो ब्रवीषि किम् ? ॥ ४३
स्वयमेव विभज्यैके भुञ्जते सुज्ञबन्धवः । पित्राऽन्यस्मै दीयमानं त्वं निषेधन्न लज्जसे ॥ ४४
भगवन्तं गृहीत्वैव विनापि प्रेरणं मम । त्वया मत्पुरमागम्यमेतत्सौहार्दलक्षलम् ॥ ४५
कराविव शरीरस्य नेत्रयोरिव पक्ष्मणी । अप्रेरितं हितं कुर्यात्तद्धि मित्रं प्रचक्षते ॥ ४६

to my town and Shri Hari has (ultimately) promised to visit my town. 38.

Thus when the tree of my wishes has bloomed and is about to bear fruit, why are you are uprooting it under the garb of being friendly? 39.

When Shri Hari walks on the way to Junagadha, millions and millions of people will get an auspicious chance to have vision of him. 40.

People will be emancipated from their sins just by having his vision; thousands of them will get to realize the reason of their birth in this world and will be free, attaining liberation from this world. 41.

Thus, in such a time of gaining/obtaining/attaining piety, an intelligent and knowledgeable man like you should not oppose and be a reason to be blamed by my people. 42.

For one who espouses to enjoy brotherly relations in this world and enjoys the happiness of your relations, why are you speaking like this? 43.

You are trying to divide the happiness among your own people while denying the happiness given by forefathers to your relations. Does it not shame you? 44.

It is better for you and will display the fraternity and generousness in your heart if you come to my town without me urging you. 45.

नित्यं षण्ढत्वमेवास्तु त्वयि मित्रपदस्य भोः । पुंस्त्वं तु कर्हिचिन्मास्तु साहाय्यं कुरु मे सखे ! ॥ ४७

सुव्रत उवाच -

इत्युक्तस्तेन स हसन्नुवाचोत्तमभूपतिः । यादृशीच्छा भगवतो भविष्यति तथाऽखिलम् ॥ ४८
इत्युक्त्वा स हरेः पार्श्वे जगाम नृपतिः स च । स्वावासं समुपेत्येत्थं विचारमकरोद्धृदि ॥ ४९
श्रेयांसि बहुविधानीत्येषा वाग्विदुषामृता । यतितव्यं यथाबुद्धि तत्फलं दास्यति प्रभुः ॥ ५०
विचार्येति नृपो राजन्कृष्णं विघ्नेशरूपिणम् । स्वकार्यविघ्नशान्त्यर्थं प्रार्थयामास सादरम् ॥ ५१
आगामिन्यां चतुर्थ्यां त्वां गणेश ! गुडलड्डुकैः । यक्ष्ये च दुर्वासिन्दूरैर्मत्कार्ये विघ्नहृद्भव ॥ ५२
इति सम्प्रार्थ्य विघ्नेशं स्वदेशीयाञ्जनांस्तथा । स्वजनान् स्वपुरं सर्वान्प्रैषयन्नत्वगात्स्वयम् ॥ ५३

Hands protect the body and eyelids protect the eyes without any command from them. Similarly, if you behave in the same way, it will prove you to be my true friend. 46.

Always behave according to the meaning of the neutral gender of the term ‘friend’ and oblige me by favoring me; don’t conduct yourself as the meaning of the masculine gender (of the word) and burn me. (In Sanskrit ‘Mitra’ means the sun, in masculine gender and ‘Mitram’ means friend in neutral.) 47.

Suvrat said:-

The king smiled and said that the wish of God will come to reality. 48.

Saying this, he went near Shri Hari. Hemantsinh began to think in mind. 49.

There are many obstacles in my plans, so what the knowledgeable will think is right will happen. So let us try accordingly and God will grant the result. 50.

Thinking thus in this way, Hemantsinh thought of Lord Krishna as the God who destroys all difficulties and prayed to him. 51.

‘O God Ganesh, I’ll offer you Durvas, sindoor and laddoos of raw sugar (Gud) on my return on the fourth day (Chaturthi), please destroy the obstacles and difficulties to my plans. 52.

Thus praying to Lord Ganesh in this way, he allowed all his men to go to their places, holding himself back. 53.

ततो नृपोऽसौ नृप ! सत्यवाक्यतां हरेर्विदंस्तस्य च भक्तवश्यताम् ।
तदन्तिकाशुद्रुतमित्रशङ्कितः पुनश्च तत्पार्श्वमुपेत्य तस्थौ ॥ ५४

इति श्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थ प्रकरणे कार्यानग्रामे भगवद्याने हेमन्तसिंहोत्तमयोः परस्परोक्तियुक्तिनिरूपणनामा षोडशोऽध्यायः ॥ १६ ॥

॥ अथ सप्तदशोऽध्यायः ॥ १७ ॥

सुव्रत उवाच –

अथ यानाय पेटासु पुस्तिका दृढबन्धनाः । शुकर्षिणा धापयन्तं हरिं प्रापोत्तमो नृपः ॥ १
तथ्यमेव प्रयाणस्य विदित्वा निश्चयं प्रभोः । शनकैः प्रहसन्नूचे भक्त एकान्तिकः स तम् ॥ २

उत्तम उवाच –

प्रयाणनिश्चयं स्वामिंस्तव श्रुत्वा जयादयः । योषितो हृदि खिद्यन्ते शीतग्लानेस्तवाध्वनि ॥ ३

Knowing the truthfulness of Shri Hari, he sat beside him, having doubt in his mind about Uttam. 54.

Thus ends the sixtieth chapter entitled 'Uttam's sincere request to Hemantsimh regarding Narayan Muni's departure' in the fourth Prakarana of Satsangijivan, the life story of Lord Narayan, also titled as 'Dharmashastra' (the rules of the code of conduct). 16

CHAPTER - 17

Arrival of Bhagwan Shri Hari in Loya-Nagadka granting joy to Sura Bhakta.

Suvrat said:-

Preparing for his departure, Uttam packed his things, necessary books and others in boxes; he then approached Shukanand muni, panting from of all the toting. 1.

Uttam told him about his decision to leave; this devotee responded with a smile. 2.

Uttam said:-

O Lord, your decision to leave has made Jaya and others very

श्री नारायणमुनिरुवाच –

हिमाचलोपत्यकैव जन्मभूमिर्ममास्त्यतः । अस्ति शीतसहिष्णुत्वं देहे स्वाभाविको गुणः ॥ ४
अतश्चिन्तां न कार्येति ब्रूहि तास्त्वं नराधिप ! । इत्युक्तः सोऽभवत्तूष्णीं तत्स्वान्त्र्यं विदन्नृपः ॥ ५
निश्चिकाय ततो राजा भगिनीभ्यां सहैव तम् । स्वपुरं पुनरानेतुं गम्यं तेन सहेति सः ॥ ६

अथ द्विजेन्द्रैः कृतमङ्गलाशीर्हयीं समारुह्य च तज्जिनाख्याम् ।
साकं मुनीन्द्रैर्निजपार्षदैश्च वृतः प्रयाति स्म स नागटङ्कम् ॥ ७
तमन्वयुर्वास्तुनृपप्रधानाः सत्कुन्तहस्ता बहवोऽश्ववाराः ।
हेमन्तसिंहो नृप उत्तमश्च योषा जयाद्याः स्वरथाधिरूढाः ॥ ८
निधाय पेटा भृतपुस्तकाश्च स्वनस्सु सर्वाग्रचरं समं तैः ।
शुकं मुनिं सोऽथ हरिर्व्यतीत्य सहाश्ववारैः प्रचचाल शीघ्रम् ॥ ९
पृष्ठे विधायाखिलसादिवृन्दं मनोजवायाः स्वहयीवरायाः ।
पुरश्चलन्त्या अपि सोऽग्रयानान् दृष्ट्वा मुनीन्द्रानहसत्सचित्रम् ॥ १०

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upset, considering how your delicate, tender body can bear the extreme cold of the season. 3.

Shri Narayan muni said:-

My birth place is in the Himalayas, so I can naturally bear the cold; my body is used to it. 4.

O King, you should not worry about it; tell the king so.' Hearing this, Uttam realized his independent behavior and said nothing. 5.

Then king Uttam with his sister Jaya and others thought about their decision and decided to go with Shri Hari to bring him to his town. 6.

Then Bhagavan uttered the blessing words "Jay, Jay" with deep love to Mayaram and other Brahmin, rode his maven named Tajana, and set off with his Munis and others to the Nagadakapur. 7.

Hemant, Uttam and Vastu, the kings and others also rode on their horses with spears in hands, while Jaya and other ladies went in chariots. 8.

Then Shri Hari, keeping all his books in boxes, followed them in his cart. Shukmuni overtook (Shri Hari) on his horse swiftly. 9.

यूथानि भूयांसि महामुनीनां हरेः पुरस्तादथ पृष्ठतश्च ।
तदा व्यदृश्यन्त च पार्श्वयुग्मे तस्मिंस्तु दीर्घेऽध्वनि सर्वतश्च ॥ ११
स सङ्गवान्ते भगवानवाप ग्रामं तु सूरस्य च लौहसंज्ञम् ।
सूरोऽपि यत्रैत्य हरेः प्रतीक्षां करोति पाकं स विधाप्य विप्रैः ॥ १२
श्रुत्वागतं तं स उपेत्य नेमुर्ग्राम्याश्च पौराश्च जनाः सहर्षम् ।
ग्राम्याः प्रभुं ग्राममुदारभावा वादित्रघोषैः स ततश्च निन्युः ॥ १३
तत्र मुख्यः सिंहसंज्ञः पट्टलोऽन्ये च ये विशः । ते सर्वे सह सूरेण समुनिं तं सिषेविरे ॥ १४
दिनानि कतिचित्तत्र ग्राम्यानानन्दयन्प्रभुः । तैरर्च्यमानो न्यवसद्वस्त्रालङ्कारभोजनैः ॥ १५
सभायां प्रत्यहं तत्र धर्मान्वर्णाश्रमोचितान् । जनेभ्यः कथयामास भक्तिज्ञानोपबृंहितान् ॥ १६

Galloping fast on his mare, Shri Hari overtook all with his speed. He smiled at the Munis who were also riding their horses. 10.

At that time on the lengthy highway, youths had a vision of Shri Bhagavan from both sides of the road. 11.

Bhagavan Shri Hari arrived at the town named Loya, where Surakhachar lived. In that town, Surakhachar honoured and felicitated Shri Hari and the other Brahmins who accompanied him. He served them food that he had already kept ready (for them). 12.

When Bhagavan was going through Surakhachar's town Loya, people who had come to see him from Nagadakapur, bowed to him with respect and took him in procession with the sounds of drums and accompanying bands. 13.

There, the chief of the town Loya, was named Simha [Patel], belonging to Vaisya caste and his men joined Surakhachar. They all served Shri Hari and the Munis. 14.

In that town, devotees served and honoured Shri Hari as he spent some days there. 15.

Shakotsav Leela in Loya.

Everyday Shri Hari preached them about the religion according to the four Varnas along with his Munis. 16.

सूरसिंहादिभिर्भक्तैरनर्घ्याण्यंशुकानि च । स्वस्मै दत्तानि स ददौ भ्रातृभ्यां तत्र संसदि ॥ १७
ग्रामे तस्मिन्वाटिकाभ्यो वृन्ताकादीनि भूरिशः । ग्रामीणा आहरन्ति स्म तस्मै शाकानि चान्वहम् ॥ १८
तेषां संस्कारचातुर्ये पाचकेभ्यः प्रदर्शयन् । संस्कृत्य भूरिणाज्येन पपाचापि स्वयं प्रभुः ॥ १९
सन्धुक्ष्योद्धानकेऽग्निं तदुपरि पृथुलं सत्कटाहं निधाय,
क्षिप्त्वाज्यं भूरि तस्मिन्नतिकडकडिते चारुवृन्ताकशाकम् ।
क्षिप्त्वा छुंकारकारी करकमललसद्धस्तको वीक्षमाणः,
पीतापीतांशुकः स्वान्प्रहसितवदनान्सोऽद्युतत्स्मेरवक्त्रः ॥ २०
शाकं संस्कृत्य भक्तान् क्रमरचितमहापङ्क्तिभिश्चोपवेश्य,
प्रीत्या पात्रेषु तेषां चपलतरमसौ सन्ददच्चारुदर्व्या ।
पृच्छंस्तत्स्वादमार्याननतिसुरसतया चाश्नतो भूरि भक्तान्,
शृण्वंस्तस्य प्रशंसां प्रभुरतिमुमुदे सञ्चरन्पङ्क्तिमध्ये ॥ २१
इत्थं नृनाट्यचरितैर्भक्तानानन्दयन्प्रभुः । नागटङ्कं ततः प्रायात्पुरं परिवृतो निजैः ॥ २२
स्वावासं तत्र सूरस्य गृहे चक्रे स चापरान् । पुर्यामावासयामास भक्तान्सर्वान् यथोचितम् ॥ २३

In the assembly, Sursinha and other devotees worshipped Shri Hari, offered him clothes and ornaments. 17.

People of that town, namely Vrtanka and others offered him various vegetables with deep devotion. 18.

There, Shri Hari saw their cooking skills and joined to help them, adding ghee among other things. 19.

Shri Hari's behavior is described as follows At first, Shri Hari lit the fireplace and placed a big deep pan on it;, he poured some ghee [clarified butter] in it. He then dropped Vaitaka vegetables, held the firewood in this hand and his yellowish cloth was used frequently. He smiled as a he glance at the onlookers. Shri Hari looked very charming at that time. 20.

After preparing vegetables, Shri Hari made everyone sit in rows for dinner. He then took the pot in His hand and served the cooked vegetables with ladle. As he kept serving them he heard words of praise about the tastiness of the preparation. 21.

Making thus happy them by displaying his accessibility, he came to Nagadaka town with his retinue of devotees and Munis. 22.

सभार्यः ससुतः सूरस्तस्य तेषां यथोचितम् । आतिथ्यमकरोद्भक्त्या श्रद्धया चाप्युदारधीः ॥ २४
पूजां चकार महतीं भक्त्या राजा निजप्रभोः । वस्त्रैराभरणैः शक्त्या रूप्यमुद्रार्पणेन च ॥ २५
चन्दनैः पुष्पहारैश्च सद्वस्त्रैः श्रद्धयान्वितः । स पुपूज सतः सर्वान्भोज्यैर्नानाविधैरपि ॥ २६
तेनातिमानितो भक्त्या भगवान् दिनपञ्चकम् । उवासानन्दयन्भक्तान्स्थापयन्धर्ममेव सः ॥ २७
चतुर्थे दिवसे तत्र सभायामास्थितः प्रभुः । उवाच भक्तान् सकलान् गृहिणस्त्यागिनस्तथा ॥ २८

श्रीनारायणमुनिरुवाच -

भक्ताः ! शृणुत सर्वेऽपि श्वो भवत्युत्तरायणम् । स्नानं दानं यथाशक्ति कर्तव्यं तत्र सर्वथा ॥ २९
चत्वारिंशत्तु घटिका मकरेऽर्कस्य संक्रमात् । उत्तरः पुण्यकालोऽत्रे ज्ञेयः स्नानादिकर्मसु ॥ ३०
माघस्नानस्य चारम्भः पौष्यामत्राखिलैर्जनैः । कर्तव्यस्तत्र मुख्यं तु तिलदानं प्रकीर्तितम् ॥ ३१

In that town, Shri Hari stayed in Surakhachar's house while other devotees camped at other places according to their status. 23.

There, Surakhachar, his wife and son served and honored Shri Hari with deep devotion, love, faith and generosity. 24.

He performed Shri Hari's worship devotedly, offered him clothes, ornaments and silver coins according to his ability. 25.

He offered sandalwood paste, garlands of flowers and delicious foods of all types. 26.

In this way, Bhagavan Shri Hari, was honored, respected and worshipped by the King. He lived there for five days and preached them religion. 27.

On the fourth day, sitting in an assembly, Shri Hari addressed all his devotees — householders and others. 28.

Shri Narayanmuni said:-

O all of you devotees, please listen. From tomorrow begins Uttarayana (the movement of the Sun to the north of the equator); you can take bath and offer alms to your capacity. 29.

This time, when the sun enters Capricorn, is auspicious for twenty four Ghatikas. We should have holy bath and perform other rituals (in this period). 30.

On this Sankramana- transition, all men should start Magha snana, the holy bath; the main ritual of duty is offer sesame as

चान्द्रायणव्रतं चात्र माघमासे विशेषतः । कर्तव्यमुदितं भक्ताः ! सर्वपातकशोधनम् ॥ ३२
कृच्छ्रव्रतेषु सकलेष्वपि पुम्भिरेतत् स्त्रीभिस्तथा सुकरमस्ति बृहत्फलं च ।
प्रोक्तं ततो निजशरीरिविशुद्धिहेतोः कार्यं तपः प्रियरमापतितुष्टये वा ॥ ३३

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे भगवतो लौहग्रामनाटगङ्कपुरागमननिरूपणनामा सप्तदशोऽध्यायः ॥ १७ ॥

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alms. 31.

In this month of Magha, it is preferred to perform the Chandrayan vrata, you should all perform it, as it is one which abolishes sins. 32.

Kruchhra vrata is very useful and advantageous to all men and women, for the purification of body and it satisfies Lord Vishnu-Ramapati. Hence you can/should all observe this. 33.

Thus ends the seventeenth chapter entitled 'Description of Narayan Muni's visit to Loya and Vrtanka' in the fourth Prakaran of Satsangijivan, the life story of Lord Narayan, also titled as 'Dharmashastra' (the rules of the code of conduct). 17

॥ अथ अष्टादशोऽध्यायः ॥ १८ ॥

सुव्रत उवाच –

इति नारायणमुनेः स्वामिनो वचनं नृप ! । श्रुत्वा शुकानन्दमुनिस्तं नत्वा प्रश्रितोऽब्रवीत् ॥ १

शुकानन्द उवाच –

माघस्नानविधिं स्वामिन् श्रोतुमिच्छाम्यहं प्रभो ! । चान्द्रायणव्रतस्यापि विधिं मे वक्तुमर्हसि ॥ २

सुव्रत उवाच –

इत्थं तपस्विना तेन मुनिना पृष्ट आदरात् । जगादानन्दयन्भक्तान्सर्वांस्तं च स सर्ववित् ॥ ३

श्री नारायणमुनिरुवाच –

माघस्नानविधिं तुभ्यं कथयामि मुने ! शृणु ! तीर्थ एव विशेषेण माघस्नानं विधीयते ॥ ४

यस्य हस्तौ च पादौ च वाङ्मनश्च सुसंयतम् । विद्या तपश्च कीर्तिश्च स तीर्थफलमश्नुते ॥ ५

CHEPTER - 18

Ritual of Magh-Snan described by Bhagwan Shri Hari.

Suvrat said:-

'Hearing thus the words of Narayan muni, Shukanandmuni bowed with respect to him and asked him humbly. 1.

Shukanand asked:-

O Lord, I wish to hear about the ritual of Magha snana – bathing in the month of Magha, and also the performance of Chandrayan vrata. 2.

Suvrat said :-

O King, on hearing thus from the ascetic Shukanand muni, Narayan muni responded, making all the devotees happy. 3.

Shri Narayanmuni said:-

'O Muni, I'll now narrate to you the ritual of taking bath in the month of Magha, please listen. The month of Magha is particularly special; one should observe holy bath in this month in a holy place. 4.

One who follows the ritual of taking bath in the month of Magha, he himself become a holy, pious man. A man who has restrained his limbs, who is restrained in speech and balanced in

अश्रद्दधानः पापात्मा नास्तिकोऽच्छिन्नसंशयः । हेतुनिन्दारतश्चैते न तीर्थफलभागिनः ॥ ६
प्रयागं पुष्करं प्राप्य कुरुक्षेत्रमथापि वा । यत्र तत्र च वा स्नायान्माघे नित्यमिति स्थितिः ॥ ७
त्रिरात्रफलदा नद्यो याः काश्चिदसमुद्रगाः । समुद्रगास्तु पक्षस्य माघस्य सरितां पतिः ॥ ८
अरुणोदयमारभ्य प्रातः कालावधि ध्रुवम् । माघस्नानस्य कालो हि पुण्यदो मुनिभिः स्मृतः ॥ ९
उत्तमं तु सनक्षत्रं लुप्ततारं तु मध्यमम् । सवितर्युदिते स्नानं ततो हीनं प्रकीर्तितम् ॥ १०
वृथैवोष्णोदकस्नानं वृथा जप्यमवैदिकम् । अश्रोत्रिये वृथा दानं वृथा भुक्तमसाक्षिकम् ॥ ११
ब्रह्मक्षत्रविशां चैव मन्त्रवत्स्नानमिष्यते । तूष्णीमेव तु शूद्राणां स्त्रीणां च मुनिसत्तम ! ॥ १२
पौर्णमासीं तु पौषस्य प्रारभ्य स्नानमाचरेत् । त्रिंशत्त्वहानि पुण्यानि मकरस्थे दिवाकरे ॥ १३

mind and who is learned and has gained fame gets the good results of it. 5.

One who is sinful, pagan, suspicious and hates and abuses others never gets good results of it. 6.

The scriptures say that one can take bath at Prayaga, Puskara or Kuruksetra, wherever you can get good results. 7.

One who takes bath in the rivers that join the sea for three nights can get the good result of bathing in the sea. 8.

Maghasnana, when performed between sunrise and the morning time is holy and auspicious as said by the sages. 9.

When the stars shine bright in the sky – that time is opportune; it is better to be performed at sunrise and performing after sunrise is not good. 10.

As the repetition of non-Vedic mantras is fruitless, as seeking alms without chanting Vedic hymns is fruitless, as feeding guests without any witness is fruitless, so is bathing in warm water fruitless. 11.

O great sage, those who have the authority to perform Vedic rites (Brahmins, Ksatriyas and Vaisyas) should take bath uttering Vedic hymns. Those who don't have the authority i.e. women and Shudras should take bath without chanting Vedic mantras. 12.

Maghasnan (bath) should commence from the full moon day of Pausa when the sun is the Capricorn zodiac; it should be

अपावृतशरीरस्तु यः साक्षात्स्नानमाचरेत् । पदे पदेऽश्वमेधस्य फलमाप्नोति मानवः ॥ १४
ततः स्नात्वा शुभे तीर्थे दत्त्वा शिरसि वै मृदम् । वेदोक्तविधिना ब्रह्मन् ! सूर्यायार्घ्यं निवेदयेत् ॥ १५
पितृन्सन्तर्पयेत्तत्स्थः समुत्तीर्य ततो जलात् । इष्टदेवं नमस्कृत्य पूजयेत्पुरुषोत्तमम् ॥ १६
भूशायी ब्रह्मचारी च शक्तः स्नानं समाचरेत् । अशक्तो नियमाचारे स्नानमात्रं समाचरेत् ॥ १७
यथाकथञ्चित्कर्तव्यं माघस्नानमिति स्मृतिः । अतिरुग्णाश्चातिवृद्धाः स्नायुरुष्णेन वारिणा ॥ १८
तिलस्नायी तिलोद्वर्ती तिलहोमी तिलोदकी । तिलभुक् तिलदाता च षट्तिलाः पापनाशनाः ॥ १९
सरित्तोयाद्यभावे तु नवकुम्भस्थितं जलम् । वायुना ताडितं रात्रौ गङ्गातोयसमं विदुः ॥ २०

continued for thirty days. 13.

One who goes for bath without carrying daily clothes and returns home with drenched clothes after bath gets the result of having performed Asvamegha sacrifice. 14.

Now to the rules and rituals of taking bath - 'O Brahmin, the man who takes bath should at first take wet clay of that holy place and smear it in his head. While bathing, he should offer oblations to the Sun with Vedic hymns. 15.

Then, staying in water, he should offer oblations to manes and then come out of water. He then should worship God Purusottam. 16.

One who is strong, stout and a Brahmachari, should sleep on the ground only and take bath, and one who is weak; feeble should not follow these rules. 17.

As is told in the Smriti, one should perform the ritual of Maghasnana. Those who are too old or suffer from diseases should take hot water bath. 18.

Taking bath in sesame mixed with water, smearing one's body with sesame, offering sesame in Yajna, offering oblations with sesame, eating sesame and offering sesame in alms are six types of sin-destroying rituals. 19.

Where there is no river, lake, stream or pond, one should store water in a new earthen pot without any lid on it, keep it for the whole night and take bath in the morning with that water; it is

तन्नास्ति पातकं लोके यन्न स्नानाद्विनश्यति । मासोपवासादधिकं माघस्नानं मुने ! ध्रुवम् ॥ २१
जीवता भुज्यते दुःखं मृतो दुःखं न पश्यति । एतस्मात्करणाद्भूमौ माघस्नानं विशिष्यते ॥ २२
अहन्यहनि दातव्यास्तिलाः शर्करयान्विताः । त्रयो भागास्तिलानां हि चतुर्थः शार्करो मतः ॥ २३
माघावसाने रुचिरान् षड्रसान्सम्प्रदापयेत् । दम्पत्योर्वाससी सूक्ष्मे सप्तधान्यसमन्विते ॥ २४
त्रिंशत्तु मोदका देयाः शर्करातिलसंयुताः । ताम्रपात्राणि दधाच्च तिलोपेतानि शक्तितः ॥ २५
कम्बलाजिनवस्त्राणि नानारत्नानि शक्तितः । चोलकानि तु दिव्यानि प्रच्छादनपटांस्तथा ॥ २६
उपानहौ पादगुप्ते मोचकौ पापमोचकौ । तथान्यदपि यत्किञ्चिन्माघे स्वस्य प्रियं भवेत् ॥ २७
तन्माघस्नायिनां देयं विप्राणां भूतिमिच्छता । स्वल्पेऽपि दाने वक्तव्यं माधवः प्रीयतामिति ॥ २८

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considered equal to water from the Ganga. 20.

O sage (Muni), there is no sin in the world that is not destroyed by performing Maghasnana; it is also better to observe fast in this month. 21.

When giving sesame in alms, it should be mixed with sugar; three fourth of sesame and one fourth of sugar should be the proportion. 22.

At the end of Magha month, six types of delicious juices should be offered. 23.

A married couple should offer clothes of fine thread along with seven types of grains. 24.

Thirdly, Laddoos of sesame mixed with sugar should be given; also copper pots filled with sesame should be offered. 25.

Blankets, deerskin (Mrgacharma) and jewels should be offered according to one's economic status. In addition, upper wear and coats should be offered. 26.

Footwear and socks also should be offered, as they destroy the sins of the donor. One who prefers other things, should be offered as desired. 27.

One who performs Maghasnana ritual should give/offer to Brahmins, what he wishes to and what the Brahmins prefer. 28.

O sage, my dependent should take bath in the month of Magha

नदीतडागप्रहिवापिकादौ गृहेऽपि वा शीतजलेन माघे ।
स्नानं विधेयं रविदर्शनात्प्राङ्मदाश्रितैर्ब्रह्मऋषेऽनुघस्रम् ॥ २९

इति श्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे नागटङ्कपुरे माघस्नानविधिनिरूपणनामाष्टादशोऽध्यायः ॥ १८ ॥

॥ अथ एकोनवींशोऽध्यायः ॥ १९ ॥

श्री नारायणमुनिरुवाच –

चान्द्रायणव्रतस्याथ विधिं शुक ! वदामि ते । वैष्णवादिपुराणेषु यत्प्रोक्तं पापशुद्धये ॥ १
शुक्लपक्षे चतुर्दश्यां पौषमासे समाहितः । चान्द्रायणव्रतं मासं गृहणीयात् सर्वपापजित् ॥ २
भूशय्या ब्रह्मचर्यं च त्रिकालं स्नानमन्वहम् । लक्ष्मीनारायणस्यार्चा कार्याऽखण्डश्च दीपकः ॥ ३

in river, pond, lake or well. He should take bath in the end before sunrise and not after sunrise. 29.

Thus ends the eighteenth chapter entitled 'Description of the ritual of Magha Snana' in the fourth Prakaran of Satsangijivan, the life story of Lord Narayan, also titled as 'Dharmashastra' (the rules of the code of conduct). 18

CHAPTER 19

Ritual of Chandrayan-Vrata described by Bhagwan Shri Hari.

Sri Narayan muni said:-

O Shukanandmuni ! 'Now I'll narrate to you about the Chandrayan Vrata (ritual). This is told in Vaisnavadi Puranas as one which wipes out our sins. 1.

In the bright fortnight of Pausa, on the fourteenth day (Tithi), Chandrayan ritual, which destroys all sins should be performed. 2.

During the period of this ritual, the observer (one who performs the vrata), should sleep on the ground, observe strict celibacy (Brahmacharya), should take bath three times and worship Laksmi-Narayana. Also, a ghee lamp should be kept burning

आज्येन तर्पयेद्वह्निं सर्वपापोपशान्तये । चरुं भैक्षं तथा सक्तून् कणान् यावकमेव च ॥ ४
शाकं क्षीरं दधि घृतं फलमूलोदकानि च । हुतशिष्टं तु वा पश्चात्प्राशयेदन्नमादरात् ॥ ५
धात्रीफलोपमान् ग्रासान् पौर्णमास्यां तु भक्षयेत् । ह्रधान् पञ्चदशैवाथ हासयेच्च दिने दिने ॥ ६
विंशत्या सहितं येन कृष्णपक्षे भवेच्छतम् । अमावास्यादिने चैव द्विजश्चोपवसेत्ततः ॥ ७
शुक्लां पक्षतिमारभ्य चन्द्रवृद्धिक्रमेण च । विंशत्या सहितं भूयो ग्रासानां स्याच्छतं तथा ॥ ८
एकस्य प्रणवो मन्त्रो भूर्द्वयोश्च भवेदिह । भुवस्त्रयाणां स्वश्चापि चतुर्णां मह एव च ॥ ९
भवेदथ च पञ्चानां षण्णां जन उदाहृतः । सप्तानां तु तपः सत्यमष्टानां परिकीर्तितम् ॥ १०
ऊर्ग्नवानां भवेदिद् च दशानां मन्त्र एव च । एकादशानामोजश्च तेजश्चातः परं भवेत् ॥ ११
त्रयोदशानां पुरुषस्ततो धर्मः प्रकीर्तितः । शिवः पञ्चदशानां च ग्रासानां मन्त्र उच्यते ॥ १२
स्वाहाकारनमस्कारयुक्तैर्मन्त्रैः पृथक् पृथक् । अभिमन्त्र्य ग्रसेद्ग्रासान् दिनसङ्ख्याक्रमेण च ॥ १३

continuously (throughout the ritual). 3.

He should offer pure ghee to the fire (Agni) to destroy sins. He should eat-Charu-rice or Yava grains or Yavaka. 4.

He should eat either the portions of the above mentioned substances or eat vegetables, curds, ghee, fruits, roots and water. He should eat the remnants after offering to the fire (Havis) with deep respect and faith. 5.

He should eat a mouthful of the fruit Ketaki (Pandanus Odoratissi mus) on full moon day and a fourteenth of it on next day according to the phases of the moon. He should go on reducing the quantity each day and observe total fast on the new moon day (Amavasya) 6.

During the bright fortnight, he should increase the quantity each day and eat one twenty on full-moon day. That is, one should eat one hundred and twenty mouthful of food on Magha – full moon day (Purnima). 7-8.

While eating one by one mouthful of food (grasa), he should utter the mantra ‘Aum’ at first mouthful, ‘Namah Svaha’ two mouthfuls, he should go on chanting thus Bhooh; Bhoornamah; Bhuvah; Bhuvonamhsvaha – three mouthfuls, svah – four; mamah – five; Janah – six; tapah – seven; satyam – eight; oorjenamahsvaha

समाप्ते तु व्रते दयाद्रां वृषं च द्विजातये । चान्द्रायणेन चैकेन सर्वपापक्षयो भवेत् ॥ १४
उद्यापनेन सहितं कृत्वेदं व्रतमाप्नुयात् । इह लोके धनारोग्यं सुखं सौभाग्यसम्पदम् ॥ १५
प्राप्नुयात्परलोके च शक्रस्य सदने स्थितिम् । विष्णुप्रीत्यै कृते त्वस्मिन् प्राप्नुयाद्धाम वैष्णवम् ॥ १६
चान्द्रायणं व्रतमिति प्रोक्तं तुभ्यं मया मुने ! । प्रायश्चित्तव्रतेष्वेतत्प्रायो मुख्यतया मतम् ॥ १७
सुव्रत उवाच – इत्याश्रुत्य प्रभोर्वाक्यं शुकानन्दस्तथेतरे । हृष्टा बभूवुर्नृपते ! प्रणेमुश्च तमीश्वरम् ॥ १८
ततः प्रभाते भगवान् पर्वस्नानं तिलोदकैः । कृत्वा ददौ ब्राह्मणेभ्यस्तिलपात्राणि काञ्चनम् ॥ १९
सहस्रशः कम्बलांश्च नीशारांश्च सहस्रशः । सतूलान् कञ्चुकांश्चादात् ब्राह्मणेभ्यः सहस्रशः ॥ २०
ब्राह्मणान् भोजयामास तदिष्टैर्भोजनैर्बहून् । प्रादाच्च दक्षिणास्तेभ्यो भगवान् धर्मरक्षकः ॥ २१

– nine; it – ten; ojah – eleven; tejah – twelve; purusah – thirteenth; Dharmah – fourteenth; Shivah – fifteenth; in this way he should eat everything with the chanting of mantra. 9-13.

At the end – on completion of the vrata – he should donate a cow and a calf to a Brahmin. Thus, this Chandrayan vrata wipes out all the sins. 14.

On the completion of this vrata- udyapan, he will attain total health, wealth, and happiness in this world. 15.

He will go to Indra Loka after death, if he performs the fast for Vishnu, he will attain the abode of Vishnu. 16.

'O sage, thus I have narrated this Chandrayan vrata to you; this is considered potent for wiping out sins and is particularly preferred by the Smritikaras. 17.

Suvrat said:-

'O King, hearing these words from Shukananda muni – the greatest of all the great devotees were pleased; filled with joy, they all respected him by offering Sastanga namaskara. 18.

Then, in the morning, taking bath at the parva time, Bhagavan gave golden pots with sesame to some Brahmins. 19.

He also offered thousands of blankets and upper-wears to Brahmins. 20.

Bhagavan, the savior of religion, gave delicious, sweet meals to Brahmins and offered money to them. 21.

सन्तर्प्य धार्मिश्च मुनीन् सदन्नैर्भ्रातुर्निवासे स्वयमप्यभुक्त।
रात्रौ सदःस्थः स उपादिशत्स्वान् स्वसम्मतां श्री ऋषभोक्तशिक्षाम् ॥ २२ ॥

इति श्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे नागटङ्कपुरे चान्द्रायणव्रतविधिनिरूपणनामैकोनविंशोऽध्यायः ॥ १९ ॥

॥ अथ वींशोऽध्यायः ॥ २० ॥

सुव्रत उवाच –

दिनानि पञ्चैव स नागटङ्क एवं पुरेऽसौ भगवानुषित्वा।
सूरेण भक्तैश्च वृतोऽखिलैः स्वैर्हेमन्तसिंहस्य पुरं प्रतस्थे ॥ १
तं सोऽध्वनि प्राह नृपं सदीशस्त्वद्ग्राममादौ नय नस्ततस्ते।
पुरं व्रजिष्याम इति प्रभूक्तं तथेति शीर्ष्णा स उरीचकार ॥ २

Then, he satisfied the Munis, with delicious food at his brother, Ichharam's house. At night he preached the teachings of Sri Rsabha to all of those assembled there. 22.

Thus ends the nineteenth chapter entitled 'Description of the ritual of Chandrayana Vrata' in the fourth Prakaran of Satsangijivan, the life story of Lord Narayan, also titled as 'Dharmashastra' (the rules of the code of conduct). 19

CHAPTER - 20

Arrival of Bhagwan Shri Hari in Panchalpur of Hematsinh Raja and celebration of many festivals.

Suvrat said:-

Thus after staying for five days at Nagatakapur, Shri Hari set out with his devotees including Survarma and others to Junagadh. 1.

While going on the way Shri Hari told the sajjanas to tell Hemantsinh, 'O King, please take us to your Panchala town. Hemantsinh responded in the affirmative and respected his message upon his head. 2.

षष्ठेऽह्नि स ग्राममवाप तस्य पञ्चालसंज्ञं द्रुमराजिरम्यम् ।
श्रुत्वा तमायातमनूपसिंहो ग्राम्यैः समं सन्मुखमाजगाम ॥ ३
ते तं प्रणम्याच्युतमादरेण हेमन्तसिंहं च समेत्य सर्वे ।
वादित्रनादैः सममेव निन्युर्ग्रामं सभक्तं तमुदारकीर्तिम् ॥ ४
हेमन्तसिंहोऽथ निजे गृहे तं निवासयामास सपार्षदं च ।
यथोचितं वासयति स्म सर्वानन्यांश्च भक्तानपि भूपवर्य ! ॥ ५
हरेर्भागवतानां च स्त्रीपुंसानां स भूपतिः । यथोचितं यथावित्तं चकारातिथ्यमादरात् ॥ ६
सर्वसम्पत्समृद्धं स्वं गृहं च सपरिच्छदम् । प्रभोरधीनं कृत्वैव तस्थावतिथिवन्नृपः ॥ ७
निवृत्तिधर्मिवासार्हं ग्रामं तं वीक्ष्य स प्रभुः । पूर्दोषानशुचित्वादीन् विदन्नाह नराधिपम् ॥८

श्री नारायणमुनिरुवाच –

अयं ग्रामः समीचीनः सतां वासाय सम्मतः । जीर्णं दुर्गपुरावासो न सद्भयो रोचते किल ॥ ९

On the sixth day, Shri Hari arrived at Panchala town where there were many green trees. Hearing about the arrival of Shri Hari, Anupasinh himself (Hemantasinh's younger brother) came forward with all the devotees. 3.

They all bowed down to Shri Hari with deep respect and faith, joined by Hemantasinh and all. They all took Shri Hari in procession with drums, trumpets etc. into the town. 4.

O King, Hemantasinh took Shri Hari to his own house to stay with his devotees. All other devotees were arranged for stay in different houses. 5.

Then King Hemantasinh treated all the devotees, Sri Hari and others with deep respect and hospitality according to his wealth. 6.

O King, what to tell about the deep respect of King Hemantasinh! This King, with all his wealth and prosperity, offered his service to Shri Hari. 7.

Then one day, observing the reducing faith and growing non-religious attitude of the town dwellers, 8.

Shri Hari said:-

O King, mostly I prefer to stay in the forest, but I came to your town. This town seems to be good for pious people to stay. 9.

ग्रामस्तवायं प्राचीनस्तत्पुरं च तवैव हि । विशेषं नैव पश्यामि जीर्णदुर्गे ततस्त्वतः ॥ १०
नयेथा यदि तत्रास्मांस्तर्हि द्वित्रांस्तु वासरान् । वत्स्यामोऽत्र तु राजर्षे ! द्वित्रान्मासानपि ध्रुवम् ॥ ११
इत्युक्तः स नृपो भूम्ना प्रीतः प्रोवाच तं प्रभो ! । यत्रेच्छा ते भवेत्तत्र सद्भिः सह सुखं वस ॥ १२
ममापि न विशेषोऽस्ति पुरे ग्रामात्तु कश्चन । पौरास्त्वद्दर्शनं कर्तुमत्रायास्यन्ति सर्वशः ॥ १३
तत्रोवास ततः स्वामी भक्तैः सह मुदान्वितः । भक्तानानन्दयन् सर्वान्सकुटुम्बं नृपं च तम् ॥ १४
यथोत्तमस्य नृपतेर्गृहं दुर्गपुरे प्रभोः । स्वकीयमेवास्ति तथा गृहं तस्याप्यभूत्किल ॥ १५
सकुटुम्बस्य नृपतेस्तस्य भक्त्या वशीकृतः । सार्धमासं सुखेनैव न्यवसत्तत्र स प्रभुः ॥ १६
तद्दर्शनार्थमाजग्मुजीर्णदुर्गनिवासिनः । पुरुषाश्च स्त्रियः सर्वास्तद्भक्ताः स्निग्धचेतसः ॥ १७
ग्रामान्तरेभ्योऽपि जनास्तत्राजग्मुः सहस्रशः । मानितास्ते भगवता न्यवसन् दर्शनोत्सुकाः ॥ १८

This, town of yours is an old one, but I see nothing particular in this town. I came here at your request. 10.

As you wished me to do a favor on your people, I'll come and stay there for two-three days. And I'll stay in this town for two-three months. 11.

O King, when Bhagavan told him this, that king was very satisfied and said with love, 'O Lord, you are our master, you can stay wherever you wish to.' 12.

Oh, Hari, there is nothing particular in our town as well, all the citizens come here only to have a look at your face for your vision. 13.

In this way, Shri Hari liked to stay there, with his devotees; he made all the devotees and the members of their family very happy. 14.

As he stayed in Uttam's house, at Durgapur just as he would do in his own house, he stayed at this King's house, considering it as his own. 15.

Shri Hari lived there for one and half months, making the King's family, his devotees and all very happy, pleased and joyful. 16.

The residents of Junagadh came there to have the pleasing vision of him along with men, women and all the devotees who had warm faith in him. 17.

उत्सवः शिवरात्र्यां च तत्रादावभवन्महान् । उपवासं हरिश्चक्रे तदा भक्तजनैः सह ॥ १९
महारुद्राभिषेकं च ब्राह्मणैः शङ्करोपरि । कारयित्वा ददौ तेभ्यो दक्षिणां प्रचुरां ततः ॥ २०
द्वितीये दिवसे विप्रान् भोजयित्वा सहस्रशः । चकार पारणां स्वामी धर्माध्वपरिरक्षकः ॥ २१
प्रत्यहं च सभासंस्थो निजभक्तान् स ईशिता । ब्रह्मविद्याप्रकारांश्च वेदोक्तानप्यूबूबुधत् ॥ २२
जन्मोत्सवं भगवतो नरनारायणस्य च । फाल्गुने फल्गुनी ऋक्षे महान्तमकरोत्प्रभुः ॥ २३
वृत्तालये यथा पूर्वे स चकार महोत्सवम् । तथैवात्रापि भगवांश्चकारानन्दन्निजान् ॥ २४
नानादेशागता लोका भक्त्याऽऽनर्चुस्तमीश्वरम् । उपचारैर्बहुविधैरनेकैश्चाप्युपायनैः ॥ २५
हेमन्तसिंहस्तु नृपः प्रत्यहं तस्य पूजनम् । चकार च विशेषेण दिने तस्मिन्निजैः सह ॥ २६
नानाविधानि वस्त्राणि श्वेतपीतारुणानि सः । अलङ्कारान् बहून् हैमान् ददौ तस्मै च भक्तितः ॥ २७

People from other villages also came in thousands, to catch a glimpse of Shri Hari. They all honored and respected the Lord, and became very happy and pleased. 18.

At that time, the festival of Mahashivaratri was celebrated with great enthusiasm. Shri Hari observed fast with his devotees. 19.

Brahmins performed the Maharudrabhiseka along with Sri Hari. Shri Hari then offered monetary gift to Brahmins. 20.

Next day, Shri Hari, the master and savior of religion celebrated the Parana of Shivaratri; he offered a feast to thousands of Brahmins. 21.

Every day, Shri Hari preached to all the devotees the teachings of Upanisads, the Brahmavidya and the Vedic philosophy. 22.

Then in the month of Phalguna, Shri Hari celebrated the birth festival of Narnarayan on the Uttara Phalguni constellation. 23.

He performed/celebrated the festival here in the same way he did in Vrttalay. 24.

Many people from far off places had come in devotion to attend this festival. They all honored Shri Hari by worshipping him with sandalwood, flowers and various presents. 25.

King Hemantasinh also offered his worship everyday with all his men. 26.

He, the King, offered various white, red robes and gold

काश्मीरकेसरोपेतचन्दनेन सुगन्धिना । अखण्डैरक्षतैः श्वेतैः पौष्पैहारैश्च शेखरैः ॥ २८
अबीरेण गुलालेन महानीराजनेन च । सम्पूज्य पुष्पाञ्जलिना साष्टाङ्गं प्रणनाम सः ॥ २९
ततो रामप्रतापं च सानुजं समपूजयत् । अमूल्यवस्त्राभरणैर्गन्धमाल्याक्षतादिभिः ॥ ३०
गङ्गादित्यादयो योषास्तं पुपूजुः सतां पतिम् । अन्येऽपि पौरा भक्त्यैव ग्राम्याश्चार्चेस्तमादरात् ॥ ३१
सभ्रातृकः स राजाथ मुनीन्सर्वांश्च भक्तितः । चन्दनाक्षतपुष्पाद्यैर्वसनैः सद्भिरार्चयत् ॥ ३२
सिताज्यमिश्रैः पक्वान्नैर्भक्ष्यैर्भोज्यैश्च भूरिशः । सन्तर्पयामास स तान्नराधिप उदारधीः ॥ ३३
तस्मिन्महोत्सवे रात्रौ महत्यां भक्तसंसदि । स सत्सिंहासनारूढः शशी ऋक्षेष्विवाऽऽबभौ ॥ ३४
तत्रर्षयो गृहस्थाश्च सधवा विधवाः स्त्रियः । वीक्षमाणास्तमेवैकं निषेदुर्निखिला अपि ॥ ३५

ornaments to Shri Hari. 27.

He offered Kashmiri saffron, sandalwood paste, unbroken white rice grains (aksata), flowers, garments (to the Lord). 28.

He also offered Abeera, Gulal, and a ghee lamp; he offered flowers and did a Sashtanga namaskara with deep devotion and faith in him. 29.

Then the king's brother, Ramapratap, also worshipped Sri Hari with sandalwood paste, various pricey clothes, rice , and ornaments. 30.

Hemantasinh's mother - Ganga, his aunt Aditi and other women devotees worshipped him with faithful respect. Along with other citizens from Junagadh, people of Panchala town also worshipped him with respect and honored him. 31.

The King, Hemantasinh and his brother also worshipped Shri Hari and other sages with devotion. They offered sandalwood paste, unbroken rice grains, flowers and various clothes. 32.

Then the generous King gave delicious meals, with sweets and pure ghee to all of them. 33.

During a night of the festival, Shri Hari sat on a throne with all his devotees. The arrangement resembled the imperious moon surrounded by constellations. 34.

In that assembly, all the men, women – married and widowed, enjoyed the honey-laden speech (of the Lord) laced with beautiful

तानुवाच हरिर्भक्तान्संशयः कस्यचिद्यदि । कश्चिद्धृदि भवेत्तर्हि पृच्छतेति नराधिप ! ॥ ३६

सम्प्रेरणेनाथ सतामखण्डानण्दस्तदा वर्णिवरः प्रणम्य ।
बद्धाञ्जलिस्तत्पुरतो निषण्णः पप्रच्छ तं सर्वविदं विनीतः ॥ ३७

इति श्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे पञ्चालग्रामे दोलोत्सवनिरूपणनामा विंशोऽध्यायः ॥ २० ॥

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teaching sentences without batting an eyelid. 35.

There in that assembly Shri Hari said – 'If at all anyone of you have any doubt about religion in your minds, you can happily ask me, I'll answer all of them.' 36.

At that time when Shri Hari said this, an inspired Akhandanand joined his palms in respect and asked him questions which were duly answered by Shri Hari. All of them were fully pleased and contended, they joined their palms in respect. 37.

Thus ends the twentieth chapter entitled 'Return of Narayan Muni to Junagadh' in the fourth Prakaran of Satsangijivan, the life story of Lord Narayan, also titled as 'Dharmashastra' (the rules of the code of conduct). 20

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॥ अथ एकवींशोऽध्यायः ॥ २१ ॥

अखण्डानन्द उवाच –

भगवन् ! ब्रह्मविद्यायाः सम्यग्वेत्ता प्रवर्तकः । एक एव त्वमेवासि यत्र मुह्यन्ति सूरयः ॥ १
पृच्छाम्यतो महर्षीणामेषां प्रष्टुमभीष्टकम् । प्रश्नमेकं हि तं श्रुत्वा ब्रूहि तस्योत्तरं प्रभो ! ॥ २
एकमेवाद्वितीयं वै ब्रह्मेति वदति श्रुतिः । ब्रह्मैव खल्विदं सर्वमित्यपि श्रुतिशासनम् ॥ ३
एतन्मतमुपाश्रित्य जीवेश्वरजगन्त्यपि । मायामयानि मिथ्येति प्राहुः केचन पण्डिताः ॥ ४
नित्यानां नित्य इत्याद्याः श्रुतीरालम्ब्य केचन । जीवेश्वराणां नित्यत्वं विद्वांसोऽत्र वदन्ति हि ॥ ५
एतयोर्मतयोः स्वामिन् निर्णयं वक्तुमर्हसि । उभे सत्ये किमथवा तयोरेकमृतं मतम् ॥ ६

CHAPTER -21

Dwait, Adwait, Jeev and Ishwar explained by Shri Hari in accordance with the Shrutis of the Vedas.

Akhandanand's question.

Akhandanand said:-

Lord, you alone are the apt knower and promoter of the love of Brahman; in this subject even the learned are confused. 1.

Therefore I wish to ask a question which is of interest even to these great sages. After hearing that one question, O Lord, tell (us) the answer. 2.

The Vedas (Sruti) maintain that Brahman is one without a second. It is also the teaching of Sruti (i.e. the Vedas) that all this (phenomenal world) is nothing but Brahman. 3.

Resorting to this view, some scholars hold that the individual soul, God and the world are delusive and false. 4.

Some other thinkers argue on the basis of Vedic statements like 'Nityanam Nitya' (i.e. permanent among the permanent) that God and the individual soul are everlasting. 5.

It will be appropriate for you, 'O lord, to comment on these two views; whether both of these are true or whether of these two is true. 6.

सुव्रत उवाच –

इति श्रुत्वा वचस्तस्य प्रोवाच स जगद्गुरुः । हर्षयन्मधुरैर्वाक्यैः सदःसंस्थानृषींश्च तम् ॥ ७

श्रीनारायणमुनिरुवाच –

मुनयः ! शृणुत त्वं चाखण्डानन्द ! महामते ! द्वैताद्वैते वदन्तीनां श्रुतीनामाशयं ब्रुवे ॥ ८
ब्रह्मशब्दो मुख्यतया कृष्ण एव प्रवर्तते । भगवच्छब्दवद्विद्वन्निति जानीहि निश्चितम् ॥ ९
स्वरूपेण गुणैश्चापि निरवध्यतिशायिता । तस्यैवास्तीति ब्रह्माख्यामन्वर्थां श्रुतयो विदुः ॥ १०
ततोऽन्यत्र तु विज्ञेया तद्ध्यानोपासनेन वै । तत्साधर्म्यात्तदात्मत्वाब्रह्मसंज्ञानुरागतः ॥ ११
स्वरूपं च स्वभावश्च विभूतिश्च तथा गुणाः । नित्याः सन्ति हरौ ह्येतेऽन्यत्र त्वागन्तुका मताः ॥ १२

Lord Narayan's answer.

Suvrat said:-

On hearing this question from him, that teacher of the world, pleasing those sages sitting in the assembly and him (questioner), spoke thus with his sweet words: 7.

Narayan Muni said:-

O sages and Akhandanand, please listen. I shall bring out the purport of the Vedic statements which speak of dualism and non-dualism. 8.

Philosophy of Shuddhadvait.

The word Brahman is mainly used to denote Krishna; 'O learned one, know this for certain that the word Bhagavan is used for Krishna. 9.

By nature and characteristics, he is beyond bounds and limits. Therefore, the Vedas maintain that Brahman is his appropriate name. 10.

The term Brahman can be understood (to be applicable) also elsewhere out of love for him, through meditation and service to him, through similarities with him and through being one with him. 11.

This form, this nature, this prowess and these qualities are everlasting in Krishna; elsewhere these are only superimposed. 12.

It is therefore that Srutis (Vedic statements) describe Him

सत्यं ज्ञानमनन्तं च यः सर्वज्ञश्च सर्ववित् । इत्याद्याः श्रुतयोऽतस्तं तादृशं वर्णयन्ति हि ॥ १३
ईदृग्ब्रह्माभिधः कृष्णो लये ह्यात्यन्तिकेऽक्षरे । विलाप्य पुम्प्रकृत्यादि शिष्यते एक एव सः ॥ १४
तमेकं चाद्वितीयं च वदन्ति श्रुतयो द्विजः ! । स्थितं दिव्ये ब्रह्मपुरे निर्गुणं चेश्वरेश्वरम् ॥ १५
उपासनेन यस्तस्य प्राप्त आत्यन्तिकं लयम् । निर्विकल्पस्थितौ तं स योगी पश्यति केवलम् ॥ १६
ब्रह्मैव ब्रह्मविदिति श्रुतिवर्ण्यः स योगिराट् । महामुक्त इति प्रोक्तस्तत्त्वविद्भिर्द्विजोत्तम् ! ॥ १७
स सर्वे खल्विदं ब्रह्म तज्जलानिति पश्यति । शान्त आनन्दरूपं च सं शुद्धं ब्रह्मवित्तदा ॥ १८
विना ब्रह्मस्वरूपं स नोर्ध्वं नाधो न चान्तरे । न विश्वं नेश्वरं नैव जीवान् किञ्चिदपीक्षते ॥ १९
ईदृक्स्थितिं प्रापयितुं तीव्रवैराग्यवेगिनम् । गुरुश्चैकमिति श्रुत्या शिष्यं बोधयते विदम् ॥ २०

as truth, knowledge, the limitless, the omniscient, the all-knowing etc. 13.

Krishna, who in this way has the name Brahman, remains one and alone at the time of the deluge (Pralaya), after having dissolved the individual soul and the insentient Prakrti into the imperishable ultimate. 14.

'O twice-born, the Vedas describe Him as the One without a second, as staying in the celestial city of Brahman, as without attributes and as the Lord of the lords. 15.

Only a yogi can realize him in Nirvikalpa samadhi; a yogi who has attained the (knowledge of His) ultimate nature by rendering service unto Him (realizes Him). 16.

That sovereign yogi is described by the Vedas as Brahman; the knower of Brahman, is said to be completely relieved from all bonds, in the word of the sages. Oh great Brahmin- 17.

Then the knower of Brahman who has attained peace realizes that all this (manifested world) is nothing but Brahman, pure and of the nature of bliss. 18.

Except Brahman, he does not see anything above and below and in the intervening space, nor does he see the world, nor the individual souls, nor God, nor anything else. 19.

To lead to this kind of state, the preceptor enlightens the wise disciple in whom a strong urge of renunciation prevails. 20.

एकं ब्रह्मास्तीति वर्णिन्नेवं श्रुतिभिरुच्यते । नित्यानां नित्य इत्येवं यथोक्तं तच्च वच्मि वः ॥ २१
सेश्वराणां हि जीवानां लये प्राकृतिके तथा । आत्यन्तिकेऽपि नैवास्ति स्वरूपस्य विनाशनम् ॥ २२
लये प्राकृतिके देहौ विराट्सूत्रात्मसंज्ञितौ । ईश्वरस्य विलीयेते द्वावेव वर्णिसत्तम ! ॥ २३
अव्याकृतेन देहेन स आस्ते प्रकृतौ तदा । स्थूलसूक्ष्मौ तथा देहौ जीवानामपि नश्यतः ॥ २४
तिरोभवन्ति प्रकृतौ ते कारणशरीरिणः । प्रधानसंज्ञा वर्णीन्द्र ! सा तु प्रकृतिरुच्यते ॥ २५
तिरोभवति सा मूल प्रकृतौ च सपूरुषा । नतु स्वरूपतो नाशो ह्येतेषां भवति क्वचित् ॥ २६
आत्यन्तिके च प्रलये प्रकृतिः सापि पूरुषे । तिरोभवति सूर्यस्य प्रकाशे रजनी यथा ॥ २७
स महान्पुरुषः साकं महत्या मायया तया । शेतेऽक्षरस्य प्रकाशे तदैकः कृष्ण एव हि ॥ २८
नष्टकारणदेहा ये मुक्ता ध्यानबलेन तु । कृष्णस्य दिव्यदेहैस्ते ब्रह्मण्येवासतेऽक्षरे ॥ २९

O Varni (sannyasin), the Vedas declare that only One Brahman exists; it is the everlasting of all the everlasting (principles); that is what I am explaining to you all. 21.

Philosophy of Vishishtadvait.

Even in the ultimate dissolution of the world there is no destruction of the essence of the souls and of God. 22.

Oh great ascetic, in the dissolution of the world, only the two manifestations of God, known as Virat and Sutratman vanish. 23.

At that time, he (the yogi) remains in Prakrti, in its un-manifested form; but at that time the earthly body and the astral body of the individual stand destroyed. 24.

They all vanish into the Prakrti of the ultimate cause (Karan-Sharir); 'O great ascetic, Prakrti is also called Pradhana; 25.

Along with the soul (Purusa), Prakrti also vanishes into the original cause. But there is no destruction of these in their essence. 26.

In the ultimate dissolution, Prakrti merges into Purusa (Soul principle), as night merges into the light of the Sun. 27.

At that time, that great soul, namely, Krishna abides with that great Maya of His, in the light of the immortal. 28.

The state of the emancipated.

And those who are emancipated by the force of meditation

लयद्वयेऽपि नैतेषां स्वरूपेण विनाशनम् । भवतीति श्रुतिः सर्वान्नित्यानाह महामते ! ॥ ३०
उत्पत्तिकाले सर्वेऽपि पुंप्रकृत्यादयः पुनः । आविर्भवन्त्यमी विप्रः यथापूर्वे तदिच्छया ॥ ३१
अप्राकृतशरीरा ये मुक्तास्ते तु निजेच्छया आविर्भवन्ति ह्यथवा तेनावतरता सह ॥ ३२
नित्यानेताञ्छ्रुतिप्रोक्ताञ्ज्ञानिमुक्ता विदन्ति हि । कृष्णोपास्तिबलेनापि वीक्षन्ते च यथातथम् ॥ ३३
योगिनस्ते तु सम्पन्ना भक्तिज्ञानविरक्तिभिः । समाधिं सविकल्पं हि प्राप्ता इत्यवगम्यताम् ॥ ३४
मेरौ स्थिता यथा तस्मादवरान्पर्वतान्नराः । वीक्षन्ते च द्रुमान्सर्वांस्तदाधारं च भूतलम् ॥ ३५
सविकल्पसमाधिस्था ज्ञानिमुक्तास्तथेश्वरम् । मायां जीवांश्च वीक्षन्ते ब्रह्म चेति पृथक् पृथक् ॥ ३६

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and whose material bodies have vanished, abide in the imperishable transcendental Brahman by means of the heavenly bodies of Krishna. 29.

In both (kinds of) dissolution, these are not really destroyed. O greatly wise one, the Veda describes them as permanent. 30.

At the time of creation all (the principles like) Purusa and Prakrti again manifest themselves as before by His will, ‘O Brahmin. 31.

And the emancipated ones, whose bodies are non-material (a Prkrta) manifest themselves at their will or when He (Krishna) reincarnates himself. 32.

These are said by the Vedas to be immortal, knowing and free. By the strength of their Krishna worship, they see everything as it is.33.

Let it be understood that they are yogis endowed with devotion, knowledge and renunciation and that they have attained Sarvikalpa Samadhi. 34.

Examples explaining the truth of both philosophies.

As men standing on top of mount Meru see from there, all the lower mountains and trees and the surface of the earth, their support, So the emancipated knower, in the state of Savikalpa samadhi in which he see God, Maya, individual souls and Brahman as separate (entities). 35-36.

‘O Brahmin, just as men standing on the Lokaloka mountain see only one expanse of the earth and not mountains and trees,

लोकालोकाचलस्थाश्च यथा वा पुरुषा द्विज ! । पश्यन्त्येकं भूतलं नो सर्वानपि नगान् द्रुमान् ॥ ३७
तथैव ते महामुक्ता निर्विकल्पसमाधयः । ब्रह्मैकमेव वीक्षन्ते जीवेशादीन्न तु पृथक् ॥ ३८
कृष्णोपास्तिबलस्याथ तारतम्यवशादमी । त्रिविधा भुवि कथ्यन्ते निर्विकल्पसमाधयः ॥ ३९
सुषुप्ताविह जीवस्य बुद्धिन्द्रियमनोलयात् । सुखं चोपशमो यादृग्वर्तते वर्णिसत्तम ! ॥ ४०
साक्षात्कृष्णे यस्य पुंसो बुद्धीन्द्रियमनोलयात् । तादृक् सुखं चोपशमो जाग्रति स्यात्स आदिमः ॥ ४१
सुषुप्तौ प्रलयाख्यायां ब्रह्माण्डस्याभिमानिनः । लयात्त्रिलोक्या ईशस्य सुखं यादृक्र शान्तता ॥ ४२
साक्षात्कृष्णे यस्य पुंसो बुद्धीन्द्रियमनोलयात् । तादृक् सुखं चोपशमो जाग्रति स्यात्स मध्यमः ॥ ४३
विराट्तत्कारणैः साकं प्रधानस्य लयाद्यथा । प्रकृतौ प्राकृतलये सुखं पुंसश्च शान्तता ॥ ४४

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those greats emancipated in the state of Nirvikalpa Samadhi see the one Brahman alone and not God or individual souls etc., separately. 37-38.

Three varieties of Nirvikalpa samadhi.

On the basis of the differences in the intensity of Krishna worship, there is said to be these three varieties of Nirvikalpa Samadhi in the world. 39.

As in this world, there is the bliss and quiescence of the individual in sleep on account of the cessation of the (work of) intellect, the senses and the mind, o great ascetic. 40.

So when there is similar bliss and quiescence of the individual in the walking condition on account of the dissolution of his intellect, senses and mind in Krishna Himself, it is the first (variety of Nirvikalpa samadhi). 41.

variety of savikalpa samadhi.

There is the bliss and quiescence of God in (His) sleep called the dissolution on account of the disappearance of the three worlds. When there is similar bliss and quiescence of the individual in the waking condition on account of the dissolution of his intellect, senses and mind in Krishna Himself, it is the middle (variety of Savikalpa samadhi). 42 - 43.

Variety of Nirvikalpa samadhi.

There is the bliss and quiescence of Purusa (the Soul) in

साक्षात्कृष्णे यस्य पुंसो बुद्धिन्द्रियमनोलयात् । तथा सुखं चोपशमो जाग्रति स्यात्स चान्तिमः ॥ ४५
कृष्णसम्बन्धि सौख्यं यत्सर्वसौख्याधिकं हि तत् । दृष्टान्तमात्रमेतत्तु सुषुप्त्यादि समीरितम् ॥ ४६
इत्थं हि ते महामुक्ता भवन्ति त्रिविधा द्विज ! । उत्तरोत्तरतः श्रेष्ठाः कथ्यन्ते स्थितिवेदिभिः ॥ ४७
निर्विकल्पस्थितिबलादुन्मत्ता ब्रह्मदृष्टयः । जीवेशान्कल्पितान्प्राहुरिति जानीहि निश्चितम् ॥ ४८
एकत्वमेवं वर्णीन्द्र ! पृथक्त्वं चावगम्यताम् । श्रुतिप्रामाण्यतो विद्धि सत्यमेव मतद्वयम् ॥ ४९
ये तु नैवं स्थितिं प्राप्ता ब्रह्मैक्यं शास्त्रमात्रतः । बुद्ध्वा यथेष्टाचरणं कुर्वते ते पतन्त्यधः ॥ ५०

Prakrti (the matter), in the dissolution of Prakrti on account of the disappearance of Virat along with its causes. When there is similar bliss and quiescence of the individual in the waking condition on account of the dissolution of the intellect, senses and mind in Krishna Himself, it is the last (variety of Nirvikalpa samadhi). 44 - 45.

The bliss, which is Krishna related, far exceeds all other kinds of bliss. Whatever is said (above) about the sleeping-condition etc., is only by way of analogy. 46.

O Brahmin, the emancipated greats are thus of three kinds; each succeeding kind of these states, is said to be superior by those who understand these (exalted) states. 47.

Oneness and difference of Brahman, Jiva and Jagat.

On account of the strength of Nirvikalpa condition, they are in Unmani condition with (only) Brahman in their gaze and they declare that individual souls and God's are illusory. Know this for certain. 48.

'O best among the ascetics, know in this way what is oneness and what is separateness. Know this on the authority of the Veda, that really there are these two views. 49.

Those who have not attained this state after having realized the oneness of Brahman through all the scriptures and behave as they like go astray (from their spiritual path). 50.

Those like them, committing sins, along with the sins of their disciples, suffer wailing piteously in hell. 51.

ताद्दशाः स्वकृतं पापं स्वशिष्याणां च पातकम् । आर्तनादं प्रकुर्वन्तो बोभुज्यन्ते यमालये ॥ ५१
ब्रह्मशब्दद्वयं यत्र प्रोक्तं स्यात्तत्र तु द्विज ! । आद्यं तु भगवद्धाम ज्ञातव्यं बृहदक्षरम् ॥ ५२
द्वितीयं तु स्वयं कृष्णः सर्वकारणकारणम् । अक्षरात्पर इत्युक्तो दिव्याङ्गश्चेति बुध्यताम् ॥ ५३
भेदो हि वास्तवो नूनं जीवेशब्रह्मणां हरेः । नित्यानां नित्य इत्यादिश्रुतिभिः प्रतिपादितः ॥ ५४
ब्रह्मवित्परमाप्नोतीत्येषा श्रुतिरपि स्फुटम् । प्राह ब्रह्मविदां सेव्यं परंब्रह्मेति सन्मते ! ॥ ५५
आत्मा शरीरं यस्यास्ति नैवात्मा वेत्ति यं तथा । य आन्तरो यमयति ह्यात्मानममृतः प्रभुः ॥ ५६
शरीरमक्षरं यस्य नैव यं वेत्ति चाक्षरम् । आन्तरो यो यमयति ह्यक्षरं सोऽमृतः प्रभुः ॥ ५७
इत्याद्यर्थाः श्रुतिगणास्त्वक्षरब्रह्मणोऽपि च । प्राहुः कृष्णशरीरत्वं तद्भिन्नत्वं तथा स्फुटम् ॥ ५८
अक्षरस्यापि चेन्नास्ति ब्रह्मणः कृष्णरूपता । कुतस्तरां तदेशस्य जीवस्य तु कुतस्तमाम् ॥ ५९

O Brahmin, where the word Brahman is used in two ways, it should be known first as the great, imperishable abode of God. 52.

And know that the second is Krishna Himself, the cause of all causes, described as above the Akshara (imperishable) and having a celestial body. 53.

Indeed the difference of Krishna (Hari) from the soul, God and Brahman is real. It has been expounded by Vedic statements, like the permanent of the permanents (Nityanam nitya) etc., 54.

O wise one, the statement of the Veda that 'the knower of Brahman attains the highest' is clear. It states that the knower of Brahman should resort to Para-Brahman. 55.

He, whose body is the soul; He, whom the soul does not understand; and in the same way, (by being inward), He, who controls the soul; is indeed the immortal Lord. 56.

He whose body is imperishable, He whom the imperishable does not understand, He (being inward) who controls the imperishable, is indeed the immortal Lord. 57.

A good number of statements in the Vedas having this kind of an interpretation clearly maintain Brahman to be the body of Krishna and explain its separateness from Him. 58.

If the imperishable Brahman is not one with Krishna, then how can God and how indeed can the individual soul be one with Him? 59.

ततो निःसंशयो भूत्वा मुमुक्षुः सर्वथा हरिम् । यो भजेत स मुक्तः स्यादितरः संसृतिं व्रजेत् ॥ ६०
श्रीमद्रामानुजाचार्यैरयमर्थः सविस्तरम् । निर्णीतोऽस्ति महाभाष्ये सङ्क्षेपात्स मयोदितः ॥ ६१

सुव्रत उवाच –

इत्युक्तं श्रुतिसिद्धान्तं हरिणा स नराधिप ! । वर्णी च साधवः श्रुत्वा तं नेमुर्नष्टसंशयाः ॥ ६२
स्वस्वस्थानं ततो गन्तुं तानाज्ञाप्याखिलान्निजान् । प्रभुः स्वयं निजावासमाजगाम दयानिधिः ॥ ६३

इत्थं हरिस्तत्र स वाग्विलासैरानन्दतयन्नन्वहमेव भक्तान् ।
हेमन्तसिंहस्य मनोरथं च सम्पूरयन्भक्तगणैरुवास ॥ ६४ ॥

इति सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे पञ्चालग्रामे द्वैताद्वैतप्रतिपादकश्रुत्यर्थनिर्णयनिरूपणनामैकविंशोऽध्यायः ॥ २१॥

There, one who is desirous of spiritual emancipation (Moksa), should rid himself of doubt and by all means devote himself to Krishna. He will be emancipated; all others will relapse to mundane existence. 60.

Shrimad Ramanuja Acharya has expounded all this meaning in detail in his great treatise. I have stated the same in brief. 61.

Suvrat Said:-

In this way, on hearing the philosophy of the Veda expounded by Lord Krishna, that ascetic and all those holy men, with their doubts dispelled, offered obeisance to him. 62.

Then the Lord directed all those people to retire to their places and he himself, the treasure-house of compassion, also reached his own abode. 63.

Thus Lord Krishna lived there with hosts of his devotees, fulfilling the desire of Hemantasinh and pleasing his devotees with splendid orations every day. 64.

Thus ends the twenty first chapter entitled 'Description of the Nature of Supreme Brahman' in the fourth Prakaran of Satsangijivan, the life story of Lord Narayan, also titled as 'Dharmashastra' (the rules of the code of conduct). 21

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॥ अथ द्वाविंशोऽध्यायः ॥ २२ ॥

सुव्रत उवाच –

तस्माद्ग्रामात्पश्चिमायां दिशि किंशुकानने । उटजाः कारिता राज्ञा मुनीनामभवञ्छुभाः ॥ १ ॥
एकदा पापमोचन्यामेकादश्यां निशि प्रभुः । जगाम कतिभिश्चित्स्वैः पार्षदैः सह तत्र सः ॥ २
उत्तमेन च सोमेन हेमन्तेन सबन्धुना । अन्वितश्च मुकुन्देन तथा रत्नजिदादिभिः ॥ ३
ददर्श तत्र स मुनीन्कुर्वतो व्रतजागरम् । हल्लीषकेण गीतेन तालीवाद्येन यूथशः ॥ ४
तेऽपि तं वीक्ष्य संहृष्टा नत्वा सत्वरमुत्तमम् । वटान्तिके ददुः पीठं न्यषीदत्तत्र सोऽच्युतः ॥ ५
तदाज्ञया पुनश्चक्रुस्ते च हल्लीषकं ततः । सिंहासनं तदभितो भ्रमन्तस्तन्मुखेक्षणाः ॥ ६
विचित्रपद्यगीतैस्तं हासयन्तः स्मिताननम् । अचिकीर्तन् गुणांस्तस्य निशीथोऽथाभ्यपद्यत ॥ ७

CHAPTER – 22

Shriji Maharaj playing Raas in Panchala.

Suvrat said:-

The king got a cottage to be built in the forest of Palasa trees to the west of that village. These proved very auspicious to the ascetics. 1.

Once, on the night of the Papamochanya ekadashi, the Lord went there along with some of His followers. 2.

He was followed by Uttam, Som and Hemant with brothers, Mukund, Ratnaji etc. 3.

There he saw ascetics in groups, observing the vow of keeping themselves awake, singing, clapping and moving round and round. 4.

Pleased on seeing him, they bowed to him and promptly offered him an exalted seat near the banyan tree whereupon Krishna sat. 5.

The hermits entertain Lord Narayan.

At his behest, they thereafter again performed Raas dance round His throne moving in circles, gazing at his face. 6.

Making him laugh with beautiful songs and compositions, they extolled his virtues; thus the mid-night began. 7.

The tired ascetics then sat in front of Krishna, looking at his

श्रान्तास्तदानीं मुनयो निषेदुस्ते हरेः पुरः । प्रसन्नं तन्मुखं प्रीत्या वीक्षमाणाः स्थिरासनाः ॥ ८
अथ तत्रेच्छया तस्य ददृशुः सहसैव ते । सहोत्थकोटिसूर्येन्दुतुल्यं श्वेतं महन्महः ॥ ९
श्वैत्यं तेन च ते सर्वे प्रापुर्भूः खं दिशोऽष्ट च । तत्रापश्यन्महःपुञ्जे स्वेशं ते दिव्यदर्शनम् ॥ १०
दिव्यसिंहासनारूढं नवीनजलदासितम् । सुधांशुकोटिसंकाशं दिव्यां भरणभूषितम् ॥ ११
दिव्यपीताम्बरधरं दिव्यगन्धानुलेपनम् । दिव्यैः सुरभिभिः पौष्पैः शोभितं हारशेखरैः ॥ १२
सुभ्रूलतं सुनासं च पद्मपत्रायतेक्षणम् । स्निग्धबिम्बफलाभोष्ठं सस्मिताननपङ्कजम् ॥ १३
अनर्घ्यमौक्तिकसमदन्तावलिविराजितम् । धृत्वा कराभ्यां मुरलीं वादयन्तं मनोहरम् ॥ १४
दधतं कौस्तुभं कण्ठे वनमालां च शोभनाम् । विशालहृदयद्योतच्छ्रीवत्सं सुकिरीटिनम् ॥ १५

pleased face resplendent of love and sitting in a firm position. 8.

Vision of God with his retinue and splendor.

Then at his (Lord Narayan's) will, all a sudden, they saw a great white splendor comparable to the luster of ten million suns. 9.

By virtue (of this splendor), they all attained whiteness; the earth, the sky and the eight quarters also looked white; there in the mass of great luminousness they saw their own Lord in his divine appearance. 10.

He was seated on a heavenly throne, was dark like a fresh cloud, similar to ten million moons, decked with heavenly ornaments. 11.

He was wearing a heavenly yellow garment, was anointed with celestial perfume and was decked with wreaths of sweet-smelling heavenly flowers. 12.

He had beautiful eye-brows and a beautiful nose; his eyes were large like lotus leaves; his lips were like Giloda (eatable vegetable) fruits and his face was like a lotus. 13.

His teeth resembled a row of priceless pearls; and holding a flute in his two hands, he was playing it on exquisitely. 14.

He was wearing Kaustubha gem and a beautiful garland of wild flowers around his neck. He was wearing a splendid crown and on his large chest was the shining Srivatsa. 15.

On his both ears were shining earrings in the shape of divine

कर्णयुग्मोल्लसद्दिव्यमकराकृतिकुण्डलम् । अकलङ्कितचन्द्राभनखपङ्क्तिविराजितम् ॥ १६
श्रीदामविष्वक्सैनाद्यैः पार्षदप्रवरैर्निजैः । सेवितं राजचिह्नैश्च छत्रव्यजनचामरैः ॥ १७
तस्यापश्यन् वामभागे लक्ष्मीं पद्मकरां च ते । कौसुम्भवाससं गौरीं सर्वाभरणभूषिताम् ॥ १८
मन्दारपुष्पकबरीं दिव्यसीमन्तभूषणाम् । शरत्पूर्णेन्दुवदनां पीनोन्नतपयोधराम् ॥ १९
सुनासां सुदतीं सुभ्रूलतां चारुविलोचनाम् । पादोल्लसद्धंसकयुग्रत्ननूपुरशिञ्जिताम् ॥ २०
विशालभालविलसद्दिव्यकाश्मीरपत्रिकाम् । सुकपोलां निष्ककण्ठीं स्वेशवक्त्रैकवीक्षणाम् ॥ २१
रत्नदण्डेन लघुना चामरेणातिभावतः । वीजयन्तीं निजपतिं तादृशीं राधिकां तथा ॥ २२
दक्षिणेऽथ हरेर्धर्मं ददृशुस्तेऽतिभासुरम् । श्वेताङ्गं श्वेतवसनं दिव्यालङ्कारशोभितम् ॥ २३

crocodiles; the rows of nails were like moon without stains. 16.

He was attended to by his great courtiers like, Sridama, Visvaksena among others. He looked distinguished by regal signs and regal parasols and chamar. 17.

There they saw to his left side Laksmi with lotus-like hands, fair-skinned, decked with all ornaments and wearing a saffron-coloured garment. 18.

She was wearing a flower of Mandara on her hair, and heavenly ornaments on her head; her face was beautiful like the full moon in autumn and her breasts were high and plump. 19.

Her eyebrows, nose, teeth and eyes were charming; and on her feet were anklets of gems that made a sweet chime like that of a pair of swans. 20.

On her large forehead shone a heavenly mark of saffron (Kasmira-patrika); her cheeks were beautiful and she was wearing a Nishk (ornament) round her neck but her eyes were fixed on her Lord. 21.

With great devotion, she was moving the Chauri (fan) equipped with a short diamond handle and comforting her consort with cool air. And they also saw Radha (near her.) 22.

To the right of Krishna they saw extremely lustrous Dharma, having a white complexion, robed in white attire and decked with heavenly ornaments. 23.

धर्मस्य वामभोगेऽथ भक्तिं मूर्तिमतीं च ते । ददृशुः स्वर्णगौराङ्गीं दिव्यवस्त्रविभूषणाम् ॥ २४
अन्याश्च दिव्यवपुषो दिव्यालङ्कारवाससः । श्रद्धाद्या योषितस्तस्य दिव्याङ्गांस्तत्सुतांस्तथा ॥ २५
ततः प्रणम्य तान् सर्वान् मुनयस्ते निजेश्वरम् । प्रत्युचुर्हृष्टमनसः पुलकाञ्चितविग्रहाः ॥ २६
नमो नमोऽस्तु कृष्णाय वासुदेवाय ते प्रभो ! । नारायणाय मुनये स्वामिने धर्मसूनवे ॥ २७
भगवन् ! दृष्टपूर्वोऽसि त्वमतस्त्वां तु विद्महे । योऽस्मत्स्वामी स एवासि कृष्णो राधारमायुतः ॥ २८
ये त्वेते तव पार्श्वस्था देवा देव्यश्च सन्ति तान् । न जानीमो वयं स्वामिन् ! मनोनयनन्दानन् ॥ २९
श्रुत्वेति तेषां वचनं प्रोवाच भगवान् स तान् । धर्मदेवो ह्ययं साक्षाद्भक्तिरेषाऽस्य च प्रिया ॥ ३०
एताश्च धर्मपत्न्योऽन्याः श्रद्धामैत्रीदयादयः । शुभप्रसादप्रमुखा आसां पुत्रा इमेऽनघाः ! ॥ ३१

To the left of Dharma, they saw Bhakti in a concrete form; she was of a fair golden complexion and she wore a heavenly attire and heavenly ornaments. 24.

They also saw his other spouses like Sraddha etc. with their divine persons, celestial attires and ornaments; also they saw their sons with their celestial bodies. 25.

Then those ascetics, with minds enraptured and bodies horripilate, offered obeisance to all those (divinities) and said to their Lord- 26.

Salutations to you, ‘O Krishna, the son of Vasudev, ‘O Lord, . Salutations to you, ‘O Narayan, the ascetic and the Lord, the son of Dharma. 27.

Lord, you have already been perceived (by us); therefore, we recognize you. You are the same as our Lord Krishna accompanied by Lakhsmi and Radha. 28.

O Lord, but we don’t know who these gods and goddesses, standing near you and affording pleasure to our eyes are. 29.

On hearing this query of them, the Lord replied (pointing to) them, ‘This is Dharma himself, and this is Bhakti, his wife. 30.

And these are the other wives of Dharma, namely, Sraddha, Maitri, Daya etc. And these sinless are their sons among whom, Subha and Prasad are the chief. 31.

These (celestials) with their celestial bodies always abide in

दिव्यदेहा इमे नित्यं वर्तन्ते हि मदन्तिके । ईदृङ्मद्दर्शनमिव दुर्लभं ह्येतदीक्षणम् ॥ ३२
एकान्तिकास्तु ये भक्तास्ते क्वचित्तु मदिच्छया । पश्यन्त्येतान् हि मुनयो ! न तु सर्वे निजेच्छया ॥ ३३
युष्माभिरेकादशिकाव्रतं जागरणान्वितम् । क्रियतेऽथ च पाल्यन्ते धर्मा एकान्तिनामपि ॥ ३४
अतोऽहमेभिः सह वै प्रसन्नोऽस्मीति दर्शनम् । दत्तमीदृग्विधमथो मदेभ्यो व्रियतां वरः ॥ ३५
इत्थं स्वस्वामिना तेन वरार्थं प्रेरितास्तु ते । प्रणम्य तं वरान् वव्रुरात्माभीष्टान् महर्षयः ॥ ३६
यदि प्रसन्नो भगवंस्तर्हि ते मानुषाकृतेः । नानाविधचरित्रेषु मा मोहोऽस्तु कदापि नः ॥ ३७
साम्प्रतं यादृशो भावस्त्वय्यस्त्यस्माकमीश्वर ! । तादृगेवास्तु सततं नराकृतिधरे त्वयि ॥ ३८
लक्ष्म्या इव च नो भक्तिस्त्वयि स्यादिति देहि नः । इत्यर्थितः स तैर्भक्तैस्तथास्त्विति वरान्ददौ ॥ ३९
धर्मादींस्ते ततः प्रोचुर्मुनयो विनयानताः । यदि प्रसन्ना यूयं स्थ वसतास्मासु तत्सदा ॥ ४०

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me. Their appearance in this manner and seeing them in this way is very rare. 32.

Those devotees and ascetics who are exclusively dedicated to me, have a vision of these on some (rare) occasions at my will, not at their will. 33.

You observe the vow of Ekadashi and keep yourself awake at night and you follow the rules of the totally dedicated. 34.

Therefore, along with these (celestials), I am pleased and have afforded you this visit. Choose now from me and from these a blessing. 35.

Encouraged in this way by their Lord to choose a blessing, those ascetics, bowing to him, chose blessings beneficial to them. 36.

If you are pleased Lord, let there be no ignorance in us of your various exploits in the human form.' 37.

O Lord, as our faith is now in you so may it remain forever in you, who has assumed a human form.' 38.

Grant us (the blessing) that our devotion to you will remain permanent like Laksmi's devotion to you.' Begged in this way by the devotees, he granted them their requests. 39.

Then those ascetics, prostrating with humility, said to Dharma and other (divinities), 'If you are pleased, stay amongst us forever.' 40.

कामात्क्रोधाच्च लोभादेः सर्गादस्मानधर्मजात् । यूयं सदा रक्षतेति दत्त नो विबुधोत्तमाः ! ॥ ४१

सुव्रत उवाच –

इति तैः प्रार्थितास्तेऽपि प्रीतास्तेभ्यस्तथास्त्विति । वरान् ददुस्ततः स्वामी साकं तैरास पूर्ववत् ॥ ४२
ततोऽतिविस्मिताः सर्वे तं प्रणेमुर्नराकृतिम् । सुखयित्वा प्रभुस्तांश्च स्वावासमगमन्नृप ! ॥ ४३
एकादशीजागरणं कुर्वंस्तत्र स ईश्वरः । वृतस्तैः पार्षदाग्रयैश्च चतुष्पद्यामुपाविशत् ॥ ४४
हेमन्तोत्तमसोमाद्याः साश्चर्यास्तस्य च प्रभोः । दिव्यरूपेक्षणात् नत्वा तमूचुः सस्मिताननम् ॥ ४५
कोट्यर्केन्दुप्रकाशस्य राधालक्ष्मीयुतस्य ते । ईक्षणं भक्तिधर्मादिश्चात्यन्तं दुर्लभं नृणाम् ॥ ४६
अहो तदपि नो जातं धन्याः स्मो भाग्यशालिनः । इत्युक्त्वा गद्गद्गिरः प्रेम्णाऽऽसन् साश्रवश्च ते ४७

O great gods, protect us forever from lust, anger, greed, and other (evils) originating from unrighteousness. Grant us these (blessing)'. 41.

Suvrat said:-

Requested in this way by them, those (divinities), were also pleased and granted them their blessings, saying 'Let that be as you wish.' (And they disappeared). Only the Lord remained with them as before. Lord Narayan at the kings place had this dialogue with the courtiers. 42.

Then, greatly surprised they all prayed to him in his human form. 'O king, pleasing them all, the Lord also went to his abode. 43.

Observing the vow of Ekadashi and remaining awake, there the Lord, surrounded by those leading courtiers, sat on his four-legged (throne). 44.

Hemant, Uttam, Som and others, surprised at having the vision of the divine form of the Lord, bowed to him (whose face carried a smile) and said to him- 45.

Perceiving you whose luminousness is equal to that of a million suns and moons, who are accompanied by Lakshmi and Radha and (perceiving) Bhakti, Dharma and others is extremely rare for human beings. 46.

And that we obtained (this vision); we are indeed blessed and lucky'. Saying thus with love, they were full of tears and their

तदा तानाह भगवान्प्रसन्नः पार्षदान्निजान् । सर्वे शृणुत यूयं मे भो भक्तप्रवरा ! वचः ॥ ४८
अनन्यभक्तिर्येषां स्याद्वासुदेवे नराकृतौ । ईदृशं दर्शनं तेषां दुर्लभं नैव निश्चितम् ॥ ४९
भारते भगवद्गीतास्वेतदेव निरूपितम् । विश्वरूपं दर्शयित्वा श्रीकृष्णेनार्जुनं प्रति ॥ ५०
सुदुर्दर्शमिदं रूपं दृष्ट्वानसि यन्मम । देवा अप्यस्य रूपस्य नित्यं दर्शनकाङ्क्षिणः ॥ ५१
नाहं वेदैर्न तपसा न दानेन न चेज्यया । शक्य एवंविधो द्रष्टुं दृष्ट्वानसि मां यथा ॥ ५२
भक्त्या त्वनन्या शक्य अहमेवंधोऽर्जुन ! । ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परंतप ! ॥ ५३
तथा सनत्सुजातीयेऽप्यन्त्येऽध्याये पुनः पुनः । भक्तियोगवतामेव दर्शनं स्यादितीरितम् ॥ ५४
भयाच्च कालयमयोर्बन्धनात्कर्ममाययोः । भक्त्या च मुच्यते जीवः सतां निश्छद्मसेवया ॥ ५५

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words, heavy with emotion. 47.

Then the pleased Lord said to those servants of his,' O you great devotees of me, listen to my speech. 48.

This kind of vision is certainly not rare for those who have unflinching devotion to Krishna in His human form.' 49.

By showing Arjuna the cosmic vision, Shri Krishna has explained this very truth in the Mahabharata and the Bhagavad Gita. 50.

This vision of mine, which you have perceived is extremely difficult to obtain. Even the gods are ever desirous of having it. 51.

It is not possible to perceive me as you have done even by (studying) the Vedas or by (practicing) penance or by charity or sacrifice. 52.

In the Bhagavad Gita, Lord Krishna says: ‘O vanquisher of foes, ‘O Arjuna, it is possible to see and understand me and be internal to me (in essence) as you have been, only by means of unflinching devotion.’ 53.

Again in the last chapter of the Sanatsujat, it has been stated repeatedly that only those having attachment to Bhakti get this vision. 54.

An individual is freed from the fear of time and death, from the bondage of Karma and Maya by virtue of Bhakti (devotion) and by honest service to the good. 55.

वर्णाश्रमेतरेषां च धर्मो यस्त्यागिनामपि । स्वनुष्ठितस्य तस्यैषा भक्तिरेवाक्षयं फलम् ॥ ५६
यज्ञदानव्रतजपस्वाध्यायतपसामपि । तीर्थदेवोपासनानां पूर्तानां साङ्ख्ययोगयोः ॥ ५७
फलं च नियमादीनां भक्तिरेवाक्षयं मतम् । अन्यथा तु क्षयिष्ण्वेव ज्ञेयं तत्तत्क्रियाफलम् ॥ ५८
सेतिहासपुराणानामस्ति तात्पर्यमत्र वै । श्रीमद्भागवतस्यापि तेषां सारस्य सर्वथा ॥ ५९
सास्त्येव भवतां तस्माद्धर्मादिसहितस्य मे । सञ्जातं दर्शनं दिव्यमिति जानीत पार्षदाः ॥ ६०

सुव्रत उवाच –

इत्युक्तास्ते भगवता तं प्रणम्य मुदान्विताः । आत्मानं मेनिरे धन्यं तत्पदैकदृढाश्रयाः ॥ ६१
द्वादश्यां नैत्यकं कृत्वा भोजयित्वा द्विजन्बहून् । चकार पारणां स्वामी सह स्वैः पार्षदादिभिः ॥ ६२
अथोत्तमेन जयया साकं ललितया भृशम् । प्रार्थितो भगवानैच्छत्प्रयातुं दुर्गपत्तनम् ॥ ६३

The imperishable sequel of the well-observed Dharma of the Varnas and ashramas and (of those who) renounce (the earthly life) is indeed Bhakti. 56.

Bhakti alone is recognized as the imperishable fruit of all such pious acts as pilgrimage, worship of the gods, philanthropic deeds, Sankhya, Yoga, sacrifices, charity, penance, vows, muttering (of sacred names), Vedic studies, and various observances. All other fruits of all these actions should be taken as perishable. 57-58.

This is the meaning in brief of the Puranas along with the Mahabharata; this is also the essence of Srimad Bhagavata. 59.

That (Bhakti) is there in you; therefore, you have had the divine vision of me along with Dharma and others; ‘O counselors (of the king), know this. 60.

Suvrat said:-

Addressed by the Lord in this way,, they were full of happiness. Bowing to him, they considered themselves blessed and as having firm support at his feet. 61.

On the twelfth day (Dvadashi), the king after having performed the daily rites, fed numerous Brahmins along with his courtiers and concluded the fast. 62.

After that, as often requested to by Jaya, Lalita and Uttam,

ज्ञात्वा हरेर्जिगमिषां नृपते ! तदानीं हेमन्तसिंहनृपतिस्तमुपेत्त्य नत्वा ।
प्रेमाश्रुनेत्रयुगलः पुलकाङ्कितााङ्गस्तुष्टाव बद्धकरसम्पुट ईश्वरं तम् ॥ ६४ ॥

इति सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे पञ्चालग्रामे धर्मादिसहितनिजदिव्यस्वरूपदर्शनादिनिरूपणनामा द्वाविंशोऽध्यायः ॥ २२ ॥

॥ अथ त्रयोविंशोऽध्यायः ॥ २३ ॥

हेमन्तसिंह उवाच –

देवाधिदेवाय दयालयाय तमःपरायाखिलकारणाय ।
भक्तप्रियायाद्भुतलक्षणाय नारायणायेश ! नमोऽस्तु तुभ्यम् ॥ १ ॥
प्रसन्नवक्त्राय सिताम्बराय सत्पुष्पहाराय मनोहराय । लम्बत्सुपुष्पोत्तमशेखराय नारा. ॥ २

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the Lord desired to go (back)to the town of Durgapur.' 63.

'O king, on knowing the Lord's desire to go, the king Hemantasinh went up to him, bowed, and with both his eyes filled with tears of love, and his body suffering horripilations, praised the Lord with folded hands. 64.

Thus ends the twenty second chapter entitled 'Description of events during Narayan Muni's visit to an Hermitage' in the fourth Prakaran of Satsangijivan, the life story of Lord Narayan, also titled as 'Dharmashastra' (the rules of the code of conduct). 22

CHAPTER 23

Hemantasinh extols Lord Narayana.

King Hemantasinh said:-

'O Lord Narayan, obeisance to you who are supreme among the gods, the abode of compassion, the cause of all, beyond all ignorance, beloved to the devotees and full of wonderful qualities. 1.

'O Lord Narayan, obeisance to you, whose appearance is

ब्रह्माख्यसद्धामनिकेतनाय मुक्तैः स्वभक्तैः परिषेविताय । सुश्वेततेजोनिधिमध्यगाय नारा. ॥ ३
शान्ताय दान्ताय तपःप्रियाय शुद्धाय सिद्धाय गुणातिगाय । एकान्तधर्मप्रतिपादकाय नारा ॥ ४
निष्कामनामव्रतपालकाय निष्कामनामव्रतचारकाय । निष्कामनामव्रतलम्भनाय नारा. ॥ ५
अशेषदुःखौघविनाशकाय प्रकाशकायातिसुखप्रदाय । निःशेषपापप्रशमाभिधाय नारा. ॥ ६
नरोत्तमायाखिलधारणाय प्रपन्नजीवार्तिनिवारणाय । ब्रह्मण्यदेवाय महेश्वराय नारा. ॥ ७
महामुनिव्रातनिषेविताय श्रद्धादयाक्षान्तिपरायणाय । नित्याय जीवोद्धरणोद्यताय नारा. ॥ ८

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pleasing, who is wearing a white garment and a garland of flowers and has a crest of beautiful flowers hanging (from his head). 2.

'O Lord Narayan, obeisance to you, who is the abode of the good destination called Brahman, who is being attended to by your own emancipated devotees, who is at the center of the mass of white resplendence. 3.

'O Lord Narayan, obeisance to you who is peaceful and full of restraint, who appreciates penance, who is pure, accomplished and beyond bad qualities and the sole expounder of piety. 4.

'O Lord Narayan, obeisance to you who observes the vow of Nama without any longing, who follows the vow of Nama without any desire, who is devoted to the vow of nama without any expectation. 5.

'O Lord Narayan, obeisance to you who is the destroyer of all misery, who is the illuminator and giver of the greatest bliss and the remover of all sins. 6.

'O Lord Narayan, obeisance to you who is the best of men, the support of all, remover of the suffering of the souls who resort to you, who is a god well inclined towards Brahmins and a great Lord. 7.

'O Lord Narayan, obeisance to you who is being served by a great multitude of sages, who is full of faith, compassion and forgiveness, who is eternal and ever-active for the deliverance of souls. 8.

'O Lord, by coming over here, you have completely fulfilled

भगवंश्चिरकालीनो हृत्स्थो मम मनोरथः । त्वयेहागत्य कृपया कृतः पूर्णोऽद्य सर्वथा ॥ ९
इतोऽस्ति नातिदूरे वै जीर्णदुर्गपुरं मम । तत् पावय त्वमिति मे प्रार्थितं भवति प्रभो ! ॥ १०
सहस्रशः पौरजनास्तव सन्दर्शनादिना । प्राप्स्यन्ति जन्मसाफल्यमित्युक्तो हरिरब्रवीत् ॥ ११
एवं चेत्तर्हि भूपाल ! यायामाद्यैव तत्पुरम् । त्वदिच्छा तेन पूर्णा स्यात्तीर्थयात्रापि नो भवेत् ॥ १२
इत्युक्तः सोऽतिमुदितस्तदैव सह बन्धुभिः । योजियित्वा स्वयानानि सज्जोऽभूत्सत्वरक्रियः ॥ १३
ततो हरिस्तेन नृपेण भक्तैरन्यैस्तथा तत्पुरसङ्गतैश्च ।
वृतोऽश्ववारैस्तुरगाधिरूढो ययौ नराधीश ! सहर्षिरीशः ॥ १४
प्रतिग्रामं भक्तजनै रक्ष्यमाणोऽपि वर्त्मनि । आवासं नाकरोत्क्वापि दृष्टया तान् सुखयन् ययौ ॥ १५
तस्मिन्नेव दिने राजन् ! जीर्णदुर्गं निशामुखे । स प्राप्यावा समकरोद्धेमन्तस्यालये शुभे ॥ १६

my heart's long-standing desire. 9.

'O Lord, it is my prayer now that my ancient (capital) Durgapur is not very far from here; you please make it holy (by visiting it) 10.

Thousands of (its) citizens will get the fulfillment of their life by having a glimpse of you'. To that Lord Narayan replied- 11.

If this is so, 'O king, I shall go to that city right today. That will fulfill your wish and it will be a pilgrimage to me.' 12.

Shri Hari arrives in Junagadh along with saints and devotees.

So assured (by the Lord), that King Pratapsimah promptly acted; being overjoyed, (he) became ready to depart to Juagadha along with his brother Anupsimha and relatives in their carriages then and there. 13.

O king ! Then Shri hari came to Junagadha. Along with many horse riders and king Uttam, Jayaba, Lalitaba, Somlakhachar, Rampratapji Iccharamji, Muktanand swami act. 14

Though being requested by devotees at every village on the way to stay, he never stopped anywhere; (he) only pleased them by his appearance. 15.

'O king, that very day, reaching old Durgapur by the evening, he stayed at the auspicious mansion of Hemantasinh. 16.

Hemantasinh, accompanied by his kith and kin speeding on

सभ्राता धाविताश्वोऽसौ शीघ्रमेत्य पुरं स्वकम् । हरेः शुश्रूषणपरो हेमन्तोऽभूत्सबान्धवः ॥ १७
ब्राह्मणा रामजिच्चाम्बाशङ्करो रूपशङ्करः । परिचेरुस्तमन्येऽपि गोकुलश्चोद्धवादयः ॥ १८
तैः पौरभक्तैः सहितस्तदातिथ्यं यथोचितम् । चकार नृपतिर्भक्त्या मन्यमानः कृतार्थताम् ॥ १९
तीर्थयात्रां चकारासावमावास्यादिने ततः । प्रशंसन् रैवतगिरिं देवभूरियं त्विति ॥ २०
स्नात्वा गोमुखगङ्गायां कुण्डे दामोदराह्वये । महादानानि स ददौ यथाविधि हरिर्नृप ! ॥ २१
ततो दामोदरस्येक्षां पूजनं च चकार सः । भवेश्वरस्य च ततो महादेवस्य भक्तितः ॥ २२
ब्राह्मणान् भोजयामास शतशश्च सहस्रशः । तेभ्यश्च दक्षिणां प्रादात् तुतुषुस्तेन तेऽखिलाः ॥ २३
नागरा ब्राह्मणास्तस्य बहवश्चक्रुराश्रयम् । तैरर्थ्यमानो न्यवसत् तत्र चैत्र्यवधि प्रभुः ॥ २४
संवत्सरप्रतिपदि पौरास्तस्य समर्चनम् । चक्रुश्चन्दनपुष्पैश्च नूत्नवासोधनादिभिः ॥ २५

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their respective horses, reached the capital ahead (of the Lord) and was busy with services required to receive the Lord. 17.

The Brahmins Ramaji, Ambasankar, Rupasankar, Gokul, Uddhav and others attended to him. 18.

Considering himself blessed, the king, with those (Brahmins) and citizen-devotees, arranged for a befitting hospitality. 19.

Then he made a pilgrimage on a no-moon day to mount Raivatak, praising it that it was God's own land. 20.

Taking a holy bath in a pool called Damodar, which has a supply of Ganga in the form of a Gomukh, 'O king, the Lord gave away great charities as per the rites. 21.

He then worshipped Damodar and thereafter, with great devotion, worshipped Mahadeva. 22.

He offered feasts to Brahmins in hundreds and thousands, and gave them munificent Dakshina that greatly satisfied them all. 23.

The numerous Brahmins in that city went to him to seek refuge. Implored by them, the Lord stayed there till the full-moon day of Chaitra. 24.

On the first day of the year, the citizens offered him worship with flowers, sandalwood, new garments and coins etc. 25.

And that great devotee king, informed about the Lord's birthday,

भक्तवर्यः स भूपस्तु तज्जन्मतिथिविन्नृप ! । नवम्यां पूजनं तस्य चकारपरया मुदा ॥ २६
सितैरनर्घ्यैर्वसनैर्हैमै रम्यैर्विभूषणैः । सच्चन्दनाङ्गरागेण कुंकुमाक्तैस्तथाक्षतैः ॥ २७
मल्लिकादामभी रम्यैर्नानाशेखरराजिभिः । धूपैर्दीपैश्च विविधैः खाद्यैः स्वादुफलैश्च सः ॥ २८
रूप्यमुद्रामृतस्थालं निधाय पुरतोऽस्य च । नीराजयामास मुदा षट्वदीं स पठन्निमाम् ॥ २९
जय देव ! जय देव ! जय मङ्गलकर्ता २ नारायण ऋषिभर्ता कलिमलभयहर्ता ॥ ध्रुवपदम् ॥
तेजःसञ्चयराजत्सिततरतनुकान्ते ! २ नानामुक्तसमर्चित ! २ सुखकर ! बहुशान्ते !
सुरगणवन्दितचरणः करुणानिधिरात्मा २ परमं ब्रह्म परात्पर ! २ निर्गुण ! परमात्मा ॥ जय. ॥ ३०
भूमौ देवसपत्नैः शातिततनुगेहं २ पातुं सात्वतधर्मे २ प्रकटितनरदेहस् ।
धर्मात्मज ! निजनन्दन ! नन्दितवृषसग २ वन्दे नैष्ठिकवर्ये २ त्वामितमुनिवर्गम् ॥ जय. ॥३१

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performed worship of him on the ninth day very gladly. 26.

(He worshipped) with costly white garments, beautiful gold ornaments, pure sandalwood ointments, (holy) rice (aksata) and red-coloured kumkum. 27.

He also worshipped him with wreaths of flowers, perfumes, limps of different varieties and different eatables and sweet fruits. 28.

Putting before him a plate full of silver (coins) he performed the following Aarti in six couplets (satpadi)- 29.

Aarti of Krishna.

'Victory unto you, 'O Narayan, the creator of the auspicious, the protector of the sages, the dispeller of the fear of Kali impurities, (This is burden of the song)

'You have the body-complexion of shining white, beautified by a mass of splendor; you are being attended to by numerous emancipated (Souls); you are creator of bliss and great pace; you are being prayed to by hordes of gods; you are the reservoir of compassion; you are the highest Brahman; you are the super-soul beyond all characteristics,**' 'Victory unto you.** 30.

'I pray to you, who has assumed a human form on the earth to protect Bhagavata Dharma, which is constantly imperiled by God's enemies. I pray to you, whom the sages have resorted to and who

मद्याभिषपरवनितानिरतासुरवारं २ महसा स्वेन निरस्यं २ स्तम इव सविताऽरम् ।
पाषण्डाध्वसुरक्षितनिजजनभयहारी २ मनसिजदर्पविमोचन ! २ कुपथक्षयकारी ॥ जय. ॥३२
वरमभयं च कराभ्यां ददतं सितवसनं २ श्यामं सितमुपवींत २ दधतं मितहसनम् ।
शारदपूर्णसुधाकरबिम्बद्युतिवदनं २ हृदि कुर्वे च भवन्तं २ शुभगुणगणसदनम् ॥ जय. ॥३३
तिलकं कैसरमलिके दधतं दृशिलोभं साक्षतकुंकुमचन्द्रक २ रुचिरं बहुशोभम् ।
चन्दनकौसुमशेखरबहुविधशुभहारै २ स्त्वामहमर्चितमीडे २ निजजनपरिवारैः ॥ जय. ॥ ३४
प्रेमवतीतनुजे त्वयि जलरुहलदनयने २ रमतां मम धीरनिशं २ निजनिजपदनयने ।
पाहि सदा पुरुषोत्तम ! धार्मिकवर ! विष्णो ! २ त्वच्छरणागतजीवं २ कृष्ण ! हरे ! जिष्णो ! ॥ ज. ३५
एवं नीराजयित्वाऽसौ हरेः कृत्वा प्रदक्षिणाम् । प्रणम्य दण्डवद्राजा तस्थौ प्राञ्जलिरग्रतः ॥ ३६ ॥

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is the greatest observer of holy vows.' **('Victory unto'—etc.)** 31.

'As the sun dispels darkness with its brilliance, you dispel, with your prowess, the evil influence of alcohol, flesh-eating and promiscuity. Removing the fear of your devotees, you have kept them safe from the path of heresy and have vanquished them of pride and cultivated (in them) the love for God.' **('Victory unto you'—etc.,)** 32.

'I have you in my heart; picturing your blessings and assurance with both your hands. 'O Lord, who has a dark complexion, who wears a white garment and a white thread, who is smiling gently, whose face is luminous like the autumnal full moon and who is the abode of all auspicious virtues', '**Victory be unto you.**' 33.

'I praise you joined by my people after your worship, who is wearing on his forehead a beautiful mark of saffron with Aksata and is adorned with various charming garlands of flowers, sandalwood and saffron**. 'Victory unto you—etc..** 34.

'May my intellect find repose day and night in you, 'O lotus-eyed. 'O Krishna, 'O Hari, 'O victorious, 'O greatest among the pious Vishnu, protect me always as I have taken shelter at your feet.' **'Victory unto you—etc.,** 35.

After having offered Aarti in this way, the king circumambulated the Lord and saluted him, falling prostrate at

स्वकण्ठाद्धरिरुत्तार्य तुष्टस्तस्मै ददौ स्रजः । महाप्रसाद इत्युक्त्वा स गृहीत्वा मुमोद ह ॥ ३७ ॥
वासांसि च धनं भूषा ब्राह्मणेभ्यो ददौ तदा । उदारबुद्धिर्भगवान् पौरान् विस्मापयन् जनान् ॥ ३८
प्रायशो धर्मशास्त्रस्य वार्ताः सदसि सोऽन्वहम् ॥ चकारानन्दयन् विप्रान् कृष्णभक्त्युपबृंहिताः ॥ ३९
द्वादश्यां पौर्णमास्यां च ब्राह्मणान् स सहस्रशः । तदिष्टभक्ष्यभोज्यैश्च तर्पयामास सत्पतिः ॥ ४० ॥
द्वादश्यामेव च स्वामी सोऽपराह्णे सदःस्थितः । माहात्म्यं द्वारिकायास्तु सर्वानचकथन्निजान् ॥ ४१
रामप्रतापेच्छारामौ तच्छ्रुत्वा हरिमूचतुः । कुर्याव द्वारिकायात्रामाज्ञा चेत्तव साम्प्रतम् ॥ ४२ ॥
इत्याश्रुत्य स तद्वाक्यं तयोः सद्धर्मनिष्ठताम् । ज्ञात्वान्वमोदत तथा पाथेयं चाश्वकारयत् ॥ ४३ ॥
ततस्तौ प्रेषयामास त्रयोदश्यां कुशस्थलीम् । दत्वा धनं च विपुलमश्वौ च शकटद्वयम् ॥ ४४ ॥

his feet like a stick and stood before him with folded hands. 36.

Removing the garlands from his neck, the Lord gave them to the King as his great blessing. The king accepted them as such and was greatly pleased. 37.

Causing the people to wonder, the Lord then with generosity, offered to the Brahmins garments, ornaments and wealth. 38.

In the assembly, almost every day, he offered discourses on the dharma-shastras, reinforced with devotion to Krishna and thus delighted the Brahmins. 39.

The Lord of the good, from the twelfth day to the full-moon day, satisfied the Brahmins (with feasts) of the eatables of their choice. 40.

Ramapratap and Iccharam leave for Dwarika.

On the twelfth day the Lord, while he was in the assembly in the afternoon, explained to them all the greatness of Dwarika. 41.

On hearing that Ramapratap and Iccharam said that, if he so permitted, they would immediately undertake pilgrimage to Dwarika. 42.

On hearing this, and knowing their piety, he gave them the permission and immediately provided the necessities required for their journey. 43.

On the thirteenth day, he dispatched them to Dwarika after giving them a lot of money and two horses and two carriages. 44.

प्रैषयत्सह ताभ्यां च मयरामद्विजोत्तमम् । तद्देशमार्गादिविदं पत्तीन् शस्त्रभृतश्च सः ॥ ४५ ॥
तदाऽऽतपस्य बाहुल्यात्कौसल्यानितरांस्तु सः । ताभ्यां साकं गन्तुमुत्कान्न्यषेधद्देशकालवित् ॥ ४६
प्रतिपदि ततः साकं स्वीयानुगैः कृतभोजनः सपदि निरगाद्धेमन्तादीननुव्रजतो निजान् ।
निजविरहतः खेदं यातो निवर्त्य बलद्धरिः पथि स सुखयन्स्वीयानायान्नृपोत्तमपत्तनम् ॥ ४७ ॥
एतां कथां भगवतो भजनीयमूर्तेर्भक्त्या शृणोति पठति प्रयतः पुमान् यः ।
प्राप्नोति भक्तिममलां स तु वासुदेवे मुक्तो भवत्यखिलसंसृतिबन्धनेभ्यः ॥ ४८ ॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे
जीर्णदुर्गगमनदुर्गपुरप्रत्यागमननिरूपणनामा त्रयोविंशोऽध्यायः ॥ २३ ॥

He also sent Mayaram along with them, someone who knew the route and other details; he provided weapon-bearing foot-soldiers. 45.

He forbade many others like those from Kosala country who were eager to go with them (to Dwarika), knowing the severity of heat in the season in that country. 46.

On the first day (Pratipad) the Lord, after partaking food with his followers, soon left that capital of the king, assuaging the king and others of their sadness on account of the departure. 47.

A person, who with devotion hears or reads this narrative, is blessed with pure faith in Krishna and is freed from all bondages of mundane life. 48.

Thus ends the twenty third chapter entitled 'Description of events during Narayan Muni's stay at Durgapur' in the fourth Prakaran of Satsangijivan, the life story of Lord Narayan, also titled as 'Dharmashastra' (the rules of the code of conduct). 23

॥ अथ चतुर्विंशोऽध्यायः ॥ २४ ॥

सुव्रत उवाच –

निवसंस्तत्र भगवानेकदा विजने स्थितः । व्यचिन्तयस्य मनसा स्वावतारप्रयोजनम् ॥ १ ॥
कलेः प्राप्य बलं भूमावधर्मः सान्वयोऽसुरैः । वर्धितो नितरां तेन धर्मोऽतिक्षीणतां गतः ॥ २ ॥
सन्तः कष्टं भृशं प्रापुदवता ऋषयस्तथा । भूमिश्च पापिनां भारं सहितुं न शशाक च ॥ ३ ॥
शापव्याजेन विप्रर्षेः प्रादुर्भूय ततो भुवि । उन्मूलिता मया सर्वे स्वप्रतापेन तेऽसुराः ॥ ४ ॥
धर्मो भक्त्या सह परां पुष्टिं च गमितोऽधुना । सन्तो देवाश्च मुनयः प्रापिताः परमं सुखम् ॥ ५ ॥
अधर्मः सान्वयः क्वापि नेक्ष्यते भूतलेऽधुना । चातुर्वर्ण्यजनाः सर्वे स्वधर्मस्था भजन्ति माम् ॥ ६
धृत्वावतारं यत्कार्यं तत्कृतं सकलं किल । तथापि भाविनां नृणां कार्यं किञ्चिद्धितं मया ॥ ७ ॥

CHAPTER – 24

Lord Narayan’s cogitations at old Durgapur.

Suvart said:-

During his stay there, the Lord, while once sitting alone, thought over the purpose of his reincarnation (thus). 1.

Receiving strength from Kali, with all its varieties, Adharma has been augmented by the demons; as a result piety had become extremely weak. 2.

‘The good were facing hardship; so were sages and deities; the earth was unable to bear the burden of the sinful. 3.

So utilizing the excuse of a Brahmin sage’s curse, I reincarnated myself on the earth and destroyed by my prowess all those demons.’ 4.

Piety along with devotion has been strengthened to the utmost limit; the good, the deities and the sages have been given the highest bliss. 5.

Now heresy with all its varieties is nowhere visible on the earth; abiding by their duties all the four Varnas are devoted to me. 6.

What was to be accomplished by virtue of the reincarnation has been accomplished; but even then I should undertake something for the well-being of the people in the future. 7.

अन्तर्हिते मयि भुवो भक्ता एते च मच्छ्रिताः । निरालम्बा भविष्यन्ति कार्यं किञ्चिच्च तत्कृते ॥ ८
एवं विचार्य भगवान् सर्वेषां स नृणां भुवि । व्यचिन्तयद्धितं त्रेधा दयावात्सल्यवारिधिः ॥ ९ ॥
कारयित्वा मन्दिराणि तत्र स्वप्रतिमा अहम् । स्थापयेय ततस्ताश्च सेविष्यन्ते हि मानवाः ॥ १० ॥
स्वधर्मे वर्तमानानां पुंसां तत्सेवनादिह । सिद्धिमेष्यति सर्वेषां पुरुषार्थचतुष्टयम् ॥ ११ ॥
भक्तिमार्गस्य पुष्ट्यर्थे मन्त्रदीक्षाप्यपेक्ष्यते । अतो धर्मान्वये शुद्धे गुरुतां स्थापयेय च ॥ १२ ॥
धर्मज्ञानविरक्तीनां भक्तेश्चावगमाय तु । ग्रन्थं कर्ता शतानन्दो मच्चरित्रोपबृंहितम् ॥ १३ ॥
सिद्धान्तं सर्वशास्त्राणां तेन ज्ञास्यन्ति मच्छ्रिताः । एवमेव ततः कृत्वा यायां धाम स्वकं भुवः ॥ १४

सुव्रत उवाच –

स एवं गूढसङ्कल्पो निवसंस्तत्र पत्तने । लेखयामास सर्वाणि सच्छास्त्राणि सुलेखकैः ॥ १५ ॥

After I vanish from the earth, these devotees who have found shelter in me will become support-less. To prevent that, something will have to be done. 8.

Having thought over the well-being of the men on earth in this way, that ocean of compassion and love (devised) three (means to that end). 9.

First aspiration to get temples constructed.

Having caused temples to be built, I shall install my images therein so that the human beings will worship them.' 10.

By that worship, the people abiding by their duty (karma) shall achieve the four Purusarthas (goals of life.) 11.

Second aspiration to establish Acharyas.

For strengthening the path of Bhakti, it is desirable to have initiation with mantras for that purpose; I shall establish preceptors (Guru) in the pure tradition of Dharma. 12.

Third aspiration to get scriptures written.

For the knowledge of Dharma, Bhakti and renunciation (virakti) Satanand shall compile a treatise based on my life's work. 13.

'By virtue of that (work), those who have resorted to me will know the essence of all the scriptures. Having accomplished all this, I shall depart from the earth and go to my own abode. 14.

अचीकरद्भूमिपते ! महान्तं चैत्रासितैकादशिकोत्सवं सः ।
सन्तर्पयामास मुनींश्च विप्रान्सहस्रशो द्वादशिकादिने च ॥ १६ ॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे भगवद्गुढसङ्कल्पनिरूपणनामा चतुर्विंशोऽध्यायः ॥ २४

॥ अथ पंचविंशोऽध्यायः ॥ २५ ॥

सुव्रत उवाच –

देशान्तरात् समायातो हरिर्दुर्गपुरे नृप ! । नवमे मास इत्येवं श्रुत्वा देशान्तरस्थिताः ॥ १ ॥
तद्दर्शनार्थमाजग्मुर्भक्तास्तत्र सहस्रशः । कृत्वा ते दर्शनं तस्य द्वादश्यां लेभिरे मुदम् ॥ २
सन्मानितास्ते हरिणा तत्रोषुर्वासराष्टकम् । हरिश्चन्दनयात्रायाश्चकार च महोत्सवम् ॥ ३

Suvrat said:-

While staying in that city, the Lord, with his secret resolve, oversaw the codification of all the good scriptures by able writers. 15.

O king, he then celebrated the great festival of the dark (fortnight) Ekadashi of Chaitra and on the next (i.e. twelfth) day where he offered a feast to sages and thousands of Brahmins. 16.

Thus ends the twenty fourth chapter entitled 'Narayan Muni's cogitations at Durgapur' in the fourth Prakaran of Satsangijivan, the life story of Lord Narayan, also titled as 'Dharmashastra' (the rules of the code of conduct). 24

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CHAPTER - 25

Devotees request Lord Narayan to visit Srinagar (i.e. Ahmedabad)

Suvrat said:-

On hearing that the Lord had come to Durgapur in the ninth month, devotees living at other places came in thousands to see him and were happy. 1.2.

Felicitating the Lord, they stayed there for eight days during

उत्सवान्ते तमासीनं भक्ताः श्रीनगरौकसः । बद्धाञ्जलिपुटा राजन् ! प्रार्थयामासुरादरात् ॥ ४
भगवन् ! पुरमस्माकं कृपयाऽऽयातुमर्हसि । विधातुं मन्दिरं तत्र सर्वेषामस्ति मानसम् ॥ ५
गवेन्द्रदत्ताधिकृतिस्तत्रत्यो धरणीपतिः । अनुमोदत एतद्धि प्रीतिमांस्त्वयि सोऽस्ति च ॥ ६
एतं मनोरथं तस्मादस्माकं प्रतिपूरय । करिष्यामो हि शुश्रूषां मुनिभिः सहितस्य ते ॥ ७
इति तैः प्रार्थितो भक्तैर्भक्तिधर्मप्रपोषकः । नारायणस्तथेत्याह ते च हर्षं प्रपेदिरे ॥ ८
आनन्दानन्दनामानं मुनिं प्राह ततो हरिः । एभिः सह श्रीनगरं गच्छ त्वं साम्प्रतं मुने ! ॥ ९
तत्रत्यो नृपतिभूमिं दास्यते मन्दिराय नः । कारयेर्मन्दिरं तस्यां शिल्पशास्त्रानुसारतः ॥ १०
जाते हि मन्दिरे तत्र प्रेषयेर्दूतमत्र च । तत्रैत्य स्थापयिष्यामि नरनारायणं ह्यहम् ॥ ११
इत्युक्तः स तथेत्याह ते च भक्ताः प्रणम्य तम् । त्वयाऽऽगम्यमवश्यं हीत्युक्त्वा समुनयो ययुः ॥ १२

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which the Lord celebrated the festival of Akshaya-Tritiya. 3.

At the end of the festival, the devotees, who were residents of Srinagar, prayed to him (Lord Narayan) with folded hands.' 4.

'O Lord, it is fit for you to visit our city. It is the desire of all over here to construct a temple at that place. 5.

The official authorized by the ruler of that province has approved this plan; he himself has great love for you. 6.

Please fulfill this desire of ours; we shall render service unto you along with the service of the sages accompanying you. 7.

Requested in this way, Lord Narayan, the patron of Bhakti-dharma, accepted their request and they were happy. 8.

Lord Narayan's words to Anandanand; departure of the visiting devotees.

Then Lord Narayan said to the sage called Anandanand - 'You go to Srinagar with these (devotees) immediately.' 9.

The ruler there will offer land for (constructing) our temple. You should get a temple built there as per the norms of architecture.' 10.

When the temple is ready, you should send an emissary here. Then going over there, I shall install (the image of) Narnarayan. 11.

Directed thus, he responded affirmatively; those devotees,

प्राप्य श्रीनगरं तत्र स्वावासोचितवेश्मनि । स्वमण्डलेन सहित उत्ततार मुनिः स च ॥ १३
पौरा यथोचितं तस्य परिचर्यामकुर्वत । तत्रत्यो नृपतिस्तस्य दर्शनार्थमुपागमत् ॥ १४
स चाह तं मुने ! भूमिर्यावती या तवेप्सिता । तावतीं तां गृहाणाद्य प्रतिरोद्धा न कोऽपि ते ॥ १५
ततो मुनिः स्वेप्सितायां दत्तायां तेन भूभुजा । मन्दिरं कारयामास भुवि रम्यं दृढं महत् ॥ १६
चतुरैः शिल्पिभिस्तच्च कारयामास शोभनम् । तदपेक्षितवस्तूनि पौरा आजह्रुरादरात् ॥ १७
देवप्रतिष्ठायोग्ये च जाते तस्मिन्मुनिः स तु । आपृच्छ्य गणकांश्चक्रे प्रतिष्ठाक्षणनिश्चयम् ॥ १८
प्रेषयामास स ततः साधू द्वौ दुर्गपत्तनम् । हरिमानेतुमृषिराट् वृत्तं तच्च निवेदितुम् ॥ १९
हरिस्तु तत्र निवसन्नार्षे रामायणं नृप ! । भ्रातृभ्यां सह शुश्रूषुः प्रत्यैक्षत तदागमम् ॥ २०

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offering obeisance to the Lord again requested him to visit their city and departed along with the sages. 12.

On reaching Srinagar, the sage (Anandanand) stayed with his companions in a house appropriate for his stay. 13.

His welcome at Srinagar.

The citizens rendered befitting service unto him; the ruler of that place went to see him. 14.

He said to him, ‘O sage, take right today and land of your choice of any measurement; nobody is going to stop you.’ 15.

The temple is ready; invitation to Lord Narayan.

Then the sage oversaw the building of a large, strong and beautiful temple on the land granted by that ruler and chosen by him. 16.

He further beautified it through the services of skilled artisans; the town’s people with great reverence brought (to him) all the articles desired by him. 17.

When the time was opportune for the installation of the deity, the sage consulted astrologers and fixed the day and time for it. 18.

The great sage then dispatched two holy men to Durgapur to bring the Lord and to give him an update of the work. 19.

Lord Narayan’s schedule at Durgapur in the meantime.

The Lord stayed there (in Durgapur), waiting for the return of

तिथौ दशहराख्यायां गङ्गार्चनमहोत्सवम् । भानौ गगनमध्यस्थे कृत्वा विप्रानभोजयत् ॥ २१
भ्रातृजायान्तिके यावद्भोक्तुं याति स्ववासतः । हरिस्तावत्तु तौ तत्राऽऽजग्मतुर्द्वारिकापुरात् ॥ २२
तीर्थे गत्वा य आगच्छेत्तत्प्रत्युद्गमने विदन् । पुण्यं महत्तावभ्येत्य परिरेभे स सादरम् ॥ २३
ज्येष्ठं स्वयं नमस्कृत्य कनिष्ठेन नमस्कृतः । पृष्ट्वा तत्स्वागतादीनि क्षणं व्यश्रमयच्च तौ ॥ २४
स्नात्वा ततः सहैवाभ्यां बुभुजे प्रीणयन् स तौ । श्रीरामचरितं श्रोतुं प्रारम्भत् परेऽहनि ॥ २५
एकादश्या निर्जलाया आरभ्य प्रतिवासरम् । ताभ्यां सह स सुश्राव वाल्मीकीयं यथाविधि ॥ २६
पौषस्य शुक्लैकादश्यां तत्समाप्तिमचीकरत् । वाचकं तोषयामास वासोभूषाधनादिभिः ॥ २७
माघस्नानं चकराथ नद्यां भक्तजनैः प्रगे । पौष्या आरभ्य माध्यन्तं कुर्वंश्चान्द्रायणव्रतम् ॥ २८

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his two brothers from the pilgrimage (to Dwarika) because he was desirous of listening to the Ramayana of Valmiki in their company. 20.

On the day Dasahara (the third day of the bright fortnight of the month of Jyestha) he celebrated the 'worship of Ganga' and gave a feast to Brahmins, at the sun's meridian. 21.

As the Lord was leaving for his brother's wife's residence for dinner, those two (brothers) arrived from Dwarika. 22.

Knowing that there is great religious merit in welcoming those who come back from pilgrimage, he went up to them and embraced them with reverence. 23.

Offering obeisance to the elder and being saluted by the younger, he welcomed them and asked them to rest for a while. 24.

After their bath, he partook food with them with pleasure; from that afternoon he began listening to the Ramayana from them. 25.

Beginning from the Nirjata Ekadashi (i.e. the next day), he listened to the Valmiki Ramaya (alongwith them) as per the rules of Pravachana. 26.

On the Ekadashi of the month of Pausa he brought this (program) to completion. He rewarded the reader with garments, ornaments and money. 27.

Then, beginning from the full-moon day of Pausa to the full-moon day of Magha, he performed Ganga-snana (bathing in the

व्रतान्ते ब्राह्मणान्साधूंस्तर्पयित्वा सहस्रशः । स्वयं च पारणां कृत्वा निषसादासने सुखम् ॥ २९
तावच्छ्रीनगरात्साधू तावुपेत्य प्रणम्य तम् । पुरतस्तस्थतू राजन् ! मानयामास तौ स च ॥ ३०
आदौ तौ भोजयित्वा तद्वृत्तं पप्रच्छ स प्रभुः । यथावत्तौ जगदतुस्तच्छ्रुत्वा सोऽन्वमोदत ॥ ३१
तपस्याद्यतृतीयायां देवसंस्थापनक्षणम् । स ज्ञात्वा तत्पुरं गन्तुमादिदेशात्मनोऽनुगान् ॥ ३२
निषिषेध स योषास्तु जयाद्या आगमोद्यताः । जनसम्मर्दबाहुल्यात् पुरे तत्र व्रतस्थिताः ॥ ३३
आयास्यामो वयं शीघ्रमिहेत्याश्वास्य ता हरिः । क्षणे मौहूर्तिकैर्दत्ते सप्तम्यां निर्ययौ ततः ॥ ३४
उत्तमेन क्षितिभुजा सह स्वीयैश्च पार्षदैः । सहस्रशोऽश्ववारैश्च वृतः क्षत्रियपुङ्गवैः ॥ ३५
आरूढो जविनं चाश्वं सोदराभ्यां सहैव सः । मुनभिश्च ययौ स्वामी ततः श्रीनगरं नृप ! ॥ ३६

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river) everyday at dawn with his devotees, and observed the vow of Chandrayan for one month. 28.

At the end of the vow, he pleased thousands of holy men and Brahmins, (with gifts) and celebrated the completion (of this undertaking - Parana), and was taking rest on his throne. 29.

Emissaries arrive from Srinagar; departure for Srinagar.

At the very time arrived those two ascetics from Srinagar; saluting the Lord as they stood before him; he received them with reverence. 30.

First he invited them to dinner and then he heard from them the purpose of their coming. They explained it in detail and he gave his approval. 31.

On knowing that the installation was scheduled on the third day of Phalguna, he directed his followers to be ready to leave for that city. 32.

He forbade the female followers like Jaya etc. to go there on account of the heavy crowds in that city, though they were eager to accompany him. 33.

He assured them, ‘We shall return here soon’; he departed from there on the seventh day at the auspicious time chosen by the astrologers. 34.

He was accompanied by king Uttam, his own counselors and thousands of kshatriya warriors mounted on horses. 35.

तत्र तत्रार्च्यमानोऽसौ पथि भक्तव्रजैः प्रभुः । पञ्चमेऽहनि तत्प्रापत्स्वानुगैः सह पत्तनम् ॥ ३७
पुरोपकण्ठे स्वावासं तडागमभितोऽकरोत् । कार्कराख्यं तत्र पौरा एत्य सेवामकुर्वत ॥ ३८
नथ्थुर्हेमन्तरामश्च गणपत्यादयो द्विजाः । भक्ता भगवतः सेवामकुर्वत् मुदान्विताः ॥ ३९
हीरचन्द्रो बर्हिचरो लालगुप्तश्च माणिकः । दामोदरादयो वैश्या भक्ताः पर्यचरंश्च तम् ॥ ४०
गङ्गा रेवा च दीपालिर्लक्ष्मीः श्यामा शिवादयः । योषितो भक्तिमत्यस्तमसेवन्त यथोचितम् ॥ ४१
अन्ये सहस्रशः पौरास्तद्दर्शनसमुत्सुकाः । बहिरभ्येत्य तं दृष्ट्वा प्रापुः परमनिर्वृतिम् ॥ ४२
आतिथ्यं विदधुस्तस्य यथार्हं सानुगस्य ते । तमुपेत्यानन्दमुनिर्नत्वा स्वं वृत्तमाह च ॥ ४३
द्वादश्यां पारणां कृत्वा प्रविवेश पुरं हरिः । प्रार्थ्यमानः पौरभक्तैरश्वमारुह्य भूषितम् ॥ ४४

Mounting a speedy horse and accompanied by his brothers and holy men, the Lord went to Srinagar. 36.

Worshipped on the way at different places by hordes of devotees, the Lord reached that city with his followers on the fifth day. 37.

He encamped on the outskirts of the city near the lake called Kankariya; there the citizens offered service to him. 38.

Natthu, Hemantaram, Ganapati and other Brahmins— all devotees of the Lord, rendered service to the Lord with pleasure. 39.

The merchant devotees of the Lord, namely, Hirachand, Bechardas, Laldas, Maniklal, Damodarda and others also rendered service unto the Lord. 40.

And the female devotees Ganga, Reva, Deepali, Laksmi, Shyama, Shiva etc. rendered unto him befitting service. 41.

Other citizens, eager to have a glance at him, came out of the city in thousands and were greatly happy to see him. 42.

They offered him hospitality and also to his followers. The sage Anandanand, going up to him and offering obeisance, gave his report to the Lord. 43.

The Lords enters Srinagar.

On the twelfth day the Lord, after observing Parana (breaking of fast), entered the city, mounted on a caparisoned horse and was being prayed to by the citizens. 44.

पुरतः पार्श्वतस्तस्य पृष्ठतश्च सहस्रशः । शतशो यूथशश्चेरुस्तदा भक्तजना नृप ! ॥ ४५
नेदुर्दुन्दुभयस्तत्र वाद्यानि विविधानि च । गायकाश्च जगुर्हृष्टा गुणांस्तस्यैव सुस्वरम् ॥ ४६
सहस्रशो यान्त्रिकाश्च बन्धुकीधूष्कृतीर्मुहुः । कुर्वन्तः पुरतेच्चरुर्बद्धनानाविधायुधाः ॥ ४७

निशम्य पौरास्तमुदारकीर्तिं पुरं प्रविष्टं सह भक्तसङ्घैः ।
ससम्भ्रमं त्यक्तसमस्तकार्या द्राग्निः सरन्ति स्म बहिर्गृहेभ्यः ॥ ४८
तद्दर्शनात्युत्सुकमानसास्ते विहाय मार्गं कृतपङ्क्तिबन्धाः ।
परस्परांसार्पितबाहवस्तं प्रतीक्षमाणा अभवन्नरेश ! ॥ ४९
निशम्य वादित्रनिनादमुच्चैस्तदागमाशैकनिबद्धनेत्राः ।
प्रदर्शयन्तः करसंज्ञेशं दूरादपि प्राञ्जलयः प्रणेमुः ॥ ५०
सितातपत्रेण च चामराभ्यां स राजचिह्नेन विराजमानः ।
पुरं ददर्शाद्भुतभूरिशोभं हरिर्हरन् नागरमानसानि ॥ ५१
सुगन्धितोयैश्च मदैर्गजानां संसिक्तघण्टापथचत्वरं च ।
समङ्गलद्रव्यसुवर्णकुम्भरम्भादिभिः प्राङ्गणदर्शनीयम् ॥ ५२

Before and after him, and to his both sides, moved citizens in thousands in groups. 45.

Drums and musical instruments of different kinds resounded and singers/sang of his virtues in a sweet voice. 46.

Bearing weapons of different varieties and mechanized rifles, thousands marched ahead of him in military formations. 47.

On hearing that the Lord of great reputation had entered the city with hordes of his devotees, all the citizens, leaving their works, rushed out of their houses immediately. 48.

Keeping away from (obstructing) his path, but very eager to have a look at him, they formed (human) chains by locking their hands (on both sides of the road). 49.

Hearing the great resounding tune of the musical instruments, with their eyes fixed in the direction of his arrival, mutually pointing to him with their hands, they saluted the Lord from afar. 50.

Shining with the royal insignia of a white parasol and Chamars, Hari, the Lord won the hearts of the citizens and saw that wonderfully beautiful city. 51.

Its principal roads and squares were sprinkled over with

अर्कांशुचञ्चत्पृथुसौधपङ्क्तिश्रियैव नाकभ्रमकृत्सुराणाम् ।
विराजितं चागुरुधूपदीपैर्ध्वजैः पताकाभिरिवाह्वयत्स्वम् ॥ ५३
तं सम्प्रविष्टं सुमनोहराङ्गं पूर्णेन्दुकान्तं मितहासवक्त्रम् ।
स्वर्णातपत्रेण च चामराभ्यां राजश्रियं सन्ददृशुर्जनास्ते ॥ ५४
आरुह्य हर्म्याणि पुराङ्गनाश्च त्यक्तान्यकार्याः सहसातिहर्षात् ।
व्यत्यस्तवस्त्राभरणा गवाक्षस्थिरेक्षणैस्तं पपुरानमन्त्यः ॥ ५५
नानोपहारैर्वणिजोऽतिहर्षात्सम्माननं तस्य च तत्र तत्र ।
समाचरन्नुज्झितपण्यकार्या भावेन भक्ता इव भक्तिनम्राः ॥ ५६
विप्राश्च तं साक्षतचन्दनेन पुष्पैः सहारैरभिवादनैश्च ।
समर्चयामासुरुदारभावा उच्चैश्च सामानि जगुः सुकण्ठाः ॥ ५७
सम्मानयन् पौरजनान् यथार्हं बद्धाञ्जलीन् स्वाननदत्तनेत्रान् ।
स्वामी नवावासमुपेत्य राजंस्ततः शनैरुत्तरति स्म वाहात् ॥ ५८

perfumed water and elephant ichors; golden pitchers filled with auspicious substances and plantain-trunks were placed(along the road); it was a sight worth seeing. 52.

With its rows of large mansions shining in the sun, and decorated with lamps, flags and perfumes, it (the city), as it were, itself welcomed him. 53.

And those people saw him as he entered- he of a beautiful physique, charming like the full moon, smiling and distinguished by the royal insignia (golden parasol and Chamars). 54.

The women in the city, leaving all other work and climbing atop the storey of the mansions, not mindful of their ornaments and clothes looked at him without batting an eyelid. 55.

Greatly-elated merchants, abandoning their trade, felicitated him at different places and offered him various gifts. Like the devotees, they too were humble with their faith (firmly in him). 56.

The Brahmins worshipped him with Aksata, flowers and sandal and prayed to him; they sang hymns from the Sama Veda in a high pitch. 57.

Responding with befitting reverence to the citizens who were

गृहीत्वाथानन्दमुनेः पाणिं पाणौ स सर्वतः । अपश्यन्मन्दिरं नूत्नं शिल्पिनः प्रशशंस च ॥ ५९
ततो मुहूर्तं तत्रासौ न्यषीदद्भक्तमण्डले । प्राहेहेदृग्मन्दिरं तु जातं नारायणेच्छया ॥ ६०
प्रतिष्ठाविधिनिष्णातान् विप्रान् पृष्ट्वाथ सर्वशः । आहारयामास शुभानुपहारांश्च नागरैः ॥ ६१
ततः स्वस्थानमभ्येत्य निषसादोच्च आसने । तद्दर्शनार्थमाजग्मुः सायाह्ने च पुरौकसः ॥ ६२
दर्शनं तस्य कर्तुं च प्रत्यहं तत्पुराधिपः । आयाच्च प्राञ्जलिस्तस्थौ पुरतस्तस्य दासवत् ॥ ६३
नृपं स मानयामास यथार्हं सोऽपि तं तथा । भूमिदानगुणं तस्य प्रशशंस हरिस्तदा ॥ ६४
यत्ते कार्यं भवेत्तन्मे वाच्यं दासोऽस्मि ते प्रभो ! । इत्युक्त्वा च तमानम्य नृपतिः स्वालयं ययौ ॥ ६५
नामसङ्कीर्तनं कृत्वा ततः कृष्णस्य सत्पतिः । पौरान् विसृज्य स्वावासे विधिं सान्ध्यं समाचरत् ॥ ६६

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intently looking at him with folded hands, the Lord reached his new abode and dismounted from the horse. 58.

The Lord's schedule during the following six days.

And then taking sage Anandanand by the hand, he inspected the new temple on all the sides and praised the artisans. 59.

Sitting there for a while in the midst of the devotees he opined that the temple (of such magnificence) was built as a result of the wish of Narayan. 60.

He then consulted the priests well-versed in the rites of installation and caused all kinds of auspicious articles to be brought by the citizens (for that purpose). 61.

After that, he returned to his residence and sat on his elevated seat. The citizens came to see him in the evening. 62.

The ruler of that city, desirous of having a vision of him, came every day and stood before him with folded hands like a servant. 63.

The Lord Hari (on his part) befittingly honored the ruler and extolled his generosity in granting the land. 64.

'O Lord, please tell me what you desire me to do; I am at your service,' saying this, the ruler, after saluting the Lord, went home. 65.

The Lord of the good then performed the chanting of Krishna's name (Namasankritana); asked the citizens to go home and performed the evening rites at his residence. 66.

सभायां प्रत्यहं तस्य माहात्म्यं पूर्तकर्मणः । वदतस्तत्र षट् घस्रा व्यतीयुर्नृपसत्तम ! ॥ ६७

वादित्रघोषैर्विविधैश्च गीतैः सकौतुकं स्वस्वगृहांश्च नीत्वा ।
पौराः प्रभुं तं विविधोपचारैः सम्पूजयामासुरवाप्तकामाः ॥ ६८

सन्तोषयन्सर्वजनान् हरिश्च तदर्पितं पत्रमपि स्वदोष्णा ।
गृह्णन् स वै स्वाश्रितजीववृन्दं संस्थापयामास च धर्ममार्गे ॥ ६९

नानाग्रामपुरेभ्यश्च पुंसां स्त्रीणां च सर्वतः । आजग्मुस्तत्र यूथानि द्रष्टुं तमनुवासरम् ॥ ७०

द्वितीयायां तु भगवान् प्रतिष्ठाविधिसिद्धये । पूर्वावासे नवावासे स्वावासमकरोत्पुरे ॥ ७१

विधिज्ञा ब्राह्मणास्तत्र स्वस्ति वाचकपूर्वकम् । कृत्वा ग्रहमखं चक्रुः पूर्वेऽह्न्येवाधिवासनम् ॥ ७२

तृतीयायां मण्डलेषु दर्शनीयेषु वैदिकाः । अङ्गप्रधानदेवानामर्चनं तमकारयन् ॥ ७३

'O king, thereafter his six days were spent in explaining the significance of that accomplished undertaking every day in the assembly. 67.

Escorting him to their respective homes with great admiration, and to the accompaniment of instrumental music and songs, the citizens, whose all wishes had been fulfilled, worshipped him with different rites. 68.

Pleasing all the people, Hari, the Lord, accepted with his own hands even a leaf offered (to him); he (in this way) confirmed them in the path of righteousness. 69.

Hordes of men and women from various towns and villages came from all directions everyday to see him. 70.

Eve of the installation ceremony.

On the day of dvitiya (second day), which was the eve of the installation, the Lord, for ensuring the success of the ritual, lodged in the city in his new abode (temple). 71.

The priests well-versed in the ritual performed the rite of svastivacana (declaring the holy intention), Grhamakha (domestic sacrifice prior to an auspicious occasion) and Adhivasana on the previous day. 72.

Installation of images in the temple.

On the third day of the month (of Phalgun, Samvat Era 1878)

नरनारायणस्याथ प्रतिष्ठां ते यथाविधि । कारयित्वा महापूजां वेदमन्त्रैरकारयन् ॥ ७४
गीतवादित्रनिर्घोषो द्विजानां ब्रह्मघोषयुक् । सकला व्यानशे काष्ठास्तालिकाध्वनिना तदा ॥ ७५
नीराजनं हरिः कृत्वा नरनारायणस्य च । मुहूर्तमीक्षमाणस्तं तस्थौ तत्पुरतः स्थिरः ॥ ७६
तन्मूर्तियुगलं तर्हि भूरितेजोमयं जनाः ॥ सर्वेऽपि दृष्ट्वा परमं विस्मयं लेभिरे नृप ! ॥ ७७
तं नत्वा बहिरेत्याथ हविर्भिः सकलान् सुरान् । तर्पयित्वा द्विजवरैः पूर्णाहुतिमजूहवत् ॥ ७८
कर्माचार्याय च ततो दक्षिणां तदभीप्सिताम् । ऋत्विग्भ्यश्च हरिः प्रादाद्विप्रेभ्यो भूयसीमपि ॥ ७९
तत आरुह्योच्चपीठं जनसङ्घाननेकशः । किञ्चिद्विवक्षुरकरोत् तूष्णीं तान् करसंज्ञया ॥ ८०
तदैव मौनमालम्ब्य स्वाननार्पितदृष्टिषु । स्थितेषु तेषु सर्वेषु स ऊर्ध्वैककरोऽब्रवीत् ॥ ८१

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the Vedic priests (standing) in beautiful formations, performed the worship of the principal and subordinate deities at the hands of him. 73.

They caused (at his hands) the installation (of the images) of Nar-Narayan as per the rituals and offered a grand worship with Vedic mantras. 74.

At that time, all the quarters resounded with instrumental music, songs and Vedic mantras of the priests and also with the clapping of hands of the people. 75.

After performing the Aarti of Nar-Narayan, Hari, with a steady gaze, stood before the images for a while. 76.

'O king, on seeing those two images sparkling with great luster, the people stood wonderstruck. 77.

Offering obeisance to them (the deities) and coming out of the temple, he satisfied all the deities by offering oblations to them through the priests and performed Purnahiti (successful completion of the event). 78.

Thereafter, the Lord gave the main priest his Daksina (fee) as desired by him and gave sumptuous fees to other priests and Brahmins. 79.

Then, climbing a high platform, he, with a gesture of his hand, asked the various groups of people to remain quiet because he desired to speak to them. 80.

श्रीनारायणमुनिरुवाच –

सर्वे शृण्वन्तु मद्वाक्यं जना ! वच्मि हितं हि वः । अस्माकमिष्टदेवोऽस्ति श्रीकृष्णः पुरुषोत्तमः ।८२
तेजोमण्डलमध्यस्थो गोलोके यः स एव हि । श्रेयसे सर्वभूतानां प्रादुर्भूतोऽस्ति भूतले ॥ ८३
धर्मदेवेन मूर्त्या च ध्यातोऽतिदृढभक्तितः । प्रादुर्भूतस्तयोरङ्गाद्द्विरुपो वर्णिवेषधृत् ॥ ८४
वरदानेन सन्तोष्य तौ ततः श्रेयसे नृणाम् । नरनारायणाख्योऽसौ बदरीवनमागमत् ॥ ८५
कर्मभूमौ भारतेऽत्र मनुष्याणां स्वसंश्रयम् । प्राप्तानां भुक्तिमुक्त्यर्थं तपः कुर्वन्विराजते ॥ ८६
भूमेर्भारापनुत्यर्थं ब्रह्माद्यैः प्रार्थितः स तु । श्रीकृष्णो यादवकुले कृपयाऽऽविर्बभूव ह ॥ ८७
नरोऽर्जुनाख्यया जातः कुरुवंशे सखा हरेः । तेनार्जुनेन युक्तोऽसौ नरनारायणः स्मृतः ॥ ८८

While they stood in silence gazing at him, raising a hand, he said to them. 81.

The words of Narayan- Muni

'Let all the people listen to me; I speak only for their well being; Shri Krishna, the Purusottama, is our desired deity. 82.

He stays at the centre of brilliance in Goloka, He has manifested Himself on the earth for the well-being of all the creatures. 83.

This idol of Dharmadev has to be meditated upon with firm devotion. The idols appearing as Dharmadev and his wife Bhakti, bestow their blessings upon all-creatures, when prayed to by offering golden robes. 84.

Thus pleasing those two (i.e. Dharmadev and his wife) with a blessing, he, assuming the name Nar-Narayan, arrived at Badrivan for the spiritual well-being (sreyas) of human beings. 85.

He still dwells in Badrivan in India, which is the land of duty (karmabhumi); he practices penance there for the fulfillment of desires and spiritual emancipation of those who resort to him. 86.

Supplicated by Brahman and other gods to remove the burden on the earth, he took birth in the Yadava clan as Shri Krishna. 87.

He was born in clan of the Kurus as Arjuna who, in fact, is Nara, and is the friend of Hari. When he is associated with him he is known as Nar-Narayan. 88.

नरनारायणः सोऽयमत्र सुस्थापितो मया । भक्त्यैतस्य नृणां श्रेयो भविष्यति न संशयः ॥ ८९
नियमेन करिष्यन्ति प्रत्यहं येऽस्य दर्शनम् । ते प्राप्स्यन्ति जना नूनं भुक्तिं मुक्तिं च वाञ्छिताम् ॥ ९०
सेवनादस्य पुत्रार्थी पुत्रं प्राप्स्यति निश्चितम् । धनं धनार्थी विद्यार्थी विद्यां कामं च कामुकः ॥ ९१
एतस्याराधनादिच्छा सर्वा पूर्णा भविष्यति । निष्कामाः सेवनादस्य तरिष्यन्ति भवाम्बुधिम् ॥ ९२
श्रीमद्भागवतादीनां सच्छास्त्राणां तु ये बुधाः । करिष्यन्ति पुरश्चर्यां गायत्र्या वास्य मन्दिरे ॥ ९३
सर्वे मनोरथास्तेषां सफला भाविनः किल । इह लोके परस्मिन्वा तेषां न्यूनं न किञ्चन ॥ ९४
उत्तराफल्गुनीऋक्षे फाल्गुने मासिदर्शनम् । देशान्तरस्थैरप्येत्य कार्यमस्याखिलार्थदम् ॥ ९५

सुव्रत उवाच –

इत्याकर्ण्य हरेर्वाक्यं जनाः प्राञ्जलयो नृप ! । तथेति जगृहुः सर्वे चक्रुः कृष्णेक्षणं ततः ॥ ९६

That Nar-Narayan has been installed by me here; with devotion to him, people will no doubt achieve spiritual well-being. 89.

Those people who will have a regular vision of him every day, will get their desires fulfilled and achieve spiritual emancipation (Mukti). 90.

By rendering service unto him, those who desire for a son will beget a son; those who desire wealth, will get it; seekers of knowledge will get knowledge and a lover, his heart's desire. 91.

All desires will be fulfilled by virtue of worshipping him; those who do not have any longing, will get spiritual emancipation (Mukti). 92.

Those learned ones who will recite Srimad Bhagavata and other Puranas in this temple or recite the Gayatri (mantra) here, will surely have all their desires fulfilled; they will want nothing in this world and in the next world. 93-94.

For those living at other places, his worship in the month of Phalguna under the constellation of Uttara Phalguni will prove very beneficial. 95.

The Lord retires to his lodgings after rewarding the priests.

Suvrat said:-

'O king, the people, on hearing this speech of the Lord Hari,

विप्रांश्च भोज्यैः स सहस्रशोऽथ तदीप्सितैस्तोषयति स्म तत्र ।
दानैरनेकैरपि दक्षिणाभिर्ब्रह्मण्यदेवो भगवानुदारः ॥ ९७ ॥
अनेक देशेभ्य उपागतानां वृन्दैर्नराणामपि योषितां च ।
वादित्रगीतध्वनिनादिताशैः सुसङ्कुलं तन्नगरं तदासीत् ॥ ९८
स्वावासमेत्य स ततो नगरोपकण्ठे स्नात्वा स्वसोदरनिवेशन आश रात्रौ ।
चक्रे ततश्चतुरशीतिमपि द्विजानां ज्ञातींश्च भोजयितुमेव मनो महात्मा ॥ ९९
ततोऽपरेद्युः सकलान् स पौरानागन्तुकांश्चाखिलविप्रसङ्घान् ।
सुभोजयामास पुराद्बहिस्तत्सरोवरं चाभित आशुकारी ॥ १००
यथेष्टसर्पिर्ग्रहनोदितानां घृतप्रियाणां नृप ! गौर्जराणाम् ।
तत्रोत्सवोऽभूत्सुमहान् द्विजानां सयोषितां भूरि मुदाश्नतां वै ॥ १०१
तान्भोजयित्वाथ च दक्षिणाभिः स तोषयित्वा च गृहान्विसृज्य ।
सतिन्तिडीराजिपरिश्रिते स्वे सुखं न्यषीदद्धरिरुच्चपीठे ॥ १०२

said with folded hands- 'We shall do as you command' and looked at him'. 96.

Then that generous god, well-inclined towards the Brahmins, satisfied them with food of their choice, gifts and dakshina (fees). 97.

At that time, that city was crowded with the horses of men and women who had come from different places; it was filled with the resounding tune of instrumental music and songs. 98.

Returning to his residence on the outskirts of the city, he took a bath and dined at his brother's place that night; there that great soul made up his mind to give a feast to all the eighty-four Brahmins. 99.

That prompt doer (of his will) gave, on the very next day, a sumptuous feast to all the citizens and the horses of Brahmins who had come to the banks of the lake outside the city. 100.

'O king, it was a great celebration for the Gurjara Brahmins, who greatly relish ghee, to partake food with their wives. 101.

Having fed them and satisfying them with Dakshinas (fees), he sent them home and then the Lord sat in comfort on his high

एकस्मिन्नैव दिवसे पौराश्चान्ये सहस्रशः । ब्राह्मणा भोजितास्तेनेत्याश्चर्यमभवन्नृणाम् ॥ १०३
सर्वेषामपि लोकानां तदानन्दो महानभूत् । आबालवृद्धं हि जना जगुस्तस्यैव तद्यशः ॥ १०४
पूजोत्सवव्यवस्थां च सम्प्रदायानुसारतः । पञ्चम्यां कारयामास नरनारायणस्य सः ॥ १०५
तस्मिन्नेव दिने भुक्त्वापराह्ने सानुगस्ततः । नरनारायणं नत्वा निर्ययौ स सतां पतिः ॥ १०६

आनन्दितान् स्वेन मुदानुयातो निवर्तयित्वा पुरवासिनोऽसौ ।
साकं स्वकीयानुचरैरुपायान्नारायणो दुर्गपुरं नरेश ! ॥ १०७
सङ्गतान्बहुश आत्मसंश्रितान् पुष्पदोलमहदर्शनाय च ।
वीक्षणेन पुरि तत्र नन्दयन्नेत्य स स्ववसतिं ह्युपाविशत् ॥ १०८
योषितस्तमवलोक्य सादरं वीततद्विरहवेदनास्तदा ।
एत्य तं च निकषा ववन्दिरे लेभिरे बहुमुदं जयादयः ॥ १०९

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे श्रीनरनारायणप्रतिष्ठानिरूपणनामा पञ्चविंशोऽध्यायः ॥ २५ ॥

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seat surrounded by rows of tamarind trees. 102.

The people were greatly surprised that in a single day he fed citizens and Brahmins in thousands. 103.

All the people experienced great joy at that time; from the young to the old all praised his success. 104.

On the fifth day, he prepared the arrangements to be made for the (daily) worship and (occasional) festivals of Naranarayan in accordance with the traditions of the sect. 105.

Departure for Durgapur.

That very day, after taking dinner, the Lord along with his followers, departed in the afternoon, offering obeisance to Narnarayan. 106.

He requested the citizens, (who were) following him gladly on their own, to return; accompanied by his followers, he reached Durgapur. 107.

He afforded great joy to his protégés by giving them the chance to see the festival of the swing (Dolostava) in that city and on returning (from there) he took rest at his residence. 108.

॥ अथ षड्विंशोऽध्यायः ॥ २६ ॥

सुव्रत उवाच –

प्रागेवागमनात्तस्य तत्राभूवन् नृपाऽऽगताः । भुजङ्गपुर्या गाङ्गेयमुख्या भक्तास्तदीक्षकाः ॥ १
तं दृष्ट्वा परमानन्दं प्राप्तास्ते तत्र चावसन् । सन्मानिता उत्तमेन हरिणा च कृतादराः ॥ २
दोलोत्सवोऽथ हरिणा महांस्तत्र स्म कार्यते । तदन्ते स्वस्थमासीनं नत्वा गाङ्गेय आह तम् ॥ ३
भगवन् ! नगरेऽस्माकं नरनारायणालयम् । कारय त्वं वयं सेवां करिष्यामो धनादिना ॥ ४
मनोरथोऽयं सर्वेषां पौराणां भवति प्रभो ! । तं पूरय समर्थोऽसि त्वदीयाः स्मो वयं यतः ॥ ५

The women devotees after knowing that he had returned, shed the sorrow of separation from him, came to see him and saluted him with reverence. 109.

Thus ends the twenty fifth chapter entitled 'Description of events during Narayan Muni's visit to Srinagara' in the fourth Prakaran of Satsangijivan, the life story of Lord Narayan, also titled as 'Dharmashastra' (the rules of the code of conduct). 25

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CHAPTER – 26

Devotees from Bhujangapura wait for an audience with the Lord and their prayers to him.

O king, even before his arrival from the city (srinagara), his devotees, with their chief Gangaram, had come there from Bhuj-Kutch in order to catch a glimpse of him. 1.

After having met with him, they were very happy and stayed there; they were felicitated by king Uttam and honored by Hari. 2.

There, the Lord organized a great swing festival . After its conclusion, while Shri Hariwas sitting comfortably, Gangaram bowed to him and said- 3.

'O Lord, (please) get a temple of Narnarayan constructed in our town. There, we shall offer services with our wealth etc.'4.

इत्थं तेनेतरैश्चापि प्रार्थ्यमानो निजाश्रितैः । स्वचिकीर्षितमेवेति तत्तथेत्यन्वमोदत ॥ ६
ततश्च वैष्णवानन्दं मुनिं नारायणोऽब्रवीत् । भुजङ्गनगरं गच्छ त्वं सहैतैः समण्डलः ॥ ७
तत्र देवालयं रम्यं कारयोत्तमशिल्पिभिः । जाते देवप्रतिष्ठार्थमहमेष्यामि तत्र वै ॥ ८
एवमुक्तस्तथेत्याह स मुनिः प्राञ्जलिः प्रभुम् । हर्षमापुश्च ते सर्वे भुजङ्गनगरौकसः ॥ ९
समण्डलेन मुनिना सह तेनाथ ते हरिम् । प्रणम्य जग्मुः स्वपुरं चिन्तयन्तस्तमेव हि ॥ १०
स मुनिः कारयामास मन्दिरं तत्र शोभनम् । शिल्पशास्त्रानुसारेण वर्षेणैकेन भूपते ! ॥ ११
दुर्गपत्तनसंस्थोऽथ नारायणमुनिस्तु सः । श्रोतुमारम्भयामास महाभारतमादितः ॥ १२
चैत्रस्य शुक्लपञ्चम्या आरभ्यापरचैत्रिके । हरी रामनवम्यां तन्निर्विघ्नेन समापयत् ॥ १३

'O Lord, this is the desire of all the citizens; (please) fulfill it because you are capable of it and we belong to you. 5.

Directions to Vaishnavanand Swami to construct the temple in Bhuj.

Beseeched by his devotees, he said that it was also his heart's desire (to have a temple constructed) and approved of that idea saying, 'Let it be so.' 6.

Then Narayan said to sage Vaisnavanand, ' O sage, you along with your companions should go to Bhuj with these (people)' 7.

'There you should get a beautiful temple constructed by the best artisans; after that is accomplished, I will go there for the installation of the deity'. 8.

Directed thus, that sage said with folded hands, 'It shall be as you direct, 'O Lord'. The residents of Bhuj were also very glad (to hear this). 9.

Bowing to the Lord and meditating only on him, they left for their town with that sage and his companions. 10.

And that sage got a beautiful temple constructed there within a year, in accordance with the science of (temple) architecture, 'O king. 11.

Shri Hari listens to the Katha of Mahabharat.

Staying at Durgapur, the Lord sage Narayan began to listen to

श्रुत्वा यथाविधानं तद्वाचकाय तु दक्षिणाम् । यथेष्टं प्रददौ स्वामी वासोभूषाश्च भूरिशः ॥ १४
ब्राह्मणान्भोजयामास दशम्यां स सहस्रशः । ततोऽन्यस्मिंस्तु दिवसे विमलोत्सवमाचरत् ॥ १५
तन्मासपौर्णमास्यां च भुजङ्गनगराद्धरिम् । दूत एत्याऽऽहाहिपुरे निष्पन्नं मन्दिरं प्रभो ! ॥ १६
प्रतिष्ठापय तत्रैत्य नरनारायणं हरे ! । इत्यस्ति प्रार्थितं नृणां भुजङ्गपुरवासिनाम् ॥ १७
इति दूतगिरं श्रुत्वा हरिर्दैवज्ञसत्तमम् । आहूय निश्चिकायादौ प्रतिष्ठाक्षणमुत्तमम् ॥ १८
वैशाखशुक्लपञ्चम्यां तन्निश्चित्य स्वयं ततः । द्वितीयायां निरगमत्तत्रानुज्ञाप्य चोत्तमम् ॥ १९
मार्गे स्वभक्तग्रामेषु वसंस्तत्पुरमाययौ । चैत्रकृष्णत्रयोदश्यां हयारूढः सहानुगः ॥ २०

the Mahabharata from the beginning. 12.

Beginning with the fifth day of the bright half of the month of Chaitra, the Lord completed (listening to the Mahabharata) without any impediments on the Ramnavami of the next year. 13.

On the completion (of this undertaking), the Lord rewarded the reader with his desired Daksina (fee), garments and ornaments as per the custom. 14.

On the tenth day, he fed Brahmins in thousands and on the next day he observed the festival of Vimal Ekadasi. 15.

Invocation of Bhagwan Shri Narnarayan in Bhuj and return to Durgapur.

On the full moon day of that very month, a messenger from Bhujangapur came to Shri Hariand said, 'O Lord, the temple is ready in Bhujangapur'. 16.

'O Lord, it is the prayer of the people residing at Bhujangapur that on reaching that place, you should install Naranarayan there (in the temple). 17.

On hearing these words of the messenger, the Lord called a great astrologer first and fixed the opportune time for conducting the installation ceremony. 18.

He fixed the fifth day of the bright half of the month of Vaisakha for that purpose and left for (that place) on the second day of the dark half of the month of Chaitra. He asked (the king) Uttam to stay back. 19.

प्रत्युद्गतः पौरजनैः प्रेमसास्रविलोचनैः । प्रविश्य तत्पुरं तत्र मन्दिरान्तिक आवसत् ॥ २१
पौराः शुश्रूषणं तस्य चक्रु सर्वेऽपि सादरम् । आहारयामास देवप्रतिष्ठोपस्करान् हरिः ॥ २२
यथाकालं ततश्चक्रे नरनारायणस्य सः । मन्दिरे स्थापनं तस्मिन् यथा श्रीनगरे तथा ॥ २३
महद्भिरेव सम्भारैः शास्त्रोक्तविधिना नृप ! । चकार दुष्करं भूपैः स प्रतिष्ठामहोत्सवम् ॥ २४
ब्राह्मणान् सकलान् पौरानन्यांश्चागन्तुकानपि । यथेष्टं भोजयामास ददौ तेभ्यश्च दक्षिणाम् ॥ २५
कृष्णार्चनोत्सवादीनां व्यवस्थां च यथोचितम् । सम्प्रदायानुसारेण सप्तम्यां विदधौ हरिः ॥ २६
अष्टम्यां भोजनं कृत्वा निर्ययौ नगरात्ततः । परावर्त्याश्रुनयनाननुयातः पुरौकसः ॥ २७
स्वस्वग्रामं नीत आत्मीयभक्तैर्मार्गे भक्त्या पूजितस्तत्र तत्र ।
धर्मं भक्तिं पोषयन्सानुगोऽसौ मासेनाऽऽयात् पत्तनं दुर्गसंज्ञम् ॥ २८

Mounted on a horse, accompanied by the followers, and taking rest on his path in the villages of his devotees, he arrived at that city (Bhujangapur) on the thirteenth day of the dark half of Chaitra. 20.

Received affectionately by the residents of that city with their eyes filled with tears of love, he entered the city and lodged near the temple. 21.

All the citizens rendered service unto him with respect. Shri Hariordered all the materials required for the installation of the deity. 22.

Thereafter, at the opportune time, he installed Narnarayan in the temple, exactly as he had done at Srinagar. 23.

With generous offering of substances and in accordance with the rites prescribed in the Shastras (scriptures), 'O king, he conducted the event of installation, something which is arduous even for the kings to accomplish. 24.

He fed all the Brahmins, citizens and others who had come (for the occasion) to their satisfaction and gave them Daksina (fees). 25.

On the seventh day, Shri Harimade arrangements for the worship of Krishnaand for the conduct of (temple) festivals in accordance with the practices of the sect. 26.

प्रत्युद्यातः पौरभक्तैश्च राज्ञा वाद्यध्वानोद्धोषिताशैः सहर्षम् ।
साकं विष्टा तैः पुरं तत्र च खे स्थाने स्वामी चारुपीठे न्यषीदत् ॥ २९ ॥

इति श्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे भुजङ्गपुरे श्रीनरनारायणप्रतिष्ठानिरूपणनामा षड्विंशोऽध्यायः ॥ २६ ॥

After dinner on the eighth day, he departed from that city, persuading the citizens who were in tears not to follow him. 27.

On his way back, he was taken to their respective villages by his devotees and was worshipped there. Reinforcing righteousness and devotion (in this manner), he returned with his followers to Durgapur after a month. 28.

Received by the king and the citizen devotees with great joy to the accompaniment of the sound of musical instruments, the Lord entered the town with all of them and occupied the high throne at his mansion.

Thus ends the twenty sixth chapter entitled 'Construction of Temple at Bhujangapuri' in the fourth Prakaran of Satsangijivan, the life story of Lord Narayan, also titled as 'Dharmashastra' (the rules of the code of conduct). 26

॥ अथ सप्तविंशोऽध्यायः ॥ २७ ॥

सुव्रत उवाच –

एकादश्यां निर्जलायां वृत्तलयपुरौकसः । कुबेरप्रमुखा भक्तास्तत्राऽऽयंस्तद्दिदृक्षवः ॥ १
विधाय दर्शनं तस्य लेभिरे ते परं सुखम् । सम्भावयामास च तानुत्तमश्च यथोचितम् ॥ २
एकादश्युत्सवे वृत्ते द्वादश्यां कृतपारणम् । सुखासीनं हरिं नत्वा ते प्राञ्जल्य ऊचिरे ॥ ३
अस्मद्विज्ञापनां स्वामिन् ! शृणु त्वं भक्तवत्सलः । यन्निवेदयितुं सर्वे वयमत्र समागताः ॥ ४
मन्दिरं कारयास्माकं पुरे कृष्णस्य सुन्दरम् । सर्वेषामपि पौराणां भवत्येष मनोरथः ॥ ५
यावत्यपेक्षिता भूमिस्तदर्थे तव तावती । प्रदत्ताऽस्माभिरद्यैवेत्यवगच्छ न संशयः ॥ ६
धनादिना च शुश्रूषां करिष्यामो वयं हरे ! । अस्मन्मनोरथं ह्येतं पूर्णं कर्तुं त्वमर्हसि ॥ ७
इति तैः प्रार्थितो भक्तैः प्रसन्नो हरिराह तान् । एवमेव करिष्यामि भक्ता ! यूयं मम स्थ यत् ॥ ८

CHAPTER – 27

Request of devotees for constructing temple in Vadtal.

Suvrat said:-

On the Nirjat Ekadasi day, there came from Vrttalay city Kuber and other devotees, desirous of seeing the Lord. 1.

On getting to see him, they were exceedingly happy; the Lord and king Uttam felicitated them in a befitting manner. 2.

After the conclusion of the Ekadasi event on the next day and after breaking the fast, they bowed to Shri Hariwith folded hands and said, 3.

‘O Lord, listen to our prayer, please; you being affectionate to your devotees. We all have assembled here to have it (our prayer) heeded to.’ 4.

‘Get beautiful temple of Krishna built in our city; this is the wish of all the citizens. ‘ 5.

And please understand that the land of the requisite measurements is donated (by us) for that purpose right today. 6.

‘O Shri Hariwe shall render service (unto you) with our wealth. Therefore it is right for you to fulfill this desire of ours. 7.

इत्युक्त्वा तांस्ततः प्राहाक्षरानन्दमुनिं हरिः । वृत्तालपुरं गच्छ सहैतैः सस्वमण्डलः ॥ ९
स देशोऽस्ति मम प्रेष्ठो वृन्दावनमिवानघ ! । अतस्त्वं कारयेस्तत्र कृष्णमन्दिरमुत्तमम् ॥ १०
जाते हि मन्दिरे तस्मिन्नहमेत्य शुभे क्षणे । रुकिमण्या सहितं कृष्णं स्थापयिष्यामि निश्चितम् ॥ ११
इत्युक्तः स तथेत्याह मुनिस्तत्कार्यनैपुणः । प्रसन्नाश्च बभूवुस्ते भक्ताः पौरास्तदा नृप ! ॥ १२
स्नानयात्रावधि स्थित्वा तत्र ते मुनिना सह । ततो जग्मुः स्वनगरमाज्ञप्ता हरिणाखिलाः ॥ १३
पञ्चमेऽहनि ते प्रापुः पुरं तदथ तं मुनिम् । सुस्थाने वासयामासुः पौराः पर्यचरंश्च तम् ॥ १४
मन्दिरापेक्षितां भूमिं विशालां ते ततो मुदा । कृष्णार्पणं ददुः सर्वे हरिसम्प्रीणनोत्सुकाः ॥ १५
आह्वाय्य शिल्पिनो दक्षान् स मुनिर्वटपत्तनात् । मन्दिरं कारयामास विशालं च मनोहरम् ॥ १६

The Lord's response.

Prayed thus by those devotees, Shri Harisaid to them, 'This indeed I shall do, since you are my devotees.' 8.

Saying this to them, Shri Harithen directed the sage Aksaranand to go along with his companions to Vrattalay, accompanied by the devotees. 9.

'That country is extremely loved by me as Vrndavan; therefore, O sinless one, get an excellent Krishnatemple constructed there.' 10.

'As soon as the temple is ready, I shall go there and install Krishnawith Rukmini at the auspicious time. 11.

Well-versed in that kind of work, the sage said, 'All right'. 'O king, those citizen-devotees were very happy (on hearing this). 12.

They stayed there till the pilgrimage of (holy) bath; then directed by Hari, they all departed to their own city in the company of the sage. 13.

On the fifth day, they reached their city. Then they lodged the sage in a suitable house and rendered service unto him. 14.

The temple is ready.

Then, with gladness, they donated a large piece of land required for the temple. It was a present dedicated to Krishna by the devotees, eager to propitiate him. 15.

तत्कार्ये निरता आसन् पौरास्तदनुवर्तिनः । वत्सरेण सपादेन निष्पन्नं मन्दिरं त्वभूत् ॥ १७
ततो देवप्रतिष्ठार्थमानेतुं दुर्गपत्तनात् । हरिं पौरास्तु जूषाख्यं प्रैषयन्भक्तमुत्तमम् ॥ १८
हरिश्चाथाक्षरानन्दं प्रेष्य वृत्तालयं नृप ! । सर्वोपनिषदः श्रोतुं सभाष्या उद्यतोऽभवत् ॥ १९
आनयित्वा सभाष्यास्ता रथयात्रा दिने स्वयम् । समाप्त उत्सवे श्रोतुं प्रारम्भन्निजाश्रमे ॥ २०
आश्विने शुक्लपक्षेऽसौ कोजागरदिने च ताः । समाप्य तोषयामास भूरिद्रव्येण वाचकम् ॥ २१
ब्राह्मणान्भोजयामास तद्दिने च सहस्रशः । दक्षिणां च ददौ तेभ्यो नारायणमुनिर्मुदा ॥ २२
कार्तिकस्नानमारेभे तस्मिन्नेवाह्नि सानुगः । अन्नकूटोत्सवं चक्रे महान्तं तत्र च प्रभुः ॥ २३
परेऽह्नि जूष आगत्य तं प्रणम्य कृताञ्जलिः । प्राह वृत्तालये स्वामिन्मन्दिरं जातमुत्तमम् ॥ २४

The sage invited skilled artisans from Vatapattan and got a large and beautiful temple constructed by them. 16.

The citizens who were at his command were busy with that task alone. After a year and three months, the temple was ready. 17.

Then the citizens sent a great devotee by name Jus to bring Shri Harifrom Durgapur for the installation. 18.

Shri Harispends the interim period listening to the Upanisads.

'O king, after having sent Aksaranand to Vrattalay, Shri Haribecame curious to listen to the Upanisads along with the exegesis on them. 19.

After having brought them with commentaries on the day of Rathayatra, he commenced listening to them at his hermitage after the conclusion of the festival. 20.

He finished that task in the bright half of the month of Asvina on the Kojagara (full moon) day and rewarded the reader with generous fees. 21.

Then Narayan Muni (i.e. Hari) fed thousands of Brahmins and gave them daksina (cash) that day very gladly. 22.

On the same day, the Lord with his followers began the (holy) Kartika bath. And there he celebrated the great Annakut festival. 23.

Departure for Vrttalay.

On the next day arrived Jus (the messenger) and bowing to

तत्रागत्य प्रतिष्ठां त्वं श्रीकृष्णस्य कुरु प्रभो ! । त्वदागमं प्रतीक्षन्ते पौराः सर्वेऽपि मानवाः ॥ २५
इति तद्वचनं श्रुत्वा चक्रे जिगमिषां हरिः । ततः कृष्णप्रतिष्ठायाः पप्रच्छ गणकं क्षणम् ॥ २६
ऊर्जस्य शुक्लद्वादश्यां दत्तस्तेन च तत्क्षणः । ततः स्वान्श्वोऽस्ति गन्तव्यं सज्जाः स्यातेत्यजिज्ञपत् २७
आहूयाथोत्तमं प्राह सकुटुम्बो भवानपि । वृत्तालयं समायातु निर्गन्तव्यं श्व एव च ॥ २८
श्वोस्ति भ्रातृद्वितीयात्र गृहिभिर्भगिनीगृहे । भोक्तव्यं च धनं वासः स्वस्रे देयमिति स्थितिः ॥ २९
यमो यमुनयात्र प्राग्भोजितस्तेन सापि च । मानिता धनवस्त्राद्यैः प्रवृत्तैषा ततो भुवि ॥ ३०
त्वं च सङ्गव एव श्वो भुक्त्वा पाञ्चालिकागृहे । चतसृभ्योऽपि स्वसृभ्यो दद्या वासोधनं पृथक् ॥ ३१
ततस्ताभिः सहैव त्वं सज्जः स्याश्च सभार्यकः । इत्युक्तः स तथेत्युक्त्वा तत्तथैवाकरोन्नृप ! ॥ ३२
पूर्वाह्ण एवाथ हरिरामध्याह्नात्क्रिया निजाः । कृत्वा भुक्त्वा द्वितीयायां मध्याह्ने निर्यतौ ततः ॥ ३३

him said, ‘O Lord, the temple is ready at Vrttalay.’ 24.

‘O Lord, going over there, you should install the deity of Krishna in it; all the citizens are awaiting your arrival.’ 25.

On hearing this news from him, Shri Hariexpressed his desire to go there; then he consulted the astrologer on the opportune time for the installation of Sri Krishna. 26.

The astrologer gave the twelfth day of the bright half of Kartika as the (opportune) time; on that he summoned all his followers and told them that the next day was the day for departure. 27.

He called Uttam, the king and said to him, ‘You, along with your family, should also come to Vrttalay tomorrow with us.’ 28.

The fact is that tomorrow is Bhaibej; so householders should dine at their sisters’ houses and present them with cash and clothes.’ 29.

Yama also dined with (his sister) Yamuna on this day and honored her with wealth and garments. From that (event), this tradition has begun on the earth.’ 30.

You should dine at the residence of Pancali early in the morning and give cash and gifts to all the four sisters separately. 31.

Then along with them and with your wife you should be ready.’ Directed so, he (the king) consented and did accordingly. 32.

Hari, the Lord, completed all his daily rites in the morning;

भक्तग्रामेषु निवसन् पञ्चम्यां प्रातरेव सः । प्राप वृत्तालयं स्वामी हयारूढः ससोदरः ॥ ३४
वादित्रनादैरभ्येत्य नीत उत्कैर्निजैः पुरम् । स्वावासं तु हरिश्चक्रे रथकारस्य वेश्मनि ॥ ३५
सोदरौ सान्वयौ स्वस्य सकुटुम्बं तथोत्तमम् । मुनीन् पद्गान् पार्षदांश्च यथार्हमुदतारयत् ॥ ३६
पौराः शुश्रूषणं चक्रुः सानुगस्य हरेर्मुदा । तन्मन्दिरमुपागत्य सर्वतोऽसौ व्यलोकयत् ॥ ३७
संलग्नं शोभनं तत्र पूर्वास्यं मन्दिरत्रयम् । मण्डपं धर्मशालां च दृष्ट्वा तुष्टोऽभवद्धरिः ॥ ३८
शिल्पिमुख्याय तर्ह्येव सोऽनर्घ्ये वाससी ददौ । प्रशशंसाक्षरानन्दं भक्तान्नागरिकांस्तथा ॥ ३९
उदुम्बरपुराद्विप्रान् वैदिकान्वैष्णवांश्च सः । हरिशर्ममुखान् सद्यो दूतैराजूहवन्नृप ! ॥ ४०
देशान्तरेभ्यस्तत्राऽऽयन्नरा नार्यश्च यूथशः । मण्डलानि मुनीनां च तदुत्सवदिदृक्षवः ॥ ४१
हरिर्विधिज्ञविप्रोक्तानुपहारानसाधयत् । सर्वान्विष्णुप्रतिष्ठार्हांस्तथा सर्पिसितादिकान् ॥ ४२

he took his food at noon and departed immediately. 33.

Riding a horse and taking rest in the villages of devotees, he reached Vrttalay early in the morning on the fifth day along with his brother. 34.

Welcome at Vrttalay; installation ceremony.

Received by the eager citizens with the sound of musical instruments, the Lord stayed in the house of a chariot-maker. 35.

He arranged for the lodging of his two brothers with families, for (king)Uttam and his family, for the ascetics, his counselors and foot-soldiers as per their status. 36.

The citizens gladly rendered service unto Shri Harialong with his followers; he went to that temple and inspected all its sides. 37

He saw there three interconnected temples— beautiful and facing the east; there was an auditorium and a caravanserai; seeing these, he was exceedingly pleased. 38.

Then and there he presented the chief artisan with two garments and praised Aksaranand and the citizen-devotees. 39.

At that very moment, he summoned from Udumbarapur Vedic priests and vaisnavas among whom Harisarma was the chief. 40.

Desirous of witnessing that ceremony came men and women in groups from different places, and so did groups of ascetics from the district. 41.

प्रतिष्ठाविधिवेत्तारो विप्राः कुण्डं च मण्डपम् । पीठानि देवतानां च यथाशास्त्रमकारयन् ॥ ४३
विधिं कृष्णप्रतिष्ठायाः स्वस्तिवाचनपूर्वकम् । अकारयन् हरिं विप्रा वासरद्वितयेन ते ॥ ४४
द्वादश्यां स्थापयामास मध्यमे मन्दिरे हरिः । रुक्मिण्या सहितं कृष्णं चक्रे तस्यार्चनं महत् ॥ ४५
तत उत्तरतस्तस्मान्मन्दिरे मूर्तिमात्मनः । उपेतां भक्तिधर्माभ्यां भक्तप्रीत्या अतिष्ठिपत् ॥ ४६
समर्चनं विधायास्यास्ततो दक्षिणमन्दिरे । राधया सहितं कृष्णं स्थापयित्वा समार्चयत् ॥ ४७
तदन्तिकेऽपि स स्वस्य मूर्तिमस्थापयच्छुभाम् । निजप्रीत्यै ततस्तां च पूजयामास सत्पतिः ॥ ४८
गीतिकानां च वाद्यानां घोषस्तत्र महानभूत् । वेदघोषेण विप्राणां मिश्रोऽसौ व्यानशे दिशः ॥ ४९

Shri Hariarranged to bring materials required for the installation of Vishnu as explained by the Brahmins well-versed in the rites; these included ghee, sugar and other things. 42.

The priests who were well-versed in the rites of installations got the altar, the pedal and the seats of the deities made as per the prescriptions in the scriptures. 43.

Declaring it an auspicious day, the Brahmins performed the preparatory rites for the installation (svasti-vacana); then they accomplished the installation of the deity with the guidance of Shri Hariin two days. 44.

On the twelfth day, Shri Hariinstalled in the middle temple (the images) of Krishna with Rukmini and conducted a great worship of them. 45.

Then out of his love for the devotees, he installed in the temple to its north his own image with the images of Bhakti and Dharma. 46.

After performing its worship, he then installed in the temple to the south the image of Krishna with Radha and offered worship (to them). 47.

The Lord of the good then installed near that (image) his own image and offered it worship to his own satisfaction. 48.

There was a big sound of songs and musical instruments mixed with the vedic mantras chanted by the priests; and it filled all quarters. 49.

After performing a great Arati, he stood gazing at those images

महानीराजनं कृत्वा मूर्तीस्ताः स पृथक् पृथक्। निर्निमेषस्थिराक्षिभ्यां पश्यंस्तस्थौ घटीद्वयम् ॥ ५०
तदानीं ता बभुर्भूप ! मूर्तयो भूरितेजसः । ता दृष्ट्वा विस्मयं प्रापुर्जनाः सर्वे तदीक्षकाः ॥ ५१
पूर्णाहुतिं ततो हुत्वा ऋत्विग्भ्यो दक्षिणां ददौ । अन्येभ्यश्चापि विप्रेभ्यो भूयसीं धर्मविद्धरिः ॥ ५२
उच्चासनस्थितोऽथाऽऽह जनानूर्ध्वैकदोः स च । शृण्वन्तु सर्वेऽपि जनाः ! सादरं वचनं मम ॥ ५३
मध्यमे मन्दिरे ह्येष लक्ष्मीनारायणो मया । स्थापितोऽस्तीति जानीत द्वारिकाधीश्वरः स्वयम् ॥ ५४
दक्षिणे मन्दिरे त्वत्र श्रीकृष्णो राधया सह । वृन्दावनविहार्येष मया सुस्थापितोऽस्ति हि ॥ ५५
तदन्तिके तु मे मूर्तिरस्ति स्वीयप्रसत्तये । धर्मभक्तियुता चास्ति मन्दिरे तूत्तरे मम ॥ ५६
लक्ष्मीनारायणादीनां स्वरूपाणां तु दर्शनम् । प्रत्यहं ये करिष्यन्ति ये मोक्ष्यन्त्येव संसृतेः ॥ ५७
पौर्णमास्यां पौर्णमास्यां ये च ग्रामान्तरादपि । एत्यैषां दर्शनं भक्त्या करिष्यन्त्यत्र मानवाः ॥ ५८

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separately without blinking his eyes for (the period of) two Ghatikas. 50.

'O King, then those images let out a mighty gleam; on seeing it all the people were wonderstruck. 51.

After offering oblations during the completion (of the ceremony), he gave the priests their fees; he also offered plenty of donations to other Brahmins. 52.

Hari's Exhortation.

Occupying a high seat and with one hand raised, he loudly addressed the people thus -' Let all the people listen to my speech with reverence. 53.

I have installed in the middle temple Laksmi Narayan; know him to be the Lord of Dwarika himself. 54.

In the temple on the right side is installed by me Krishna with Radha who used to roam about in Vrndavan. 55.

Near them is installed my own image for the bliss of my devotees; it is with Dharma and Bhakti (righteousness and devotion) in the temple to the north. 56.

Those who will get the vision of Laksmi Narayan and other (deities) everyday, they will surely be emancipated from ordinary life. 57.

सर्वे मनोरथास्तेषां सिद्धिमेष्यन्ति निश्चितम् । भुक्तिं तथेप्सितां मुक्तिं प्राप्स्यन्त्येषां प्रसादतः ॥ ५९
श्रीकृष्णस्यास्य पुरतो जपं होमं च ये जनाः । पुरश्चर्यां करिष्यन्ति ते प्राप्स्यन्तीप्सितं फलम् ॥ ६०
यस्तु श्रीद्वारिकाधीशो लक्ष्मीनारायणः स हि । भेदोऽत्र नैव विज्ञेयः सत्यं हि वचनं मम ॥ ६१
संशयोऽत्रापि यच्चिते सम्भवेत्तमपि स्वयम् । कालेनाल्पेन भगवानेष एवापनेष्यति ॥ ६२

सुव्रत उवाच –

इत्युक्त्वा स जनान् धार्मिस्तूष्णमासीन्नराधिप ! । तेऽपि सर्वे वचस्तस्य जगृहुः शिरसा मुदा ॥ ६३
अभोजयद्धरिर्विप्रांस्तद्दिनात्पूर्णिमावधि । तेभ्यश्च दक्षिणां प्रादाद्विद्वद्भ्यस्तु विशेषतः ॥ ६४
साधूंश्च तर्पयामास भोज्यैर्नानाविधैरपि । प्रत्यहं स्वयमेवासौ मुहुः संपरिवेषयन् ॥ ६५
कृष्णसेवोत्सवादीनां व्यवस्थां स यथोचितम् । विधाय प्रतिपद्येव चक्रे जिगमिषां ततः ॥ ६६

Those human beings who will come from other places on full moon days and have the vision of these (deities) will have all their desires fulfilled, and will beget joy and spiritual emancipation as a result of the blessings of these deities. 58-59.

Those people who perform sacrifice, utter holy names and offer service to this form of Krishna (image) will get their desires fulfilled. 60.

He who is the Lord of Dwarika is doubtlessly the same as Laksmi Narayan; there is no difference between them; this is my true proclamation. 61.

If a doubt arises about this in anybody's mind, the Lord himself will remove it in a short time.' 62.

Activities after that.

Suvrat said:-

O king, after saying this, the son of Dharma remained silent. And those people bowed to him and received his instructions gladly. 63.

From that day onwards to the next full-moon day, Narayan Muni fed the Brahmins and gave them Daksina (fees); he gave special fees to the learned among them. 64.

He consummated the holy men with a variety of eatables; every day he himself often served them food. 65.

नाथजित्प्रमुखा भक्तास्तावद्वटपुरौकसः । तमेत्य प्रार्थयामासुर्नत्वा प्राञ्जलयः प्रभुम् ॥ ६७
भगवन्नगरेऽस्माकं बहवो मतवादिनः । विवदन्ते शास्त्रवादैरस्माभिर्नृपसंसदि ॥ ६८
प्रत्यक्षभगवत्प्राप्त्या श्रेय आत्यन्तिकं भवेत् । इत्यस्माकं मतं त्वार्षैर्वचनैर्दूषयन्ति ते ॥ ६९
अत आर्षैर्वचोभिस्तत्पक्षखण्डनपाटवम् । काञ्चिन्मुनिं पुरेऽस्माकं त्वं प्रेषयितुमर्हसि ॥ ७०
नास्माकं संशयः कोऽपि तद्वाक्यैर्हृदि जायते । किन्तु तद्दर्पशमनं स्यादितीप्सितमस्ति नः ॥ ७१
इति तैः प्रार्थितः स्वामी तत्कार्यैकोद्यमः सदा । मुक्तानन्दमुनिं प्रोचे विद्वांसं स्वाग्रतः स्थितम् ॥ ७२
एतैर्वटपुरं गच्छ सह त्वं मुनिसत्तम ! । तत्रास्ति धार्मिको राजा सिंहजिन्नीतिशास्त्रवित् ॥ ७३

Devotees from Vatapur wait upon the Lord.

After having made arrangements for the performance of service and festivals to Krishna, he expressed his wish to depart on the very next day (i.e. on Pratipada). 66.

At that very instant arrived from Vatapur (Vadodara) devotees with Nathajit as their head and bowing to him they stood in front of him with folded hands, and prayed, 67.

'O Lord, in our city there are several followers of different philosophies; they debate with us in the king's court regarding the meaning of the scriptures. 68.

'Drawing upon the quotations from the sages (Rsis of the Veda), they refute our contention that the highest bliss is obtainable by obtaining God himself. 69.

Therefore, it will be fitting if you send to our city a philosopher (Muni) capable of refuting their position with the support of Vedic statements. 70.

' (It is) not that any doubt is created in our minds by their arguments but it is our wish that their arguments should be responded to. 71.

Narayan Muni sends Muktanand to Vatapur.

Thus prayed to by them, the Lord, who always accepted their mission, said to the learned Swami Muktanand standing in front of him- 72.

O best among the sages, you should go to Vatapur (Vadodara)

न्याय्यमेव स पक्षं हि ग्रहीष्यति न चेतरम् । तस्मान्न्याय्यैः शास्त्रवाक्यैर्दद्या वादिभ्य उत्तरम् ॥ ७४
धर्मो जयति नाधर्म इत्यस्ति निश्चयः सताम् । अतस्त्वं धर्मविद्गच्छ धर्मं स्थापय तत्र च ॥ ७५
इत्युक्तः सोऽतिहृष्टस्तं प्रणम्याऽऽह प्रभोऽद्य हि । तत्र गत्वा स्थापयामि सद्धर्मे त्वत्प्रसादतः ॥ ७६
इत्युक्त्वां तं प्रणम्यासौ जगाम वटपत्तनम् । पौरैः सह द्वितीयेऽह्नि प्राप्य तत्रावसत्सुखम् ॥ ७७
हरिरथ निजदर्शनागतान्स्वान्निजनिजदेशगमाय नृन्विसृज्य ।
प्रतिपदि सहितो निजानुयातैर्नृपवर ! दुर्गपुरं ततो जगाम ॥ ७८ ॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे वृत्तालयमाहात्म्ये श्री लक्ष्मीनारायणाप्रतिष्ठानिरूपणनामासप्तविंशोऽध्यायः ॥ २७ ॥

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along with these (people); there is the righteous king Simhajit who is well-versed in ethics. 73.

He will uphold the arguments of only the just side and not any other side; therefore you should provide logical answers based on the scriptures to the disputing parties. 74.

The good are absolutely certain that only dharma emerges victorious, not Adharma; therefore, you being well-versed in dharma should go there and establish it there firmly. 75.

Directed thus he said, 'O Lord, right today, I will go there and establish true dharma as learnt by me through your grace. 76.

Saying thus and bowing to him, he went to Vratapur, along with those citizens and lodged there at comfort. 77.

Return to Durgapur.

Then the Lord bade farewell to his own people, directing them to return their respective places and on the first day of the month he left for Durgapur with his followers. 78.

Thus ends the twenty seventh chapter entitled 'Construction of temple at Vrittalay' in the fourth Prakaran of Satsangijivan, 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 –

अथ तत्र वसन् पुर्यां नारायणमुनिर्नृप ! । सर्वत्र कृष्णसेवायाः प्रवृत्तिं कर्तुमैहत ॥ १ ॥
लेख्यार्चाश्चेत्तदा तु स्यात्कृष्णस्य प्रतिमानवम् । ईक्षार्चादिप्रवृत्तिर्वै कारयेय ततोऽत्र ताः ॥ २
इत्थं विचार्य भक्तं स्वं नारायणजिदाह्वयम् । जीर्णदुर्गात्समानाय्य त्वष्टारं तमुवाच सः ॥ ३
मूर्तिचित्रेऽतिदक्षोऽसि मयात्राऽऽकारितोऽस्यतः । कृष्णस्य प्रतिमामुद्रां कुरु त्वं मम चानघ ! ॥ ४
इत्युक्तः स तथेत्याह निपुणो मूर्तिकर्मणि । चकार मुद्राद्वितयं दर्शनीयं मनोहरम् ॥ ५
एका मुद्रा कृता तेन वृन्दावनविहारिणः । कृष्णस्य राधया जुष्टा तेन चोपाश्रितोत्तमा ॥ ६
नारायणमुनेस्तस्य भक्तिधर्मान्विताऽपरा । मुद्रां तेन कृता ते द्वे दृष्ट्वा तुष्टोऽभवद्धरिः ॥ ७
नरनारायणस्याथ मुद्रां हरिरचीकरत् । मासद्वयेन तेनैतत्कृतं मुद्रात्रयं नृप ! ॥ ८

CHAPTER – 28

As per directions of Shri Hari, Narayanji Suthar prepares Murtis for worship.

O king, while living in that city, Narayan Muni thought of spreading the religious sect of Krishna worship everywhere. 1.

It should be the worship of the picture of Krishna for every human being; therefore, I shall make it the worship of the visible form (since it is the simplest). 2.

Thinking thus, he called from old Durgapur his devotee Narayanji who was a metal-worker, and said to him- 3.

Since you are highly skilled (in the art of) image-medals, I have called you here. 'O, sinless one, make a medallion of Krishna and of me. 4.

Directed thus, that artisan, skilled in that art answered in the affirmative and struck two medallions, beautiful and charming. 5.

He struck one pendant with the images of Krishna roaming about with Radha in Vrndavan and with Narayan Muni (etched on it.) 6.

He struck another pendant with Narayan Muni and Bhakti (devotion) and dharma (righteousness) (etched on it). On seeing those two medallions, the Lord was pleased. 7.

Then the Lord directed him to make a medallion of

तस्मै ददौ ततः स्वामी विपुलं द्रविणं तथा । वासांसि बहुमूल्यानि हैमे च वलये नृप ! ॥ ९
आधारानन्दमुनिना ततस्ताभिरचित्रयत् । मुद्राभिः काकुदेष्वेव प्रतिमाः स सहस्रशः ॥ १०
रामप्रतापेच्छारामौ हरेरथ सहोदरौ । यावज्जीवं स्थातुकामावास्तां तस्यैव सन्निधौ ॥ ११
नन्दरामं च गोपालं ज्येष्ठावेतौ सुतौ ततः । हर्याज्ञया पुरं गन्तुं स्वीयमादिशतः स्म तौ ॥ १२
तदा तावूचतुः स्वीयौ पितरौ प्रति भूपते ! । गमिष्यामो वयं कृत्वा वसन्तोत्सवदर्शनम् ॥ १३
प्राप्ताथ माघमासस्य धवला पञ्चमी तदा । हरिश्चकार कृष्णस्य वसन्तोत्सवदर्सनम् ॥ १४
तत्र देशान्तरेभ्योऽस्य शिष्या वासन्तिकोत्सवे । त्यागिनो गृहिणश्चापि समाजग्मुश्च योषितः ॥ १५
उपचारैर्बहुविधैः कैसरेरंशुकैर्हरिः । श्रीराधासहितं कृष्णं समानर्च यथाविधि ॥ १६

Narnarayan; 'O king, it took the artisan two months to strike these three medallions. 8.

The Lord rewarded him with a lot of money, costly garments and two golden bracelets. 9.

Then, at the hands of the sage Adharanan, he imprinted those images on paper in thousands. 10.

The spring festival.

The Lord's two brothers, Ramapratap and Ichharam, desirous of staying with him for life, lived with him (then after). 11.

Then at the command of the Lord, they directed their eldest sons, Nandaram and Gopalaram to return to their native place. 12.

They said to their respective fathers that they would leave after having witnessed the spring festival. 13.

Then came the fifth day of the bright half of the month of Magha; and the Lord offered worship to Krishna befitting the arrival of the spring season. 14.

From different places came his disciples to attend the occasion, comprising ascetics and householders with their womenfolk. 15.

The Lord offered worship to Krishna with Radha and Laksmi (Sri), performed various rites and offered saffron robes (to them) as per the custom. 16.

महानिवेदनं कृत्वा महानीराजनं ततः । नानारङ्गैर्गुलालैश्च चिक्रीड स्वाश्रितैः सह ॥ १७
तर्पयित्वा ततः सर्वान्मुनीन्विप्रांश्च भूरिशः । प्रचुराज्यसितैर्भोज्यैर्बुभुजेऽथ स्वयं हरिः ॥ १८
अथापराह्णे तत्राभूत्सभा विततमण्डपे । उपाविशन्मुनीन्द्रोऽसौ तत्र स्वामी महासने ॥ १९
निषेदुस्तस्य पुरतस्त्यागिनो निर्मलान्तराः । वैदिकाः शास्त्रिणो विप्राः पुराणज्ञाश्च भूरिशः ॥ २०
बृहद्व्राता वर्णिनश्च गृहिणश्च सहस्रशः । यथोचितं निषेदुस्ते वीक्षमाणास्तदाननम् ॥ २१
अयोध्यावासिनस्तस्य भ्रातृभ्रातृसुतादयः । सम्बन्धिनो निषेदुश्च तदासनसमीपतः ॥ २२
तारागणैः परिवृतश्चन्द्रमा इव स स्वकैः । बभौ शिष्यैरभिवृतस्तत्र सत्सदसीश्वरः ॥ २३
अथावलोकयन् दृष्ट्या स कारुण्यसुधार्द्रया । भक्तानानन्दयन्नूचे सर्वशास्त्ररहस्यवित् ॥ २४

श्री नारायणमुनिरुवाच –

औद्धवे सम्प्रदाये ये वैष्णवाः पुरुषा भुवि । भवेयुस्तैस्तु भो भक्ताः ! कर्यं तीर्थनिषेवणम् ॥ २५

He then offered Maha-Naivedya (fruits and eatables as part of worship) and performed great Arati; then he played with his followers using various colors and perfumes. 17.

Thereafter, he fed numerous ascetics and Brahmins with (eatables) made of ghee and sugar and finally took his food. 18.

Exhortation in the afternoon meeting.

Then in the afternoon there was a held a meeting in a large Mandap; that great sage occupied a high seat in it. 19.

In front of him sat ascetics with pure hearts, scholars of the Vedas and shatras, the Brahmins and Pauranikas in large numbers. 20.

Facing him sat (according to their status) Sannyasins, followers of great vows, and house-holders in thousands. 21.

Near his seat sat his brothers who were residents of Ayodhya along with their sons, and other relatives. 22.

Surrounded by his disciples' the Lord shone in that congregation, like a moon surrounded by constellations. 23.

Then he, the knower of the secret of all the Shastras, looking at his devotees with eyes full of compassion and delight, said- 24.

The words of Narayan Muni

O devotees, those devotees of Vishnu, who are in the sect of Uddhav, have to undertake pilgrimage (to holy places). 25.

प्रायशो भगवद्भक्तास्तीर्थेष्वेव मिलन्ति हि । रामकृष्णादिमूर्तीनां दर्शनं चैषु जायते ॥ २६
मार्कण्डेयेन धौम्येन लोमशप्रमुखैस्तथा । सेव्यन्ते ब्रह्मऋषिभिस्तीर्थानि परमादरात् ॥ २७
राजर्षिभिर्धर्मनिष्ठैर्युधिष्ठिरमुखैरपि । सेवितान्यत्र भूयांसि तीर्थानि प्रीतये हरेः ॥ २८
अतोऽत्र भगवद्भक्तोर्मच्छिष्यैः पुरुषैः सदा । भक्त्या तीर्थानि सेव्यानि गङ्गादीनि स्वशक्तितः ॥ २९
स्नानं दानं हरेः पूजां विप्रवैष्णवतर्पणम् । तीर्थेषु शक्तया कुर्युर्ये मुच्येरंस्तेऽखिलैनसः ॥ ३०
तीर्थानामपि सर्वेषां देशेऽस्मिंस्तीर्थमुत्तमम् । श्री द्वारिकापुरीसंज्ञं वर्तते वाञ्छितार्थदम् ॥ ३१
अत्र श्री रुक्मिणीकान्तो नित्यमेव हि वर्तते । त्वष्ट्रा विरचिते रम्ये कनकोत्तममन्दिरे ॥ ३२
हत्वा यदुकुलं यर्हि प्रभासेऽन्तर्दधेऽच्युतः । तदा कृष्णालयं त्यक्त्वा समुद्रोऽप्लावयत्पुरीम् ॥ ३३

It most cases, the devotees of God get to meet each other at centers of pilgrimage; it is here that they have the vision of the images of Rama, Krishna(and other deities). 26.

Sages of Brahman, with Markandeya, Dhaumya and Lomasa chief among them always undertook journeys to these holy places. 27.

Ksatriya sages, loyal to righteousness with Yudhisthir as their chief, also undertook pilgrimages to holy places for the pleasure of Hari. 28.

Therefore, all my good disciples also should undertake pilgrimages to the Ganga and other places with faith and as per their capabilities. 29.

Those who practice holy bath, charity, worship of Krishna and satisfying of Brahmins and Vaisnavas at centre's pilgrimages are freed from all sins. 30.

Of all the holy places, the best in this country is that place known as Dwarika; it (the journey to Dwarika) fulfills all our desired objects. 31.

Here the beloved of Rukmini , Krishna, permanently resides in the charming golden temple constructed by (the god) Trastr himself. 32.

When Krishna destroyed the entire Yadu clan and himself vanished at Prabhasa, the sea inundated that city, leaving the Krishna temple intact. 33.

संहृत्य स्वकुलं तत्र जनादृश्यः स ईश्वरः । तन्निजं मन्दिरं सद्यः प्राप्त आस्ते हिताय नः ॥ ३४
अतो मुक्तिपुरीमेतां पुरीं द्वारावतीं विदुः । नैतादृशं परं तीर्थे श्रेयस्कृद्धि कलौ युगे ॥ ३५
तद्यात्रातः प्रकर्तव्या गृहिभिस्त्यागिभिस्तथा । तत्रत्यश्च विधिः कार्यः स्वाधिकारानुसारतः ॥ ३६
गृहस्थानां विशेषेण पुण्यक्षेत्रेषु सद्व्यः । कर्तव्यो विहितो भक्ताः ! सतां शुश्रूषणं तथा ॥ ३७
इत्युक्त्वा सकलान्भक्तान्सद्गुरुः स ततो निजान् । सम्बन्धिनश्चालुलोके कोसलान् गन्तुमुद्यतान् ॥ ३८
ज्येष्ठौ द्वौ भ्रातृपुत्रौ च मातुलेयमुवाच सः । कृत्वैव द्वारिकायात्रां यूयं यात स्वकं पुरम् ॥ ३९
अवश्यमेव कर्तव्या यात्रैषा तूद्धवाश्रितैः । कर्तव्यं दर्शनं तत्र श्रीमतो द्वारिकापतेः ॥ ४०
स्नातव्यं गोमतीतोये दानं देयं स्वशक्तितः । कृष्णायुधैः कारणीयं निजबाहुद्वयाङ्कनम् ॥ ४१

That Lord, invisible to the people after he destroyed his clan, is residing in his own temple (there) for the good of us all. 34.

Therefore, this city Dwarika is known as the city of emancipation; there is no other holy place like this for our well-being in Kali-yuga. 35.

For this reason, both house-holders and ascetics should perform the rites prescribed in accordance with their status at that (holy place). 36.

'O devotees, the house-holders in particular should incur laudable expenditure and render service to holy men at these centers of pilgrimage. 37.

The Lord directs his relatives to go to Dwarika.

That great preceptor, after having thus exhorted his devotees, looked in the direction of his relatives who then were at the point of leaving for Ayodhya. 38.

He said to the two elder sons of his brothers and the son of his maternal uncle, ' you go back to your city only after completing pilgrimage to Dwarika.' 39.

This pilgrimage should necessarily be undertaken by the followers of the Uddhav (sect); there they should have the vision of the Lord of Dwarika.' 40.

There, one should bathe in the waters of the Gomati and indulge in charity according to one's capacity; one should also

तत्रत्या ब्राह्मणाः सन्तो भोजनीयाश्च शक्तितः । आज्ञावाक्यामिति श्रुत्वा हरेस्तेऽथ तमब्रुवन् ॥ ४२
गमिष्यामो वयं सत्यं स्वामिन् ! द्वारावतीं पुरीम् । तैर्थिकं च विधिं तत्र करिष्यामः स्वशक्तितः ॥ ४३
किन्तु विद्मो वयं नैव दूरदेशागता हरे ! । तद्वर्त्म च निवासार्हान् पथि ग्रामान् पुराणि वा ॥ ४४
यदि तद्विद्भवेत्तर्हि साकं तेन तवाज्ञया । यात्रां वयं कुशस्थल्याः कर्तुमद्य व्रजेम वै ॥ ४५
इति तद्वाक्यमाकर्ण्य स स्वामी सर्ववित्तदा । सदःस्थितेषु भक्तेषु तादृशं मुनिमैहत ॥ ४६
सच्चिदानन्दनामानमथ तं वीक्ष्य सोऽब्रवीत् । समाधिनिष्ठं निर्भीकमार्षभं भरतं यथा ॥ ४७
साधो ! त्वं कृष्णभक्तोऽसि पूज्योऽसीह सतामपि । एतन्मार्गाद्यभिज्ञोऽसि तदेतान् द्वारिकां नय ॥ ४८
अन्येऽपि सन्ति सन्तोऽत्र नैके यात्रां चिकीर्षवः । शीतकाले व्यतीते ते तत्रायास्यन्ति निश्चितम् ॥ ४९
अयोध्यावासिभिः साकं गन्तुमद्य त्वमर्हसि । वत्सरेऽस्मिन् यत इमे प्रेष्याः सन्ति निजान् गृहान् । ५०

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get Krishna’s weapons imprinted on both the arms (Tapta mudra dharana).’ 41.

One should also feed Brahmins and holy men there as per one’s capacity.’ On hearing this command of Narayan Muni, they replied, 42.

The Lord directs Sacchidanand Muni to escort them to Dvarika.

‘O Lord, we shall surely go to Dwarika city and perform all the rites related to its pilgrimage as per our capacity. 43.

But ‘O Hari, since we hail from a distant country, we do not know the way to it (Dwarika) and the town and villages enroute where we can stay. 44.

If there is someone here who knows these details, we shall depart for Dwarika with him right away as directed by you.’ 45.

On hearing this request of his, the omniscient Lord pondered as to who in that assembly was capable of carrying out this mission. 46.

Then spotting one Sacchidand who was well-advanced in Samadhi and fearless like Bharat, the son of Rsabh, he said- 47.

‘O holy man, you are a devotee of Krishna, and worthy of worship among these saints; you know this route; therefore, you escort these (people) to Dwarika. 48.

There are others here who are desirous of undertaking that pilgrimage; they all will go there when the cold season is over.’ 49.

कृत्वा श्रीद्वारिकायात्रां कारयित्वा च सत्वरम् । इहायाहि महाबुद्धे ! त्वमेतान् सुखयन् पथि ॥ ५१
यदेच्छा वासुदेवस्य भविष्यति तदा मुने ! । अहमप्यागमिष्यामि साकमेतैर्हि साधुभिः ॥ ५२
इत्युक्तः स महायोगी हरिणा तन्निदेशकृत् । बद्धाञ्जलिपुटो नत्वा विनयेन तमूचिवान् ॥ ५३
आज्ञां ते पालयिष्यामि यथोक्तां प्रीतये तव । पाथेयादि गृहीत्वैव यान्तु सज्जा भवन्त्विमे ॥ ५४
इत्युक्तस्तेन स स्वामी मयरामाभिधं द्विजम् । यात्रामुहूर्तमेतेषां पश्येत्याहाग्रतः स्थितम् ॥ ५५
ततः स ब्राह्मणो वृद्धो दीर्घं पञ्चाङ्गपत्रकम् । सद्यो निष्कासयामास शिरःस्थस्थूलवेष्टनात् ॥ ५६
यात्रार्हं तत्र लग्नं स दृष्ट्वा चंद्रबलं तथा । मुहूर्तोऽस्ति शुभः स्वामिन्नवम्यामित्युवाच तम् ॥ ५७
ततः श्री हरिणादिष्टाः स्वस्वस्थानं ययुर्जनाः । शिरसादाय तद्वाक्यं स्वयं स्वावासमागमत् ॥ ५८

But it is proper for you to go there with these residents of Ayodhya today because they have to be sent home this year. 50.

'O very intelligent one, you undertake pilgrimage to Dwarika and extend this benefit also to these people and having made them comfortable on the route, you should come back. 51.

'O sage, when it is so willed by Krishna, I will also go there with these holy saints .' 52.

So directed by Narayan Muni, that great yogi, very obedient to him, bowed to him with folded hands and said- 53.

For your love I shall carry out your order as per your directions. Let these (people) ready themselves with provisions for the pilgrimage. 54.

When it was said so, the Lord asked the Brahmin Mayaram standing in front of him to choose the auspicious time for their departure. 55.

Then that old Brahmin pulled out an almanac from his large headgear . 56.

Looking into it, he concluded that in view of the Lagn and Candrabala (stellar configurations), the ninth day of the bright half of the month of Magha was the best time for the purpose. 57.

Permitted by the Lord, all the people went home keeping in mind his advice with reverence. He also retired to his residence. 58.

ततो भगवताज्ञप्तास्ते शुक्लनवमीदिने । सज्जा बभूवुस्तं नत्वा स्मरन्तो द्वारिकापतिम् ॥ ५९

दत्त्वा स तेभ्योऽपि धनं च वाहाननांसि पङ्क्तींश्च सहेतिपाणीन् ।
प्रस्थापयामास शुभे मुहूर्ते तान् द्वारिकां भूमिपते ! मुनीशः ॥ ६० ॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे वृत्तालयमाहात्म्ये चित्रप्रतिमाविधापनेन्दरामादिद्वारिकाप्रेषणनिरूपणनामा अष्टाविंशोऽध्यायः ॥ २८ ॥

॥ अथ एकोनत्रिंशोऽध्यायः ॥ २९ ॥

सुव्रत उवाच –

मार्गे व्रजन्तस्त्वरितं ते कृष्णेक्षासमुत्सुकाः । माघकृष्णप्रतिपदि गोमतीं प्रतिपेदिरे ॥ १
गुग्गुल्याख्यास्तु तत्रत्या धनमात्रप्रिया द्विजाः । स्नानं तत्र ददुर्नैतान् वित्तग्रहणमन्तरा ॥ २

On the ninth day of the bright half of the month, they were ready to depart, after bowing to him and remembering the Lord of Dwarika. 59.

'O king, he gave them a lot wealth, horses and armed foot-soldiers and bade them farewell on the auspicious moment of their pilgrimage to Dwarika. 60.

Thus ends the twenty eighth chapter entitled 'Description of the fruits of pilgrimage and the glory of the city of Dwarika' in the fourth Prakaran of Satsangijivan, the life story of Lord Narayan, also titled as 'Dharmashastra' (the rules of the code of conduct). 28

CHAPTER – 29

Arrival of residents of Ayodhya at the bank of River Gomti along with Sachidanand Swami.

Suvrat said:-

Eager to have a Darshan of Krishna, all those people, moving quickly along the route, reached the (river) Gomati on the first day of the dark half of the month of Magha. 1.

Some greedy Brahmins there, carrying the surname Gugali,

तदा तु गृहिणो दत्त्वा द्रव्यं तेभ्यस्तदीप्सितम् । नन्दरामदयश्चक्रुर्गोमत्यां स्नानमादरात् ॥ ३
निष्किञ्चिनस्य तीर्थे स्यात्प्रतिबन्धो न कुत्रचित् । इति ते सच्चिदानन्दमपृष्ट्वा स्नानमाचरन् ॥ ४
स गोमतीं प्राप्य मुनिव्रजति स्म शनैः शनैः । कृष्णक्रीडास्थानवीक्षास्मृततन्मूर्तिलीनहृत् ॥ ५
तं त्यागिराजमपरिग्रहमात्मनिष्ठं यान्तं गजेन्द्रमिव विस्मृतदेहभावम् ।
निष्किञ्चनं मुनिमपि क्षितिदत्तपिण्डं ध्वाङ्क्षा इव क्षितिपतेऽर्थिजनाः प्रवव्रुः ॥ ६
संकृष्यमाणवसनोऽपि यदा स किञ्चिन्न क्षोभमाप शिशुकैस्तरुणैश्च वृद्धैः ।
तं तर्हि केचिदविदन् कपटोपधर्ममुन्मत्तमेव कतिचित्कतिचिच्च मत्तम् ॥ ७
हित्वा तं ते ततस्तूर्णं स्नातोऽयोध्यानिवासिनः । तान् दृष्ट्वाऽभ्यापतन् दूरात्तैर्थिका दक्षिणार्थिनः ॥ ८
अशक्तः सोऽथ चलितुं निषसाद तदाध्वनि । अवस्थात्रयमुल्लङ्घ्य समाधिं ब्रह्मणि ह्यगात् ॥ ९

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did not allow them to bathe (in the river) without paying money. 2.

Then the house-holder (pilgrims), Jayaram and others, took bath with reverence after paying money to them as they desired. 3.

Supposing that there could be no restrictions to bathe for a penniless fellow, they bathed without asking Sacchidanand (if he had any difficulty in that matter.) 4.

On reaching the (river) Gomati, one of the sages was walking very slowly, with his heart absorbed in Krishna, reminiscing the latter's exploits there. 5.

'O king, those greedy people surrounded the great penniless ascetic who was roaming about, unmindful of his physical existence, even as ravens surrounded a lump of (Sraddha) rice placed on the his path. 6.

Children, youth and old people were tugging at his clothes (for money), but he was not at all agitated. So they concluded that he was a pretender, or he was mad or he was under the spell of narcotics. 7.

Abandoning him to his fate, those residents of Ayodhya took their bath. On sighting them from far away, those greedy came towards them for taking Daksina. 8.

Unable to walk, the sage Sacchidanand then sat on the road; transmigrating the three states (namely, waking, sleeping and

स्नात्वा ते कोसला दत्त्वा विप्रेभ्यो दक्षिणादि च । साधोस्तस्यान्तिकं तूर्णमागत्य ददृशुश्च तम् ॥ १०
समाधिस्थं तमालक्ष्य तत्स्वरूपविदो हि ते । क्षणं विचिन्त्य तं मार्गादुत्तोल्यान्यत्र सन्न्यधुः ॥ ११
गोपालो नन्दरामाख्यं भ्रातरं तमथाब्रवीत् । अतः परं किं विधेयमस्माभिस्तीर्थचारिभिः ॥ १२
तदा तु मानसारामः प्राहैनं साधुमध्वनि । वयं कथं नु नेष्यामो हित्वा गच्छेम वा कथम् ॥ १३
तस्मादिहैव स्थातव्यमस्माभिरिति भाति मे । गोपालस्तं तदा प्राह साधुमेनमवैम्यहम् ॥ १४
महान्समाधिनिष्ठोऽयं स्थितिरस्यास्ति भूयसी । क्वचिद्दिनानां त्रितयं पञ्चकं दशकं च वा ॥ १५
समाधौ तिष्ठति क्वापि दिनानि दश पञ्च च । इत्थं समाधेर्नियमो नास्त्यस्येत्येव वेद्म्यहम् ॥ १६
नन्दरामस्तदोवाच यात्रां कृत्वा वयं द्रुतम् । अष्टभिर्नवभिर्वाऽत्र ह्यायास्यामः पुनर्दिनैः ॥ १७
तीर्थेषु नास्ति साधूनां चिन्ता कुत्रापि भूतले । तीर्थमेव गृहं यस्मात्तेषां प्राहुः पुरातनाः ॥ १८

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dreaming) he attained Samadhi and was absorbed in Brahman. 9.

Those residents of Ayodhya, after taking bath and paying Daksina to the priests, hurriedly came to him and saw him in that state. 10.

They understood in what state he was, since by that time they knew the nature of Samadhi and hence after thinking for a short time, they lifted and transported him to another place. 11.

Then Gopalaram said to his brother Nandaram, What else are we pilgrims to do (in this case)? 12.

Then Mancharam said to him, How can we take him along the route? How can we leave him and go? 13.

Therefore, we should stay only here; this is my opinion." Then Gopalaram told him, "I know this holy man. 14.

He is prone to go into Samadhi; and he continues in it for a long time, may be for three, five or ten days. 15.

He may stay in Samadhi even for fifteen days; I know that there is no time limit for how long he remains in Samadhi. 16.

Then Nandaram said:-

We shall quickly finish our pilgrimage and return to this place after eight or nine days. 17.

Holy men have nothing to worry about at centers of pilgrimage since old sages have declared these to be their domiciles. 18.

इति तद्वाक्यमाकर्ण्य तथेत्युक्त्वा च तावुभौ । उषित्वा तद्दिने तत्र परेद्युः प्रययुस्ततः ॥ १९
धनमारावणग्रामे दत्त्वा ते तप्तमुद्रिकाः । गृहीत्वा प्रययुः शीघ्रं शङ्खोद्धारं हरेः प्रियम् ॥ २०
तैर्थिकेभ्यो धनं दत्त्वा तत्र श्रीद्वारिकापतेः । चक्रुस्ते दर्शनं भक्त्या तत्पूजां च स्वशक्तितः ॥ २१
स्ववित्तस्यानुसारेण तैर्थिकं सकलं विधिम् । कुर्वन्तो न्यवसंस्तत्र ते दिनानां तु पञ्चकम् ॥ २२
ततस्तमेव हृदये चिन्तयन्तो दिवानिशम् । सन्तं तूर्णमुपाजग्मुर्गोमतीं कोसलद्विजाः ॥ २३
अथासौ सच्चिदानन्दो मुनिः कोसलवासिषु । शङ्खोद्धारं गतेष्वेव तद्दिने व्युत्थितोऽभवत् ॥ २४
विदित्वा तान् गतान्सर्वान् गोमतीं स्नातुमभ्यगात् । स्नातुं न दत्तं तत्रत्यैर्द्रव्याभावाद्द्विजादिभिः ॥ २५
अधनं चास्पृशन्तं स्त्रीः स्वामिशिष्यमवेत्य तम् । कोऽप्यन्नमपि न प्रादादीर्ष्यया तैर्थिकः पुमान् ॥ २६
अनादृतशरीरश्च प्रत्यग्वृत्तिरसावपि । आहारार्थं मुनिर्नान्नं तत्रायाचत कञ्चन ॥ २७

Those remaining two (Gopalaram and Mancharam) heard his words and responded affirmatively, staying there for that day, they departed (for Dwarika) on the next day. 19.

Then after paying money, they underwent the ritual of tapta mudra dharana in a village called Aravana and from there, they proceeded to sankhoddhara, (a place) liked by Krishna. 20.

They paid their fees to the people residing at holy places and had a vision of the Lord of Dwarika and offered him worship as per their capacity. 21.

Performing all the rites related to the pilgrimage as per their capacity, they stayed there for five days. 22.

Thereafter, thinking day and night only of him in their hearts, those Brahmins from Ayodhya came to that sage lying (in Samadhi) on the banks of the Gomati. 23.

The sage Sacchidanand, however, rose on the very day those residents of Ayodhya had gone to Sankhodvara. 24.

On knowing that all those who accompanied him had left, he went to river Gomati to take his bath; but since he had no money, the Brahmins and others there did not allow him to bathe. 25.

When they came to understand that he was a follower of Narayan Muni, penniless and celibate, nobody offered him even food, out of hatred. 26.

ततः स गोमतीतीरे दिनत्रयमुपोषितः । तस्थौ तथापि न स्नातुं दत्तं तैर्निर्दयात्मभिः ॥ २८
ततः स प्रययौ जानन् हरेरिच्छां हि तादृशीम् । जितक्रोधो जिताहारः प्रापदारावणं नृप ! ॥ २९
तप्तमुद्राप्तये तत्र समन्तान्निर्धनाञ्जनान् । क्षुधार्तान् रुवतो वीक्ष्य तन्नामान्वर्थमप्यवैत् ॥ ३०

द्व्यहोपवासान्कतिचित्स तत्र त्र्यहोपवासान्कतिचिच्च पुंसः ।
कांश्चिच्च पञ्चाहनिरन्नदेहानपश्यदेकान्षडहोपवासान् ॥ ३१
वृद्धांश्च बालान् रुदतश्च दीनान् क्षुत्क्षामतुन्दांश्च विवर्णवक्त्रान् ।
स्त्रीश्च क्षुधा पृष्ठविलग्नतुन्दाः श्वासावशेषाः पतिता विचेष्टाः ॥ ३२
मार्गे वने तस्करलुन्टितस्वान् क्षुत्क्षीणदेहान्कतिचिच्च विप्रान् ।
साधूंश्च वित्ताप्तय आर्द्यमानान् स तप्तमुद्राधिकृतैर्लुलोके ॥ ३३

Indifferent to the body and unattached to it by nature, that sage also did not beg anyone for food. 27.

He stood on the banks of the Gomati for three days without food, but even then those merciless people did not allow him to take bath there. 28.

'O king, he understood that it was according to the will of God (that he was not to bathe there); without food and in the absence of anger, he reached Aravana. 29.

On seeing destitute people suffering from hunger and deserving of the ritual of Tapta mudra dharana there, he realized that the name of the place was Aarambhada means crying everywhere). 30.

He saw that there were some who were without food for two days; some others were on fast for five or six days. 31.

He saw there old people and children, crying and helpless, with their faces pale and stomachs thin with hunger. He also saw women with their stomachs sticking to their backs due to hunger, lying on the ground motionless. The only sign of life in them was their breathing. 32.

He saw there some Brahmins who were plundered on their way by thieves, whose bodies had become weak on account of hunger and Sadhus (holy men) who were undergoing the ritual of

उपोषणास्पष्टविलम्बिवाचः प्रकुर्वतोऽलं शपथांश्च भूयः ।
स निर्धनानप्यतिगालिदानैर्व्यचष्ट चान्यैरपि मर्त्स्यमानान् ॥ ३४
कांश्चिच्च साधून्म्रियमाणदेहान्क्षुदग्निदग्धानवगत्य निःस्वान् ।
रुषाऽऽत्तमुद्रैरतिदाह्यमानान् दृष्ट्वा स योगी दयया चकम्पे ॥ ३५
ततः स तत्र विचरंस्तप्तमुद्राप्रदान्तिकम् । गत्वाऽब्रवीत्कृष्णभक्ताः ! कुरुताद्याङ्कनं मम ॥ ३६
हसंस्तदाब्रवीत्कश्चिदङ्क्यतामृषभो ह्ययम् । अन्यः प्राह तदा धूर्ता आयान्त्येतादृशाः कुतः ॥ ३७
केचित्तं साधुमवदन् धनं दत्त्वाङ्कितो भव । धनं नारीं च न वयं स्पृशाम इति सोऽब्रवीत् ॥ ३८
त ऊचुस्तव कन्थायां रूप्यमुद्रा भवन्ति वै । तदा स तु ददौ कन्थां ते व्यचिन्वंश्च तां ततः ॥ ३९
अदृष्ट्वा तत्र ते वित्तं दूरे तां चिक्षिपुर्नराः । तदाह चारणः कश्चित्कौपीनेऽस्य भवेद्धनम् ॥ ४०

Tapta mudra dharana from those authorized to perform it. 33.

He also noticed that even those who had no such authority (to perform the ritual) were abusing and ill-treating those poor people who were unable to speak on account of hunger and swearing by (their children) for not receiving Tapta mudra dharana. 34.

That yogi trembled with pity when he saw certain Sadhus on the point of death; already burnt by the fire of hunger, they were being given Tapta mudrikas, as if it were a punishment to them for being penniless. 35.

Roaming about there, he went up to the man giving Tapta mudrikas and said to him, 'O Krishna devotee, please place the holy imprint on me. 36.

Then somebody remarked laughing that 'this bull should be branded today' while others wondered from where cheats like that came. 37.

Then someone said to that holy man, 'Pay the money and get the hot-imprint.' To that, he replied people like him do not touch money and women. 38.

Then they said there were silver coins in his Joli (begging cloth); so he gave them his Joli, which they searched for money. 39.

On realizing there was no money in it, they threw it away. At that time, another person belonging to the same group said that

रक्षन्ति प्रायशस्तत्र सन्तो वित्तं जटास्वपि । कोपीनात्सीवितं ह्यस्तन्मया निष्कासितं सतः ॥ ४१
निष्कास्यमाने कौपीने तैः स साधुरुवाच तान् । स्वामिनारायणीयानां कौपीने तन्न सम्भेवत् ॥ ४२
क्रोधात्तदोचुः श्रुत्वा तां स्वामिनारायणाभिधाम् । लक्षशो रूपकाः सन्ति त्वद्गुरोरन्तिके किल ॥ ४३
गत्वाऽऽनय भृशं वित्तं यदि ते धार्यमङ्कनम् । त्वां तु नैवाङ्कयिष्यामो ह्यगृहीत्वेप्सितं धनम् ॥ ४४
गच्छ गच्छाऽऽश्वितो दूरमित्युक्तः स तु योगिराट् । उपाविशत्तदोपेत्य दीर्घां लङ्घनवेदिकाम् ॥ ४५
अद्य श्वो वा परश्वो वा तप्तमुद्राङ्कनं मम । एते कर्तार इत्येव तत्र निश्चित्य सोऽवसत् ॥ ४६
लङ्घमानान् जनान्दीनानार्तनादांश्च कुर्वतः । पश्यंस्तद्ग्रामनैर्घृण्यं क्रूरेभ्योऽप्यधिकं ह्यवैत् ॥ ४७
ददाति तत्र यो वित्तं तप्तमुद्रां स एव हि । प्राप्नोतीतीक्षमाणोऽसावेतदद्भुतमैक्षत ॥ ४८
एकः कश्चन दीर्घधूसरजटागुम्फोल्लसन्मस्तकः शोणव्यात्तकराललोचनयुगव्यालक्ष्यभङ्गामदः ।
भस्मोद्धूलनमञ्जनाचलनिभे गात्रे दधत्तुङ्गहृत् खंखाख्यश्चिपिटं करेण च दधत्कार्ष्णायसं सन्नगात् ४९

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there was money (hidden) in his loin cloth. 40.

(He said that) holy men probably kept their money in their loin cloth or in the locks of their hair and that he had recovered money in the past searching this way. 41.

When his loin-cloth was being pulled by them, that Sadhu said to them that (hiding money in it) was not possible in the case of the (followers) of Swaminarayan. 42.

On hearing the name of Swaminarayan, they remarked in anger that his master possessed rupees in hundreds of thousands. 43.

If it is desirable for you to have Tapta mudrika, go and bring enough money for it; we shall never give you a Tapta mudrika without securing the desired amount (from you) 44.

'Go, go away from here immediately.' Spoken to in this way, that great yogi went and sat on a platform. 45.

Confident that later they would give him a Tapta mudrika then or sometime later, he remained there. 46.

When he saw the cruelty of the people of that town, who were fleecing the piteously imploring poor, he understood that they were crueler than ferocious animals. 47.

He saw that only those who paid money got the Tapta mudra; and about then, he saw this miracle- 48.

आक्रोशन्नतिदीर्घघर्घररवैः श्रीद्वारिकाधीश्वरं मौञ्जीं लिङ्गपटीं च लोहरचितं कट्यां दधच्छृङ्खलम् ।
तिर्यक्प्रेक्षणभीषितार्भकगणस्तूर्णक्रमः श्मश्रुलस्तत्रैत्याह स निर्भयोऽङ्कयत मामद्येति मुद्राप्रदान् ॥५०
निर्भयं भाषमाणं तं दूरं गच्छति वादिनः । अभर्त्सयन्नाजभृत्या न चचाल तथापि सः ॥ ५१
स्वाननादृत्य तिष्ठन्तमङ्कथमानजनान्तरे । क्रोधरक्तेक्षणा दध्रुर्बलिष्ठा राजपुरुषाः ॥ ५२
बलित्वाद्दुर्धरोऽप्यन्यैर्धृत्वा स प्रसभं च तैः । तूर्णे निष्कासितो दूरे मुष्टिकूर्परताडनैः ॥ ५३
बहून् पराभावयितुं बलिष्ठोऽपि न शक्नुवन् । स तान्प्राहास्म्यहं साधुत्यागी चाप्यपरिग्रहः ॥ ५४
तप्तमुद्रार्थमायातं निष्कासयथ मां कुतः । त ऊचुर्द्रविणं दत्त्वा गृह्यतां तप्तमुद्रिकाः ॥ ५५
स प्राह मत्समीपे तु द्रव्यं नास्त्येव किञ्चन । लोहशृङ्खलमेकं हि कटिलम्बि तु वर्तते ॥ ५६

An unknown person, with long and grey hair, his eyes terribly blood-shot because he had taken a preparation made of cannabis (bhang), his body black like a dark mountain, holding a drug made of opium and canopy (khankha) in his hand, came there. 49.

Shouting in a shrill voice, ‘Victory to Krishna’, wearing an iron chain and a rope of Munja (grass) around his waist with nothing but a loin-strip (kaupina) on his body, inspiring fear in the minds of children by his slanting glances, that bearded one fearlessly demanded the Brahmins to give him a Tapta mudra on that very day. 50.

The king’s men scolded him and asked him to go away. But that fearless one did not move at all. 51.

The king’s powerful men, their eyes red with anger, caught hold of him as he was stubbornly standing in the middle, obstructing the Brahmins performing the Tapta mudra dharana ritual. 52.

It was difficult to hold on to him because he was very strong; but they forcibly apprehended him and threw him out with blows of their fists and elbows. 53.

Though he was strong, he could defeat them because they were strong men; he said to them that he was a Sadhu, a renounce and one who never accepted anything from others. 54.

I have come here for a Tapta Mudra; why are you throwing me out? They said, ‘Pay the money and take the Tapta Mudra. 55.

He said further, ‘I don’t have any money; I have only an iron

जटाभारं तस्य कश्चिदकृक्षच्चारणः शनैः । तावदेका हेममुद्रा निपपात ततो भुवि ॥ ५७
तावत्ते चारणाद्यास्तं वल्गमाना इतस्ततः । पातयामासुरुन्मत्तास्तज्जटां व्यकिरन्भुवि ॥ ५८
चतस्रोऽन्या हेममुद्रा जटाया निःसृताः पुनः । ता राजकीया जगृहुर्मुमुचुस्तं ततश्च ते ॥ ५९
मृतप्रायः सोऽपि खङ्गो न गृहीत्वैव मुद्रिकाः । स्वस्थानं शनकैः प्रागात् शपंस्तांस्तैर्थिकान्मुहुः ॥ ६०
एतत्सर्वे स तु मुनिरदृष्टचरमद्भुतम् । दृष्ट्वा वित्तैकसाध्यं तन्मेने कृष्णायुधाङ्कनम् ॥ ६१
हसन्तश्चारणाः केचिन्मुनिमूचुर्धनेप्सवः । साधो ! साधुसमीपे स्याद्रव्यं नैवात्र संशयः ॥ ६२
प्रत्यक्षमेव भवता दृष्टमेभिर्भटैः सतः । धनं निष्कासितमिति कर्तारस्त्वां वयं तथा ॥ ६३
स उवाच तदा साधुर्नास्ति शीर्ष्णि जटा मम । कन्थां तु कश्चिच्चौरोऽपि नाग्रहीज्जीर्णचीवराम् ॥ ६४
नवीनमेकं कौपीनं ममास्ति द्वादशाङ्गुलम् । तस्मिन् गृहीते मुद्राश्चेद्दास्यथाद्यैव नीयताम् ॥ ६५

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chain around my waist. 56.

At that time, one of the king's men belonging to the same group pulled his locks of hair gently; from it fell a golden coin on the ground that very moment. 57.

Then those men along with others (raving madly) threw him on the ground and disheveled the locks of his hair, as the locks ran helter-skelter. 58.

Then from his locks fell four more gold coins, which those king' men collected and later released him. 59.

That ascetic, fatally wounded by their thrashing, slowly trudged to his place without claiming back his coins. 60.

That sage (Sacchidanand) having seen all this, which he had unseen and unheard of before, concluded that receiving Tapta Mudras of Krishna's weapons was possible only by paying money. 61.

Some of the Brahmins belonging to the group sarcastically remarked to him, 'O holy man, there is no doubt that holy men possess money.' 62.

Now that you have actually seen how these soldiers extracted money from a holy man, we are going to do the same to you. 63.

To that the holy man replied, 'I do not have locks of hair on my head; my ragged bag is such old cloth that even a thief did not touch it. 64.

इत्युक्ताः प्रहसन्तस्ते ययुरन्यत्र चारणाः । सोऽपि तस्थौ निराहारो निर्भयः स स्मरन् हरिम् ॥ ६६
स्वां व्यथां गणयन्नैव स तूपोष्य दिनत्रयम् । परार्तिमक्षमो द्रष्टुं शङ्खोद्धारं ततो ययौ ॥ ६७
न साधवोऽन्यस्य रुजं विलोकितुं क्वचिन्नरेशात्र तु शक्नुवन्ति हि ।
तदीयमुक्तं नवनीतकोमलं यतः पुराणे हृदयं दयामृतम् ॥ ६८ ॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे वृत्तालयमाहात्म्ये आरावणग्रामे तप्तमुद्राप्रदनिर्दयत्वनिरूपणनामा एकोनत्रिंशोऽध्यायः ॥ २९ ॥

Only my Kaupina (loin-strip) twelve fingers long is new; if there is any money hidden in it, just take it now and give me (the Tapta Mudra). 65.

When replied so, those group of Brahmins went away laughing and jeering at him; fearless, he stood there thinking only of Hari, though he was starving. 66.

Unmindful of his own distress, he observed fast for three more days and then, unable to witness the suffering of others, went away from there to Sankhoddhara. 67.

'O king, the Sadhus cannot come to see the suffering of others; therefore their heart, full of pity, as described in the Purans, melts like soft butter. 68.

Thus ends the twenty ninth chapter entitled 'Extortion of the pilgrims by Dwarika Brahmins and the story of Saccidanand Muni' in the fourth Prakaran of Satsangijivan, the life story of Lord Narayan, also titled as 'Dharmashastra' (the rules of the code of conduct). 29

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॥ अथ त्रिंशोऽध्याय: ॥ ३० ॥

सुव्रत उवाच –

यदा तु मन्दिरं प्राप द्वारिकाधीश्वरस्य स: । तस्मिन्नेव क्षणे याता: कौसला गोमतीं तत: ॥ १
श्रीकृष्णदर्शनोत्कण्ठो मन्दिरद्वारमेत्य स: । यावदन्तर्विशेत्तावद्वाद्धा: स्थैर्निष्कासितो नृप ! ॥ २
कोऽसि कोऽसि कुतो यासि नैव दत्त्वा धनं द्रवन् । अनाज्ञप्तोऽनङ्कितश्च व्रज दूरमितो द्रुतम् ॥ ३
विद्रावितो द्वारपालैर्व्यात्तशोणेक्षणै: स तु । विपण्यां निषसादैको मन्दिरद्वारसन्मुखम् ॥ ४
तत: स गुगुलीन् विप्रांश्चरत: प्राह भो द्विजा: ! । दिनेऽत्र मां कारयत द्वारिकानाथदर्शनम् ॥ ५
ब्राह्मणानां हि हृदयं प्रोक्तं शास्त्रेषु कोमलम् । ततो मयि कृपां कर्तुं यूयमर्हथ सत्तमा: ! ॥ ६
त ऊचुर्ब्रूहि न: सत्यं कियदस्ति तवान्तिके । धनं हैमं च वा रौप्यं कन्थाकौपीनगोपितम् ॥ ७

CHAPTER – 30

Sachidanand Swami endures unbearable conditions even in Bet-Dwarika.

Suvrat said:-

‘When he reached temple of the Lord of Dwarika, at that very moment, those residents of Ayodhya had left for the river Gomati.’ 1.

‘O king, as soon as he, eager to have a vision of Krishna, entered the temple, the men at the gate stopped his entry. 2.

Who are you ? From where have you come ? Where are you going without paying money ? You are not permitted as you don’t have the Tapta mudra. Go away from here quickly. 3.

Made to flee in this way by the watchmen at the gate with their blood-shot red eyes, he sat on the platform of a shop in the market place, opposite the temple. 4.

His appeal to the Gugati Brahmins.

Then he said to the Gugati Brahmins roaming about ‘O Brahmins, please help me have a vision of the Lord of Dwarika today. 5.

The scriptures declare that the heart of the Brahmins is merciful and delicate. Therefore, ‘O superior ones, it will befit you to do me this favor. 6.

स प्राह नास्ति मत्पार्श्वे धनं किमपि निश्चितम् । अस्मि साधुरहं त्यागी त्यागिनां स्यात्कुतो धनम् ॥ ८
तत्रापि सहजानन्दस्वामिशिष्योऽस्म्यहं द्विजाः ! । अतः कुतो मे द्रव्यं स्याद्दूराद्धि स्त्रीधनत्यजः ॥ ९
त ऊचुस्तर्हि तु भवान् यद्यप्यत्र मरिष्यति । तथापि द्वारिकाधीशदर्शनं न भविष्यति ॥ १०
वयं तु सहजानन्दशिष्याणामन्तकाः किल । पुरप्रवेशं नो दद्मो दूरेऽस्तु कृष्णदर्शनम् ॥ ११
गुरुस्तवैव कृष्णोऽस्ति किमर्थं भ्राम्यसि क्षितौ । वयं न यावन्मिलितास्तं तावद्गर्जतां स च ॥ १२
एवमुक्त्वा गतास्ते तु तावदन्ये तमब्रुवन् । दत्त्वा द्रव्यं कुरु हरेर्दर्शनं किन्नु लङ्घसे ॥ १३
केचित्तं भर्त्सयामासुर्वाक्शल्यैः परुषैरपि । केचिच्छठोऽयमित्यूचुर्धूर्तोऽयमिति चापरे ॥ १४

He fails and goes away.

Then they said to him, 'Tell us truly how much money you have in the form of gold or silver hidden in your bag and the loin-cloth.' 7.

He said:-

I don' have any money; that is certain; I am a holy man and a renouncer; how can a renouncer have money ? 8.

'O Brahmins, I am a disciple of Swami Sahajanand; Therefore, how can I have money since I have discarded money and women since a long time ? 9.

Then they said, 'In that case, even if you die, you will not have a vision of the Lord of Dwarika. 10.

We are adversaries of the disciples of Sahajanand; we don't allow their entry into this city; so there is no question of them getting a vision (of the Lord).' 11.

'Indeed, your guru is Krishna himself, so why do you roam about in the world? So long as we don't have an encounter with him, let him boast as it pleases him. 12.

Saying this, they went away; others said to him, '(You can) have a vision of Krishna after paying the money. Why do you transgress the rule ? 13.

Some of them found fault with him and scolded him with harsh words; some called him a villain and some a cunning fellow. 14.

आतिथ्यं तस्य दूरेऽस्तु किं तु तं कोऽपि पूरुषः । वाचापि शुभया तत्र भाषयामास नेर्ष्यया ॥ १५
निराहारः स तु मुनिर्द्वारमेव विलोकयन्। द्वारिकाधीशितुस्तत्र दृढासन उपाविशत् ॥ १६
विशतां यात्रिकाणां च द्रव्यं दत्त्वैव मन्दिरे । स्त्रीपुंसानां सुसङ्घर्षं स दृष्ट्वा मुनिरत्रसत् ॥ १७
तत्रत्यानां निर्दयत्वं दृष्ट्वा चाऽऽरावणादपि । अधिकं निश्चिकायैतच्छ्री-मदाधिक्यमप्यसौ ॥ १८
एवं स्थितवतस्तस्य ययावस्ताचलं रविः । निशायामथ जातायां चिन्तयामास सोऽन्तरे ॥ १९
अहोऽतिनिर्दयं स्थानमायातोऽस्मीश्वरेच्छया । अतःपरं किं कर्तव्यं कथं स्यात्कृष्णदर्शनम् ॥ २०
आयास्यन्ति सतीर्थ्याश्चेत्त्यागिनोऽत्राज्ञया प्रभोः । तर्हि तेषां गतिः का वा भविष्यति महात्मनाम् ॥ २१
दर्शनं द्वारिकेशस्य कृत्वाऽऽयाहीति मे हरेः । आज्ञाऽस्ति तामसम्पाद्य कथं यायां तदन्तिकम् ॥ २२
यः साक्षाद्भगवान् कृष्णः स तु दुर्गपुरे स्वयम् । विराजते हरिः सोऽत्र वर्तते हि चतुर्भुजः ॥ २३
भक्तप्रियः स कृष्णोऽसौ सर्वाभिप्रायवित्प्रभुः । द्वारिका-धीश्वरो मह्यं दास्यत्येव स्वदर्शनम् ॥ २४

Nobody extended hospitality to him; nobody even spoke to him politely because they were seething with anger over him. 15.

Famished, that sage squatted there firmly looking at the entrance of (the temple of) the Lord of Dwarika. 16.

When he saw that pilgrims entered the temple only on payment of money and the clashes between men and women (for having a vision of the Lord), that sage felt nauseated. 17.

He saw that the cruelty of those people here was more than that of the people of Aravana; their pride in wealth was also greater. 18.

While he was sitting there and thinking this way, the sun set; as the night fell, he thought to himself- 19.

As a result of God's will I have come to an extremely pitiless place; what can I do now? How can I get a vision of Krishna ? 20.

If my co-disciples come here as a result of the master's direction, what shall they face here ? 21.

It is the command of my master that I should get a vision of the Lord of Dwarika. How can I go back to him without accomplishing it? 22.

He, who himself is Lord Krishna, resides at Durgapur; the same Lord with four arms is also here. 23.

इति निश्चित्य मनसा स योगी तं स्वकं गुरुम् । प्रणम्य हृदये कृष्णं ध्यायन् प्राय उपाविशत् ॥ २५
उपविष्टस्य तस्येत्थं चत्वारो दिवसा ययुः । त्यक्तोदकस्यापि मुनेर्दृढनिश्चयशालिनः ॥ २६
कृष्णं समाधावपि वीक्षमाणः प्रत्यक्षतद्दर्शनमेष इच्छन् ।
धीरो मुनिः पञ्चमवासरे तं स्तोत्रेण चानेन नुनाव राजन् ! ॥ २७

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे वृत्तालयमाहात्म्ये द्वारिकानाथदर्शनप्रतिबन्धनिरूपणनामा त्रिंशोऽध्यायः ॥ ३० ॥

That Krishna, affectionate to his devotees and knowing the innermost working of their minds, will on his own, offer me his vision. 24.

Thus thinking to himself and bowing to his guru, that sage - meditating on Krishna, sat there. 25.

Sitting in this way, even without taking a drop of water, he spent four days, firm on his resolve. 26.

That sage, seeing only Krishna in his Samadhi, seeking his actual vision, praised him on the fifth day, ‘O king, in the following hymn. 27.

Thus ends the thirtiet chapter entitled ‘The travails of Saccidanand Muni in Dwarika’ in the fourth Prakaran of Satsangijivan, 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 ॥

सच्चिदानंदमुनिरुवाच –

श्रीरुक्मिणीरमण ! रम्यमुखारविन्द ! श्रीकृष्ण ! शङ्करविधीन्द्रसुरादिवन्द्य ! ।
सद्धर्मभक्तिपरमाश्रय ! पुण्यकीर्ते ! श्री द्वारिकेश ! वरदो भव मे प्रसन्नः ॥ १
त्वं भक्तसङ्घमवितुं स्वकमासुरेभ्यो दोर्भिर्दधद्दरगदारिसरोरुहाणि
नित्यं विराजस इहाखिलशक्तिनाथ ! श्री द्वारिकेश. ! ॥ २
वस्त्राहृतौ द्रुपदपुत्रिकया स्मृस्त्वं श्रीमच्चमाशु परिहाय च तामुपेत्य ।
दत्त्वांशुकानि बहुधा ह्रियमाविधास्याः श्री द्वारिकेश. ! ॥ ३
तस्या अनन्यनिजभक्तिजुषः सभायां केशग्रहं कुरुकृतं च न मृष्यमाणः ।
तत्स्त्रीर्हतेशपरिमुक्तकचाश्चकर्थ श्री द्वारिकेश. ! ॥ ४
दुर्वाससो विपदि पाण्डुसुतान्निमग्नानुद्धर्तुमाशु निरूपानदगा अरण्यम् ।
भक्तप्रियस्य तव तस्य भवामि दासः श्री द्वारिकेश. ! ॥ ५

CHAPTER - 31

Veneration of Lord Dwarikadhis performed by Sachidanand Swami.

Sage Sacchidanand said:-

'O beloved of Rukmini, 'O with a charming face, 'O Sri Krishna who is venerable even to the gods like Siva, Brahma, Indra and others, you are the greatest support of true devotion and righteousness, 'O Lord of Dwarika, be pleased with me. 1.

You always stay here with your weapons like the mace, the discus (Sudarsan chakra) will protect your devotees from the demons; you are the Lord of all processes; be pleased with me. 2.

When remembered by the daughter of Drupada at the time when she was being disrobed, you instantly left the chariot of Rukmini and went to her rescue, you protected her from shame by giving her garments; 'O Lord of Dwarika, be pleased with me. 3.

Not tolerating Draupadi's hair being pulled in the royal court by the Kauravas, you ensured their womenfolk lose their hair on account of the deaths of their husbands; 'O Lord of Dwarika, be pleased with me. 4.

भामामनोरथमपि प्रतिपूरयंस्त्वं जित्वा सुरेन्द्रममरैः सह नाकलोकात् ।
पुर्यामिहानयिथ नाथितपारिजातं श्री द्वारिकेश. ! ॥ ६
वैरावबद्धकुटिलभ्रुकुटीक्षमाणान् शस्त्रैर्घ्नतोऽपि शपतो बहुधाति दुष्टान् ।
दैत्यानपि त्वमनयः स्वपदं दयालो ! श्री द्वारिकेश. ! ॥ ७
सम्प्राप्यते धनिभिरेव न रङ्कपुंभिस्त्वन्मूर्तिदर्शनसुघेति न वक्तुमर्हम् ।
निष्किञ्चनप्रिय इति प्रथिते त्वयीश ! श्री द्वारिकेश. ! ॥ ८
सद्धर्मवर्त्मपरिपातुमिह त्वमीश ! दैत्यांशभूपगुरुविक्षतमद्य भूमौ ।
दिव्यां दधन्नरतनुं हि विराजमानः श्री द्वारिकेश. ! ॥ ९
अन्तःस्फुरत्कलिमलामरमर्त्यदैत्यदूरस्थितेरनुगतत्रियुगाभिधान ! ।
संसारतप्तशरणागतजीवनाथ ! श्री द्वारिकेश. ! ॥ १०

To rescue the Pandavas from the calamity of Durvasa, you went to the forest; thus devotees are beloved to you and I am your servant; ‘O Lord of Dwarika, be pleased with me. 5.

To fulfill the desire of Satyabhama, you defeated Indra along with the other gods and brought the Parijata tree from heaven to this city; ‘O Lord of Dwarika, be pleased with me. 6.

‘O Merciful One, You brought to your feet the demons (as your devotees) though they looked upon you with hostility and struck you with weapons and cursed you; ‘O Lord of Dwarika, be pleased with me. 7.

It is not good to say that the vision of your image is available only to the rich and not to the poor; you have a reputation as the lover of the destitute; ‘O Lord of Dwarika, be pleased with me. 8.

‘O Lord, you are here assuming a human form to protect true dharma from kings and gurus with demonic inclinations; ‘O Lord of Dwarika, be pleased with me. 9.

You stay away from the gods, demons and humans in whose hearts there is sinfulness of Kaliyug; therefore, your devotees know such beings afflicted by the calamities of the mundane existence, be pleased with me. 10.

सुव्रत उवाच –

इति स्तुवन्नतिप्रेम्णा कृष्णलीनमना मुनिः । तिस्रोऽवस्था व्यतीत्यैव तुरीयं पदमभ्यगात् ॥ ११
भगवान् द्वारिकानाथो भक्तवत्सल ईश्वरः । तद्भाववित्सुप्रसन्नो ददौ तस्मै स्वदर्शनम् ॥ १२
निशायां विजयाख्याया एकादश्या यदूद्वहः । तदन्तिकमुपेयाय तुरीयप्रहरे हसन् ॥ १३
आविर्बभूव हृत्पद्मे प्रथमं तस्य योगिनः । लक्ष्मीभामार्जुनोपेतः सात्यक्युद्धवसंयुतः ॥ १४
सहसा स्फुरितं तं च कोटिसूर्याधिकप्रभम् । आश्चर्यदर्शनं वीक्ष्य प्रेम्णा स विवशोऽभवत् ॥ १५
सहसान्तर्दधे तत्र भगवान् व्युत्थितोऽथ सः । ससम्भ्रमो बहिः साक्षात्तमेवैक्षत संस्थितम् ॥ १६
उद्यन्नीरदनीलरम्यवपुषं विद्युत्प्रभं बिभ्रतं वासोऽनेकविभूषणं सुमुकुटं सत्पद्मपत्रेक्षणम् ।
नानामौक्तिकपुष्पहारविलसत्कण्ठं प्रसन्नाननं दोर्भिः शङ्खगदासुदर्शनसरोजानि स्फुटं बिभ्रतम् १७
लक्ष्म्या दिव्यबिभूषणाम्बरधृता पद्मं च सद्वीजनं बिभ्रत्या च भुजद्वयेन सुरुचा प्रेम्णेक्ष्यमाणं प्रभुम् ।

Shri krishna reveals himself to Sacchidananda.

Suvrat said:-

Praising Krishna in this way, the sage with his mind merged with the Lord on account of extreme love, passed into the fourth stage (of Samadhi), transmigrating the three earlier stages. 11.

The Lord of Dwarika, affectionate to the devotees and ruler (of the universe), knowing his feeling and pleased (with him) revealed Himself to him. 12.

In the fourth part (of 8 total parts in a day) of the night of Vijaya Ekadasi (i.e. during the last three hours of the night), the Lord came near him and smiled. 13.

He first manifested Himself in the heart of that yogi, accompanied by Lakshmi and Satyabhama and attended upon by Satyaki and Uddhav. 14.

On seeing Him all of a sudden with the resplendence of more than ten million suns, he was awestruck and overwhelmed with love. 15.

Suddenly the Lord disappeared from the sage's Samadhi state; he returned to the physical world from that stage of Samadhi and was perplexed to see the same Lord standing before him in a form visible to his naked eyes. 16.

लावण्यातिशयातिरूपवपुषा हैमं च भृङ्गारकं बिभ्रत्यैव कटाक्षवीक्षितमुखं पार्श्वस्थया भामया ॥ १८
धृत्वा चामरमुद्धवेन विनयात्संवीजितं दक्षिणे वामे सात्यकिना च चामरघृता राजाधिराजश्रियम् ।
पृष्ठे स्वातपवारणं च दधता संमानितं जिष्णुना वीक्ष्य श्रीरमणं मुनिः स सहसा चक्रे नतिं दण्डवत् ।
तं प्रेमाश्रुकलावरुद्धनयनं रोमाञ्चिताङ्गं मुनिं सन्त्यज्यादशवासरं जलमपि स्वं संस्मरन्तं हृदा ।
विप्राद्यैरतिनिर्दयैः प्रतिहतस्वक्षेत्रयात्राविधिं त्यक्त्वा शङ्खमरिं हरिस्त्वतिमुदोत्थाप्याऽऽश्लिषत्सत्वरम् २०
तन्मूर्धांसउरःस्थले च भगवान् पाणिं निजं भ्रामयन् प्राह प्रेमपरिप्लुतं मुनिवरं धन्योऽसि भक्तोत्तम ! ।
तुष्टोऽस्म्यद्य ततो मनोभिलषितं याचस्व मत्तो वरं नादेयं मम किञ्चिदत्रभवते तुभ्यं त्रिलोक्यामपि ॥ २१

He saw Him there, with his body shining like a blue cloud, wearing a garment shining like lightning, wearing several ornaments and a crown, having lotus-like eyes, wearing many pearl garlands round his neck and with a benign face and holding in his hands a conch, a mace, the discus (Sudarshana chakra) and a lotus. 17.

(He saw Lord) being gazed at with great love by Lakshmi, who is holding a lotus in one hand and a fan in the other hand; (she was) wearing heavenly garments and ornaments; he was also being gazed at with great love by Satyabhama, who was holding a golden water-pot in her hands and had an exceedingly beautiful form, standing next to him. 18.

He also saw Satyaki on His left and Uddhav on His right, both fanning Him; at His back stood Arjuna, holding a parasol at the lord with the splendor of the king of kings. On seeing him, the sage immediately fell to the ground to offer him obeisance. 19.

Krishna's reactions to the sage.

On seeing that sage with his eyes filled with the tears of love, experiencing horripilation, and remembering the Lord all the time for ten days even without taking a drop of water and despite being attacked by merciless priests and others in his own Dwarika, the Lord was overwhelmed) and discarding his weapons, he Himself raised the sage from the ground and immediately embraced him. 20.

Krishna asks the sage to choose a boon.

Moving His hand on his head, shoulders and heart, the Lord

इत्थं श्रीरमणेन तेन परया प्रीत्या वरार्थे मुनिर्भक्तः प्रेरित आह तत्करतलस्पर्शाद्गतक्षुद्व्यथः ।
तत्कारुण्यशरण्यतादिगुणसंवीक्षान्तरप्रस्फुरत्प्रेमोद्रेकदृगश्रुगद्गदगलो बद्धाञ्जलिश्चानतः ॥ २२

सच्चिदानन्दमुनिरुवाच –

नमो नमो मङ्गलमूर्तये ते नमो नमो यादवभूषणाय ।
अपारकारुण्यसुधासमुद्र ! श्री द्वारिकाधीश ! नमोऽस्तु तुभ्यम् ॥ २३ ॥
निःशेषपापौघविनाशनाय भक्तप्रियायाखिलकारणाय ।
श्री सत्यभामारमणाय नित्यं नमोऽस्तु नारायण ! देव ! तुभ्यम् ॥ २४
कृष्णाय जिष्णुप्रियकारणाय वृष्णिप्रवीराय च विष्णवे ते ।
नमोऽस्तु नानाविधराजकन्यामनोभिलाषप्रतिपूरकाय ॥ २५
भूमारराजन्यदवानलाय सद्धर्मसाधुप्रतिपालकाय ।
श्रीदामदारिद्र्यविनाशनाय नमोऽस्तु ते चोद्धववल्लभाय ॥ २६

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said to the great sage who was replete with love, 'O best of devotees, you indeed are blessed; I am pleased with you; choose the boon of your heart's desire; there is nothing in the three worlds which can be denied to you.' 21.

Thus impelled by the Lord with great love to choose a boon, that sage who had forgotten his suffering from hunger at the touch of the Lord, whose mind was full of love, and whose eyes were filled with the tears of love, said to the Lord, bowing to him- 22.

The sage Sacchidanand's reply.

Obeisances to you, whose form is auspicious; obeisance to the ornament of the Yadavs; 'O Limitless Sea of mercy, 'O Lord of Dwarika, I offer obeisance to you. 23.

Obeisance to you, 'O Narayan, the beloved of Rukmini and Satyabhama, the destroyer of sins, the dearest one of the devotees, and the cause of everything. 24.

Obeisance to you, the Cause of Arjuna's good, the best warrior among the Vrishnis, and Vishnu — the wish-fulfiller of various princesses. 25.

Obeisance to you, the wild fire burning out the burden of the Kshatriyas from the earth, the protector of true dharma and the

श्री मन्महाराज ! विकुण्ठनाथ ! श्रीदेवकीनन्दन ! चक्रपाणे ! ।
द्वारावतीनायक ! वासुदेव ! नित्यं प्रसन्नो भव रुक्मिणीश ! ॥ २७
दयानिधे ! महाराज ! भक्तेषु करुणेदृशी । त्वय्येव राजते नित्यं नह्यन्यत्र तु कुत्रचित् ॥ २८
मनोरथो मे सफलः कृतोऽद्य भवता प्रभो ! । पूर्णकामोऽस्म्यहं नूनं दर्शनादेव तेऽधुना ॥ २९
साक्षात्त्वच्चरणाम्भोजमशेषानन्दसंश्रयम् । सम्प्राप्यातः परं किंनु वृणोमि त्वत्त ईश्वर ! ॥ ३०
अस्त्येकं याचितव्यं तच्छ्रुत्वा वितर मे प्रभो ! । भक्तप्रियस्य सततं तवाशक्यं न किञ्चन ॥ ३१
आज्ञा तवैवास्ति हरेस्त्यागिनां गृहिणां तथा । यात्रा कार्या द्वारिकाया इति साम्प्रतमच्युत ! ॥ ३२
तत्र ये धनिनस्तेषां दुष्करा नैव सा किल । सर्वथा दुष्करैवास्ति निर्धनानां नृणां प्रभो ! ॥ ३३
औद्धवीयाः साधुजना ये सन्ति भुवि सत्पते ! । तेषां तु दुष्करतरा यात्रैषास्ति विशेषतः ॥ ३४
न जातं गोमतीस्नानं तप्तमुद्राङ्कनं न च । कष्टैर्दशाहोपवासैर्जातं मेऽद्य त्वदीक्षणम् ॥ ३५

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holy men, the remover of Sudama's poverty and Uddhav's friend. 26.

'O great ruler, 'O lord of Vaikunth, 'O dear son of Devaki, 'O Chakrapani, 'O Lord of Dwarika, 'O Vasudev and beloved of Rukmini, be pleased forever. 27.

'O Sea of mercy, 'O Great King, such great compassion for devotees is present only in you and not elsewhere. 28.

'O Lord, today you have fulfilled my heart's desire; I am completely satisfied by your vision. 29.

Having attained your lotus-like feet which are the source of all joy, I do not choose anything except you, 'O God. 30.

But there is one thing to beg for; please behoove to me, 'O Lord. Nothing is impossible for You (to grant). 31.

It is Your own order to the Sannyasins and the householders to undertake a pilgrimage to Dwarika. 32.

It is not difficult for the wealthy to undertake it; but for the poor it is extremely difficult, 'O Lord. 33.

It is extremely difficult for those holy men who are the followers of the Uddhav sect. 34.

I could not take bath in the Gomati (river), nor could I get a Tapta mudrika; it is only after hard fasting for ten days that today

एवंविधेऽत्र देशे तु यात्रा तेषां सतां कथम् । भवेत्कथं च भगवंस्त्वदाज्ञापरिपालनम् ॥ ३६
यथा त्वद्दर्शनं तेषां भवेत्त्वत्पादचेतसाम् । तथा कुरु त्वं कृपया ममेत्येतद्धि याचितम् ॥ ३७

सुव्रत उवाच –

इति स्तुतः प्रार्थितश्च मुनिना तेन स प्रभुः । प्रीणयंस्तमुवाचेदं नृपते ! भक्तवत्सलः ॥ ३८

श्री भगवानुवाच –

त्वया यत्प्रार्थितं भद्र ! तत्करिष्याम्यसंशयम् । मद्दर्शनं सतां तेषामिह न स्यादिति ध्रुवम् ॥ ३९
अत्रातिनिर्दयाः सन्ति तैर्थिका धनलोलुपाः । द्रुह्यन्ति मम भक्तेभ्यस्तेभ्यो जानामि निश्चितम् ॥ ४०
अतो वृत्तालयपुरे लक्ष्मीनारायणस्य मे । मूर्तिर्भवति या तस्यामेत्य दास्ये स्वदर्शनम् ॥ ४१
ददामि दर्शनं यद्वदिह तत्र तथैव हि । दास्ये स्वदर्शनं तेभ्यो लक्ष्मीनारायणाख्यया ॥ ४२

I am getting to see Your form. 35.

How can these (poor) undertake pilgrimage in a country like this? 'O Lord, how can they obey Your order? 36.

So it is my request that those whose hearts are at your feet should get a vision of You; You should do (something) to facilitate that. 37.

The assurance of Shri Krishna.

Suvrat said:-

'O king, praised and supplicated in this way by that sage, the Lord, affectionate to the devotees, said the following- 38.

The Lord said;-

'O good one, I will doubtlessly do what is prayed for by you; it is also true that those (poor) devotees will not have my vision here (in this city). 39.

Here, the residents of this pilgrimage centre are extremely cruel and greedy; they harass my devotees, I know that for certain. 40.

Therefore I shall afford my vision (to them) by entering into the image of Lakshmi-Narayan that is going to be (installed) at Vrittalay. 41.

I shall afford my vision there exactly as I do here, but there I shall be known as Lakshmi-Narayan. 42.

ततश्च द्वारिकायात्रा तेषां तत्रैव सेत्स्यति । अत्र ते मास्तु सन्देहो यत्राहं तत्र सा यतः ॥ ४३
अद्य गच्छ त्वमायामीत्युक्त्वा सोऽन्तर्दधे प्रभुः । सोऽप्यद्भुतं तदालक्ष्य विस्मितोऽस्थात्क्षणं नृप ! ४४
लीलैव स्वप्रभोरेषा भवतीत्यवधार्य सः । कस्मैचिदपि तद्वार्तां न ब्रुवन्निरगात्ततः ॥ ४५

पुरुधृतिरतिभक्तिमानस साक्षाद्यदुपतिवीक्षणलब्धभूरिमोदः ।
गजवरगमनो मुनिः स्मरंस्तं झटिति जगाम पुनश्च गोमतीं ताम् ॥ ४६ ॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे वृत्तालयमाहात्म्ये द्वारिकानाथदर्शनतद्वरप्राप्तिनिरूपणनामैकत्रिंशोऽध्यायः ॥ ३१ ॥

Therefore, their pilgrimage to Dwarika will reach completion only at that place. Do not have any doubt about this because it (i.e. the destination of your Yatra) is where I am. 43.

Now you proceed, I will soon follow'; saying this the Lord disappeared. And (the sage Sacchidanand) thinking of this wonderful (event) stood there motionless. 44.

Realizing that it was a miracle of the Lord, he, without reporting this event to anyone else, also disappeared from there. 45.

An extraordinary devotee with great courage, that sage, overjoyed by getting to see Lord Krishna himself, quickly went to the (river) Gomati with (the Lord) in his heart. 46.

Thus ends the thirty first chapter entitled 'The Vision of Lord Krishna to Saccidanand Muni' in the fourth Prakaran of Satsangijivan, 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 –

अथ ये कौसला याताः शङ्खद्धारात्तु गोमतीम् । आगत्य ते तु तं साधुं तत्तीरेऽभ्यगवेषयन् ॥ १
तमदृष्ट्वा तु ते तत्र सचिन्ता गोमतीतटे । साश्रुनेत्रा म्लानवक्त्रा निःश्वसन्तो व्यतर्कयन् ॥ २
अहो किमेतत्सञ्जातं दैवयोगेन दुष्कृतम् । दयालुः स महान् साधुः क गतोऽतिप्रियो हरेः ॥ ३
कथं वयं गमिष्यामो विना तं दुर्गपत्तनम् । स्वमुखं दर्शयिष्यामः स्वामिनः पुरतः कथम् ॥ ४
तत्र वा किं वदिष्यामो वयं दैवहता ननु । नृपोपालमभवाचश्च श्रोष्यामोऽरुन्तुदाः कथम् ॥ ५
तदाह मानसारामो मया तु कथितं पुरा । त्यक्त्वा तं नैव गन्तव्यमिति तत्कोऽपि नश्रृणोत् ॥ ६
गोपालस्तमथोवाच ज्येष्ठभ्रातुर्वचो मया । कथमुल्लङ्घनीयं स्यादेष पित्रा समो यतः ॥ ७

CHAPTER - 32

Residents of Ayodhya at the bank of Gomti in search of Sachidanand Swami.

Suvrat said:-

Now those residents of Ayodhya who had gone to the Gomati (river) from Shakhoddhara, looked for that holy man on its bank on their return. 1.

Not finding him there on the banks of the Gomati, they were worried; tears came to their eyes; with pale faces and sighing, they started guessing (his whereabouts). 2.

'O, what bad luck is this! How have we committed this sin because of fate! Where that kind holy man, very dear to Krishna, must have gone?' 3.

'How can we go back to Durgapur without him? How can we show our faces to the Lord there?' 4.

'What shall we say there? We are indeed destroyed by ill-luck; how can we listen to the harsh upbraiding from the king?' 5.

Then Manasaram complained, 'I had warned in the beginning that we must not go leaving him here, but nobody listened to me.' 6.

Then Gopalram replied to him, 'How could I contradict the proposal of my eldest brother? He is venerable (to me) as my

नन्दरामस्तदोवाच समाधेर्दैर्घ्यमस्य तु । आदावेव त्वया प्रोक्तं वृथा मां शपसे किमु ॥ ८
अथाह मानसारामो भावि यत्तद्भवेद्ध्रुवम् । वृथा चिन्ता न कर्तव्या स्मर्तव्यो दुःखहा हरिः ॥ ९
यद्दर्शनार्थमायाता वयं श्रीस्वाम्यनुज्ञया । स एव द्वारिकाधीशः शं विधास्यति नः किल ॥ १०
दयानिधिर्मुनिरसौ भक्तो भगवतो महान् । हित्वास्मान् सर्वथा नैव गच्छेद्दुर्गपुरं किल ॥ ११
शङ्खोद्धारं गतो नूनमेष इत्येव भाति मे । आगमिष्यत्यथात्रैव स्थेयमस्माभिरत्र तत् ॥ १२
इति तद्वचनं श्रुत्वा तौ तथेत्यूचतुस्ततः । स्मरन्तो द्वारिकाधीशं तत्रोषुस्ते हरिं नृप ! ॥ १३
गोमत्यां प्रातराप्लुत्य कृत्वा नित्यविधिं च ते । तत्रत्यद्वारिकेशस्य चक्रुः प्रत्यहमीक्षणम् ॥ १४
सचिन्तास्ते चतुर्थेऽह्नि कृत्वैकादश्युपोषणम् । पाकं विधाय द्वादश्यां चक्रुस्तत्साधुचिन्तनम् ॥ १५
अहो ईदृक्कुतो भाग्यमस्माकं कुधियां भवेत् । यदत्र स महायोगी कुर्यादागत्य पारणाम् ॥ १६

father.' 7.

Upon that Nandaram fired back, 'You pointed out in the very beginning that his Samadhi could last long. So why do you blame me ?' 8.

Then Manasaram opined, 'That which is destined to happen will certainly happen. There is no point in worrying unnecessarily; God will remove our difficulties.' 9.

'The Lord of Dwarika for whose vision we have come here at the behest of our master will certainly do good for us.' 10.

'A treasure of kindness and great devotee of God, that sage will certainly not go to Durgapur leaving us here.' 11.

'I feel that from here he must have gone to Shankoddhara and that he will come only here; therefore, we should stay here (awaiting him).' 12.

'O king, on hearing these words of him, the remaining two agreed and remembering the Lord of Dwarika, they stayed there. 13.

Taking their bath early in the morning and doing their daily rituals, they had a vision of the Lord of Dwarika on a daily basis. 14.

(Thus passing their time) on the fourth day they observed the fast of Ekadasi and on the next day they cooked their food remembering that holy man, with their hearts full of worry. 15.

'How can that sort of good luck accrue to us whose intelligence

नन्दरामस्तावदाह दक्षः स्फुरति मत्करः । मानसाराम आहाथ दक्षं मेऽक्षि स्फुरत्यपि ॥ १७
गोपाल आह स्वप्नेऽद्य मया प्रातः स ईक्षितः । आयाति द्वारिकाधीशं हृदि धृत्वेति निश्चितम् ॥ १८
शुभानीत्थं निमित्तानि वदन्तस्ते परस्परम् । आयान्तं ददृशुर्दूराद्गजेन्द्रमिव तं मुनिम् ॥ १९
एह्येह्यहो अहो स्वामिन्निति प्लुतगिरस्त्रयः । अभ्यद्रवंस्ते विप्रास्तं प्राणाः प्राणमिवादरात् ॥ २०
अथालिङ्ग्य चिरं दोर्भ्यां हसन्तस्ते परस्परम् । स्वावासमेत्य चान्योन्यं पप्रच्छुः कुशलं ततः ॥ २१
स्नापयित्वा भोजयित्वा विप्रास्ते तं महामुनिम् । स्वयं भुक्त्वा स्ववृत्तान्तं कथयन्तोऽनयन् दिनम् २२
उषित्वा तां निशां तत्र प्रातस्ते निर्युयुस्ततः । शुक्लषष्ठ्यां तपस्यस्य लेभिरे दुर्गपत्तनम् ॥ २३
यत्र यत्रोषिता मार्गे तत्र तत्र चं ते निशि । स्वप्नेऽपश्यन्सहायान्तं सश्रियं द्वारिकेश्वरम् ॥ २४

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is vitiated? How can that great yogi break his fast (with us) coming over here?' (They lamented). 16.

At that Nandaram said, 'My right hand is throbbing.' Mansaram said, 'And my right eye is vibrating.' 17.

Gopal said:-

'I saw him in my dream today morning. It is sure that with the Lord of Dwarika in his heart, he is coming (back).' 18.

Sacchidanand actually arrives; they welcome him.

'O great king, while they were relating the good omens to each other, they saw that sage approaching them like a mighty elephant. 19.

'Welcome, welcome, 'O master!' exclaiming thus in a loud voice those three ran up to the holy man very eagerly. 20.

Embracing him for long with their arms, and smiling, they escorted him to their lodging and asked about each other's well-being. 21.

Those Brahmins bathed and fed that great sage and after having taken food, they passed the day reporting to him what had befallen them. 22.

Journey back to Durgapur.

Staying there for that night, they departed from there the next morning. They reached Durgapur on the sixth day of the bright half of the month of Phalguna. 23.

सम्प्राप्य ते दुर्गपुरं सभायामास्थितं हरिम् । प्रणेमुर्दण्डवद्भक्त्या मानयामास सोऽपि तान् ॥ २५
वृत्तान्तमखिलं स्वस्य विना श्रीकृष्णदर्शनम् । स मुनिः प्राह तत्रत्यं स्नानाङ्केक्षावरोधनम् ॥ २६
तच्छ्रुत्वा साधवः सर्वे खेदमापुर्भृशं हृदि । स्वेषां हि द्वारिकायात्रा न स्यादित्याप्तनिश्चयाः ॥ २७
इति तान् खिन्नमनसो वीक्ष्योवाच पुनः स च । स्वस्य कृष्णेक्षणं तस्माद्वरप्राप्तिं च तत्त्वतः ॥ २८
तदाकर्ण्यातिसंहृष्टाः साधवस्तं ववन्दिरे । प्रशशंसुश्च बहुधा लेभिरे निर्वृतिं पराम् ॥ २९
स्वयं च मुनिराट् स्वामी तं प्रशंसन् पुनः पुनः । अवीवदत्तदेवासौ भक्तानानन्दयन्निजान् ॥ ३०
तत्रत्यं सोऽपि वृत्तान्तं कथयित्वाखिलं मुनिः । प्राह सर्वः प्रसादोऽयं त्वत्कृपाया इति ध्रुवम् ॥ ३१
उत्सवं द्वारिकेशस्य दोलाख्यं मासि फाल्गुने । सद्यः प्राप्तं कर्तुमैच्छत्ततो वृत्तालये हरिः ॥ ३२

Wherever they halted at night on their way back home, they saw in their dreams the Lord of Dwarika with Rukmini travelling along with them. 24.

On reaching Durgapur they offered obeisance to the Lord who was sitting in the council. They fell at his feet like a stick; the Lord also honored them (for their pilgrimage). 25.

Sacchidanand's report of his experiences.

That sage gave all the report of that (pilgrimage) including how he was prevented from having a bath, a vision and a Tapta Mudra but he did not say anything about his having actually seen Lord Krishna. 26.

On hearing that all those holy men felt sad in their hearts because they were certain that their pilgrimage to Dwarika would never materialize. 27.

Thus seeing them sad, he again spoke to them and told about his vision of Krishna and the boon that he gave him. 28.

The holy men were greatly pleased to hear that and they saluted him and praised him and were happy. 29.

And Swami Narayan, himself a great sage, praised him again and again and urged him to give that report again for the pleasure of his devotees. 30.

And that sage, (Sacchidanand) also, after giving the entire report, said, 'This all indeed is the blessing of your kindness.' 31.

त्यागिभिर्गृहिभिः साकं योषाभिश्च स सद्गुरुः । वृत्तालयं गन्तुमिच्छन् सर्वानाज्ञापयत्ततः ॥ ३३
लिखित्वा पत्रिका दूतान्प्रेषयित्वा च सर्वतः । देशान्तरेभ्यः स्वान्भक्तानाह्वयामास सत्वरम् ॥ ३४
तस्यां निशायां सुप्तास्ते सन्तः सर्वेऽप्यचक्षत । स्वप्ने वृत्तालयं यान्तं सश्रियं द्वारिकेश्वरम् ॥ ३५
प्रातरुत्थाय ते प्रोचुः स्वप्नवृत्तं हरेः पुरः । स उवाच तदा स्वामी सत्यमेतन्न संशयः ॥ ३६
सप्तम्यां स ततः सर्वैः साकं भक्तैः सहस्रशः । स्वामी श्रीसहजानन्दो निर्ययौ दुर्गपत्तनात् ॥ ३७
समारूढो वाहं जीवनमरुणं मञ्जुलगतिं दधद्वल्गां वामे करकमलकोशेऽतिमृदुले ।
परे वेत्रं चासौ सितसकलवासाः परिवृतो हयारूढैः सोमप्रमुखनिजभक्तैः पथि ययौ ॥ ३८
एकादशीदिने सायं प्राप वृत्तालयं स च । नानाग्रामपुरेभ्यश्च तत्रेयुर्यूथशो जनाः ॥ ३९

Dolotsav celebrations at Vrittalay.

Then Swami Narayan desired to celebrate Lord Krishna's festival Dolotsav at Vrittalay in the month of Phalguna which was near at hand. 33.

That great preceptor then ordered all the ascetics, householders and women to accompany him to Vrittalay being desirous of going (there) with them. 34.

Having written invitations, he sent messengers everywhere and called his devotees to come immediately. 35.

That night, all those holy men, when asleep, saw in their dreams the Lord of Dwarika, accompanied by Rukmini, going to Vrittalay. 35.

Waking in the morning they spoke of this (experience) in the presence of the Lord. Then the Lord assured them that it was indeed true. 36.

On the seventh day of the month the Lord Sahajanand, accompanied by his devotees in thousands, departed for Durgapur. 37.

Mounted on a comfortably swift red horse, holding the rein in his very soft lotus-like left hand, and a cane in his right (hand), clad in all white robes and surrounded by his devotees with Somavarmas as chief among them and all mounted on horses, he departed along the road. 38.

On the Ekadasi day he reached Vrittalay in the evening. And from different villages and towns there arrived people in hordes. 39.

मुक्तानन्दोऽपि तत्राऽऽगान्मुनिराड्वटपत्तनात् । विजित्य वादिनः सर्वान् साकं पौरजनैर्नृप ! ॥ ४०
द्वारिकाधीश्वरं कृष्णं लक्ष्मीनारायणाख्यया । तं स्थितं वीक्ष्य ते सर्वे भक्ताः प्रापुः परां मुदम् ॥ ४१
तत्रागता ये गृहिणस्तेऽपि त्यागिनाजना इव । प्रायशो ददृशुः स्वप्ने द्वारिकाधीशमागतम् ॥ ४२
ततोऽतिविस्मिता लोकाः सर्वे तं दृढनिश्चयाः । पुपूजुः परया भक्त्या स्वाधिकारानुसारतः ॥ ४३
एवं स्वयं स भगवान् स्वस्यैवागमनादिकम् । लीलया दर्शयामास नातो ज्ञेया तयोर्भिदा ॥ ४४
स्वामी च सकलैः शिष्यैस्ततो दोलामहोत्सवम् । कारयामास सम्भारैर्महद्भिर्द्वारिकेशितुः ॥ ४५

स भक्ष्यभोज्यैर्बहुभिश्च लेह्यैश्चोप्यैश्च साधून् सकलान्नरेश ! ।
अतर्पयत्सम्परिवेषयन् स्वान् परिभ्रमन् पङ्क्तिषु भूरिकृत्यः ॥ ४६ ॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे वृत्तालयमाहात्म्ये द्वारिकापुराच्छ्रीकृष्णागमनोत्सवनिरूपणनामा द्वात्रिंशोऽध्यायः ॥ ३२ ॥

The great sage Muktanand also went there from Vatapur (Vadodara) with citizens after having vanquished the debaters there. 40.

On seeing the Lord of Dwarika standing there with Rukmini with the name Lakshmi-Narayan, all those devotees experienced highest bliss. 41.

Like the ascetics, all the house-holders who had gathered there also saw in their dreams the Lord of Dwarika who had arrived there. 42.

Exceedingly wonder stuck, all those people were convinced firmly and they worshipped him with great devotions as per their status. 43.

In this way the Lord showed his coming and other events very easily (and thus impressed upon them) that Lakshmi-Narayan and himself were non-different. 44.

Thereafter Swami Sahajanand arranged the celebration of the swing festival (Dolotsav) of Lakshmi Narayan with all his devotees complete with all the details. 45.

He satisfied all the holy men with a variety of eatables; he himself served food to them several times by moving in the rows of the diners. 46.

॥ अथ त्रयस्त्रिंशोऽध्यायः ॥ ३३ ॥

सुव्रत उवाच –

यदा स भगवांस्तत्र समायतो दयानिधिः । तदानीं तस्य सकलः परिवारोऽप्युपाययौ ॥ १ ॥
द्वारिका पुररूपेण सरोरूपेण गोमती । तस्थौ तत्र समागत्य तीर्थवृन्दमितस्ततः ॥ २
ततो लीलानरवपुः श्रीहरिर्द्वारिकेश्वरः । सतीर्थरपरिवारोऽत्र समायात इति ब्रुवन् । ३
द्वारिकायामिवात्रापि तप्तमुद्राभिरङ्कनम् । सर्वानचीकरद्भक्तांस्तत्फलं भूरि वर्णयन् ॥ ४

Thus ends the thirty second chapter entitled 'The reunion of Sacchidanand Muni with the pilgrims and Dolotsava Celebrations at Vrittalay' in the fourth Prakaran of Satsangijivan, the life story of Lord Narayan, also titled as 'Dharmashastra' (the rules of the code of conduct). 32

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CHAPTER - 33

Arrival of Bhagwan Shri Dwarikadhis in Vadtalpur along with Dwarikatirth, Gomtitirth, Chradichhapo, etc., and importance of Vadtal equal to Dwarikatirth, as explained by Shri Hari.

Suvrat said:-

When that Lord, the sea of kindness, arrived there, all his retainers also joined him there. 1.

Dwarika went there in the form of the town (Vrittalay), the (river) Gomati was present there in the form of the lake, and the group of the centers of pilgrimage stood in its periphery. 2.

Then assuming a human form as his exploit (lila), Krishna, the Lord of Dwarika, with all his followers came and described (the greatness of the place). 3.

He starts giving all Dwarika services like the tapta mudra free .

He described at length the fruit of going there and started giving Tapta mudras to all his devotees at Vrittalay as in Dwarika. 4.

त्यागिनस्तेऽथ तं सर्वे दृष्ट्वा श्रीद्वारिकेश्वरम् । सम्पूज्य च यथायोग्यमासंल्लब्धमनोरथाः ॥ ५
स्नात्वा सरसि गोमत्यां जगृहुस्तप्तमुद्रिकाः । सम्पूर्णो द्वारिकायात्रां मेनिरे कृपया हरेः ॥ ६
निशि तत्र सभा चासीन्महती कृष्णमन्दिरे । उपाविशंस्तत्र भक्ताः पुमांसश्च स्त्रियोऽखिलाः ॥ ७
स्थित उच्चासने तत्र हरिस्तानब्रवीद्वचः । यूयं शृणुत सर्वेऽपि जना ! मद्वचनं हितम् ॥ ८
अत्र श्रीद्वारिकाधीशः कृष्णः स्वयमुपागतः । इति तु ज्ञातमेवाद्य सर्वैः प्रत्यक्षदर्शनात् ॥ ९
वसेद्यत्रैष तत्रैव परिवारोऽस्य सर्वशः । वसेदित्येव जानीत नृपस्यानुचरा इव ॥ १०
तस्मादेतां पुरीं वित्त द्वारिकामेव तत्पुरीम् । तडागं गोमतीं वित्त तत्र तीर्थानि सर्वशः ॥ ११
स्नानं येऽत्र करिष्यन्ति ते मोक्ष्यन्त्यघसङ्घतः । तर्पयिष्यन्ति ये पितॄंस्तृप्तिस्तेषां च भूयसी ॥ १२

And those ascetics, having seen the Lord of Dwarika, and having offered him worship in a befitting manner, had the satisfaction of having their wishes fulfilled. 5.

They bathed in the lake (which was the river) Gomati and received Tapta mudra and experienced (there) the entire pilgrimage of Dwarika by the kindness of the Lord. 6.

The Lord explained the greatness of Vrittalay as a centre of pilgrimage.

That night there was a meeting in the Krishna temple; in it were present in a large number devotees both men and women. 7.

Occupying a high seat in it, the Lord addressed them in a loud voice, 'You all people listen to my speech which is for your good.' 8.

Here the Lord of Dwarika, Krishna himself, has arrived; this is understood by all on the basis of having perceived him. 9.

Know that wherever he stays, there his followers and retainers also stay; it is as the retainers wait where their king lodges. 10.

Therefore, know this town to be Dwarika which is His town; know the Lake to be the Gomati and in it there are all the holy places. 11.

Those who will perform ablution here will be freed from clusters of sins. Those who offer Shraddha (offerings to the diseased) of forefathers will experience great satisfaction. 12.

मुण्डनं चोपवासश्च श्राद्धं ब्राह्मणभोजनम् । ब्रह्मचर्यमहिंसा च सर्वतीर्थेष्वयं विधिः ॥ १३
पिण्डदानयुतं श्राद्धं कर्तव्यमिह पूरुषैः । भविष्यत्यक्षया तृप्तिस्तत्पितॄणां तु तेन वै ॥ १४
चातुर्मास्ये कार्तिके वा मार्गे वा माघमासि ये । स्नास्यन्ति नियमात् प्रातस्ते प्राप्स्यन्तीप्सितं फलम् १५
कृष्णस्य मन्दिरे चात्र करिष्यन्ति जपं तु ये । शीघ्रमेव हि तेषां च फलसिद्धिर्भविष्यति ॥ १६
श्रीमद्भागवतादीनां पुरश्चर्यो च ये द्विजाः । करिष्यन्त्यत्र ते भुक्तिं मुक्तिं चाप्स्यन्ति वाञ्छिताम् १७
यः पठिष्यत्युपोष्यात्र श्रीमद्भागवतं द्विजः । पाठेनैकेन सोऽपीष्टं फलं प्राप्स्यति निश्चितम् ॥ १८
लक्ष्मीनारायणादीनां महापूजां नरोऽत्र ये । करिष्यन्ति त आप्स्यन्ति गोलोके परमं सुखम् ॥ १९
लघुपूजां करिष्यन्ति ये च कृष्णस्य दुर्बलाः । अक्षयं सुकृतं तेषां धाम चाप्स्यन्ति ते हरेः ॥ २०

The rites of tonsure, fasting, Shraddha, feeding of Brahmins, celibacy, non-violence can be performed here as well. 13.

Men should perform Shraddha accompanied with the offering of Pinda (ball of cooked rice) here; by virtue of that their manes (forefathers) will experience eternal satisfaction. 14.

Those who will regularly take bath in the Gomati in the Chaturmasa months or in the month of Kartika or Margashirsh or Magha will have their desires fulfilled. 15.

Those who will perform Japa (continuous uttering of the name of God) in the Krishna temple here will soon achieve success. 16.

Those Brahmins and others (Dvijas) who will undertake the perusal of the Bhagavata and other holy texts here will attain the desired enjoyment and emancipation. 17.

The Brahmin who undertakes the perusal of the Bhagavata while observing fast will surely obtain the desired result by a single reading. 18.

Those people who will offer a great worship (Mahapuja) of Lakshmi-Narayan and other deities will attain the highest bliss in Goloka. 19.

Those poor people who will offer a shortened worship of Krishna will get eternal religious merit and will attain to the abode of Krishna. 20.

साधूंश्च ब्राह्मणान् येऽत्र भोजयिष्यन्ति शक्तितः । ते प्राप्स्यन्ति परं सौख्यमिहामुत्र च मानवाः २१
ये गोमतीतडागे च स्नात्वाऽस्यां पुरि मानवाः । तप्तमुद्रा ग्रहीष्यन्ति तेषां नास्ति यमाद्भयम् ॥ २२
येऽत्रागत्य करिष्यन्ति शक्त्या तीर्थविधिं जनाः । तेषां श्रीद्वारिकायात्रा सम्पूर्णैव भविष्यति ॥ २३

सुव्रत उवाच –

एवमुक्ता भगवता जनास्ते सकला अपि । जाताः प्रसन्नमनसस्तं प्रणेमुश्च भूपते ! ॥ २४
प्रातः स्नात्वाथ गोमत्यां गृहीत्वा तप्तमुद्रिकाः । तद्दर्शनार्थमाजग्मुः प्रतिजग्मुश्च यूथशः ॥ २५
तेषां तु भक्तिं दृष्ट्वा तां भृशं तुष्टोऽभवद्धरिः । उवास मासमेकं च तत्र भक्तजनैः सह ॥ २६
कृत्वा रामनवम्यां स कृष्णार्चन-महोत्सवम् । भक्तानाज्ञापयत्सर्वान् गन्तुं देशं निजं निजम् ॥ २७
देशान्तरागता भक्ता नन्दरामादयश्च ते । स्वं स्वं देशं ततो जग्मुर्गायन्तस्तद्यशोऽमलम् ॥ २८

Those who will feed holy men and Brahmins as per their means will obtain highest bliss in this world and in the next world. 21.

Those individuals who will bathe in the Gomati in this city and take a Tapta mudra will have no fear from Yama. 22.

Those people who, coming to this city, will perform the rituals at the holy place as per their means will have (the merit of) the completion of the pilgrimage of Dwarika. 23.

Conclusion of the visit to Vrittalay.

Suvrat said:-

Addressed in this way by the Lord, all those people were exceedingly pleased and bowed to him, ‘O king. 24.

Taking bath in the Gomati in the morning and receiving Tapta mudras, people came in hordes for his vision and returned (happy). 25.

The Lord was greatly pleased to see their devotion and he lived there for one month with them. 26.

On the day of Ramnavami, he celebrated the worship of Krishna and then he directed all the devotees to return to their respective native places. 27.

All those devotees, Nandaram and others, who had come from different countries, returned to their places, singing his spotless reputations. 28.

स्वयं तु पारणां कृत्वा द्वादश्यां द्वारिकेश्वरम् । प्रणम्योपाययौ स्वामी पाश्चात्यैर्दुर्गपत्तनम् ॥ २९
इत्थं श्रीद्वारिकाधीशो निजसद्भक्ततुष्टये । वृत्तालयमुपेयाय धात्र्येकादशिकादिने ॥ ३०
द्वारिकाया इव भुवि तद्दिनात्प्रथितं महत् । वृत्तालयस्य माहात्म्यं नृपते ! मङ्गलप्रदम् ॥ ३१
चरित्रमेतत्परमस्य पुंसः पठिष्यति श्रोष्यति वापि यस्तु ।
सौख्यं स लब्ध्वाऽत्र यशस्ततोऽन्ते तद्धाम सम्प्राप्स्यति देववन्द्यम् ॥ ३२ ॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे वृत्तालयमाहात्म्ये तत्तीर्थकर्तव्यविधिनिरूपणनामा त्रयस्त्रिंशोऽध्यायः ॥ ३३ ॥

Lord Swaminarayan himself, after having broken fast on the twelfth day and having bowed to the Lord of Dwarika, departed for Durgapur in the company of those who had come from the west. 29.

In this way the Lord of Dwarika went to Vrittalay for the satisfaction of his devotees from the Dhatri Ekadashi (of the month of Phalguna). 30.

From that day on was established the reputation of Vrittalay as a pilgrim spot as great and as at par with Dwarika and it remains auspicious, 'O king. 31.

The sequel of learning this history.

He who reads or hears this life-story of the highest being gets happiness and fame in this world and then attains to his abode sacred even to the gods. 32.

Thus ends the thirty third chapter entitled 'The Lord's arrival at Vrittalay and the events there from' in the fourth Prakaran of Satsangijivan, the life story of Lord Narayan, also titled as 'Dharmashastra' (the rules of the code of conduct). 33

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॥ अथ चतुर्त्रिंशोऽध्यायः ॥ ३४ ॥

राजोवाच –

मुक्तानन्दो भगवता प्रेषितो वटपत्तनम् । स मुने ! वादिनो जित्वा वृत्तालयमुपागतः ॥ १ ॥
इति श्रुतं मया त्वत्तः कथं तेन जितास्तु ते । गुरो ! एतन्निगदितुं सर्वज्ञो हि त्वमर्हसि ॥ २

सुव्रत उवाच –

आसीद्वटपुरे राजन् ! रामचन्द्राभिधो द्विजः । तद्भ्राता च हरिश्चन्द्र उभावेतौ महामती ॥ ३
बहुश्रुतौ विशेषेण वैद्यशास्त्रविशारदौ । राजमान्यौ धर्मनिष्ठावास्तिकौ च विवेकिनौ ॥ ४
शोभारामाभिधश्चान्यो द्विजस्तत्राभवच्छुचिः । वेदशास्त्रार्थनिपुण आस्तिको राजमानितः ॥ ५
नारुपन्ताभिधश्चान्यो राजामात्यो बहुश्रुतः । तथा चिन्मयरावाख्यः क्षत्रवीरश्च तादृशः ॥ ६

CHAPTER - 34

The king requests Suvrat to give him the report of Muktanand's success. &

Beginning of Katha of 'Shri Swaminarayano Vijaytetaram'.

The king Pratapasimha said:-

O ascetic, Muktanand was sent by the Lord to Vatapur (Vadodara); there he defeated the debaters and returned to Vrittalay. 1.

I have heard this much from you but 'O preceptor, only you are fit to relate how he accomplished that.' 2.

Suvrat's answer begins; he gives names of the righteous who were attracted to a hypocritical teacher.

Suvrat said:-

O king, there was at Vatapura (Vadodara) a Brahmin by name Ramachandra. He had a brother called Harishchandra; both were very intelligent.' 3.

They were well-versed in many scriptures but their specialization was in the medical science. They were honored by the king, were righteous and conscientious and believers in God.' 4.

There was another Brahmin called Shobharam who was well-versed in interpreting the Vedas and the scriptures, was a believer and was honored by the king.' 5.

मुमुक्षवो हि पञ्चैते स्निग्धाश्चाऽऽसन् परस्परम् । बहुशास्त्रश्रुतेर्नापुः स्वोपास्यैकेशनिश्चयम् ॥ ७
तत्रस्थं दाक्षिणात्यं ते बहुशास्त्रविदं द्विजम् । नाम्ना हरिहराचार्यमपृच्छन्नेकदा नृप ! ॥ ८
आचार्यवर्य ! पृच्छामो वयं त्वां बहुवित्तमम् । तच्छ्रुत्वैव यथावत्त्वमुत्तरं दातुमर्हसि ॥ ९
गोलोकेऽथ च वैकुण्ठे भगवान् ब्रह्मपत्तने । अस्तीति श्रूयते लोके तथैव क्षीरसागरे ॥ १०
चतुर्भुजश्चाष्टभुजो द्विभुजश्चापि सोऽच्युतः । श्रूयतेऽतस्त्वामाख्याहि को वा ध्येयो मुमुक्षुभिः ११
रामं कृष्णं नृसिंहं च भक्ताः केचिदुपासते । अतस्त्वं भगवद्भक्तो ब्रूहि नः स्वविनिश्चितम् ॥ १२

There was also a scholarly minister of the king, Narupant by name, and a Kshatriya warrior called Chinmaya Rao who had the same qualities. ' 6.

These five were friends of one another and were seekers of Moksha (spiritual emancipation); they had heard much about the several interpretations of the scriptures; and as a result they could not come to any conclusion as to which god they should worship.' 7.

They put their difficulty to Hariharacharya.

'O king, once they asked a southern scholar Hariharacharya by name who was living there and was well-versed in many scriptures. 8.

'O great preceptor , prodigious knower of many subjects, we would like to ask you a question; you will do well to answer it. 9.

We hear that God resides in Goloka or in Vaikuntha or in Brahmaloka or in Kshirasagara. 10.

We also heard that Hari, the Lord has four arms or eight arms or just two arms. So you should explain on which deity we seekers of emancipation should concentrate. 11.

Some devotees worship Ram or Krishna or Nrisimha; so you should explain to us what is (known to be) definite to you. 12.

The misleading answer of Hariharacharya.

Suvrat said:-

Thus questioned by them, that Brahmin, clever in (practicing) several hypocrisies and sophistry but (still) entertained by the

सुव्रत उवाच –

इति पृष्टः स तैर्विप्रो भूरिदम्भविचक्षणः । राजकीयैः सेव्यमानस्तर्कबुद्धिरुवाच तान् ॥ १३
द्विजाः ! शृणुत मद्वाक्यं यूयं हि स्थ मुमुक्षवः । अतो हितं हि युष्माकं कथयामि सुनिश्चितम् ॥ १४
य ईश्वरोऽस्ति भगवान् गोलोकादिषु धामसु । शास्त्रेषूक्तः स तु कलौ साक्षात् प्राप्यो न कस्यचित् १५
तस्मात्तस्यैव सततं नामसङ्कीर्तनं द्विजाः ! । यूयं कुरुत तेनैव भुक्तिं मुक्तिं च यास्यथ ॥ १६
कृते यद्ध्यायतो विष्णुं त्रेतायां यजतो मखैः । द्वापरे परिचर्यायां कलौ तद्धरिकीर्तनात् ॥ १७
इति भागवतोक्तेश्च भक्तिर्नान्या कलौ ततः । तपो योगश्च नियमाः कलौ साध्या न वै नृभिः ॥ १८
त्रियुगत्वात्तथा विष्णोर्नावतारोऽत्र तस्य च । अतोऽपरोक्षानुभवः कथामात्रं न वस्तुतः ॥ १९

सुव्रत उवाच –

एवमुक्ता द्विजास्तेन ते तद्वाक्यप्रतीतयः । कलौ केवलनाम्नैव निश्चिक्युः श्रेय आत्मनः ॥ २०
ततो विवादं चक्रुस्ते तत्र तत्र च शास्त्रिभिः । स्वमतं स्थापयन्ति स्म सभासु बहुयुक्तिभिः ॥ २१

King's officials, answered- 13.

Since you are seekers of Moksha (spiritual emancipation), please listen to what I say. I will certainly tell you what is good for you. 14.

The God is said by the scriptures to be dwelling in places like Goloka etc., but he is not realizable to anyone in the Kali age. 15.

Therefore, 'O Brahmins, you should only continuously utter his name; by that you will obtain both happiness and emancipation. 16.

What one achieves in the Krita (Sat yuga) age by concentrating on Vishnu, what one achieves in the Treta age by offering sacrifices, what one achieves in the Dwapara age by service, that one achieves in the Kali age by means of kirtan. 17.

This is the declaration of the Bhagavata itself; therefore in the kali age there are no other means of propitiation; penance, yoga, restraint are not achievable by men in the Kali age.' 18.

The reincarnation of Vishnu (takes place) only in three ages; therefore, actually realizing him (in Kaliyug) is a figment of imagination, not reality. 19.

विदुषो युक्तिनिपुणान् राजमान्यांश्च तान्नृप ! । जेतुं शशाक न कापि सभायां कोऽपि पूरुषः ॥ २२
भक्तानां तु हरेः प्राय उपहासं त आचरन् । प्रत्यक्षभगवत्प्राप्या श्रेयः स्यादिति वादिनाम् ॥ २३
अथ ते नाथजिद्भक्तगृहे शुश्रुवुरागतम् । मुक्तानन्दं हरेर्भक्तमुख्यं प्राक्श्रुतसद्गणम् ॥ २४
ततः संहत्य पञ्चापि तद्दर्शनमिषेण ते । आजग्मुस्तस्य निकटं स्थितस्य जनसंसदि ॥ २५
मानितास्तेन मुनिना तं प्रणम्य च तत्पुरः । निषेदुः प्रहसद्वक्त्रा विनीता इव साधवः ॥ २६
पौराणिकाः शास्त्रिणश्च बहवो वैष्णवास्तथा । तत्राजग्मुः शाम्भवाश्च प्रेक्षकाश्चेतरे जनाः ॥ २७

The effect of Hariharacharya's teaching.

Suvrat reported:-

Believing in his words those Brahmins decided that in the Kali age the only way to attain spiritual well-being was through repeating the holy name. 20.

Then they started debating with scholars at different places and established their thesis with a lot of arguments in meetings. 21.

O king, no man was able to defeat them in any assembly since they were learned and skilled in arguing and were well-connected with the king. 22.

They ridiculed the devotees of the Lord who held that spiritual well-being could be achieved by actually realizing the Lord. 23.

The debaters come face to face with Muktanand.

In course of time they heard that the Lord's principal follower Muktanand of whose reputation they were already aware, had arrived at the residence of Nathaji. 24.

Then they all five went to him in a group while he was in people's assembly; their excuse was to see him there. 25.

Honored by that sage they bowed to him and sat in front of him. (Inwardly) they were jeering (but outwardly) they (were) like humble holy men. 26.

There came many other people, scholars of the Puranas, learned men, many Vaishnavites and Shaivites and also (mere) spectators. 27.

ततः सभायां जनसङ्कुलायां तान्प्रष्टुमुत्कान् स्फुरदोष्ठयुग्मान् ।
स्मरन्स्वचित्ते हरिमेव मुक्तानन्दो जगाद क्षितिपाल ! पूर्वम् ॥ २८ ॥

इति सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे त्रियुगशब्दार्थनिर्णये वादिप्रतिवादिसमागमनिरूपणनामा चतुस्त्रिंशोऽध्यायः ॥ ३४ ॥

॥ अथ पंचत्रिंशोऽध्यायः ॥ ३५ ॥

मुक्तानन्द उवाच–

प्रष्टव्यं यदि किञ्चित्स्याद्युष्माकं हृदये द्विजाः ! । तर्हि पृच्छत मामद्य यूयं शास्त्रानुसारतः ॥ १

सुव्रत उवाच –

इत्युक्ता मुनिना ते तु जिज्ञासुजनवन्नृप ! । गूढाशयास्तं पप्रच्छुः सर्वेषां शृण्वतां नृणाम् ॥ २

O king, then in that large assembly Muktanand himself spoke first remembering the Lord in his heart though they all were very eager to raise questions and their lips were throbbing (with impatience). 28.

Thus ends the thirty fourth chapter entitled 'Description of Muktanand's triumph over the debaters' in the fourth Prakaran of Satsangijivan, the life story of Lord Narayan, also titled as 'Dharmashastra' (the rules of the code of conduct). 34

CHAPTER - 35

(Muktanand requests the five debaters to raise their questions.

Muktanand said:-

O Brahmins if you have anything in your heart to ask me, please do that as per the tenets of the scriptures. 1.

Suvrat points out that they had come with a plan in their mind.

Suvrat reports:-

O king, when addressed in this way by that sage those (five),

वादिन ऊचुः -

श्रेय आत्यन्तिकं नृणामिह केन भवेन्मुने ! । तत्साधनं यथाशास्त्रं निश्चितं ब्रूहि नोऽधुना ॥ ३
इति पृष्टः स तैः प्रश्नं सर्वसंशयनाशनः । तदाशयबुभुत्सुस्तान्प्रोवाच मुनिसत्तमः ॥ ४

मुक्तानन्द उवाच –

एतावत्कालपर्यन्तं भवद्भिः किंनु निश्चितम् । स्वश्रेयः साधनं तन्मे यूयं वदत सुव्रताः ! ॥ ५

वादिन ऊचुः –

नामसङ्कीर्तनं विष्णोः कलिकल्मषनाशनम् । निःश्रेयसकरं नूनमित्यस्माभिर्विनिश्चितम् ॥ ६

मुक्तानन्द उवाच –

हृदये भगवन्मूर्तिं यथादृष्टां विभावयन् । यः कीर्तयति नामानि स नामफलमाप्नुयात् ॥ ७
मनो यस्य तु विभ्रान्तं धावत्येव समन्ततः । सांसारिकपदार्थेषु तस्य किं ? हरिनामभिः ॥ ८
नारायणस्य ध्येयस्य विना प्रत्यक्षदर्शनम् ॥ नामकीर्तनवेलायां कुतः स्यात्तस्य दर्शनम् ॥ ९

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pretending to be curious, said (the following) while the others stood listening- 2.

The debaters pose their questions.

O sage, by what means is the highest spiritual well-being attainable by human beings in this world? Please explain to us that means as per the scriptures. 3.

Thus asked by them, the sage, capable of dispelling all doubts, said to them in order to know what exactly their intention was. 4.

Muktanand asked:-

O good people, please tell me what you have so far ascertained to be the means of spiritual well-being. 5.

The debaters' answer.

We indeed have truly come to the conclusion that uttering the name of Vishnu which removes all the sins in the age of Kali is the means to spiritual well-being. 6.

Muktanand's rejoinder.

Only he who mutters (holy) names while visualizing in his heart the image of God as actually seen by him gets the fruit of Nama-sankirtan (muttering the name). 7.

दृष्टान् ग्राम्यान् पदार्थांश्च हृदये ध्यायतोऽनिशम् । नामकीर्तनमात्रेण मोक्षो भवति दुर्लभः ॥ १०
नाममात्रेण मोक्षश्चेत्त्रिकाण्डविषयास्तदा । व्यर्था भवेयुर्निगमाः साधनानि च सर्वशः ॥ ११
तथासति तु युष्माकं वेदबाह्यं मतं भवेत् । मोक्षेऽपरोक्षानुभवो हेतुर्नो नैगमो मतः ॥ १२
कीर्तनेन हरेर्नाम्नां स्यात्पुण्यं चाघसङ्क्षयः । सद्यः संसृतिमोक्षस्तु स्यात्तत्प्रत्यक्षदर्शनात् ॥ १३
तस्माद्भवद्भिर्दृष्टोऽस्ति साक्षान्नारायणो न वा । दृष्टश्चेत्सिद्धिमाप्ताः स्थ न चेत्तत्कुरुतोद्यमम् ॥ १४

वादिन ऊचुः –

धर्मभक्त्यबोधाख्यं वैदिकं साधनं तु यत् । क्षणभङ्गुरदेहैस्तद्दुष्करं हि कलौ नृभिः ॥ १५

A man whose confused mind runs from on mundane object to another can get no good results of Nma-sankirtan. 8.

If there is no actual visualization of Narayan who is the object of meditation, how can he be seen at the time of Nama-sankirtan ? 9.

For a person who also sees ordinary vulgar things and thinks only of them all the time, spiritual emancipation becomes more unattainable because of Nama-sankirtan. 10.

If Moksa (highest spiritual bliss) were attainable only by muttering the name (of God), then all the teachings of the Vedas concerning the three subjects, namely, knowledge, rituals and worship would be meaningless. 11.

If that is your contention then your thinking would be non-vedic; it is our position based on the Vedas that actual God-realization is the cause of Moksa. 12.

By means of muttering the names of Shri Harione may get religious merit, one may reduce one's accumulated sins, but one can attain emancipation from mundane existence only through realizing Him. 13.

Therefore, (you should ascertain) whether you have actually realized Him. If you have, then you have achieved the goal; if not, then you should strive on. 14.

The response of the debaters.

The debaters argued:-

There are the ways of knowledge, devotion and rituals

नाममात्रेण कल्याणमस्माभिस्तन्मतं हरेः । घोरे कलियुगे तस्य कुतः प्रत्यक्षदर्शनम् ॥ १६
अजामिलो महापापी नामोच्चारणमात्रतः । नारायणस्य सम्प्राप मुक्तिं त्वमपि वेत्सि तत् ॥ १७

मुक्तानन्द उवाच –

नाममात्रेण या मुक्तिः सा तु ज्ञेयाऽघसञ्चयात् । यमपाशाच्च वेत्युक्तं श्रीमद्भागवते द्विजाः ॥ १८
नामोच्चारणमाहात्म्यं हरेः पश्यत पुत्रकाः ! । अजामिलोऽपि येनैव मृत्युपाशादमुच्यत ॥ १९
तस्मात्सङ्कीर्तनं विष्णोर्जगन्मङ्गलमंहसाम् । महतामपि कौरव्य विद्ध्येकान्तिकनिष्कृतम् ॥ २०
अजामिलो नाममात्रान्मुक्तिं प्रापेति चेन्मतम् । गङ्गाद्वारे कुतस्तर्हि स योगाभ्यासमाचरत् ॥ २१
अतः स तु हरेर्नाम्ना मुक्तोऽयेभ्यस्तथा यमात् । मुक्तिं तु विष्णुभृत्यानां दृष्ट्या प्रापेति वच्म्यहम् २२

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prescribed by the Vedas; but in the age of Kali they cannot be resorted to by the men whose bodies are perishable in a short duration. 15.

So it is our considered opinion that only by muttering the name of Shri Harispiritual well-being is achievable. How can visualizing Him actually be possible in this terrible Kali age ? 16.

And you also know that Ajamila was a great sinner but he attained Moksa merely by muttering the name of Narayan. 17.

Muktanand's refutation.

Muktanand said:-

O Brahmins, it is clearly stated in the Bhagavata that the freedom accruing from muttering the holy name is (freedom) from accumulating sins or from the bonds of Yama (the god of death).' 18.

(There is a verse from the Bhagavata which says - 'O sons, see the greatness of muttering the name of Shri Hari– it was by this means that Ajamila was freed from the bond of death. 19.

Therefore, muttering the name of Vishnu is auspicious for the world. 'O king (Parikshit), you should know that it is the destroyer of the greatest sins.' (This verse is also in the Bhagavata). 20.

If it is (your) opinion that Ajamila attained moksa only by the virtue of muttering (God's) name, then why did he practice yoga

कलौ युगे न प्रत्यक्षो हरिः स्यादिति यद्वचः । सत्पुंसा तन्न केनापि कथ्यते वेदवेदिना ॥ २३
नारायणावतारोऽत्र हरिरस्ति गुरुर्हि नः । सहस्रशो जनैस्तस्य मया चैश्वर्यमीक्षितम् ॥ २४
सहजानन्दनाम्ना स प्रसिद्धो वर्ततेऽधुना । असदेव मतं तस्माद्भवद्भिर्यदुदीरितम् ॥ २५
प्रमाणेभ्यो हि सर्वेभ्यः प्रत्यक्षं बलवत्तरम् । अनुमानादिभिस्तस्य बाधः कर्तुं न शक्यते ॥ २६
शृणुतान्यश्च वक्ष्यामि रहस्यं शास्त्रसम्मतम् । हेतुर्हर्यवतारस्य ज्ञेयः सच्छास्त्रतो बुधैः ॥ २७
धर्मग्लानिर्यदा भूमौ जायते दुर्जनैः कृता । तदाऽवतारं गृह्णाति हरिः शास्त्रेष्वितीर्यते ॥ २८
दैत्या हिंसानुरक्ताश्च अवध्याः सुरसत्तमैः । राक्षसाश्चापि लोकेऽस्मिन् यदोत्पद्यन्ति दारुणाः ॥ २९
तदाहं सम्प्रसूयामि गृहेषु शुभकर्मणाम् । प्रविष्टो मानुषं देहं सर्वं प्रशमयाम्यहम् ॥ ३०
इत्थं हि भारते प्राह मार्कण्डेयं जनार्दनः । वदामि भगवद्गीतावाक्यं वोऽथ शुचिव्रताः ! ॥ ३१

on the banks of the Ganga ? 21.

Therefore I say that he was freed from the sins by muttering the (holy) name and was freed also from Yama; he attained Moksa only on actually seeing the messengers of Vishnu. 22.

And now about the statement that in the Kali age Shri Hariis never actually visualized: no holy man knowing the Vedas ever say so. 23.

Our guru is an incarnation of Narayan-Hari.; thousands have experienced his prowess and I have also experienced it. 24.

He is well-known now by the name Sahajanand; therefore; the view expressed by you is false. 25.

Perception is the most powerful means of knowledge; it cannot be negated by such other means of knowledge as inference etc. 26.

Please listen; I shall tell you a secret endorsed by the scriptures; in fact, the wise ones should understand the purpose of the re-incarnation of Shri Harion the basis of the scriptures. 27.

It is said in the scriptures that when there is deterioration of dharma in the earth on account of the wicked, Shri Haritakes an Avatara (i.e. comes in a human form). 28.

When terrible demons and monsters, fond of violence, are born on the earth and when the gods cannot destroy them, I am born in the house of (people) doing good deeds; I assume a human

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ! । अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥ ३२
परित्राणाय साधूनां विनाशाय च दुष्कृताम् । धर्मसंस्थापनार्थाय सम्भवामि युगे युगे ॥ ३३
इति श्रीभगवद्गीतावाक्यं जानीत सुव्रताः ! । प्रमाणानां प्रमाणं हि गीता भागवती मता ॥ ३४
श्रीमद्भागवतं चापि प्रमाणं बलवत्तरम् । वेदशास्त्रपुराणानां सारभूतं यतोऽस्ति तत् ॥ ३५

यदा ह्यधर्मेण तमोधियो नृपा जीवन्ति तत्रैष हि सत्त्वतः किल ।
धत्ते भगं सत्यमृतं दयां यशो भवाय रूपाणि दधद्युगे युगे ॥ ३६
यो नः सपत्नैर्भृशमर्द्यमानान् देवर्षितिर्यङ्नृषु नित्य एव ।
कृतावतारस्तनुभिः स्वमायया कृत्वात्मसात्पाति युगे युगे च ॥ ३७

इत्यादीनि च वाक्यानि श्रीमद्भागवताभिधे । पुराणे शतशः सन्ति चिन्तनीयानि तान्यपि ॥ ३८

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body and pacify everything. 29 - 30.

This is what Shri Harisaid to Markandeya in the Mahabharata. I shall give a quotation from the Bhagavad Gita (to support this). 31.

O Arjuna, whenever there is deterioration of dharma and unrighteousness rears up its head, I am born (in a human form). 32.

In this way I am born in different ages for the protection of the good and for the destruction of the evil and for the re-establishment of dharma. 33.

O good ones, know this to be a statement of the Bhagavad Gita; it is been considered to the supreme means of knowledge. 34.

Shrimad Bhagavata is also a powerful means of knowledge; it is so because it is the essence of the Vedas, the scriptures and the Puranas. 35.

When the kings with their intelligence overshadowed with Tamas (guna) come to live with unrighteousness, at that time the Lord assumes authority, upholds truth and the cosmic order and spreads compassion and success. Thus, he acts in different ages assuming different forms for (the well-being of) the world. 36.

He is the one who in different ages, with the help of his Maya (i.e. cosmic power), assumes different forms such as gods, sages, men and lower animals and protects those who are intimidated by His enemies. 37.

अधर्मवृद्धिर्नास्त्येव कलौ युष्मन्मतेऽत्र किम् । धर्म एवास्ति किं पुष्टो नावतारो यतो हरेः ॥ ३९
अन्यश्च भक्ताः ! शृणुत मद्वाक्यं वो हितावहम् । येऽवतारः कलौ विष्णोर्नेत्यूचुस्तान् हि पुच्छत ॥ ४०
भारतं पञ्चमो वेदस्तत्र भागवते तथा । नरनारायणस्यास्ति कथा कृष्णार्जुनाकृतेः ॥ ४१
कलावेव तयोर्जन्म तथा बुद्धस्य कल्किनः । यदुच्यते पुराणादौ तत्किं सत्यमुतानृतम् ॥ ४२
धर्मप्रवर्तकाश्चान्ये आचार्याः कलिसम्भवाः । अवतारा हरैः शिष्टैः कथ्यन्ते तच्च किं मृषा ? ॥ ४३
अतः कलौ न मन्यन्ते येऽवतारं हरेर्जनाः । तेषां शास्त्ररहस्यस्य ज्ञानं नास्तीति निश्चयः ॥ ४४
पूर्वापरविरोधं च स्ववाक्येष्वपि ते जनाः । न विदुर्मन्दमतयो धनार्थं जनवञ्चकाः ॥ ४५
यं निषेधन्ति च कलौ तत्कथामेव कुर्वते । तथापि तं न जानन्ति कृष्णो जातः कदेति ते ॥ ४६

Statements like these are there in hundreds in the Bhagavata Puran; they are to be taken seriously. 38.

Is it your opinion that unrighteousness has not increased in the Kali age? Is dharma strong and therefore an incarnation of Shri Hariis not warranted? 39.

Please listen to my additional argument carefully; Please ask this to those who say that in the Kali age there is no incarnation of Vishnu. 40.

The Mahabharata is the fifth Veda; in it there is the Bhagavata in which there is the story of Nar-Narayan who is only a form of Krishna and Arjun. 41.

Their birth took place in the Kali age and in the same way the birth of Buddha and of Kalki is also said in the Puranas to take place in the Kali age. Is this true or false? 42.

There are also other preceptors who re-established dharma and who were born in the Kali age. They are described by the learned as incarnations of Hari. Is that (claim) false? 43.

For these reasons it is quite clear that those who maintain that there are no incarnations in the Kali age have no knowledge of the true meaning of the scriptures. 44.

Dull-witted and prone to cheat people for money, they are not aware of the contradictions in their thinking. 45.

They narrate the tales of Him whose incarnation in the Kali

मार्गः संसारिणामन्यो ह्यन्य एव मुमुक्षताम् । मुमुक्षुभिर्मुमुक्षूणामध्वा सेव्यो न चापरः ॥ ४७
ये ये मुमुक्षवो जातास्ते ते सत्सङ्गतो भुवि । सम्प्राप्ताः परमां सिद्धिं भ्रष्टाश्चासन् कुसङ्गतः ॥ ४८
हरिर्न स्याद्यदि कलौ प्रत्यक्षो भूतले क्वचित् । सन्तः कुतस्तदात्र स्युः श्रयणीया मुमुक्षुभिः ॥ ४९
अपरोक्षपरब्रह्मसाक्षात्कारो हि लक्षणम् । सतां मुख्यतया प्रोक्तं कुतः स्यात्तद्धरिं विना ॥ ५०
यस्य यस्य पुरा मुक्तिर्जाता संसृतिबन्धनात् । हरेर्हरिजनानां वा सङ्गेनैवोदितास्ति सा ॥ ५१
कलौ तु नास्ति भगवांस्तं विना च न तज्जनाः । किमर्थे तर्हि मोक्षाशा कर्तव्यात्र मुमुक्षुभिः ॥ ५२
शास्त्रेषु नरदेहो हि मोक्षसाधनमुच्यते । तं प्राप्यापि न यो मुक्तः स चात्मघ्नऽपि कथ्यते ॥ ५३

नृदेहमाद्यं सुलभं सुदुर्लभं प्लवं सुकल्पं गुरुकर्णधारम् ।
मयानुकूलेन नभस्वतेरितं पुमान्भवाब्धिं न तरेत्स आत्महा ॥ ५४

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age they negate. They do not know Him and ask, 'when was He born?. 46.

The paths of the householders and the ascetics are different; the seekers of liberation should follow their own path and not any other path. 47.

All those who became seekers of liberation on the earth became so by virtue of the company of the good and attained it while others, through the company of the evil, feel down completely. 48.

If there is no Shri Hariactually anywhere in the earth, how can there be saints here who are the support of the seekers of liberation? 49.

By definition saints are those who have actual realization of Brahman; if there is no Hari, how can there be actual realization of Brahman? 50.

He, whosoever, was formerly freed from the bonds of mundane existence, was freed only on account of the coming together of Shri Hariand his devotees. 51.

If in the Kali age there is no Lord, nor are there his devotees, why should the seekers of liberation be hopeful about it? 52.

The human body is described in the scriptures as a means to liberation; one who is not freed even after getting it is called the

इत्यादिभिर्हि शतशो हरिवाक्यैर्नृदेहभाक् । अमुक्तः संसृतेर्योऽसावात्महेत्युच्यते बुधैः ॥ ५५
नरदेहं विना नैव देहेनान्येन कर्हिचित् । ज्ञानं स्यात्स्वात्मपरयोर्मुक्तिर्ज्ञानादृते न च ॥ ५६
दुर्लभो मानुषो देह इति सर्वैरुदीर्यते । अनेकसम्भवान्ते च सोऽतिपुण्यैरवाप्यते ॥ ५७
सोऽस्माकमद्य सम्प्राप्तस्तदा त्वस्ति कलिर्महान् । अदर्शनं हरेरेव यत्र लोकैरुदीर्यते ॥ ५८
यदा युगं हि सत्यादि भवेदत्र तदा तु नः । पश्वादिरूपता स्याच्चेत्तर्हि कुर्यात्कृतादि किम् ॥ ५९
बहून्यतीतान्यस्माकं सत्यादीनि युगानि वै । तत्रापि न हरिः क्वापि श्रित इत्येव वेद्म्यहम् ॥ ६०
हर्याश्रयो यदि कृतो भवेदस्माभिरेकदा । मलमांसमये पिण्डे तर्हि स्यात्पतनं कुतः ॥ ६१
तस्माद्यदा मनुष्यत्वमस्माकं स्यात्तदा भुवि । हरेरप्यवतारोऽत्र भवेदित्यवधार्यताम् ॥ ६२
अन्यथा नात्महन्तृत्वं जीवस्योच्येत सज्जनैः । ततः कलावपि हरिर्भुवि स्यादित्यवैत वै ॥ ६३

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destroyer of the self. 53.

(The Bhagavata avers) ‘The human body is the foremost ship easy to operate but difficult to get; it is well-designed and the guru is its captain; it is propelled by a favorable wind that is God Himself; if man (then) fails to cross the ocean of mundane existence, He is the destroyer of the self. 54.

In hundreds of similar statements of Hari, a man who fails to free himself from the bonds of mundane existence is called destroyer of the self. 55.

Only in the human body and never in any other kind of body is it possible for the knowledge of the self and there is no liberation without that knowledge. 56.

All agree that the human body is difficult to get; it is obtained after many births as a result of great religious merit. 57.

Now we have got that but then there is the Kali age in which there is no visualization of Hari, as some maintain. 58.

If, when there is a different age like the Satyayug and at that time we are in the animal bodies, how can that age benefit us? 59.

I know that we have passed many ages like the Satya and others but in none among them did we resort to Hari. 60.

Had we taken shelter with Shri Harieven once, how could we fall into the lump of flesh and impurities (i.e. the body)? 61.

हरेः समागमो न स्यात्कलौ चेन्मुक्तिसाधनम् । युगान्तरे जनास्तर्हि जन्मेच्छन्ति कुतः कलौ ॥ ६४
कृतादिषु प्रजा राजन् ! कलाविच्छन्ति सम्भवम् । कलौ खलु भविष्यन्ति नारायणपरायणाः ॥ ६५
इति योगेश्वराः प्राहुर्जनकं नृपतिं पुरा । यदि नारायणो न स्यात्कुतः स्युस्तत्परा जनाः ॥ ६६
तस्मान्नारायणो नूनं सर्वदैव भवेद्भुवि । तं प्राप्य भक्तिः कर्तव्या भक्तैर्नवविधा ततः ॥ ६७
इति प्रोक्तं मया भक्ताः शास्त्रानुभवसम्मतम् । अत्र चेत्संशयः कश्चित्पुनः प्रश्नो विधीयताम् ॥ ६८

सुव्रत उवाच –

सच्छास्त्रार्थैर्गुम्फितां तस्य वाचं श्रुत्वा ते वै वादिनस्तज्जयाशाम् ।
नष्टप्रायां मेनिरेऽथेक्षकास्तां नष्टामेव क्षोणिपालेतरे तु ॥ ६९

इति श्री सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे त्रियुगशब्दार्थनिर्णये कलियुगेऽपि भगवदवतारसत्त्वनिरूपणनामा पञ्चत्रिंशोऽध्यायः ॥ ३५ ॥

Therefore, please understand that whenever we get human life on the earth there is a role an incarnation of Shri Hariplays in it. 62.

Otherwise the good ones would not have spoken of mans destruction of his own self. Therefore you should know it for certain that even in the Kali age, Shri Hariis here on earth. 63.

If meeting with Shri Hariwere not the means to liberation in the Kali age, then why do the people in other ages desire to be born in the Kali age? 64.

O king, people in the Krita age and other ages desire birth in the Kali age because it is in that age that they can become completely devoted to Narayan. 65.

This is what the great 3 yogis said to king Janak in the olden days. If there is no Narayan (in the Kali age), then how can there be people devoted to him? 66.

Therefore, Narayan will ever be present on this earth. Going to him, the devotees should Bhakti of the nine varieties. 67.

O devotees, all this that I have said is approved by the scriptures and (supported) by experience. If you still have any doubt, you can again put questions to me. 68.

॥ अथ षड्त्रिंशोऽध्यायः ॥ ३६ ॥

सुव्रत उवाच –

तेषां मध्ये हरिश्चन्द्रो वादिनां कोमलान्तरः । अवतारं हरेर्भूमौ निश्चिकाय कलावपि ॥ १
नारुपन्तोऽपि तद्वाक्यं श्रद्धया बह्वमन्यत । उक्तिप्रत्युक्तिनिपुणो रामचन्द्रस्तमब्रवीत् ॥ २

रामचन्द्र उवाच –

महर्षे ! यत्त्वया प्रोक्तं तच्छ्रद्दध्मो वयं किल । यतस्त्वं गुरुभक्तोऽसि सत्यवाग्घिकृच्च नः ॥ ३
गुरुर्ब्रह्मा गुरुर्विष्णुर्गुरुर्देवो महेश्वरः । गुरुरेव परंब्रह्मेत्यस्ति स्कान्दोदितापि वाक् ॥ ४
साक्षाद्विष्णोस्तु जननं चतर्ष्वपि युगेषु चेत् । कथं त्रियुगनामासौ पुराणादिषु कथ्यते ॥ ५
एतं मे संशयं विद्वंस्त्वमेव छेत्तुमर्हसि । न त्वादृशमहं लोके वीक्षे संशयभेदनम् ॥ ६

Suvrat reported:-

O king, after hearing his arguments based on the true scriptures those debaters realized that it was difficult to vanquish him; the spectators had already perceived that. 69.

Thus ends the thirty fifth chapter entitled 'Muktanand's vanquishment of the debaters' in the fourth Prakaran of Satsangijivan, the life story of Lord Narayan, also titled as 'Dharmashastra' (the rules of the code of conduct). 35

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CHAPTER - 36

Debater Ramchandra's question.

Suvrat said:-

Among those debaters was one Harishchandra with a sensitive heart; he was convinced of an Avatar of Shri Harieven in the Kali age. 1.

Even Narupant accepted his argument with great faith; Ramchandra skilled in arguing and counter-arguing, said to him 2.

O great sage, we believe what you have said because you are dedicated to the Guru and are a speaker of truth and interested in our weal. 3.

Even in the Skanda-puran, there is the statement that the Guru

इति पृष्टो युक्तिविदा मुनिस्तेन महामतिः । सर्वशास्त्ररहस्यज्ञस्तं प्रोवाच नराधिप ! ॥ ७

मुक्तानन्द उवाच –

गुरावीश्वरधीर्या सा शिष्यैरारोपिता द्विज ! । पत्यौ साध्व्या स्त्रियेवास्ति न तु सा वास्तवी खलु ॥ ८
अहं तु साक्षाच्छ्रीविष्णोरवतारं कलावपि । श्रेयसे श्रितजीवानां जातं भुवि वदामि वः ॥ ९
यत्तु त्रियुगनाम्नाऽस्य प्रादुर्भावः कलौ युगे । नास्तीत्यस्ति मतं तत्र वदामि श्रव्यमादरात् ॥ १०
युगशब्दो युग्मवाची भगशब्दाभिधानि तु । त्रीणि वान्यस्य सन्तीति त्रियुगो भगवान्मतः ॥ ११
उत्पत्तिं प्रलयं चैव भूतानामागतिं गतिम् । वेत्ति विद्यामविद्यां यः स वाच्यो भगवानिति ॥ १२
अथवा ध्याननिष्ठत्वात्सर्वेषां हि कृते युगे । नारायणो यज्ञरूपी नास्तीति त्रियुगो हरिः ॥ १३

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is Brahman, the Guru is Vishnu and the guru is Maheshvar. 4.

But if there's the Avatar in all the four ages, why is he called 'Triyug in the Purans etc. 5.

O learned one, please dispel this doubt of mine; I do not see any other person capable of doing this. 6.

Thus questioned by that debater, that highly talented sage, knowing the secrets of all the scriptures, answered. 7.

Muktanand's answer.

Muktanand said:-

O Brahmin, the faith that the guru is God is superimposed on him by the pupils; it is just like the faith of a Pativrata that her husband is God; it is not literally true. 8.

I am talking of the Avatar of Vishnu himself even in the Kali age on the earth for the spiritual well-being of those souls who resort to him. 9.

As for the view that having the name Triyug, he (i.e. Vishnu) has no birth in the Kali age, I have to say the following – Please listen. 10.

The word Yug means a pair; the word Bhag (God's prowess') stands for the three pairs (of His prowess'); it is for this reason that He is designated Triyug. 11.

Only He is called Bhagvan because He knows of creation and dissolution (of the universe), of the earthly life and destiny

यद्वार्थो युगशब्दस्य ग्रहीतव्यो यथाश्रुतः । ग्रहीतव्यानि तत्रापि स्वान्तराणि युगानि तु ॥ १४
युगानि द्विविधान्याहुर्बाह्यान्याभ्यान्तराणि च । बाह्यानि तु प्रसिद्धानि व्यवहारोऽस्ति यैर्भुवि ॥ १५
आन्तराणि प्रवक्ष्यामि चत्वार्यपि युगानि ते । परीक्षितं नृपं प्राह यानि प्राग्बादरायणिः ॥ १६
सत्त्वं रजस्तम इति दृश्यन्ते पुरुषे गुणाः । कालसंनोदितास्ते वै परिवर्तन्त आत्मनि ॥ १७
प्रभवन्ति यदा सत्त्वे मनोबुद्धीन्द्रियाणि च । तदा कृतयुगं विद्याज्ज्ञाने तपसि यद्रुचिः ॥ १८
यदा कर्मसु काम्येषु भक्तिर्भवति देहिनाम् । तदा त्रेता रजोवृत्तिरिति जानीहि बुद्धिमन् ॥ १९
यदा लोभस्त्वसन्तोषो मानो दम्भोऽथ मत्सरः । कर्मणां चापि काम्यानां द्वापरं तद्रजस्तमः ॥ २०
यदा मायाऽनृतं तन्द्रा निद्रा हिंसा विषादनम् । शोको मोहो भयं दैन्यं स कलिस्तामसः स्मृतः ॥ २१

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of the souls, of their knowledge and ignorance. 12.

[And there is one more explanation for His being called Triyug.] In the Krita age, all the people being absorbed in meditation, there was no sacrifice to God as Narayan; therefore He is called Triyug. 13.

And the meaning of the word Yug may be taken as it is commonly accepted (i.e. a large period of time); but there also are internal Yugs. 14.

The Yugs are of two kinds – external and internal; the external ones are well-known; it is with them that the transactions in the world take place. 15.

I shall explain to you all the four internal Yugs; these were explained by the son of Badarayan (i.e. the sage Shuka) to king Parikshit. 16.

Sattva, Rajas and Tamas are the qualities seen in an individual; impelled by time, these work in the soul. 17.

In Krita Yug, sattva dominates the mind, the intellect and the senses; in this yug, an individual is interested in knowledge and penance. 18.

In Treta Yug, people are interested in performing rituals for the fulfillment of their desires; the individual here is dominated by rajas, o clever one. 19.

In the Dvapar Yug, the individual is dominated by rajas and

एतैः शुकेन कथितैर्विस्पष्टैर्युगलक्षणैः । वर्तमानं स्वहृदये परीक्षेत युगं बुधः ॥ २२
यदा कलियुगं स्वस्य वर्तमानं भवेद्हृदि । तदा तत्र हरिर्न स्याद्बाह्ये सत्ययुगेऽपि वै ॥ २३
यदा स्वस्मिन्सत्ययुगं तदा बाह्ये कलावपि । दर्शनं स्याद्भगवतो नात्र कार्या विचारणा ॥ २४
नैव बाह्यः कलिः किञ्चिद्धरिं पीडयितुं क्षमः । यतः स एव सर्वेषां युगानां कारणं मतः ॥ २५
अपि बाह्ये कलियुगे धर्मान्सत्यस्य स प्रभुः । प्रवर्तयितुमीशोऽस्ति यतः स परमेश्वरः ॥ २६
कालस्यापि हि तं कालं वेदो वदति सन्मते ! अतः कलिभयात्काचिच्छङ्का कार्या न वै हरौ ॥ २७
भीष्मोऽपि भारते प्राह राजानं हि युधिष्ठिरम् । कालस्य कारणं राजा न तु कालोऽस्य कारणम् ॥ २८
कालचालनशक्तिश्चेन्नृपतावपि मानुषे । कुतस्तर्हि जनाः शङ्कां कुर्वते जगदीश्वरे ॥ २९
सर्वस्वामी स एकोऽस्ति तस्मात्त्रियुगशब्दतः । कलौ तदवतारे त्वं शङ्कां मा कर्तुमर्हसि ॥ ३०

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tamas; in this yug, rituals for the fulfillment of desires (are tainted) with greed, dissatisfaction, pride, hypocrisy and envy. 20.

The Kali Yug is dominated by Tamas; here wiliness, falsehood, idleness, sleep, violence, despondency, sorrow, ignorance, fear and helplessness hold sway. 21.

On the basis of these clear characteristics of the various Yugs as explained by Shuka, one should examine which yug is prevalent in ‘ones own heart.’ 22.

When the Kali yug prevails in one’s heart, there will not be Shri Hariin it even if in the external (world) there is the Satya yug. 23.

When the Satya yug prevails in one’s heart, there exists (the opportunity of) the Darshan of Hari, though outside Kali yug may prevail. One should have no doubt about this. 24.

The external Kali is not able to hurt Shri Harieven a little because He is the cause of all the Yugs. 25.

The Lord of truth, He is capable of encouraging Dharma even in the external Kali Yug, because He is the Supreme Ruler. 26.

O good one, the Veda describes Him as the death of death; therefore one should not entertain any doubt about fear from the Kali age to Hari. 27.

Even Bhishma said in the Mahabharat to king Yudhistir: ‘The king is the cause of time, the time is not the cause of the king. 28.

एवं त्रियुगशब्दार्थो बोद्धव्योऽत्र मुमुक्षुणा । न तु नास्तिकवज्ज्ञेयं हरिर्नास्ति कलाविति ॥ ३१
अत एव हि प्रह्लादस्त्रियुगत्वं हरेर्वदन् । कलौ छन्न इति प्राह न तु नास्तीति सोऽवदत् ॥ ३२
इत्थं नृतिर्यगृषिदेवझषावतारैर्लोकान्विभावयसि हंसि जगत्प्रतीपान् ।
धर्मं महापुरुष ! पासि युगानुवृत्तं छन्नः कलौ यदभवस्त्रियुगोऽथ स त्वम् ॥ ३३
अस्मिन् प्रह्लादवचने छन्नत्वं यद्धरेः कलौ । उक्तं तस्यार्थमपि ते कथयामि स्फुटं द्विज ! ॥ ३४
आविष्कृत्यापि परमं निजैश्वर्यं क्षणान्तरे । नृनाट्येन छादयति तदिति छन्नता हरेः ॥ ३५
यथा कृष्णावतारेऽसौ देवकीवसुदेवयोः । आदौ स्वस्मिन्नीशभावं नृनाट्येन ह्यजूगुपत् ॥ ३६
यशोदायै विश्वरूपं दर्शयित्वा क्षणान्तरे । पुत्रभावं नृनाट्येन पुनर्दृढमकारयत् ॥ ३७
नन्दादिभ्योऽथ गोपेभ्यो वैकुण्ठं धाम चात्मनः । दर्शयित्वा नृनाट्येन छादयामास तत्पुनः ॥ ३८
देवैरवध्यान् हत्वापि दैत्यान्ब्रह्मादिदेवताः । कुर्वाणाः स्वस्तुतिमपि नृनाट्येन ह्यमुमुहत् ॥ ३९

If there is strength in a king to move the time even though he is a human, why should people doubt it in God? 29.

He is the Lord of all; therefore it is not proper for you to doubt his incarnation in the Kali (age) only on the basis of the Triyug concept. 30.

A seeker of liberation should understand the meaning of Triyug in this way; he should not take the atheist's view that there is no Shri Hariin the Kali age. 31.

It is for this that Prahlad , speaking about God being Triyug, said that in the Kali age He is latent; he did not say that (He) is not (in that age). 32.

O Brahmin; I shall clearly explain to you the meaning of 'latent' in this statement of Prahlad that in the Kali age Shri Hariis latent. 34.

It is the latency of Shri Harithat after manifesting His supreme splendor, He conceals it completely in a moment by human drama.' (That is, he again resumes his role in the human form.) 35.

In the incarnation as Krishna, He first manifested to Devki and Vasudev His divine form and then concealed it by his human role. 36.

He showed to Yashoda His cosmic form and in a moment he again firmly assumed his role of (her) son. 37.

अक्रूरायाद्भुतं स्वीयमैश्वर्यं यमुनाह्रदे । दर्शयित्वा पुनस्तच्च चच्छाद नरलीलया ॥ ४०
इत्थं सहस्रशो वारान् भगवान्नरलीलया । प्रदर्शितस्वैश्वर्योऽपि छन्न एवाभवद्भुवि ॥ ४१
अत एव कुरुक्षेत्रयात्रायां च महर्षिभिः । उक्तं हि तत्स्वरूपज्ञैरेतच्छ्लोकद्वयं शृणु ॥ ४२
नमस्तस्मै भगवते कृष्णायाकुण्ठमेधसे । स्वयोगमायया छन्नमहिम्ने परमात्मने ॥ ४३
न यं विदन्त्यमी भूपा एकारामाश्च वृष्णयः । मायायवनिकाच्छन्नमात्मानं कालमीश्वरम् ॥ ४४
छन्नत्वमपि यत्तश्च स्वेच्छयैव जगत्प्रभोः । भयान्नतु कलेर्ब्रह्मन्निति जानीहि निश्चितम् ॥ ४५
तत्रापि कारणं चास्ति व्यामोहः कपटात्मनाम् । धर्मद्रुहां हि दैत्यानां कलौ बलमुपेयुषाम् ॥ ४६
असुराः प्रायशो भूमौ नराद्याकृतिभिः कलौ । छन्नस्वाकृतयो लोकव्यामोहाय चरन्ति हि ॥ ४७
तादृशानामपि हरिर्व्यामोहाय नराकृतिः । छन्नो भवत्यत्र कलौ स्वयं मोहकमोहनः ॥ ४८

He showed to His abode (Vaikunth) to Nand and other cowherds and concealed it by again assuming His human role. 38.

He charmed (by His human form) even deities like Brahma and others when they were extolling Him for annihilating the demons in vanquishable to them. 39.

He showed His wonderful splendor to Akrur in the waters of the Yamuna and then concealed himself by assuming a human form. 40

Manifesting His splendor a thousand times in this way, the Lord, by means of His human roles, remained latent on the earth. 41

To get a clear picture of this, please listen to this couple of verses spoken by great sages knowing His form when they were on a pilgrimage to Kurukshetra. 42.

Obeisance to Lord Krishna of unlimited intelligence, the great God who conceals His greatness with His yogic Maya. 43.

Interested only in comforts, these Vrishni rulers do not bow to Him because He is covered by the curtain of Maya though He is the Lord of time. 44.

His concealing Himself is of His own will, since He is the lord of the world; it is not out of the fear of Kali; know this for certain, 'O Brahmin.' 45.

There is a reason for this; it is to delude the deceitful demons, (who are) hostile to dharma, who become strong in the Kali age. 46

प्रोक्ता वायुपुराणे च कलौ कृष्णस्य छन्नता । प्रविष्टो मानुषीं योनिं प्रच्छन्नश्चरते महीम् ॥ ४९
विहारार्थं मनुष्येषु सान्दीपनिपुरःसरः । दैत्यान्मानुषदेहस्थान् हन्तीति द्विजसत्तम ! ॥ ५०
तत्रापि छादितस्वाङ्गा दैत्यास्त्वासुरसम्पदाम् । सङ्गोपने ह्यशक्यत्वात्प्रकटाः सन्ति सर्वदा ॥ ५१
भगवांस्तु स्वतन्त्रोऽस्ति ततस्तैरसुरैर्भुवि । ज्ञातुं न शक्यते क्वापि चरित्रैरप्यमानुषैः ॥ ५२
अखिलानि चरित्राणि सन्ति दिव्यानि वै प्रभोः । असुरा एव मुह्यन्ति तत्र भक्ता न तु क्वचित् ॥ ५३
अतो ब्रह्मपुराणेऽस्य दैत्यमोहकतोच्यते । निर्दोषत्वं स्वतश्चेति तद्वाक्यं कथयामि ते ॥ ५४
अज्ञत्वं पारवश्यत्वं विधिभेदादिकं तथा । तथा प्राकृतदेहत्वं देहत्यागादिकं तथा ॥ ५५
असुराणां विमोहाय दोषा विष्णौ न हि क्वचित् । ब्रह्माण्डाख्यपुराणेऽपि दैत्यामोहकतोच्यते ॥ ५६

In most cases demons move about on the earth in the human form in the Kali age to deceive the people; and they hide their real form. 47.

But to outwit them, the Lord conceals himself in a human form in the Kali age and becomes a pole of attraction (for his devotees). 48.

The concealed state of Krishna in the Kali age has been described in the Vayu Puran. Born in the human race, He moves about on the earth concealing (His real nature). 49.

O best among Brahmins, know the Lord assumes a human form in order to move about among humans and encouraged by Sandipani, He destroys the demons in the human form. 50.

There are also the demons, who, while concealing their true nature, cannot conceal their demonical qualities; in fact, they cannot remain concealed and therefore they are exposed. 51.

But the Lord is free and therefore He cannot be recognized by the demons anywhere even through His superhuman exploits. 52.

All the deeds of the Lord are indeed extraordinary but it is only the demons who are misguided by them and never the devotees. 53.

In the Brahma Puran His capacity to beguile the demons has been explained; Him being free from blemishes is also explained. I shall quote that statement. 54.

अमोहनत्वं भक्तानां निर्दोषत्वेन चेक्षणम् । नारायणस्य चरिते त्विति विद्धि द्विजोत्तम ! ॥ ५७
अत एव हि कंसाद्या जरासन्धादयोऽसुराः । भुवि दृप्तनृपाकारा न विदुश्चावजानते ॥ ५८
अवजानन्ति मां मूढा मानुषीं तनुमाश्रितम् । परं भावमजानन्तो मम भूतमहेश्वरम् ॥ ५९
मोघाशा मोघकर्माणो मोघज्ञाना विचेतसः । राक्षसीमासुरीं चैव प्रकृतिं मोहिनीं श्रिताः ॥ ६०
न मां दुष्कृतिनो मूढाः प्रपद्यन्ते नराधमाः । माययापहृतज्ञाना आसुरं भावमाश्रिताः ॥ ६१
आसुरीं योनिमापन्ना मूढा जन्मनि । मामप्राप्यैव कौन्तयेय ! ततो यान्त्यधमां गतिम् ॥ ६२
इत्यादि बहुधा प्राह गीतायामर्जुनं हरिः । अतोऽसुरमते नास्ति हरिर्भुव्यस्ति सन्मते ॥ ६३
इति त्रियुगशब्दार्थो मया ते समुदीरितः । अन्यश्च संशयः कश्चित्तर्हि मां पृच्छ सन्मते ! ॥ ६४

Appearance of ignorance, dependence, different actions, an ordinary body, and discarding the body – all these in Vishnu are for the beguilement of demons; these are never His shortcomings. Even in the Brahmand Puran this trait (of Vishnu) is mentioned. 55-56.

O great Brahmin, know that the devotees are not deluded and they see the Lord's deeds without any mistake (about His true nature). 57.

For this reason, the demons like Kans and Jarasandh (moving) in haughty human form on the earth did not know Him and insulted Him. 58.

[The Bhagvad Gita says] 'The ignorant, not knowing my supreme status as the great Lord of beings, humiliate me in my assumed human form. 59.

Entertaining vain hopes, indulging in futile activities, having false knowledge and possessing untrue hearts, they stay, resorting to an ignorant demonic nature. 60.

The wicked men, who are ignorant and do evil deeds, do not resort to me. With their knowledge stolen by Maya, they resort to a demonic state. 61.

Being born as demons in repeated births, those ignorant descend even to a lower state and never come to me. 62.

All this and much more was explained by Shri Harito Arjun in

सुव्रत उवाच – मुक्तान्देनोक्तमेतत्तु वाक्यं श्रुत्वा जज्ञे रामचन्द्रस्तु शान्तः ।
शोभारामः शास्त्रवेत्ता ततस्तं पप्रच्छेत्थं संशयं भूमिपाल ! ॥ ६५ ॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे त्रियुगशब्दार्थनिर्णये आसुरजीवानां भगवदवतारानभिज्ञत्वनिरूपणनामा षट्त्रिंशोऽध्यायः ॥ ३६ ॥

॥ अथ सप्तत्रिंशोऽध्यायः ॥ ३७ ॥

शोभाराम उवाच –

मुनिराज ! त्वया सम्यक्कथितं तेन नो महान् । संशयो बहुकालीनो नष्टस्त्रियुगशब्दजः ॥ १
अतःपरं त्वामपरं पृच्छाम्यनघ ! संशयम् । प्रष्टव्यः संशयो यस्मात्संशयात्मा विनश्यति ॥ २
अवतारा भगवतो दशैवेत्यखिला जनाः । वदन्त्यत्रापि विद्वांसो न मूर्खा एव केवलम् ॥ ३
गुरुस्ते सहजानन्दस्वामी यः साम्प्रतं भुवि । अवतारस्त्वया विष्णोः प्रोक्तः किंनामको ह्यसौ ॥ ४

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the Gita. It is for this reason, 'O intelligent one, why there is no Shri Harion the earth in the philosophy of the Asuras (demons). 63.

Thus I have explained to you the meaning of the word Triyug. If you have any other doubt, please ask it to me. 64.

O king, Ramachandra heard this argument of Muktanand and stood silent but Shobharam, well-versed in the scriptures, expressed his doubt as follows- 65.

Thus ends the thirty sixth chapter entitled 'Muktanand's explanation of the concept of Triyug' in the fourth Prakaran of Satsangijivan, the life story of Lord Narayan, also titled as 'Dharmashastra' (the rules of the code of conduct). 36

CHAPTER - 37

Shobharam puts his question to Muktanand, Who is your Guru among the ten Avatars.

Shobharam said:-

O great sage, what you have said is right; it has dispelled a great old doubt of ours arising out of the word Triyug. 1.

I would like to put another question to you; I must express

एतावदेव मे पृच्छा भवति प्रभुवल्लभ ! । तदुत्तरं यथावत्त्वं वक्तुमर्हसि साम्प्रतम् ॥ ५
इति पृष्टः शास्त्रविदा हरिभक्तः स उत्स्मयन् । शान्तवादरयं प्रोचे तं पुनः शास्त्रसम्मतम् ॥ ६

मुक्तानन्द उवाच–

अवतारा दशैवेति नियमो नास्ति मानद ! । यतः सर्वनियन्तासौ स्वतन्त्रोऽस्ति जगत्प्रभुः ॥ ७
बहुवाक्यविरोधोऽस्ति दशेति वदतां मते । कस्मिंश्चिदपि सद्ग्रन्थे सङ्ख्या नास्त्यजजन्मनाम् ॥ ८
अवताराः कति हरेरिति जन्मेजयो नृपः । पप्रच्छ हरिवंशे तं वैशंपायन ऊचिवान् ॥ ९
आहुर्वेदविदो विप्रा यं यज्ञे शाश्वतं विभुम् । तस्य विष्णोः सुरेशस्य श्रीवत्साङ्कस्य धीमतः ॥ १०
प्रादुर्भावसहस्राणि अतीतानि न संशयः । भूयश्चैव भविष्यन्तीत्येवमाह प्रजापतिः ॥ ११

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my doubt because it is said that a skeptical soul perishes. 2.

All people say that the Lord's incarnations are only ten; even scholars hold this view, not the ignorant ones. 3.

You have said that your Guru Swami Sahajanand is at present the incarnation of Vishnu on the earth. What is his name (as an avatar) ? 4

O beloved of the Lord, this much is my question; you will do well to answer it now. 5.

Muktanand's Answer.

Questioned in this way by that scholar in a quiet debating tone, that devotee of the Lord gave him an answer approved by the scriptures. 6.

Muktanand said:-

O reverential one, there is no rule that the incarnations should be only ten, because God is in control of everything and He is independent. 7.

There are several statements (of sages) to controvert the view of those who hold that the incarnations are only ten. The number of the births of God is not specified in any great scripture. 8.

In the Harivamsh the king Janmejaya asked how many incarnations (of the Lord) were there and Vaishampayan answered him (thus) 9.

हितार्थं सुरमर्त्यानां लोकानां प्रभवाय च । बहुशः सर्वभूतात्मा प्रादुर्भवति कार्यतः ॥ १२
यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ! । धर्मसंस्थापनार्थाय तदा सम्भवति प्रभुः ॥ १३
श्रीमद्भागवते पूर्वे कतिचित्तु समीरिताः । ततः प्रोक्ता असङ्ख्याता आविर्भावा हरेः किल ॥ १४
अवतारा ह्यसङ्ख्याता हरेः सत्त्वनिधेर्द्विजाः ! । यथाऽविदासिनः कुल्याः सरसः स्युः सहस्रशः ॥ १५
इत्युक्तप्रथमे स्कन्धे द्वितीये ब्रह्माणापि च । उक्त्वाऽवतारान् बहुशस्ततः प्रोक्तमिदं वचः ॥ १६
नान्तं विदाम्यहममी मुनयोऽग्रजास्ते मायाबलस्य पुरुषस्य कुतोऽपरे ये ।
गायन् गुणान् दशशतानन आदिदेवः शेषोऽधुनापि समवस्यति नास्य पारम् ॥ १७
दशमे स्तुवता कृष्णमुक्तं वै ब्रह्मणा पुनः । हेतुमुक्त्वाऽवताराणां तस्यासन्निग्रहादिकम् ॥ १८
को वेत्ति भूमन् ! भगवन् ! परात्मन् ! योगेश्वरोतीर्मवतस्त्रिलोक्याम् ।
क्वाहो कथं वा कति वा कदेति विस्तारयन् क्रीडसि योगमायाम् ॥ १९

Prajapati avers that the incarnations of Vishnu, the permanent Lord of sacrifice and Lord of the gods have been in thousands; there is no doubt about it. In the future as well, there will be thousands of His incarnations. 10 -11.

For the well-being of the gods and the mortals, and to guide the people, the Soul of all the beings is born as per His mission. 12.

O Arjun, whenever Dharma deteriorates and Adharma upsurges, then the Lord is born for the re-establishment of Dharma. 13.

Even in the Shrimad Bhagavata, some earlier incarnations of the Lord are mentioned and then indeed it says that they are innumerable. 14.

As thousands of streams flow out of a great lake so does the incarnations of the Lord, the ocean of Sattva are in thousands, 'O Brahmins.' 15.

This is said in the first Skanda (of the Bhagavata); in the second (Skanda) God Brahman speaks of several incarnations and then says the following. 16.

I do not know the limit (of your greatness); how can these sages (Sanak etc.) born before (a particular incarnation of you) know it? Even the primeval god Shesh with hundreds of heads and singing of your virtues has not known it up-till now. 17.

स्वयं कृष्णेन चाप्युक्तं मुचुकुन्दं नृपं प्रति । आनन्त्यं स्वावताराणां तच्छ्लोकत्रयमुच्यते ॥ २०
जन्मकर्माभिधानानि सन्ति मेऽङ्ग ! सहस्रशः । न शक्यन्तेऽनुसङ्ख्यातुमनन्तत्वान्मयापि हि ॥ २१
क्वचिद्रजांसि विममे पार्थिवान्युरुजन्मभिः । गुणकर्माभिधानानि न मे जन्मानि कर्हिचित् ॥ २२
कालत्रयोपपन्नानि जन्मकर्माणि मेऽनघ ! । अनुक्रमन्तो नैवान्तं गच्छन्ति परमर्षयः ॥ २३
गीतायामपि स प्राह भगवानर्जुनं प्रति । बहूनि मे व्यतीतानि जन्मानि तव चार्जुन ! ॥ २४
न त्वेवाहं जातु नासं न त्वं नेमे जनाधिपाः । न चैव न भविष्यामः सर्वे वयमतः परम् ॥ २५
इत्यादिभिर्हि वचनैः प्रबलैः शताशोभनघ ! । सङ्ख्या हर्यवताराणां साक्रोशं हि निषिध्यते ॥ २६
दशसङ्ख्याभ्रमं त्यक्त्वा ततः स्वस्थेन चेतसा । कृतावतारो भगवान् श्रयणीयो मुमुक्षुणा ॥ २७

While praising Krishna in the tenth skanda, it was reiterated by Brahman; (there) he explained the purpose of incarnations and the Lord's invisibility by the evil doers. 18.

O great one, 'O Lord, 'O supreme soul, who in the three worlds understands your greatness? You are the Lord of yoga and with your cosmic power (Maya) you play anytime, anywhere and in any manner, expanding your exploits. Who is capable of knowing that all ? 19.

Krishna himself has spoken to King Muchukund about His infinite incarnations; I shall quote those (relevant) three verses. 20.

O king, your births, exploits and names are in thousands; since they are innumerable, even I cannot enumerate them. 21.

Perhaps somebody may count in numerous lives, the particles of dust on the earth, but nobody can count my incarnations, exploits and names. 22.

O sinless one, even the great sages, enumerating my lives and works in the past, in the present and in the future, will not reach the conclusion (of their task). 23.

Even in the Bhagavad Gita, the same Lord said to Arjun – 'Innumerable lives of me and of you have passed'. 24.

It is not that I was not before; nor is it that these kings were not before; it is also not that hereafter all of us will not be there. 25.

On the strength of these powerful statements in hundreds,

हरिं विना च प्रत्यक्षमनेकभवसम्भवः । नैव नश्येन्महामोहः सेवनीयस्ततो हि सः ॥ २८
ब्रह्मज्ञानं न मुक्त्यर्थं प्रत्यक्षं स्याद्विना हरिम् । अत एव सुबोधिन्यां प्रोक्तं श्रीवल्लभेन च ॥ २९
भक्तानामेव निस्तारः कृतः कृष्णेन संसृतेः । अतो निरोधो भक्तानां प्रपञ्चस्येति निश्चयः ॥ ३०
यावद्बहिःस्थितो वह्निः प्रकटोऽन्तर्विशेन्नहि । तावदन्तः स्थितोऽप्येष न दारुदहनक्षमः ॥ ३१
एवं सर्वगतो विष्णुः प्रकटश्चेन्न तद्विशेत् । तावन्न लीयते सर्वमिति कृष्णसमुद्यमः ॥ ३२
इत्युक्तस्तेन शास्त्री स सद्योऽभून्नष्टसंशयः । त्रयोऽन्येऽपि च निश्चिक्युर्हरिरत्र भवेदिति ॥ ३३
तदा चिन्मयरावस्तु कलावपि हरिर्भुवि । भवेदिति तु वेत्ति स्म प्रमाणप्रबलत्वतः ॥ ३४
किन्तु विष्णवतारत्वे तद्गुरोः प्राप्तसंशयः । प्रपच्छ तं मुनिवरं बुद्धिमन्तं स बुद्धिमान् ॥ ३५

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the delimitation of the Lord's incarnations to a limited number is emphatically refuted. 26.

Therefore, a seeker of liberation should not be deluded that the incarnations are only ten and should resort to the Lord in his present incarnation with an assured heart. 27.

Without (the succor of) Shri HariHimself, the great ignorance born out of innumerable births will never perish; therefore, he is to be resorted to. 28.

The knowledge of Brahman will not lead to liberation without actually visualizing Shri HariHimself. This is what Vallabhacharya has said in (his commentary) Subodhini (on the Bhagavata). 29.

Krishna has steered the devotees through mundane existence; it is clear therefore that the mundane existence of the devotees comes to an end (through actually visualizing Him). 30.

As long as the actual fire in the outside (world) does not enter inside wood, it is not able to ignite the latent fire in it. 31.

In the same way, as long as the omniscient Vishnu does not manifest Himself and permeate everything, there is no dissolution of all (ignorance). 32.

Enlightened in this way by Him, that scholar soon has his doubts dispelled. The three others also concluded that the Lord may be there (in his latest incarnation**.**) 33.

Then Chiman Rao also was convinced that Shri Harimight be

नारायणस्यावतारा: स्यु: कलावपि भूतले । इति त्वया यदुक्तं तत्सत्यं मन्यामहे मुने ! ॥ ३६
नराकृति: स भगवानसाधारणलक्षणै: । कैर्विज्ञेयो भुवि चरंस्तन्नो ब्रूहि महामते ! ॥ ३७
येन न हताश्चासुरा अपि । तादृशोऽपीश्वरो य: स्यात्स ज्ञेयश्च कथं वद ॥ ३८

मुक्तानन्द उवाच –

नराकृतिरपि स्वामी चरित्रै: सोऽतिमानुषै: । तद्भक्तलक्षणैश्चापि ज्ञातुं शक्यो मुमुक्षुभि: ॥ ३९
लक्षणानि हरेस्तस्य धर्मे प्राह पुरावनि: । तानि वोऽहं प्रवक्ष्यामि यान्यसाधारणानि हि ॥ ४०
सत्यं शौचं दया क्षान्तिस्त्याग: सन्तोष आर्जवम् । शमो दमस्तप: साम्यं तितिक्षोपरति: श्रुतम् ॥ ४१
ज्ञानं विरक्तिरैश्वर्ये शौर्यं तेजो बलं स्मृति: । स्वातन्त्र्यं कौशलं कान्तिधैर्यं मार्दवमेव च ॥ ४२

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present even in the Kaliyug**.** It was on the strength of these arguments (that he was so convinced). 34.

But still he had the doubt as to whether his (i.e. Muktanand's) guru was an incarnation of Vishnu. Therefore, he put this question to that sage. 35.

Chiman Rao's question to Muktanand.

O Sage, we accept (as true) your statement that there will be incarnations of Shri Harion the earth in the Kaliyug. 36.

But 'O great sage, please explain to us by what extraordinary qualities and traits he is to be recognized with while moving about on the earth ? 37.

Please explain how to recognize the Lord who has neither lifted a mountain nor destroyed demons and still He is the Lord. 38.

Characteristics of Bhagwan in human form.

Muktanand's answer.

Muktanand said:-

The Lord, though in human form, is knowable to the seekers of liberation by means of his superhuman actions as also by means of the qualities of his devotees. 39.

Those characteristics of the Lord were described by the (goddess) Earth to Dharma Prajapati in the hoary past. Those very extraordinary ones; I shall explain (them) to you. 40.

प्रागल्भ्यं प्रश्रय: शीलं सह ओजो बलं भग: । गाम्भीर्यं स्थैर्यमास्तिक्यं कीर्तिर्मानोऽनहङ्कृति: ४३
ब्रह्मण्यत्वशरण्यत्वादयोऽन्येऽपि गुणा: प्रभौ । नित्या: सन्तीति जानीत प्रार्थ्या अन्यैरनेकश: ॥ ४४
कृपया यस्य सहसा प्राकृतोऽपि जनो भुवि । जाग्रत्स्वप्नसुषुप्तिभ्य: स्थानं परमवाप्नुयात् ॥ ४५
वशीकर्तुमशक्यं यद्ब्रह्मादिभिरतन्द्रितै: । तन्मनो यो वशे कुर्यात्स्वाश्रितानां च स प्रभु: ॥ ४६
अष्टाङ्गयोगाभ्यसनं विनापि कृपयैव च । यस्य नृणां भवेत्सद्य: स्वस्वरूपेऽचला स्थिति: ॥ ४७
दर्शनं यस्य मूर्तीनां गोलोकादिषु धामसु । भवेच्च सोऽत्र विज्ञेयो भगवान्मानुषाकृति: ॥ ४८
यस्य भक्ता जितक्रोधा जितकामाश्च नि:स्पृहा: । जितस्वादाश्च निर्लोभा निर्माना: स्यु: स वै हरि: ४९

(They are) truth, purity, compassion, forgiveness, spirit of sacrifice, contentment, humility, peacefulness, restraint, penance, equal attitude to all, forbearance, detachment and knowledge. 41.

Erudition, renunciation, the power to control all, bravery, invisibility, prowess, memory, complete independence, skillfulness, beauty, courage and softness. 42.

Maturity, unassuming nature, character, mental agility, luminescence, physical strength, spiritual strength (Bhag), seriousness, steadiness, faith in the Vedas (Astikya), fame, nobleness and absence of egoism. 43.

In addition to these, there are also in the Lord other qualities such as interest in the welfare of the Brahmins and the welfare of those who resort to Him. Know that these are permanently in Him and these (qualities) are sought after in many ways by others. 44.

It his by His grace that even an ordinary individual can all of a sudden transcend the waking state, dream and deep sleep. 45.

He is the Lord who can impart control to the minds of those who resort to him - the mind which even Brahma and others find it difficult to control without constant vigilance. 46.

It is by His grace that even without practicing Ashtang yoga, men will immediately attain a stable condition (of concentration) on the real self.47.

He whose images can be seen only in abodes like Golok etc.

एतत्सङ्क्षेपतः प्रोक्तमसाधारणलक्षणम् । समं सर्वावतारेषु मया नारायणस्य हि ॥ ५०
अन्यद्यत्तस्य चरितं तत्तु कार्यवशान्ननु । भक्तानां गायनार्थं वा नत्वीशत्वस्य सूचकम् ॥ ५१
गोवर्धनोद्धारणादि चरितं तस्य यत्प्रभोः । इन्द्रादिदर्पनुत्यै तन्न त्वीशत्वस्य सूचकम् ॥ ५२
हिरण्याक्षादयो दैत्याः सकलैरपि पर्वतैः । दधुः समग्रां पृथिवीं तावता ते किमीश्वराः ॥ ५३
तस्माल्लक्षणमीशस्य त्वज्ञानाज्जीवमोक्षणम् । सद्धर्मद्रोहिदैत्यानां वधश्चेत्येव निश्चितम् ॥ ५४
असुरा द्विविधा ज्ञेयास्तत्रैके शस्त्रपाणयः । भीषणाकृतयोऽन्ये तु साधुवेषाश्च दुष्क्रियाः ॥ ५५
वधोऽपि द्विविधस्तेषां शस्त्रेणाशस्त्रतस्तथा । शिरच्छेदः शस्त्रवधोऽपरत्तज्जीविकाहृतिः ॥ ५६
देवानां जीविका दैवी सम्पत्प्रोक्ता मनीषिभिः । आसुरी त्वसुराणां ते गीतायां हरिणोदिते ॥ ५७

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is here in human form. He should be understood as the Lord. 48.

He indeed is to be known as Hari, the Lord whose devotees have vanquished (evil passions like) anger, greed, desire, pride and are impartial. 49.

Thus I have explained in brief the extra-ordinary characteristics of Shri Hariwhich are common to all His incarnations. 50.

All other exploits of the Lord are owing to His mission or indeed they may be for the devotees to sing and praise about; they are not indicative of Him being the (world's) ruler. 51.

The Lord's exploit like lifting the (mountain) Govardhan etc. are only to vanquish the pride of Indra and others; it is not indicative of His being the (world's) ruler. 52.

Demons like Hiranyaksh and others lifted the earth with the mountains. Do they become God only for that reason? 53.

Therefore, the distinctive characteristic of the Lord is that he liberates souls from ignorance, and destroys the demons to protect the true Dharma. 54.

Two methods of destroying two types of Asuras.

The demons are of two kinds; one, those who are of terrible appearance and wield weapons; two, those who masquerade as Sadhus and indulge in evil deeds. 55.

Their annihilation (by God) is also of two kinds; by weapons

अभयं सत्त्वसंशुद्धिर्ज्ञानयोगव्यवस्थितिः । दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम् ॥ ५८
अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनम् । दया भूतेष्वलोलुप्त्वं मार्दवं ह्रीरचापलम् ॥ ५९
तेजः क्षमा धृतिः शौचमद्रोहो नातिमानिता । भवन्ति सम्पदं दैवीमभिजातस्य भारत ! ॥ ६०
दम्भो दर्पोऽभिमानश्च क्रोधः पारुष्यमेव च । अज्ञानं चाभिजातस्य पार्थ ! सम्पदमासुरीम् ॥ ६१
दैवी सम्पद्विमोक्षाय निबन्धायासुरी मता । मा शुचः सम्पदं दैवीमभिजातोऽसि पाण्डव ! ॥ ६२
द्वौ भूतसर्गौ लोकेऽस्मिन्दैव आसुर एव च । दैवो विस्तरशः प्रोक्त आसुरं पार्थ ! मे शृणु ॥ ६३

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or without weapons. The one involves beheading by a weapon; the other involves depriving them of their livelihood. 56.

The livelihood of the gods is their wealth of divine qualities (Daivi-sampat); this has been acknowledged by the noble-minded; (the livelihood) of the demons is their demonic qualities (Asuri-sampat); these both have been explained by Krishna in the Bhagavad Gita. 57.

Characteristics of Devi-Sampati.

Qualities of godliness.

Fearlessness, purity of being, steadiness of attention on spiritual knowledge, generosity, restraint, sacrifice, study of the sacred texts, penance and humility. 58.

Non-violence, truthfulness, freedom from anger, renunciation, peacefulness, not slandering (others), pity for all beings, absence of greed, gentleness, (consciousness of) shame (for wrong-doing), non-fickleness. 59.

Spiritedness, forgiveness, courage, purity, loyalty, absence of pride - these are the qualities, 'O Arjun, of the one who is born (to inherit) the wealth of godliness. 60.

Characteristics of Asuri-Sampati.

Qualities of demonic nature.

O Arjun, the characteristics of the one who is born (to inherit) demonic nature, are the following - hypocrisy, pride, egoism, anger, harshness and ignorance. 61.

प्रवृत्तिं च निवृत्तिं च जना न विदुरासुराः । न शौचं नापि चाचारो न सत्यं तेषु विद्यते ॥ ६४
असत्यमप्रतिष्ठं ते जगदाहुरनीश्वरम् । अपरस्परसम्भूतं किमन्यत्कामहेतुकम् ॥ ६५
एतां दृष्टिमवष्टभ्य नष्टात्मानोऽल्पबुद्धयः । प्रभवन्त्युग्रकर्माणः क्षयाय जगतोऽहिताः ॥ ६६
काममाश्रित्य दुष्पूरं दम्भमानमदान्विताः । मोहाद्गृहीत्वाऽसद्ग्राहान्प्रवर्तन्तेऽशुचिव्रताः ॥ ६७
चिन्तामपरिमेयां च प्रलयान्तामुपाश्रिताः । कामोपभोगपरमा एतावदितिनिश्चयाः ॥ ६८
आशापाशशतैर्बद्धाः कामक्रोधपरायणाः । ईहन्ते कामभोगार्थमन्यायेनार्थसञ्चयान् ॥ ६९
इदमद्य मया लब्धमिमं प्राप्स्ये मनोरथम् । इदमस्तीदमपि मे भविष्यति पुनर्धनम् ॥ ७०

The fruits of the qualities of godliness is emancipation while that of demonic nature is bondage; ‘O Arjun, do not grieve; you are born (to inherit) the wealth of godliness. 62.

There are two (orders) of the creation of beings in this world - the godlike and the demonic; of these the godlike has been expatiated upon; ‘O Arjun, now listen to the demonic. 63.

Behaviour of people with Asuri-Sampati.

The demonic people do not recognize (the Dharma putting stress on) action and duty; nor do they recognize (the dharma inculcating) renunciation there is no purity, ethics, or truth in them. 64.

They maintain that the world is without a God, without support and without truth; that it (the world) is without coordination between its components; that its only purpose is self-indulgence. 65.

Embracing this view (of the world), those wicked ones with narrow understanding are bent upon (perpetrating) horrible acts for the destruction of the world. 66.

Craving for desires that are impossible to fulfill and full of hypocrisy, pride and haughtiness, they have false notions (of the world) out of ignorance and practice unholy rituals. 67.

They are obsessed with countless worries (for selfish gain) which may continue till the end of the world; their highest aim is self-indulgence and they are cock-sure that there is only this much (in life). 68.

असौ मया हतः शत्रुर्हनिष्ये चापरानपि । ईश्वरोऽहमहं भोगी सिद्धोऽहं बलवान् सुखी ॥ ७१
आढ्योऽभिजनवानस्मि कोऽन्योऽस्ति सदृशो मया । यक्ष्ये दास्यामि मोदिष्य इत्यज्ञानविमोहिताः ७२
अनेकचित्तविभ्रान्ता मोहजालसमावृताः । प्रसक्ताः कामभोगेषु पतन्ति नरकेऽशुचौ ॥ ७३
आत्मसम्भाविताः स्तब्धा धनमानमदान्विताः । यजन्ते नामयज्ञैस्ते दम्भेनाविधिपूर्वकम् ॥ ७४
अहङ्कारं बलं दर्पं कामं क्रोधं च संश्रिताः । मामात्मपरदेहेषु प्रद्विषन्तोऽभ्यसूयकाः ॥ ७५
इति दैवीमासुरीं च सम्पदं च तयोः फलम् । कृष्णः सविस्तरं प्राह विविच्यैवार्जुनं प्रति ॥ ७६
यदा दैत्याः शस्त्रभृतो जायन्ते भुवि दुष्क्रियाः । तदाविर्भूय भगवान् शस्त्रपाणिर्निहन्ति तान् ॥ ७७
यदा ते साधुवेषाः स्युर्दुराचारास्तदा प्रभुः । अशस्त्रो हन्ति तान् हत्वा कामक्रोधादिजीविकाम् ७८

Tied down by hundreds of snares of desire, and always prone to indulgence and anger, they seek to amass wealth through injustice for self-gratification. 69.

[This is always in their mind] I have attained this today; I will fulfill this desire (of mine); this is my wealth and that will also be in my possession. 70.

I have slain this enemy; I shall kill others also, I am the overlord, I am fit to enjoy and am accomplished, strong and happy. 71.

I am affluent; I belong to a high family; who else is like me? I shall offer sacrifice, donate and enjoy.' In this way, they are misled by ignorance. 72.

They are misguided by numerous delusions in their minds and are trapped in snares of ignorance. Bound by the urge to indulgence of desire, they fall into unholy hell. 73.

Self-opinionated and haughty, and full of pride on account their wealth and status, they offer sacrifices (which are so only in name) devoid of rites only out their hypocrisy. 74.

Resorting to egoism, force, pride, desire and anger, they hate me out of envy, (not knowing that) I am in there and others' selves. 75.

In this way Krishna explained to Arjun divine and demonic qualities and their consequences. 76.

तेषां सम्पदि नष्टायामासुर्यां हरिशक्तितः । नश्यत्येवाऽऽसुरत्वं हि देवत्वं समुदेति च ॥ ७९
लोका अन्ये च साश्चर्यं तान्वदन्त्यखिला अपि । देवदत्ता इमे नूत्ना न तु ते प्राक्तना इति ॥ ८०
येन केनाप्युपायेन सद्धर्मं भगवान्भुवि । स्थापयन्स्वाश्रितान्सद्यो मोचयत्येव बन्धनात् ॥ ८१
तदाश्रयेण जीवानां महापातकिनामपि । कल्याणं स्यादतो भक्त्याऽऽश्रययणीयः स वै नृभिः । ८२
अस्मद्गुरुश्च सकलैरैश्वरैर्लक्षणैरिह । सम्पन्नोऽस्तीति तं वच्मि भगवन्तं न गौरवात् ॥ ८३
सहस्रशो दुराचाराः पुमांसोऽपि तदाश्रयात् । मुक्तासुरक्रियाः सन्ति प्रसिद्धास्ते च भूतले ॥ ८४
योगाभ्यासं विनैवात्र शतशश्च सहस्रशः । जनाः समाधिं यान्तीति प्रत्यक्षं दृश्यतेऽखिलैः ॥ ८५
अन्तकाले च तद्भक्तान् नेतुं तत्पार्षदा अपि । आयान्तीतीक्ष्यते भक्तैरभक्तैश्च क्वचित्क्वचित् ॥ ८६

Muktanand's answer continues.

When weapon–wielding demons rise on the earth and resort to misdeeds, the Lord manifests Himself with weapons in hands and annihilates them. 77.

When these (demons) put on an ascetic's garb and resort to misdeeds, then the Lord, without any weapon, destroys them by taking away their livelihood based on desires, anger etc. 78.

When, as a result of Hari's prowess, their demonic wealth is destroyed, their demonic nature also perishes and godly characteristics start manifesting (in them). 79.

And other people too, struck with wonder, describe them to be so, that is, these are new and god-given; these are not their former selves. 80.

The Lord, establishing true piety on the earth by any means whatsoever, soon frees all those who resort to him.' 81.

He should always be resorted to by humans because even great sinners attain spiritual well-being by resorting to him. 82.

And our preceptor, with all the traits and characteristics of God is present here; therefore I call him God; (I do not do so) out of reverence. 83.

As a result of resorting to him, thousands of men bent upon doing misdeeds, have been freed from demonic actions and they are well known in the world. 84.

ईश्वरोऽतः स एवेति सुज्ञैर्निश्चीयते जनैः । अत्र चेत्संशयः कश्चित्पृच्छतोत्तरदोऽस्म्यहम् ॥ ८७
सुव्रत उवाच – इति तस्य मुनेर्निशम्य वाचं गलिताभ्यन्तरसर्वसंशयास्ते ।
स्वमतं परिहाय तं प्रणेमुः श्रुतपूर्वे विविदुर्हरिं च विष्णुम् ॥ ८८ ॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे त्रियुगशब्दार्थनिर्णये भगवदवतारा-साधारणलक्षणनिरूपणनामा सप्तत्रिंशोऽध्यायः ॥ ३७ ॥

And it is actually perceived by all that here men in hundreds and thousands go into spiritual trance (Samadhi) without practicing Yoga. 85.

It is also perceived by his devotees and sometimes even by non-devotees that at the time of their death His attendants come to fetch them (to heaven). 86.

It is therefore the knowledgeable people who determine that He indeed is God. If there is any doubt about this, please ask. I am here to answer. 87.

Suvrat said:-

On hearing this speech of that sage, those all with doubts had them dispelled from their hearts. They rejected their earlier view (about the Lord's incarnation in Kaliyug), bowed to him and understood that He, whom they had heard to be Vishnu is indeed so. 88.

Thus ends the thirty seventh chapter entitled 'Muktanand's explanation of the incarnation of Lord Vishnu in Kaliyug' in the fourth Prakaran of Satsangijivan, 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 –

ततो बद्धाञ्जलिपुटास्त ऊचुर्नृप ! तं मुनिम् । अस्माकं संशयाः सर्वे विनष्टा मुनिपुङ्गव ! ॥ १
त्वादृशाः साधवोऽस्माभिर्यथाशास्त्रार्थबोधकाः । निजानुभवसिद्धाश्च नैव दृष्टा हि भूतले ॥ २
सन्तः सन्त्यत्र ये ते तु दम्भवञ्चितमानवाः । स्त्रीद्रव्यरससंसक्ता विद्वांसोऽप्यबुधा इव ॥ ३
स्वामिनारायणोऽस्माभिस्तत्सन्तश्च श्रुताः खलु । माहात्म्यं त्वीदृशं तस्य स्फुटं केनापि नोदितम् ४
गुणेषु दोषानारोप्य सन्तोऽत्रत्यास्तु मायिकम् । तमाहुर्न तु कोऽप्याह मायापाशविमोचकम् ॥ ५
वयं महान्तो धूर्ताः स्मो विद्वांसमपि संसदि । क्षणात्परास्तं कुर्मोऽत्र प्रणमामो न कञ्चन ॥ ६

CHAPTER - 38

The debaters accept Muktanand's point of view.

Suvrat said:-

O king, then folding their hands, they said to him - 'O great sage, all our doubts stand dispelled.' 1.

We never saw on the earth holy men like you enlightening us about the true meaning of the scriptures and also well-equipped in their own experience. 2.

Those who call themselves saints here are men deluded by hypocrisy; though scholarly, they are attached to women, wealth and enjoyment and are like the unscholarly. 3.

We have heard of Swami Narayan and his saints but nobody explained to us this greatness succinctly in this way. 4.

Superimposing vices on virtues, the learned ones over here called him an imposter (mayik), and no one said that he was the liberator from Maya (i.e. cosmic illusion). 5.

We indeed were greatly cunning and would vanquish even a scholar in any assembly in a moment and would never bow before anybody. 6.

By the grace of your guru, we have been rendered speechless today by you; therefore he should be known as the Lord; who else can defeat us ? 7.

गुरोः प्रसादादद्यैव त्वया मूकाः कृता वयम् । अतः स ईशो विज्ञातोऽन्यथास्मान् कः पराजयेत् ७
अद्यप्रभृति तस्य स्म इति जानीहि निश्चितम् । अतो मुमुक्षूनस्मांस्त्वं तत्पार्श्वं नेतुमर्हसि ॥ ८

सुव्रत उवाच –

तेषामिति वचः श्रुत्वा प्रसन्नः स मुनिर्नृप ! । निश्चिकाय मुमुक्षूंस्तांस्त्यक्तदम्भानुवाच च ॥ ९
समीचीना मतिर्वोऽस्ति यूयं खलु मुमुक्षवः । स्वामिवार्ता मनसि वः प्रविशेत्कथमन्यथा ॥ १०
अत्रागत्य प्रतिदिनं श्रव्यास्तस्य गुणा द्विजाः ! । तेन दुःसङ्गजास्तर्का नङ्क्ष्यन्ति सकला अपि ॥ ११
सत्सङ्गेनैव माहात्म्यमादौ बुद्ध्वा तु तस्य ये । कुर्वन्ति दर्शनं तेषां जायतेऽतिसुखाय तत् ॥ १२
युष्माकं हृदये सम्यग्जाते तन्निश्चये वयम् । तदन्तिकं गमिष्यामः सहिता नात्र संशयः ॥ १३

Know that from today onwards we are his; therefore, it an entreaty you to take us to him since we are seekers of liberation. 8.

Muktanand promises to oblige them.

Suvrat said:-

On hearing this acknowledgement from them, that sage was pleased. He realized that they had shed their hypocrisy and that they were seekers of liberation, and then he said to them. 9.

Your conviction is right; you indeed are seekers of liberation; how else could your hearts harbor the desire for (hearing) of Lord's activities ? 10.

O Brahmins, you should listen to His virtues coming over here every day. By means of that, all wrong-thinking born out of bad association will vanish. 11.

His vision, had by those who have realized His greatness though association with the good, makes them experience extreme happiness. 12.

Have no doubt that we shall go to Him after your hearts have properly made that resolve. 13.

On hearing these words of the sage, they were pleased and bowing to him, they retired to their residence recollecting (the course of events). 14.

Effects on others and change in debaters' opinions.

Those others who had gone there were taken aback on seeing

इत्याश्रुत्य मुनेर्वाक्यं प्रसन्नमनसो हि ते । तं प्रणम्य निजं स्थानं जग्मुः साश्चर्यचेतसः ॥ १४
ये त्वन्य आगतास्तत्र ते दृष्ट्वा तत्पराजयम् । त्रस्ताश्च विस्मिताः किञ्चिन्नोक्त्वा तूष्णीं ययुर्गृहान् ॥ १५
सैव वार्ता प्रतिगृहं बभूव नगरे ततः । ये ये मुमुक्षवस्ते ते तं मुनिं शरणं ययुः ॥ १६
स मुनिर्वादिनो जित्वा नाप किञ्चन विस्मयम् । हरेः प्रतापं तं जानन् निजहृत्पद्मसंस्थितेः ॥ १७
ये जनाः स्वान्तिकं प्रापुर्बोधयित्वा स तानपि । हरेरेवाश्रयं सम्यक्कारयामास भूमिप ! ॥ १८
रामचन्द्रादयस्तेऽपि तदन्तिकमुपेत्य च । प्रत्यहं भगवद्वार्ता आदरेणैव शुश्रुवुः ॥ १९
दिने दिने रतिस्तेषामवर्धत हरौ ततः । माहात्म्यश्रवणात्तस्य तद्दिदृक्षा महत्यभूत् ॥ २०
तेषां भगवति श्रद्धां दृष्ट्वाथाह मुनिः स तान् । ध्यानं कुरुत तस्यात्र दास्यते दर्शनं हि सः ॥ २१

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their defeat and were dismayed; without saying anything they silently returned to their houses. 15.

That very news then spread to every household of the city. And all those who were seekers of liberation surrendered to him. 16.

That sage, however, was not at all surprised by defeating those debaters; he knew the prowess of the Lord residing in his lotus-like heart. 17.

He enlightened (properly) those people who had approached him and appropriately directed them to resort only to Krishna. 18.

Among those (devotees), Ramachandra and others, went to him every day and with great reverence, listened to the reports concerning the Lord. 19.

They become eager to have an actual vision of the Lord and Muktanand assures them of the same.

Then their love for the Lord increased day by day. By hearing of his greatness, they had a strong desire to see him.’ 20.

And that sage (Muktanand), on seeing their great faith in the Lord, said to them – “Meditate on him right here; he will afford you a vision today. 21.

Directed by him to meditate on the Lord, as wearing a white garment, as being dark like a cloud, and as charming and ascetic in appearance, they did as told by him. 22.

सिताम्बरं घनश्यामं वर्णिवेषं मनोहरम् । तं ध्यायथेति तेनोक्तास्तेऽपि तत्र तथाऽऽचरन् ॥ २२
स्वस्तिकासनमासीनास्तद्वाक्याप्तप्रतीतयः । ध्यायन्तस्ते हरिं साक्षाद्ददृशुः सद्य आत्मनि ॥ २३
सितप्रकाशमध्यस्थं तं दृष्ट्वातिमनोहरम् । आनन्दं परमं प्रापुः समाधेरुत्थितास्ततः ॥ २४
विनष्टसंशयव्रातास्तद्दर्शनमहामुदः । भक्तिं तस्य ततो नित्यं विदधुर्मुन्यनुज्ञया ॥ २५
स्वाश्रितांश्च स्वविश्वासांस्ततः प्रोचुर्जनांश्च ते । श्रेयइच्छा भवेद्येषां ते यान्तु शरणं मुनिम् ॥ २६
तेषां तं निश्चयं दृष्ट्वा पौरा लोकाः सहस्रशः । हरेः समाश्रयं चक्रुस्तदीयाश्चाखिला जनाः ॥ २७
नारुपन्तः सिंहजितं भूमिपालमशेषतः । वृत्तं तत्कथयामास स तच्छ्रुत्वाप विस्मयम् ॥ २८
ततो वसन्तपञ्चम्यां सैन्येन महता वृतः । स तत्समीपमागत्य प्रणनाम महामतिः ॥ २९
आदृतो मुनिना तेन पृष्टश्चानामयं नृपः । उपविष्टस्तत्समीपे प्रार्थयामास तं ततः ॥ ३०

Sitting in the Swastika Asan posture and experiencing the meaning of his sentences, they actually saw the Lord in their souls while meditating on him there. 23.

They saw him at the centre of white light and extremely charming and were exceedingly delighted; then they rose from that state of Samadhi. 25.

With all doubts dispelled and greatly happy on having (the Lord's) vision, they, with the guidance of the sage (Muktanand), remained constantly devoted to the Lord. 25.

Then they said to the people who were attached to them and had faith in them that if they had the desire for spiritual well-being, they should supplicate to the sage. 26.

On seeing their firm faith, the citizens in thousands and their followers came to take refuge in the Lord. 27.

King Sayaji Rao comes to visit Muktanand.

Narupant then narrated all that reports to the king Sayaji Rao and on hearing them, he was surprised. 28.

Then on the day of Vasant panchami, he, accompanied by a large army, went to Muktananda and bowed down to him. 29.

Felicitated by the sage and asked about his health, the king sat near him and then he prayed to him. 30.

By virtue of the kindness of you holy men I am happy; now I

साधूनां भवतामेव प्रसादादस्ति मे सुखम् । अधुना तु विशेषेण सुखितोऽस्मि त्वदीक्षणात् ॥ ३१
अत्र त्वया कृपां कृत्वा यथा दत्तं स्वदर्शनम् । तथा त्वद्गुरुणा देयमिति तं प्रार्थयेद्भवान् ॥ ३२
दिदृक्षा महती चित्ते वर्तते तस्य मेऽनघ ! । अत एतत्त्वया कार्यमिति त्वां प्रार्थयाम्यहम् ॥ ३३

मुक्तानन्द उवाच -

समीचीनं त्वया राजन्नेतद्व्यवसितं हृदि । स्वतन्त्रोऽस्ति स तु स्वामी प्रार्थयिष्ये तथाप्यहम् ॥ ३४
त्वं हि सुज्ञोऽसि भूपाल ! सदसद्व्यक्तिवित्सुधीः । व्यावहारिककार्याणि तव सन्ति बहूनि च ३५
तत्राप्यानीयावकाशं कर्तव्यं हरिचिन्तनम् । तदेव परलोकोस्ति सुखदं नेतरत् खलु ॥ ३६

निपुणमतिमतां गुणाश्च ये स्युः शमदमशीलदयादयो हि तेषाम् ।
फलमिदमुदितं नरेन्द्र ! शास्त्रे भगवत एव पदाम्बुजे रतिर्या ॥ ३७
यदि हरिचरणाम्बुजे स्वचित्तं दृढतरसंस्थितिमाप्नुयान्न भक्त्या ।

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am especially happy on seeing you. 31.

Now you were kind enough to give me a vision of yours; in the same way your guru also should afford me his vision; you should request him to that effect. 32.

There is a great desire in my heart to see him; therefore you should do this; it is my prayer to you. 33.

Preachings of Swami to the king.

Muktanand said:-

O king, what you have thought is right but the Lord is free (to decide in this);' however, I will request him. 34.

Further, 'O king, you are learned and thoughtful and you know how to discriminate between right and wrong; you have innumerable practical matters to attend to. 35.

In this (situation), time should be found to meditate on the Lord. That alone, and nothing else, gives happiness in the life after death. 36.

'O king, the sequel to the virtues of the wise, such as peacefulness, restraint, compassion, (good) character etc. is said in the Bhagavat shastra (pancaratra) to be love for (the feet of) the Lord. 37.

What is the use of all the other virtues which are only the

इतरगुणगणेन किं तदानीं भवजलधिभ्रमहेतुना फलं स्यात् ॥ ३८
भवदवशिखिदग्धमानसानां निरवधि शैत्यसुखं विचिन्वतां वै ।
हरिचरणसरोजमेकमेव श्रुतिगदिताखिलसौख्यमूलमस्ति ॥ ३९
पदकमलसमीक्षणेन साक्षात्प्रभवति सौख्यमिति ध्रुवं न चित्रम् ।
अपि भव परितापितोऽन्तरात्मा हरिगुणसंश्रवणेन शान्तिमेति ॥ ४०
अघभरहरणेऽत्र भक्तिभाजां प्रभवति नाम हरेर्हि तन्न चित्रम् ।
अपि विवशजनैरुदीरितं यद्दुरितचयं विनिहन्ति सद्य एव ॥ ४१
समवति परितोऽन्यदुर्निवार्यान्निजजनमान्तरबाह्यवैरिसङ्घात् ।
क्षणमपि च न विस्मरत्यमुं यज्जगति ततः प्रभुनामः तस्य सार्थम् ॥ ४२
स्थिरचरतनुधारिणां स आत्मा वपुरसुधीन्द्रियपाशसंवृतानाम् ।
हृदयसरसिजेऽस्ति दिव्यमूर्तिर्भुवि सदनुग्रहतः स लभ्यते च ॥ ४३
चरणकमलमेतदीयमेव प्लवमिह ये विबुधाः श्रयन्ति तूर्णम् ।

cause of moving in the ocean of mundane existence if one's heart fails to concentrate on the feet of Shri Hariwith firm faith? 38.

For those whose minds are torched by the conflagration of mundane life, and who are in search of endless bliss, the only source of all happiness, as described by the Vedas, is the lotus-like feet of Krishna. 39.

It is not surprising that merely by looking at the feet (of Krishna) results in supreme happiness. A person whose soul suffers from the heat of mundane life attains peace by listening to the virtues of Hari. 40.

It is not surprising that the name of Krishna is efficacious in removing the burdens of the sins of the devout. Pronounced even by helpless people, it removes the accumulated mass of sins instantaneously. 41.

His name 'Prabhu' (i.e. Lord) is indeed meaningful since he does not forget his people even for a moment and protects them from hordes of internal and external enemies all the time. 42.

He is the soul of all - those having mobile and immobile bodies surrounded with sense-organs. He occupies the lotus of (their) hearts and is attained through the blessings of the saints. 43.

पृथुभवजलधिं त एव नूनं सपदि तरन्त्यपरांस्त्वदन्ति नक्राः ॥ ४४

सुव्रत उवाच –

एवमुक्तः स मुनिना हृष्टो राजा घटीद्वयम् । तत्र स्थित्वा प्रणम्याथ तं ययौ निजकेतनम् ॥ ४५
हरेः समाश्रयं नित्यं कारयन् बहुशो जनान् । सार्धमासत्रयं तत्र मुनिः सन्यवसन्नृप ! ॥ ४६
ततो जिगमिषां चक्रे दर्शनार्थं हरेस्ततः । तावद्दूत उपेत्याह तस्य वृत्तालयागमम् ॥ ४७
ततो नाथजिदाद्यैश्च रामचन्द्रादिभिः सह । वृत्तालयमुपेयायाऽऽमलक्येकादशीदने ॥ ४८
ते हरेर्दर्शनं चक्रू रामचन्द्रादयस्तदा । समाधिदृष्टमेवैनं दृष्ट्वापुः परमां मुदम् ॥ ४९
तत्रत्यमखिलं वृत्तं मुक्तानन्द उवाच तम् । तच्छ्रुत्वा स प्रसन्नस्तं प्रशशंस च सादरम् ॥ ५०

Those who take shelter at his lotus-like feet quickly cross over (the vast ocean of mundane life) as those who use another ship are devoured by crocodiles; that is certain. 44.

Suvrat said:-

Addressed in this way by that sage, the king was pleased; he stayed there for two hours and then bowing to him, he went home. 45.

That sage stayed there for three and half months guiding numerous people to resort to the Lord (Krishna). 46.

Then he thought of going back to Shri Harito have his vision; that very moment came a messenger conveying (to him) his journey back to Vrittalay. 47.

Arrival of Muktanand Swami at Vadtalpur along with the saints.

Thereafter, he along with Nathaji, Ramchandra and others, started for Vrittalay on the day of Amalaki ekadashi. 48.

Then, Ramchandra and others had a vision of Hari, who they had seen (before) in Samadhi and they were exceedingly happy. 49.

Muktanand narrated to him the entire course of events. On hearing that, the Lord was pleased and extolled him. 50.

O pure one, this I have narrated to you what you had asked me to narrate. This is how Muktanand vanquished the debaters at Vatapura (Vadodara). 51.

इत्येतत्ते निगदितं यत्पृष्टं भवतानघ ! । मुक्तानन्दः कथं जिग्ये वटपत्तनवादिनः ॥ ५१
इत्थं हरेर्भगवतो भवति प्रतापो देशान्तरेऽपि ननु येन समाधिसिद्धिः ।
सद्यो भवत्यकृतयौगिकसाधनानां नृणामपि प्रचुरयोगजुषां दुरापा ॥ ५२ ॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे त्रियुगशब्दार्थनिर्णये वादिपराजयतत्कृतहरिसमाश्रयनिरूपणनामाष्टत्रिंशोऽध्यायः ॥ ३८ ॥

॥ अथ एकोनचत्वारिंशोऽध्यायः ॥ ३९ ॥

राजोवाच –

हरेः कथामृतं पीत्वा तृप्तिर्नास्ति मुने ! मम । पाययातस्तदेव त्वं करुणानिभृतो ह्यसि ॥ १ ॥

This is how the prowess of Hari, the Lord, shows itself; by virtue of it one achieves Samadhi at a far-off place. It is instantly achieved even by those men who have not practiced Yogic discipline, which (otherwise) is difficult to attain even for the well-versed in Yoga. 52.

Thus ends the thirty eighth chapter entitled 'Conclusion of Muktanand's arguments with the debaters' in the fourth Prakaran of Satsangijivan, the life story of Lord Narayan, also titled as 'Dharmashastra' (the rules of the code of conduct). 38

CHAPTER - 39

Punjabhai from Dholera and Hematsinh Raja from Junagadh request Shri Shri Harito construct temples at their places.

The king said:-

O sage, enjoying the nectar of the Lord's exploits, I thirst for more. So please give me more of it to drink since you are full of compassion. 1.

What did the Lord do after his return from Vrittalay to Durgapur? What did he do? Tell me all that since I am very eager to listen. 2.

एत्य दुर्गपुरं स्वामी वृत्तालयपुरात्स्वयम् । किं किं चकार तन्मे त्वं वद शुश्रूषवेऽखिलम् ॥ २

सुव्रत उवाच –

शृणु त्वं राजशार्दूल ! रसज्ञोऽसि विशुद्धधीः । कथयाम्ययदपि ते चरितं धर्मजन्मनः ॥ ३
भक्तग्रामेषु निवसन् हरिवृत्तालयत् पथि । राधशुक्लप्रतिपदि प्रापद्दुर्गपुरं प्रगे ॥ ४
स्नात्वा कृत्वाह्निकं चक्रे कूर्मजन्मोत्सवं ततः । साधून्विप्रान्वर्णिनश्च भोजयामास सादरम् ॥ ५
तस्मिन्नेव दिने जीर्णदुर्गात्तत्रcraययौ नृपः । हेमन्तसिंहो धौरेयात् पुञ्जजिच्च नृपः पुरात् ॥ ६
एककालमुपायातौ गोपुरं तौ परस्परम् । मिलित्वानामयं पृष्ट्वा हरेरन्तिकमीयतुः ॥ ७
सुखासीनं हरिं तौ च प्रणम्य तदनुज्ञया । निषेदतुस्तत्पुरतो मानयामास तौ स च ॥ ८
वेश्मन्युत्तमभूपस्य स्वावासं चक्रतुस्ततः । सादरं मानितौ तेन हरीक्षाप्तमहामुदौ ॥ ९

Suvrat's reply:-

O great king, please listen; you are of pure and discriminating intelligence; I shall narrate to you another exploit of the Lord.' 3.

On his journey back from Vrittalay, the Lord halted in the villages of his devotees. He reached Durgapur on the first day of the bright half of the month of Vaishakh early in the morning.' 4.

After taking a bath and having performed his daily rites, he celebrated the Kurma (tortoise) avatar festival; he feted (on that occasion) with reverence holy men, Brahmins and ascetics.' 5.

On that very day arrived from old Durgapur king Hemant Sinh and king Punjajit from Dholera.' 6.

Those two kings arrived at the gate (of the king Uttam's palace) at the same time and having met each other and having enquired of each other's health, they approached the Lord. 7.

They both bowed to Shri Hariwho was sitting comfortably and with his permission, they took their seats in front of him. The Lord then felicitated them. 8.

Then they were lodged in the palace of king Uttam who greeted them with respect. They were greatly pleased on having a vision of Hari. 9.

Thereafter, on the conclusion of the festival of sandal pilgrimage (Chandan-yatra), those two approached Shri Hariwho

ततश्चन्दनयात्राया उत्सवान्ते च तौ हरिम् । पीठे निषण्णं स्वावासे नत्वाग्रेऽस्य निषेदतुः ॥ १०
विज्ञापनावकाशं तं दृष्ट्वा प्राञ्जलिराह तम् ॥ हेमन्तसिंहो नृपतिर्भगवन् ! शृणु मे वचः ॥ ११
मन्दिरं जीर्णदुर्गे त्वं राधाकृष्णाऽस्य कारय । ममान्येषां च भक्तानां पौराणां प्रियमस्त्यदः ॥ १२
अस्मद्देशस्याधिपतिर्वर्तते यवनेश्वरः । नाम्ना बह्वादरः सोऽपि ह्येतदेवानुमोदते ॥ १३
एतं मनोरथं स्वामिन्नस्माकं प्रतिपूरय । पूर्यन्त ईदृशा ह्यद्य त्वया भक्तमनोरथाः ॥ १४
इत्युक्त्वा विररामासौ पुञ्जजिन्नृपतिस्ततः । प्राञ्जलिर्भगवन्तं तं तद्वदेवावदन्नृप ! ॥ १५
मनोरथो ममाप्येष मदीयानां च सर्वशः । अस्ति धौरेयपुर्यो यद्विधाप्यं मन्दिरं त्वया ॥ १६
एवं ह्युभाभ्यां भक्ताभ्यामर्थ्यमानो हरिर्हसन् । उवाच मानयंस्तौ च भक्तेच्छापरिपूरकः ॥ १७
युवाभ्यां शुद्धबुद्धिभ्यामिदं सम्यग्विचारितम् । चिकीर्षितं ममाप्येतद्वर्तते खलु सुव्रतौ ! ॥ १८

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was sitting on his throne at his residence and bowing to him, sat in front of him. 10.

King Hemant Sinh, perceiving that it was the time to make a request, said to the Lord with folded hands, "O Lord, please listen to me. 11.

Please arrange for (the construction of) the temple of Radha-Krishna at Junagadh. It is very much dear to me and to other devout citizens. 12.

The ruler of our country is a Muslim, Bahdur by name; but he also endorses this idea. 13.O Lord, please fulfill this desire of ours since such desires of the devotees are usually fulfilled (by you) 14.

Saying this he paused; then the king Punjajit said the same thing to the Lord with folded hands. 15. It is my wish and the wish of my subjects that you should help build a temple in Dholera. 16.

It is well what you, of pure intelligence, have asked. It is also my desire to do (what you beseech me to do). 17

I shall cause (two) temples to be built in the cities of you both, I shall myself install Shri Krishna in them.' 18.

Orders given to Brahmanand Swami to construct temple at Junagadh and Adbhutanand Swami to construct temple at Dholera.

मन्दिरे कारयिष्यामि पुर्योर्वामुभयोरपि । तत्र च स्थापयिष्यामि श्रीकृष्णमहमेत्य वै ॥ १९
एवमुक्त्वा स तौ भक्तौ ब्रह्मानन्दमुवाच च । सह हेमन्तसिंहेन जीर्णदुर्गं व्रजानघ ! ॥ २०
मन्दिरं शोभनं तत्र कारयेराश्मनं दृढम् । कृष्णप्रतिष्ठासमये तत्रायास्याम्यहं मुने ! ॥ २१
इत्युक्त ओमिति प्राह स मुनिः प्राञ्जलिर्हरिम् । ततोऽसावद्भुता नन्दमुनिमाहाग्रतः स्थितम् ॥ २२
मुने ! पुञ्जजिता साकं धौरेयं त्वं पुरं व्रज । मन्दिरं तत्र कृष्णस्य कारयेरतिशोभनम् ॥ २३
एवमुक्तो मुनिः सोऽपि तथेत्याह ततश्च ते । सर्वेऽपि तत्र न्यवसन्नरसिंहोत्सवावधि ॥ २४
तदुत्सवसमाप्तौ तौ हर्याज्ञप्तौ स्वकं स्वकम् । नगरं जग्मतुर्भूपौ समुनी हर्षनिर्भृतौ ॥ २५
ब्रह्मानन्दोऽतिचतुरैः शिल्पिभिर्मन्दिरं महत् । कारयामास पौराश्च तदुक्तार्थानुपाहरन् ॥ २६

After replying this to those two devotees, he said to Brahmanand, 'O pure one, you depart for Junagadh with Hemant Sinh.' 19.

There you arrange a beautiful stone temple to be constructed. Sage, at the time of the installation of Krishna, I myself will be there.' 20.

Thus addressed, that sage responded by saying 'Om' with folded hands; then he said to sage Adbhutanand who was standing in front of him. 21.

The Lord's address to Adbhutanand.

O sage, you go to the town of Dhaureya (Dholera) along with Punjajit and (there) arrange an extremely beautiful temple of Krishnato be built.' 22.

Thus addressed, that sage also responded in the affirmative. Then they stayed there till the Narasimh festival. 23.

At the end of that festival, those two kings, with the permission of the Lord, left for their respective towns along with those two sages. 24.

Brahmanand caused a magnificent temple to be constructed by highly skilled artisans. And the town's people fetched all the substances required for the task as per his bidding. 25.

In the same way Adhbhutanand caused a temple to be built at Dholera; the citizens over there did as was directed by him. 26.

तथा स चाद्भुतानन्दो धौरेये मन्दिरं शुभम् । शिल्पिभिः कारयामास पौराश्चक्रुस्तदीरितम् ॥ २७
हरिस्तद्गमनादूर्ध्वं ब्रह्मवैवर्तसंज्ञकम् । पुराणं श्रोतुमारेभे पञ्चम्यां सह सोदरः ॥ २८
समाप्तिं कारयामास तस्यासौ भाद्रनामनि । मासे शुक्लचतुर्थ्यां स विनायकजनुस्तिथौ ॥ २९

तस्यां तिथौ मृन्मयरम्यमूर्तिं गणेशमानर्च महोत्सवेन ।
प्राज्याज्यमिश्रान् गुडलड्डुकांश्च तत्प्रीतयेऽभोजयदग्रजातान् ॥ ३०
स्कन्धं ततः पञ्चममेव नित्यं प्रीत्यैव शुश्राव समापयत्तत् ।
कामस्य तिथ्यां धनपूर्विकायां सन्तोषयामास च वाचकं सः ॥ ३१
ततोऽपरेद्युर्महतोत्सवेन हरिर्हनूमन्तमपूजयच्च ।
शास्त्रोक्तरीत्याथ स तस्य तुष्ट्यै समर्चयामास च नैष्ठिकान्स्वान् ॥ ३२
कृत्वा च दीपोत्सवमन्नकूटं जन्मोत्सवं कर्तुमथ स्वपित्रोः ।
वृत्तालयं दुर्गपुरादुपागात् स कार्तिकस्याद्यचतुर्थिकायाम् ॥ ३३

After the departure of those people, Shri Haribegan listening to the Brahma-Vaivarta Puran along with his brother from the fifth day of the dark half of the month of Vaisakh. 27.

He concluded this (activity) on the fourth day of the bright half of Bhadrapada which was the day of Ganesh Chaturthi. 28.

On that day, he worshipped an earthen image of Ganesh with great festivity. Thereafter, he fed Brahmins with ample Modaks full of much ghee and jaggery. 29.

Then after, he began listening to the fifth part of the Bhagavata; he concluded that on the day of Dhana-trayodashi and rewarded the reader in a befitting manner. 30.

On the next day, he worshipped Hanuman with great festivity and to please him, he also worshipped his own follower ascetics. 31.

After celebrating the festivals of lamps (Diwali) and Annakut, he started on the fourth day of the bright half of Kartik for Vrittalay to felicitate his parents. 32.

At that time, his relatives, with Ramapratap as their head, with their wives, citizens and their womenfolk promptly followed him; so did king Uttam. 33.

रामप्रतापप्रमुखास्तदानीं तद्बन्धुवर्गा अपि सस्त्रियस्तम् ।
पौराः सयोषा द्रुतमन्वयुः स्वैः सहोत्तमश्चापि वसुन्धरेशः ॥ ३४
समर्च्यमानः पथि भक्तवृन्दैर्वाहाधिरूढः स च वाजिवारैः ।
सहस्रशोऽनुद्रुत आप गोपाष्टम्यां पुरं तच्च मघामुहूर्ते ॥ ३५
पौरैरथो यात्रिकभक्तसङ्घैरभ्यागतो मङ्गलवाद्यघोषैः ।
प्रविश्य तत्प्रेमभरणे लक्ष्मीनारायणस्याशु चकार वीक्षाम् ॥ ३६
स्वावास उत्तीर्य पृथग्गृहेषु निवेशयित्वा च यथोचितं स्वान् ।
सम्भारमाहारयदुत्सवार्थं पुरान्तरेभ्योऽपि नियोज्य दूतान् ॥ ३७
अह्नि द्वितीयेऽथ कृतादितिथ्यां गवादिदानानि ददौ द्विजेभ्यः ।
विप्रान् परेऽह्नथाब्दिक आत्ममातुः सहस्रशोऽभोजयदिष्टभोज्यम् ॥ ३८
एकादशीदिन उदारमनाः स धर्मजन्मोत्सवं नृपतिराडिव वाद्यघोषैः ।
साकं महार्चनविधानत एव चक्रे विप्रान् पुपूज च सदंशुकदक्षिणाभिः ॥ ३९ ॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे पुनर्वृत्तालयागमनश्रीधर्मदेवजन्मोत्सवनिरूपणनामैकोनचत्वारिंशोऽध्यायः ॥ ३९ ॥

Arrival of Shri Shri Hariin Vadtal.

Worshipped on the road by hordes of devotees and followed by horsemen in thousands, himself riding a horse, he arrived at that city on the day of Gopashtami on the auspicious time of the Magha (constellation). 34.

Welcomed by the citizens and also by hordes of pilgrim-devotees to the accompaniment of auspicious musical instruments, he instantly entered and with great love had a look at Lakshmi-Narayan. 35.

Having taken his premises, he lodged his relatives in separate places; he arranged to bring all the materials for the occasion by sending emissaries to other towns. 36.

On the next day (which happened to be) the first day of Kritayug, i.e. the ninth day of the bright half of Kartik, he observed the death anniversary of his mother and fed Brahmins in thousands with the food of their choice. 37.

॥ अथ चत्वारिंशोऽध्यायः ॥ ४० ॥

सुव्रत उवाच –

लक्ष्मीनारायणस्याथ मन्दिरप्राङ्गणे सभा । अपराह्णे महत्यासीत्सुधर्मेव सुरालये ॥ १
तत्र भक्तजनाः सर्वे योषितश्च यथोचितम् । आगत्योपाविशन् राजन्भगवांश्च महासने ॥ २
रामप्रतापः ससुत इच्छारामश्च सात्मजः । तत्रागत्याग्रतस्तस्य निषेदतुरुभावपि ॥ ३
मुकुन्दानन्दनामाद्यो जयानन्दश्च वर्णिराट् । वासुदेवानन्दमुख्याः सर्वेऽन्ये ब्रह्मचारिणः ॥ ४
मुक्तानन्दस्तथा ब्रह्मानन्दः साधुषु सत्तमः । गोपालनन्दनामा च नित्यानन्दादयोऽखिलाः ॥ ५

On the Ekadasi day, the generous Lord celebrated the birthday of Dharmadev with due rituals characterizing a great worship in the style of a great king and honored Brahmins with gifts of good clothes and ornaments.(Dakshina.) 38.

Thus ends the thirty ninth chapter entitled Narayan Muni's approval to build temples at Junagadh and Dholera' in the fourth Prakaran of Satsangijivan, the life story of Lord Narayan, also titled as 'Dharmashastra' (the rules of the code of conduct). 39

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CHAPTER - 40

Description of the religious conclave in the precincts of the Lakshmi-Narayan temple.

Suvrat said:-

Then in the afternoon there was a big religious conclave in the precincts of the Lakshmi-Narayan temple similar to the conclave 'Svadharma' in the abode of the gods. 1.

In it all, the devotees and the women took their seats as per their status and the Lord was seated on a great throne. 2.

The Elder brother Ramapratap, his son Ayodhyaprasadji and younger brother Ichcharam, and the latter son Raguvirji arrived there and took their seats in front of him. 3.

A religious student by name Mukundanand, another by name Jayanand and other celibates with Vasudevanand as their chief (sat

निषेदुः साधवस्तत्र ब्राह्मणाश्च नराधिप ! । शिवरामो मयारामो दीनानाथादयो विदः ॥ ६
वास्तुसूरोत्तमा पुञ्जजिच्च काकुभयो नृपाः । सोमो हेमन्तसिंहाद्या निषेदुस्तत्र संसदि ॥ ७
भृगुजिद्रत्नजिद्वीरोऽलयाद्याः क्षत्रसत्तमाः । गोविन्दो रणछोडश्च नाथजित्प्रमुखा विशः ॥ ८
जया रमा च ललिता पुञ्जिका चामरी तथा । गङ्गा रेवा द्वितीया सा मोघामुख्याश्च योषितः ॥ ९
उपविष्टेषु सर्वेषु तत्र स्वभ्रातरौ हरिः । उवाच स्वां धर्मधुरां धातुकामो वृषान्वये ॥ १०
श्रृणुतं भ्रातरौ ! वाचं मम लोकहितावहाम् । अर्थं सुनिश्चितं चित्ते सत्यमेव वदाम्यहम् ॥ ११
योऽयं जनगुरुत्वेऽत्राधिकारो वर्तते मम । न्यस्तोऽस्ति स बलादेव श्री स्वामिचरणैर्मयि ॥ १२

in the assembly). 4.

Muktanand and Brahmanand, the best among the holy men, and Gopalanand with Nityanand (also took their seats). 5.

Holy men and Brahmins, Shivaram, Mayaram, Dinanath and other scholars (sat there). 6.

Great kings Vastakhachar, Surakhachar, Uttamraja, Punjaji, Kakabhai, and kings Somalakhachar, Hemant Sinh and other great kshatriyas took their seats in that assembly. 7.

Bhruguji, Ratnaji, Veraji, Alaiyakhachar and other great warriors as well as chief Vishya devotees like Govind, Ranachod, Nathaji and Kashidas (sat there). 8.

The women Jaya, Rama, Lalita, Punjika, Amari, Ganga Reva, Mogha and also formed a part of the assembly 9.

When all of them had taken their seats, the Lord Shri Hariaddressed his two brothers with the desire to perpetuate the responsibility of continuing holy serve in the clan of Dharma. 10.

Bhagawan Shri Hariestablishes Ayodhyaprasadji and Raghuvirji as Acharya.

The Lord expresses his desire to retire.

O brothers, please listen to my words, which are for the well-being of the people; this is lodged firmly in (my) mind; what I say is indeed true. 11.

The authority that I have here as the preceptor of the people was conferred on me almost by force by the venerable swami

गुर्वाज्ञा पालनीयेति बुद्ध्योढा धर्मधूर्मया । एतावत्कालपर्यन्तं भक्तिधर्मौ पुपुक्षता ॥ १३
साम्प्रतं पञ्चमस्कन्धभूयोभूयःश्रुतेरहम् । निवृत्तौ स्थातुमुत्कोऽस्मि यथा प्राग्भरतो जडः ॥ १४
त्यक्तप्रवृत्तिकार्योऽहं दशमस्कन्धमन्वहम् । पठन् शृण्वण्करिष्यामि भक्तिं कृष्णस्य नेतरत् ॥ १५
तस्माद्धर्मान्ववाये तां निदध्यामधुनेति मे । इच्छास्त्यतोऽहं वां याचे पुत्रौ द्वावीप्सितौ मम ॥ १६

सुव्रत उवाच –

इत्याकर्ण्य हरेर्वाचं जगादादौ तदग्रजः । त्रयः सन्ति हि पुत्रा मे तत्रेष्टो यः स गृह्यताम् ॥ १७
ततः कनीयास्तं प्राह तनयाः सन्ति पञ्च मे । तत्र यस्य जिघृक्षा ते भवेत्सोऽद्यैव गृह्यताम् ॥ १८
तयोरिति वचः श्रुत्वा प्रसन्नो हरिराह तौ । देह्ययोध्याप्रसादाख्यं सुतमेतं त्वमग्रज ! ॥ १९
त्वमिच्छाराम ! मे देहि रघुवीराभिधं सुतम् । इत्युक्ते तेन तौ दातुं सद्य एवोत्थितौ सुतौ ॥ २०

(my guru). 12.

I bore the responsibility (of propagating) dharma very consciously because one has to obey the order of (his) guru. Lending strength to devotion and righteousness, I have up to this time (discharged my duty). 13.

Now, as a result of listening to the fifth part (of the Bhagavata) again and again, I am keen on renunciation; as it formerly happened in the case of Jadabharat (so do I desire). 14.

After renouncing the activities related to Pravrtti dharma, and reading and listening to the tenth part of the Bhagavata daily, I desire to practice devotion to Krishna and nothing else. 15.

Therefore, it is my desire to install that responsibility on the next generation. With that end in view, I solicit you to spare two sons of yours desired by me (for this cause). 16.

Suvrat said:-

On hearing these words Hari's elder brother spoke first. "I have three sons; you may take any one whom you consider eligible. 17.

Then the younger one said, "I have five sons; from among them you may take any today that you wish to take. 18.

On hearing these words of them, Shri Hariwas delighted and said, "O elder brother, please give me this son of yours named Ayodhyaprasad. 19.

ततो हरिर्वैदिकविप्रवर्यैः शास्त्रोदितं दत्तविधिं विधाय ।
वादित्रगीतध्वनिमङ्गलाढ्यं जग्राह तौ सर्वजनानुरागौ ॥ २१
आस्थाप्य तावात्मन एव पीठे वस्त्रैरनर्घ्यैः सुविभूषणैश्च ।
सम्मान्य सर्वैर्निजभक्तपुम्भिस्तयोर्मुदाचीकरदर्चनं सः ॥ २२
अथ तावाह भगवान् पुत्रौ ! मे शृणुतं वचः । अस्माकमिष्टदेवोऽस्ति श्रीकृष्णो भगवान् स्वयम् २३
तन्मन्दिराण्येनकानि कारितानि मया भुवि । तद्वृत्तयश्च सर्वत्र कारिताः सन्ति पुत्रकौ ! ॥ २४
तत्राप्याद्ये मन्दिरे द्वे एकं श्रीनगरेऽस्ति यत् । नरनारायणस्यात्र लक्ष्मीनारायणस्य च ॥ २५
तयोर्मध्यविभागेन खण्डोऽयं भारताह्वयः । कल्पितोऽस्ति मया द्वेधा तत्तन्नाम्ना स उच्यते ॥ २६
धर्मदत्तं जनैर्यद्यद्धनधान्यांशुकादिकम् । खण्डेऽत्र दक्षिणे तत्तल्लक्ष्मीनारायणस्य हि ॥ २७

And you, Ichcharam, give me your son by name Raghuvir. When addressed thus by him, they made their sons stand up to offer them to the Lord. 20.

Thereafter Shri Hariperformed the adoption ceremony through the Vedic scholars as per the injunctions of the scriptures. In the midst of auspicious tunes of musical instrument and songs, he accepted those (boys) loved by all. 21.

Then he made them occupy his own seat and caused them to be felicitated by all his followed and devotees with costly garments and ornaments. After that, with great pleasure, he worshipped them. 22.

Then the Lord said, "Hearken to my words, 'O sons; our desired god of worship is Shri Krishna Himself." 23.

I have caused many temples of Him to be built on the earth; their management and upkeep have also been arranged for, 'O sons. 24.

Among them, two are of prime importance. One is here in Shrinagar (Ahmedabad); it is that of Nar-Narayan; the other is of Lakshmi-Narayan (in Kolkata). 25.

By making these the central (points), I have divided this continent called Bharat into two parts and each is known by its special name. 26.

It is the southern part that is called (the part) of Lakshmi-

एवमुत्तरखण्डेऽपि धर्मदत्तं जनैस्तु यत् । नरनारायणस्यैव तदित्थं कल्पितं मया ॥ २८
एकैकखण्डे गुरुता स्वाश्रितानां नृणां मया । पृथक्पृथग्युवाभ्यां तु दीयते धर्मगुप्तये ॥ २९
इत्युक्त्वासौ पत्रिके द्वे शुकानन्दाख्यसाधुना । अलेखयत्सभामध्ये कृतस्वोक्तार्थविस्तरे ॥ ३०
ते गृहीत्वा स्वकरयोस्तावुवाच महामनाः । एकैकामेतयोः पत्रीं गृह्णीतमिति भूपते ! ॥ ३१
तदैकैकां जगृहतुः पत्रिकां तौ पृथक् पृथक् । गृहीत्वा तत्र कृष्णस्य नामैक्षेतामनाकुलौ ॥ ३२
प्राप्तासीद्रघुवीरेण लक्ष्मीनारायणस्य तु । पत्र्ययोध्याप्रसादेन नरनारायणस्य च ॥ ३३
तद्दृष्ट्वा हरिरुचे स्वानाश्रितान् सकलान् जनान् । युष्माकमेतौ हि गुरू कृतावद्यदिनान्मया ॥ ३४
नरनारायणस्य स्युः खण्डे ये मदुपाश्रिताः । ते त्वयोध्याप्रसादस्य शिष्या इत्यवधार्यताम् ॥ ३५

Narayan; whatever people donate in charity in the form of money, food-grains, clothes etc. belongs to the southern part of Laksmi-Narayan. 27.

In the same way I have arranged that whatever people give in charity in the northern part belongs to Nar-Narayan. 28

Desh-Vibhag Lekh.

I confer upon you the preceptor ship of each of these parts separately. You are the Guru of my followers and you have to safeguard their Dharma. 29.

After having said this, he directed the holy man Shukanand to write down two documents elaborating in detail the arrangement made by him. 30.

Taking those two documents in his own hands, the great one said, “Of these two, take one document each, both of you. 31.

Then the two separately accepted one document each and with equanimity, they saw (on it) the name of Krishna. 32.

Raghuvir had taken the document pertaining to Laksmi-Narayan while that pertaining to Nar-Narayan was in the hands of Ayodhyaprasad. 33.

On seeing that, Shri Harisaid to all those followers of his, “From today onwards I have made these two your Gurus. 34.

Please understand this – those followers of mine who reside in the region of Nar-Narayan will indeed be the disciplines of

लक्ष्मीनारायणस्याथ खण्डे स्युर्ये मदाश्रिताः । रघुवीरस्य ते शिष्याः सर्व इत्यवधार्यताम् ॥ ३६
स्त्रीणां खण्डद्वयस्थानामेतयोर्योषितौ गुरू । एवमेव हि युक्तत्वान्मर्यादा स्थापिता मया ॥ ३७
उभावेतौ धर्मवंश्यौ युष्माभिर्धर्मदेववत् । मान्यौ सेव्यौ स्वशक्त्यान्नवस्त्रभूषाधनादिभिः ॥ ३८
एतयोश्चैतद्वंश्यानां करिष्यन्ति य आश्रयम् । तान् कृष्णो भगवान् धाम देहान्ते नेष्यति स्वकम् ३९
इत्युक्त्वा तान् पुनः पुत्रावुवाच स हरिर्नृप ! युवाभ्यां स्वस्वखण्डस्थाः शिष्याः कार्या न चेतरे ४०
तद्दत्तं चान्नवस्त्रादि ग्राह्यं नान्यस्य तु क्वचित् । साधवो वर्णिनः पद्गा ये स्युस्ते तूभयोः समाः । ४१
अपक्षपाताः कर्तारस्ते सेवां युवयोर्द्वयोः । ये पक्षपातिनः स्युस्ते भ्रष्टा यास्यन्त्यधोगतिम् ॥ ४२
युवयोः शिष्यवित्तार्थविवादस्य तु निर्णये । द्वौ द्वौ गृहस्थौ धर्मस्थौ कार्यौ नैते तु कर्हिचित् ॥ ४३

Ayodhyaprasad. 35.

All those who reside in the region of Laksmi-Narayan will be the disciplines of Raghuvir; let my followers understand this well. 36.

And I have laid down this rule that the wives of these two will be the Gurus of the women living in these two regions. This, I think, is in fitness of things. 37.

You should revere and serve these two descendents of Dharmadev as you would do to Dharmadev himself. You should do this as per your capacity by (offering) food, clothes, ornaments and money etc. (to them). 38.

Lord Krishna will lead those to his own abode after their death who resort to these two Gurus and their successors. 39.

After saying this much to them, the Lord again addressed his (adopted) sons thus - “You should make disciples from the residents of your own region and never form the other region. 40

Only the food, clothing etc. given by them should be accepted; that given by the others should not be accepted. The Sadhus, Brahmacarins and itinerant holy men shall be as reverential as you both. 41.

They shall render service unto you both impartially; those who are partial shall fall from Dharma and go down to an inferior existence. 42

स्त्रीभ्यां वां स्वाश्रितस्पत्र्यर्थविवादस्य च निर्णये । कार्ये सभर्तृके द्वे द्वे योषे रण्डास्तु न क्वचित् ४४
गृहीतरा यत्र नरा गृहिकार्यस्य निर्णये । रण्डाश्च स्युर्न तत्सिद्ध्येत्कार्यध्वंसो भवेत् खलु ॥ ४५
युवाभ्यां मन्मतान् ग्रन्थानष्टावाश्रित्य नित्यदा । वृत्यं शिष्या वर्तनीयाः सम्प्रदायानुसारतः ॥ ४६
यच्चैतद्वां मया दत्तं तदस्ति स्वभुजार्जितम् । स्वत्वं कस्याप्यतो नात्र पितुर्भ्रात्रोश्च वै तयोः ॥ ४७
तपस्विनमिवर्षिं मां जानीतं बदरीपतिम् । स्वेच्छागतं स्वधाम्नोऽत्र गन्तारं तत्र वै पुनः ॥ ४८
यस्मै दित्सा ममैवासीत्तस्मै स्वातन्त्र्यतो मया । दत्तमेतत्स्वकं सर्वे नातो भागोऽत्र कस्यचित् ॥ ४९
युवयोः पुत्रबाहुल्ये जातेऽपि गुरुवासने । एकः स्थाप्यो गुणी पुत्रो न ज्येष्ठनियमोऽत्र तु ॥ ५०

For settling the disputes concerning the wealth donated by the followers, you shall appoint two house-holders well-versed in Dharma (law) for each party; you shall never involve (these) [that is, above mentioned holy men] for this purpose. 43.

For settling the disputes regarding the wealth received by your wives from their female disciples, you shall appoint two married women for each party; you shall never appoint widows for this purpose. 44.

Success is assured when house-holders (and not ascetics and widows) are responsible for settling practical matters. Work is spoiled otherwise. 45.

And you should carry on and shall encourage your disciples to carry on your work as per the injunctions of the eight basic texts as explained by me and in consonance of our sect. 46.

And all this that I have bestowed on you two is earned by me through my own efforts. It is not the property of my father nor the property of my two brothers. 47.

And know me to be similar to the ascetic sage Badaripati who has come here out of his own will from his abode and who will indeed return to it. 48.

I have bequeathed all my own wealth to him out of my full right to do so. It is my unchallengeable wish; in it no other person has any share whatsoever. 49.

In case many sons are born to you, only one virtuous son

जनानुरागी यस्मिन् स्याच्छिष्यधर्मावनक्षमः । स्वसम्प्रदायधर्मस्थो यश्च स्यात्स गुरुर्भवेत् ॥ ५१
तादृक् पुत्रो न चेत्स्वस्य तदान्यं धर्मवंशजम् । गृहीत्वा दत्तविधिना स्थाप्यो मद्वन्न सोऽङ्गजः । ५२
इत्याज्ञा पालनीया मे सर्वैरपि यथायथम् । वर्तिष्यतेऽन्यथा यस्तु स मच्छिष्यबहिष्कृतः ॥ ५३

सुव्रत उवाच –

इति तस्य वचो निशम्य सर्वे प्रणतास्तज्जगृहुर्मुदा शिरोभिः ।
गुरुभावमितौ च तौ प्रणम्य प्रभुमित्थं तमुदारमूचतुर्द्वौ ॥ ५४
त्वं साक्षादीश्वरोऽसि प्रकटितमहिमा स्वेच्छया मानवाभः,
सेव्यो नृणां व नारायणऋषिरिति नौ निश्चयोऽस्त्येव चित्ते ।
आज्ञायां तिष्ठतोर्नौ तव भुवि भगवन्धर्महानिः कदाचि-
द्देहेऽहन्ता तदीयेषु च पुरुममता माऽस्तु साऽस्तु त्वदङ्घ्रौ ॥ ५५

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should be installed on the seat of Guru and it is not necessary that he should be the eldest. 50.

Characteristics worthy for Acharya.

He who has people's affection, who is capable of safeguarding the righteousness (Gharma) of his disciples, who is steadfast in the religious practice of his sect, shall be Guru. 51.

If one's own son is not gifted with these qualities, then someone born in the family of Dharma should be adopted as per the rites (of adoption) and be installed as Guru, as I have done. 52.

This order of mine shall be obeyed completely by all my disciples. Whosoever acts contrary to this stands expelled from my disciples. 53.

Suvrat said:-

On hearing these words, all bowed to him and with gladness and accepted his directive. Those two, selected to be gurus, offered obeisance to the Lord and said to him 54.

You indeed are God himself; your greatness has been manifest; by your own will you are like a human being; you are fit to be worshipped by people as Narayan Rusi; we are firm in our mind on this. May there never be loss of righteousness in the world while we two stand bound by your directives. Let there never

इति तयोर्वचनं स निशम्य ताववनतावभिनन्द्य सदाशिषा ।
अकृत जागरणं गुणकीर्तनैर्भगवतः सह भक्तजनैर्निजैः ॥ ५६
द्वादश्यां बहुविधभक्ष्यभोज्यलेह्यैः सन्तर्प्य द्विजगणसाधुमण्डलानि ।
अन्नाथानितरजनांश्च मानपूर्वं भ्रात्राद्यैः सह विदधेऽथ पारणां सः ॥ ५७
सम्भारान् दिनयुगलेन साधयित्वा राकायामकृत महोत्सवं स भक्तेः ।
यं श्रुत्वा नृपतिवरा अपि क्षमायां साश्चर्यं स्वसदसि सादरं शशंसुः ॥ ५८ ॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे आचार्यस्थापन-तच्छिक्षाश्रीभक्तिदेवीजन्मोत्सवनिरूपणनामा चत्वारिंशोऽध्यायः ॥४०॥

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be ego in us; may there be ample affection in us for your (disciples) and faith in you. 55.

On hearing these words of them, he greeted them with good blessings. He passed that night staying awake (for long), with his devotees praising the virtues of God. 56.

On the twelfth day, he observed the breaking of fast (Parana) by satisfying hordes of Brahmins and holy men with a variety of food-items; he also fed all others who had come to dine. With his brothers and other relatives, he honored all of them. 57.

In the next two days, he procured all the necessary materials and on the full moon day and celebrated the great festival of the goddess Bhakti. On hearing this report even great kings were surprised and praised him with reverence. 58.

Thus ends the fortieth chapter entitled ‘Description of religious conclave in the precints of the Laksmi Narayan temple’ in the fourth Prakaran of Satsangijivan, the life story of Lord Narayan, also titled as ‘Dharmashastra’ (the rules of the code of conduct). 40

॥ अथ एकचत्वारिंशोऽध्यायः ॥ ४१ ॥

सुव्रत उवाच –

अथ तत्र सुखासीनमुत्सवान्ते हरिं नृप ! । नारुपन्त उपेयाय ससादी वटपत्तनात् ॥ १ ॥
प्रणमन्तं नृपामात्यं स्वभक्तं च तमागतम् । मानयामास भगवान् यथार्हं स्वागतादिभिः ॥ २
तदन्तिके निषण्णोऽसौ बद्धाञ्जलिरुवाच तम् । स्वामिन् ! सिंहजितो राज्ञः स्वीकार्या प्रणतिर्भृशम् ३
तेनाहं प्रेषितोऽस्म्यत्र नेतुं त्वां वटपत्तनम् । त्वद्दर्शनेच्छा महती वर्तते हृदि तस्य वै ॥ ४
यस्मिन् दिने कृतं तेन मुक्तानन्दस्य दर्शनम् । तत आरभ्य नित्यं त्वां हृदि चिन्तयति प्रभो ! ॥ ५
अतो मनोरथस्तस्य पूर्णः कार्यस्त्वयाधुना । मुक्तानन्दस्तदा प्राह कार्यमेतत्तु सर्वथा ॥ ६
ततो हरिर्नारुपन्तमुवाचानण्दयन्वचः । वेद्म्यहं नृपतेस्तस्य भावं निष्कपटं मयि ॥ ७
एतत्प्रागेव कथितं मुक्तानन्देन मेऽनघ ! । अतस्तत्राहमेष्यामि मान्यत्वाद्वचसोऽपि ते ॥ ८

CHAPTER - 41

Narupant (minister of Sayajirao Maharaja) arrives from (Vatapatan) Vadodara in Vadatal.

Suvrat said:-

Then, while the Lord was relaxing at the end of the festival (of Bhaktidev), there arrived from Vadodara, Narupant along with the cavalry and stood near him. 1.

The Lord felicitated him in a befitting manner with welcome and other formalities, as he stood saluting. The Lord knew that the king's minister was his devotee and therefore he had come. 2.

Taking his seat near him he said with folded hands, 'Oh master, please accept the request of king Sayajirao.' 3.

I have been sent by him to take you to Vadodara. In his heart, there is a great and mighty desire to see you. 4.

O Lord, ever since he met Muktanand, he has been constantly thinking of you. 5.

It is, therefore, fit for you to fulfill his desire now; even Muktanand has opined that his work deserves to be done. 6.

Then the Lord said these words pleasing Narupant, 'I know that king's guileless (pure) feelings towards me.' 7.

एवमुक्तः स हरिणा प्रसन्नः प्रणनाम तम् । ततस्तस्मै ददौ राज्ञा प्रेषितामुपदां नृप ! ॥ ९
वासांसि बहुमूल्यानि फलानि विविधानि च । समर्प्य हरिणाज्ञप्तः स निजावासमाययौ ॥ १०
महावस्त्रे प्रावरणे मुक्तानन्दाय तर्हि सः । दत्त्वा फलानि चर्षिभ्यः स्वावासं हरिराययौ ॥ ११
आहूय नारुपन्तं च प्रातः प्राह हरिस्ततः । अद्य भुक्त्वाग्रतो गच्छ वद भूपं मदागमम् ॥ १२
एष्यामि तत्र पञ्चम्यां सानुगोऽहं न संशयः । इत्युक्तः स तमानम्य भुक्त्वागाद्वटपत्तनम् ॥ १३
उपेत्य तत्र राजानं सर्वे तद्वृत्तमूचिवान् । हृष्टः सोऽथ तदावासं मस्तुवाट्यामकारयत् ॥ १४
हरिश्चतुर्थ्यां कृतभुक्तिरश्वमारुह्य साकं नृप ! सादिवर्यैः ।
अनुद्रुतः पत्तिगणैः स्वकीयैर्ययौ सहर्षिर्वटपत्तनं च ॥ १५

O sinless one, this has already been reported to me by Muktanand; therefore, I shall go there since your words are also worthy of consideration.' 8.

Thus addressed by the Lord, he was pleased and bowed to him; then he offered him the presents and gifts sent by the king. 9.

After having offered precious garments and fruits, he, with the permission of the Lord, retired to his lodging. 10.

The Lord also returned to his dwelling after handing over the garments to Muktanand and after distributing the fruits to holy men. 11.

Then, summoning Narupant early (next) morning, the Lord said to him, 'Take your dinner and go ahead and report to the king of my arrival.' 12.

I will certainly reach there on the Panchami day with my followers.' Thus addressed, he bowed to him and after eating his food, he left for Vadodara. 13.

After reaching there, he (Narupant) went to the king and gave him the report; pleased, the king arranged for the lodging of the Lord in the Mastubag garden. 14.

Arrival of Vatpattan Swami.

After having taken his food, the Lord left on the fourth day for Vadodara in his own horse and was followed by his horsemen, foot-soldiers and holy men. 15.

समर्च्यमानः पथि भक्तवृन्दैरन्यैश्च साश्चर्यमवेक्ष्यमाणः ।
महीं समुत्तीर्य स साकरादे ग्रामे निवासं विदधे सह स्वैः ॥ १६
भक्तैर्गणेशादिभिरादरेण कृतोचितातिथ्य उवास रात्रिम् ।
कृताह्निकः प्रातरथाश्ववर्यमारुह्य सस्वो निरगात्ततः सः ॥ १७
उद्घोष आसीद्वटपत्तनेऽथो तदागमस्य प्रतिगेहमेव ।
तद्द्वेषिणस्तत्र तु ये जनास्ते प्रापुर्न निद्रां निशि लब्धतापाः ॥ १८
केचित्तु वादं सह तेन कर्तुं वादार्थपट्टान् गुणितानकार्षुः ।
केचिच्चयोद्धुं सह तेन सज्जा आसन् कृतास्त्राः सममात्मवर्ग्यैः ॥ १९
ये सद्धियस्तत्र च ते तु तस्य समीक्षणोत्काः श्रुतसद्गुणस्य ।
आसन् परे कौतुकवीक्षणार्थाः केचिच्च मायामयतो विलीनाः ॥ २०
राजाथ तद्दर्शनभूरितृष्णः प्रातः स्वकीयां चतुरङ्गसेनाम् ।
सर्वां समर्प्यैव स नारुपन्तं तत्सन्मुखं प्रैषयदायनार्थम् ॥ २१

Worshipped on the way by hordes of his devotees and looked at with wonder by others, he camped at the village Sankarda after having crossed the Mahi river. 16.

Entertained there with appropriate hospitality and reverence by Ganesh and other devotees, he stayed at that place for a night and on the next morning he left after performing his usual rituals, followed by his men. 17.

In the city of Vadodara, there were heard, from every house, shouts of joy on account of his arrival; his adversaries there did not get sleep; they were restless all the night. 18.

Some who were eager to debate with him were ready with numerous points of arguments; others, who were desirous of fighting with him made their weapons and companions ready for the purpose. 19.

Those who had good sense and had heard of his excellent qualities were eager to have a look at him; others, who feared he might have wiles, were afraid and hid from him. 20.

Extremely eager to have his vision, the king put his four-fold army in charge of Narupant and sent him in the morning along with it to receive the Lord. 21.

स योजने तन्नगरात्तमीशमायान्तमारादवलोक्य सद्यः ।
उत्तीर्य वाहात्प्रणनाम सोऽपि सम्प्राप्य तं मानवमदाद्यथार्हम् ॥ २२
ततो गजेन्द्रं सुकुथं तदर्थमम्बालिकाढ्यं प्रहितं नृपेण ।
आरोहयामास हरिं ततोऽन्यान्मुनींश्च नानाविधवाहनानि ॥ २३
कांश्चिद्द्विजान्कांश्चन वाजिवर्यानारोहयामास रथांश्च कांश्चित् ।
कांश्चिच्च मैनाञ्छिविकाश्च कांश्चिन्महारथान् पुष्परथांश्च कांश्चित् ॥ २४
हरेः स पृष्ठेऽथ निपद्य राजंस्तं बीजयामास सुचामरेण ।
सर्वाणि वाद्यानि तदा निनेदुर्जयध्वनिश्चातिमहान्बभूव ॥ २५
ततः समेता नगरं ययुस्ते तावद्धरिं पौरजना अभीयुः ।
वर्त्मापुरात्तज्जनसङ्घसान्द्रं गजाधिरूढो हरिरालुलोके ॥ २६
द्योतद्दिव्याङ्गकान्तिः स्मितमधुरमुखः सूक्ष्मशुक्लांशुकश्रीः,
कूर्दद्वाहानुयातप्रचलगजघटान्तश्चरन्नागराजः ।
नानावाद्यौघभूरिध्वनिमिलितजयध्वानसन्नादिताशं,
राजेन्द्रश्रीरनेकेक्षकजननिबिडं तत्पुरं प्राविशत्सः ॥ २७

Seeing him approach the city at a distance of one Yojana, he promptly dismounted from his horse (and walked up to him); he bowed to him, and offered him befitting respects. 22.

Shri Shri Haririding the elephant.

Then he made the Lord mount the decorated elephant with Ambary, a specialty for different vehicles used for a number of other holy men. 23.

He provided elephants for some, excellent horses for others as also chariots, palanquins etc. 24.

Sitting at the back of the Lord, he (i.e. Narupant) fanned him with a Chaurie. Then all musical instruments resounded along with the cries of victory to the Lord. 25.

Then all of them proceeded towards the city; the citizens went ahead to receive the Lord; he saw them in thick throngs in the midst of the road from his elephant. 26.

With shining luster of the body, his face full of sweet smile, wearing a fine white garment, followed by galloping steeds,

साश्चर्यं वीक्ष्यमाणं प्रतिविशिखमयो यूथशः पौरलोकैः,
श्रुत्वाऽऽयान्तं हरिं तं नृपतिरपि तदाऽभ्याययौ भूरिहर्षः ।
दृष्ट्वा नत्वा च तेनादृत उरु सदनं तेन साकं स्वमागा-
न्नागादुत्तार्य हर्षाद्बहुतरविनयः सस्वजे तं च राजन् ! ॥ २८ ॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे वटपत्तनागमननिरूपणनामैकचत्वारिंशोऽध्यायः ॥ ४१ ॥

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surrounded by hordes of elephants, with splendor like that of Indra, he entered the city amidst shouts of "victory to you" and the sound of all sorts of musical instruments. 27.

The king received the report that he had entered the city and on each and every street, people are looking at him in amazement in great hordes; overjoyed, the king also proceeded to receive him; on seeing him, he bowed with reverence and brought him to his great palace; making him dismount from the elephant, he embraced him with great joy and humility. 28.

Thus ends the forty first chapter entitled 'Description of Narayan Muni's visit to Vadodara' in the fourth Prakaran of Satsangijivan, the life story of Lord Narayan, also titled as 'Dharmashastra' (the rules of the code of conduct). 41

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॥ अथ द्विचत्वारिंशोऽध्यायः ॥ ४२ ॥

सुव्रत उवाच –

प्रणम्य तं करं तस्य गृहीत्वा पाणिना ततः । प्राविशत्स निजं सौधं दर्शनीयं महीभुजाम् ॥ १ ॥
सिंहासने मनोज्ञे तमुपावेश्य तदग्रतः । तिष्ठन्स दासवत्प्राह प्राञ्जलिर्धरणीपतिः ॥ २
स्वामिन्मनोरथो मेऽद्य फलितोऽत्र तवागमात् । कृपया पावितोऽद्याहं त्वया लोकहितैषिणा ॥ ३
त्वदङ्घ्रिपद्मसंस्पर्शात्पूतेयं च धरा मम । अद्यप्रभृति ते स्वामिन्नाज्ञावर्ती भवाम्यहम् ॥ ४
इत्युक्त्वा सह तेनाथ सानुगेन महीपतिः । ससैन्यो वाहनारूढ उपायान्मस्तुवाटिकाम् ॥ ५
तदागमात्पूर्वमेव कारितेषु च तत्र सः । पटमण्डपवर्येषु सानुगं तमवासयत् ॥ ६
स स्वानुरूपतश्चक्रे तस्यातिथ्यं नराधिपः । नाथजिद्रामचन्द्राद्या भक्ताः पर्यचरंश्च तम् ॥ ७

CHAPTER - 42

Honour of Shri Hari by Maharaja Saiyajirao and preachings by Shri Hari.

Suvrat said:-

Then he (i.e. the king) taking his (the Lord's) hand in respect, and bowing to him, took him to his palace which was worthy to be seen by even kings. 1.

Seating him on his own beautiful throne, and standing in front of him like a servant, the king said to him with folded hands. 2.

'O Lord, with your arrival a wish of my heart has been fulfilled; you always think of the well-being of the world; today you have made me pure and holy. 3.

This kingdom of mine has been purified by the touch of your lotus-like feet; from today, I shall be at your service, 'O Lord.' 4.

Saying this, the king, getting into his chariot and with his retinue of soldiers went Mastu-bagh along with the Lord. 5.

There he lodged him along with his followers in exquisite tents already pitched ahead of their arrival. 6.

The king offered him hospitality in keeping with his status; there, in attendance were the devotees Nathaji, Ramachandra and others. 7.

द्वितीयोऽह्नि ततः पौरा भक्ताः सर्वे तमार्चयन् । नानाविधैः सुवसनैर्गन्धपुष्पधनादिभिः ॥ ८
तृतीयेऽहनि राजापि कृतभुक्तिं हरिं निजम् । आनिनाय पुनः सौधं गजारूढं यथा पुरा ॥ ९
महासन उपावेश्य तं तदग्र उपाविशत् । उपावीविशदन्यांश्च तदीयान्स यथोचितम् ॥ १०
ततस्तं विनयानम्रं बद्धाञ्जलिपुटं नृपम् । उवाच प्रीणयन्वाचं सर्वदुःखहरो हरिः ॥ ११

श्रीनारायणमुनिरुवाच –

श‍ृणु राजन्मनो दत्त्वा हितं तव वदाम्यहम् । धारणीयं स्वहृदये वचनं मम सर्वथा ॥ १२
नृदेहो दुर्लभो नूनं देवानामपि भूपते ! । तत्प्राप्तेस्तु फलं ज्ञेयमपुनर्भवसाधनम् ॥ १३
सांसारिकं सुखं यत्तत्सर्वयोनिषु वर्तते । यदर्थे यतते लोको दुर्लभं तन्न देहिनाम् ॥ १४

On the second day, the citizens and the devotees (there) offered him worship with exquisite garments, perfumes, flowers and money. 8.

On the third day, the king also took the Lord to his palace after dinner as he had done earlier, mounted on an elephant. 9.

Seating him on a high pedestal, he sat in front of him; he directed his people to sit as per the protocol. 10.

Then the Lord, removing the grief of all, spoke to the king standing before him with folded hands in humility. 11.

Preachings to Sayajirao Maharaj by Shri Hari.

The Narayan said:-

'O King, listen with an attentive mind; I will tell you what is for your well-being. You should keep (this advice) constantly in your heart at all costs. 12.

'O king, a human life (literally body, Deha) on the earth is difficult to get even for the gods; the end-result (Phala) of it is the achievement of liberation. 13.

Worldly happiness is available to all kinds of creatures; that to obtain which the people strive is not unattainable to human beings – (namely worldly happiness). 14.

Happiness is mixed with unhappiness; happiness without unhappiness is not perceived; one has as much (unhappiness) as one has happiness. 15.

सुखं च दुःखसम्मिश्रं निर्दुःखं तन्न दृश्यते । यस्य यावत्सुखं तस्य तावद्दुःखं हि देहिनः ॥ १५
राजानं सुखिनं सर्वे जानन्ति नृपते ! जनाः । अति दुःखिनमेवात्राहं तु जानामि सर्वथा ॥ १६
चौरशत्रुखदायादप्रतिक्षणविशङ्किनः । भूरिलोभाभिभूतस्य सुखं तस्य कुतो भवेत् ॥ १७
निर्दुःखं तु सुखं राजन्भगवत्येव वर्तते । सच्चिदानन्दरूपोऽसौ स्वतन्त्रोऽस्ति यतः सदा ॥ १८
तदुपासनया भक्ताः सुखिनस्तस्य सन्ति च । न तत्सुखस्यास्ति लेशस्त्रैलोक्याधिपतेरपि ॥ १९
ज्वलत्सु भुवि लोकेषु कामलोभादिवह्निना । तप्यन्ते वैष्णवा नैव गङ्गाम्बुस्था गजा इव ॥ २०
बुद्धिमानसि भूपाल ! त्वमतः स्वहिताय हि । कुरु कृष्णाश्रयं तेन भुक्तिं मुक्तिं च लप्स्यसे ॥ २१
स्थित्वैव निजधर्मेषु यावद्देहस्मृतिर्नृप ! । भजनीयः सदा कृष्णः प्रीत्यैवेत्यस्ति मे मतम् ॥ २२

सुव्रत उवाच –

All people suppose the king is full of happiness; I know him to be extremely unhappy. 16.

How can there be happiness for him, who is overwhelmed by excessive greed and who every moment suspects (evil designs of) thieves, enemies and his own kith and kin? 17.

O king, pure happiness without any admixture of misery is only with God; because He is the truth, sentient, blissful and truly independent. 18.

It is by worshipping Him that His devotees attain happiness; there is not an iota of that happiness with even the Lord of the three worlds. 19.

While all the people are being burnt by the dire of desire and avarice, the devotees of Vishnu never suffer from the heat, akin elephants standing in the Ganga-waters. 20.

You are wise, 'O king; therefore, for your own good you should take shelter in Krishna- thereby you will achieve both worldly happiness and spiritual emancipation. 21.

Therefore, 'O king, so long as one is conscious of the body (i.e. bodily existence), one should remain firm in one's duties and at the same time be devoted to Krishna with love; this is my opinion. 22.

इत्युक्तो हरिणा राजा तं प्रणम्य जगाद सः । भगवंस्त्वामहं जाने कृष्णमेव न संशयः ॥ २३
त्वामहं शरणं यातस्त्वदीयोऽस्मि कृपां मयि । कुर्यास्त्वं सर्वदा स्वामिन्कञ्चित्कालं वसात्र च ॥ २४

श्रीहरिरुवाच –

पुराणश्रवणे चित्तं साम्प्रतं लुब्धमस्ति मे । स्थातुमत्र न शक्नोमि दिनमेकमपि ध्रुवम् ॥ २५
भावं मयि विशुद्धं ते ज्ञात्वात्राहमुपागतः । नो चेन्न साम्प्रतं यायां सम्राड्गेहं हि निःस्पृहः ॥ २६
इत्युक्त्वा भगवद्भक्ते रीतिं तस्मा उपादिशत् । तदुक्तिं सकलां सोऽपि हृदयेऽधारयन्नृपः ॥ २७
ततस्तस्याकरोत्पूजां महतीं परया मुदा । अनर्घ्यैर्नूतनैर्वस्त्रैः सरत्नैर्हेमभूषणैः ॥ २८
चन्द्रनाक्षतपुष्पादैरुपहारैर्यथाविधि । पूजयित्वा तमीशानं प्रणनाम स दण्डवत् ॥ २९
ततस्तदीयान् पुत्रादीन् मुनींश्चापि यथोचितम् । वासोधनसुगन्धाद्यैरानर्च बहुभावतः ॥ ३०

Suvrat said:-

Thus addressed by the Lord, the king, bowing to him, said, Lord, I know you indeed are Krishna; there is no doubt about it. 23.

I surrender to you; I am yours; please do favor to me' by staying here for some time. 24.

The Lord said:-

My mind is set on hearing the Puranas; I am not in a position to stay here even for a day; that is certain. 25.

I came here knowing your pure faith in me. If that were not so, I would depart right now. A man (like me) who is without desire would hardly visit a king's house. 26.

After this, he enlightened him on the ways of practicing devotion to God. The king also put into his heart all his words. 27.

Then with great happiness, he offered him worship with valuable new garments and gold ornaments studded with jewels. 28.

He prostrated before him like a stick after worshipping him with sandalwood, flowers, Aksata etc. as per the procedure. 29.

Then he honored his relatives (literally 'sons'), and the ascetics with great reverence, in a befitting manner, offering them garments, Daksina, perfumes etc. 30.

Enjoining upon the king to stay within the limits of Dharma,

धर्मे स्थातुं तमाज्ञाप्य सद्य उत्तस्थिवान् हरिः । गन्तुकामं तमाज्ञाय राजा सैन्यमसज्जयत् ॥ ३१
ततो व्रजन्तं हरिमन्वगच्छत् पद्भ्यां नृपस्तं स निवर्तयित्वा ।
गजेन्द्रमध्यारुहदात्तहर्षैः पौरैर्जनैर्भूभिप ! नम्यमानः ॥ ३२
ये वैरिणस्तस्य पुरेऽभवंस्ते दृष्ट्वा प्रतापातिशयं तदीयम् ।
कर्तुं न शेकुः किमपि प्रभुं तं तथैव तस्थुर्ज्वलदन्तरङ्गाः ॥ ३३
यथा प्रविष्टः स पुरं तथैव राजश्रिया तन्निरगाद्वहिश्च ।
निवर्तयामास ततोऽनुयातः पौरांश्च भक्तान्नृपतेश्च सैन्यम् ॥ ३४
आरुह्य वाहं जविनं स्वकीयं निजानुयातैरखिलैः स भक्तैः ।
सहाययौ भूरियशोवदातो वृत्तालयं पोषितधर्मवर्त्मा ॥ ३५

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे सिंहजिन्नृपकृतश्रीहरिसन्माननिरूपणनामा द्विचत्वारिंशोऽध्यायः ॥ ४२ ॥

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the Lord quickly rose; the king also ordered his army to stand ready for his departure. 31.

Then the king followed the departing Lord on foot; after bidding him adieu, he mounted on a mighty elephant while the rejoicing citizens saluted him. 32.

Those who were his adversaries in the city could simply do nothing against him seeing his extreme prowess; they stood there helpless, their hearts burning with envy. 33.

He went out of the city as he had entered it accompanied by royal splendor; he bid adieu to the citizens following him as well as to his devotees and the king's army. 34.

Then aboard his speedy horse and followed by all his disciples and devotees, the Lord arrived at Vrittalay with them all after having strengthened the path of righteousness. 35.

Thus ends the forty second chapter entitled 'Description of Narayan Muni's arrival and stay at Vadodara' in the fourth Prakaran of Satsangijivan, the life story of Lord Narayan, also titled as 'Dharmashastra' (the rules of the code of conduct). 42.

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॥ अथ त्रिचत्वारिंशोऽध्यायः ॥ ४३ ॥

सुव्रत उवाच –

वसंस्तत्र निजावासे हरिर्दुःखहराभिधः । प्रशंसां भूपतेस्तस्य चकार स्वीयसंसदि ॥ १ ॥
वटपत्तनसम्प्राप्तं वासोभूषाधनादि यत् । रघुवीराय तत्सर्वे ददाति स्म स भूपते ! ॥ २
ततः स दशमस्कन्धं शुश्रूषुः सुस्थचेतसा । उत्तमादीन् दुर्गपुरं प्रेषयिष्यन्नुवाच तान् ॥ ३
राजन् ! दुर्गपुरं याहि स्वकीयैः सह साम्प्रतम् । यूयं च सुहृदः ! सर्वे यातानेन सहैव च ॥ ४
श्रुत्वात्र दशमस्कन्धं तत्रायास्याम्यहं ध्रुवम् । इति मे रोचते तस्माद्यूयं सर्वेऽपि गच्छत ॥ ५
इत्युक्तास्ते तु हरिणा विजने स्थातुमिच्छता । अनिच्छन्तोऽपि तद्वाक्यमान्यत्वात्स्वपुरं ययुः ॥ ६
परिवारेण सहितः स्वकीयेनोत्तमो नृपः । रामप्रतापमुख्याश्च हरेः सम्बन्धिनोऽखिलाः ॥ ७

CHAPTER - 43

Shri Hari decides to write the Shikshapatri, while listening to the tenth chapter of Shreemad Bhagwat at an isolated location.

Suvrat said:-

Residing there at his own lodging, Shri Hariotherwise known as remover of misery, praised king (Sayajirao) in his meeting. 1.

He gave all garments, ornaments and money received at Vadodara to Raghuvir (his adopted son). 2.

Thereafter he was desirous of listening to the tenth Skanda (part) of the Bhagavata with an undisturbed heart; deciding to send away Uttam and others to Durgapur, he said to them- 3.

'O king Uttam, for now you should go to Durgapur with your people; and 'O you, all friends, you should also go along with him.' 4.

After having listened to the tenth Skanda (part), I will also go there, I like this (arrangement); therefore you all should go. 5.

Thus directed by him who wished to live in solitude, they reluctantly went to their places since his words were binding on them. 6.

King Uttam with his people, Ramapratap and other relatives of the Lord who came from the west and from Bhalla country and

पाश्चात्या भाल्लदेशीया ये चान्ये तत्र सङ्गताः । सर्वे ते हरिणाज्ञप्ताः स्वं स्वं ग्रामं पुरं ययुः ॥ ८
नानादेशस्थलोकानां बोधनाय मुनीनपि । सर्वानाज्ञापयामास ते च जग्मुस्तदाज्ञया ॥ ९
एकादश्याः स आरभ्य दशमस्कन्धमादितः । सार्धमासेन शुश्राव सादरं विजने ततः ॥ १०
स्कन्धः स एव भूपाल ! भृशं तस्मा अरोचत । प्रशंसां तस्य बहुधा चकार च स आदरात् ॥ ११
ततः स पञ्चमस्कन्धं वसन्ताद्यदिनावधि । शुश्राव सादरं तं च प्रशशंस च संसदि ॥ १२
श्रीमद्भागवताख्यस्य पुराणस्यातिव-ल्लभौ । स्कन्धावभूतां द्वावेतौ तस्य नारायणस्य हि ॥ १३
पौराणिकं ततः सम्यग्वस्त्रभूषाधनादिभिः । तोषयित्वाथ मध्याह्ने वसन्तोत्सवमाचरत् ॥ १४
लक्ष्मीनारायणस्यासौ महापूजामकारयत् । गीतवादित्रनिनदैरुपेतां वर्णिसत्तमैः ॥ १५
ब्राह्मणान् भोजयामास सहस्रं तद्दिने हरिः । तेभ्यश्च दक्षिणां प्रादात्सुस्पर्शान्कम्बलानपि ॥ १६

also others who had gathered there went back to their respective places as directed by Hari. 7.8.

Then he directed the ascetics (to go) for the enlightenment of the people in different regions, and they departed accordingly. 9.

Then, beginning from the day of Ekadasi, he listened reverentially in solitude to the tenth Skanda (part); it took him one month and a half (to complete this exercise). 10.

O king, he greatly liked the tenth Skanda and praised it with much respect. 11.

Then up to the fifth day of Magha (i.e. the day of Vasanta-pancami), he listened to the fifth Skanda and praised it greatly in his meeting. 12.

These two parts of the Bhagavata-Puran were very favourite to the Lord. 13.

Then, after having felicitated the reader of the Puran with garments, ornaments and money, he celebrated at mid-day the spring festival. (Vasantotsava). 14.

Then he arranged for a great worship of Laksmi-Narayan at the hands of the best of the religious students; it resounded with songs and instrumental music. 15.

The Lord fed a thousand Brahmins that day and gave them Daksina and soft blankets. 16.

भक्तास्तदानीं बहुशः समीपग्रामवासिनः । तद्दर्शनार्थमाजग्मुः प्रतिजग्मुश्च ते पुनः ॥ १७
अपराह्णे ततः स्वामी विजनस्थो हितं नृणाम् । चिन्तयन् पत्रिकां तेभ्यो लिखितुं निश्चिकाय सः १८
सकलेष्वपि देशेषु धर्मशिक्षार्थपत्रिकाम् । लिखामि तेन मद्भक्ता वर्तिष्यन्ते तथैव हि ॥ १९
ममाशयो यादृशोऽस्ति तादृशं चापि तेऽखिलाः । तयैवावगमिष्यन्ति भविष्यन्त्यप्यसंशयाः ॥ २०
अन्तर्हिते मयि भुवो मदीयानां च सर्वशः । स्फुटमद्वाक्यरूपा सा भवित्र्यालम्बनं भुवि ॥ २१
एवं विचार्य धर्मात्मा काकुदं खटिकां च सः । आनयामास भृत्येन लेखिनीं च सुशोभनाम् ॥ २२
सच्छास्त्राणां स सर्वेषां सारमाकृष्य सद्धिया । लिलेख पत्रिकां स्वामी सद्धर्मं स्थापयन्भुवि ॥ २३

उरौ दक्षे पट्टकं काकुदस्य कृत्वा धृत्वा वामदोष्णा नतास्यः ।
दक्षे पाणौ लेखिनीं कुञ्चिताग्रे बिभ्रत् पत्रीं सोऽलिखद्भूमिपेत्थम् ॥ २४

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे भगवतो वृत्तालयावासनिरूपणनामा त्रिचत्वारिंशोऽध्यायः ॥ ४३

At that time, numerous devotees living in nearby villages came to have a glimpse of him and returned. 17.

Then the Lord, sitting all alone in the afternoon, decided to write an epistle to the people with their well-being in his mind. 18.

'I shall write an epistle for teaching piety to all countries; as a result of this all my devotees will behave according to the instructions.' 19.

By virtue of it (i.e. the epistle), they will understand my point of view as it is and they all will be free from doubt. 20.

When I disappear from the earth, it will be the sole support of my followers in the world since it is clearly in the form of my own sentences. 21.

Having thought in this way, that soul of Dharma asked an attendant to bring paper, pen and chalk (khatika). 22.

The Lord then, with good sense, extracted the essence of all the scriptures and wrote the epistle making dharma steadfast on the earth. 23.

Dhyan of Shri Hari while writing 'Shikshapatri'.

With head slightly bent, holding the expanse of paper with

॥ अथ चतुर्चत्वारिंशोऽध्यायः ॥ ४४ ॥

वामे यस्य स्थिता राधा श्रीश्च यस्यास्ति वक्षसि । वृन्दावनविहारं तं श्रीकृष्णं हृदि चिन्तये ॥ १
लिखामि सहजानन्दस्वामी सर्वान्निजाश्रितान् । नानादेशस्थितान् शिक्षापत्रीं वृत्तालयस्थितः ॥ २
भ्रात्रो रामप्रतापेच्छारामयोर्धर्मजन्मनोः । यावयोध्याप्रसादाख्यरघुवीराभिधौ सुतौ ॥ ३
मुकुन्दानन्दमुख्याश्च नैष्ठिका ब्रह्मचारिणः । गृहस्थाश्च मयारामभट्टाद्या ये मदाश्रयः ॥ ४

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the left hand, with the pen in his right hand, he wrote the epistle in the following manner- 24.

Thus ends the forty third chapter entitled 'Dispersal of devotees from Vadodara and Narayan Muni's cogitations on the Bhagavata' in the fourth Prakaran of Satsangijivan, the life story of Lord Narayan, also titled as 'Dharmashastra' (the rules of the code of conduct).

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CHAPTER - 44

The epistle. (Shikshapatri)

I meditate, within my heart, upon Lord Shree Krishna, whose left Radha is standing by, on whose right chest resides Lakshmi and who enjoyed his own divine sports at Brindavana (with Radha and Lakshmi) 1.

He writes further.

I, Sahajananda Swami, staying at Vrittalaya (Vadatal) write this SHIKSHAPATRI to all my followers living in different countries. (Vrittalaya means a place of good conduct). 2.

Introduction for the following four Slokas.

In the next four stanzas, Shree Bhagwana showers his blessings upon the two Acharyas whom the enthroned as his successors and also upon all his devotees classified into four categories.

The people of first category are called Naishtika Brahmacharies (Brahmins who take to Naishtika Vrata i.e. a vow to keep life long celibacy). Mukundananda is mentioned as the important person of this group.

सधवा विधवा योषा याश्च मच्छिष्यतां गताः । मुक्तानन्दादयो ये स्युः साधवश्चाखिला अपि ॥ ५
स्वधर्मरक्षिका मे तैः सर्वैर्वाच्याः सदाशिषः । श्रीमन्नारायणस्मृत्या सहिताः शास्त्रसम्मताः ॥ ६
एकाग्रेणैव मनसा पत्रीलेखः सहेतुकः । अवधार्योऽयमखिलैः सर्वजीवहितावहः ॥ ७
ये पालयन्ति मनुजाः सच्छास्त्रप्रतिपादितान् । सदाचारान् सदा तेऽत्र परत्र च महासुखाः ॥ ८
तानुल्लङ्घ्यात्र वर्तन्ते ये तु स्वैरं कुबुद्धयः । त इहामुत्र च महल्लभन्ते कष्टमेव हि ॥ ९

The second category consists of those disciples, living in house-holds who are called as Grihasthas, Mayarama Bhatta is mentioned as the head of this group.

The third category consists of women disciple – married women with husbands alive, widows and unmarried women.

The other category is of Sadhum Muktananda is mentioned as the head of this group.

Ayodhyaprasada, the son of my brother Rampratapa and grandson of Dharmadeo my father and Raghuvira, the son of my brother Ichchharama and grandson of Dharmadeo my father, brahmacharies who are lifelong celibates and who are headed by Mukundananda, house holders such as Mayarama Bhatta and others who are my followers, married-women with husbands alive, widows, unmarried women who have become my followers, and all Sadhus headed by Muktananda are all my disciples.

And in accordance with Shastras, I, remembering Shree Narayana, bestow my best blessings to all the above mentioned disciples so that the blessings may help them in following and keeping their Swadharma (One’s religious duties). 3 - 6.

All my disciples shall study with full concentration of mind, this SHIKSHAPATRI which is written with a definite purpose of doing good to all living beings. 7.

Those who follow through out their life time the rules of good conduct as enjoined by the Holy Scriptures will lead a blissful life in this world and in the next. 8.

And those, the morally depraved persons who cross the

अतो भवद्भिर्मच्छिष्यैः सावधानतयाऽखिलैः । प्रीत्यैतामनुसृत्यैव वर्तितव्यं निरन्तरम् ॥ १०
कस्यापि प्राणिनो हिंसा नैव कार्यात्र मामकैः । सूक्ष्मयूकामत्कुणादेरपि बुद्ध्या कदाचन ॥ ११
देवता पितृयागार्थमप्यजादेश्च हिंसनम् । न कर्तव्यमहिंसैव धर्मः प्रोक्तोऽस्ति यन्महान् ॥ १२
स्त्रिया धनस्य वा प्राप्त्यै साम्राज्यस्यापि वा क्वचित् । मनुष्यस्य तु कस्यापि हिंसा कार्या न सर्वथा १३
आत्मधातस्तु तीर्थेऽपि न कर्तव्यश्च न क्रुधा । अयोग्याचरणात्क्वापि न विषोद्बन्धनादिना ॥ १४
न भक्ष्यं सर्वथा मांसं यज्ञशिष्टमपि क्वचित् । न पेयं च सुरामद्यमपि देवनिवेदितम् ॥ १५
अकार्याचरणे क्वापि जाते स्वस्य परस्य वा । अङ्गच्छेदो न कर्तव्यः शस्त्राद्यैश्च क्रुधापि वा ॥ १६

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precincts of good conduct and behave as free thinkers will suffer great distress in this world and in the next. 9.

So, all my disciple, shall lead their life, only by following these precepts with willingness and vigilance through-out their life. 10.

General Code of Conduct for all followers.

My disciples shall never kill or harm deliberately any living being in this world though they are negligible tiny insects such as lice and bugs. 11

None of my follower shall kill or harm goats or other animals even for the sacrificial ceremonies to propitiate a deity of manes (Spirits of fore fathers) because the Shastras assert that nonviolence alone is the best form of Dharma .12.

None shall ever use violence against any person as to gain something such as woman, wealth and even an empire. 13. None shall commit suicide even at a place of pilgrimage out of super-station or out of anger frustration caused by some unworthy behavior, or by consuming poison or by strangulation or by drowning. 14.

Flesh in any form shall not be eaten even though it is a remnant of offering in a sacrifice, and liquor or alcohol shall not be taken, though it is offered to a deity. 15.

One may commit any misdeed against the other, or may come under the spell of the rage, still no one shall cut or harm, with any instrument any part of his own body or of the others. 16.

स्तेनकर्म न कर्तव्यं धर्मार्थमपि केनचित् । सस्वामिकाष्ठपुष्पादि न ग्राह्यं तदनाज्ञया ॥ १७
व्यभिचारो न कर्तव्य: पुम्भि: स्त्रीभिश्च मां श्रितै: । द्यूतादि व्यसनं त्याज्यं नाद्यं भङ्गादि मादकम् १८
अग्राह्यान्नेन पक्वं यदन्नं तदुदकं च न । जगन्नाथपुरं हित्वा ग्राह्यं कृष्णप्रसाद्यपि ॥ १९
मिथ्यापवाद: कस्मिंश्चिदपि स्वार्थस्य सिद्धये । नारोप्यो नापशब्दाश्च भाषणीया: कदाचन ॥ २०
देवतातीर्थविप्राणां साध्वीनां च सतामपि । वेदानां च न कर्तव्या निन्दा श्रव्या न च क्वचित् ॥ २१
देवतायै भवेद्यस्यै सुरामांसनिवेदनम् । यत्पुरोऽजादिहिंसा च न भक्ष्यं तन्निवेदितम् ॥ २२
दृष्ट्वा शिवालयादीनि देवागाराणि वर्त्मनि । प्रणम्यं तानि तद्देवदर्शनं कार्यमादरात् ॥ २३

One shall not steal other's property even for religious or benevolent purposes; and shall not take even a small stick or flowers etc. (even for offering to deities) without the permission of the owner. 17.

My followers, male or female shall not commit adultery. They shall not take to gambling or other games with stakes. Also they shall not consume intoxicants such as hashish. 18.

Accepting water or cooked food from the people of some category is forbidden by scriptures. My follower shall not accept it even if it happens to be an offering to Lord Krishna. But the same can be accepted if it is an offering to lord Jagannatha in Jagannathpuri. 19.

None shall ever impute false charges to anybody, even for the sake of self interest, and nor at any time shall use abusive and indecent words. 20.

No one shall use or beat any abusive or indecent words against Gods, Brahmins, the holy places, chaste women, the holy Vedas or the holy persons and never shall hear those words if uttered by any-one. 21.

None shall accept anything, even vegetarian food offered to deity before whom, offerings of wine, flesh etc. are made and before whom animals like goats are slaughtered as a part of sacrifice 22.

When my followers see temples of Lord Shiva or other deities, on the way, they shall bow down with reverence and have

स्ववर्णाश्रमधर्मो यः स हातव्यो न केनचित् । परधर्मो न चाचर्यो न च पाषण्डकल्पितः ॥ २४
कृष्णभक्तेः स्वधर्माद्वा पतनं यस्य वाक्यतः । स्यात्तन्मुखान्न वै श्रव्याः कथा वार्ताश्च वा प्रभोः ॥ २५
स्वपरद्रोहजननं सत्यं भाष्यं न कर्हिचित् । कृतघ्नसङ्गस्त्यक्तव्यो लुञ्चा ग्राह्या न कस्यचित् ॥ २६
चौरपापिव्यसनिनां सङ्गः पाषण्डिनां तथा । कामिनां च न कर्तव्यो जनवचनकर्मणाम् ॥ २७
भक्तिं वा ज्ञानमालम्ब्य स्त्रीद्रव्यरसलोलुभाः । पापे प्रवर्तमानाः स्युः कार्यस्तेषां न सङ्गमः ॥ २८
कृष्णकृष्णावताराणां खण्डनं यत्र युक्तिभिः । कृतं स्यात्तानि शास्त्राणि न मान्यानि कदाचन ॥ २९
अगालितं न पातव्यं पानीयं च पयस्तथा । स्नानादि नैव कर्तव्यं सूक्ष्मजन्तुमयाम्भसा ॥ ३०

"Darshan" of them. 23.

None shall discard his duties which he has to perform as a member of particular caste and none shall indulge in doing the duties assigned to member of an other caste, likewise no member of the order (of life) shall discard his duties which he must perform as a member of a particular order and none shall indulge in doing the duties assigned to the member of the other order. (Ashrama) And none shall follow (the religion propounded by the religious impostors) the religion which is not Vedic. 24.

None shall listen to religious discourses or narrations or stories (even the divine stories) of God from a person whose speech may lead to a fall from the path of devotion to God or from one's religious duties. 25.

On shall not utter even a truth if it betrays him or others. And one shall not associate himself with ungrateful per-son and never take bribe from anyone. 26.

None shall associate himself with thieves, sinners, religious impostors, hypocrites, libidinous persons or the addicts. 27.

None shall associate himself with those persons, who under pretext of preaching religion or devotion to God, seek wealth, women and worldly pleasures and commit sins. 28.

Never follow those scriptures which by mere logic, deny God and his incarnations. 29.

None shall ever take water or milk unfiltered and use impure

यदौषधं च सुरया सम्पृक्तं पललेन वा । अज्ञातवृत्तवैद्येन दत्तं चाद्यं न तत्क्वचित् ॥ ३१
स्थानेषु लोकशास्त्राभ्यां निषिद्धेषु कदाचन । मलमूत्रोत्सर्जनं च न कार्यं ष्ठीवनं तथा ॥ ३२
अद्वारेण न निर्गम्यं प्रवेष्टव्यं न तेन च । स्थाने सस्वामिके वासः कार्योऽपृष्ट्वा न तत्पतिम् ॥ ३३
ज्ञानवार्ताश्रुतिर्नार्या मुखात्कार्या न पूरुषैः । न विवादः स्त्रिया कार्यो न राज्ञा न च तज्जनैः ॥ ३४
अपमानो न कर्तव्यो गुरूणां च वरीयसाम् । लोके प्रतिष्ठितानां च विदुषां शस्त्रधारिणाम् ॥ ३५
कार्यं न सहसा किञ्चित्कार्यो धर्मस्तु सत्वरम् । पाठनीयाऽधीतविद्या कार्यः सङ्गोऽन्वहं सताम् ॥ ३६
गुरुदेवनृपेक्षार्थं न गम्यं रिक्तपाणिभिः । विश्वासघातो नो कार्यः स्वश्लाघा स्वमुखेन च ॥ ३७
यस्मिन् परिहितेऽपि स्युर्दृश्यान्यङ्गानि चात्मनः । तद्दूष्यं वसनं नैव परिधार्यं मदाश्रितैः ॥ ३८
धर्मेण रहिता कृष्णभक्तिः कार्या न सर्वथा । अज्ञनिन्दाभयान्नैव त्याज्यं श्रीकृष्णसेवनम् ॥ ३९

or contaminated water for bathing or any other purpose. 30.

None shall ever take medicine which contains fat or alcohol, and which is prescribed by a physician whose conduct and character is unknown. 31.

None shall ever excrete, urinate, or spit at the places prohibited by the public or by the scriptures. 32.

None shall enter or leave a place through a back – door way and shall not live in a place without the permission of its owner. 33.

Male shall not listen to female delivering discourse or narrating the divine stories of Gods and none shall enter into discussions with a female or a ruler or with his associates. 34.

None shall show disrespect to the preceptors, superiors, the popular persons, scholars and to those armed with weapons. 35.

Nothing shall be done in haste (without thinking over it). But (Dharma) virtuous deeds shall be done without hesitation, and one shall impart his knowledge to others. Everyone shall associate himself always with the men of good conduct and characters. 36.

None shall go with empty hands to a preceptor, deity or to ruler (Some gift should be taken with, to offer them.) And none shall commit a breach of trust and never indulge in self-praise. 37.

My disciples shall not wear such clothes which do not cover but expose the parts of the body. 38.

उत्सवाहेषु नित्यं च कृष्णमन्दिरमागतैः । पुम्भिः स्पृश्या न वनितास्तत्र ताभिश्च पूरुषाः ॥ ४०
कृष्णदीक्षां गुरोः प्राप्तैस्तुलसीमालिके गले । धार्ये नित्यं चोर्ध्वपुण्ड्रं ललाटादौ द्विजातिभिः ॥ ४१
तत्तु गोपीचन्दनेन चन्दनेनाथवा हरेः । कार्यं पूजावशिष्टेन केसरादियुतेन च ॥ ४२
तन्मध्य एव कर्तव्यः पुण्ड्रद्रव्येण चन्द्रकः । कुंकुमेनाथवा वृत्तो राधालक्ष्मीप्रसादिना ॥ ४३
सच्छूद्राः कृष्णभक्ता ये तैस्तु मालोर्ध्वपुण्ड्रके । द्विजातिवद्धारणीये निजधर्मेषु संस्थितैः ॥ ४४
भक्तैस्तदितरैर्माले चन्दनादीन्धनोद्भवे । धार्ये कण्ठे ललाटेऽथ कार्यः केवलचन्द्रकः ॥ ४५

Mere showing devotion to God, in any way shall not be practiced without doing one's Varna Dharma and ashrama dharma (the duties assigned to on the basis of caste and the order of life.) And worship of God shall not be given up fearing that some foolish persons may rail at it. 39.

Males or females, who visit the temple daily or during festivals, shall not mingle with persons of opposite sex and they shall form separate lines. 40.

My followers who are the twice born people shall take initiation into the Krishna cult from an Acharya (enthroned by me) and wear two rosaries made from Tulsi wood around their neck, and also Tilak in two verticals lines (in 'U' shape) on their forehead, and on the chest and arms. 41.

Tilak, The holy marks (mentioned in the previous Sloka) shall be made out of the white clay called as Gopee Chandan or of sandal wood. And the paste shall be mixed with saffron etc. and shall be offered to Krishna Before use. 42.

And with the same paste or with the Kumkum powder, a round-shaped mark {'O' mark} shall be made in the midst of the 'U' mark and this paste also shall be offered to Radha or Lakshmi before use. 43.

The Sat-Sudras who are the devotees of Shree Krishna shall follow the twice-born people in wearing rosaries and Tilak. In other respects they shall follow the Rules framed by the Shastras for them. 44

त्रिपुण्ड्ररुद्राक्षधृतिर्येषां स्यात्स्वकुलागता । तैस्तु विप्रादिभिः क्वापि न त्याज्या सा मदाश्रितैः ॥ ४६
ऐकात्म्यमेव विज्ञेयं नारायणमहेशयोः । उभयोर्ब्रह्मरूपेण वेदेषु प्रतिपादनात् ॥ ४७
शास्त्रोक्त आपद्धर्मो यः स त्वल्पापदि कर्हिचित् । मदाश्रितैर्मुख्यतया ग्रहीतव्यो न मानवैः ॥ ४८
प्रत्यहं तु प्रबोद्धव्यं पूर्वमेवोदयाद्रवेः । विधाय कृष्णस्मरणं कार्यः शौचविधिस्ततः ॥ ४९
उपविश्यैव चैकत्र कर्तव्यं दन्तधावनम् । स्नात्वा शुच्यम्बुना धौते परिधार्ये च वाससी ॥ ५०
उपविश्य ततः शुद्ध आसने शुचिभूतले । असङ्कीर्ण उपस्पृश्यं प्राङ्मुखं वोत्तरामुखम् ॥ ५१
कर्तव्यमूर्ध्वपुण्ड्रं च पुम्भिरेव सचन्द्रकम् । कार्यः सधवनारीभिर्भाले कुंकुमचन्द्रकः ॥ ५२

The other Sudras – devotees shall wear a double – rosary of sandal-wood beads and shall make a round dot {'O' mark} with Kumkum {red powder} on their forehead. 45.

My disciples, Brahmins or others need not give up their practice of wearing Vibhuti on their forehead and Rudraksha rosary around their neck if it is their traditional custom. 46.

Shree Narayana and Lord Shiva shall be looked upon as the same and one identity as the Veda proclaim both of them as Brahman. 47.

Our ancient scriptures grant exemptions from performing the religious rites and rituals only for the period of abnormal conditions and suggest alternatives also. These are called Apad Dharma" My disciples shall not take them as granted, also for a period of tolerable difficulties. 48.

Daily rituals commons for all: 49-54.

All my followers shall wake up early in the morning before sun rise; meditate Lord Krishna for a while; attend to the call of nature and brush the teeth sitting in a clean place, take bath with clean water; put on two washed clean clothes. Then sitting on a separate mate spread on a cleanly sanctified floor, facing the east or the north. They shall perform Achaman (sipping a few drops of water thrice. This is a purifying act and shall be performed at the beginning of every religious

ceremony.) Then the males shall make 'U' shaped mark on

पुण्ड्रं वा चन्द्रको भाले न कार्यो मृतनाथया । मर्नसा पूजनं कार्यं ततः कृष्णस्य चाखिलैः ॥ ५३
प्रणम्य राधाकृष्णस्य लेख्यार्चां तत आदरात् । शक्त्या जपित्वा तन्मत्रं कर्तव्यं व्यावहारिकम् ॥ ५४
ये त्वम्बरीषवद्भक्ताः स्युरिहात्मनिवेदिनः । तैश्च मानसपूजान्तं कार्यमुक्तक्रमेण वै ॥ ५५
शैली वा धातुजा मूर्तिः शालग्रामोऽर्च्य एव तैः । द्रव्यैर्यथाप्तैः कृष्णस्य जप्योऽथाष्टाक्षरो मनुः ॥ ५६
स्तोत्रादेरथ कृष्णस्य पाठः कार्यः स्वशक्तितः । तथानधीतगीर्वाणैः कार्यं तन्नामकीर्तनम् ॥ ५७
हरेर्विधाय नैवेद्यं भोज्यं प्रासादिकं ततः । कृष्णसेवापरैः प्रीत्या भवितव्यं च तैः सदा ॥ ५८
प्रोक्तास्ते निर्गुणा भक्ता निर्गुणस्य हरेर्यतः । सम्बन्धात्तत्क्रियाः सर्वा भवन्त्येव हि निर्गुणाः ॥ ५९

the fore head (as stated before) with the round dot in it. And women with their husbands alive shall make red dot on the forehead with Kumkum. (Red powder) A widow shall make neither 'U' mark nor red dot (with Kumkum) on her forehead. Then all males or females shall offer mental worship to Shree Krishna. They shall bow down with devotion before the idol or the picture of Radha – Krishna; and chant the Krishna Mantra as far as their time allow. Then they may go to attend to their secular duties. 49- 54.

My disciples who are Atma Nivedies and devotees like the king Ambarisha shall perform their daily rituals and Poojas in the above mentioned order up to the mental worship. (Refer stanza 49 to 53) 55.

After the mental worship, the Atma Nivedies shall perform Pooja to an idol made of either stone, metal or to a Shalagrama, (a holy black stone) with leaves or flowers etc. that are easily available to them. Then they shall chant the Krishna Mantra of eight syllables. 56.

Then, they shall recite hymns of Shree Krishna as much as they know. Those who do not know Sanskrit prayers shall repeatedly chant the divine names of Shree Krishna. 57.

After that, they shall offer food to the icon of Shree Krishna (Place the food before the idol) and take only that food that is offered to him. Thus they shall lead a life always with the contentment and with the aim of dedicated service to God. 58.

The Atma Nivedics are callad as 'Nirguna' devoteese because

भक्तैरेतैस्तु कृष्णायानर्पितं वार्यपि क्वचित् । न पेयं नैव भक्ष्यं च पत्रकन्दफलाद्यपि ॥ ६०
सर्वैरशक्तौ वार्धक्याद्गरीयस्यापदाथवा । भक्ताय कृष्णमन्यस्मै दत्त्वा वृत्यं यथाबलम् ॥ ६१
आचार्येणैव दत्तं यद्यच्च तेन प्रतिष्ठितम् । कृष्णस्वरूपं तत्सेव्यं वन्द्यमेवेतरत्तु यत् ॥ ६२
भगवन्मन्दिरं सर्वैः सायं गन्तव्यमन्वहम् । नामसङ्कीर्तनं कार्यं तत्रोच्चै राधिकापतेः ॥ ६३
कार्यास्तस्य कथा वार्ताः श्रव्याश्च परमादरात् । वादित्रसहितं कार्यं कृष्णकीर्तनमुत्सवे ॥ ६४
प्रत्यहं कार्यमित्थं हि सर्वैरपि मदाश्रितैः । संस्कृतप्राकृतग्रन्थाभ्यासश्चापि यथामति ॥ ६५

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all their actions become 'Nirguna.' (Without mundane qualities) as they are surendered to the God who is ever 'Nirguna.' (Without mundane qualities) 59.

These Atma Nivedies devotees shall not consume even leaves, nuts, fruits or water without offering the same to Shree Krishna. 60.

All my devotees (initiated into ordinary Deeksha or special Deeksha) who are unable to perform Poojas to the icon of Shree Krishna due to old age, illness or any other discomfiture shall hand over the icon to other able devotee and be quite contented with performing mental Pooja. 61.

My devotees shall offer Poojas to only those objects that are in the form of God Shree Krishna which are sanctified and given to them by the Acharyas. (Descendants of Dharmadeo And in the case of other idols or objects, they shall kneel before them with reverence and devotion. 62.

All my followers shall go to the temple of Shree Krishna every evening and sing and chant the names of Shree Krishna loudly. 63.

They shall narrate or listen to the divine stories of Shree Krishna with great reverence and on festival days, they shall sing songs in praise of him accompanied by musical instruments. 64.

All my followers shall follow the course of daily routine as instructed in the previous stanza and also shall study the sacred scriptures written in Sanskrit or vernacular as much as they can learn. 65.

यादृशैर्यो गुणैर्युक्तस्तादृशे स तु कर्मणि । योजनीयो विचार्यैव नान्यथा तु कदाचन ॥ ६६
अन्नवस्त्रादिभिः सर्वे स्वकीयाः परिचारकाः । सम्भावनीयाः सततं यथायोग्यं यथाधनम् ॥ ६७
यादृग्गुणो यः पुरुषस्तादृशा वचनेन सः । देशकालानुसारेण भाषणीयो न चान्यथा ॥ ६८
गुरुभूपालवर्षिष्ठत्यागिविद्वत्तपस्विनाम् । अभ्युत्थानादिना कार्यः सन्मानो विनयान्वितैः ॥ ६९
नोरौ कृत्वा पादमेकं गुरुदेवनृपान्तिके । उपवेश्यं सभायां च जानू बद्ध्वा न वाससा ॥ ७०
विवादो नैव कर्तव्यः स्वाचार्येण सह क्वचित् । पूज्योऽन्नधनवस्त्राद्यैर्यथाशक्ति स चाखिलैः ॥ ७१
तमायान्तं निशम्याशु प्रत्युद्गन्तव्यमादरात् । तस्मिन् यात्यनुगम्यं च ग्रामान्तावधि मच्छ्रितैः ॥ ७२

My disciples shall think over about one's merits and competence before assigning him any work. A person shall be assigned a job for which he is suited to and never engage a person unsuited for the job. 66.

My disciples shall take care of their servants by providing them sufficient food, clothes and other necessities. The wage shall be decided according to the work completed by the employee and the financial position of the employers. 67.

While talking to others, my followers shall consider the time, place and the status of the person to whom they talk and shall use such a language proper for the occasion, and never otherwise. 68.

My followers shall honour and pay respects with humility by rising from their seat and offering proper seat, water etc. to the visiting elders such as teacher, king, old man, recluse, scholar and hermit. 69.

No one shall sit in a posture with one foot placed on the thigh or with both knees bound with a cloth strap, in the presence of teacher, king and an idol of God or in the assembly. 70.

My disciples shall never enter into arguments with their Acharyas. But they shall perform Pooja to the Acharya by offering him food, money, clothes etc. according to their means. 71.

On hearing the news of Acharya's visit, my followers shall proceed to welcome him at the entrance of the village and on his departure shall accompany him to the outskirts of the village to bid farewell. 72.

अपि भूरिफलं कर्म धर्मापेतं भवेद्यदि । आचर्यं तर्हि तन्नैव धर्मः सर्वार्थदोऽस्ति हि ॥ ७३
पूर्वैर्महद्भिरपि यदधर्माचरणं क्वचित् । कृतं स्यात्तत्तु न ग्राह्यं ग्राह्यो धर्मस्तु तत्कृतः ॥ ७४
गुह्यवार्ता तु कस्यापि प्रकाश्या नैव कुत्रचित् । समदृष्ट्या न कार्यश्च यथार्हार्चाव्यतिक्रमः ॥ ७५
विशेषनियमो धार्यश्चातुर्मास्येऽखिलैरपि । एकस्मिन् श्रावणे मासि स त्वशक्तैस्तु मानवैः ॥ ७६
विष्णोः कथायाः श्रवणं वाचनं गुणकीर्तनम् । महापूजा मन्त्रजपः स्तोत्रपाठः प्रदक्षिणाः ॥ ७७
साष्टाङ्गप्रणतिश्चेति नियमा उत्तमा मताः । एतेष्वेकतमो भक्त्या धारणीयो विशेषतः ॥ ७८

My follower shall not indulge in acts which are contrary to the scriptural tenets, however fruitful they may be, for one's Swadharma alone can yield all the desired results. 73.

My devotees shall follow only the virtuous deeds of the great persons of the past, ignoring their unrighteous deeds. 74.

My devotees shall never disclose the secrets of others to anyone. They shall give due respects to the deserving persons (on the basis of birth, quality, qualification, culture and so on) without equating the low with the high. 75.

Additional austerities during Chaturmasa.

All my disciples shall take a vow to observe additional austerity during the four month of monsoon (beginning from the eleventh day of bright half of Ashade month and ending on the twelfth day of the bright half of Kartika month) and those who are unable to do so, may observe it at least during the month of Shravana. 76.

The following are the best methods of observance to be adopted and followed daily as rules.

(1) Reading or listening to the divine stories of Shree Bhagawan. (2) Singing in praise of his divine qualities. (3) Performing Poojas on grand scale. (4) Repeating his mantra. (5) Reading the books of his Stotra (praise). (6) Going round his divan image of Shri Krishna keeping it to the right side. (7) Falling prostrate in reverence before God. Along with observance of daily religious austerities, my disciples, shall choose any one of the above methods as a special feature for Chatur-masa and follow it daily with deep devotion. 77-78.

एकादशीनां सर्वासां कर्तव्यं व्रतमादरात् । कृष्णजन्मदिनानां च शिवरात्रेश्च सोत्सवम् ॥ ७९
उपवासदिने त्याज्या दिवा निद्रा प्रयत्नतः । उपवासस्तया नश्येन्मैथुनेनेव यन्नृणाम् ॥ ८०
सर्ववैष्णवराजश्रीवल्लभाचार्यनन्दनः । श्रीविठ्ठलेशः कृतवान् यं व्रतोत्सवनिर्णयम् ॥ ८१
कार्यास्तमनुसृत्यैव सर्व एव व्रतोत्सवाः । सेवारीतिश्च कृष्णस्य ग्राह्या तदुदितैव हि ॥ ८२
कर्तव्या द्वारिकामुख्यतीर्थयात्रा यथाविधि । सर्वैरपि यथाशक्ति भाव्यं दीनेषु वत्सलैः ॥ ८३
विष्णुः शिवो गणपतिः पार्वती च दिवाकरः । एताः पूज्यतया मान्या देवताः पञ्च मामकैः ॥ ८४
भूताद्युपद्रवे क्वापि वर्म नारायणात्मकम् । जप्यं च हनुमन्मन्त्रो जप्यो न क्षुद्रदैवतः ॥ ८५
रवेरिन्दोश्चोपरागे जायमानेऽपराः क्रियाः । हित्वाऽऽशुशुचिभिः सर्वैः कार्यः कृष्णमनोर्जपः ॥ ८६

They shall earnestly observe fast on all the EKADASHI days (the eleventh day of every lunar half month), JANMASHTAMI (birthday of Shree Krishna) and Shivratri. They shall also celebrate these days with great festivity. 79.

On the days of fasting, sleeping in day time shall be avoided as that will make the fast purposeless as is the case with the conjugal enjoyment on these days. 80.

On the question of deciding the dates (days) of fasting, festivals and on the customs of daily service (in the temple) to Shree Krishna, my disciples shall follow the decisions already made by Shree Vithalnathji, the son of Vallabhacharya, the Acharya of Vaishnavas. 81, 82.

They shall go on pilgrimage to holy places like Dwarika, perform there the due religious rites as prescribed by the scriptures and show benevolence towards the poor as far as possible. 83.

My disciples shall hold in great reverence all the five Gods namely Vishnu, Siva, Ganapati, Godess Parvati and Surya (sun). 84.

In the event of afflictions caused by any evil spirit, my followers shall chant the Stotra of **NARAYANA KAVACHAM** or **HANUMAN STOTRAM** but shall never chant Mantra of others deities of lower strata. 85.

On the occurrence of lunar or solar eclipse, all shall suspend

जातायामथ तन्मुक्तौ कृत्वा स्नानं सचेलकम्। देयं दानं गृहिजनैः शक्त्याऽन्यैस्त्वर्च्य ईश्वरः ॥ ८७
जन्माशौचं मृताशौचं स्वसम्बन्धानुसारतः । पालनीयं यथाशास्त्रं चातुर्वर्ण्यजनैर्मम ॥ ८८
भाव्यं शमदमक्षान्तिसन्तोषादिगुणान्वितैः । ब्राह्मणैः शौर्यधैर्यादिगुणोपेतैश्च बाहुजैः ॥ ८९
वैश्येश्च कृषिवाणिज्यकुसीदमुखवृत्तिभिः । भवितव्यं तथा शूद्रैर्द्विजसेवादिवृत्तिभिः ॥ ९०
संस्काराश्चाह्निकं श्राद्धं यथाकालं यथाधनम्। स्वस्वगृह्यानुसारेण कर्तव्यं च द्विजन्मभिः ॥ ९१
अज्ञानाज्ज्ञानतो वापि गुरु वा लघु पातकम्। क्वापि स्यात्तर्हि तत्प्रायश्चित्तं कार्यं स्वशक्तितः ॥ ९२
वेदाश्च व्याससूत्राणि श्रीमद्भागवताभिधम् । पुराणं भारते तु श्रीविष्णोर्नामसहस्रकम् ॥ ९३

their daily routines immediately, take bath, make themselves pure, and chant the Mantra of Shree Krishna repeatedly. 86.

When the eclipse is over, they shall bath with their clothes on. Then, the householders (Grihasthas) shall give alms to the poor according to their means and others (non householders) shall offer Poojas to the deities. 87.

All the four castes shall observe the ceremonial defilement (SOOTAK) owing to the birth or death of their relatives, for certain days as prescribed by the scripture. 88.

My Brahmin devotees shall cultivate the qualities of tranquillity, self-restraint, forbearance, content-ment and the like. The Kshatriyas shall cultivate the qualities of valour, fortitude, generosity etc. 89.

The Vaisya caste shall take to agriculture, trade, banking etc., and the Sudras shall do service to the above three communities. 90.

The twice born people (the Brahmins, the Kshatriyas, and the Vaisya) shall perform the sixteen "Samskars," the daily rites and rituals and the Shraddha (ceremonies for the dead) at the prescribed time following the methods mentioned in their respective Grihya Sutras, spending within the limits of their means. 91.

If at all my followers happen to commit any sin, serious or negligible, willingly or unwillingly, they stay shall perform the expiatory rituals for the sins within the limits of their means and ability. 92.

तथा श्रीभगवद्गीता नीतिश्च विदुरोदिता । श्रीवासुदेवमाहात्म्यं स्कान्दवैष्णवखण्डगम् ॥ ९४
धर्मशास्त्रान्तर्गता च याज्ञवल्क्यऋषेः स्मृतिः । एतान्यष्ट ममेष्टानि सच्छास्त्राणि भवन्ति हि ॥ ९५
स्वहितेच्छुभिरेतानि मच्छिष्यैः सकलैरपि । श्रोतव्यान्यथ पाठ्यानि कथनीयानि च द्विजैः ॥ ९६
तत्राचारव्यवहृतिनिष्कृतानां च निर्णये । ग्राह्या मिताक्षरोपेता याज्ञवल्क्यस्य तु स्मृतिः ॥ ९७
श्रीमद्भागवतस्यैषु स्कन्धौ दशमपञ्चमौ । सर्वाधिकतया ज्ञेयौ कृष्णमाहात्म्यबुद्धये ॥ ९८
दशमः पञ्चमः स्कन्धौ याज्ञवल्कयस्य च स्मृतिः । भक्तिशास्त्रं योगशास्त्रं धर्मशास्त्रं क्रमेण मे ॥ ९९
शारीरकाणां भगवद्गीतायाश्चावगम्यताम् । रामानुजाचार्यकृतं भाष्यमाध्यात्मिकं मम ॥ १००

I hold the following eight scriptures as superior and true authority on our philosophy and religion, (Sat-Shastras).

The Vedas, the Brahmasutra of Vyas, Shree Bhagvata Purana, the Vishnu Sahasranama, Shreemad Bhagavad Gita, the Neeti narrated by Vidura (all the three from Mahabharata) Shree Vasudeva Mahatmiyam from Vaishnava canto of Skanda Purana and Yagnyavalkya Smriti among Dharma Shastras. 93, 94, 95.

The twice born people (who got the sixteen Samskaras done according to their Grihya Sutra) shall study, preach and propagate all the above said Sat – Shastras. And all my disciples wishing their own well being shall listen to these preaching. 96.

Amongst the above scriptures, my follower shall hold the Yagnyavalkya Smriti supported by Mitakshara (Commentary) as the guiding authority in deciding the issues arising over the subjects of the daily routines of rites and rituals, the secular business affairs and the penance or expiation. 97.

The fifth and tenth canto of Shree Bhagvata Purana shall be regarded as best among these scriptures for clear understanding of the greatness and glory of Shree Krishna. 98.

I hold that the tenth and fifth canto of Shreemad Bhagavata Purana as Bhakti Shastra and Yoga Shastra respectively and the Yagnyavalkya Smriti as Dharma Shastra. 99.

It should be kept in mind that the commentaries on Vyasa Sutra (Vedanta Sutra) and Bhagavad Gita both by Shree

एतेषु यानि वाक्यानि श्रीकृष्णस्य वृषस्य च । अत्युत्कर्षपराणि स्युस्तथाभक्तिविरागयोः ॥ १०१
मन्तव्यानि प्रधानानि तान्येवेतरवाक्यतः । धर्मेण सहिता कृष्णभक्तिः कार्येति तद्रहः ॥ १०२
धर्मो ज्ञेयः सदाचारः श्रुतिस्मृत्युपपादितः । माहात्म्यज्ञानयुग्मभूरिस्नेहो भक्तिश्च माधवे ॥ १०३
वैराग्यं ज्ञेयमप्रीतिः श्रीकृष्णेतरवस्तुषु । ज्ञानं च जीवमायेशरूपाणां सुष्ठु वेदनम् ॥ १०४
हृत्स्थोऽणुसूक्ष्मश्चिद्रूपो ज्ञाता व्याप्याखिलां तनुम् । ज्ञानशक्त्या स्थितो जीवो ज्ञेयोऽच्छेद्यादिलक्षणः१०५

Ramanujacharya are accepted by me as the sole authority on my philosophical and spiritual decisions. 100.

In the Scriptures above mentioned, those portions which describe glory of Shree Krishna and greatness of Dharma (religious duty), Bhakti (devotion to God), Vairagya (asceticism), should be regarded more important than the other portions. The essence of those portions is that one shall practice devotion to God and at the same time shall perform one's religious duties also. 101,102.

Dharma shall be known as the actions of persons according to their Varna and Ashrama enjoined by the the Shruties (Vedas) and the Smriti (like Manusmriti, Yagnyavalkya Smriti etc.) Bhakti (devotion) shall be known as the limitless love to SHIKSHAPATRI 20 "MADHAVA" Shree Krishna combined with the realization of His glory. 103.

"Vairagya" (renunciation) means the detachment from the world except Shree Krishna. And knowledge means the clean understanding of the characteristic features of the JEEVA (self), the MAYA (matter), and the EASWARA (God). 104.

Jeeva is 'self' (it is called Jeevatma also.) He is the knower (in function), knowledge (in material), indivisible part of an atom (in size), abstract (in appearance) and non-resistant (in nature). He resides in the main controlling part of the body and pervades it through the force of his knowledge. He is described as formless; shapeless, changeless and eternal one, who can never be destroyed by any means at any time. 105.

Maya is the force of God which is a combination of three

त्रिगुणात्मा तमः कृष्णशक्तिर्देहतदीययोः । जीवस्य चाहंमताहेतुर्मायाऽवगम्यताम् ॥ १०६
हृदये जीववज्जीवे योऽन्तर्यामितया स्थितः । ज्ञेयः स्वतन्त्र ईशोऽसौ सर्वकर्मफलप्रदः ॥ १०७
स श्रीकृष्णः परंब्रह्म भगवान् पुरुषोत्तमः । उपास्य इष्टदेवो नः सर्वाविर्भावकारणम् ॥ १०८
स राधया युतो ज्ञेयो राधाकृष्ण इति प्रभुः । रुक्मिण्या रमयोपेतो लक्ष्मीनारायणः स हि ॥ १०९
ज्ञेयोऽर्जुनेन युक्तोऽसौ नरनारायणाभिधः । बलभद्रादियोगेन तत्तन्नामोच्यते स च ॥ ११०
एते राधादयो भक्तास्तस्य स्युः पार्श्वतः क्वचित् । क्वचित्तदङ्गेऽतिस्नेहात्स तु ज्ञेयस्तदैकलः ॥ १११
अतश्चास्य स्वरूपेषु भेदो ज्ञेयो न सर्वथा । चतुरादिभुजत्वं तु द्विबाहोस्तस्य चैच्छिकम् ॥ ११२

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qualities (Satwa, Rajas and Tamas)) of matter; but generally called as 'Tamas and which causes the psychological bond between the Jeevatma and his body as well as Jeevatma and the world through the body. And it is the main cause of the "ego" "I" (I am Mr.X) and the attachment 'mine' (this is mine). 106.

Easa or Easwara is the God, who as an imminent and independent controller, is present in the Jeeva, like Jeeva is in the body, and who reward the Jeevas, the fruits of all their activities. (Karma, either good or bad.) 107.

And, that God is Shree Krishna. He is called as the Prama-Brahman. He is called as Bhagwan, and Purushottama. He is the cause of all creations and incarnations. He is our beloved God. He is the object of our contemplation or meditation. 108.

He shall be known as Radhakrishna when he is accompanied by Radha. He shall be known as 'Lakshmi-Narayana', when accompanied by Rukmani or Lakshmi. He shall be known as Nara Narayana when associated with Arjuna. (And as Rama Krishna, when associated with Balarama.) 109 - 110.

At times Radha and others (mentioned above) be seen by the side of Shree Krishna and sometimes they are absorbed in Him, due to extreme love. Then, He shall be considered one. (Single unit.) 111.

Therefore, no one shall misunderstand that Shree Krishna is different from Narayana or RamaKrishna or Radhakrishna. He,

तस्यैव सर्वथा भक्तिः कर्तव्या मनुजैर्भुवि । निःश्रेयसकरं किञ्चित्ततोऽन्यन्नेति दृश्यताम् ॥ ११३
गुणिनां गुणवत्ताया ज्ञेयं ह्येतत्परं फलम् । कृष्णे भक्तिश्च सत्सङ्गोऽन्यथा यान्ति विदोऽप्यधः ॥ ११४
कृष्णस्तदवताराश्च ध्येयास्तत्प्रतिमापि च । न तु जीवा नृदेवाद्या भक्ता ब्रह्मविदोऽपि च ॥ ११५
निजात्मानं ब्रह्मरूपं देहत्रयविलक्षणम् । विभाव्य तेन कर्तव्या भक्तिः कृष्णस्य सर्वदा ॥ ११६
श्रव्यः श्रीमद्भागवतदशमस्कन्ध आदरात् । प्रत्यहं वा सकृद्वर्षे वर्षे वाच्योऽथ पण्डितैः ॥ ११७

at His will appears some times with two arms and at times with four or with many. 112.

All the people on this earth shall pursue the devotion to Shree Krishna and to Shree Krishna alone. It should be kept in mind that there is no other way for ultimate as salvation than the devotion to Him. 113.

The supreme aim of having good virtues is to pursue the divine devotion to Shree Krishna and to have the good company of His devotees. If this goal is not achieved, even scholars will meet their fate. 114.

My devotees shall offer worship only to Shree Krishna and His incarnations as well as His images. And never shall offer worship to any Jeeva though they may be Devas or great devotee or seer of Brahman. 115.

The Self, describe.

Through meditation or Yoga my devotees shall distinguish the Jeeva from the three sorts of his external bodies (the Sthula, Sukshma and the Karana Sareeras) and enjoy his distinctive qualities. Then they will realise that the Self is the Rupam of Brahman (form or body of Brahman). After this achievement, they shall always concentrate their mind in Bhakti Yoga (the same meditation turns as Bhakti to Shree Krishna – the immanent soul. All shall practice this, though it is difficult). 116.

All shall listen with reverence the tenth canto of Shreemad Bhagavata daily or at least once a year. And the scholars shall read and deliver discourse every day or at least once in a year. 117.

कारणीया पुरश्चर्या पुण्यस्थानेऽस्य शक्तितः । विष्णुनामसहस्रादेश्चापि कार्येप्सितप्रदा ॥ ११८
दैव्यामापदि कष्टायां मानुष्यां वा गदादिषु । यथा स्वपररक्षा स्यात्तथा वृत्त्यं न चान्यथा ॥ ११९
देशकालवयोवित्तजातिशक्त्यनुसारतः । आचारो व्यवहारश्च निष्कृतं चावधार्यताम् ॥ १२०
मतं विशिष्टाद्वैतं मे गोलोको धाम चेप्सितम् । तत्र ब्रह्मात्मना कृष्णसेवा मुक्तिश्च गम्यताम् ॥ १२१
एते साधारणा धर्माः पुंसां स्त्रीणां च सर्वतः । मदाश्रितानां कथिता विशेषानथ कीर्तये ॥ १२२
मज्ज्येष्ठावरजभ्रातृसुताभ्यां तु कदाचन । स्वासन्नसम्बन्धहीना नोपदेश्या हि योषितः ॥ १२३

According to their means, my devotees, shall arrange for the holy recitation of this tenth canto of Shreemad Bhagavata, or Vishnu SahasraNama or holy scriptures, (mentioned previously), by holy Brahmins, at holy places. This will yield the desired results. 118.

Apad-Dharma

They shall follow these rules of conduct in such a way as to protect themselves and others from illness or any difficulty that may be faced due to human error or by providence. They shall be never careless. 119.

They shall take into consideration the place, time, their cast, age, financial condition and capacity, when they practice their religious duties, the expiation and code of secular conduct. 120.

All my disciples shall understand that my school of Vedanta is **VISHISHTADWAITA** of Shree Ramanuja and my beloved adobe is **GOLOKDHAMA** and the **MUKTI** one shall desire is to get the divine body in the Dhama just like that of Brahman and to render service to God Shree Krishna. 121.

The code of religious conduct so far described in common for all my disciples both males and females. Now I shall tell some special codes of conduct for distinctive groups. 122.

Codes of conduct given to Acharyas of the Sect.

The two sons (Shri Ayodhyaprasadaji Maharaja and Raghuviraji Maharaja) of my elder and younger brother respectively shall not give Mantras or initiation to women who are not closely related

न स्प्रष्टव्याश्च ताः क्वापि भाषणीयाश्च ता न हि । क्रौर्यं कार्यं न कस्मिंश्चिन्न्यासो रक्ष्यो न कस्यचित् १२४
प्रतिभूत्वं न कस्यापि कार्यं च व्यावहारिके । भिक्षयाऽऽपदतिक्रम्य न तु कार्यमृणं क्वचित् ॥ १२५
स्वशिष्यार्पितधान्यस्य कर्तव्यो विक्रयो न च । जीर्णं दत्वा नवीनं तु ग्राह्यं तन्नैष विक्रयः ॥ १२६
भाद्रशुक्लचतुर्थ्यां च कार्यं विघ्नेशपूजनम् । इषकृष्णचतुर्दश्यां कार्याऽर्चा च हनूमतः ॥ १२७
मदाश्रितानां सर्वेषां धर्मरक्षणहेतवे । गुरुत्वे स्थापिताभ्यां च ताभ्यां दीक्ष्या मुमुक्षवः ॥ १२८
यथाधिकारं संस्थाप्याः स्वे स्वे धर्मे निजाश्रिताः । मान्याः सन्तश्च कर्तव्यः सच्छास्त्राभ्यास आदरात् ॥ १२९
मया प्रतिष्ठापितानां मन्दिरेषु महत्सु च । लक्ष्मीनारायणादीनां सेवा कार्या यथाविधि ॥ १३०

to them. 123.

They (Acharyas born in my family who are religious and spiritual heads of my Sect) shall neither touch nor converse with such women (as mentioned above) they shall never be cruel to any one and shall not keep under their custody anything mortgaged or deposited on trust. 124.

They shall not stand as Surity for any one in social or legal dealings. In the event of financial crises they may live on charity and shall never incur debts. 125.

They shall not sell the food grains offered to them by their disciples. But may exchange them for it does not amount to sell. 126.

They shall offer worship to Lord Shree Ganesha on the fourth day of the bright half of the month Bhadrapada (bhadarvo) and to Shree Hanumanji on the fourteenth day of the dark half of the month Ashwin (asho) every year. 127.

I have enthroned both of them with a view to protect and preserve our religion. They shall initiate those disciples who are desirous of salvation. (Mukti). 128.

They shall maintain discipline among the disciples and see that they (disciples) follow the precepts accordingly and perform their religious duties within their precincts. They shall honour the saints and shall study the Vedas and Shastras with reverence. 129.

They shall render and keep up worship and service as mentioned in the Shastras to the deities such as Shree Lakshmi

भगवन्मन्दिरं प्राप्तो योऽन्नार्थी कोऽपि मानवः । आदरात्स तु सम्भाव्यो दानेनान्नस्य शक्तितः ॥ १३१
संस्थाप्य विप्रं विद्वांसं पाठशालां विधाप्य च । प्रवर्तनीया सद्विद्या भुवि यत्सुकृतं महत् ॥ १३२
अथैतयोस्तु भार्याभ्यामाज्ञया पत्युरात्मनः । कृष्णमन्त्रोपदेशश्च कर्तव्यः स्त्रीभ्य एव हि ॥ १३३
स्वासन्नसम्बन्धहीना नरास्ताभ्यां तु कर्हिचित् । न स्प्रष्टव्या न भाष्याश्च तेभ्यो दर्श्यं मुखं न च १३४
गृहाख्याश्रमिणो ये स्युः पुरुषा मदुपाश्रिताः । स्वासन्नसम्बन्धहीना न स्पृश्या विधवाश्च तैः ॥ १३५
मात्रा स्वस्रा दुहित्रा वा विजने तु वयःस्थया । अनापदि न तैः स्थेयं कार्यं दानं न योषितः ॥ १३६
प्रसङ्गो व्यवहारेण यस्याः केनापि भूपतेः । भवेत्तस्या स्त्रियाः कार्यः प्रसङ्गो नैव सर्वथा ॥ १३७

Narayana and others installed by me in the temples big or small. (See BHASYA under the Sloka.) 130.

Anyone coming to the temple seeking food shall be treated by them with respect by offering him food to the best of their capacity. 131.

They shall establish "PATHASHALAS" (Educational institution) and appoint Brahmin Scholars in them, to propagate Vedas and Shastras which are called here as Sat-Vidhaya. This is the act of greatest piety. 132.

Special code of conduct for the wife of Acharya.

And the consort of the Acharya, with the permission of her husband shall give the Mantra of Shree Krishna, to women only. 133.

She shall not touch, or speak to, or Show her face to any man, who has no nearest blood relation. (134)

Duties of House-holders. (Grihasthas)

The Grihasthas (House-holders) among my disciples shall not touch any widow who has no thick relationship with them. 135.

They shall never stay in a secluded place, even with their mother, sister or daughter, who are of young age except in emergencies and shall never give away their wives in alms to any body. 136.

They shall never have any contact with a woman who has connection with a ruler for known or unknown reasons. 137.

They shall receive the guests who come to their house and

अन्नाद्यैः शक्तितोऽभ्यर्च्यो ह्यतिथिस्तैर्गृहागतः । दैवं पित्र्यं यथाशक्ति कर्तव्यं च यथोचितम् ॥ १३८
यावज्जीवं च शुश्रूषा कार्या मातुः पितुर्गुरोः । रोगार्तस्य मनुष्यस्य यथाशक्तिं च मामकैः ॥ १३९
यथाशक्त्युद्यमः कार्यो निजवर्णाश्रमोचितः । मुष्कच्छेदो न कर्तव्यो वृषस्य कृषिवृत्तिभिः ॥ १४०
यथाशक्ति यथाकालं सङ्ग्रहोऽन्नधनस्य तैः । यावद्व्ययं च कर्तव्यः पशुमद्भिस्तृणस्य च ॥ १४१
गवादीनां पशूनां च तृणतोयादिभिर्यदि । सम्भावनं भवेत्स्वेन रक्ष्यास्ते तर्हि नान्यथा ॥ १४२
ससाक्ष्यमन्तरा लेखं पुत्रमित्रादिनापि च । भूवित्तदानादानाभ्यां व्यवहार्यं न कर्हिचित् ॥ १४३
कार्ये वैवाहिके स्वस्यान्यस्य वार्प्यधनस्य तु । भाषाबन्धो न कर्तव्यः ससाक्ष्यं लेखमन्तरा । १४४

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offer them food etc. with hospitality as far as they can. And they shall offer Poojas to gods and Shraddha to the ancestors (parents and grand parents dead) as prescribed in the Shastras. 138.

As far as possible, my disciples shall attend to their mother, father, preceptor and a sick person and render service with proper care and nursing as they live. 139.

As far as possible they shall engage themselves in such occupation suited to their cast (Varna) and mode of life (Ashrama).Those who are farmers shall not engage in castration of a bull. (140)

They shall, at proper seasons save and store money and food-grains sufficient to their future requirements, according to their ability. Those who own cattle shall store sufficient stock of fodder also. 141.

The householders may keep cows and other cattle only if they can afford to look after them well by feeding them with fodder; water etc. properly, otherwise they shall not keep them. 142.

Without a written record, signed by witness, my disciples shall not enter in business transactions such as sale or purchase of property, lending or borrowing money, with any person, even with son or a friend. 143.

Whenever they enter into marriage agreements, they shall not depend on mere oral assurances regarding the amount payable to either party, but shall make a written record signed by witness. 144.

आयद्रव्यानुसारेण व्ययः कार्यो हि सर्वदा । अन्यथा तु महद्दुःखं भवेदित्यवधार्यताम् ॥ १४५
द्रव्यस्याऽऽयो भवेद्यावान् व्ययो वा व्यावहारिके । तौ संस्मृत्य स्वयं लेख्यौ स्वक्षरैः प्रतिवासरम् १४६
निजवृत्त्युद्यमप्राप्तधनधान्यादितश्च तैः । अर्प्यो दशांशः कृष्णाय विंशोऽशस्त्विह दुर्बलैः ॥ १४७
एकादशीमुखानां च व्रतानां निजशक्तितः । उद्यापनं यथाशास्त्रं कर्तव्यं चिन्तितार्थदम् ॥ १४८
कर्तव्यं कारणीयं वा श्रावणे मासि सर्वथा । बिल्वपत्रादिभिः प्रीत्या श्रीमहादेवपूजनम् ॥ १४९
स्वाचार्यान्न ऋणं ग्राह्यं श्रीकृष्णस्य च मन्दिरात् । ताभ्यां स्वव्यवहारार्थे पात्रभूषांशुकादि च ॥ १५०
श्रीकृष्णगुरुसाधूनां दर्शनार्थे गतौ पथि । तत्स्थानेषु च न ग्राह्यं परान्नं निजपुण्यहृत् ॥ १५१

They shall always spend only within the limit of their income. They shall keep it in mind clearly that non-adherence to this policy will lead to distress. 145.

After clearly recollecting the daily income and expenditures they shall record it in a diary and maintain proper accounts. 146.

They shall offer to Shree Krishna one tenth of the income received through their occupations. Householders with limited sources of income may offer one twentieth of it. 147.

They shall accomplish all the religious ceremonies such as observing fast on Ekadashi and the like ones, as prescribed in the Shastras, to the best of their ability as this will fulfill all their wishes.148

During the month of Shravana, they shall perform or arrange to perform Pooja with devotion to Lord Mahadeva (Shiva) at any cost by offering Bilva leaves and flowers. 149.

They shall not borrow money from their Acharya or from the temple of Lord Shree Krishna nor shall they borrow from them any utensils, ornaments or garments or such other things for their personal use. 150.

While going on a pilgrimage to worship Lord Krishna or to a saint or a preceptor, they shall not accept food offered by others either on the way or at those places, because such acts take away the fruits of our good deeds (Punya) i.e. the sacredness of the pilgrimage. 151.

One shall pay the laborers, the proper remuneration as

प्रतिज्ञातं धनं देयं यत्स्यात्तत्कर्मकारिणे । न गोप्यमृणशुद्ध्यादि व्यवहार्यं न दुर्जनैः ॥ १५२
दुष्कालस्य रिपूणां वा नृपस्योपद्रवेण वा । लज्जाधनप्राणनाशः प्राप्तः स्याद्यत्र सर्वथा ॥ १५३
मूलदेशोऽपि स स्वेषां सद्य एव विचक्षणैः । त्याज्यो मदाश्रितैः स्थेयं गत्वा देशान्तरं सुखम् ॥ १५४
आढ्यैस्तु गृहिभिः कार्या अहिंसा वैष्णवा मखाः । तीर्थेषु पर्वसु तथा भोज्या विप्राश्च साधवः ॥ १५५
महोत्सवा भगवतः कर्तव्या मन्दिरेषु तैः देयानि पात्रविप्रेभ्यो दानानि विविधानि च ॥ १५६
मदाश्रितैर्नृपैर्धर्मशास्त्रमाश्रित्य चाखिलाः । प्रजाः स्वाः पुत्रवत् पाल्या धर्मः स्थाप्यो धरातले ॥ १५७
राज्याङ्गोपायषड्वर्गा ज्ञेयास्तीर्थानि चाञ्जसा । व्यवहारविदः सभ्या दण्ड्यादण्ड्याश्च लक्षणैः ॥१५८

promised, (of course after the completion of the given work) and shall not conceal the matters regarding clearing of debt, marriage connections, or pedigree etc. Also shall not have dealings with the wicked. 152.

In the event of famine, harassment by enemies or rulers, which may result in loss of dignity, loss of property or life, my disciples shall be so discreet as to quit even their native place and migrate to other places where they can live comfortably. 153-154.

Those house-holders who are quite well to do shall perform non-violent Vaishnava sacrifices (Yagnas) (where no killing of animal is involved). They shall feed the Brahmins and ascetics in places of pilgrimage and also in auspicious days. 155.

They shall also arrange to celebrate festivals on grand scales in the temples and shall offer various things in charity to deserving Brahmins. 156.

Code of conduct for the rulers.

Those rulers who are my followers shall protect their subjects just as they would do their children in conformity with the tenets of Dharma Shastras (Holy Scriptures) and they shall establish the rule of Dharma on the earth. 157.

The rulers shall acquire perfect knowledge of: (1). The seven constituent parts of the state, (2). The four expedient devices, 3. The six aspects of diplomacy. They shall also study and understand (through spies) the nature of bureaucrats appointed in various posts

सभर्तृकाभिर्नारीभिः सेव्यः स्वपतिरीशवत् । अन्धो रोगी दरिद्रो वा षण्डो वाच्यं न दुर्वचः ॥ १५९
रूपयौवनयुक्तस्य गुणिनोऽन्यनरस्य तु । प्रसङ्गो नैव कर्तव्यस्ताभिः साहजिकोऽपि च ॥ १६०
नरेक्ष्यनाभ्यूरुकुचानुत्तरीया च नो भवेत् । साध्वी स्त्री नच भण्डेक्षा न निर्लज्जादिसङ्गिनी ॥ १६१
भूषासदंशुकधृतिः परगेहोपवेशनम् । त्याज्यं हास्यादि च स्त्रीभिः पत्यौ देशान्तरं गते ॥ १६२
विधवाभिस्तु योषाभिः सेव्यः पतिधिया हरिः । आज्ञायां पितृपुत्रादेर्वृत्यं स्वातन्त्र्यतो न तु ॥ १६३
स्वासन्नसम्बन्धहीना नराः स्पृश्या न कर्हिचित् । तरुणैस्तैश्च तारुण्ये भाष्यं नावश्यकं विना ॥ १६४

in their kingdom. They shall appoint persons who well-versed in the art of state crafts as ministers and shall be able to identify by their characteristics, the persons who deserve to be punished and those who do not deserve to be punished. 158.

Special duties of married women.

Female whose husband is alive shall render service to her husband taking him as her God and shall never use harsh words against him, though he is blind, sick or impotent or poor. 159.

She shall never have acquaintance even casually, with any handsome young man (other than the husband) even though he may be a man of good character. 160.

The devout housewife shall never keep her body without an upper garment and shall not dress in such a way that may expose her naval, thighs or breast to the viewers. She shall not look at persons of mimical nature and never make acquaintance with a woman who knows no modesty 161.

Putting on luxurious dress of ornaments, staying in the house of others and merriment even with ladies shall be avoided while her husband is staying away in a far off land. 162.

Code of Conduct for widows.

Widows shall render service to God taking him in the place of her husband and live with their father, brothers or sons render their care. They shall never live independent ladies. 163.

They shall never touch any male who has no nearest blood relation. Young widows shall never speak to young men without

स्तनन्ध्यस्य नुः स्पर्शे न दोषोऽस्ति पशोरिव । आवश्यके च वृद्धस्य स्पर्शे तेन च भाषणे ॥ १६५
विद्याऽनासन्नसम्बन्धात्ताभिः पाठ्या न कापि नुः । व्रतोपवासैः कर्तव्यो मुहुर्देहदमस्तथा ॥ १६६
धनं च धर्मकार्येऽपि स्वनिर्वाहोपयोगि यत् । देयं ताभिर्न तत्क्कापि देयं चेदधिकं तदा ॥ १६७
कार्यश्च सकृदाहारस्ताभिः स्वापस्तु भूतले । मैथुनासक्तयोर्वीक्षा क्कापि कार्या न देहिनोः ॥ १६८
वेषो न धार्यस्ताभिश्च सुवासिन्याः स्त्रियास्तथा । न्यासिन्या वीतरागाया विकृतश्च न कर्हिचित् ॥ १६९
सङ्गो न गर्भपातिन्याः स्पर्शः कार्यश्च योषितः । शृङ्गारवार्ता न नृणां कार्याः श्रव्या न वै क्कचित् ॥ १७०
निजसम्बन्धिभिरपि तारुण्ये तरुणैर्नरैः । साकं रहसि न स्थेयं ताभिरापदमन्तरा ॥ १७१
न होलाखेलनं कार्यं न भूषादेश्च धारणम् । न धातुसूत्रयुक्सूक्ष्मवस्त्रादेरपि कर्हिचित् ॥ १७२

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utter necessity. 164.

Touching any male child is harmless as touching a cattle and touching or talking to old man is equally harmless, if it is inevitable. 165.

Even learning good things from a man who has no nearest blood relation with her, is to be avoided. The widows shall exercise control over their body and senses by frequent observance of fasts and austerities. 166.

The wealth kept by the widows for livelihood shall not be spent even for philanthropic use. She shall give only if she possesses more. 167.

They shall take food once a day and sleep on the floor. They shall never look at even animals at their sexy cohabitation. 168.

They shall never dress as married woman or like a nun or a female, recluse. They shall never put on an immodest dress. 169.

They shall neither keep friendship with, nor touch those ladies who incline abortion. And never talk or listen to the amorous talks of males. 170.

Except under critical conditions a widow who is of young age shall not stay with young man in a solitary place, however nearest relative he may be. 171.

Widows shall not pay 'Holy' and never indulge in wearing ornaments or dressing herself in thin delicate garments

सधवाविधवाभिश्च न स्नातव्यं निरम्बरम् । स्वरजोदर्शनं स्त्रीभिर्गोपनीयं न सर्वथा ॥ १७३
मनुष्यं चांशुकादीनि नारी क्वापि रजस्वला । दिनत्रयं स्पृशेन्नैव स्नात्वा तुर्येऽह्नि सा स्पृशेत् ॥ १७४
नैष्ठिकव्रतवन्तो ये वर्णिनो मदुपाश्रयाः । तैः स्पृश्या न स्त्रियो भाष्या न न वीक्ष्याश्च ता धिया ॥ १७५
तासां वार्ता न कर्तव्या न श्रव्याश्च कदाचन । तत्पादचारस्थानेषु न च स्नानादिकाः क्रियाः ॥ १७६
देवताप्रतिमां हित्वा लेख्या काष्ठादिजाऽपि वा । न योषित्प्रतिभा स्पृश्या न वीक्ष्या बुद्धिपूर्वकम् १७७
न स्त्रीप्रतिकृतिः कार्या न स्पृश्यं योषितोंऽशुकम् । न वीक्ष्यं मैथुनपरं प्राणिमात्रं च तैर्धिया ॥ १७८
न स्पृश्यो नेक्षणीयश्च नारीवेषधरः पुमान् । न कार्यं स्त्रीः समुद्दिश्य भगवद्गुणकीर्तनम् ॥ १७९

interwoven with silver or gold threads. 172.

Common duties of women.

The womenfolk shall not take bath without having clothes on and shall never conceal their period of menstruation. 173.

During the menstrual period, they shall not touch human being, clothes or vessels etc. for three days. They are free to do that only on the fourth day after taking the purifying bath. 174.

Precepts for Naishtika Brahmacharins.

The Brahmacharins who get initiation to take life-long celibacy are called here Varnies. The dedicated Varnies who are my disciples shall not look at or speak to ladies deliberately. They shall not discuss about ladies and shall not perform the daily rites such as bathing, Sandhya Vandanas etc. in places normally visited by women. 175, 176.

They shall not wilfully touch or look at the portraits or images of women though it is made of wood or metal, except the images of Goddesses. 177.

They shall never make images or draw pictures of ladies, never touch the clothes of women and shall not look at the animals at sexual mood wilfully. 178.

They shall neither look at nor touch even a male who is disguised as female. And shall not sing songs even on the greatness of God before ladies. 179.

ब्रह्मचर्यव्रतत्यागपरं वाक्यं गुरोरपि । तैर्न मान्यं सदा स्थेयं धीरैस्तुष्टैरमानिभिः ॥ १८०
स्वातिनैकट्यमायान्ती प्रसभं वनिता तु या । निवारणीया साऽऽभाष्य तिरस्कृत्यापि वा द्रुतम् ॥ १८१
प्राणापद्युपपन्नायां स्त्रीणां स्वेषां च वा क्वचित् । तदा स्पृष्ट्वापि तद्रक्षा कार्या सम्भाष्य ताश्च वा ॥ १८२
तैलाभ्यङ्गो न कर्तव्यो न धार्यं चायुधं तथा । वेषो न विकृतो धार्यो जेतव्या रसना च तैः ॥ १८३
परिवेषणकर्त्री स्याद्यत्र स्त्री विप्रवेश्मनि । न गम्यं तत्र भिक्षार्थं गन्तव्यमितरत्र तु ॥ १८४
अभ्यासो वेदशास्त्राणां कार्यश्च गुरुसेवनम् । वर्ज्यः स्त्रीणामिव स्त्रैणपुंसां सङ्गश्च तैः सदा ॥ १८५
चर्मवारि न वै पेयं जात्या विप्रेण केनचित् । पलाण्डुलशुनाद्यं च तेन भक्ष्यं न सर्वथा ॥ १८६
स्नानं सन्ध्यां च गायत्रीजपं श्रीविष्णुपूजनम् । अकृत्वा वैश्वदेवं च कर्तव्यं नैव भोजनम् ॥ १८७

They shall not obey any command forsaking their vow of celibacy even if it is given by their Guru. They shall live always a self-contented life with a steady mind and humility. 180.

If any woman tries to advance nearer to them, they shall instantly stop, by taunting her. 181.

But when they find that their own life or the life of a woman is in danger at any time, they shall save her life or their own life by speaking to her or even by touching her. 182.

They shall not massage their body with oil and shall not keep arms and shall not put on unseemly clothes. And they shall always keep their sense of taste under control. 183.

They shall have to go out for keeping their religious mendicity (for their food) to the households of Brahmins (only) but they shall not go to such houses where females have to serve the food. Instead they shall go to those Brahmin's house where males can serve. 184.

They shall learn Vedas and Shastras and render service to Guru. They shall always avoid contact of those lustful males who often seek contacts of female (womaniser) 185.

No one, a Brahmin by birth, shall drink water taken from a leather bag. And he shall never take things like onions and garlic. 186.

Taking bath, performing Sandhya Vandan, repeating Gayatri-Mantra performing VishnuPooja and Vaishvadeva Yagna: - are some

साधवो येऽथ तैः सर्वैर्नैष्ठिकब्रह्मचारिवत् । स्त्रीस्त्रैणसङ्गादि वर्ज्यं जेतव्याश्चान्तरारयः ॥ १८८
सर्वेन्द्रियाणि जेयानि रसना तु विशेषतः । न द्रव्यसङ्ग्रहः कार्यः कारणीयो न केनचित् ॥ १८९
न्यासो रक्ष्यो न कस्यापि धैर्यं त्याज्यं न कर्हिचित् । न प्रवेशयितव्या च स्वावासे स्त्री कदाचन १९०
न च सङ्घं विना रात्रौ चलितव्यमनापदि । एकाकिभिर्न गन्तव्यं तथा क्वापि विनापदम् ॥ १९१
अनर्घ्यं चित्रितं वासः कुसुभाद्यैश्च रञ्जितम् । न धार्यं च महावस्त्रं प्राप्तमन्येच्छयापि तत् ॥ १९२
भिक्षां सभां विना नैव गन्तव्यं गृहिणो गृहम् । व्यर्थः कालो न नेतव्यो भक्तिं भगवतो विना ॥ १९३
पुमानेव भवेद्यत्र पक्वान्नपरिवेषणः । ईक्षणादि भवेन्नैव यत्र स्त्रीणां च सर्वथा ॥ १९४

of the daily religious duties of Brahmins in general. Among these rituals the Naishtika Brahmacharins shall perform every rite and ritual which is proper to their Ashrama the mode of life. Without doing such religious duties, they shall not take food. 187.

Special rules of conduct for Sadhus.

The Sadhus shall avoid association with woman, womanisers, in the same way as the Naishtika Brahmacharins, and observe life-long celibacy. They shall also eliminate their inner enemies. 188.

They shall keep all their sensory- organs under their control especially the organ of taste. They shall neither earn or accumulate money nor allow others to do that on behalf. 189.

They shall not take safe custody of others' wealth or accept any thing as trust. They shall never lose their forbearance. And shall never permit any woman to enter their residence. 190.

They shall never move out at nights without the company of their group even in the day time, they shall not move out alone, except under difficult circumstances. 191.

They shall never wear such clothes which are costly or rosy coloured with designs or robes even though some one may offer as a gift. 192.

They shall never visit the residence of householders except for religious mendacity or for religious assembly. They (even in their own residence) shall pursue always devotion to God without wasting their time. 193.

तत्र गृहिगृहे भोक्तुं गन्तव्यं साधुभिर्मम । अन्यथाऽऽमान्नमर्थित्वा पाकः कार्यः स्वयं च तैः ॥ १९५
आर्षभो भरतः पूर्वे जडविप्रो यथा भुवि । अवर्ततात्र परंमहंसैर्वृत्यं तथैव तैः ॥ १९६
वर्णिभिः साधुभिश्चैतैर्वर्जनीयं प्रयत्नतः । ताम्बूलस्याहिफेनस्य तमालादेश्च भक्षणम् ॥ १९७
संस्कारेषु न भोक्तव्यं गर्भाधानमुखेषु तैः । प्रेतश्राद्धेषु सर्वेषु श्राद्धे च द्वादशाहिके ॥ १९८
दिवास्वापो न कर्तव्यो रोगाद्यापदमन्तरा । ग्राम्यवार्ता न कार्या च न श्रव्या बुद्धिपूर्वकम् ॥ १९९
स्वप्यं न तैश्च खट्वायां विना रोगादिमापदम् । निश्छद्म वर्तितव्यं च साधूनामग्रतः सदा ॥ २००
गालिदानं ताडनं च कृतं कुमतिभिर्जनैः । क्षन्तव्यमेव सर्वेषां चिन्तनीयं हितं च तैः ॥ २०१

They shall go to take food only to those houses where only males can serve food and where no female can come in their view. If this is not possible they shall get the provisions from the householders and prepare their food themselves. 194,195.

In their life and mode of living they shall follow the ideal behaviour of Jada Bharata, the Paramhansa, and the son of Rishbhadeva. 196.

Common for all Sadhus and Brahmacharins The Brahmacharins and Sadhus shall refrain, at any cost, from chewing betel leaf of tobacco and taking drugs such as opium. 197.

Both of them shall not take food (in any household) on the occasions of Samskaras (the sixteen Samskaras mentioned in the Slokas No. 91) such as nuptials or annuals death ceremonies or the ceremonies on the eleventh and the twelfth day performed for the dead. 198.

They shall not sleep during day times unless they fall sick or feel weak. They shall neither speak nor listen to, vulgar words intentionally. 199.

They shall not lie on a cot unless they are too sick, to lie down on floor. They shall always behave without hypocrasy or arrogance before saints. 200.

And even if they are insulted with harsh words or beaten by wicked persons, they shall not retaliate, but shall forgive those persons and pray for their well-being. 201.

दूतकर्म न कर्तव्यं पैशुनं चारकर्म च । देहेऽहन्ता च ममता न कार्या स्वजनादिषु ॥ २०२
इति सङ्क्षेपतो धर्माः सर्वेषां लिखिता मया । साम्प्रदायिकग्रन्थेभ्यो ज्ञेय एषां तु विस्तरः ॥ २०३
सच्छास्त्राणां समुद्धृत्य सर्वेषां सारमात्मना । पत्रीयं लिखिता नृणामभीष्टफलदायिनी ॥ २०४
इमामेव ततो नित्यमनुसृत्य ममाश्रितैः । यतात्मभिर्वर्तितव्यं न तु स्वैरं कदाचन ॥ २०५
वर्तिष्यन्ते य इत्थं हि पुरुषा योषितस्तथा । ते धर्मादिचतुर्वर्गसिद्धिं प्राप्स्यन्ति निश्चितम् ॥ २०६
नेत्थं य आचरिष्यन्ति ते त्वस्मत्सम्प्रदायतः । बहिर्भूता इति ज्ञेयं स्त्रीपुंसैः साम्प्रदायिकैः ॥ २०७
शिक्षापत्र्याः प्रतिदिनं पाठोऽस्या मदुपाश्रितैः । कर्तव्योऽनक्षरज्ञैस्तु श्रवणं कार्यमादरात् ॥ २०८
वक्त्र भावे तु पूजैव कार्याऽस्याः प्रति वासरम् । मद्रूपमिति मद्वाणी मान्येयं परमादरात् ॥ २०९

They shall not indulge in the act of messenger or spy and shall not slander. They shall not have the illusion that their body is the self. And shall not have attachment towards relatives. 202.

Thus, the codes of conduct for all my followers are written by me in short. For details one shall refer to the scriptures, already existing and traditionally accepted. 203.

This SHIKSHAPATRI (epistle of precepts) is written by me, after extracting of Holy Scriptures. This will fulfill the wishes of the people. 204.

Therefore, my disciples shall strictly follow this SHIKSHAPATRI and live accordingly. And never shall behave free as they like. 205.

And it is certain that those males or females who follow this path will achieve the ultimate four objects of the life of mankind namely, Dharma (virtue) Artha (wealth) Kama (pleasure) and Moksha (salvation) 206.

The males and females of our sect shall understand that those who do not follow the SHIKSHAPATRI accordingly shall be treated as excommunicated from our sect. 207.

My disciples shall daily accomplish the sacred reading of this book. Those who are illiterate shall listen to it with reverence. 208.

When there is no one to read this book and tell them. They shall worship this book with reverence, taking the SHIKSHAPATRI

युक्ताय सम्पदा दैव्या दातव्येयं तु पत्रिका । आसुर्या सम्पदाऽऽढ्याय पुंसे देया न कर्हिचित् ॥ २१०
विक्रमार्कशकस्याब्दे नेत्राष्टवसुभूमिते । वसन्ताद्यदिने शिक्षापत्रीयं लिखिता शुभा ॥ २११
निजाश्रितानां सकलार्तिहन्ता सधर्मभक्तेरवनं विधाता ।
दाता सुखानां मनसेप्सितानां तनोतु कृष्णोऽखिलमङ्गलं नः ॥ २१२ ॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे शिक्षापत्रीलेखननिरूपणनामा चतुश्चत्वारिंशोऽध्यायः ॥ ४४ ॥

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as my own form. 209.

This PATRIKA shall be given to only those who have good qualities and never be given to those who possess evil qualities. 210.

This blessing SHIKSHAPATRI is written on the first day of Vasanta Utsava celebration (Vasanta panchmi day) in the year 1882 of Vikram era. (AD 1826). 211

Lord Krishna relieves all difficulties of his devotees. He protects and promotes Dharma and Bhakti. (Of his devotees.) He grants all the pleasures we desire. May he bless all of us with all pleasures and prosperity. 212.

Thus concludes all Shikshapatri written by Bhagawan Shri Swaminarayan.

Thus ends the forty fourth chapter entitled 'Description of the Shishaparti of Narayan Muni' in the fourth Prakaran of Satsangijivan, the life story of Lord Narayan, also titled as 'Dharmashastra' (the rules of the code of conduct). 44

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॥ अथ पञ्चचत्वारिंशोऽध्यायः ॥ ४५ ॥

सुव्रत उवाच –

लिखित्वा पत्रिकामित्थं तस्याश्च प्रतिमाष्टकम् । साधुभिः कारयित्वाऽसौ प्रैषयत्ककुभोऽष्ट सः ॥ १
तत्र तत्र च तां प्राप्य भक्ताः प्रापुर्मुदं पराम् । कृत्वा तत्प्रतिमां सर्वे पृथक्पृथगधारयन् ॥ २
तदुक्तरीत्या सर्वे च स्वाधिकारानुसारतः । अवर्तन्त च तं भेजुर्जानन्तः कृष्णमेव ते ॥ ३
पत्रिकां प्रेषयित्वाथ भक्तैः कतिपयैर्वृतः । हरिः श्रीनगरं भूयो जगामाऽऽनन्दयन्निजान् ॥ ४
अतर्किातागमात्तस्म नागरा हर्षविह्वलाः । प्रत्युद्गम्य नमस्कृत्य तमानिन्युः पुरं मुदा ॥ ५
नरनारायणं दृष्ट्वा मन्दिरेऽस्यात्मनो हरिः । आवासमकरोद्राजन् ! पौराः पर्यचरंश्च तम् ॥ ६
पौरान्भक्तान् स सुखयन्सद्वार्ताभिरनुक्षपम् । श्रीवासुदेवमाहात्म्यं मासं तत्राशृणोत्पुनः ॥ ७

CHAPTER 45

Arrival of Shri Hari in Ahmedabad city to celebrate Fuldolotsav.

Suvrat said:-

After having penned the epistle in this manner, he arranged for eight copies of it to be made by the holy men and sent those in eight different directions. 1.

At those several places, the devotees were greatly pleased to receive them; they made copies of them and kept them separately (for their personal use). 2.

They acted as per his directions keeping in mind their status and worshipped him knowing that he was Krishna himself.' 3.

After dispatching the epistle, the Lord, accompanied by a few devotees, left for Shrinagar (Ahmedabad), to the delight of his followers there. 4.

Overjoyed at his unexpected visit, the citizens proceeded to receive him; offering obeisances, they conducted him to their city with great joy. 5.

O king, the Lord had the vision of Nar-Narayan in the temple there and then he made his stay there and the citizens rendered service to him. 6.

प्रशंसां तस्य बहुधा चकार जनसंसदि । सर्वथाऽस्मन्मतस्येदं मूलमित्येवमीरयन् ॥ ८
सम्भारेणातिमहता पुष्पदोलोत्सवं हरिः महान्तं तत्र विदधे यथा वृत्तालये पुरा ॥ ९
तत्र देशान्तरेभ्यश्च भक्ता आयन्सहस्रशः । उत्तमाद्या दुर्गपुराद्धरेः सम्बन्धिनस्तथा ॥ १०
सुखयंस्तान्निजान्भक्तान् पक्षमेकं पुनर्हरिः । तत्रोवास ततस्ते च भक्त्या चक्रुस्तदर्चनम् ॥ ११
वसनैर्विविधैर्नूत्नैरलङ्कारैश्च शोभनैः । चन्दनेन च पुष्पस्रक्शेखराद्यैर्धनेन च ॥ १२
पूजाप्राप्तं च वस्त्रादि यत्तत्सर्वमपि प्रभुः । ततोऽयोध्यायप्रसादाय ददाति स्म जनाधिप ! ॥ १३
चैत्रशुक्लद्वितीयायां तान्स्वदेशगमाय सः । आज्ञाप्य सह पाश्चात्यैः पश्चिमं देशमभ्यगात् ॥ १४
अष्टम्यामाययौ स्वामी भाल्लदेशे वृतः स्वकैः । काम्यालयाभिधं ग्रामं सुखयन् पथि च स्वकान् ॥ १५

Pleasing the devotees and the citizens with moral and religious (sat) discourses night after night, he listened to there again to the greatness of Krishna. 7.

In the assemblage of people he variously praised it, saying that the Vasudev-Mahatmya (greatness of Krishna) was the foundation of his sect. 8.

There he celebrated with great pomp the festival of the swing (Pushpa-dolotsav) as he had earlier done at Vrittalay. 9.

There arrived from other places devotees in thousand for his vision; from Durgapur came Uttam and the Lord's relatives. 10.

To please those of his devotees, the Lord extended his stay there by one fortnight and those devotees offered him worship with love. 11.

(They worshipped him) with the (offerings of) various new garments, beautiful ornaments, sandalwood, garlands, flower tiaras and money. 12.

O king, the Lord there used to summon Ayodhyaprasad and hand over to him all that was received in the Puja.' 13.

On the second day of the bright half of the month of Chaitra, he directed them to return to their native places and he went to the western region with the residents of that part. 14.

The Lord arrived in the Bhaal country on the eighth day surrounded by his followers; he stayed there at the village called

तत्रत्यैः प्रार्थितो भक्तैः सत्सेवोत्सुकमानसैः । तेभ्यस्तुष्टो हरिस्तत्र न्यवसन्नृपते ! सुखम् ॥ १६
ग्राम्या भक्ता यथार्हं च सर्वांस्तान्संन्यवासयन् । आतिथ्यं च हरेश्चक्रुः सानुगस्य यथोचितम् ॥ १७
शशिवर्णो हठी वाहः क्षेमराजावरादयः । नराश्च जिजिवाद्यास्तं योषाः पर्यचरन्मुदा ॥ १८
हरिस्तत्र द्वितीयेऽह्नि रामजन्ममहोत्सवम् । चकार तत्र तद्देशभक्ता आयुः सहस्रशः ॥ १९
उपचारैर्बहुविधैः पुपूजुस्ते हरिं मुदा । स तत्र पौर्णमास्यन्तमुवासाभ्यर्थितो निजैः ॥ २०
तं प्रार्थयत्प्रतिपदि व्रजन्तं पुञ्जजिन्नृपः । स्वामिन् ! धौरेयनगरे जातप्रायं हि मन्दिरम् ॥ २१
तत्र कृष्णप्रतिष्ठां त्वमागत्य कुरु साम्प्रतम् । शेषं मन्दिरकार्यं तु करिष्यामो वयं ततः ॥ २२
इत्युक्तो भगवांस्तेन तथेप्युक्त्वा च तत्पुरम् । ययौ सङ्गव एवासौ प्राप तच्च सहानुगैः ॥ २३

Kamiyala to the delight of his followers. 15.

Beseeched by the devotees over there who were eager to render service and pleased with them, the Lord readily stayed there. 16.

Celebration of Ramnavmi at village Kamiyala (Bhal Pradesh)

Those rustic devotees found lodging for them all as per their statuses and extended hospitality to the Lord along with his followers in a befitting manner. 17.

With great delight Sasivarna, Hathi, Vaha, Ksemaraja Avachar and other men and women like Jijiba etc. rendered service to him. 18.

There, on the next day, the Lord celebrated the birth festival of Shri Ram; for that purpose there came devotees in that country in thousands. 19.

With different rites, they worshipped him gladly. Requested by them, he stayed there with his followers till the full moon day. 20.

Arrival of Shri Hari in Dholera.

On the next day, when he was to leave, the king Punjajit prayed, ‘O Lord, the temple in the town of Dholera is almost complete; now you should install Krishna(image) there; then we shall finish the remaining work of construction. 21-22.

Addressed thus by him, the Lord accepted his request and went to his town, reaching there with his followers early in the morning, 23.

पुञ्जजिद्वासयामास संस्कृते स्वगृहे तु तम् । यथार्हमन्यांश्चान्यत्र तदातिथ्यं ततोऽकरोत् ॥ २४
विलोक्य मन्दिरं स्वामी जातकल्पं ततो द्विजान् । ज्योतिर्विदः समाहूय मुहूर्तं पृच्छति स्म च ॥ २५
वैशाखे शुक्लपक्षे च जयायां भृगुवासरे । मुहूर्तोऽस्ति शुभो विष्णोः स्थापनस्येति तेऽब्रुवन् ॥ २६
दूरे मुहूर्त इत्येव गन्तुकामं ततो हरिम् । प्रणम्य सम्प्रार्थ्य नृपो वासयामास तत्र तम् ॥ २७
भक्तवश्यः स च सुखं तत्रोवास महीपते ! । स्वकीयान्सुखयन्भक्तान्सद्वार्ताभिर्दिने दिने ॥ २८
भाल्लदेशस्थभक्तानामुत्सवोऽभून्महांस्ततः । आजग्मुः प्रतिजग्मुश्च तत्र ते यूथशोऽन्वहम् ॥ २९
त्रयोदश्यां यथाशास्त्रं कृष्णं मदनमोहनम् । राधया सहितं तत्र हरिरस्थापयत्ततः ॥ ३०
पूजोत्सवो महानासीद्वाद्यघोषोपलक्षितः । विप्रांश्च भोजयामास हरिस्तत्र सहस्रशः ॥ ३१
तेभ्यश्च दक्षिणां प्रादाद्वासानसि च महामनाः । नरसिंहोत्सवं चक्रे द्वितीयेऽह्नि च तत्र सः ॥ ३२

Punjajit lodged him in his own decorated house and others as per their status and extended hospitality to all of them. 24.

Invocation of Shri Madanmohanji Maharaj in Dholera.

After seeing that temple that was nearly complete, the Lord called the Brahmins well-versed in astrology and asked them to calculate the opportune time for installing the deity. 25.

They answered that for the installation of Vishnu the best time was on the thirteenth day of the bright half of Vaisakha. 26.

The Lord was inclined to leave since the time was far away; however, the king (Punjaji) prayed to him to stay on till then. 27.

At the command of his devotees, he gladly stayed there, pleasing his followers with good discourses day after day. 28.

As a consequence, it was a great festive time for the devotees of the Bhaal country; everyday they came and returned in hordes. 29.

Then, on the stipulated thirteenth day, he installed Krishna Madan-Mohan with Radha as per the scriptures.' 30.

There was a great festival of worship accompanied by sounds of musical instruments; the Lord entertained Brahmins in thousands to feasts. 31.

The generous one gave them Daksina and garments; there he celebrated Narasimha festival on the second day. 32.

कृत्वा भुक्तिं पौर्णमास्यां सानुगो निरगात्ततः । अपराह्ने प्रतिपदि दुर्गपत्तनमाप सः ॥ ३३
आनन्द आसीच्च महांस्तदानीं तं पश्यतः पौरजनस्य भूप ! ।
हरिर्निजावासमुपेत्य तत्र सुखं न्यवात्सीत्सुखरूपमूर्तिः ॥ ३४

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे धौरेयपुरे श्रीराधाकृष्णसाधनादिनिरूपणनामा पञ्चचत्वारिंशोऽध्यायः ॥ ४५ ॥

॥ अथ षट्चत्वारिंशोऽध्यायः ॥ ४६ ॥

सुव्रत उवाच –

अथ तं सुखमासीनं पञ्चम्यां भोजनोत्तरम् । पुत्रावुपेत्य नत्वा च तत्समीपे निषेदतुः ॥ १
आशीर्भिरभिनन्द्याथ तावुवाच हरिर्नृप ! । प्रष्टव्यं यदि किञ्चिद्वां भवेत्तर्ह्यद्य पृच्छतम् ॥ २

He departed from there on the full moon day with his followers after dinner and on the next day, he arrived at Durgapur in the afternoon. 33.

O king, then the citizens had great joy to see him; on reaching his residence there, the Lord, himself bliss incarnate, rested there in happiness. 34.

Thus ends the forty fifth chapter entitled 'Narayan Muni's departure to Srinagara and his visit to places enroute' in the fourth Prakaran of Satsangijivan, the life story of Lord Narayan, also titled as 'Dharmashastra' (the rules of the code of conduct). 45

CHAPTER – 46

Questions relating to ritual of Diksha (initiation) asked by both Acharyas to Shri Hari.

Qualifications of the preceptor and the disciple.

Suvrat said:-

'O King', afterwards, on the fifth day (Samvat 1882, in the month of Vaishakh) when lunch was over and the Lord was sitting comfortably, the two sons approached and bowing, sat near Him. 1.

Having showered them with blessings, O King, Shri Hari said

इत्युक्तौ तेन तौ हृष्टौ तं पप्रच्छतुरीश्वर ! । शिष्या मुमुक्षवः कार्या इत्याज्ञा तेऽस्ति नौ प्रभो ! ॥ ३
इच्छावः श्रोतुमखिलं त्वत्तो दीक्षाविधिं ततः । तं नौ ब्रूहि यथावत्त्वं शिष्यान् कुर्याव नृस्ततः ॥ ४

सुव्रत उवाच –

इति पृष्टो विनीताभ्यां पुत्राभ्यां भगवान् हरिः । कृष्णं गुरुं च संस्मृत्य भूपते ! प्रत्युवाच तौ ॥ ५

श्री नारायणमुनिरुवाच –

धाम्नि स्वीयेऽक्षराख्ये विलसति भगवांस्तत्पुमांसं च मायां,
सत्यज्ञानादिभिर्यः प्रकृतिपुरुषजं शक्तिभिर्व्याप्य विश्वम् ।
तेजोभिः शक्तिभिः स्वैरनल इव जगद्व्याप्य लोके पृथक् स्वे,
वार्भिः पाशीव चास्ते भुवि धृतनृतनुः श्रेयसे सोऽस्तु कृष्णः ॥ ६
श्रीमच्छारदपूर्णचन्द्रवदनः पद्मच्छदाभेक्षणो, द्योतद्भैरवपुर्विशालहृदयश्चाजानुबाहुद्वयः ।
कारुण्यार्द्रतनुः सिताम्बरधरो दोष्णा च पद्मं दधद्
रामानन्दमुनिः करोतु भविकं भुव्युद्धवः सद्गुरुः ॥ ७

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to them, 'ask now if there is anything to be enquired by you.' 2.

Asked by Him like this, they were happy and said: 'O Lord, there is your order for us that, those who are desirous of emancipation initiate them and make your disciples. 3.

So, we would like to hear from you the entire ritual of initiation: Diksha, to be given to the desirous persons, in detail as prescribed; so that we may follow it accordingly. 4.

Suvrat said:-

O ruler of the land! Thus requested humbly by the two sons, having recalled in mind Lord Krishna and the preceptor (Shri Ramanand), Lord Shri Hari said- 5.

Narayan Muni said:-

The Lord who shines in His own abode the Akshara-Dhama (imperishable abode), pervades the universe with attributes: Truth, Knowledge etc. and manifests Himself in the form of Prakriti and Purusha, Maya and the Jivas (Puman) like fire and water, i.e. the God of waters (Pashi-Varun); manifest in different forms in the world; May that Lord Krishna (Shri Hari) who is born in the form of human being, be for our welfare. 6.

May He, the great preceptor, sage Ramananda: incarnated

सभक्तिधर्मावनतत्परेण सुतौ ! स्वसौख्यावहचेष्टितेन ।
तेनैव मह्यं गदितं युवाभ्यां दीक्षाविधिं भागवतं वदामि ॥ ८
आचार्यैरौद्धवाध्वस्थैर्दीक्षा भागवती यथा । सामान्या सविशेषा च पुम्भ्यो देयोच्यते तथा ॥ ९
दीप्तं ज्ञानं प्रदद्याच्च क्षयं कुर्यात्तथैनसाम् । तस्माद्दीक्षेति सम्प्रोक्ता देशिकैस्तन्त्रवेदिभिः ॥ १०
श्रीकृष्णो वासुदेवो वै गोलोकाधिपतिः स्वयम् । उपास्या देवता ह्यस्यां दीक्षायां भवति प्रभुः ॥ ११
स्वोपास्यदेवसम्बन्धाद्दीक्षानामोच्यते यतः । औद्धवे सम्प्रदाये तद्वासुदेवीति सोच्यते ॥ १२
द्विविधा सा तु विज्ञेया मुमुक्षूणां हितावहा । सामान्या महती चेति दीक्षा भवविमोचनी ॥ १३

Uddhav Himself on this earth, having the beautiful face like autumnal full moon, with eyes resembling lotus-petals, with a shining and lustrous body, having broad chest, possessed of knee-reaching pair of arms, eyes moist on account of compassion, holding the lotus in hand, wearing white garment and giving pleasure to His beloved, bless us with prosperity in the world. 7.

I shall speak to you O both of you sons, about the ritual of Bhagavati Diksha (initiation) as described to me, by Him (Ramananda muni), who was intent on protecting devotion and the righteous law and whose pleasing behavior was for the good of the people. 8.

The Bhagavati-Diksha (initiation) as prescribed by the preceptors in the lineage of Uddhav is now being told here. It is common as well as special; that is to be given to men. 9.

Meaning of the word 'Diksha'.

It gives (Dadati) spiritually enlightenment on the one hand and eliminates (Kshayam kuryat) the sins on the other. That is why it is called Diksha by teachers and knowers of the (Pancharatra) Tantra or system. 10.

In this Diksha, the principle object of devotion, is Lord Shri Krishna Vasudev, who is indeed the ruler of Goloka. 11.

On account of this relationship with the presiding deity which is worshiped, this Diksha is known as Vasudevi (pertaining to Vasudev) in the Uddhav cult. 12.

तद्याद्यां प्राप्नुयुर्ये ते प्रोक्ताः सत्सङ्गिसंज्ञकाः । अन्ये त्वात्मनिवेद्याख्यास्तत्राद्यादौ निरूप्यते ॥ १४
क्षणिकत्वात्स्वदेहस्य वैषम्याद्देशकालयोः । तथाधिकारभेदाच्च दीक्षा साधारणोदिता ॥ १५
नास्ति कालस्य नियमो न देशनियमस्तथा । सामान्यायां हि दीक्षायां न जातिनियमोऽपि च ॥ १६
उत्पन्नं स्यान्मुमुक्षाया अङ्कुरो यस्य चेतसि । सच्छास्त्राद्वा सतां सङ्गात्सोऽधिकार्यत्र मानवः ॥ १७
न तिथिर्न व्रतं नार्चा नोपवासादिका क्रिया । दुर्लभे सद्गुरूणां हि सकृत्सङ्ग उपस्थिते ॥ १८
सदसद्व्यक्तिविच्छ्राद्धः स्वश्रेयः साधनोद्यतः । सच्छास्त्रेषु सुशीलेषु सत्सु च प्रीतिमान्सुधीः ॥ १९
आस्तिको धर्मनिष्ठश्च यमाद्भीतश्च संसृतेः । समाश्रयेद्गुरुं भक्त्या धर्मवंशसमुद्भवम् ॥ २०

Two types of Samanya and Maha Diksha.

This initiation, being beneficial for those desirous of salvation is understood to be twofold: common and higher (special), it certainly releases form worldly bondage. 13.

Those who are initiatiated in the first type of Diksha are called ‘Satsangis’; and the other ones are known to be ‘Atma nivedi’. Now I shall tell you the details of first type of Diksha. 14.

Noble occasion of accepting Samanya Diksha.

Not giving consideration to the body (of Brahmin etc) which is of momentary character, and the propriety of place and time; and difference of qualifications, this initiation is given to all men; so it is called as common initiation.15.

There is neither definite rule of the time nor of the place. The common initiation indeed has also no condition of the caste. 16.

For this initiation, that person is eligible, in whose mind a sprout of desire for salvation is developed, either due to the study of holy scriptures or contact with noble people.17.

As coming in contact with the great preceptor is a rarity, if one gets such opportunity even for ones, there is no necessity of observing particular day, vow, worship or fasting, etc. 18.

Characteristics of Mumukshu.

A wise one, discriminating between good and bad, having full faith, pains taking for one’s own spiritual uplift-mint, interested in spiritual scriptures, and respecting those of good behavior and sages.

स्वासन्नसम्बन्धभिन्नस्त्रीभाषास्पर्शवर्जितम् । स्वीयेतरासु च स्त्रीषु मातृस्वसृसुताधियम् ॥ २१
स्वधर्मनियमैर्जुष्टं स्थितमुद्धववर्त्मनि । हरेर्भक्तं च तस्याग्र उपविष्टं कृताह्निकम् ॥ २२
संपन्नोऽपि गुणैः सर्वैर्धर्मवंश्यो न चेत्तु यः । स गुरुर्नैव कर्तव्यः संसृतेर्मुक्तिमिच्छता ॥ २३
स्नातो धौताम्बरधरः कृतपौर्वाह्णिकक्रियः । फलं करे गृहीत्वैव मुमुक्षुस्तमुपाव्रजेत् ॥ २४
निधायाग्रे फलं तस्य प्रणम्य प्राञ्जलिर्वदेत् । भगवन्पाहि मां भीतं संसृतेस्त्वामुपागतम् ॥ २५
इत्थं प्रपन्नाय गुरुस्तस्मा अभयमादितः । दत्त्वा ततश्च सामान्यां सद्यो दीक्षां ददीत सः ॥ २६
कालमायापापकर्मयमदूतभयादहम् । श्रीकृष्णदेवं शरणं प्रपन्नोऽस्मि स पातु माम् ॥ २७

Having belief in God, faith in religion, fearing from lord of death (Yama) and the worldly flux, should surrender to a preceptor, born of the family of Dharmadev, with devotion.

He (the preceptor) (should be qualified as mentioned ahead), who dose not keep contact by speech or touch, with women, other than close relation; and who considers all women other than his own wife as mother, sister or a daughter.19-20.

Characteristics of Dharmavanshi Acharya.

He, who strictly follows the religious rules and has full faith in the path of Uddhav; devoted to Lord Krishna and sitting before Him, and who has finished his daily religious duties. 21-22.

One, who is desirous of salvation from worldly bondage, should not take initiation from the preceptor though being ever well-equipped with all the virtues; but does not belong to the family of Dharmadev. 23.

Procedure of the ritual

After taking bath, and wearing the washed clothes, having carried out his morning duties, a spiritual aspirant should approach him (the preceptor), holding a fruit in his hand. 24.

Having placed the fruit in front of the preceptor and having bowed down, he should say with folded hands; ‘O Lord, please protect me, who has approached you, I am afraid of the worldly bondage’. 25.

The preceptor should utter words of protection and then give the common initiation to him (the disciple), who has thus surrendered him. 26.

सङ्कल्पं कारयित्वेत्थं श्रीकृष्णस्य प्रसादिना । सकेसरादिगन्धेन स गोपीचन्दनेन वा ॥ २८
कारयित्वोर्ध्वपुण्ड्रं च सम्प्रदायानुसारतः । हर्यङ्घ्रिस्पर्शिते दद्यात्तस्मै तुलसिकास्रजौ ॥ २९
बध्नीयात्कण्ठदेशे ते माले शिष्यस्ततो गुरुः । अष्टाक्षरं कृष्णमन्त्रं श्रवणे त्रिरुपादिशेत् ॥ ३०
गुणाक्षरं ततो मन्त्रं जप्तुं सर्वत्र सर्वदा । उपादिशेद्गुरुस्तस्मै पापजालनिकृन्तनम् ॥ ३१
दक्षकर्णे द्विजातीनामुपदेश्यो मनुर्मतः । तथा तुरीयवर्णानां वामकर्णे च दूरतः ॥ ३२
ततो वदेच्च माहात्म्यं शिष्यं कृष्णस्य देशिकः । शिष्य ! त्वं वासुदेवस्य भक्तो जातोऽसि साम्प्रतम् ३३
स हि नारायणः स्वामी धाम्नः स्वादक्षरात्परात् । आविर्बभूव भूलोके न्राकृतिः श्रेयसे नृणाम् ॥ ३४
रक्षार्थं च स्वाश्रययोर्दुष्टेभ्यो भक्तिधर्मयोः । जातस्य तस्य कारुण्यं को वा वक्तुं क्षमो भवेत् ॥ ३५

Ritual of Samanya Diksha.

The disciple should say ‘ I have surrendered to Lord Shri Krishna, on account of fear of mortality, Maya, sin and servants of Lord of death; May the Lord protect me’. 27.

Having thus made him express his intention, sitting near Lord Shri Krishna with the application of musk and Gopi-sandal-paste, and having made him equipped with vertical Pundra mark, according to the religious system, he should give him two Tulasi rosaries, after keeping them on the toe of Hari. 28- 29.

The disciple should tie those two rosaries around his neck. Afterwards the preceptor should utter the eight lettered sacred Mantra of Krishna in his ear, thrice. 30.

Then he (the preceptor) should teach him the sacred Mantra, having six letters (Gunakshara: Swaminarayan or having three letters-Shri Krishna), for muttering always and everywhere. It destroys the net of sins. 31.

The sacred Mantra (Manu), should be uttered in the right ear of the disciples, belonging to three twice born castes. Likewise, it should be taught to the fourth class, in the left ear, from distance.32.

Then, the preceptor should speak to the disciple about the greatness of Lord Krishna, by saying, ‘o disciple, you have now become the devotee of Vasudev. 33.

He (Vasudev) is indeed, the Lord Narayan, who has manifested from his own eternal sublime dwelling (Aksharadham), in human

द्वेषाच्चिन्तयतोऽपि स्वं सुरामांसाशिनोऽसुरान् निन्ये स्वकीयं धामैव कारुण्येनाततायिनः ॥ ३६
स्मरतां वैरभावेन स्वमित्थं द्विषतामपि । गुणग्राही स भगवान् नागृह्लादगुणान् हृदि ॥ ३७
यद्येवं तर्हि भक्त्या ये भजेयुः स्वमनन्यया । तेभ्यः प्रसन्नः करुणः स स्यात्किं वाच्यमत्र तु ॥ ३८
सर्वेषां हितकर्तारं तमद्य स्वामिनं भवान् । प्राप्तोस्ति शरणं तेन मुक्तं संसृतिबन्धनात् ॥ ३९
श्रीकृष्णमेव शरणं यः प्रपद्येत स ध्रुवम् । मायाया मुच्यते नान्यस्तस्यैवात्र वचः शृणु ॥ ४०
दैवी ह्येषा गुणमयी मम माया दुरत्यया । मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥ ४१
तस्मात्त्वं सर्वभावेन धर्मान्स्वविहिताञ्छ्रयन् । भजेथाः श्रीवासुदेवं भक्तिधर्मावनोद्भवम् ॥ ४२
इत्थं श्रीकृष्णदेवस्य माहात्म्यं शास्त्रसम्मतम् । कथयन्तं वदेच्छिष्यः प्रहृष्टस्तं प्रणम्य सः ॥ ४३
कालमायाभयाद्धोरान्मुक्तः संसृतिबन्धनात् । श्रीकृष्णस्याद्य भक्तोऽहं गुरो ! जातोऽस्मि निर्भयः ॥ ४४

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form, on this earth, for the welfare of the human beings. 34.

Who will be able to describe His kindness, Who is born to Bhaktidevi and Dharmadeva to protect those, who have taken shelter in Him, from evil doers. 35.

He has taken to his own abode, even to those who were terrorists, of demonic nature and who were addicted to liquor and meat-eating and haters, due to kindness. 36.

The Lord, who appreciates the virtues, never takes to heart, the nature of those, who hate the Lord, while entertaining animosity.37.

If it is so, need I say that, He will be pleased and kind to those who worship Him with undivided mind. 38.

As you have surrendered today to the Lord, who does good to all, you are free from the bondage of the worldly flout. 39.

Certainly, one who thus surrenders to Lord Shri Krishna, He alone and non else is relieved from the cosmic illusion (Maya). Now listen to His words. 40.

'This is, indeed my divine cosmic illusion comprising three attributes (Satva etc) is non conquerable. Those who come to me alone, cross over this illusion (Maya). 41.

Therefore, resorting to your own prescribed duties, wholeheartedly worship Him, Lord Shri Vasudev who is born to protect devotion and righteous code.'42.

Thus having listened to the greatness of Shri Krishna, as

इत्थं च ब्रुवते तस्मै श्रीकृष्णप्रतिमां गुरुः । ददीत तदमीष्टां वै पूजनायानुवासरम् ॥ ४५
ततश्चोपदिशेद्धर्मान्छिष्य ! धर्मे सदाऽऽचरेः । धर्मेण धार्यते विश्वं ब्रह्माण्डं सेश्वरं यतः ॥ ४६
प्रातः स्नानं चोर्ध्वपुण्ड्रं स्वकीयं नित्यकर्म च । कृष्णस्य पूजनं कुर्या बहिरन्तस्त्वमन्वहम् ॥ ४७
कृष्णमन्त्रस्य च जपो नियमाच्छुचिनात्वया । निजशक्त्यनुसारेण कार्योऽह्नि निशि चान्वहम् ॥ ४८
एकादश्यस्त्वयोपोष्या हरेर्जन्मदिनानि च । तत्र तत्रोत्सवाः कार्याः स्वस्य शक्त्यनुसारतः ॥ ४९
मद्यं मांसं पारदार्यं स्तेयं स्वपरहिंसनम् । सर्वथैव त्वया त्याज्यं वर्णसङ्करकर्म च ॥ ५०
भङ्गागञ्जाहिफेनानि तमालं मादकं च यत् । भक्षणीयं न तत्क्वापि यच्च लोके विगर्हितम् ॥ ५१
अगालितं जलं क्षीरं न पेयं च कदाचन । अपशब्दा न वक्तव्याः सत्यं च स्वपरार्तिदम् ॥ ५२

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described and approved by the scriptures, the disciple, being pleased, should bow down to the teacher. 43.

(He should say), 'O preceptor, now I am the devotee of Lord Krishna, I have become free from the dangerous fear of time (death) and illusion and worldly bondage. Now I have become fearless'. 44.

To the disciple, who says thus, the preceptor should give the desired idol of Lord Krishna for daily worship. 45.

Then, he should teach him daily duties (saying) 'o disciple, always follow the said rules. The whole universe, along with God, is balanced because of Dharma, the righteous code. 46.

Every day you have to take morning bath, apply vertical forehead mark; and perform personal obligatory rites, as also the inward and outward worship of Lord Krishna. 47.

Being pure and clean, you should Mutter the sacred Mantra of Lord Krishna, day and night regularly, as per your own capacity. 48.

Observe fast on the Ekadashi (eleventh day of each fortnight) and birth-day of Lord Shri Hari, on those days, and festival should be arranged occasionally, according to your capacity. 49.

(Drinking of) wine, (eating of) meat, contact with other's women, stealing and killing of self and others, should be avoided by you completely, and also the act of inter-mixture of castes. 50.

Hemp, hemp flowers (Bhang-Ganja) etc which are foamy as

स्वासन्नसम्बन्धवती: स्त्रीर्विनाऽन्यास्तु योषित: । न स्पृशेर्विधवा: क्वापि बुद्धिपूर्वमनापदि ॥ ५३
तत्स्पर्शेऽज्ञानतो जाते स्नातव्यं बुद्धिपूर्वकम् । तत्स्पर्शने कृते कार्ये दिनमेकमुपोषणम् ॥ ५४
कामाद्बुद्धया तु तत्स्पर्शे दिनद्वयमुपोषणम् । तादृक्स्पर्शे जनैर्बुद्धे कुर्याच्चान्द्रायणं व्रतम् ॥ ५५
कार्य आवश्यके प्राप्ते प्राप्तायां क्वापि चापदि । बुद्धिपूर्वेऽपि तत्स्पर्शे जाते दोषो न विद्यते ॥ ५६
स्त्रैणानामतिलुब्धानां कौलनास्तिकपापिनाम् । शुष्कज्ञानवतां चापि सङ्ग: कार्यो न कुत्रचित् ॥ ५७
सच्छास्त्रस्य सतां सङ्गं भक्तिं च नवधा हरौ । कुर्यास्त्वं प्रत्यहं शिष्य ! कञ्चनापवदेर्न च ॥ ५८
कुसङ्गिभ्यो न शृणुया: कथावार्ता हरेरपि । न च कस्यापि देवस्य वाचाप्युच्छेदमाचरे: ॥ ५९
अद्य भागवतान्धर्मान्सतस्त्वं सङ्गतो ह्यसि । सत्सङ्गीति च विख्यातो भविष्यसि धरातले ॥ ६०

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also Tamakhu, causing intoxication and also whatever condemned among the people, should not be consumed by you. 51.

Water and milk, which is not filtered, should never be drunk. Bad words and truth that hurts oneself and others should not be uttered. 52.

Except women closely related to oneself, should not be touched and not also the widows, knowingly, in normal course. 53.

If touch of a woman other than near relation, happens unknowingly you should take bath and if it is done knowingly, you should keep fast for one day. 54.

When there is contact intentionally, fast should be observed for two days. When that kind of contact is known by the people, Chandrayana vow should be observed. 55.

When there arises emergency; and it is necessary to touch a woman, there is no fault, even if it is done knowingly. 56.

Friend-ship should never be made with sexy and greedy persons. You should not be familiar with men of Kaul sect, non-believers and sinful people as well as with those, who have dry (useless) knowledge. 57.

O disciple, you should perform the nine fold devotion of Lord Shri Hari everyday; and have friendship with good people and noble scriptures. You should never speak ill about anyone. 58.

Do not listen to the stories and features even of Lord Shri Hari, from bad people. Never cause repudiation even by words, of any god. 59.

एवमेव करिष्येऽहमित्याज्ञां शिरसा गुरोः । गृहीत्वा पूजनं तस्य शिष्यः कुर्याद्गुरोर्मुदा ॥ ६१
नवीनैर्वसनैर्गन्धपुष्पस्रक्शेखरादिभिः । स्वर्णरूप्यादिमुद्राभिः सदन्नैश्च स्वशक्तितः ॥ ६२
अभ्यर्च्य तं यथाशक्ति सतो विप्रांश्च पूजयेत् । ततः साष्टाङ्गमानम्य गृहं गच्छेत्तदाज्ञया ॥ ६३
ततः स दीक्षितो नित्यमुत्साहेन भजेत्प्रभुम् । वर्णाश्रमोचितं धर्मं गुरूक्तं पालयन् पुमान् ॥ ६४
केसराद्यैरूर्ध्वपुण्ड्रं कुर्याद्विष्णुप्रसादिभिः । श्रीखण्डेनाथवा गोपीचन्दनेन सचन्द्रकम् ॥ ६५
राधारमाप्रसादेन चन्द्रकं कुंकुमेन वा । कुर्याद्गृहस्थो वर्णी च तथा साधुजनश्च यः ॥ ६६
सन्न्यासिनो वनस्थाश्च साग्निकाश्चोर्ध्वपुण्ड्रकम् । विचन्द्रकं मृदा कुर्युश्चन्दनेनापि वा शुभम् ॥ ६७

Now onwards, by having contact (Sanga) with Bhagavata tradition, which is said to be 'Sat' and following the rules of the same you will become famous as 'Satsangi', on this earth. 60.

Thus having accepted his order, saying, 'I shall perform all these duties, in this very way, every day', the disciple should happily worship the preceptor. 61.

Having honored him ritually, with new clothes, sandal-paste, and crest on head, garland of fragrant flowers, along with golden, silver coins and well prepared food, according to his capacity, the disciple should also worship learned good Brahmins, as per his ability. Then having prostrated before him, he should leave for his home, with his consent. 62-63.

Thereafter, the initiated one should always serve Lord Shri Hari, with enthusiasm, while observing the rules of behavior, as dictated by the preceptor, according to his caste and stage of life. 64.

Method of applying vertical mark: Urdhva-Pundra Tilak and Mantra Japa etc.

He should make the vertical forehead mark either, with the sandal paste mixed with keshar-Kumkum (Shrikhanda) and Gopichandan, the remains from the worship of Lord Vishnu, as His Prasad, with moon like mark of Kumkum.

A family-holder or a Brahmacharin or a sage may apply the moon like mark either with Kumkum, that remains from the worship of Radha and Rama. 65-66.

The renounced ones (Sannyasins) and the fire-maintaining

तत्र ये गृहिणो भक्तास्तथा साधुजनाश्च ये । तैर्दृष्ट्वा मुकुरं कार्यमूर्ध्वपुण्ड्रचतुष्टयम् ॥ ६८
सन्न्यासिनश्चतुर्धा स्युराद्यस्तत्र कुटीचकः । बहूदकस्तथा हंसस्तुर्यः परमहंसकः ॥ ६९
कुटीचकादयस्तत्र कुर्युः पुण्ड्रत्रयं त्रयः । शीर्ष्णि भाले हृदि तथा भाल एकं तुरीयकः ॥ ७०
वानप्रस्था वर्णिनश्च भाले कण्ठे तथा हृदि । बाह्वोश्चेति च पञ्चैव दध्युः पुण्ड्राणि नित्यदा ॥ ७१
सच्छूद्राणां दीक्षितानां प्रोक्तं पुण्ड्रचतुष्टयम् । असच्छूद्रादिकानां तु भाले चन्दनचन्द्रकः ॥ ७२
चतुष्टये तु पुण्ड्राणां वासुदेवादयोऽभिधाः । पठनीया भगवतश्चतस्रो भक्तपूरुषैः ॥ ७३
कृष्णकेशवमुख्यानि पञ्च नामानि पञ्चके । पुण्ड्राणां पठनीयानि गायत्री वैष्णवी च वा ॥ ७४
पुण्ड्रत्रये तु प्रणवः पठनीयस्त्रिमात्रकः । एकस्मिन्निह पुण्ड्रे तु पाठ्यो नारायणो मतः ॥ ७५

Brahmins and forest-dwellers should do the auspicious Urdhva pundra without moon like mark, either with soil (Gopichandan) or sandal-paste. 67.

The house-holder devotees as well as the sages (who belong to Uddhav cult) should do the four vertical marks (on forehead, two arms and chest), looking into the mirror. 68.

The Sannyasins are of four kinds: firstly Kutichaka, others are Bahudaka, Hamsa, and the fourth one is the Parama-hamsa. 69.

Including Kutichaka the three among them should put on three Pundras, one on the head, one on forehead and one on chest. The fourth (Paramahamsa) should, mark the Pundra only on the fore-head. 70.

Those undergoing the Vanaprastha stage and the Varnins (Brahmacharis) should always make five marks: on forehead, throat, chest and on two arms. 71.

Four Pundra marks are prescribed for well behaved initiated Shudras. For Asat Shudras however, only one moon-like mark on the forehead is advised. 72.

While applying four Urdhva Pundra-marks, the initiated devotee should utter the four names of Vasudev (Vasudev, Sankarshan, Pradumna and Aniruddha). 73.

Those applying five Urdhva pundras should mainly contemplate on five names: Krishna, Keshav, and (Narayan, Madhav and Govind) or alternatively they should recite Vishnu-

पुण्ड्रमूर्ध्वं समं सौम्यं कनिष्ठाङ्गुलिवत्स्मृतम् । ऋजु दण्डाकृति शुभं तर्जन्या कार्यमेव तत् ॥ ७६
अंगुल्या तिलकं कर्तुं न भवेद्यस्य दक्षता । स शलाकादिना कुर्याद्यथा तत्स्यात्सुशोभनम् ॥ ७७
वर्तुलं तिर्यगच्छिद्रं ह्रस्वं दीर्घं ततं तनु । वक्रं विरूपं वक्राग्रं छिन्नमूलं पदच्युतम् ॥ ७८
अशुभ्रं रुक्षमारक्तं जले दृष्ट्वा च यत्कृतम् । विगन्धमवसह्यं च पुण्ड्रमाहुरनर्थकम् ॥ ७९
प्रासादिक्यौ भगवतस्तुलसीमालिके गले । धारयेत्प्रयतो भक्तस्तादृशीं जपमालिकाम् ॥ ८०
तुलसीकाष्ठमालाया अलाभे तु स दीक्षितः । प्रासादिकीं हरेर्दध्याच्चन्दनादितरूद्भवाम् ॥ ८१
प्रातःस्नात्वा नित्यकर्म कृत्वार्चेत्प्रतिमां हरेः । अष्टाक्षरं यथाशक्ति जपेन्नित्यं शुचिः स च ॥ ८२
दृढासनो जपेत्तं च मौनी स्वस्थोऽत्वरन्नृजुः । वस्त्राच्छादितमालश्च वासुदेवं हृदि स्मरन् ॥ ८३

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gayatri, on five Pundra markings. 74.

In the Triple unit of Pundra-mark, they should recite the three syllable 'Om' (A U M). Those, who apply only one Pundra, should recite and contemplate on Narayan. 75.

The Holy Pundra should be marked by the first finger. It is supposed to be gentle, vertical, straight, stable and equal to the size of the little finger. 76.

One who is not versed in marking their forehead mark with the fore finger should do it with a small stick etc. so that it looks beautiful. 77.

That Pundra which is round, oblique, having any hole, streak and thin, curved, ill-shaped, curved in front and relocated from its position, unclean, polluted, dark red, which is applied by looking in the water, which lacks fragrance, and is applied by left hand (Apasavya) or disfigured (Avasahya), is considered to be inauspicious. 78-79.

He should wear two rosaries of Tulasi beads, around his neck, given by the preceptor and received as Prasad of the Lord. The devotee should be particular to wear such a rosary. 80.

However, in the non-availability of rosary made of Tulasi-beads, the initiated devotee should wear a rosary of beads of sandal-wood etc, by putting it on Lord Shri Hari's feet. 81.

Having taken bath in the early morning and after performing the regular duties (of cleaning etc.) he should worship the image

कुर्वीत द्वारिकायात्रामवश्यं दीक्षितो ह्यसौ । अङ्कयेत्तत्र बाहू च श्रीपतेस्तप्तहेतिभिः ॥ ८४
जन्माष्टम्याद्युत्सवेषु स स्वाचार्यस्य दर्शनम् । कर्तुं तदन्तिकं गच्छेत्तं दृष्ट्वा दण्डवन्नमेत् ॥ ८५
प्रणमेद्दक्षिणे भागे किञ्चिद्दूरे तमादरात् । आज्ञां विना तदङ्गं तु सच्छिष्यो न स्पृशेत्क्वचित् ॥ ८६
गुरुसेवापरो नित्यं तथ्यवादी गुरोः पुरः । काले काले यथायोग्यं तस्य कुर्याश्च दर्शनम् ॥ ८७
गुरोः शय्यामासनं च नाधिरोहेच्च पादुकाम् । तत्पानपात्रेण जलं न पिबेच्च कदाचन ॥ ८८
सद्गुरोराज्ञया तस्य वसतोऽपि गृहाश्रमे । भक्तस्य संसृतेर्भितिः पुनर्नास्त्यन्यजीववत् ॥ ८९
दानेऽस्या अपि दीक्षाया द्वेधा विधिरुदीरितः । अधिकारविभेदेन मन्त्रभेदाद्रमापतेः ॥ ९०

of Lord Shri Hari. Having thus purified, as per his ability, he should then, regularly recite the eight-lettered Mantra. 82.

Firmly seated, holding silence, while covering the rosary with cloth, he should repeat it in his mind, and peacefully meditate Lord Vasudev, in his heart. 83.

The initiated one should make the pilgrimage to Dvarika. There, he should get both his arms tattooed with weapons of Lord Shripati (Sudarshana disc, conch etc.), by means of hot bars. 84.

During festivals of Janmashtmi etc, in order to take Darshan of his own preceptor, he should approach Him and prostrate before Him. 85.

Keeping distance, he should respectfully bow down to the preceptor's right side. A good disciple should not touch Him without His consent. 86.

He should always speak the truth and dedicate himself to the services of the preceptor. He should take His Darshan on appropriate occasion. 87.

Even while staying at his hermitage with the permission of the preceptor, he should not occupy his bed, seat and footwear and never make use of his drinking glass, for drinking water. 88.

A householder who follows Guru's command devotedly has no fear of going through cycle of birth and death, like other beings. 89.

Two types of rituals have been prescribed for giving this common Diksha according to the difference of the eligibility of the disciple (on account of his belonging to three caste and two

तत्रोक्तोऽयं विधिः सर्वश्चातुवर्णर्ण्यस्य दीक्षणे । ज्ञेयस्तथैवाश्रमिणां चतुर्णामपि सम्मतः ॥ ९१
वर्णाश्रमेतरे ये तु तेषां वच्म्यधुना विधिम् । तिष्ठेयुस्ते गुरोर्गेहाद्बहिः प्राञ्जलयो जनाः ॥ ९२
तेभ्यो गुरुः स चान्येन त्र्यक्षरं तूपदेशयेत् । मद्यमांसत्यागमुख्यान्नियमांश्च यथोचितम् ॥ ९३
ततस्तैः पालनीयास्ते धर्मा नित्यमतन्द्रितैः । साधूनां दर्शनं कार्यं न तु स्पर्शोऽननुज्ञया ॥ ९४
स्वग्रामे राधिकाकृष्णप्रतिमा त्वौद्धवालये । यत्र स्याद्दर्शनं तस्यास्तैः कार्यं प्रतिवासरम् ॥ ९५
बाह्या पूजा न तैः कार्या नित्यं कार्यैव मानसी । बहिस्तु दर्शनेनैव पूजाफलमवाप्नुयुः ॥ ९६
नाममन्त्रस्य तु जपो नियमेनैव नित्यदा । कर्तव्यश्चन्द्रको भाले चन्दनेन मृदापि वा ॥ ९७

other than those); and secondly on account of the sacred chant of Ramapati, that is given. 90.

So far as the initiation is concerned, this (ritual) has been prescribed as a rule for all the four castes including Brahmins, being in four stages of life, including the celibacy. 91.

The ritual of common initiation for those not belonging to any class

Now, I will speak about the ritual meant for those people who are not incorporated in caste system, and (four) stages of life. : They should stay outside the house of the preceptor with folded hands.

The preceptor should give them the three-lettered Mantra through some of His followers, and also advise them proper regulations regarding eating flesh i.e. non-vegetarian food, and drinking of liquor etc. 92-93.

The above rules should be meticulously observed by them. They should take Darshan of Sages, but they should not touch them without taking their consent. 94.

Every day they should take the Darshan of the idols of Radhika and Krishna installed in the temples of the Uddhav cult, in their town. 95.

The external worship (of the idols) should not be performed by them. They should always perform mental worship. They will obtain the resulting fruit of actual Pooja, by Darshan only. 96.

They should always recite the sacred chants of the name the Lord (given by the preceptor) regularly and should apply a moon-

स्वग्रामे प्रतिमा न स्यात्प्रभोर्यदि तदान्तिके । पुष्पस्रग्वस्त्रखण्डादि रक्ष्यं प्रासादिकं हरेः ॥ ९८
दर्शनं स्पर्शनं तस्य कर्तव्यं प्रतिवासरम् । भगवत्प्रतिमायास्तु स्पर्शः कार्यो न कर्हिचित् ॥ ९९
इति द्वितीयो दीक्षायाः सामान्याया विधिर्मया । निरूपितस्तथा कार्यो गुरुशिष्यैरिहौद्धवैः ॥ १००
सामान्यदीक्षाविधिरित्थमुक्तो द्वेधा मया शास्त्रदृशा युवाभ्याम् ।
विशेषदीक्षाविधिमप्यशेषं हिताय लोकस्य वदामि पुत्रौ ! ॥ १०१ ॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे दीक्षाविधौ सामान्यदीक्षाविधिनिरूपणनामा षट्चत्वारिंशोऽध्यायः ॥ ४६ ॥

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like mark either of sandal paste or Gopichandan clay on the forehead. 97.

If the idol (of Lord Shri Hari) is not there in the village or a nearby village, then he should maintain a wreath of flowers or piece of cloth (offered to the Lord) got as Prasad of Shri Hari.

Every-day he should take Darshan and touch those things. But he should never touch the idol by any means. 98-99.

Thus I have told the rule of second type of common initiation. This should be followed by preceptors and the pupils of the Uddhav cult. 100.

Thus, in view of the Shastra-tradition, two types of common initiation have been described by me, O sons! I shall now narrate in detail, the procedure of the special ritual of Initiation for the well-being of the people. 101.

Thus ends the forty-sixth chapter entitled,'Description of the ritual of the common Initiation' in the fourth Prakarana of Satsangi jivan, the life story of Lord Narayan, also titled as Dharmashastra. (the rules of the code of conduct). 46

॥ अथ सप्तचत्वारिंशोऽध्यायः ॥ ४७ ॥

श्री नारायणमुनिरुवाच -

अस्ते च वार्धके बाल्ये देवदैत्यपुरोधसोः । नीचस्थे सिंहगे चेज्ये दीक्षा देया न वक्रगे ॥ १
एकादश्यां प्रबोधन्यां जन्माष्टम्यां च दीक्षणे । दोषो रामनवम्यां च नास्तादेर्गुरुशुक्रयोः ॥ २
मलमासे च वर्षासु श्रीकृष्णस्य मनुः क्वचित् । नोपदेश्यो न च ग्राह्यः सूर्यचन्द्रग्रहं विना ॥ ३
न मासतिथिवारादि विचार्यं ग्रहपर्वणि । सूर्यचन्द्रग्रहसमो नान्यः कालो यतः शुभः ॥ ४
अस्तादिदोषहीनासु सर्वास्वेकादशीषु च । द्वादशीष्वपि सर्वासु दीक्षा देया तु सङ्गवे ॥ ५
पुराणप्रथिते देशे शुचौ दीक्षाविधिर्मतः । धर्मवंश्यो गुरुर्दधाद्दीक्षां शिष्यं परीक्ष्य सः ॥ ६

CHAPTER – 47

Description by Shri Hari as to when Maha Diksha should be offered and when it should not be offered-

Shri Narayan muni said:-

O sons, it is not advisable to confer Diksha when the preceptors of gods and demons: Guru and Shukra, have set or are in old stage or in premier stage; or when Guru is in its lower zodiac sign or in curved motion (Vakragati), ritual. 1.

As an exception to it, there is no objection if it is Prabodhini Ekadashi i.e. bright eleventh Tithi of Kartik, Janmashtami, Ramanavami, even if there is rise or set of Guru or Shukra. 2.

Neither the Guru should offer instructions about Shri Krishna Mantra, nor the student receive It during the intercalary month of Mala, i.e. Purusottama or Adhik Masa and in rainy (Varsha) season, except during Lunar or Solar eclipses. 3.

This prohibition of day, Tithi and month should not be taken into consideration during lunar and solar eclipse; since no other period is more auspicious than the eclipse period. 4.

There is no objection about Diksha in all Ekadashis and Dvadashis, free from the faults of rise and setting of planets. On these days, Diksha can be conferred at the Sangava period. 5.

It is preferably advised to confer the Diksha at famous sacred places, mentioned in the Puranas. After examining the disciple

वर्षेणापि परीक्ष्यैव धर्मपालनशीलताम् । शिष्यस्य स ततो दधाद्दीक्षां तस्मै नचान्यथा ॥ ७
धर्मपालनसामर्थ्यमपरीक्ष्य तु यो गुरुः । ददाति दीक्षां शिष्यस्य स तत्पापेन युज्यते ॥ ८
अमात्यपापं राजानं पत्नीपापं च तत्पतिम् । यथा तथा शिष्यपापं गुरुं प्राप्नोति निश्चितम् ॥ ९
तस्मादादौ परीक्षेत शिष्यं गुरुरतन्द्रितः । तल्लक्षणानि सङ्क्षेपात्सच्छास्त्रोक्तानि वच्म्यहम् ॥ १०
शान्तः सुशीलः शुद्धात्मा श्रद्धालुर्धर्मसंस्थितः । असत्वरश्चानसूया मुमुक्षुः सत्यभाषणः ॥ ११
अधीतसच्छास्त्रविद्यो निजशक्त्यनुसारतः । स्वीयनिर्वाहोपयुक्तद्रव्यवान् गतमत्सरः ॥ १२
दोषं महान्तं च विदन् स्पर्शने विधवस्त्रियाः । पापकर्मसु भीरुश्च तपस्युत्साहशक्तिमान् ॥ १३
महापापेष्वन्यतमं गोधातो येन वा क्व चित् । कृतपूर्वो भवेन्नैव न कृतघ्नश्च यो भवेत् ॥ १४

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well, the Guru from the family of Dharmadeva should confer Diksha on him. 6.

The preceptor should test the religiousness of disciple, even for a period of one year; and then only he should confer Diksha, not otherwise. 7.

In case, the Guru confers Diksha to his disciple, without testing his ability, urge and religiousness, he will have to suffer the fruits of disciple's sinful deeds;

as the sin committed by minister accrues to the king, and the sin committed by wife accrues to her husband; so is this. 8-9.

Characteristics of disciple worthy for Maha Diksha-

Therefore, the Guru should first put his disciple to test, vigilantly. I shall tell in brief, the characteristics of the disciple mentioned in the Shastras: 10.

He should be calm and of good character, of pure and clean mind, without any prejudiced opinions, should be faithful, religious; he should be unhasty, non-jealous; having urge for libration (Mumukshu); and truthful in speech. 11.

He should be educated in noble scriptures and lore as per his own capacity. He should possess enough money, for his day to day needs. He should be free from jealousy, towards anyone. 12.

He should know that, touch of widow is a great blemish. He should be away from sinful acts; and energetic, enthusiastic in penance.13.

भोजने पङ्क्तिभेदं च यो न कुर्यादनापदि । स्वधर्मपालने यस्य शौथिल्यं स्यान्न च क्वचित् ॥ १५
स्वबन्धोरप्यल्पमपि पदार्थं यश्च कर्हिचित् । अनापृच्छ्य न गृह्णीयाद्यो न विश्वासघातकः ॥ १६
प्रतिश्रुतं यथा स्वेन कर्मकर्त्रे तथैव तत् । यश्च दद्यान्न तु क्वापि भञ्ज्यादेकं कपर्दकम् ॥ १७
नातिलोभी नातिकामी मानेर्प्याक्रोधवर्जितः । ऋजुर्दयालुप्रकृतिस्तितिक्षुर्धैर्यवाञ्छुचिः ॥ १८
क्षुधया व्याकुलो न स्याद्व्रताद्याचरणे च यः । साधुशुश्रूषणरुचिर्निश्छद्मा विजितेन्द्रियः ॥ १९
स्त्रीशिष्यतां च न प्राप्तः कौलमार्गे च नाश्रितः । न दिवास्वापशीलश्च न प्रमादी च यः पुमान् ॥ २०
प्रवृत्तिधर्मोदासीनो निवृत्तं धर्ममादरात् । सिसेविषुः पुमान् योऽसावधिकार्यत्र कीर्तितः ॥ २१
एतैस्तु लक्षणैर्हीनो यः पुमांस्तं न दीक्षयेत् । तथाभूतोऽपि यो व्यङ्गस्तं चापि न गुरुः क्वचित् ॥ २२

He should never have committed any one out of five great sins (Panchamahapatakas), especially cow hunt, even in the past. He should not be ungrateful. 14.

He should never make any kind of differentiation, while taking meals, except in calamity. He must never be loose in observing religiousness. 15.

He should not take even a small thing without permission, even from his own brother, he should never be unfaithful and should not betray. 16.

He should not avoid to pay the promised amount to his servants, for their services which he gets from them. He should not save even a single farthing from that. 17.

He should not at all be greedy. He should be away from pride, anger and lust and he should be straight forward, kind in nature, forbearing, courageous and pure.

He should never be disturbed due to hunger, while observing vows etc. He should serve the pious good men diligently and should have conquered his senses. 18-19.

He should not be disciple of any lady. He should have not taken shelter of Kaula cult. He should be away from day-time sleep; and should be without faults. 20.

A man, who is disinterested in worldly matters and prone to engage himself in spiritual duties respectfully, is deemed to be eligible and qualified for receiving Diksha. 21.

Characteristics of a person unworthy for Maha Diksha

अन्धः काणः केकरश्च पंगुः कुब्जश्च वामनः । छिन्नोष्ठनासाकर्णश्च मूकश्च बधिरः कुणिः ॥ २३
खञ्जो भूतादिविकलः श्वित्री रुग्णः क्षयी जडः । नीचकर्मा चातिवृद्धो नैते दीक्षार्हणाः क्वचित् ॥ २४
दीक्षां गुरुर्यो महतीं तु दत्ते विनाधिकारं पुरुषाय कोऽपि ।
बलात् स दुःखं दृषदं यथाङ्घ्रयोरोदत्त एवापयशश्च पुत्रौ ! ॥ २५

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे दीक्षाविधौ महादीक्षाग्रहणकालाधिकारिनिरूपणनामा सप्तचत्वारिंशोऽध्यायः ॥ ४७ ॥

The Guru should not confer Diksha on a disciple not having these qualities. Even if anyone possesses these qualities but is handicapped, the Guru should not confer Diksha on him. 22.

The persons, such as: blind, blind in one eye, a squint, lame, a hunch-back, a dwarf, cracked in lips, ears or nose etc; deaf, dumb, crippled with a withered arm (kuni);

physically disabled i.e. crippled, suffering from leprosy or tuberculosis, a sick and a dull witted; an evil doer, too old person, are not eligible for Diksha. 23-24.

O sons, such a preceptor who confers Diksha on an unqualified person forcibly, brings himself distress and defamation like one who makes a stone falls on his own feet. 25.

Thus ends the forty-seventh chapter entitled, 'Description of the rules of the Initiation Ceremony (Diksha)' in the fourth Prakarana 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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॥ अथ अष्टचत्वारिंशोऽध्यायः ॥ ४८ ॥

श्रीनारायणमुनिरुवाच –

त्रैवर्णिकोऽथाधिकारी यस्तु स्थित्वा गृहाश्रमे । प्राप्तुमिच्छेन्महादीक्षां तस्यादौ विधिरुच्यते ॥ १
सामान्यदीक्षाधर्मेषु पुमान् यस्तु दृढस्थितिः । स प्रपद्येत शरणं निजाचार्यं कृताञ्जलिः ॥ २
प्रपन्नाय विनीताय तस्मै स गुरुरादितः । दृष्ट्वाधिकारमुचितं प्रायश्चित्तमुपादिशेत् ॥ ३
एकमाश्रमसंस्थेन निराहारमुपोषणम् । द्वे त्वनाश्रमिणा तेन कारयेत्स उपोषणे ॥ ४
क्षौरपूर्वं ततः शिष्यः कुर्यात्तस्याज्ञया व्रतम् । महादीक्षाधिकारार्थं जपेच्चाष्टाक्षरं मनुम् ॥ ५
सार्धं सहस्रद्वितयं मन्त्रः प्रागेव रौहिणात् । प्रतिमासन्निधौ जप्यो वासुदेवस्य भक्तितः ॥ ६
गुरुस्तु पूर्वदिवसे देयमन्त्रविशुद्धये । सहस्रकृत्वः प्रजपेच्छुचिः सम्पूज्य केशवम् ॥ ७

CHAPTER- 48

Description of ritual of Maha Diksha to be given to householders of three Varnas.

Shri Narayan muni said:-

Now, I shall tell you about ritual of the Mahadiksha to be given to house-holders (Grihasthas), belonging to the three Varnas: Brahmin, Ksatriya and Vaisya, worthy and desirous of having the same. 1.

One who firmly observes the rules of common initiation as mentioned earlier, should surrender to his preceptor with folded hands. 2.

The Guru, after confirming the credibility of the disciple, who has surrendered modestly, firstly should advise him proper atonement. 3.

If he is a house-holder, he should observe complete fast for a day and if he is a widower he should observe it for two days. 4.

Then after taking instruction from the preceptor, he should get his head shaved and then observe fast accordingly. Before the rise of star Mercury (Rauhinat) (i.e. before the ninth Muhurta of the day), he should recite the eight lettered Mantra (got in common initiation) with deep devotion, for two thousand and five-hundred times, in front of the image of the Lord Vasudev, in order to get himself prepared for Maha-diksha. 5-6.

ततो ब्राह्मणमाहूय विधिज्ञं चौद्धवाश्रितम् । आचार्यः कारयेद्विष्णोः पूजां शिष्येण चौद्धवः ॥ ८
स च विप्रो यथाशास्त्रं कारयेत्सकलं विधिम् । दिनद्वयेन वैकेन देशकालानुसारतः ॥ ९
नान्दीमुखस्वस्त्ययनप्रमुखं पूर्ववासरे । कारयेच्छास्त्रदृष्टेन विधिना तद्दिनेऽथवा ॥ १०
मण्डलं सर्वतोभद्रं कुर्यादादौ मनोहरम् । तन्मध्ये स्थापयेत्कुम्भं हैमं वा ताम्रमुत्तमम् ॥ ११
दिक्ष्वष्टस्वष्ट कुम्भांश्च स्थापयेच्च ततः शुभान् । निजशक्त्यनुसारेण ताम्रान्वा मृन्मयानपि ॥ १२
सतोयेषु सरत्नेषु सपल्लवफलेषु च । सवसपूर्णपात्रेषु स्थापयेत्तेषु देवताः ॥ १३
श्रीराधासहितं कृष्णं स्थापयेन्मध्यमे घटे । प्राच्यां कुम्भे स दुर्गां च दक्षिणे भास्करं तथा ॥ १४
प्रतीच्यां विघ्नराजं च शिवं सौम्यां घटे न्यसेत् । विष्वक्सेनं तथाऽऽग्नेय्यां नैर्ऋत्यां गरुडं च सः १५
वायव्यां च हनूमन्तं कलशे स्थापयेत्ततः । श्रीदामानं तथैशान्यां क्रमेण स यथाविधि ॥ १६

The preceptor should also on the previous day of initiation, having purified himself, worship Lord Keshava and recite the Mantra which is to be given, for thousand times to purify the same. 7.

Then after inviting a Brahmin, who is a follower of Uddhav tradition and is also well-versed in ritual-procedure, the preceptor belonging to Uddhav tradition should make the disciple to perform worship of Vishnu, with the help of the Brahmin. 8.

That Brahmin should make the disciple to carry on all the ritual according to the Shastra, time and place in a day or two; and the initial rites like Nandimukha-(Shraddha), Svastivachana as prescribed by scriptures, on the previous or the same day of initiation. 9-10.

He should draw a decorative Sarvatobhadra Mandala, and install a golden or a copper pot in its center. 11.

Then, he should place eight auspicious pots made of either copper or clay, in eight directions; filled with water, jewels, leaves and fruits; and put plates (Purnapatra) on those pots, covered by piece of cloth, and install deities on each of those as followed -

The idol of Shri Krishna with Radha should be installed on the central pot, Durga on the eastern pot, the Sun on the southern pot;

Ganesa on the western, Shiva on the northern, Vishvaksena is

सुस्नातेनाथ शिष्येण स्वस्तिवाचनपूर्वकम् । वृद्धिश्राद्धं कारयित्वा हरेः पूजां विधापयेत् ॥ १७
भूतशुद्धिं तथा प्राणप्रतिष्ठा तान्त्रिकीं स च । कारयित्वा मातृकाणां न्यासांश्चावाहयेत्प्रभुम् ॥ १८
श्रीकृष्णाय नमस्तुभ्यं श्रीराधापतये नमः । नमस्ते धर्मधुर्याय नरनारायणाय च ॥ १९
एतेन मन्त्रेण च तमावाहनपुरस्कृतम् । भगवन्तं साङ्गदेवं पूजयेद्ब्राह्मणः सुधीः ॥ २०
उपचारैः षोडशभिर्मन्त्रैर्विष्णोश्च वैदिकैः । कारयित्वार्चनं वह्निं दक्षिणे स्थापयेद्धरेः ॥ २१
स्थापिते संस्कृते वह्नौ वैष्णवं श्रपयेच्चरुम् । प्रदीप्ते तत्र च ततो ध्यात्वा सम्पूजयेद्धरिम् ॥ २२
समिदाज्यचरूणां च प्रत्येकं जुहुयात्ततः । आहुतीरष्टवर्णेन स चाष्टाधिकविंशतिम् ॥ २३

to be place in the south-east, Garuda in the south-west, Hanuman in the north-west and Shri Dama (Sudama) in the north-east directions respectively, according to the prescribed rituals. 12-16.

Then a Brahmin should ask a disciple who has taken bath, to perform the Vriddhi-shraddha after duly carrying out Swastivachana. Then, he should make him perform the worship of Shri Hari. 17.

Later, the disciple should be made to perform the Bhoot Shuddhi rite and Prana-pratistha according to (Panchratra) system and Matruka-Nyasa and invoke the Lord. 18.

The learned Brahmin should ask the disciple to invoke the Lord with Mantras 'O Shri Krishna! O Radha pati! O promoter and sustainer of Dharma! O Nar-Narayan! I bow down with respect to You' and then worship the Lord with associating deities (Angadevatas). 19-20.

With the recitation of Vedic Mantras and with sixteen forms of worship (Shodashopachara), He (disciple) should be made to perform the worship of Vishnu, then, the Brahmin should install sacred fire to the right side of Shri Hari (image). 21.

After the installation of sacred fire with all the rituals, he should cook rice (Charu) and then meditate on Lord Shri Hari and worship Him. 22.

Then that Brahmin should take Samidha (sacrificial sticks), clarified butter (particularly made from cow milk), Charu (rice) and utter the eight lettered Mantra of Narayan, and offer each of them (separately) in the sacred fire twenty-eight times. 23.

ततोऽङ्गदेवतादिभ्य एकैकां च घृताहुतिम् । हुत्वा पूर्णाहुतिं चासौ होमकर्म समापयेत् ॥ २४
महानीराजनं कृत्वा दत्त्वा पुष्पाञ्जलिं च सः । दण्डवत्प्रणमेच्छिष्यः प्रार्थयेच्च तमादरात् ॥ २५
वाणी गुणानुकथने श्रवणौ कथायां हस्तौ च कर्मसु मनस्तव पादयोर्नः ।
स्मृत्यां शिरस्तव निवासजगत्प्रणामे दृष्टिः सतां दर्शनेऽस्तु भवत्तनूनाम् ॥ २६
ततो बद्धाञ्जलिपुट एकाग्रमनसा हरिम् । स्तुवीत शिष्यः सानन्दं स्तोत्रमेतत् पठन् स्थितः ॥ २७
नवीनजीभूतसमानवर्णं रत्नोल्लसत्कुण्डलशोभिकर्णम् ।
महाकिरीटाग्रमयूरपर्णं श्रीराधिकाकृष्णमहं नमामि ॥ २८
निधाय पाणिद्वितयेन वेणुं निजाधरे शेखरयातरेणुम् । निनाद यन्तं च गतौ करेणुं श्री. ॥ २९

Then that Brahmin should offer one Ahuti of clarified butter, to each associating deities and conclude the sacrificial ritual after performing the Poornahuti and Homa ritual. 24.

The disciple, then waves a lamp before the Lord, offers handful of flowers, prostrates before Him, and prays Lord with deep respect and faith, chanting the Mantra 'Vani gunanu kathane' etc. i.e. 'Let my speech be engaged in narrating Your noble deeds, ears hear Your stories of your glory, hands and legs be engaged in Your services, mind always meditate on Your feet, head always bow down before You, Who stay pervading the whole world, my eyes always be looking at the sages who are the manifestation of Your divinity. 25-26.

Thus the disciple should stand and pray Lord with folded hands and with deep concentration, and chant the following song of praise. 27.

Navinjimut… Stotra.

'I bow down to Shri Radhika Krishna . . .

having the complexion of the newly born cloud. Whose ears are adorned with beautiful earrings studded with gems, the wearing beautiful crown with the peacock quill; 28.

'resounding the whole atmosphere with the notes of flute, that You are holding with both hands, putting it on Your lips; spreading fragrance of the pollens fallen from the flowers in the tuft on Your head, Your gait is like an elephant. O Lord! Shri

विशुद्धहेमोज्ज्वलपीतवस्त्रं हतारियूथं च विनापि शस्त्रम् । व्यर्थीकृतानेकसुरद्विडस्त्रं श्री. ॥ ३०

अधर्मतिष्यार्दितसाधुपालं सद्धर्मवैरासुरसङ्घकालम् । पुष्पादिमालं व्रजराजबालं श्री. ॥ ३१

गोपीप्रियारम्भितरासखेलं रासेश्वरीरञ्जनकृत्प्रहेलम् । स्कन्धोल्लसत्कुङ्कुमचिह्नचेलं श्री. ॥ ३२

वृन्दावने प्रीततया वसन्तं निजाश्रितानापद उद्धरन्तम् । गोगोपगोपीरभिनन्दयन्तं श्री. ॥ ३३

विश्वद्विषन्मन्मथदर्पहारं संसारिजीवाश्रयणीयसारम् । सदैव सत्पूरुषसौख्यकारं श्री. ॥ ३४

आनन्दितात्मव्रजवासितोकं नन्दादिसन्दर्शितदिव्यलोकम् ।
विनाशितस्वाश्रितजीवशोकं श्रीराधिकाकृष्णमहं नमामि ॥ ३५

Radhika-Krishna! I bow down before You. 29.

'wearing pure, bright golden yellow robe; You are the One who have rendered useless the countless missiles of enemies of the Gods; You have destroyed the multitude of those Asuras without any weapon. O Lord! Shri Radhika-Krishna! I bow down before You. 30.

'O Lord! Protector and savior of the good and the Sadhus who are tortured by non-religious forces empowered by Kali, You, the destroyer of the bands of demons who are the real enemies of religious people, O you, the bearer of flower garlands, son of the king of cowherds (Nanda), O Lord! Shri Radhika-Krishna, I bow down before You. 31.

O Lord! O! The pioneer of 'Rasa', which is very dear to the Gopis; giving delight to Rasesvari (goddess of Rasa-Radhika), stimulator of the erotic feelings of the Gopis; whose shoulders, are adorned with beautiful charming costume bearing Kumkum marks! O Lord! Shri Radhika Krishna, I bow down before You. 32.

You take delight in staying at Vridavan. To those who surrender, You help to lift them up during their difficult times. O Lord! You are greeted by the cows, Gopas and the Gopis, O Lord! Shri Radhika-Krishna! I bow down before You. 33.

You have suppressed the arrogance of Manmatha (Cupid), who is the enemy of the whole world. You are the only source of shelter to the worldly beings. You bestow happiness to the righteous people. O Lord! Shri Radhika-Krishna, I bow down before You. 34.

O Lord Krishna! You have made happy all the children of the

ततश्चोपविशेतां तौ गुरुशिष्यौ सुशोभिते । देवपीठाग्निवेद्योस्तु मध्यस्थाने समाहितौ ॥ ३६
सुस्नातोऽथ गुरुस्तत्र कृतनित्यविधिः शुचिः । कुशाजिनोर्णान्यतमे निषीदेदासने शुभे ॥ ३७
तथाविधासने शिष्यः श्वेतवासा अलंकृतः । चन्दनाद्यैरुपविशेत्प्रणमेत्तं च सद्गुरुम् ॥ ३८
श्वेते धौते नूत्नवस्त्रे गुरुस्तं परिधापयेत् । वध्नीयात्तुलसीमाले कण्ठे चास्य ततः शुभे ॥ ३९
कृष्णपूजावशिष्टेन कैसरेण सुगन्धिना । कारयेच्चन्दनेनासावूर्ध्वपुण्ड्रचतुष्टयम् ॥ ४०
ततो गोपीचन्दनेन तद्बाह्वोर्दक्षवामयोः । कृष्णस्य चक्रशङ्खाभ्यां हेतुभ्यामङ्कयेद्गुरः ॥ ४१
प्राङ्मुखस्याथ शिष्यस्य बद्धाञ्जलिपुटस्य सः । उदङ्मुखो गुरुर्दक्षे कर्णे मन्त्रमुपादिशेत् ॥ ४२
अष्टाक्षरं महामन्त्रं सह ऋष्यादिभिर्गुरुः । शिष्याय दद्याच्छ्रीकृष्णं हृदि ध्यायन्समाहितः ॥ ४३

Vraj community. You have put to an end all the worries, calamities and sorrows of Your followers, who come to His shelter, Who has displayed Divyaloka (Divine abode) to Nanda and others; O Lord! Shri Radhika-Krishna, I bow down before You.' 35.

Then, the preceptor and the disciple both should sit at the place situated between the Devapitha (seat of the idol of Krishna) and Agnivedi (the fire altar). 36.

At first, the preceptor, after taking bath, and purifying himself, should perform the daily rituals. He should then sit on a deer skin or Darbha-seat or a woollen blanket that is considered as sacred. 37.

Then the disciple should wear a white dress, apply sandal-paste, etc. and then sit beside the preceptor, after saluting him. 38.

The preceptor should then give him (disciple) a pair of new, washed white cloths to wear, and should put the two strings of auspicious Tulsi mala around his neck. 39.

He (the preceptor) should then make him apply four Urdhva-pundra marks with the fragrant saffron and sandal paste that is left over after worship of Lord Krishna. 40.

Then the preceptor should apply Gopichandana marks of conch, chakra and mace on the left and right arms of the disciple. 41.

Then the preceptor should sit facing the north direction and whisper the Mantra in the right ear of the disciple who sits facing the east. 42.

The preceptor concentrating on Shrikrishna in his heart should

अस्य श्रीकृष्णमन्त्रस्य छन्दोऽनुष्टुप च नारदः । ऋषिश्च देवता कृष्णस्तत्प्रीत्यै विनियोजनम् ॥ ४४
त्रिवारमुपदिश्यासौ यथापूर्वमुपाविशेत् । ततस्तस्मै पालनीयान्सर्वान् धर्मानुपादिशेत् ॥ ४५
ऊर्ध्वपुण्ड्राणि तुलसीमाले त्वं तात ! धारयेः । नित्यं कुर्या विष्णुपूजां त्रिकालं सकृदेव वा ॥ ४६
तत्रोर्ध्वपुण्ड्रं कर्तव्यं सन्ध्यापूजादिकर्मसु । मृदैव सितया वत्स ! गोपीचन्दनसंज्ञया ॥ ४७
अंगुल्यैव च तत्कार्यं दण्डाकारं सुशोभनम् । सच्छिद्रं नासिकामूलाल्ललाटे त्वाकचोदयात् ॥ ४८
एवं हृदि च कर्तव्यं पुण्ड्रं बाहुद्वये तथा । द्विजातीनां त्विह प्रोक्तमूर्ध्वपुण्ड्रचतुष्टयम् ॥ ४९
हरिमभ्यर्च्य तिलकं कर्तव्यं चन्दनेन च । प्रासादिकेन रुचिरं दृष्ट्वाऽऽदर्शे सचन्द्रकम् ॥ ५०

tell the disciple who is sitting with folded palms, the eight lettered Maha-mantra in his ear, uttering (the four aspects of Mantra as) Rishi (sage), Chanda (metre), etc. of the Mantra.

The Shri Krishna Mantra is in the Anushtup metre, Narada is the Sage, the deity is Shri Krishna and it is ment for (Viniyoga) the love of Krishna. 43-44.

After uttering the above Mantra three times in the disciple's ear, while making him to sit in the same position, the preceptor should tell him about the duties and norms of the sect to be followed. 45.

Instructions about Urdhva-pundra marks, Tulsi strings and other do s and don'ts.

O sons! Always wear the Tulsi mala and Urdhva-pundra, worship Krishna, three times or once every day. 46.

O sons! You must apply Urdhva-pundra before you perform 'Sandhya' and worship, etc. (if you do not have sandal-paste) you can use white clay named - Gopichandana. 47.

You should mark a broad straight line with your (index) finger and then you can make a round hole on the forehead, from the upper end of nose reaching to the edge of hair.

So also, on the chest and both arms; thus the four marks of Urdhva-pundra are prescribed for those belonging to three castes (of twice born). 48-49.

After worshipping Shri Hari, looking in the mirror, a moon-like mark should be made with sandal-paste which is left over after using it in worship of Lord Krishna (as Prasad). 50.

अथवा चन्द्रकं कुर्याः कुंकुमेन सुशोभनम् । हृदये बाहुयुग्मे च तथा पुण्ड्रं सचन्द्रकम् ॥ ५१
ललाटे वासुदेवं च ध्यायन्सङ्कर्षणं हृदि । प्रद्युम्नं चानिरुद्धं च तत्कुर्यास्त्वं भुजद्वये ॥ ५२
माले च कण्ठलग्ने द्वे तुलसीकाष्ठजे त्वया । यज्ञोपवीतवद्धार्ये सूक्ष्मे नित्यं च पुत्रक ! ॥ ५३
हरेः प्रासादिकीं मालां तुलसीकाष्ठजां भवान् । नवीनां धारयेद्यर्हि तदा मन्त्रमिमं पठेत् ॥ ५४
तुलसीकाष्ठसम्भूते ! माले ! कृष्णजनप्रिये ! । विभर्मि त्वामहं कण्ठे कुरु मां कृष्णवल्लभम् ॥ ५५
यथालब्धोपचारैश्च कर्तव्यं विष्णुपूजनम् । द्रव्याभावे तु मन्त्रेण तत्कार्यं दम्भवर्जितम् ॥ ५६
शालग्रामशिलापूजा कर्तव्या ब्राह्मणेन तु । श्रीकृष्णप्रतिमैवार्च्या दीक्षितेनेतरेण तु ॥ ५७
पूजनान्ते भगवंतो योऽद्य लब्धो महामनुः । जपनीयो यथाशक्ति स त्वया वाञ्छितार्थदः ॥ ५८
यथाशक्ति यथाबुद्धि जपान्तेऽनुदिनं त्वया । कर्तव्यो दशमस्कन्धाध्यायपाठो ह्यनापदि ॥ ५९

O disciple! you should meditate Vasudev in your mind and make Urdhava pundra with a round moon-like mark on your forehead, meditate Sankarsana in the same way, make a the mark on chest, meditate Pradyumna, Aniruddha and make a Pundra with moon like mark on both the arms. 51-52.

O son! You should wear two strings of small beads of Tulsi wood, round your neck and always wear it like a sacred thread (Yajnopavita). 53.

While wearing the new string of Tulsi beads as a symbol of the Prasad of Shri Hari, you should chant the following Mantra…54.

‘O string made of Tulsi wood!, you are loved by the followers of Krishna. I am wearing you round my neck, please make me worthy of Krishna’s love.’55.

You should worship Lord Vishnu with whatever material is available to you. If it is not available you may perform the worship with the Mantra, without deceit. 56.

Only a Brahmin initiate should worship Shaligrama stone. Others should worship Idol of Shrikrishna, alone. 57.

At the end of performing the worship, you should chant the Maha Mantra that you have received from me, which is a wish fulfilling one, as per your capacity. 58.

At the end of the repetition of Mantra, you should read the

कालीभैरवभूतादि भये क्वचिदुपस्थिते । श्री नारायणवर्मैव जपेस्त्वं प्रयतः शुचिः ॥ ६०
सायं मन्त्रजपश्चापि कर्तव्यः शक्तितस्त्वया । वृथाकालो न नेतव्यो हरिसम्बन्धमन्तरा ॥ ६१
विष्णोः कथायाः श्रवणं कीर्तनं ध्यानमर्चनम् । कुर्या नित्यमुदासीनः प्रवृत्तखिलकर्मसु ॥ ६२
अनापदि स्पृशेर्नैव सधवामपि योषितम् । प्रासादिकं विना विष्णोर्न पत्रमपि भक्षयेः ॥ ६३
निवेदितं यदन्नादि वासुदेवाय तेन च । देवानन्यान् पितृंश्चापि यथाकालं यजेद्धवान् ॥ ६४
चातुर्मास्योर्जमाघेषु विशेषनियमांश्चरेः । प्रत्यक्षं लवणं त्वं च न गृह्णीयाश्च भोजने ॥ ६५
मलोत्सर्गे कटिस्नानमनापदि समाचरेः । विनोदकं न कुर्याश्च मूत्रकर्माप्यनापदि ॥ ६६
ब्राह्मे मुहूर्ते निद्रां त्वं सर्वथैव त्यजेः सदा । आदिमं याममुल्लङ्घ्य शयनं निशि चाचरेः ॥ ६७

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tenth chapter (Dashamskandha) of the holy Bhagavata. But it need not be followed as rule, during difficult times. 59.

In case there is some kind of fear from (mean deities like) Kali, Bhairava and other evil spirits, you should chant the Narayan Varma after getting purified yourself, concentratedly. 60.

You should, according to your ability and strength, repeatedly chant the Maha-mantra in the evening, and should not waste time without being engaged in some devotional activity in regard to Shri Hari. 61.

You should always engage yourself in listening and singing the glories of the Lord and do worship, meditate on Him being disinterested in all worldly activities. 62.

You should never touch a woman even if she is married unless you are in adverse situation. So also you should not eat even a single leaf without offering Lord Vishnu. 63.

You should offer food etc. to forefathers and other deities, on proper occasions, whatever food etc. is already offered to Lord Vasudeva. 64.

During the four months from Asadha to Kartik Ekadashi (Chaturmasa), Kartik and Magha, you should observe some special vows and avoid taking salt in food directly. 65.

You should always take waist-bath after excretion of urine and stools, except during illness. You should use water for purification after urination, and not otherwise. 66.

You should never sleep over, and always get up at early dawn

दशमीष्वथ सर्वासु पारणादिवसेषु च । दिवानिद्रां त्यजेर्विष्णोर्व्रतोत्सवदिनेषु च ॥ ६८
दिवा निशि च भुञ्जीथा न दिवा द्विस्तथा निशि । पारतन्त्र्येऽथ रोगादौ द्विर्भुक्तिर्नात्र दुष्यति ॥ ६९
प्रेतान्नं नैव भोक्तव्यं संस्कारान्नं तथैव च । आसन्नसम्बन्धिगृहे दोषो नास्ति च तद्भुजौ ॥ ७०
धर्मशास्त्रेण विहितान्स्वधर्मानितरानपि । पालयन्सर्वकालं त्वं कृष्णभक्तिं समाचरेः ॥ ७१
चिद्रूप आत्मा विज्ञेयः साक्ष्यवस्थात्रयस्य च । देहेन्द्रियमनः प्राणबुद्ध्यादीनां प्रकाशकः ॥ ७२
न जायते म्रियते वा कदाचिन्नायं भूत्वा भविता वा न भूयः ।
अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥ ७३
नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः । न चैनं क्लेदयन्त्यापो न शोषयति मारुतः ॥ ७४

(Brahmamuhurta). You should sleep after the first phase of night. 67.

You should avoid sleeping during daytime on Dashami (tenth tithi), and on all the days of Paranas (i.e. on the concluding days of vows) and also days of vows and Festivals in the name of Lord Vishnu (like Ekadashi, Janmastami etc.). 68.

You should take food once a day and once a night only, and never twice a day or twice at night. But there is no fault in case you are ill, or in difficulty or you are dependant (on somebody). 69.

You should never eat food prepared for manes on (Shraddha day), and also on concecration rituals (Samskaras). There is of course, no harm if you accept food on such days in the house of your near relative. 70.

Regularly performing all the duties Prescribed for you by the righteous scriptures, you should develop devotion to Lord Krishna. 71.

You should know your Self (Atma) as the witness of the three states of consciousness and as the One Who enkindles the body, organs, mind, breath and intelligence. 72.

It is neither born nor does it die. Coming into being and ceasing to be, do not take place in his case. Unborn, eternal, constant and ancient, it is not killed when the body is slain.

Weapons do not cleave the Atman, fire does not burn it. Water does not wet it. Wind does not dry it.

अच्छेद्योऽयमदाह्योऽयमक्लेद्योऽशोष्य एव च। नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः ॥ ७५
अव्यक्तोऽयमचिन्त्योऽयमविकार्योऽयमुच्यते। ज्ञातव्यो ब्रह्मरूपोऽयं सच्चिदानन्दलक्षणः ॥ ७६
आत्मना ब्रह्मरूपेण विशुद्धेनाक्षरेण च। कृष्णमेव परं ब्रह्म हृत्पद्मे चिन्तयेः सदा ॥ ७७
सन्त एव सदा सेव्यास्तदुक्ता नियमास्तथा। पालनीयाः प्रयत्नेन ब्रह्मचर्यादयस्त्वया ॥ ७८
सर्वात्मना श्रितः कृष्णं त्वमसि ह्यम्बरीषवत्। अत आत्मनिवेदीति ख्यातो भुवि भविष्यसि ॥ ७९
इत्याज्ञां शिरसादाय शिष्यः सम्पूज्येद्गुरुम्। वस्त्रैश्चन्दनपुष्पैश्च यथाशक्ति धनेन च ॥ ८०
गोभूहिरण्यविपिनमश्ववाटी गृहं च वा। अक्लेशादन्नवस्त्रादि स्वशक्त्यागुरवेऽर्पयेत् ॥ ८१
ततश्चन्दनपुष्पाद्यैरन्नैर्दक्षिणया च सः। साधूनन्यांश्च विप्रांश्च पूजयित्वाभिवादयेत् ॥ ८२

This Self is uncleaveble, incombustible, and neither wetted by water nor dried by air.

It is eternal, all pervading, stable, immovable and everlasting.

This Atman is said to be unmanifest, unthinkable, and immutable. So, you should know this as Brahman Itself. It is charectarised as 'Sat-chit- and Anand'. 73-76.

In your lotus heart, you should contemplate on your Self in the form of Brahman, pure 'Akshara' the imperishable One; and on Lord Krishna, as the supreme Brahman. 77.

You should always serve the saints; and strictly follow the rules of conduct advised by them, in respect of celibacy: Brahmacharya etc. 78.

Now as you have by all means, surrendered to Lord Shri Krishna; like king Ambarish, you be known and become famous in this world as one fully dedicated his own self to the Lord'. 79.

(O sons!) After listening this carefully, the disciple should worship the preceptor, with clothes, sandal paste and flowers and offer Dakshina in the form of money, according to his capacity. 80.

He (the disciple), should as per his financial status offer his Guru: land, cows, gold, horse, house or a large premises, mango grove etc. He should also offer food, clothes etc. as per his ability and without any grievance. 81.

Then he should worship and honor the sadhus, Brahmins, saints and others, with flowers, sandal paste, food and Dakshina and should salute them all. 82.

दीक्षितं तं ततो ब्रूयाद्विधिज्ञः स द्विजोत्तमः । भद्रं तेऽस्तु महाभाग ! धन्योऽसि कुलपावनः ॥ ८३
प्रसादात्सद्गुरोरेव त्वन्मनोरथपादपः । भविष्यत्येव सफलः परं सुखमवाप्स्यसि ॥ ८४
सुखमूलं हि विज्ञानं तत्तु लभ्येत सद्गुरोः । ततस्तमेव सेवेत मुमुक्षुः संयतेन्द्रियः ॥ ८५
असङ्कल्पाज्जयेत्कामं क्रोधं कामविवर्जनात् । अर्थानर्थेक्षया लोभं भयं तत्त्वावमर्शनात् ॥ ८६
आन्वीक्षिक्या शोकमोहौ दम्भं महदुपासया । योगान्तरा यान्मौनेन हिंसां कायाद्यनीहया ॥ ८७
कृपया भूतजं दुःखं दैवं जह्यात्समाधिना । आत्मजं योगवीर्येण निद्रां सत्त्वनिषेवया ॥ ८८
रजस्तमश्च सत्त्वेन सत्त्वं चोपशमेन च । एतत्सर्वं गुरौ भक्त्या पुरुषो ह्यञ्जसा जयेत् ॥ ८९

Then the Brahmin priest, skilled in ritualistic matters (who has made the disciple to perform worship etc.) addresses him (the initiated disciple) – 'O you Noble one! You are the blessed one and your family also! 83.

'Due to your teacher's blessings, all your wishes in the form of the tree will bear fruit. You will certainly attain highest happiness. 84.

Actual experience (Vijana) is the origin of all happiness. It is obtained only from the noble preceptor. Being of controlled senses and desirous of liberation, you should serve him. 85.

By not nursing any ideas about sexual happiness, you should win lust, and thereby anger; greed by thought of worthlessness of money and anxiety it causes; and fear, by reasoning on Truth of the world, the Self etc.

You should, win over sorrow and confusion with logical thinking (Anviksiki); Hypocrisy, by serving noble persons; tendency towards indecent chat which is the obstacle to Yoga, by observing silence; violence, by controlling bodily actions. 86-87.

In order to overcome sorrow caused by other living beings, you should do favor and show mercy to all beings; those caused by natural adversities or calamities (Daiva) should be overcome by taking recourse to contemplation (Samadhi: on the Atman which is above all worldly entities); worries, bodily diseases (Atmaja) etc. should be overcome by Yogic practices like Pranayam; sloth, by adhering to sattvik food etc. 88.

यस्य देवे परा भक्तिर्यथा देवे तथा गुरौ । तस्यैते कथिता ह्यर्थाः प्रकाशन्ते महात्मनः ॥ ९०
भजस्व परया भक्त्या ततस्त्वं गुरुमीश्वरम् । एवमुक्त्वा देवतानां द्विजः कुर्याद्विसर्जनम् ॥ ९१
हैमीं सोपस्करां मूर्तिमन्त्रं वस्त्रादि दक्षिणाम् । तस्मै दद्याच्च विप्राय शिष्योऽसौ कर्मकारिणे ॥ ९२
दीक्षादानदिने शिष्यो न गुरुश्चाप्युपावसेत् । एकादशीव्रतादौ तु फलाद्याहारमाहरेत् ॥ ९३
सामान्यां महतीं वापि गृह्णीयादौद्धवीं तु यः । दीक्षामेतां स्वशक्त्याऽसौ साधून्विप्रांश्च भोजयेत् ॥ ९४
दीक्षामेवं हि सम्प्राप्य धर्मनिकान्तिनां गृही । स्वाश्रमस्थोऽभ्यसेन्नित्यं तीर्थसेवापरायणः ॥ ९५
तीर्थान्यपि द्विधा सन्ति स्थावराणि जगन्ति च । आद्यानि गङ्गामुख्यानि तत्रान्यानि च साधवः ॥ ९६

You should overcome Rajas (tendency to outward activity) and Tamas (dullness) by increasing Sattva, and that also by calming the same; all these above, could be wined over by having faith and devotion towards the preceptor, easily.

To that great soul who is sincerely devoted to the God (Lord Narayan) as well as the preceptor, the purport of the above mentioned facts will be enkindled to him, easily. 89-90.

You should worship and be devoted to your Guru with extreme faith in him as the Lord Himself'. Then, saying this, the Brahmin should immerse the idols of the deities (Shri Krishna and others) (in water). 91.

Then (with the consent of the preceptor) the disciple should give to the officiating Brahmin priest, Dakshina (in the form of money), food, clothes etc. along with the golden image worshiped in the initiation ritual. 92.

On the day of conferring Diksha (Initiation), neither Guru nor his disciple should fast. They should only take fruits on the Ekadashi day or day of vow. 93.

One who receives common or particular Diksha, of the Uddhava sect, he should serve dinner to Sadhus and Brahmins as per his capacity. 94.

A householder, who receives common or great Dikhsha in the said manner, should being in his own position always follow the instructions given to him, being steady in single minded devotion to the Lord. He should visit pilgrim's places on holy occasions. 95.

स्थावराणि तु सेवेत स्नानदर्शनवन्दनैः । जगन्ति तत्कथाश्रुत्या दर्शनार्चनभोजनैः ॥ ९७
त्रैवर्णिकस्य गृहिणः प्रोक्त इत्थं विधिर्मया । दीक्षाया अथ शूद्रस्य विशेषः कश्चिदुच्यते ॥ ९८
दीक्षां जिघृक्षुं सच्छूद्रमाचार्यः पूर्ववासरे । उपोषणं कारयित्वा कारयेत् कृष्णपूजनम् ॥ ९९
मन्त्राः पौराणिकाः पाठ्यास्त क्वापि न वैदिकाः । श्रीकृष्णाय नम इति होमे पाठ्यः षडक्षरः ॥ १००
स्वाहाकारो न वक्तव्यं शूद्रस्यानधिकारतः । तमङ्कयित्वोपदिशेदष्टवर्णं मनुं गुरुः ॥ १०१
गृहस्थविहितान् र्मांस्ततस्तस्मा उपादिशेत् । शूद्राणां विधिरित्युक्तो वच्म्यनाश्रमिणोऽथ तम् ॥ १०२

Holy pilgrimages are of two types: immovable, like river Ganga, Yamuna, the city of Dwarika etc., and moving: the Sadhus. 96.

He should serve the immovable pilgrimage by bathing, worshipping and taking Darshana etc. and (serve) the movable by listening to their religious discourses, offering worship and dinner, taking their Darshan in person etc. 97.

So far, I have explained about the Diksha ritual meant for the people belonging to the householders of three Varnas i.e. Brahmin, Kshatriya and Vaisyas. Now I tell you about some special rules for the Diksha ritual for Shudras. 98.

A Shudra, who desires to receive Mahadiksha, should be a well-behaved and religious man. Acharyas should tell him to observe fast on the previous day and make him to worship Lord Krishna. 99.

He (the preceptor) should tell him to chant Pauranika Mantras instead of Vedic Mantras. He should only chant the six lettered Mantra… ‘Shri Krishnay Namah’ during the performance of Homa (Swahakara), the word ‘Swaha’ should not be uttered as the Shudra is not entitled to it. The preceptor should stamp the marks of conch and disc (of Gopichandan) on his body and preach eight lettered Mantra. 100-101.

He (the preceptor) should preach the religious duties of a house-holder to the well-behaved Shudra. So far, I have described the Diksha ritual meant for the well-behaved Shudras. Now, I shall explain the ritual meant for those who do not belong to any Ashrama. 102.

दीक्षामिमां ये गृहिणो गृहीत्वा भजन्ति कृष्णं निजधर्मसंस्थाः ।
ते पूरुषास्त्यागिजनैः समाना ज्ञेया इहामुत्र च भूरिसौख्याः ॥ १०३

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे दीक्षाविधौ गृहस्थानां महादीक्षाग्रहणविधिनिरूपणनामाष्टचत्वारिंशोऽध्यायः ॥ ४८ ॥

॥ अथ एकोनपञ्चाशत्तमोऽध्यायः ॥ ४९ ॥

श्री नारायणमुनिरुवाच –

अनाश्रमी पुमान् यस्तु मृतयोषिद्धवच्च सः । आददीत महादीक्षां स्वोक्तां कृत्यैव निष्कृतिम् ॥ १
विधिस्तस्याप्येष एव दीक्षाया ग्रहणे मतः । दैहिकोऽन्यो विशेषोऽस्ति तं चापि कथयाम्यहम् ॥ २

Result of obtaining Maha Diksha.

(O sons!) Those householders, who receive this Diksha (the great initiation), observing their own religious duties, worship and meditate Lord Krishna regularly, should be considered equal to the renunciates or Sadhus and they attain extreme happiness, in this world and also in the celestial abode. 103.

Thus ends the forty-eighth chapter entitled, 'Description of the ritual of Mahadiksha for householders in the topic of Diksha' in the fourth Prakarana of Satsangi jivan, the life story of Lord Narayan, also titled as Dharmashastra. (the rules of the code of conduct). 48

CHAPTER – 49

Ritual of Maha-Diksha for Anashramis.

Narayan muni said:-

O sons, if a person not belonging to any of the stages of life (Anashrami) or whose wife is dead, wishes to receive great initiation (Maha-diksha), he can have it, by observing the fast as an atonement as said before. 1.

Know that the ritual of performing Maha-diksha is the same. I shall tell you if there is any special mark that he should have on

श्मश्रूणि धारयेन्नैव न चोलं न च कञ्चुकम् । न च श्वेतेतरद्वासो वसीत विकृतं न तत् ॥ ३
ब्रह्मचारीव योषां च त्यजेद्रव्यं तु रक्षयेत् । अग्रेसरो गृहस्थानां साधुशुश्रूषणे भवेत् ॥ ४
महादीक्षावतानेन वर्णिना त्यागिना तथा । एकभुक्तव्रतं कार्यं यावज्जीवमनापदि ॥ ५
निशि वा दिवसे कुर्याद्दीक्षितो भोजनं सकृत् । रात्रौ चेदाद्ययामे तन्मध्याह्नोत्तरमह्नि तु ॥ ६
आनुकूल्ये सति प्रायो नक्तभोजी भवेत्सदा । दैनंदिनानि पापानि तेन नश्यन्ति सर्वशः ॥ ७
सकृद्भोजी तु यो नक्तं स तु प्रासादिकं हरेः । अन्नादि दिवसे प्राप्तं रक्षेत्सम्यक् शुचिस्थले ॥ ८
दिवा न भक्षयेत्किञ्चित्प्रासादिकमपि प्रभोः । अन्यथा भङ्ग एव स्यादेकमुक्तव्रतस्य वै ॥ ९
प्रासादिकान्नशाकादेरेकभुक्तव्रतत्त्वतः । अवज्ञां नैव कुर्वीत नमस्कृत्य विसर्जयेत् ॥ १०

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his body. 2.

He should not keep beard and moustaches. He should not wear upper garment (kanchuk) and Chol and also gaudy clothes. Moreover, he should not wear clothes other than white. 3.

He should avoid contact with women as a celibate does. There is no objection in keeping money (lawfully earned), with himself. He should always serve the sages more enthusiastically and sincerely than the householders. 4.

Such a person (widower) who has taken Maha-diksha should take lifelong vow of having food only once a day, except in emergency. The same rule is prescribed for celibates and sages (renunciates). 5.

Such a person should either take meals during day time or at night. If he wishes to take noon-meals, should take after the meridian time and at early night, if he wishes to take meals at night. 6.

If it is convenient, he should take meals at night alone; because it destroys all the sins committed during day time. 7.

One who eats only once at night, should preserve the food etc. got as Prasad in the day time, carefully in pure, sacred place and eat it at night.

He should not eat anything during day time, even it is got as Prasad of the Lord; otherwise it will break the vow of being Eka-bhukta. 8-9.

One, who eats only once, should not eat even Prasad- food

एकभुक्तव्रती यश्च दिवा सोऽपि पुमान्हरेः । प्राप्तं प्रासादिकं रक्षेत्कालदन्यत्र चेद्भुजेः ॥ ११
प्रासादिकस्य सम्मानं फलादेरपि वैष्णवः । प्रणामेनैव कुर्वीत नावमानं तु कर्हिचित् ॥ १२
उपवासदिने प्राप्तं हरेः प्रासादिकं पुमान् । विसर्जयेन्नमस्कृत्य नान्नं भक्षेत्तु सर्वथा ॥ १३
अपि भोजनवेलायां प्राप्ते प्रासादिके यदि । भक्ष्यार्हे स्वस्य न स्याद्यत्सर्वथा तन्न भक्षयेत् ॥ १४
त्यक्तं यत्स्वेन नियमाद्देहपीडाकरं च यत् । भक्षणीयं न तद्भक्तैः प्रासादिकमपि प्रभोः ॥ १५
ग्राम्यवार्तानिवृत्त्यर्थं हरेर्नामान्यहर्निशम् । कीर्तयेच्च गुणान् गायेत्तस्य भक्तमनोहरान् ॥ १६
सामान्यां सविशेषां वा दीक्षां प्राप्तो न यस्त्विमाम् । तेन भ्रात्रापि पक्वं चेन्नान्नं भुञ्जीत स क्वचित् १७
भोजनव्यवहारश्च येन साकं भवेन्न वै । दीक्षितेनापि पक्वं चेत्तेन नाद्याच्च सर्वथा ॥ १८

(during day time) (brought by someone) by rule, but not insulting it he should respectfully immerse it in water. 10.

A Vaishnava, who has taken vow of eating once, should keep the food well preserved until the permitted time.

If he receives some food as blessing i.e. Prasad of Shri Hari, even in the form of fruits, at odd time, he should not eat it, at the same time should not insult it but offer his Namaskara. 11-12.

If he receives the Prasada food on his fasting day, he should not eat it at all but should do Namaskara and immerse it respectfully. 13.

If at all he receives food at his dinner time, even if it is the blessed food – Prasad - he should not eat it, if it is not suitable to him. 14.

If any food item abandoned by himself, by rule, and also whatever affects his bodily health, he should not eat it even it is Prasad of the Lord. 15.

For escaping from indecent gossip, he should always mutter Shri Hari’s name day and night. He should sing glories of the Lord which attractive and pleasing to the devotees. 16.

The receiver of great initiation (Maha-Diksha), should not eat food if it is cooked even by his own brother (who has not received common or special initiation of this cult). 17.

One (the receiver of great initiation) should not take food cooked by a person though he may be initiated, but with whom there is no dealing nor food-taking, is there. 18.

पक्वं चेद्ब्राह्मणेनान्नं क्षत्रादिस्तत्तु भक्षयेत् । ब्राह्मणस्तन्न भुञ्जीत यदि पक्ता न वैष्णवः ॥ १९
निर्वाहः स्वशरीरस्य यावतान्नादिना भवेत् । तावन्तमुद्यमं कुर्यान्नाधिकं तु स पूरुषः ॥ २०
तिष्ठेन्निवृत्तधर्मेषु प्रवृत्ताखिलकर्मसु । उदासीनो भवेन्नित्यमात्मनोऽनर्थहेतुषु ॥ २१
धोत्रस्याभ्यन्तरे रक्षेत्कौपीनं ब्रह्मचारिवत् । भक्ताख्यः स हरेर्भक्तिं कुर्वीत गृहिणोऽधिकम् ॥ २२
शालग्रामार्चनं कुर्याद्विप्रस्तु प्रतिवासरम् । शिक्षेच्च विष्णुसूक्तार्थं सद्गुरोस्तं च चिन्तयेत् ॥ २३
विभृयात्पादुके चासौ पात्रमम्बुभृतं तथा । स्ववर्णधर्ममखिलं पालयेच्च जितेन्द्रियः ॥ २४
अनाश्रमिण एतावान्विशेषो मृतयोषितः । प्राप्तस्य महतीं दीक्षां भक्तस्य कथितो मया ॥ २५
गृहाश्रमे वर्तमानः सत्सच्छास्त्रानुशीलनात् । सम्प्राप्तस्तीव्रवैराग्यं य इच्छेदाश्रमान्तरम् ॥ २६

If the food is cooked by a Brahmin, Kshatriya Dikshit may accept it. But if that Brahmin is not Vaishnava, an (initiated) Brahmin should not accept. 19.

This Dikshita man (widower) should make efforts that much is necessary to sustain his body and not more. 20.

He should always be connected to those practices encouraging detachment; and should be disinterested in those acts which will bring the peril of birth and death to himself. 21.

He should wear a loin cloth (Kaupeena) under his dhoti, like a celibate. Moreover, that said devotee (Anashrami Vaishanav) should adore Shri Hari, sincerely more than a householder. 22.

If he is a Brahmin, he should worship Shaligram stone every day and should always learn the meaning of Vishnusukta, from his Guru and should meditate on it. 23.

He should wear sacred wooden foot-wares (Paduka) and also a jug full of water. He should win over his senses, and strictly follow his duties that have come as per his caste. 24.

I have told so far, the special regulations for a person, who has received Mahadiksha and who has not entered Grihasthashrama (Anashrami) or who is a widower. 25.

If a person, living in householder stage of life and who has developed acute detachment after study of righteous scriptures, desirous to change over his life stage,

may also undergo this initiation recommended for one who

सोऽप्यनाश्रमिणः प्रोक्तां दीक्षामेतामुपाश्रयेत् । वनस्थयतिधर्मो यन्निषिद्धोऽस्ति कलौ युगे ॥ २७
वासुदेवीमतो दीक्षामाश्रित्य महतीमसौ । निर्भयोऽनन्यभक्त्यैव भजेच्छ्रीकृष्णमादरात् ॥ २८
यदि प्राप्तो महादीक्षां प्रागेवासौ गृही भवेत् । तदा त्वेतं विशेषं स प्रोक्तं दर्हैकिमाश्रयेत् ॥ २९
गृहाश्रमेच्छोज्झितवर्णिधर्मोऽप्यप्राप्तभार्योऽथ च यो मृतस्त्रिः ।
यश्चोज्झितस्त्रीसुख इत्यमीषामित्थं हि दीक्षाविधिरस्ति पुत्रौ ! ॥ ३० ॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे दीक्षाविधौ अनाश्रमिणां महादीक्षाविशेषनिरूपणनामैकोनपञ्चाशतमोऽध्यायः ॥ ४९ ॥

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is Anashrami, since both Vanaprastha and Sanyasa stages of life are prohibited in Kali-age. 26-27.

A person, after receiving the great initiation: the Vasudevi Diksha, abandoning fear should worship Krishna, with deep respect and exclusive devotion. 28.

If a householder receives Mahadiksha, who has not developed detachment, he should follow the rules of physical marks (like wearing of white cloths etc.) as told before. 29.

O sons, I have told you about the initiation rite of Mahadiksha, prescribed for- a bachelor who has abandon the stage of Brahmacharya but who has not been able to get bride; or one who has lost his wife; or one who has lost interest in married life. 30.

Thus ends the forty-ninth chapter entitled, 'Description of the special aspects of the great initiation to be given to Anashramis,' in the fourth Prakarana 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 ॥

श्री नारायणमुनिरुवाच –

उपनीतो यस्तु विप्रो वेदाध्ययनतत्परः । सञ्जाततीव्रवैराग्यो बुभूषेन्नैष्ठिकव्रती ॥ १
स औद्धवीयमाचार्ये प्राप्नुयाच्छरणं द्रुतम् । ततस्तस्मै प्रपन्नाय दद्यात्सोऽभयमादितः ॥ २
ततो ब्राह्मणमाहूय विधिज्ञं दापयेद्गुरुः । वर्णिना स्वाश्रितेनैव स तस्मै नैष्ठिकव्रतम् ॥ ३
मण्डले सर्वतोभद्रे श्रीराधाकृष्णपूजनम् । कारयित्वा तो दद्यात्तस्मै मौञ्जीं तु मेखलाम् ॥ ४
कौपीनयुग्मं च वहिर्वाससी च मृगाजिनम् । पालाशं वैणवं वापि दण्डं ताम्रकमण्डलुम् ॥ ५
अथ तस्मै स आचार्यो गायत्रीं वैष्णवीं दिशेत् । नारदोऽस्या ऋषिश्छन्दो गायत्री देवता हरिः ॥ ६

CHAPTER – 50

Description of ritual of Maha Diksha for Naisthik Brahmcharis i.e. lifelong celibates .

Narayan Muni said:-

If a Brahmin person, who, after his thread ceremony is sincerely engaged in studies of Vedas, and due to intense ascetic urge, wishes to be a staunch and faithful observer of life long celibacy;

he should surrender to the preceptor of Uddhava cult, as early as possible. Then, that preceptor should, initially assure him and tell to be fearless. 1-2.

Then, that preceptor should invite a Brahmin who knows all the rituals (to perform prescribed rituals); and make some other celibate under himself, to give the vow of celibacy to him (disciple). 3.

The ritual is as follows: at first, the preceptor should make the Brahmin to sketch a Sarvato-bhadra Mandala-diagram; and make the disciple worship idol of Radha Krishna placed in the middle of the diagram. Then, he should give him the waist-band of Munja grass;

A pair of loin cloth (Kaupeena), and outer garments and a deer skin, a staff (Danda) of Palasa wood or Bamboo and a copper pot (Kamandala). 4-5.

त्रिरिमं दक्षिणे कर्णे मन्त्रं समुपदिश्य सः । आनन्दान्तं गुरुर्नाम शिष्यस्य विदधीत च ॥ ७
ततस्तस्मै धर्मशास्त्रप्रोक्तान् धमानुपादिशेत् । हितावहान्नैष्ठिकानां ब्रह्मचर्यां तथाष्टधा ॥ ८
शिष्यस्तं पूजयित्वाऽथ गन्धाद्यैर्दण्डवन्नमेत् । वर्तेत स्वीयधर्मेषु गुरूक्तेष्वेव सर्वदा ॥ ९
यदा नैष्ठिकधर्मेषु धर्मशास्त्रोदितेष्वसौ । पक्वो भवेत्तदाचार्यो महादीक्षां ददीत च ॥ १०
परीक्षामादितः कुर्याद्गुरुस्तस्य तु वर्णिनः । धर्मेषु स्थिरतामादौ सद्ग्रन्थाध्यननं ततः ॥ ११
सेवकस्यानुकूल्यं च तज्ज्ञातेरनुपद्रवम् । अव्यङ्गत्वादिकं चापि दृष्ट्वा तं दीक्षयेत्ततः ॥ १२
उपोषणं कारयित्वा पूर्वेद्युर्देहशुद्धये । एकादश्यां द्वादश्यां वा दद्याद्दीक्षां विधानतः ॥ १३
मण्डलं कारयित्वादौ पूर्ववद्ब्राह्मणेन सः । वासुदेवार्चनं होमं कारयेच्च यथाविधि ॥ १४

Then, the preceptor should tell the Vaishnavi Gayatri Mantra, for three times, uttering its composer seer (Narad) and meter Gayatri and deity Shri Hari. The preceptor should tell the Mantra in his right ear, three times; and should give him a new name (any one of the thousand names of Vishnu), ending with Anand. 6-7.

The Guru then should preach him, the duties as taught in religious texts and advise him to follow strict celibacy in eightfold ways. 8.

Then the disciple should adore the Guru, with flowers, sandal-paste; and offer him Dandavat –prostration. He should always observe his own duties adviced by his Guru. 9.

When, the celibate by following strict celibacy and religious practices prescribed by the scriptures, have become matured, the preceptor should confer upon him the Mahadiksha. 10.

At first, the Guru should examine the celibate disciple, in respect of firmness in observing his duties and then studies of the sacred books.

The Acharya should then see the availability of servants and possibility of nuisance from the people of disciple’s caste, and his physical fitness; that he is not physically handicapped. He should then confer Diksha upon him. 11-12.

The Guru should then ask the disciple to observe fast on previous day for body purification; and then perform the Diksha ritual on Ekadashi or Dvadashi day. 13.

ततस्तस्मै गुरुर्दद्याद्वाससी द्वे सिते शुभे । तुलसीमालिके द्वे च कुर्याद्वाह्वङ्कनं ततः ॥ १५
नमस्कृत्य निषण्णाय प्राङ् मुखायाथ वर्णिने । अष्टाक्षरं महामन्त्रमुदङ्मुख उपादिशेत् ॥ १६
त्रिर्दक्षकर्ण आदिश्य मनुं धर्मानुपादिशेत् । मात्रा वा गुरुपत्यापि शिष्य ! त्वं न वदेः क्वचित् ॥ १७
स्त्रिया मनुष्यजातेस्त्वमाकारं नावलोकयेः । अज्ञानात्स्त्रीमुखे दृष्टे व्यक्त्या कुर्या उपोषणम् ॥ १८
यथा बृहद्वृतं न स्वं च्यवेद्वृत्यं तथा त्वया । योषामिव धनं चापि न स्पृशेत्कर्हिचिद्धवान् ॥ १९
नियमेन प्रतिदिनं सच्छास्त्रस्य बृहद्व्रती । निजशक्त्यनुसारेण पाठं कुर्यास्त्वमादरात् ॥ २०
एवमुक्तः स गुरुणा तथेत्युक्त्वा तमानमेत् । नमस्कृत्य सतो भक्तान्भवेत्तद्वचनस्थितिः ॥ २१
एतावान्हि विशेषोऽत्र । विधिरन्यस्तु पूर्ववत् । तस्यापि सकलो ज्ञेयो महादीक्षाग्रहे सुतौ ! ॥ २२

Then, the Guru should draw a Mandala-diagram, as said before, at the hands of a Brahmin; and perform Vasudeva-worship, with Homa in sacrificial fire. 14.

Then the Acharya should give the disciple two auspicious white clothes, two Tulsi garlands and imprints of conch and disc, on both the arms. 15.

The disciple after bowing down to the Guru, should sit facing the east. Then the Guru should preach the eight-lettered Maha-mantra, to him.

The Guru should utter the Mantra, three times in the disciple's right ear; and say, 'O, disciple, you should never speak it even to your mother or Guru's wife'. 16-17.

You should never look at a woman, in human form; and if at all you have glanced at woman's face, unknowingly, you should observe a day's fast as expiation.

You should behave in such a way that the great vow of celibacy (Brhad-vrata) you have taken is not violated. So also, like women, you should always avoid touch of wealth in any kind. 18-19.

Being honest and remaining clung to the Brhad-vrata, you should always study the holy scriptures (like Shrimad Bhagavata and others) with deep respect and faith. 20.

O sons, thus advised by the Guru, the disciple should then say, 'I shall behave as per your commands'. Then, he should bow down before him and elder sages; and should follow accordingly. 21.

O sons, this is the ritual of Maha-diksha (specially to be given

दीक्षया द्विजवरस्य महत्या ब्रह्मचर्यमतिपुष्टिमुपैति ।
तामतः स गुरुतोऽत्र गृहीत्वा पालयेत्तदुदितान्नियमान्वै ॥ २३

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे दीक्षाविधौ ब्रह्मचारिणां महादीक्षाविधिनिरूपणनामा पञ्चाशत्तमोऽध्यायः ॥५० ॥

॥ अथ एकपञ्चाशत्तमोऽध्यायः ॥ ५१ ॥

श्री नारायणमुनिरुवाच –

त्यागिनामथ वक्ष्यामि महादीक्षाविधिक्रमम् । तेनैव सा च गुरुणा दातव्या नान्यथा सुतौ ! ॥ १
यस्तु गृहाश्रमं हातुं तीव्रवैराग्यवेगतः । इच्छेद्विवेकवान्धीरो मुमुक्षुः श्रद्धयान्वितः ॥ २

to the celibates); other rituals being the same as said before. All those should be performed during the acceptance of Mahadiksha. 22.

With this Mahadiksha, the celibacy of a noble Brahmin augments in merit; hence, he should take the same and follow the preaching of his Guru, as per rules. 23.

Thus ends the fiftieth chapter entitled, 'Description of the Ritual of Mahadiksa to be given to a celibate in the topic of Diksha ritual,' in the fourth Prakarana of Satsangi jivan, the life story of Lord Narayan, also titled as Dharmashastra. (the rules of the code of conduct). 50

CHAPTER- 51

Description of great initiation and code of conduct for initiated ascetics and Varnis:

Shri Narayan Muni said:-

O sons, now I shall tell you both, the ritual of higher initiation (Mahadiksha) of our Order (sect) to be given to the renunciates (belonging to twice born class). The preceptor should follow that very procedure strictly and not otherwise. 1.

स्वस्यौर्ध्वदैहिकं कर्म स विधाय यथाविधि । अनुज्ञाप्य निजाञ्ज्ञातीनाचार्यं शरणं व्रजेत् ॥ ३
ततो गुरुः स तं शिष्यं कञ्चित्कालं निजान्तिके । स्थापयित्वा परीक्षेत त्यागिदीक्षाधिकारिताम् ॥ ४
पूर्वोक्तैर्लक्षणैः सद्भिः सम्पन्नत्वं च तस्य सः । तथैवान्धत्वकाणत्वजाड्यरोगादिहीनताम् ॥ ५
दृष्ट्वा तस्य परीक्षेत वैराग्यस्य च तीव्रताम् । सन्मण्डले मिलन्तं च स्वभावमपि तत्वतः ॥ ६
ततस्तत्स्वजनानां च पुनर्विक्षेपकर्तृता । अस्ति वा नास्ति वेत्येतत्स्वयं संशोधयेद्गुरुः ॥ ७
यदि स्यात्सा तदानीं तु प्रेषणीयः स वै गृहम् । तदभावेऽपि वैराग्यमान्द्ये प्रेष्यः पुनर्गृहम् ॥ ८
सति वैराग्यतीव्रत्वे तद्रुचिं धर्मपालने । निश्चित्य दापयेद्दीक्षां त्यागिना स्वाश्रितेन सः ॥ ९
एकादशीदिने वापि द्वादश्यां विहिता तु सा । उपवासो निराहारः पूर्वेद्युः पूर्ववन्मतः ॥ १०

One who wishes to get rid of the householder's way of life due to intense dispassion, having faith and discrimination, desirous of freedom from worldly bondage. Such a person should perform his own after-death rites, according to the Shastra and should seek consent of his caste-brethrens and should himself surrender to the preceptor. 2-3.

Then the preceptor should keep the disciple with himself for some time and should put him to test, whether he is really worthy of being initiated as an ascetic. 4.

The preceptor then should see whether the disciple is fully fit as per the norms of necessary qualities and free from defects like squint, blindness or sloth, disease, etc. 5.

So also, the preceptor should examine the intensity of detachment on the part of the disciple, his behavior while being in company of group of Sadhus. 6.

The preceptor himself should find out whether the disciple's relatives may or may not cause disturbance (in future) in his decision, 7.

If he finds that, such a disturbance is possible then he should send the disciple back to home. And even in absence of such disturbance, if the detachment of disciple is not strong then also he should send the disciple back to home. 8.

This way, being assured of the strength of his detachment and inclination to follow religious rules promptly, the preceptor

कक्षोपस्थशिखावर्जं मुण्डनं चास्य सम्मतम् । आचार्यः कारयेत्सर्वं पूर्ववन्मण्डलादि च ॥ ११
ततः स्नातेन शिष्येण सिताम्बरधरेण च । श्रीराधाकृष्णपूजां च कारयेद्ब्राह्मणोत्तमः ॥ १२
दद्यात्तस्मै प्रपन्नाय कौपीनं साधुरादितः । बहिर्वासश्च कन्थां च रञ्जितां रक्तया मृदा ॥ १३
भिक्षापात्रं चाम्बुपात्रं दत्त्वा पुण्ड्रचतुष्टयम् । कारयित्वा च तुलसीमाले तस्मै ददीत सः ॥ १४
प्रांमुखायाथ शिष्याय गायत्रीं वैष्णवीं सुतौ ! । उपादिशेत्स आचार्यः सहर्षिछन्दादिभिः ॥ १५
यज्ञोपवीतं कार्पासं दद्यात्तस्मै ततश्च सः । स्वाचार्यप्रवरग्रन्थिं ह्येकमेव च नूतनम् ॥ १६
ततश्च दासशब्दान्तं कुर्यात्तन्नाम देशिकः । त्यागिधर्मांस्ततस्तस्मै धर्मशास्त्रोदितान्वदेत् ॥ १७

should make some other renunciate under him, to perform the ritual of initiation. 9.

The Diksha (initiation) ritual should be performed on the Eleventh or Twelfth (Ekadashi or Dwadashi) day of the month. The disciple should observe complete fast on the day-before Diksha, as it is advised previously. 10.

The disciple should get shaved his armpits and genital organs and get his head tonsured except a lock of hair on the top of head (Shikha). The preceptor should perform the rituals accordingly with arrangement of Mandal diagram (Sarvotobhadra). 11.

Then the disciple should take a holy bath and put on white clothes. He then should perform worship of Radha Krishna's with the help of Brahmin priest.

The preceptor should give him codpiece (kaupin), the upper and lower garments (pieces of cloth) and coverlet (Kantha) colored by red soil etc. to that one who has taken refuge in him.

And also a bowl (Bhiksapatra) to collect holy alms, pitcher, a string of Tulasi and then should make other renunciate Sadhu to put the four Pundra marks on the disciple's body. 12 - 14

Then the preceptor should preach the Vaisnavi Gayatri Mantra, announcing the sage and the meter (Chand) of the Mantra, to the disciple who is sitting facing east and himself sitting facing north. 15.

The disciple should be given a single, new, sacred thread (Yajnopaveeta-Janoe), made of cotton with a knot in the name of his great preceptor of the linage (sect). 16.

नित्यं च भगवद्गीतापठनं निजशक्तितः । उपादिशेद्विधिस्त्वन्यः पूर्वोक्तोऽत्रावगम्यताम् ॥ १८
एवं प्राप्तत्यागिदीक्षः स च तं दण्डवन्नमेत् । अन्यांश्च वैष्णवान्साधून्नमस्कुर्याच्च वर्णिनः ॥ १९
वसन् गुरुकुले नित्यं धर्मनिकान्तिनां भजेत् । अभ्यसेद्ब्रह्मविद्यां च सेवमानो गुरुं स च ॥ २०
नित्यकर्मविधिं तस्माद्गुरोः शिक्षेदतन्द्रितः । तथैव चानुदिवसं विदधीत स दीक्षितः ॥ २१
सोऽथ कायेन वचसा मनसा च गुरोर्हितम् । आचरन् स्याद्वशस्तस्य गोपतेरिव गौर्मुनिः ॥ २२
स्वयं ब्रह्मस्वरूपोऽपि दास्यं भगवतो दृढम् । न जह्यात्कर्हिचिद्धीमांस्तदीयानां च सेवनम् ॥ २३
यथोचितं सतां कुर्वन् कैङ्कर्यं शुद्धमानसः । तर्जनं भर्त्सनादीनि तेषां च विषहेत सः ॥ २४
प्रीणयेत सतो भक्त्या नारायणधियैव तान् । परिचर्यारतस्तेषां भवेन्नित्यमतन्द्रितः ॥ २५

The preceptor then should rename the disciple with name ending with word ‘Dasa’ and preach him the duties and rituals of an ascetic according to the religious code. 17.

The preceptor should instruct the disciple to study, the Bhagvadgita, daily according to his capacity; and other rites and rules as advised previously. 18.

Thus having initiated in the ascetic order, the disciple should prostrate before the preceptor and salute Vaishnava sages (renunciates). 19.

The disciple staying (in Gurukul) with his preceptor and other associate ascetics, should all the time follow the path of single minded devotion, should study the spiritual scriptures and serve his preceptor. 20.

The disciple should learn from the preceptor daily rituals and day after day being alert, should follow those, without fail. 21.

The disciple should all with his body, speech and mind, think of the good of his preceptor and be obedient to him like a cow is to cowherd. 22.

Though himself being Brahman (the highest spirit), he should always firmly mind himself to be the servant of the Lord and that wise one should never avoid to serve and associated with the devout fellowmen who love the Lord. 23.

He should respectfully serve the saints with pure mind; should calmly bear their abuses, contempt us remarks and such other gestures. 24.

सद्भिरुक्तां हितां वाचं सहेत परुषामपि । यथा कलत्रपुत्रादेर्दुरुक्तानि गृहाश्रमी ॥ २६
स्वातंत्र्यं यो विहायैव सदधीनो भवेत्पुमान् । एकान्तिको हरेर्भक्तः प्राप्नुयात्स परां गतिम् ॥ २७
ईदृशास्त्यागिनो ये स्युः सात्वता इह तेष्वपि । महादीक्षामभीप्सेयुर्ये तेषां विधिरुच्यते ॥ २८
तत्र ये ज्ञानवैराग्यभक्तिसद्धर्मपक्वताम् । कालेनाल्पेन सम्प्राप्ता भवेयुर्बहुनापि वा ॥ २९
तत्रापि ब्रह्मचर्याल्पाहारस्वादविवर्जनम् । अहिंसागुरुभक्त्यादिर्धर्मो येष्वधिको भवेत् ॥ ३०
अनुकूला भवेयुश्च येषां शुश्रूषकास्तथा । शक्त्या येऽधीतसच्छास्त्राः प्रोक्तास्तेऽत्राधिकारिणः ॥ ३१
तथानधीतसच्छास्त्रा अपि ये योगमञ्जसा । कुर्युरष्टाङ्गमखिलं प्रोक्तास्तेऽप्यधिकारिणः ॥ ३२
महादीक्षां जिघृक्षुर्यः स आचार्यमुपाव्रजेत् । तस्याधिकारितां सोऽपि सम्परीक्ष्यैव दीक्षयेत् ॥ ३३

He should please the sage with love, considering them as Narayan Himself and always be in their service untiringly.

He should not get upset and should endure scolding by the Sadhus, which will do good to him in the long; as a householder, who endures the censures of his own wife, children and others. 25-26.

In this way, foregoing his own willful behaviour; he should subjugate himself to the saints and devote himself exclusively to Shri Hari and thus attain salvation. 27.

Now I shall tell you the ritual of the Great Initiation to be conferred on the (other) renunciats who are devoted to Lord Vishnu (Satvatas, who have come to take shelter in Uddhava cult) 28.

Among those who have attained high degree of knowledge, detachment and devotion and also are firm in performing their religious duties and thus have attained maturity in short time or after long;

Moreover those also who are particular observing celibacy, restricted diet and that also not encouraging test; nonviolence, dedication to Guru and such other qualities;

Those, whose associates (who are in their service / related to them) are agreeable and good to him; and those who have studied the religious scriptures according to their capacity, are said to be worthy/ eligible to have this Great Initiation. 29 -31.

So also those who practice yoga with all its eight features,

कालपूजनहोमादि नैष्ठिकब्रह्मचारिणः । यथा प्रोक्तं तथैवात्र ज्ञातव्यं सर्वमादितः ॥ ३४
दद्यात्तस्मै गुरुर्वासः कौपीनाच्छादनं सितम् । वस्त्रखण्डं च तावन्तमुत्तरीयार्थकं सितम् ॥ ३५
कण्ठधार्ये ततो दद्यात्तुलसीमालिकाद्वयम् । अङ्कयेच्छङ्खचक्राभ्यां पूर्ववत्तद्भुजद्वयम् ॥ ३६
श्रीकृष्णं हृदये ध्यात्वा गुरुस्तस्मै ततः स्वयम् । बद्धाञ्जलिपुटायैव महामन्त्रमुपादिशेत् ॥ ३७
तत आनन्दमुन्यन्तं तस्य नाम गुरुः स्वयम् । कुर्वीत भगवन्नामपूर्वकं स गुरुं नमेत् ॥ ३८
धर्मानुपदिशेत्तस्मै प्रणतायाथ देशिकः । अष्टाङ्गं ब्रह्मचर्यं स्वं शिष्य ! त्वं पालयेः सदा ॥ ३९
स्त्रिया मनुष्यजातेस्त्वमाकारं नावलोकयेः । अज्ञानात्स्त्रीमुखे दृष्टे व्यक्त्वा कुर्या उपोषणम् ॥ ४०

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even though they lack in scriptural studies are said to be eligible. 32.

Any of such person who wish to have Great Initiation, should approach the preceptor; the preceptor also put him to test thoroughly and then only should initiate him. 33.

As instructed earlier having observed proper time, having performed worship, Homa and other rituals initiation should be given to a lifelong ascetic. 34.

Then, the preceptor should give him Kaupina (cod-piece) and white upper and lower wear to cover his body. 35.

Then the preceptor should give him a pair of Tulasimala (Tulasi strings) to wear round his neck and should stamp the Marks of conch (Shankha) and disc (Chakra) on his arms, as advised before. 36.

Then the preceptor should meditate on Shri Krishna in his heart and preach the great chant (Maha-mantra) to the disciple who is sitting before him with folded palms. 37.

Then the preceptor should give him new name (any of Lord Vishnu) ending with 'Anand-Muni' (like 'Narayananada-Muni, Krushnanand-Muni' etc) then the newly initiated renunciate should bow respectfully before the preceptor. 38.

Thus to the disciple who has taken refuge in him, the wise preceptor should preach the code of conduct as follows. 'O, disciple, you should always follow eightfold celibacy.' 39.

You should never look at a woman in human form, if at all

शालग्रामशिलामेकां भक्त्यैव त्वं सुलक्षणाम् । पूजयेः प्रतिघस्त्रं च यथालब्धोपचारकैः ॥ ४१
शक्त्या त्वं पञ्चमस्कन्धं श्रीमद्भागवतस्थितम् । पठेरनुदिनं पूर्वं भोजनात्प्रयतोऽत्वरन् ॥ ४२
मिताहाराल्पनिद्रत्वभक्तिनिष्ठास्त्वमाश्रयेः । विरक्त आत्मनिष्ठश्च दृढं तिष्ठेर्बृहद्व्रते ॥ ४३
धर्मा एते तथाऽन्ये च त्यागिनां विहितास्तु ये । यावद्देहस्मृतिस्तावत्पालनीया ममाज्ञया ॥ ४४
आचार्यः शिक्षयेदित्थं साधुमात्मनिवेदिनम् । एतावान् हि विशेषोऽत्र विधिरन्यस्तु पूर्ववत् ॥ ४५
इत्युक्तो वां त्यागिदीक्षाविधिर्यः स्वामिप्रोक्तः शास्त्रदृष्टश्च पुत्रौ ! ।
कर्तव्या श्रीद्वारिकानाथयात्रा दीक्षां प्राप्तैस्त्यागिभिर्वर्णिभिश्च ॥ ४६

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे दीक्षाविधौ त्यागिनां महादीक्षाविधिनिरूपणनामैक-पञ्चाशत्तमोऽध्यायः ॥५१ ॥

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you happen to look at a woman unknowingly, you should observe a fast. 40.

You should choose and worship daily some Shaligram Shila having auspicious marks, with whatever material available and with devotion. 41.

So also, according to your capacity, you should study the fifth canto (Skandha) of ‘Shrimad Bhagavata every day, unhurriedly, before taking meals and be particular about it. 42.

You should always take a limited food, should take only necessary sleep and should always behave with full devotion to the Lord. You should be unattached to worldly things and being resolved in your own Self, follow ‘Brhad-vrata (the vow of eight fold celibacy) firmly. 43.

You should strictly abide by all these and other rules of conduct prescribed for ascetics on my command as long as you are alive and you are on senses. 44.

The preceptor should thus instruct the disciple who has surrendered him. I have described here only some special features to be observed; all other rituals should be performed as advised before. 45.

O sons, I have narrated to you both, the ritual of initiation to be given to renunciates which was preached by my Guru Swami

॥ अथ पञ्चाशत्तमोऽध्यायः ॥ ५२ ॥

श्रीनारायणमुनिरुवाच –

सामान्यां सविशेषां वा दीक्षामुद्धववर्त्मनि । प्राप्ता ये तैः प्रतिदिनं कार्यं श्रीकृष्णपूजनम् ॥ १
दीक्षितैरौद्धवाचार्याच्छ्रीकृष्णस्याखिलैरपि । प्रतिमा नित्यपूजायै ग्रहीतव्या यथारुचि ॥ २
त्रैवर्णिकैश्च सच्छूद्रैः प्राप्तदीक्षैस्तथाऽऽश्रमैः । चतुर्भिस्त्यागिभिश्चार्च्या कृष्णमूर्तिर्न चेतरैः ॥ ३
आचार्येण प्रतिष्ठाप्य या दत्ता प्रतिमा भवेत् । लेख्या धात्वादिजा वापि सैव पूज्या न चेतरा ॥ ४
पूजनान्ते भगवतः पातव्यं चरणामृतम् । करमध्ये गृहीत्वैव मन्त्रेणानेन चान्वहम् ॥ ५

(Ramananda) and which is authorised by Shastras. Those renunciates and the celibates who have received initiation should visit holy places like Dwarika, etc. 46.

Thus ends the fifty-first chapter entitled, 'Description of ritual of Great initiation (Mahadiksha), in the topic of Diksh ritual' in the fourth Prakarana 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

Code of conduct to be followed by the Santsangis (initiated ones).

Narayan Muni said -

Those who have taken initiation in Uddhav sect, may it be common or special (for sages etc) should all perform the worship of Lord Krishna every day. 1.

All those who are initiated by preceptor of Uddhav sect should adore the idol of their choice, of Lord Krishna, everyday. 2.

All those men and women of the three castes, being in any of the four stages (Ashrams), and also Shudra of good behavior and the ascetics, who are thus initiated, should worship idol of Lord Krishna and not others (Asat-Shudras). 3.

The image given and installed by the preceptor (with proper

अकालमृत्युहरणं सर्वव्याधिविनाशनम् । विष्णोः पादोदकं तीर्थं जठरे धारयाम्यहम् ॥ ६
विष्णुपादाम्बुपानात्स्यात्कोटिजन्माघनाशनम् । तदेवाष्टगुणं पापं भूमौ विन्दुनिपातनात् ॥ ७
प्रमादं सर्वथा हित्वा दीक्षितैरखिलैर्दृढम् । भक्तिर्नवविधा कार्या पुम्भिर्नित्यं रमापतेः ॥ ८
कुर्वद्भिर्भगवद्भक्तिं पुरुषैरिह सर्वशः । अपराधो यथा न स्याद्धरेर्वृत्यं तथा सदा ॥ ९
यानेन वा पादुकाभ्यां गमनं भगवद्गृहे । जन्मोत्सववाद्यसेवा च ह्यप्रणामस्तदग्रतः ॥ १०
उच्चासनारोहणं च भगवन्मन्दिरे तथा । एकाकिन्या स्त्रिया साकं स्वस्यैकस्य क्षणस्थितिः ॥ ११
उच्छिष्टे चैव वाशौचे भगवत्स्पर्शनादिकम् । एकहस्तेन नमनमपशब्देन भाषणम् ॥ १२

rituals) may it be made of metal or in picture form, etc., should only be worshiped, and not any other. 4.

Every day after performing worship the sacred water offered at the feet of the lord (Teertha,) should be taken in the centre of the right palm and should be sipped with chanting the following Mantra,

'I take in my stomach, this holy water coming from the sacred feet of Lord Vishnu, which prevents untimely death and destroys all the diseases'.

Drinking the holy water of the feet of Lord Vishnu destroys the sins of crores of births, but it brings eight times sin, if and even a single drop of it is fallen on the earth. 5-7.

Avoiding all possible negligence and faults, all initiated ones should, with decisive mind, perform nine-fold devotion of Lord Vishnu (Ramapati). 8.

Places at which such an offence is likely to be committed.

Those in this following who devotedly worship the Lord, should always behave in such a way that they do not offend-break the rules made by Lord Shri Hari. 9.

(These are the faults) going to the temple in a vehicle; entering in the temple with footwear; not performing rituals of the festivals like Janmashtami celebration of the Lord etc.; not offering prostrations before the Lord. 10.

Sitting on a high seat in the temple, being oneself singly even for a moment with a lonely woman in the temple. 11.

पादप्रसारणं चाग्रे हरेः पर्यङ्कबन्धनम् । शयनं भक्षणं वापि मिथ्याभाषणमेव च ॥ १३
उच्चैर्भाषा रोदनं च निग्रहः कलहस्तथा । स्त्रीणां निरीक्षणं स्पर्शस्ताभिश्च क्रूरभाषणम् ॥ १४
शक्तौ गौणोपवासश्चाप्यनिवेदितभक्षणम् । अधोवायुसमुत्सर्गः प्रौढपादासनं तथा ॥ १५
ग्राम्यवार्ताप्रसक्तिश्च स्वश्लाधाऽपाइमुखासनम् । श्रीहरेर्नवधा भक्तावपराधा इमे मताः ॥ १६
तस्मादेतान्प्रयत्नेन नैव कुर्यादनापदि । भगवत्प्रीतिकामस्तु विशेषेण तदर्चकः ॥ १७
एतेष्वन्यतमे जाते त्वपराधे प्रमादतः । भक्तेनोपोषणं कार्यं दिनमेकं रमापतेः ॥ १८
दण्डवत्प्रणिपातेन स्तुत्या च विनयेन च । क्षमापनीयो भगवान्मन्त्रेणानेन चादरात् ॥ १९
अपराधसहस्राणि क्रियन्तेऽहर्निशं मया । दासोऽयमिति मां मत्वा क्षमस्व पुरुषोत्तम ! ॥ २०

Touching the idol without cleaning oneself properly (after taking food, etc) or touching the idol during defilement period (Ashauch). Saluting with one hand and speaking indecent words. 12.

Sitting in the temple before Shri Hari with legs spread, or sleeping on cot (Paryank Bandhan)?; sleeping, eating or speaking lies in the temple. 13.

Talking loudly, crying, quarrelling, punishing (biting), looking at or touching women lustfully, speaking harsh words to them. 14.

To eat fruits or other food, when it is advised to observe complete fast and being capable doing so, thus mitigating its significance; eating food without offering the Lord, Passing air through anus and sitting in the temple with cross legs. 15.

Taking interest in rustic chats, self praise, sitting with back before the Lord - these are considered the offences on the part of a devotee who is practicing nine fold devotion to Hari . 16.

So all offences or misbehavior should always be avoided (in the temple) in normal situation, by the devotee, who wishes to win love of the Lord; and especially who is the worshiper (Archaka) of the Lord. 17.

If at all a devotee commits any one of these wrongs (in temple) by negligence, he should observe a fast for a day. 18.

So also, he should please the Lord by prostrations, praise and should leniently ask Him, to excuse and forgive with the following Mantra. 19.

(He should say), ‘I commit thousands of offences every day,

दीक्षितैः सकलैरेव निजाचार्यस्य केवलम् । पादाम्बु च प्रसाद्यन्नं ग्राह्यं नान्यस्य कर्हिचित् ॥ २१
वर्णाश्रमादिधर्मस्य न स्यात्सङ्करता यथा । लोकज्ञात्यपवादश्च न स्याद्ग्राह्यं तथैव तत् ॥ २२
दन्तैर्विदश्य यद्दत्तमाचार्येण फलादिकम् । भवेत्तदपि न प्राश्यं मर्यादैषोद्धवी मता ॥ २३
इत्थं ये दीक्षिता भक्ताः स्वस्वधर्मेषु संस्थिताः । ज्ञानवैराग्यसम्पन्नाः प्रोक्ता एकान्तिका हि ते ॥ २४
देहान्ते परमं धाम विष्णोर्गोलोकसंज्ञितम् । प्रयान्ति दिव्यदेहास्ते विमानैरर्कभास्वरैः ॥ २५
तत्र श्रीदामनन्दाद्यैः पार्षदैः सेवितं च ते । प्राप्य श्रीराधिकाकृष्णं लभन्ते स्वेप्सितं सुखम् ॥ २६
द्विविधां पुम्भ्य एवैतां दीक्षां दद्याद्गुरुः पुमान् । स्त्रीभ्यो नैव क्वचिद्दद्यात्स्त्रिया ताभ्यस्तु दापयेत् ॥ २७
गुरुर्दीक्षां ददत्ताभ्यस्तासां सोऽतिप्रसङ्गतः । धर्मभ्रष्टश्च पापीयान्विनष्टाचार्यतो भवेत् ॥ २८
अध्वप्रवर्तकं स्वस्य पूर्वाचार्यं स चोद्धवम् । दूषयन् स्याद्गुरुद्रोही तस्मान्नैतत्समाचरेत् ॥ २९

O Supreme Lord, please forgive me considering me as your obedient servant'. 20.

The initiated ones should accept only the holy water offered at feet of their preceptor and the food (left over) by him, as Prasad, and not given by anyone else. 21.

But if this practice brings about the censure or cause intermixture of the caste, stage and family tradition, then it should be abandoned. 22.

Even if a fruit or any other eatable pre-tested and given by the preceptor should not be accepted, it is the strict rule set by Uddhava sect. 23.

In this way the inititated ones who are firm in their own religious duties and are endowed with knowledge and detachment, are said to be single minded devotees. 24.

At the end of their life, they get divine body and sitting in the airplanes, shining like the Son, attain the celestial abode known as 'Golok' of Lord Vishnu. 25.

There in that Goloka, they rich in the vicinity of Radha and Krishna, served by their associates like Shridama, Nanda and others; and enjoy their desired happiness. 26.

The preceptor should give the above mentioned initiation of two types, only to male devotees and never to the women. Initiation to women should be given through the women only. 27.

इति दीक्षाविधिः प्रोक्तः सङ्क्षेपेण मया सुतौ ! । सेवनादस्य सिद्ध्यन्ति सर्व एव मनोरथाः ॥ ३०
रामानन्दगुरुः साक्षादुद्धवो मामिमं विधिम् । उपादिदेश कृपया युवाभ्यां स मयोदितः ॥ ३१
मयाऽवबोधाय सुतौ ! अयं वां दीक्षाविधिर्यः कथितः स सम्यक् ।
चित्तेऽवधार्योऽथ यथाधिकारं दीक्षा प्रदेया स्वसमाश्रितेभ्यः ॥ ३२ ॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे दीक्षाविधौ दीक्षितपुरुषसाधारणधर्मनिरूपणनामा द्विपञ्चाशत्तमोऽध्यायः ॥५२ ॥

If a preceptor, initiate women and becoming prey to unhealthy contact with them, that sinner will be fallen from his duty and will lose his position as a preceptor. 28.

He will bring sin to (spoil the name of) to the great grand Guru the promoter of the path and his own Guru and will be considered traitor to the Guru, hence this should never be done. 29.

O Sons, I have told you this ritual of initiation, in brief; all kinds of desires could be attained by following it. 30.

This ritual as I have told you both, was instructed to me by Shri Ramanand Guru Himself, who was Uddhava incarnate.

O Sons, I have told you this ritual completely so that you may understand it correctly with its details. Do remember and follow it and initiate those who come under your shelter, according to their eligibility. 31-32.

Thus ends the fifty-second chapter entitled, "Description of the duties and rituals to be followed by the initiates' in the fourth Prakarana 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 ॥

श्रीनारायणमुनिरुवाच –

अथ वक्ष्यामि वां पुत्रौ ! नारीणां दीक्षणे विधिम् । तं श्रुत्वैवोपदिशतं स्वस्वां भार्यां पृथक् पृथक् । १
स्त्रीणां बम्भ्रम्यमाणानां कर्मभिः श्वादियोनिषु । श्रीकृष्ण एव शरणं क्लिष्टानां नैकभर्तृभिः ॥ २
राधालक्ष्म्यादिवद्गोप्यः कृष्णं वृत्वा ह्यनन्यया । भक्त्या विमुक्ताः संसारात्प्रापुः सौख्यं स्ववाञ्छितम् ३
बुद्धिमत्यस्ततो योषा धर्मवंश्यगुरुस्त्रियम् । श्रित्वा तस्याः प्राप्य दीक्षां भजेयुः कृष्णमादरात् ॥ ४
पतिव्रताधर्मभङ्गाद्भीता स्याद्या तु सा क्वचित् । पुंसो दीक्षां न गृह्णीयाद्धर्मवंश्यादपि ध्रुवम् ॥ ५
दीक्षां गृहीत्वा पुरुषात्कलाविह सहस्रशः । योषितो धर्मतो भ्रष्टा दृश्यन्ते पशुभिः समाः ॥ ६
स्त्र्याकृतेर्वीक्षणं पुंसः स्त्रियाश्च न्राकृतीक्षणम् । अवश्यमेव भवति मनसः क्षोभकारणम् ॥ ७

CHAPTER - 53

Ritual of initiation .. common and special for female devotees.

O Sons, now I shall describe the initiation-rite for women. After listening to this, you preach the same to your own wives, separately. 1.

Women migrating through many births, as a bitch and other beings, being tortured by polyandry, take birth as a female human being. The Lord Shri Krishna is the only refuge to such women. 2.

Gopis like Radha, Laksmi accepted Lord Shri Krishna as their Master, with deep devotion and became free from this worldly cycle, obtained the happiness they had desired. 3.

An intelligent women should surrender the lady preceptor belonging to the family of Dharmadeva and having initiation from her, should devotedly worship Lord Krishna, with deep respect and faith.

A woman who fears that she may trespass the limit of chastity to her husband (by taking initiation form a male Guru), should not accept initiation, from Guru even belonging to the family of Dharma.

In this Kali age, thousands of women, having taken initiation from male teachers, are seen deviated from the path of

अतःपुंसो न गृह्णीयाद्योषा दीक्षां कलाविह । तस्या दीक्षाविधानं तु ब्रुवे गुरुमुखाच्छ्रुतम् ॥ ८
या योषा संसृतेर्भीता यमाच्च श्रेय इच्छती । साध्वीधर्मावनेच्छुश्च श्रद्धालुः साध्वसाधुवित् ॥ ९
मुमुक्षुः सा तु शरणं गुरुपत्नीं व्रजेद्द्रुतम् । वर्तमानामौद्धवीये पथि धर्मदृढस्थितिम् ॥ १०
वासुदेवानन्यभक्ता गुरुस्त्री तु भवेत्सती । स्वासन्नसम्बन्धिभिन्ननृभाषास्पर्शवर्जिता ॥ ११
एकादश्यादिव्रतकृत्कुर्वती चोत्सवान्हरेः । गुर्वी सा तु प्रपन्नायै दद्याद्दीक्षां तु योषिते ॥ १२
स्नाता धौताम्बरधरा कृतकृष्णार्चना गुरुः । प्रागेव भोजनाद्दद्याद्दीक्षां चाभुक्तयोषिते ॥ १३
भर्तुराज्ञां गृहीत्वैव योषिते गुरुयोषिता । मन्त्रोपदेशः कर्तव्यो न तु स्वातन्त्र्यतः क्वचित् ॥ १४
अस्यां तिथ्यादिनियमो दीक्षायां नैव विद्यते । यदा यस्या मुमुक्षा स्याद्दीक्षणीया तु सा तदा ॥ १५

righteousness and behave like animals. 4-7.

Visual interaction between man and woman causes mental agitation.

So a woman should never accept initiation from a man, in this Kali age. I shall now describe ritual of Diksha for a woman, as told by my Guru. 8.

A woman of good character, afraid of the cycle of birth and death and the god of death, who wishes to follow the path of Dharma and to attain spiritual bliss (Shreyas), having faith and able to distinguish between good and bad;

And aspiring for liberation may surrender to preceptor's wife, adherent of Uddhav cult and steadfast on that path. 9-10.

Qualification of the wife of Guru to grant Diksha to women disciples.

She should be the devotee of Vasudeva and must be free from speech and touch with any man except her husband and close relatives. 11.

She should be observing fast on Ekadashi etc, and celebrate festivals of Hari. Then, such wife of Guru should confer initiation on a woman who has surrendered to her. 12.

She should take bath, wear white clothing and perform adoration of Shri Hari and then confer initiation, before taking any food, to the woman who has also not taken any food. 13.

She should perform her initiation ritual only after seeking consent of her husband and then confer the Mantropadesha; but

स्नाता धौताम्बरा शिष्या गृहीत्वैव फलं करे । गुर्वीमुपेत्य पुरतः फलं तस्या निधारयेत् ॥ १६
ततः प्रणामं कुर्वीत् बद्धाञ्जलिपुटाथ ताम् । ब्रूयात्स्वामिनि ! मां पाहि पाषण्डिगुरुपापतः ॥ १७
तामाश्वास्याभयं दातुं गुरुपत्नी वदेत्ततः । मा भैषीर्वासुदेवस्त्वां रक्षिष्यत्येव सर्वतः ॥ १८
इत्युक्त्वा तामुपावेश्य दत्त्वाम्भो दक्षिणे करे । सङ्कल्पं कारयेद्गुर्वी मन्त्रमेतं पठन्त्यसौ ॥ १९
कालमायापापकर्मयमदूतभयादहम् । श्रीकृष्णदेवं शरणं प्रपन्नाऽस्मि स पातु माम् ॥ २०
ततस्तस्यै कण्ठधार्ये सूक्ष्मे तुलसिकास्रजौ । दत्त्वा तस्या भालदेशे कुर्यात्कुंकुमचन्द्रकम् ॥ २१
यदि सा विधवा तर्हि कण्ठे चन्दनचन्द्रकम् । कृत्वाऽष्टवर्णं मन्त्रं त्रिर्वामकर्ण उपादिशेत् ॥ २२
ततस्तस्यै सर्वकालं जप्तुं सा त्र्यक्षरं मनुम् । उपादिशेत्तु योषायै तं जपेत्सापि सर्वदा ॥ २३

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never independently. 14.

There are no such rules in common initiation, such as auspicious day, Tithi and others. Whenever any woman has urge for liberation, should be conferred initiation. 15.

The woman willing to accept initiation, should take bath, wear white clothes; should take a fruit in her hand, and approaching Guru's wife, offer the fruit to her. 16.

She should then join her palms offering Namaskara and say, 'O mistress, please protect me from the sin of approaching a hieratic Guru. 17.

Then, Guru's wife should assure her and tell not to be afraid and say, 'be fearless, Vasudev will protect you in every way. 18.

After saying this, she should ask her to sit before her; and give water in her right palm. Then, she should perform the (Sankalpa) volition - by chanting Mantra: Kala-maya-Papa-karma… meaning: 'I am surrendering to Lord Krishna; He may protect me from the clutches of mortality, illusory power of the lord, sinful acts and the messengers of Yama.' 19-20.

Then, the preceptor's wife should put a Tulasi string of small bids, round the neck of the disciple woman and apply Kumkum mark on her forehead. 21.

If she is a widow, the moon like mark should be made on her neck (kanth). Then she should utter the eight syllable chant: Ashta-varna-mantra, in her left ear, three times. 22.

Then, she should tell her the three lettered word: 'Shri-

त्रैवर्णिकानां नारीणां सच्छूद्राणां च सर्वशः । विधिरेष इह प्रोक्तस्ताभ्योऽन्यासां ब्रुवे विधिम् ॥ २४
स्नाताभ्यस्त्वन्ययोषाभ्यो गुरुपत्नी गुणाक्षरम् । प्रदापयेन्नाममन्त्रमन्ययेति विधिः स्मृतः ॥ २५
ततो गृहीतमन्त्रायै शिष्यायै नियमान्वदेत् । एकाग्रमनसा सापि श्रुत्वैतान् हृदि धारयेत् ॥ २६
मांसं न भक्षयेस्त्वं च सुरां मद्यं च मा पिबः । परस्य हिंसनं नैव कुर्या घातं च नात्मनः ॥ २७
न जातिभ्रंशकृत्कर्म न कुर्याः स्तेयकर्म च । न सङ्गं परपुंसश्च कुर्यास्त्वं कर्हिचिच्छुभे ! ॥ २८
कुसङ्गिभ्यो न शृणुयाः कथावार्ता हरेरपि । न च कस्यापि देवस्य वाचाप्युच्छेदमाचरेः ॥ २९
न किञ्चिन्मादकं खादेर्न तमालं न चाशुचि । अगालितं पयोऽम्भश्च न पिबेस्त्वं कदाचन ॥ ३०
नापशब्दं वदेः क्वापि कञ्चनापवदेर्न च । मानसं पूजनं विष्णोः कुर्या नित्यमतन्द्रिता ॥ ३१

Krishna', to repeat all the time. The initiated woman should mutter the name constantly for all the time. 23.

This is the ritual of Diksha for the women of three Varnas (Brahmin, Kshatriya,Vaishya) and also for pious Shudra women. I shall now tell about initiation of other women, as advised. 24.

To women other than these, who have taken bath, Acharya's wife should, instruct the three lettered word: 'Shri Krishna' and also confer Nama-mantra: 'Swaminarayana', at hands of other initiated woman. This is the convention. 25.

Convention for the wife of Guru, to preach her disciples.

She (Guru's wife) should explain the woman who has accepted the Mantra, the following regulations, which she should listen with concentrated mind and retain at heart: 26.

You should not eat meat, drink wine or any other intoxicants. You should never commit any violent deed: killing others or oneself. 27.

You should not commit any thing which would be derogatory to your society and also keep away from theft. You should never come in contact with any man, other than your husband.

You should never listen to the stories even of God from a corrupt and sinful man. So also, you should not harm or ridicule any other deity.

You should never eat any intoxicant, Tamakhu leaf or impure food. You should never drink, unfiltered water or milk. 28-30.

प्रीत्यैव राधाकृष्णार्चां पूजयेश्च त्वमन्वहम् । शक्त्या तन्मन्त्रजपनं विदध्या नियमेन च ॥ ३२
मालामाच्छाद्य वस्त्रेण शुचिर्भूत्वा स्थिरासना । कुर्या मन्त्रजपं नित्यं यतवाग्दृष्टिरत्वरा ॥ ३३
कुर्या एकादशीजन्माष्टम्यादीनि व्रतानि च । अधार्मिकाणां नारीणां पुंसां सङ्गं च मा कृथाः ॥ ३४
हरेर्नवविधां भक्तिं कुर्यास्त्वं मा त्यजेः क्वचित् । सङ्गं त्यक्त्वाष्टधा पुंसां विधवापि हरिं भजेत् ॥ ३५
सद्धर्मानद्य भवती प्राप्ता भागवतानिति । सत्सङ्गिनीति लोकेऽस्मिन्विश्रुता च भविष्यति ॥ ३६
जाताद्य निर्भया त्वं हि कृष्णं धर्मस्थिता भज । गोलोकं परमं धाम प्राप्स्यस्यन्ते तथा सती ॥ ३७
वासुदेवस्तव पतिर्भूत्वा ते वाञ्छितं सुखम् । दास्यत्येव कृपासिन्धुः संशयो नात्र विद्यते ॥ ३८
इत्युक्त्वा प्रतिमां तस्यै राधाकृष्णस्य सा गुरुः । चातुर्वर्ण्यस्त्रियै दद्यादितरांत्वित्थमादिशेत् ॥ ३९
प्रतिमा वासुदेवस्य स्प्रष्टव्या न त्वया क्वचित् । स्वग्रामे ह्यौद्धवगृहे कुर्या नित्यं तदीक्षणम् ॥ ४०

You should never utter words of abuse and address others in ridiculous language. You should always perform mental worship of Lord Krishna, without being indolent. You should worship the idol of 'Radha Krishna,' as per rituals and constantly repeat their names regularly, as per your capacity.

You should cover the rosary with a cloth and sit sanctified on a stable seat and constantly mutter Lord Krishna's chant, ceaselessly, with eyes closed and being silent, unhastily. 31-33.

You should observe Ekadashi and the birthday of Lord Krishna (Janmastami) and other vows. You should never keep contact with irreligious men and women. You should perform nine fold devotion of Shri Hari and never be away from it. Even a widow may worship Lord Shri Hari, by getting rid of eightfold contact with men. 34-35.

O honorable woman, you have now joined the noble path of Bhagavatas. Hereafter you will be known as 'Satsangini' in this world. 36.

You have now become fearless; Now worship Lord Krishna devotedly, being firm in your duties, you will attain the celestial abode - Golok, hereafter. Lord Vasudeva will become your husband, the ocean of mercy, will shower all the happiness on you, that you wish to have, surely. 37-38.

(O sons) saying thus, she should hand over the image of Radha

सा न चेत्तर्हि पुष्पादि कृष्णप्रासादिकं त्वया। स्थापयित्वान्तिके तस्य कर्तव्यं नित्यमीक्षणम्। ४१
मानसं पूजनं भक्त्या नित्यं कुर्यास्त्वमादरात्। तेनैव बाह्यपूजायाः फलं सर्वमवाप्स्यसि ॥ ४२
ततश्चातुर्वर्ण्ययोषा गुरुपत्नीं समर्चयेत्। कुंकुमाक्षतपुष्पाद्यैः शक्त्या वस्त्रैर्धनैश्च सा ॥ ४३
गुरुपत्नीं नमस्कृत्य ततस्तस्या निदेशतः। गच्छेन्निजगृहं तत्र भवेत्तद्वचसि स्थिता ॥ ४४
इति सामान्यदीक्षाया विधिः प्रोक्तो मयाधुना। विधिं विशेषदीक्षायाः कथयाम्यप्यशेषतः ॥ ४५
योषा त्रैवर्णिकी तत्र ज्ञातव्या ह्यधिकारिणी सच्छूद्रा चाप्तसामान्यदीक्षा तद्धर्मसुस्थिरा ॥ ४६
न स्यान्न्यूनातिरिक्ताङ्गा न भाषेतानृतं च या। न हासिनी न बहु भुक् न क्रियासु प्रमादिनी ॥ ४७
विकृताङ्गी च या न स्यान्महारोगार्दिता न च। न चातिघर्घररवा श्मश्रुला च न या भवेत् ॥ ४८

Krishna, to the women of four Varnas; and instruct other women not to touch the image at all. Instead, they should have Darshan, of image of Lord Krishna in the temple of Uddhava sect in their village. 39-40

In absence of image in any of the Satsangi's house, you may keep any auspicious thing like flowers or cloth etc. got as Prasad of Krishna and have Darshan of the same, regularly.

You should always perform mental worship of the Lord, with devotion and deep respect. Thereby, you would attain all the fruit of actual worship. 41-42.

Then, the woman belonging to any of the four Varnas should adore Guru's wife, by offering flowers, Kumkum; pious rice-grains (Aksata); clothes and money, according to their own status. 43.

Then she should bow down with respect before the Guru' wife and go home while recalling her teachings. 44.

This is the ritual of common Diksha that I have told you. Now, I shall tell you, the ritual of special Diksha, with all details. 45.

Ritual of special i.e Maha Diksa to women.

Woman belonging to any of the three Varnas, and also a pious Shudra woman, who has already received common Diksa and who strictly follows the rules of the same, is deemed eligible, for this kind of initiation. 46.

Such a woman willing to have special initiation should be physically fit; and she should not be - disfigured i.e. having excess or deficient limb, speaking untruth, laughing loudly, committing

न तुच्छभाषिणी या च भ्रामणी न च या भवेत् । राजादिवार्ताकथनप्रच्छन्नप्रकृतिर्न च ॥ ४९
भोजयित्वा पोष्यवर्गं या भुञ्जीत दिनेदिने । लज्जालुर्नातिचपला दयालुश्च पतिव्रता ॥ ५०
क्रयविक्रयहेतोर्या न स्याद्विपणिगामिनी । अधार्मिकाणां नारीणां सङ्गे यस्या रुचिर्न च ॥ ५१
सद्धर्मपालनोत्साहा भर्त्राज्ञप्ता सुवासिनी । पितृपुत्राद्यनुज्ञाता विधवाप्यधिकारिणी ॥ ५२
गुरुः शिष्यां परीक्ष्यैवं महादीक्षां ददीत सा । एकादश्यां वा द्वादश्यां पूर्वेद्युस्त्यक्तभोजनाम् ॥ ५३
पूर्वेद्युः कारयेदेव कदलीस्तम्भमण्डितम् । शोभितं चित्रवस्त्राद्यैर्मण्डपं चारुतोरणम् ॥ ५४
तन्मध्ये सर्वतोभद्रं रङ्गैर्वा चित्रतण्डुलैः । कारयेद्रापयेत्स्त्रीभिः कृष्णगीतानि भूरिशः ॥ ५५

mistakes and glutton.

Having defective limbs, suffering from disease like leprosy, bearing beard or moustaches, and rough in voice.

Speaking disgracefully, a wandering wench, spreading news of politics or interested in secretive affairs. 47- 49.

The qualities of a woman eligible for Maha Diksha are as - one who is used to have her own food every day, only after feeding the dependents. She should be shy, not over smart, modest, kind hearted and carefully looking after her husband. 50.

She should not have craze for purchase and sale and marketing and should not have inclination for company with irreligious women.

She should have enthusiasm in following piety. She should be obedient to her husband, and should be well dressed. A widow who is permitted by her father, sons etc. is also eligible for initiation. 51-52.

The Guru i.e. wife of the preceptor should confer special-initiation, on such eligible woman, after examining her well. The Guru lady should give initiation, on the eleventh or twelfth lunar day (Ekadashi or Dwadashi) and the disciple woman should observe fast on previous day. 53.

Now about the Mahadiksha: Great initiation ceremony: A Pendal, decorated with plantain-stems and archways and colourful festoons, should be erected on previous day. 54.

At the centre of the Pendal, a Sarvato-bhadra mandala-diagram should be sketched, with different colours or colured rice-grains.

प्रातर्दीक्षादिने स्नाता गुर्वी धौताम्बरा शुचिः । पूजोपहारानानाय्य निषीदेन्मण्डलाग्रतः ॥ ५६
मण्डलस्यान्तरे पीठं संस्थाप्य सितवाससा । आच्छाद्याष्टदलं कुर्यात्तस्मिन्पद्मं सुशोभनम् ॥ ५७
विचित्ररङ्गैस्तत्कृत्वा तण्डुलैर्वा सकर्णिकम् । राधालक्ष्मीयुतां मूर्तिं वासुदेवस्य तत्र च ॥ ५८
स्थापयेद्गापयेच्चासौ योषाभिः कृष्णगीतिकाः । वादित्राणि विचित्राणि वादयेत्पूजनोत्सवे ॥ ५९
स्नात्वाथ शिष्या कौशेये वाससी परिधाय सा । धौते वा सूत्रवसने निषीदेदन्तिके गुरोः ॥ ६०
पूजामनुस्तु श्रीराधाकृष्णाय नम इत्यसौ । तेनैव कारयेत्पूजां प्राङ्मुखां तां हरेर्गुरुः ॥ ६१
प्राङ्मुखा गुरुपत्नी तामुपवेश्योत्तराननाम् । दद्यात्सूक्ष्मं कण्ठधार्यं तुलसीमालिकाद्वयम् ॥ ६२
काश्मीरचन्द्रकं भाले सधवां कारयेत्स्त्रियम् । प्रासादिकेन गन्धेन विधवायास्तु सा गले ॥ ६३

Songs of Krishna's glories should be sung by women folks. 55.

In the morning of the initiation day, the lady Guru should take bath, thus being clean, wear white cloths. She should make other women to bring the material of worship and sit before the Mandala. 56.

Then small seat covered with white cloth should be installed, in the centre of the Mandal. It should be decorated by drawing graceful eight-petaled lotus along with carpet, with different colours or colured rice-grains; 57.

Then an Image of Vasudav along with Radha and Laxmi, should be installed there over. 58.

At that time, women should sing songs of Krishna. Various instrumental music and drums should be played on festive occasion of the worship. 59.

Then the disciple woman after taking bath should wear silk or a cotton clothes. She should then, with great respect, be seated near the lady Guru. 60.

Then, the wife of the preceptor should make the disciple, sit facing east and make her perform the worship of Hari with chanting the Radha Krishna Mantra - 'Shri Radha Krishnaya namaha'. 61.

Then, the wife of Acharya should herself be seated, facing east and make the disciple to sit facing the north, she (the wife of Acharya) should give her a pair of fine strings of small beads of Tulasi to wear around neck. 62.

यद्वा गोपीचन्दनेन कारयेत्कण्ठचन्द्रकम् । उत्तिष्ठन्ती ततः शिष्या स्तुयात् कृष्णं कृताञ्जलिः ॥ ६४
श्रीकृष्ण ! नारायण ! वेणुपाणे ! श्रीराधिकानेत्रचकोरचन्द्र ! ।
वृन्दावनानन्दितगोपगोपे ! श्रीगोकुलाधीश ! हरे ! प्रसीद ॥ ६५
श्रीदेवकीनन्दन ! देवदेव ! श्री द्वारिकाधीश्वर ! पार्थसूत ! ।
लक्ष्मीमनोरञ्जनचारुहास ! प्रभो ! नमस्ते परमेश्वराय ॥ ६६
दीक्षांन त्वदीयां महतीं दधामि रक्षा तदीया भवतैव कार्या ।
क्रोधाश्च लोभाच्च रसाच्च कामादधार्मिकेभ्यश्च विभो ! नरेभ्यः ॥ ६७
यथा त्वदीये तु पदारविन्दे रतिर्मदीया गिरिनिश्चला स्यात् ।
हरे ! तथानुग्रहमर्हसि त्वं कर्तुं त्वदीयाऽस्मि यतोऽहमीश ! ॥ ६८
धर्मो यथैवात्र पतिव्रताया भग्नो भवेन्नाणुरपि प्रभो ! मे ! ।
तथैव कार्या भवता दयालो ! दास्यां कृपा मय्यपि वासुदेव ! ॥ ६९

Then, she should apply a moonlike mark of saffron, on the forehead of one having her husband alive. If she is a widow, the remains (Prasad) of sandal paste or Gopichandan should be applied on her neck (kantha) Then, the woman-disciple should stand up and sing praises of Lord Krishna with folded hands, as follows -63-64.

Prarthna to be performed to Shri Hari by the female devotees who have obtained Diksha.

'O Shri Krishna! Narayan! Bearing a flute in hand! O moon, the delight of the Chakora-bird in the form of Radha's eyes! O the delightful friend of cow-herd women and boys (Gop-Gopis) of the Vrindavan! O Lord of the Gokula! O Shri Hari! bless me.

O Devaki's son! O Lord of Lords! O Lord of Dwaraka! O Arjuna's charioteer! O the sweet smiling Lord, the joy of Lakshmi! the Suprime Being, I bow to Thee, with respect. . 65-66.

O Lord, I bear Diksha in the path of your devotion. Kindly, protect the same from lust, anger, greed, temptations, irreligious men and so on.

Thou deserved to bestow such favour on me, as my love becomes quite stable and stationed like a mountain, on your sacred lotus like feet. Thou art the only One in whom I can rely for my

गुर्व्याज्ञया प्रणम्याथ वासुदेवं च तां गुरुम् । निषीदेत्प्राङ्मुखा गुर्वी शिष्या तूदङ्मुखा भवेत् ॥ ७०
वासुदेवं स्वामिनं स्वं ततो ध्यात्वा निजे हृदि । कृष्णमन्त्रं वामकर्णे तस्याः सोपदिशेच्छनैः ॥ ७१
त्रिर्मन्त्रमुपदिश्याथ धर्मोस्तस्या उपादिशेत् । शृणु भद्रे ! मदीया त्वं पुत्री जातासि साम्प्रतम् ॥ ७२
पत्या सत्येन कृष्णेन योजितासि मया किल । तस्मात्तं प्रयता नित्य मनन्यमनसा भज ॥ ७३
अनेकपतिसम्बन्धात्संसृतिभ्रमणादपि । रक्षित्वा त्वां स भगवान् पातिव्रत्यमविष्यति ॥ ७४
सेवा भगवतो नित्यं कर्तव्यानुसवं त्वया । प्रासादिकं हरेरन्नं भोज्यमह्नि तथा निशि ॥ ७५
दिवसे द्विर्न भुञ्जीथा न रात्रौ द्विर्विनापदम् । सकृदेव हि भुञ्जीत विधवा त्वह्नि वा निशि ॥ ७६

shelter, O Lord I am yours. 67- 68.

As a chaste wife's loyalty to her husband never shatters, even a spec; so O Lord, the merciful One, my servant-ship, at your feet, should remain unstained; and also your compassion on me. 69.

Instructions to be given by Guru lady after granting Mantra-Diksha.

O sons, the disciple woman should bow with respect to Vasudev and also to Acharya's wife, and at the command of Acharya's wife she should sit facing north; and the Guru's wife facing the east. 70.

Then the Guru's wife remembering Lord Vasudeva in heart, should softly utter the (eight lettered) Krishna mantra in the disciple's left ear; three times.

Then, tell her to behave according to the teachings of the sect. and then say, 'O good lady, now you have become my daughter.

Now I have determined Lord Krishna as your husband; hence forth you should worship Him sincerely with the feeling of oneness in Him. 71- 73.

The great Lord Krishna will protect you from the sin of polyandry through many births. He will protect your loyalty. 74.

You should serve the Lord regularly, day and night. You should take the food offered to Shri Hari, as Prasad, twice a day at noon and at night. 75.

You should not take meal more than once a day or night, except in emergency. If you are a widow, you should take food only once

रोगे सूतौ प्रवासादौ ज्ञात्यावश्यकभोजने । सधवाया न ते दोषस्त्रिर्भुक्तेरपि विद्यते ॥ ७७
नैवेद्यं तु तदा कार्यं मनसैव त्वया हरेः । अन्नाद्यैर्मानसैरेव भोज्यः कृष्णो हृदि स्थितः ॥ ७८
ब्राह्मे मुहूर्ते सन्त्यज्य निद्रां कृष्णं स्मरेः सदा । आद्यं यामं निशोऽतीत्य कुर्या शयनमन्वहम् ॥ ७९
दशमीषु च सर्वासु तथा त्वं द्वादशीष्वपि । व्रतोपवासदिवसे दिवा स्वापं च नाचरेः ॥ ८०
विधवा तु दिवा क्वापि न शयीत यथा यतिः । आपत्काले दिवा स्वापः पुनर्भुक्तिर्न दोषकृत् ॥ ८१
सर्वाभिर्नवधा भक्तिः स्त्रीभिः कार्या रमापतेः । मानेर्ष्यारुट्विवादाश्च न कार्या भक्त्या सह ॥ ८२
कृष्णस्तोत्रं प्रतिदिनं पठेयुर्दीक्षिताः स्त्रियः । यावद्देहस्मृतिस्तावत्पाल्या धर्मा इति स्थितिः ॥ ८३
कृष्णमेवाश्रिताऽस्यद्य त्वं हि सर्वात्मना प्रभुम् । अतो भविष्यसि ख्याता भूमावात्मनिवेदिनी ॥ ८४

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a day or night. 76.

If one, whose husband is alive may take food, thrice in case of illness or while travelling or in delivery time or in the company of her caste mates, it will not spoil her vow.

In case illness etc, you may worship and offer the food to Lord Shri Hari, mentally; remembering Lord Krishna in the heart. 77-78.

Regularly, you should get up early in the morning on auspicious hour; and remember Lord Krishna. You should sleep at night after the first phase of night and not before. 79.

On all the days of vows and of tenth or twelfth lunar day, you should not sleep by day. Otherwise, it will be against the rule. 80.

A widow should never sleep during day time, like a renunciate. In case of illness, there is no harm, to eat twice and have sleep during daytime, for her. 81.

All of them (initiated women) should develop nine fold devotion to Lord Krishna – Ramapati; while doing the same, they should avoid pride, jealousy, anger and argumentation with other devotees. 82.

The initiated woman should always recite the praises (Stotra) of Krishna every day and as long as she is alive and possesses memory, she should follow the prescribed rules, this is the teaching of (Uddhava) sect. 83.

Now you have dedicated yourself to Lord Krishna; Who is the Lord of all beings, hence you will be famous in this world as

स्वधर्मसंस्थिता नित्यं देहान्ते त्वं तु सन्मते ! । राधिकेव सुखं स्वेष्टं गोलोके प्राप्स्यसि ध्रुवम् ॥ ८५
भर्तापि तव पुण्येन पार्षदो भविता हरेः । मातृपितृकुले तेऽपि प्राप्स्येते सद्गतिं पराम् ॥ ८६
इत्युक्त्वा गुरुपत्न्या सा शिरसादाय तद्वचः । प्रणमेत्तां ततः सापि तस्यै दद्याच्छुभाशिषः ॥ ८७
पतिव्रताधर्मनिष्ठा भव त्वं सर्वदा शुभे ! । वासुदेवस्य दास्यं च कमलाया इवास्तु ते ॥ ८८
ततः शिष्या गुरोः पूजां शक्त्या कृत्वैव पूर्ववत् । तां चान्याश्च नमस्कृत्य भक्ताः स्यात् तद्वचः स्थितिः ॥ ८९
सामान्यां महतीं वापि गृह्णीयादौद्धवीं तु या । दीक्षामेतां स्वशक्त्या सा हरेर्भक्तान्सुभोजयेत् ॥ ९०
दीक्षाविधिरिति प्रोक्तः स्त्रीणां द्वेधा मया सुतौ ! । कृष्णभक्तिं चिकीर्षूणां स्थित्वैवोद्धववर्त्मनि ॥ ९१
एतं युवां च भार्यायै स्वस्य स्वस्य पृथक् पृथक् । ब्रूयातं ते ततस्तद्वदुभे अपि करिष्यतः ॥ ९२

'Atmanivedini' (the dedicated one). 84.

Always being firm in your own duties, at the end of your life, O good lady, you will attain Golok, where you will enjoy the desired happiness like Radhika, certainly. 85.

Your husband will also be a 'Punyatma'- a sacred holy soul due to your devotion to Lord Shri Hari. He (your husband) will become attendant (Parshada) of Lord Shri Hari. Your maternal and paternal ancestors will also attain the same status and enjoy supreme bliss. 86.

After the teacher's wife has said thus, the initiated one, being mindful of her commands should bow down to her and the lady preceptor also should bless her with the words -87.

(She should say) 'You should always be faithful and loyal to your husband, and may you be the servant of Vasudev, as Godess Kamala. 88.

Then the disciple woman according to her economic status should worship her teacher as advised before; and stand by her teachings, and should bow down with respect to other women devotees. 89.

A woman who has received a common or great initiation in the Uddhava sect, should offer delicious food to the devotees of Shri Hari, according to her economic status. 90.

O sons, I have thus explained the twofold initiation-ritual for women wishing to be the devotee of Shri Krihsna within the path

तावेवमुक्तौ हरिणा प्रसन्नौ सुतावभूतां नृपते ! प्रणम्य । तमीश्वरं चार्थं हृदि चिन्तयन्तौ ॥ ९३

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे दीक्षाविधौ स्त्रीणां द्विविधदीक्षाविधिनिरूपणनामा त्रिपञ्चाशत्तमोऽध्यायः ॥ ५३॥

॥ अथ चतुःपञ्चाशतामोऽध्यायः ॥ ५४ ॥

सुव्रत उवाच –

एकादश्यां निर्जलायां नारायणमुनिर्नृप ! । पुत्राभ्यां प्रददौ दीक्षां द्विविधां स्वयमेव हि ॥ १
दीक्षिताभ्यां ततस्ताभ्यां तत्स्त्रीभ्यामपि स स्विकाम् । दीक्षां प्रदापयामास सामान्यां महतीमपि ॥२

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of Uddhav sect. 91.

So you may preach these, to your own wives separately; and also they should initiate other women following the same procedure. 92.

O king, after telling this way Bhagavan Narayanmuni blessed those two sons and delighted by the blessings, they bowed down before the Lord and went to their own places, contemplating on the same (teachings). 93.

Thus ends the fifty-third chapter entitled, 'Description of the ritual of twofold Diksa' in the fourth Prakarana of Satsangi jivan, the life story of Lord Narayan, also titled as Dharmashastra. (the rules of the code of conduct). 53

CHAPTER 54

(1-27): Shri Hari initiates Raghuvir and Ayodhyaprasad in Uddhav cult, and grants them the position of Head Acharyas.

Suvrat said:-

O king, Narayan Muni Himself, gave initiation to both the sons, the two types of Diksha on the month of Jetha Sudi -Nirjala Ekadashi day (Samvat 1882).1.

तदा महान्तमकरोत्कृष्णार्चनमहोत्सवम् । साधूंश्च सकलान्विप्रान् यथेष्टं समभोजयत् ॥ ३
देशान्तरेभ्योऽपि भक्तास्तत्राऽऽयाताः सहस्रशः । पुरुषा योषितश्चाऽऽसन् वर्णिनः साधवस्तथा ॥ ४
स्नानयात्रोत्सवस्यान्ते सभा तत्र महत्यभूत् । मर्यादया भक्तजना निषेदुस्तत्र सर्वशः ॥ ५
नारायणश्च तन्मध्य उच्चासन उपाविशत् । मुखारविन्दं तस्यैव ते च पश्यन्त आसत ॥ ६
तानुवाच हरिर्भक्ताः ! सर्वे शृणुत मद्वचः । दीक्षितानां फलं भक्तेः शीघ्रं भवति वै नृणाम् ॥ ७
यथाधिकारं दीक्षाऽतो सामान्या महती तथा । ग्राह्या पुम्भिश्च नारीभिः स्थितैरुद्धववर्त्मनि ॥ ८
लक्ष्मीनारायणस्यात्र खण्डे स्युः पुरुषास्तु ये । गृह्णन्तु रघुवीरात्ते दीक्षां तु द्विविधामपि ॥ ९
तेषां स्त्रियश्च गृह्णातु रघुवीरस्य योषितः । सकाशाद्विविधां दीक्षां न तु पुंसः कदाचन ॥ १०

Then, Shri Hari made those two brothers, who were thus initiated, to give the common and Great Diksha to their own wives. 2.

Then next day (Dvadashi), arranged great celebration of worship of Lord Krishna, and gave rich and tasty food to all sages and learned Brahmins, to their satisfaction. 3.

Many devotees from far off places had also come in thousands on that occasion. Men, women and Varnis, Sadhus also had assembled there, in large number. 4.

After the bathing festival, a huge meeting was held; all the devotees were seated in their respective seats according to their status, on all sides. 5.

At the centre, Lord Shri Narayan was seated on a lofty seat. All the devotees were seating with their eyes fixed on the lotus face of the Lord. 6.

Shri Hari (Narayan muni) addressed, ‘O all of you devotees listen to my words, those who have received the Diksha, will certainly have the good results of their devotion, in short time. 7.

Therefore, men and women should take initiation: either common or great, according to their eligibility, and follow the path of Uddhav. 8.

Those men, who are the residents of the Laksmi Narayan region, should take the Diksha initiation of both kinds, from Raghuvir. 9.

Their wives should take initiation from Raghuvira’s wife; but

नरनारायणस्यात्र खण्डे स्युः पुरुषाश्च ये । दीक्षाऽयोध्याप्रसादात्तु गृह्यतां द्विविधापि तैः ॥ ११
तेषां स्त्रियस्तु यास्ताभिर्दीक्षा तस्यैव योषितः । सकाशाद्गृह्यतां द्वेधा नान्यथा तु कदाचन ॥ १२
वासुदेवीमिमां दीक्षां गृहीत्वाऽथानुवासरम् । पूजनार्थं च कृष्णार्चा ग्राह्या स्वस्वगुरोर्जनाः ! ॥ १३
यथाधिकारं कर्तव्यं यथार्हं च तदर्चनम् । स्थित्वा सर्वैः स्वधर्मेषु नान्यथा तु मदाश्रितैः ॥ १४
धर्मेषु संशयः कश्चिच्चित्ते स्याद्यदि कस्यचित् । तदा यथावकाशं तं स पृच्छतु सुखेन माम् ॥ १५

सुव्रत उवाच –

एवमुक्ते भगवता ते तथेत्यवदन् जनाः । हरिर्निजावासमायात्स्वस्वावासान् ययुश्च ते ॥ १६
यथाधिकारं च ततो यथाकालं हरिर्निजान् । पुत्राभ्यां दीक्षयामास सर्वानपि विभागशः ॥ १७
ततश्च रघुवीरेण तच्छिष्येभ्यो हरिर्नृप ! । राधाकृष्णस्य च स्वस्य लेख्यार्चामप्यदापयत् ॥ १८

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they should not take Diksha from any male person. 10.

Those men, who live in the region of Nara-Narayan, should take two fold Diksha from Ayodhya-prasad. 11.

Wives of those men who have taken the twofold Diksha from wives of Raghuveer-prasad or Ayodhy-aprasad respectively; and not otherwise. 12.

O men, having accepted this Vasudevi Diksha, you should take the idol of Krishna for daily worship, from your own Guru. 13.

Those who have surrendered to me should follow their religious duties prescribed for their position and also worship Lord Krishna according to the said ritual and not in any other way. 14.

If anyone has some doubt in his mind, he may happily ask me, as per time permits. 15.

Suvrat said:-

All those devotees listened to the instructions of The Lord and they said we will follow your commands. Then Shri Hari left to his abode and all the devotees went to their homes. 16.

Thereafter Bhagavan, in due time, conferred Diksha upon all His close disciples, at the hands of his sons, according to their regional affiliation. 17.

'O king, then Shri Hari made Raghuvir hand over the pictorial images of Radha-Krishna and Himself, for worship, to his

तथाऽयोध्याप्रसादेन तच्छिष्येभ्यश्च सर्वशः । नरनारायणस्यार्चां तथा स्वस्याप्यदापयत् ॥ १९
ततस्तयोस्तु भार्याभ्यां नारीभ्योऽपि यथोचितम् । द्विविधां दापयामास दीक्षां सर्वाभ्य ईश्वरः ॥ २०
यथाविभागं च ततो नित्यार्च्यं प्रतिमाद्वयम् । ताभ्योऽपि दापयामास ताभ्यामेव पृथक् पृथक् ॥ २१
इत्थं नारायणः स्वामी सम्प्रदायमिहौद्धवम् । राजन् ! प्रवर्तयामास कालौ नृणां हिताय वै ॥ २२
रघुवीरस्तथाऽयोध्याप्रसादो भ्रातरावथ । तमुपेत्य नमस्कृत्य तदग्रे च निषेदतुः ॥ २३
हरिस्तावाह पुत्रौ ! यत्प्रष्टव्यं भवतोर्भवेत् । तत्पृच्छतमिति प्रोक्तौ तौ तं पप्रच्छतुर्नृप ! ॥ २४

भ्रातरावूचतुः –

सम्प्रदायेऽत्र नः स्वामिन्कर्तव्या ये व्रतोत्सवाः । वार्षिकाणां च तेषां नौ विधानं वक्तुमर्हसि ॥ २५
आवां त्वदुक्तरीत्यैव भगवन्मन्दिरेषु तान् । यथाकालं करिष्यावो देशयोरुभयोः प्रभो ! ॥ २६

सुव्रत उवाच –

पृष्टः सुताभ्यामिति स प्रसन्नो नारायणस्तौ नृपते ! जगाद ।
स्वसम्प्रदायं ह्यनुसृत्य सर्वं व्रतोत्सवानां विधिमाब्दिकानाम् ॥ २७

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे
उद्धवसम्प्रदायदीक्षाविधिप्रवर्तननिरूपणनामा चतुःपञ्चाशतामोऽध्यायः ॥५४॥

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devotees. 18.

In the same way, He made Ayodhyaprasad to give his disciples, the images of NarNarayan and Himself for worship. 19.

Then, The Lord Himself made their (of Raghu... and Ayodhya....) wives made to give Diksha of two types, to all other women according to their positions.

They also gave the images (of Radha-Krishna and Nar-Narayan) for daily worship, according to their region, separately.

'O king, in this way, Narayana swami promoted the Uddhav cult for the good of human beings in Kaliyuga. 20-22.

Then, both brothers: Raghuvira and Ayodhyaprasad approached the Lord and bowed down, and sat in front of him. 23.

O king, then Shri Hari said to them, 'O sons if there is anything you want to ask, you can. Thus said by Him, they both asked:- 24.

They both brother said:-

'O Swami, You deserve to tell about the mode of celebration of annual and other occasional festivals that need to be followed

॥ अथ पञ्चपञ्चाशत्तमोऽध्यायः ॥ ५५॥

श्रीनारायणमुनिरुवाच –

व्रतोत्सवानां सर्वेषां विधिस्तु ग्राह्य उत्तमः । श्रीविठ्ठलेशगदितः सविशेषं वदामि तम् ॥ १
अस्माकमिष्टदेवो हि श्रीकृष्णोऽस्तीति तस्य या । आविर्भावतिथिस्तस्या विधिरादौ निरूप्यते ॥ २
यदा पूर्वदिने ह्येव रोहिणी बुधसंयुता । निशीथागाऽष्टमी सम्यग्नोत्तरा तु निशीथगा ॥ ३

by us, in this Uddhav cult. 25.

'O Lord, we both will, as per your instructions, celebrate those festivals in our regions, on those particular days, in the temples. 26.

Suvrat said:-

'O king, being happy and pleased with the questions, Narayan muni told them in detail about the festivals and vows to be observed during the year, according to Uddhav cult. 27.

Thus ends the fifty fourth chapter entitled, 'description of the initiation ritual of Uddhava cult' in the fourth Prakarana 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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CHEPTER – 55

This chapter describes the Janmastami festival and the uniqueness of Krishna's images.

Sri Narayan Muni said:-

O sons! Of all the religious observations those told by Sri Vitthalesh Goswami are commonly acceptable. But those followed by Uddhav cult are special. I am now going to tell you the special facts about them. 1.

Of those observations, the festival which has more importance will be told to you because Lord Shri Krishna is the great - Brahman - Paramatma. Thus, observing the festival of Lord

तदा विद्धापि सप्तम्या ग्रहीतव्याष्टमी व्रते । परेद्युः पारणा कार्या तिथ्यन्ते व्रतचारिभिः ॥ ४
प्रोक्ता योगविशेषेण सप्तमी सहिताऽष्टमी । ग्राह्येत्यग्निपुराणादौ नान्यथा केवलाष्टमी ॥ ५
पूर्वेद्युरेव योगश्च प्रागुक्तः सकलो यदि । भवेदथ परेद्युस्तु निशीथे केवलाष्टमी ॥ ६
उपवासद्वयं कुर्यात्तदा शक्तस्तु पूरुषः । उपवासमशक्तस्तु कुर्यादेकं परेऽहनि ॥ ७
बुधाष्टमीरोहिणीनां निशीथे योगमन्तरा । पूर्वविद्धा न कर्तव्या बुधैर्जन्माष्टमी क्वचित् ॥ ८
बुधवारो न चेत्तर्हि रोहिणीसहितामपि । पूर्वविद्धां विहायैव शुद्धा ग्राह्याऽष्टमी मता ॥ ९
विना ऋक्षेणापि कार्या नवमीसंयुताऽष्टमी । सऋक्षापि न कर्तव्या सप्तमीसंयुताष्टमी ॥ १०
पलं घटीं मुहूर्तं वा यदा कृष्णाष्टमी ततः । नवमी सैव ग्राह्या स्यात्सप्तमीसंयुता न तु ॥ ११
विद्धायाश्च क्षयः स्याच्चेत्तदा तु व्रतचारिभिः । ग्राह्या विद्धापि सप्तम्येत्यूचुः केचन वैष्णवाः ॥ १२

Krishna is important and I will explain this ‘Tithi’ in detail. 2.

When on previous day the Rohini constellation occurs along with Wednesday, the previous night (Purva Ratri) is Ashtami, and Saptami is covered by Ashtami, it should be taken as Astami for all religious observations (Vrata). The Parana should be observed next day after the astami tithi is over. 3-4.

Especially, if Ashtami occurs along with Saptami, then that Ashtami should be taken as recommended by Agnipurana. 5.

In the latter half, when Ashtami occurs with the Rohini constellation, a capable man should observe fast for two days but an incapable man should fast for one day only. 6 - 7.

When it is a Wednesday and the first-half of the night is in the Rohini constellation, it cannot be considered as Ashtami. 8.

When it is not a Wednesday but there is Rohini constellation, it should be considered as pure Ashtami. 9.

If the day is Navami and it occurs without Rohini constellation, it can be observed as Ashtami; if Ashtami with Rohini constellation is affected by Saptami, it should not be considered. 10.

If the Krishna shtami occurs with Pala, Ghati or Muhurta Navami, it should be considered, but it should not be considered if it is with Saptami. 11.

श्रीविठ्ठलेशस्य मते विद्धायास्तु क्षये सति । उपोष्या नवमीत्येवं निर्णयोऽस्ति स गृह्यताम् ॥ १३
सप्तमीवेधरहिता याऽष्टमी भास्करोदये । सैव जन्माष्टमी ग्राह्या व्रतोत्सवविधौ शुभा ॥ १४
शुद्धाधिका भवेद्यर्हि तिथिः कृष्णाष्टमी तदा । बहुकालव्यापकत्वात्पूर्वा ग्राह्येति निर्णयः ॥ १५
उपवासस्तत्र कार्यः पूजा कृष्णस्य च श्रियः । अचलायाश्चलाया वा मूर्तेः शक्त्या यथाविधि ॥ १६
राधिकाया भवेन्मूर्तिर्मन्दिरे यत्र तत्र तु । वेषार्चनविधिर्ज्ञेयस्तस्या लक्ष्म्या इवाखिलः ॥ १७
उभयोरपि न स्याच्चेत्प्रतिमा यत्र तत्र तु । उमे अपि हि विज्ञेये कृष्णस्याङ्गस्थिते इति ॥ १८
विधेरेष तु विज्ञेय उत्सवेष्वखिलेष्वपि । मन्दिरेषु च सर्वेषु विशेषस्त्विह वक्ष्यते ॥ १९
नित्याचर्यां भगवन्मूर्तिं प्रातः स्नात्वा समर्च्य च । मन्दिरं शोधयेत्सम्यग्मृजाक्षालनलेपनैः ॥ २०
रङ्गैर्नानाविधैश्चित्रैः शोभयेत्तच्च सेवकः । नवीनांश्च वितानादीन्बध्नीयात्तोरणानि च ॥ २१

Some Vaisnavas are if the opinion that if it occurs along with an addition or subtraction on Ashtami, it also can be considered as observable. 12.

According to Sri Vitthalesh, if it is affected with addition or subtraction, then the Navami should be considered. 13.

If at sunrise, it is Ashtami (unaffected) or occurs with Saptami, it should be considered good or auspicious for Janmastami festival. 14.

If it is pure Astami pervading most part of the day, then it should be considered for celebrating Janmastami. 15.

On such Astami, fast should be observed and Lord Krishna should be worshipped. A movable or immovable image of Lord Krishna should be worshipped. 16.

If there is an idol of Radhikaji in the temple, she should be dressed as the idol of Laksmi, and worshipped. 17.

If there is only one idol of Lord Krishna in the temple and not Radha or Laksmi with him, the image of Lord Krishna should be considered as it is with Radha or Laksmi invisibly. 18.

This can be considered as a common ritual during the festival in all the temples. 19.

Now the ritual of the festival is discussed further.- Devotees should get up early in the morning on the Janmastami day and

सिंहासनं भगवतः पूजोपकरणानि च । सम्मार्जयेद्दीपिकाश्च कुर्यादास्तरणं नवम् ॥ २२
महानैवेद्यसामग्रीं महापूजोपयोगि च । नवीनवस्त्रपुष्पादि भक्तः सम्पादयेत्ततः ॥ २३
स्वयं सीव्येदंशुकानि तुन्नवायेन वार्चकः । देवानां धारणार्हाणि शोभमानानि भङ्गिभिः ॥ २४
सभामण्डपमध्ये वा मन्दिरस्याङ्गणे ततः । मण्डपं कारयेद्रम्यं कदलीस्तम्भशोभितम् ॥ २५
विचित्रवस्त्रैः पुष्पैश्च मण्डितं ताम्रपल्लवैः । शुभैर्नानाविधै रङ्गैस्तत्र तत्र सुचित्रितम् ॥ २६
सितैः पीतैस्तथा रक्तैः कर्बुरैर्हरितैरपि वासोभिः शोभितं कुर्यात्समन्तात्कलशैर्नवैः ॥ २७
पत्रैः फलैरनेकैश्च दीपालिभिरितस्ततः । पुष्पमालाविचित्रं च चन्दनागुरुधूपितम् ॥ २८
तन्मध्ये सूतिकागारं देवक्या विदधीत च । धात्रीं कुर्यात्तत्र चैकां नालच्छेदनकर्तरीम् ॥ २९

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take a holy bath. They should sweep and clean the temple very well with water. 20.

Then the servants should decorate the temple with various colors and types of flowers and leaves like yellow, red and others. 21.

The imperial throne of the Lord and other apparatus of worship, oil lamps etc. should be replaced and/or cleaned thoroughly. The throne should be covered with a new shining cloth. 22.

Devotees should collect the material of great offerings (Mahanaivedya) and other things. New fresh flowers and clothes also should be collected. 23.

Costumes of the Lord should be stitched personally or should be sewn by a tailor. The costumes should be very well embroidered and suitable for the Lord, 24.

In the courtyard of the temple, there should be placed the beautiful trunks of plantains. 25.

It should be decorated with colorful costumes, flowers, leaves and in order to give a very beautiful and attractive look. 26.

The decoration should be of different colors like yellow, red, bluish- grey or green colors. New pots (Kalash) decorated with flowers and leaves, incense and fragrant sticks etc, should also be placed. 27-28

In the centre should be placed a labor-room for Devaki along with Dhitri and scissors for symbolically cutting the Nala

तन्मध्ये मञ्चके रम्ये स्थापयेद्देवकीं ततः । तदुत्सङ्गे बालकृष्णं स्थापयेच्च स्तनंधयम् ॥ ३०
यशोदां तत्र चैकस्मिन्प्रदेशे सूतिकागृहे । स्थापयेद्गोकुले तद्वत्प्रसूतवरकन्यकाम् ॥ ३१
नन्दश्च वसुदेवश्च गोपा गोप्यश्च धेनवः । वृषा वत्सा वत्सतर्यस्तत्र कल्प्या यथोचितम् ॥ ३२
यथाशक्ति प्रकर्तव्याः कृष्णादीनां तु मूर्तयः । सौवर्ण्याद्याश्च तत्पूजा कर्तव्या निशि भक्तितः ॥ ३३
कारयेद्दुन्दुभिध्वानं यथाकालं दिनद्वयम् । तूर्यवाद्यानि चान्यानि वादयेन्मङ्गलानि तु ॥ ३४
घृतपक्वपदार्थांस्तु नैवेद्यार्थं दिवैव हि । कारयेच्छाकसूपादि निशायां च शुचिस्थले ॥ ३५
आद्ययामे निशोऽतीते प्रारभेतार्चनं हरेः । स्थिरायाः प्रतिमायास्तु कुर्यात्पूजनमादितः ॥ ३६
यदि स्नापयितुं शक्या मूर्तिः कृष्णस्य च श्रियः । पञ्चामृतेन स्नापयेत्तर्हि तां चोष्णवारिणा ॥ ३७
अन्यथा तु प्रमार्ज्यैव वाससाऽऽर्द्रेण मन्त्रतः । वासांसि शोभनान्येव नूत्नानि परिधापयेत् ॥ ३८

(umbilical cord) 29.

Then in the middle, a beautiful cot should be placed (Manchak) on which an idol of Devaki feeding Krishna should be placed. 30.

Another similar place should be set up for Yasoda in Gokula where she would deliver a daughter. 31.

With an Idols of Nanda, Gopa, Gopis, cows, a bullock, calf with children should also be arranged according to the capacity. 32.

Idols of Lord Krishna made of gold or other precious materials should be placed. All this should be done with deep devotion, faith and respect. 33.

Drums and other rhythmic instruments should be played, indicating the auspiciousness of the occasion. 34.

Cooked items, especially items cooked with clarified butter, should be prepared for offerings to the Lord during the day time and other food varieties like vegetables can be cooked at night for Mahanaivedya. 35.

During the first phase of night worshipping should commence behind the certain. At that the static idol of Lord Krishna should worshipped. 36.

If it is possible an idol should be installed which can be bathed by milk, curds, sugar, honey and clarified butter (Panchamruta).

पञ्चामृतेन स्नानं तु कार्यं मूर्तेर्लघोर्ह । इयमेव च विज्ञेया रीतिः सर्वोत्सवेष्वपि ॥ ३९
यदि श्यामा हरेर्मूर्तिर्भवेत्तर्ह्यंशुकानि तु । पीतरक्तसितान्येव यथार्हं परिधापयेत् ॥ ४०
मूर्तिः श्वेता यदि तदा हरिच्छोणासितानि तु । धारयेदंशुकानीत्थं यथाशोभं श्रियोऽपि च ॥ ४१
अलङ्काराञ्छुमान् हैमान्मुक्तास्रक्शेखरांस्तथा । धारयेन्मुकुटं रम्यं नानारत्न-विभूषितम् ॥ ४२
स्ववैभवानुसारीणि भूषणानि तु धारयेत् । धनहीनस्त्वलङ्कारैः पौष्पैरेवार्चयेत्प्रभुम् ॥ ४३
निशोऽष्टमे मुहूर्तेऽथ देवक्याः सूतिकागृहम् । गत्वा सूतं तया कृष्णं नयेत् पात्रेण गोकुलम् ॥ ४४
स्थापयित्वा क्षणं तत्र यशोदाशयने च तम् । संस्नाप्याथाऽऽनयेत्तं च नित्यार्च्यप्रतिमान्तिके ॥ ४५
नानाविधानां वाद्यानां तदानीं कारयेद्ध्वनिम् । श्रीकृष्णजन्मपद्यानि गापयेन्मङ्गलानि च ॥ ४६

Also hot and cold water should be used. 37.

If it is not possible to use liquid materials for bathing, then only the hymns or mantras should be chanted while observing the bathing ritual. The idol should then be decorated with –beautiful costumes. 38.

The idol which is regularly used for worship and is small in size should be bathed by Panchamruta. During all other festivals the method should be followed. 39.

If the idol is black colored, the costumes should be of yellow, red or white; that would make it beautiful. 40.

If the idol is white in color, then blue or red costumes should be used so as to make it look very beautiful and attractive. 41.

The idol should be decorated with various precious jewels or pearls. A valuable crown of precious stones like rubies diamonds should be placed on the head. Other ornaments on arms, wrists also should be used for decorating. 42.

Rich people should use precious jewelry or ornaments and poor people should use only beautiful fragrant flowers for decorating. 43.

At the night of Ashtami, the devotees should enter the labor room of Devaki and an idol of small/infant Krishna should be taken in a basket. 44.

Then the idol should be placed for a short while in the bed of

ततः शास्त्रोक्तविधिना वसुदेवादिभिः सह । पूजनं बालकृष्णस्य कुर्यात्पञ्चामृतादिभिः ॥ ४७
पालने तमुपावेश्य वासोभूषाः समर्पयेत् । ततो लघुमहत्योश्च मूर्त्योः कुर्यात्सहार्चनम् ॥ ४८
धारयेद्बालकृष्णं तु लम्बमानाङ्गरक्षिकाम् । कच्छनीं च शिरष्टोपीमूर्ध्वाग्रां रुक्मभूषिताम् ॥ ४९
यत्र यत्रोचितं यद्यद्वस्त्रं वा भूषणं भवेत् । शोभेत च यथा तत्तत्तत्र तत्र तथार्पयेत् ॥ ५०
सकुंकुमं कैसरं च मलयागुरुचन्दनम् । सुगन्धीनि च पुष्पाणि मालत्यादीनि चार्पयेत् ॥ ५१
पुष्पवासिततैलेन प्रसर्पच्चारुगन्धिना । स्थलपद्माम्बुना चास्य वासयेद्वस्त्रमन्दिरम् ॥ ५२
हारापीडांश्चावतंसान् पौष्पांश्च तुलसीस्रजः । दशाङ्गं चार्पयेद्धूपं घृतदीपान्दशावरान् ॥ ५३
ततो धौतचतुष्पद्यां महानैवेद्यमाहरेत् । पूरीपायससंयाव घृतपक्वादि सर्वशः ॥ ५४

Yashoda. It should then be worshipped with Panchamrut. 45.

Various auspicious instruments should then be played on and various songs of Balakrishna should also be sung. 46.

Then following the rituals of worship: idols of God, Lord Krishna, Devaki and Vasudev should be worshipped with Panchamruta, along with idol of Balakrishna. 47.

Then on the next day to establish in cradle the idol of Balakrishna should be clothed with costumes and ornaments, both small and big idols should be worshipped. 48.

Balakrishna then should be clothed with long coat and a head cover (cap) embroidered beautifully. 49.

The idol should be decorated with proper clothes and ornaments to make it look beautiful and attractive. 50.

Sandal paste, and other fragrant should be applied to the idol. Also, beautiful, fragrant flowers of various colors should be strewn at His feet. 51.

Everywhere in the temple and its surroundings, rose water, scented oil and perfumes should be sprayed so as to fill the entire atmosphere in the temple with fragrance. 52.

Then beautiful, smooth touching garlands and flowers of various colors and scents should be offered. The idol should be worshipped along with Tulsi leaves and then scented Dhoop and lamps of ghee (clarified butter) should also be lit on. 53.

कुबेरशुण्ठीधान्याकगुडाज्यादिविमिश्रिताम् । पिञ्जरीं स्थापयेद्धृत्वा पात्रे सूतिकयोः पुरः ॥ ५५
वादयित्वा ततो घण्टां भोज्यपद्यानि गापयन् । निवेदयेत्तत्कृष्णाय मध्ये पानीयमर्पयन् ॥ ५६
निधाय पाकशालायां ततः सर्वं निवेदितम् । कुर्वीत वारिणा तूर्णं भोजनस्थानशोधनम् ॥ ५७
ताम्बूलवीटिकां दत्त्वा ऋतुकालोद्भवानि च । फलानि नालिकेरं च शक्त्या दद्याच्चा दक्षिणाम् ॥ ५८
उद्घाट्याथो जवनिकां महानीराजनं प्रभोः । वाद्यतालिगीतघोषैस्तिष्ठन्मन्त्रान्पठंश्चरेत् ॥ ५९
स्तुत्वा सम्प्रार्थ्य नत्वा च जनैः कृतसमीक्षणम् । श्रीकृष्णं स्वापयित्वाऽसौ शृणुयात्तत्कथाः शुभाः ६०
महान्ति भूषावासांसि स्वापकाले श्रियःपतेः । उत्तारयेच्च सूक्ष्माणि लघूनि परिधापयेत् ॥ ६१
चरणामृतमात्रं तु पिबेन्निशि न चेतरत् । कुर्याज्जागरणं भक्तस्तद्गुणश्रुतिकीर्तनैः ॥ ६२

Then Mahanaivedya should be placed on a wooden square stool (Chaturanga). The Mahanaivedya should consist of sweet foods like sweet soup, laddoos etc. All the food items must be made from pure ghee (shuddha) clarified butter. 54.

Then the offer in the labor room of Devaki and Yasoda, Ajamo (the kind of herb) ginger, coriander seeds, cumin seeds and raw sugar should be placed in five pots. 55.

While ringing the bell, the hymns of Naivedya should be sung. Lord Krishna should be worshipped and water should be spread clockwise round the food items. 56.

All the food offered as Naivedya should then be taken into the kitchen and it should be sanctified for serving. 57.

Then betel leaves with spices like betel nut and anise seed, should be offered along with coconut and other fruits available at the time. 58.

Then after rising the curtain, oil lamp should be shown to God ,hymns and songs should be sung along with various sounds of bells, conchs and others. 59.

After praying and praising the God, auspicious stories and tales of Lord Krishna, should be listened to. 60.

At night, before Lord goes to sleep the heavy costumes, crown and others ornaments should be taken off the idol and it should be covered with simple, light costumes. 61.

प्रातः स्नात्वा पुनः पूजां कृत्वा साङ्गस्य सत्पतेः । क्षीरं भक्तं शर्करां च विशेषेण निवेदयेत् ॥ ६३
ततो नीराजनं कृत्वा स्वापयेत्प्रभुमात्मनः । भक्तः साकं भक्तजनैस्ततः क्रीडनमाचरेत् ॥ ६४
परस्परं पुमांसश्च दधिक्षीरघृताम्बुभिः । कुर्वीरन् क्रीडनं तत्र लेपक्षेणसिञ्चनैः ॥ ६५
योषाश्च रजनीचूर्णतैलगोरसकुंकुमैः । अन्योन्यं नवनीतेन क्रीडेयुर्लेपसिञ्चनैः ॥ ६६
अमङ्गलत्वाद्विधवाः क्रीडेयुर्नैव योषितः । साधवोऽपि तथा नैव व्रतिनो ब्रह्मचारिणः ॥ ६७
यद्येतेषु पतेत्क्वापि दध्यादि क्रीडतः करात् । स्नात्वा जपेयुस्तर्ह्येते मन्त्रमष्टाक्षरं शतमप ॥ ६८
यद्येते च स्वयं कुर्युः क्रीडनं तर्ह्युपोषणम् । विदधीरन्नहोरात्रं भजन्तो रुक्मिणीपतिम् ॥ ६९
स्नानं विधाय क्रीडान्ते भक्तः कुर्वीत पारणाम् । जन्माष्टम्युत्सवविधिरित्युक्तो वार्षिको मया ॥ ७०

At midnight, the sacred water of the Lord's pair of feet should be taken and not any other food. Devotees should keep awake in singing songs and tales in praise of Lord Krishna. 62.

In the morning, after taking bath, again the Lord should be worshipped, Payas (milk mixed with sugar) should be offered to the Lord. 63.

Then the devotees should circumambulate the oil lamp clockwise in front of the idol and offer bed to the Lord. Devotees can then play with each other in the temple spreading and sprinkling water, milk, curds and other things. 64 - 65.

Married women should put on their bodies red power mixed with turmeric, curds and milk and sprinkle it on other women and play. 66.

Widows being inauspicious should not participate in it. Similarly, hermits and unmarried youths (Brahmacharis) should not participate in it. 67.

If at all any items mentioned above happen to fall on their bodies, they should take bath and repeat the eight word mantra of Lord Krishna. 68.

If the widows and have-nots take part in play, they should observe fast and should chant the devotional songs all through the night. 69.

At the end of the play, the devotees should take bath and then

प्रातःसायं पूजनान्ते बालकृष्णस्तु पालने । आन्दोलनीयोऽनुदिनं यावत्स्यादर्जुनोत्सवः ॥ ७१
औद्धवीये सम्प्रदाये श्रीकृष्णस्योदितानि वै । मन्दिराणीष्टदेवस्य पञ्चधाचार्यपुङ्गवैः ॥ ७२
एकस्यैव हि कृष्णस्य प्रोक्तं स्थानादिभेदतः । पञ्चकं खलु मूर्तीनां न तु वास्वभेदतः ॥ ७३
आदावेत्य स गोलोकाद्भगवान्निजधामतः । मथुरापुरि देवक्यां वसुदेवादजायत ॥ ७४
सोऽद्भुतार्भाकृतिः कृष्णो वासुदेव इतीर्यते । तथा बालमुकुन्दश्च नवनीतधरश्च सः ॥ ७५
स एव गोकुलं प्राप्य ववृधे नन्दवेश्मनि । यशोदालालितश्चके बाललीलामलौकिकीम् ॥ ७६
राधाकृष्णस्तथा गोपीनाथो राधापतिः स च । वृन्दावनविहारी च प्रोक्तो मदनमोहनः ॥ ७७
राधया सहिता एव वर्तन्ते तस्य मूर्तयः । वंशीविभूषितकरा मन्दिरेषु धरातले ॥ ७८
व्रजादुपेत्य मथुरां यादवानां प्रियं स च । चकार सह रामेण रामकृष्णः स उच्यते ॥ ७९

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celebrate the next day's ritual named as 'Parana'. Thus, I have described the Janmastami festival which is the annual ceremony. 70.

After the celebrations are over, every day in the morning and in the evening, you should worship Balakrishna and rock the swing with his idol placed on it until Arjunotsava. 71.

There are five types of Temple of Lord Shri Krishn, narrated by preceptors Sri Ramanad swami in this Uddhav cult tradition. 72.

All these five types are not different though they are described separately just like the Lord is one, there are differences in the idols. 73.

The cause of all the three worlds, Lord Shri Krishna came first to his abode from Golok as the son of Devaki and Vasudev in Mathura. 74.

In divan form of childhood he got the names Vasudev Balamukund, and also Navnitdhar the holder of butter. 75.

He then came to Gokul as the son of Nanda. He was brought up and raised by Yasoda; he performed various Lilas, attracting many people. 76.

Shri Krishna himself is also known as 'Gopinath', 'Radhapati,' 'Vrndavanvihari' and 'Madan mohan.' 77.

His idols are seen with Radha in the temples. He is seen holding a flute made out of bamboo. 78.

मथुरानाथ इत्युक्त एष यादवभूषणः । रामेण सहिताः सन्ति मन्दिरेष्वस्य मूर्तयः ॥ ८०
उपयेमे स एवैत्य द्वारिकायां च रुक्मिणीम् । राजाधिराजलीलोऽसौ लक्ष्मीनारायणो मतः ॥ ८१
द्वारिकानाथ एषोऽथ प्रोक्तो यदुपतिस्तथा । सह लक्ष्म्या भवन्त्यस्य मन्दिरेष्वत्र मूर्तयः ॥ ८२
पाण्डवानां प्रियं कुर्वन् प्रायस्तेषां पुरेऽपि सः । उवास चार्जुनसखो द्रौपदीमानवर्धनः ॥ ८३
नरनारायण इति प्रोक्तोऽसौ पाण्डवप्रियः । सहार्जुनेन सन्त्यस्य मूर्तयो मन्दिरेष्विह ॥ ८४
अपि पञ्चविधा एता मूर्तयः सन्ति केषुचित् । चतुर्भुजा मन्दिरेषु द्विभुजा अपि केषुचित् ॥ ८५
सपार्षदाः क्वचित्सन्ति क्वचिच्चापि विपार्षदाः । सायुधाश्च क्वचित्सन्ति कुत्रचिच्च निरायुधाः ॥ ८६
एक एव विधिर्ज्ञेयो मन्दिरेष्वपि पञ्चसु । उत्सवानां हि सर्वेषां पूजाद्रव्यनिवेदने ॥ ८७
यत्र यत्र विशेषोऽस्ति तत्र तत्रोत्सवे च तम् । कथयिष्यामि स ज्ञेयस्तत्तन्मूर्त्यर्चने बुधैः ॥ ८८

The same Lord came to Mathura with his brother Balabhadra and is loved by Yadavas. So he is also known as Ramakrishna. 79.

He is known as Mathuranatha, the Lord of Yadavas. His idols can also be seen with Rama (Balaram) in the temples. 80.

The Lord came to Dwarika with Rukmini. As he is the king of kings, he is known as Laksmi Narayan. 81.

He, the Dwarikanatha is also known as the Yadupati, his idols are also seen with Laksmi in the temples. 82.

Similarly, he is known as the loving God of Pandavas and the brother of Draupadi. His idols are also seen with Arjun in temples. 83.

Therefore he is known as 'Narnarayan' and 'Pandavpriya' on the earth. He is seen with Arjun in various temples. 84

His idols are made of five metals which are seen having either four hands or two hands. 85.

At some places the idols are with Parshada or without Parshada - some are with weapons and some are without weapons. 86.

But there is no difference in these forms of Shri Krishna. Though the idols are of five types, the festivals everywhere are celebrate in the same fashion. 87.

Wherever there is something special in the celebration of the festival, I'll tell you 'O learned ones, about the rituals of

इत्थं सुतौ ! वां गदितो हि जन्माष्टम्युत्सवस्योद्धवसम्प्रदाये ।
मुख्यस्य सर्वोऽपि विधिर्मयेत्थं कार्यो भवद्भ्यां प्रतिमन्दिरं सः ॥ ८९

इति श्रीसत्सङ्गिजीवने नाराणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे वार्षिकव्रतोत्सवविधौ जन्माष्टम्युत्सवविधिनिरूपणनामा पञ्चपञ्चाशत्तमोऽध्यायः ॥ ५५॥

॥ अथ षड्पञ्चाशत्तमोऽध्यायः ॥ ५६ ॥

श्री नारायणमुनिरुवाच –

अथोत्सवा भगवतो मासि भाद्रपदे च ये । भवन्ति तेषां सकलं कथयामि विधिं सुतौ ! ॥ १
भाद्रशुक्लद्वितीयायां मध्याह्ने गुरुवासरे । नक्षत्रेऽर्यमदैवत्ये मुहूर्तेऽभिजिदाह्वये ॥ २
जज्ञे हिमवतः पृष्ठे साक्षान्नरऋषिः प्रभुः । कुन्त्यामिन्द्रादर्जुनाख्यश्चकुर्देवास्तदोत्सवम् ॥ ३

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worshipping. 88.

So, 'O sons, I have told you about the Janmastami festival of Uddhav tradition or cult. The main rituals of it should be performed in every temple. 89.

Thus ends the fifty fifth chapter entitled 'desoribes the rituals of Janmastami festival' in the fourth Prakaran of Satsangijivan, the life story of Lord Narayan, also titled as 'Dharmashastra' (the rules of the code of conduct). 55

CHAPTER – 56

Ritual of festivals being celebrated in the month of Bhadarva narrated by Bhagawan Shri Hari.

Sri Narayan muni said:-

'O sons, now I am telling you about the festivals that are in month of Bhadrapada. 1.

Nar Bhagawan Janmotsav.

In the month of Bhadrapada, the second day of the long lunar fest night, on a Thursday, at mid-day, and at the Uttara Phalguni constellation on the Abhijit is said to be an auspicious time- 2.

Prabhu Nar-rushi himself incarnated from Kunti and Indra

पूर्वविद्धैव सा ग्राह्या मध्याह्नव्यापिनी तिथिः । नक्षत्रयोगसत्त्वे तु ग्रहीतव्या परैव सा ॥ ४
मुकुटं धारयेत्तत्र भगवन्तं महोज्ज्वलम् । धनुर्बाणं तथा खड्गं हैमं च शतचन्द्रकम् ॥ ५
राजरीत्यैव वासांसि भूषणानि च धारयेत् । पूरिकाः पायसं चास्मै साज्यखण्डं निवेदयेत् ॥ ६
एतावान् हि विशेषोऽत्र विधिरन्यस्तु पूर्ववत् । महतीं पूजयेदित्थं मूर्तिं भगवतः पुमान् ॥ ७
ततो नरस्य प्रतिमामर्चयेदर्जुनाख्यया । सा न चेत्तर्हि कृष्णस्य मूर्तावर्जुनमर्चयेत् ॥ ८
न स्यात्सा चेत्तदा मूर्तिमर्जुनस्य किरीटिनीम् । धनुर्बाणधरां हैमीं कृत्वार्चेदभिजित्क्षणे ॥ ९
मण्डपं कारयित्वैव मन्दिरस्याग्रतः शुभम् । पूजयेत्सर्वतोभद्रे महत्या पूजयैव ताम् ॥ १०
तदङ्गदेवताः पाण्डुः कुन्ती माद्री युधिष्ठिरः । भीमश्च मुनयः पूज्याः शतशृङ्गनिवासिनः ॥ ११
नैवेद्यमर्पयेत्तस्मै संयावक्षैरपूरिकाः । नीराजनं प्रकुर्वीत कर्पूरघृतवर्तिभिः ॥ १२

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and knows as the ‘Arjun’ in the plains of Himavat. Gods also participated in this festival. 3.

For this festival, that day (Tithi) should be taken, in which the second Tithi generally pervades mid-day. If the next day is not Uttara Phalguni, the affected Tithi may be taken. 4.

During the festival, a great valuable crown should put on the God’s head. Also there should bow-arrow and a sword along with rich costumes and ornaments. One should offer the Lord flat cakes fried in oil (Puri), Payas (sweet milk soup) and pure clarified butter. 5 - 6.

This is more to this festival. A big idol of the Lord should be worshipped following the rituals. 7.

An idol of Nara should be installed as Arjun and it should be worshipped. If it is not available, worship the idol of the Lord assuring it to be Arjun. 8.

If the idol of Krishna is also not available, an idol of golden metal - Arjun with a crown and bow-arrow should be installed at mid day at Abhijit time. 9.

A beautiful Mandap should then be made in front of the temple and the idol of Arjun should be placed in the Sarvatobhadra mandal and worshipped. 10.

Then other idols of Pandu, Kunti, Madri, Yudhishthira, Bheema

गापयेद्धिमवत्पृष्ठे पार्थजन्मकथां च तम् । आनन्दोलयेदुपावेश्य बालकृष्णस्य पालने ॥ १३
मुहूर्तान्त ऊभौ कृष्णौ नीराज्योत्तरयेत्ततः । तद्दिने स्याद्धविष्यशी पूजनान्ते सकृत्पुमान् ॥ १४
मासि भाद्रपदे शुक्लचतुर्थ्यामभिजित्क्षणे । कन्यादित्ये करे चन्द्रे सिद्धियोगेऽर्कवासरे ॥ १५
गोलोकाधिपतिः कृष्णो जज्ञे शङ्करमन्दिरे । तदा देवगणैः सर्वैः कृतस्तत्रोत्सवो महान् ॥ १६
अतस्तत्र विधातव्यस्तदर्चनमहोत्सवः । चतुर्थी गणनाथस्य मातृविद्धा प्रशस्यते ॥ १७
पूर्वा दिनद्वये व्याप्तावव्याप्तौ वाभिजित्क्षणे । परेऽह्नयेव तु मध्याह्नव्याप्तौ ग्राह्या परैव सा ॥ १८
अत्रारुणानि वासांसि श्रीकृष्णं परिधापयेत् । नैवेद्ये लड्डुकाः कार्या विधिरन्यस्तु नैत्यकः ॥ १९

and sages of Shatashrunga should be placed and worshipped. 11.

Then Sev, Puris, sweet milk and ghee (clarified pure butter) should be offered to the Gods as Naivedya and a lamp soaked in ghee should be circumambulated clockwise around the idol. 12.

Then the story of the birth of Arjun on the Himavat please should be heard by all. The idol of Arjun along with the idol of Krishna should be placed in a cradle and the cradle should be rocked. 13.

At the end of the auspicious time, both the idols of Lord Krishna and Arjun should be offered songs and hymns. The worshippers should only take food which was offered to the idols in Naivedya and they should not eat at night. 14.

Ganapati Janmotsav.

In the month of Bhadrapada, on the fourth day of brighter fest night on Abhijit constellation, when the sun and the moon are in Virgo (kanya) zodiac, on Sunday at Siddhiyoga- the Lord of Golok-Krishna celebrated the great festival with all the Gods. When Krishna himself appeared as the son of Lord Shankar. 15 -16.

So on this day Ganapati festival should be celebrated, for this is the fourth Tithi of the longer fortnight of Bhadrapada along with the third which is Matruviddha is considered as proper. 17.

The day before as the next day it is the fourth Tithi; it should taken but not on the prior day. If it pervades at mid-day, it should be accepted. 18.

मूर्तिं गणपतेरत्र मृन्मयीं च चतुर्भुजाम् । गजाननामेकदन्तां मध्याह्नेऽर्चेद्यथागमम् ॥ २०
सिन्दूरेण च दूर्वाभिः शमीपत्रादिभिश्च तम् । अर्चेन्निवेदयेत्तस्मा एकविंशतिलड्डुकान् ॥ २१
अस्मिन्नेव दिने तस्य पूजायां तुलसी मता । वर्षमध्ये न चान्यत्र ज्ञेयमेतत्पुराणतः ॥ २२
अत्र रात्रौ न कर्तव्यं केनापीन्दोस्तु दर्शनम् । कृते मिथ्यापवादस्य प्राप्तिः स्यान्नात्र संशयः ॥ २३
अज्ञानतो यदि भवेद्दर्शनं तस्य तर्हि तु । स्यमन्तकाहृतिकथा श्रव्या भागवतोदिता ॥ २४
तस्याः पाठोऽथवा कार्यस्तद्द्वयस्याप्यसम्भवे । मन्त्रो विष्णुपुराणोक्तः पठनीयोऽयमादरात् ॥ २५
सिंहः प्रसेनमवधीत्सिंहो जाम्बवता हतः । सुकुमारक ! मा रोदीस्तव ह्येष स्यमन्तकः ॥ २६
दशकृत्व इमं मन्त्रं यः पठेत्पुरुषः शुचिः । चन्द्रदर्शनजाद्दोषान्मुच्यते सद्य एव सः ॥ २७
मासि भाद्रपदेऽष्टम्यां मैत्रे च रविवासरे । वृषभानुगृहे साक्षाद्राधिकाविर्बभूव हि ॥ २८

At this time Lord Krishna should be clothed with red costumes and Laddoos should be offered as Naivedya. 19.

The four armed idol of Lord Ganesh made of clay should be installed at mid-day and it should be worshipped as per the rituals. 20.

The idol should be worshipped with Sindoor, Druva and Shami leaves. A Naivedya of twenty one Laddoss should be offered to Lord Ganesh. 21.

Lord Ganesh should be offered Tulasi leaves only on this day and not on any other day of the year as this is said by the Puran. 22

At night on this day, no one should see the crescent of the moon; if by chance any one happens to have a glance, he is falsely charged for some offence, no doubt. 23.

If at all anyone accidentally sees the moon he should listen to the story of Syamantaka about the jewel's theft in the Bhagavata. 24.

If this is not possible, for some reason he should sing, chant the incantation (mantra) that is in the Vishnupuran. 25.

O king, the jewel of Prasena sinh's queen is stolen by Jambhavan. Please do not weep, the jewel is yours. 26.

The man who chants this incantation becomes purified and the sin of seeing the crescent moon is wiped off. 27.

मध्याह्नव्यापिनी ग्राह्या व्रतिभी राधिकाष्टमी । व्याप्त्यव्याप्त्य परयुता ग्रहीतव्या दिनद्वये ॥ २९
न ग्राह्या सप्तमीविद्धा राधाजन्मतिथिः क्वचित् । ग्राह्या विद्धापि सप्तम्या यदि स्यादष्टमीक्षयः ॥ ३०
भगवन्तं दिने तस्मिंश्चोलं रक्तं तु धारयेत् । शोणं च शीर्षपटकं शेखरालिविभूषितम् ॥ ३१
कैसरं भङ्गिलं सूक्ष्मं धारयेच्चङ्गरक्षकम् । अन्यत्तु पूर्ववत्सर्वं धारयेद्वस्त्रभूषणम् ॥ ३२
मध्याह्ने पूजयेद्राधां कृष्णपार्श्वस्थितां ततः । प्रतिमा राधिकायास्तु न भवेद्यदि मन्दिरे ॥ ३३
तदा तु पूजयेल्लक्ष्मीं राधारूपेण सोऽर्चकः । शाटीं च कैसरीं सूक्ष्मां दीर्घां तां परिधापयेत् ॥ ३४
अन्तरीयाभ्यन्तरीये वाससी अरुणे तथा । विभूषणानि सर्वाणि यथापूर्वं तु धारयेत् ॥ ३५
लड्डुका मौक्तिकाख्याश्च नैवेद्ये तु विशेषतः । दातव्या विधिरन्यस्तु ज्ञेयः पूर्ववदत्र च ॥ ३६
यदि लक्ष्म्या न मूर्तिः स्याद्राधिकाप्रतिमां तदा । हैमीं विधाय द्विभुजां सह गोपीभिरर्चयेत् ॥ ३७
राधिकाजन्मपद्यानि गापयेच्च तदर्चने । भुञ्जीत पूजनस्यान्ते हरेः प्रासादिकं पुमान् ॥ ३८

Radhaji Janmotsav.

Radhika came into existence in the month of Bhadrapada Ashtami on Sunday at Anuradha constellation in the house of a milkman Vrshbham. 28.

So Ashtami tithi should be taken to observe the rituals in honor of her. If this Ashtami pervades the previous or next day and if mid-day has the Tithi of Navami, that day should be considered. 29

If the Ashtami is along with the Saptami, rarely should it be accepted if Ashtami is omitted. 30.

On this day Bhagavan should be dressed in red costume and red turban upon his head. As an upper garment a saffron colored small designed costume should be used. Then all other regular costumes should be used. 31 - 32.

Then at mid-day, an idol of Radha should be placed beside Lord Krishna's idol and should be worshipped. If there is no idol of Radha in the temple, 33.

Then Laksmi should be assumed as Radha and worshipped. A saffron's colored sari should be put on Laksmi and the inner wear should be in red color. She should be well decorated with various ornaments. 34 -35.

Sri Krishna and Radhika should be offered Motichoor Laddoos

एकादशी प्रौष्ठपदे शुक्ला पद्माभिधा मता । दानिलीलां तत्र चक्रे भगवान् गोकुले पुरा ॥ ३९
गोपवेषः स कालिन्द्यं नौस्थो गोपीरयाचत । दधि गृहीत्वा मथुरां यान्तीर्दानभिवाध्वहक् ॥ ४०
दिनेऽस्मिन् धारयेत् कृष्णं गोपवेषं ततो नयेत् । गीतवादित्रनिर्घोषैर्यानमारोप्य तं नदीम् ॥ ४१
तत्र सम्पूज्य नौकायां तं निधायाम्बुखेलनम् । कृत्वा मुहूर्तं स्वस्थानमानयेन्नन्दन्दनम् ॥ ४२
दानिलीलां भगवता कृतां राधिकया सह । गायेच्च गापयेद्भक्तश्चोपवासमिहाचरेत् ॥ ४३
अस्मिन्दिने च नैवेद्ये दधि भक्तं विशेषतः । दद्याद्विशेषोऽत्रैतावानेकादश्या विधिः परः ॥ ४४
भाद्रे मासि शुक्लपक्षे द्वादश्यां श्रवणाख्यमे । बुधे मध्याह्नसमये वामनस्त्वदितेरभूत् ॥ ४५

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especially in Naivedya along with other food items. 36.

If there is no Laksmi's idol, then a two-armed golden idol of Radhika should be worshipped with the Gopis. 37.

At the time of worshipping, songs related to Radhika's birth should sung. After the worship ritual is over, men should take meals as the Prasada of God Krishna. 38.

Danleela Mahotsav.

In the month of Bhadrapada on the eleventh Tithi (day) known as Padma Ekadashi, Lord Krishna had performed Danileela in Gokula.. 39.

On that day Krishna, dressed as Gopvesh was seated in a boat in the river Kalindi; he begged the Gopis for curds, who were going to sell it in the market of Mathura. Lord Krishnawas then offered curds as Dana. 40.

So on this day, the idol of Lord Krishna should be dressed in Gopa costumes and ornaments. The idol should then be placed in a sedan or the like. It should then be taken in a procession with a band of drum and others. The procession then should be taken to the river. The idol then should be placed in a boat there. Then Lord Krishnashould be worshipped and it should be kept for some time for Him to play with water. The idol should then be brought back. 41- 42.

The performance of Danaleela by Lord Krishna and Radhika should be sung, The devotees should observe a fast like Ekadasi on this day. 43.

मध्याह्नव्यापिनी ग्राह्या द्वादशी वामनोत्सवे । तत्रापि चेच्छ्रवणयुक् तर्हि साऽतिप्रशस्यते ॥ ४६
एकादश्यां द्वादशी च वैष्णव्यमपि तत्र चेत् । तद्विष्णुशृङ्खलं नाम विष्णुसायुज्यकृद्भवेत् ॥ ४७
यदा न प्राप्यते ऋक्षं द्वादश्यां वैष्णवं क्वचित् । एकादश्यां भवेत्तच्चेत्तत्र कार्योऽयमुत्सवः ॥ ४८
यदा तु द्वादशी युक्ता श्रवणेन भवेत्तदा । शक्तस्तु पुरुषः कुर्यादुपवासं दिनद्वये ॥ ४९
अशक्तस्तु फलाहारमेकादश्यां विधाय च । उपोषणं प्रकुर्वीत द्वादश्यां नक्तमेव वा ॥ ५०
त्रयोदश्यां यदि भवेच्छ्रवणं तर्हि पूजकः । द्वादश्यामेव कुर्वीत सर्वथा वामनोत्सवम् ॥५१
पीताम्बरं शोभनं यत्तत्कृष्णं परिधापयेत् । अन्यद्वस्त्रविभूषादि यथापूर्वं तु धारयेत् ॥ ५२

Lord Krishna should be offered curd as Naivedya. It should preferably celebrated on Ekadashi. 44.

Vaman Janmotsav.

In the month of Bhadrapada on the twelfth Tithi of brighter fortnight at Shravan constellation, on Wednesday, Vaman was born. 45.

Twelfth Tithi of Bhadrapada which pervades the mid-day should be accepted for the Vaman festival; it is better if it is in the Shravan constellation. 46.

If it is Ekadashi before mid-day and Dwadashi after mid-day, then it is the time of Vishnu srukhala when the Vishnusayujya is attained. 47.

If it is not a Shravan constellation on Dwadashi but if it is a Ekadashi day, then Ekadashi should be accepted to celebrate Vaman festival. 48.

When it is Dwadashi with the Shravana constellation then capable men (Haribhaktas) should observe fast for two days. 49.

Alternatively, weak men should only eat fruits on Ekadashi and observe fast on Dwadashi day. 50.

If it is Shravana constellation on Trayodashi, this teen tithi of the brighter fortnight, the Vaman festival should be celebrated on Dwadashi. 51.

On this festival day, the idol of Lord Krishna should be dressed

चला भगवतो मूर्तिर्वासुदेवस्य यर्हि तु । भवेन्निजान्तिके तर्हि तस्यां वामनमर्चयेत् ॥ ५३
सा चेन्न स्यात्तदा कार्या वामनार्चा हिरण्मयी । बाला द्विबाहुर्दधती छत्रदण्डकमण्डलून् ॥ ५४
मण्डपे सर्वतोभद्रे मध्याह्ने पूजयेच्च ताम् । उपचारैर्यथालब्धैर्भक्त्या पञ्चामृतादिभिः ॥ ५५
तदङ्गदेवताश्चार्चेददितिं कश्यपं तथा । देवान्महेन्द्रप्रमुखान्सस्त्रीकान्सगणानपि ॥ ५६
प्रचुराज्यसितैः कुर्यान्नैवेद्यं चूर्णलड्डुकैः । अवतारचरित्राणि गापयेद्वामनस्य च ॥ ५७
एतावानत्र विज्ञेयो विशेषः पूजने हरेः । सामान्यस्तु विधिस्तुल्यः सर्वेष्वेवोत्सवेष्वपि ॥ ५८

इति भाद्रपदोत्सवा मया कथिता वामिषमासि ये त्वथ ।
तनयौ ! विहिता महाश्च तान्कथयाम्युद्धवसम्मतानहम् ॥ ५९

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे वार्षिकव्रतोत्सवविधौ भाद्रपदोत्सवविधिनिरूपणनामा षट्पञ्चाशत्तमोऽध्यायः ॥५६॥

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in beautiful yellow dhoti (Peetambara) and other costumes should be used to decorate the idol. 52.

If there is a movable idol of Vasudev, then it should be assumed and worshipped as Vaman. 53.

If a movable idol is not available then a golden idol of Vaman having two arms, an umbrella, a stick (Danda) and a Kamandalu should be made. 54.

This golden idol of Vaman should be placed in Sarvatobhadra Mandal at mid-day. It should be worshipped with full devotion using all the necessary materials including Panchamrut a (milk, ghee, curds, honey and sugar). 55.

Other deities that are supposed to be worshipped along with Vaman are Kasyapa, (Vaman's father) Aditi (Vamans mother), and other male and female deities. 56.

Laddoos made of raw flour smeared in pure ghee should be made for Naivedya. The songs of incarnation of Vaman, should be sung. 57.

These are all the special festival which are to be celebrated in the month of Bhadrapada. All other festivals and rituals are common. 58.

॥ अथ सप्तपञ्चाशत्तमोऽध्याय: ॥ ५७ ॥

श्रीनारायणमुनिरुवाच –

ईषत्सन्ध्यामतिक्रान्त: किञ्चिदुद्भिन्नतारक: । विजयो नाम कालोऽयं सर्वकार्यार्थसाधक: ॥ १
तस्मिन्काले दशम्यास्तु व्याप्त्यव्याप्त्योर्दिनद्वये । उत्सव: पूर्वविद्धायां कार्य: श्रीकृष्णसेवकै: ॥ २
श्रवणर्क्षेऽश्विपूर्णायां काकुत्स्थ: प्रस्थितो यत: । उल्लङ्घयेयु: सीमानं तद्दिनर्क्षे ततो नरा: ॥ ३
वासांसि भगवन्तं तु नृपवद्धारयेत्तदा । सुगन्धिपुष्पहारांश्च शेखरांश्चारुचन्दनम् ॥ ४

'O sons, in this way I have described the festivals that are to be celebrated in the month of Bhadrapada. Then I shell describe the festivals that are to be celebrated in Asvin according to Uddhav tradition. 59.

Thus ends the fifty-sixth chapter entitled 'described the annual celebrations of festivels which are to be celebrated in the month of Bhadrapada' in the fourth Prakaran of Satsangijivan, the life story of Lord Narayan, also titled as 'Dharmashastra' (the rules of the code of conduct). 56

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CHAPTER 57

This chapter describes the festivals that are to be celebrated in the month of Asvin.(Aaso) Vijayadashmi festival.

Sri Narayan muni said:-

In the evening, when the stars have just risen in the sky, that time, which is known as 'Vijay' is considered auspicious to carry out all important tasks successfully. 1.

At that time, two days- Navami and Dasami whether they come in kaal or not, Vijyautsav should be celebrated as a festival by the devotees of Krishna- servants of Krishna. 2.

For this purpose, in the mouth of Asvin of the tenth Tithi of the brighter fortnight, Lord Ramachandra had gone on exile so all the people should cross the outskirts of their village or town during Shravan constellation. 3.

पायसं स्थिरकादीनि विशेषेण निवेदयेत् । सायं यवांङ्कुराञ्छुद्धान्धारयेच्छेखरानिव ॥ ५
महान्तमुत्सवं भक्त्या गीतवादित्रनिःस्वनैः । कारयेद्वापयेदत्र जयपद्यानि च प्रभोः ॥ ६
पूर्णचन्द्रोदययुता याऽश्विनस्य तु पूर्णिमा । तत आरभ्य भगवान् रासलीलां चकार ह ॥ ७
अतस्तस्या विधातव्यः कृष्णभक्तेन सर्वथा । निशाकरप्रकाशायां रजन्यामुत्सवः सुतौ ! ॥ ८
रासोत्सवो हि राकायां नानुमत्यामिति स्थितिः । पूर्णेऽब्जे पूर्णिमा राकाऽनुमतिस्तद्विपर्यये ॥ ९
गोपीभिः सह राधाया मूर्तिमत्रातिशोभयेत् । तन्मूर्त्यसन्निधाने तु विधिमेतं प्रकल्पयेत् ॥ १०
राधाया गोपिकानां च लक्ष्म्यामावाहनं तदा । विधाय धारयेद्भक्तो महाशृङ्गारमेव ताम् ॥ ११
कौसुम्भं धारयेद्वास उत्तरीयं च चल्लकम् । कञ्चुकीं पीतवर्णां च भाले कुंकुमपत्रिकाम् ॥ १२

The Lord should be dressed in the costume of a king on that day. He should also be decorated with flowers, garlands and sandal-wood paste and fragrant materials. 4.

The Lord should be worshipped and be offered Payas (Dudhpak) and other delicious food items as Naivedya. In the evening, the Lord should be adorned with sprouts of barley as crown on the head. 5.

A great festival should be celebrated with full deep devotion and the songs of victory should be sung and repeated constantly. 6.

Sharadpunam festival.

On the full moon light of Asvin Purnima, the Lord Shri Krishna performed Rasa Leela. With Radha and Gopis 7.

So all the devotees should perform the Rasa festival on this full moonlight night of Asvin month . 8.

This Rasa festival should be celebrated on the full moon night which is totally pervaded by sixteen phases of the moon (Raka). But when the full moon is affected by Pradipada of the next black fortnight it is called as ‘Anumati’. This Puurnima should not accepted for Rasa festival. 9.

In this festival, the idol of Radha with Gopis should be adorned with ornaments and clothes. The festival should be celebrated in the presence of the idols. 10.

If there is no idol of Radha with Sri Krishna, then the idol of

पीताम्बरं च श्रीकृष्णमनर्घ्यं धारयेत्पुमान् । नानारत्नविचित्रं च मुकुटं कुण्डले तथा ॥ १३
करे च मुरलीं हैमीं धारयेद्रत्नभूषिताम् । नैवेद्ये पर्पिका धार्या पिण्डकाश्च विशेषतः ॥ १४
सुगन्धिपुष्पतैलेन स्थलपद्मोदकेन च । वासांसि मन्दिरं चापि वासयेद्रुक्मिणीपतेः ॥ १५
स्थापयित्वा बालकृष्णं चन्द्रशालासदासने । पूजयेत्सेवको रात्रौ गीतवाद्यपुरःसरम् ॥ १६
नवीनशालिपृथुकान् क्षीरं चैव सशर्करम् । तस्मै निवेदयेद्भक्तो विधिरन्यस्तु पूर्ववत् ॥ १७
रासलीला भगवता गोपीभिः सह या कृता । वृन्दावने त्रियामासु तत्प्रबन्धांश्च गापयेत् ॥ १८
इषकृष्णत्रयोदश्यामलङ्कारान् श्रियःपतेः । उन्मार्जयेद्यथायोग्यं पूजोपकरणानि च ॥ १९

Laksmi should be assumed as Radha and it should be decorated. 11.

The idol should be dressed with red (Kusumba) color and the top should be of yellow color. On the fore head Bindi spot of Kumkum should be applied. 12.

Lord Krishna's idol should be adorned with rich yellow dhoti (Peetambara) and a crown of various beautiful jewels should put on the Lord's head. 13.

A beautiful, golden and jeweled flute should be placed in Krishna's hands and delicious Penda or Barfi should be offered to Lord as Naivedya. 14.

The temple's premises and the Lord should then be made fragrant with rose water, perfumed oil and the costumes should also be perfumed. 15.

Then at night. Balakrishna should be placed on a beautiful seat on the terrace- (Chandrashala). Lord should then be worshipped and songs of praise have to be sung. 16.

The devotees should then prepare a sweet dish of fresh puffed rice, milk and sugar and offer it to the Lord as Naivedya. 17.

Lord Krishna had played Raaskreeda with Gopis for three nights in Vrindavan, In remembrance of this Leela, raas-kirtans should be sung on this day. 18.

Festival of Alankar Marjan on the pious day of Dhanteras.

On the this tenth Tithi of the black fortnight of Asvin (during

मन्दिरं शोधयेत्सर्वं लेपक्षालनसिञ्चनैः । तिलकं धारयेत्कृष्णं कुंकुमेन सुशोभनम् ॥ २०
स्वर्णसूत्रमयं चीरपटकं शीर्ष्णि धारयेत् । लक्ष्मीं च हरितां शार्टीं कौसुम्भीं चारुकञ्चुकीम् ॥ २१
निवेदयेच्छष्कुलीश्च खाजकानि मृदूनि च । एतावान्हि विशेषोऽत्र विधिरन्यस्तु पूर्ववत् ॥ २२
इति आरभ्य गेयानि पद्यानि भगवात्प्रियैः । दीपोत्सवाश्रयाण्येव कार्या दीपा दिनत्रयम् ॥ २३
चतुर्दश्याश्विने कृष्णा भवेद्या तु विधूदये । अभ्यङ्गस्नपने ग्राह्या सैव कृष्णस्य सश्रियः ॥ २४
सुगन्धिपुष्पतैलेन तत्राभ्यङ्गं विधाय च । उष्णोदकेन स्नपयेत्कृष्णं लक्ष्मीं च पूजकः ॥ २५
सर्वाण्यपि च वासांसि रक्तानि परिधापयेत् । वटिकाभज्यवटकानपूपांश्च निवेदयेत् ॥ २६

Trayodashi) all the utensils and apparatus of the worship should be cleaned along with ornaments. 19.

All the temple premises should be washed and cleaned with water, cow-dung etc. Then a Kumkum spot should be applied on Lord Krishna's forehead. 20.

Lord Krishna's head should be adorned with a cloth worked with a golden thread and Laxmi should be adorned with a rich beautiful red sari and with a rich beautiful yellow blouse. 21.

For the offerings in Naivedya, there should be Jilebi and smooth Khajakas. These are the special rituals and others are as common. 22.

Chaudas and Deepawali Utsav.

On this Tithi of Trayodashi- thirteenth day of the black fortnight of Asvin- the Deepotsava, the festival of lights should be started and observed for three days with singing the songs in praise of Lord Krishna. 23.

Now the celebration of Abhyanga snan (Ablution after function) is described- When the fourteenth Tithi of the black fortnight of Asvin- Chatturdashi is with the moon by sunrise, it is acceptable for the ablution after function- Abhyanga snan- the sacred bath with hot water, incense and fragrant cleansing stuff made of sandal wood saw dust and fragrant herbs- 24.

On this day, idols of Lord Krishna and Laksmi should be rubbed with fragrance perfumed oil and then a warm water bath

नीराजनविधिं कुर्याद्विशेषेणात्र पूजकः । विशेष उक्त एतावानिहान्यस्त्वस्ति पूर्ववत् ॥ २७
अस्मिन्दिने हनुमतः कार्यं च महदर्चनम् । तैलसिन्दूरार्कपुष्पस्रग्माषवटकादिभिः ॥ २८
सङ्गवव्यापिनी ग्राह्या भूता हनुमदर्चने । व्याप्ताव्याप्तोस्तूभयत्र पूर्वा ग्राह्या न तूत्तरा ॥ २९
अमावास्याश्विने दीपदाने चाप्यर्चने श्रियः । प्रदोषव्यापिनी ग्राह्या पूर्वविद्धा च सा शुभा ॥ ३०
भगवन्तं दिने तस्मिन्भूषणानि महान्ति च । वासांसि धारयेद्भक्तः सूक्ष्माणि रुचिराणि च ॥ ३१
प्रदोषे पूजनं कुर्याद्रुक्मिण्याख्यश्रियः पुमान् । यदि श्रीप्रतिमा न स्याद्राधायां तां तदार्चकः ॥ ३२

should be given by the devotees. 25.

Both the idols- Lord Krishna and Laksmi should be dressed in rich red robes and should be offered delicious foods like Malapuva, Laddoos, Vadas, Bhajis, Apoopas etc. as Naivedya. 26.

A special devotional song in praise of bath's the God and Goddess should be sung while performing Aarti and rituals are common. 27.

Kalichuadas-Hanumanji Pooja -

On this day, particularly God Hanuman worshipped. Oil, sindoor, flowers of Aakdo (a kind of Tree) and Vadas made of Ulad dal should be specially be offered as Naivedya. 28.

For this worship of Hanuman- the Chaturdashi should be in transitional joining period (Sangavyapini). If both the Tithis are of the above mentioned period the constellation should be Purva and not Uttara. 29.

Deepotsav and Laxmipoojan.

On the day of Amavasya- the new moon (no moon) day Deepadana festival should be observed in for Goddess Laksmi popularly known as Laksmi pooja. The Amavasya should be pervaded by Pradosha the first part of the night should be considered auspicious. 30.

The devotees should adorn the Bhagavan with valuable ornaments which should be rich and beautiful clothes. 31.

At the first part of night on this day of Laksmi pooja, Goddess

ध्यात्वार्चयेद्यथाशास्त्रमुपचारैः सुशोभनैः । राधार्चापि न चेत्तर्हि श्रियं हैमीं प्रकल्पयेत् ॥ ३३
लक्ष्मीश्चतुर्भुजा कार्या पद्मसिंहासनस्थिता । दक्षिणोर्ध्वकरे कार्यं बृहन्नालं तु पङ्कजम् ॥ ३४
वाम ऊर्ध्वे भुजे तस्याः कार्योऽमृतभृतो घटः । अन्ययोर्भुजयोः कार्यौ बिल्वशङ्खौ सुशोभनौ ॥ ३५
तत्पार्श्वयोर्गजौ कार्यौ धृतकुम्भकरावुभौ । तस्याश्च मस्तके पद्मं कर्तव्यं सुमनोहरम् ॥ ३६
मण्डपे निर्मिते रम्ये कदलीस्तम्भमण्डिते । पूजयेत्सर्वतोभद्रे लक्ष्मीसूक्तेन तां ततः ॥ ३७
परितः कारयेच्छक्त्या दीपानामावलीस्तथा । अलङ्कारांश्च वासांसि महान्त्येवार्पयेच्छ्रियै ॥ ३८
समीपे चेद्धरेर्लक्ष्मीस्तदा रक्ताम्बराणि ताम् । पृथक् चेच्छ्वेतवासांसि नूत्नानि परिधापयेत् ॥ ३९
भालेऽस्याश्चन्द्रकं कुर्यात्कुंकुमेनातिशोभनम् । तत्र दध्यादक्षतांश्च शुभ्रान्सूक्ष्मानवखण्डितान् ॥ ४०

Rukmini should be worshipped by men. If there is no idol of Rukmini, the idol of Radha should be assumed as Rukmini and then it should be worshipped. 32.

Then Goddess Radha should be remembered silently in mind and she should be worshipped according to all the formalities and adorning material. If the idol of Radha is not available, then a golden image of Laksmi should be assumed as Radha and worshipped. 33.

The idol of Laksmi should be as follows, it should with four arms, seated on a throne of lotus (Padmasana), in her

upper right arm there should be long-stemmed lotus, in her upper left arm should be a pot of nectar (Amrut kalash) and in other arms there should be a fruit of Bela (Vilva) and a conch. 34 - 35.

There should be two elephants in the background with pots (Kumbhas) in their trunks. A beautiful Lotus should be there on Laksmi's head. 36.

Such an idol should be installed in a Sarvatobhadra square mandap each column of the Mandap should be tied with banana stems. The goddess Laksmi should then be worshipped with Laksmi sukta. 37.

The goddess should be adorned with rich, valuable robes and ornaments. beautiful row of lamps should be placed around the Mandap according to your economic ability. 38.

सुगन्धिभिः पुष्पहारैः पौष्पैश्च करभूषणैः । कमलैः पूजयेत्तां च धूपेन घृतदीपकैः ॥ ४१
नैवेद्ये शष्कुली देया शतच्छिद्राणि फेणिकाः। घृतपूरांश्च रेवालीः पीतसाराणि पर्पिकाः ॥ ४२
पिण्डकाञ्छर्करैलाश्च शार्करांश्चणकांस्तथा । ओदनादीनि भोज्यानि भक्त्या तस्यै निवेदयेत् ॥ ४३
ताम्बूलवीटिका दत्त्वा कुर्यान्नीराजनं महत् । लक्ष्मीपूजनपद्यानि पूजाकाले च गापयेत् ॥ ४४
इत्युत्सवा आश्विनमासि विष्णोरुक्ता मया वामथ कार्तिकेऽपि ।
य उत्सवा मासि भवन्ति तांश्च ब्रवीमि पुत्रौ ! शृणुतं विधेयान् ॥ ४५

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे वार्षिकव्रतोत्सवविधौ आश्विनोत्सवविधौ आश्विनोत्सवनिरूपणंनामा सप्तपञ्चाशत्तमोऽध्यायः ॥५७॥

If this idol of Laksmi is with Hari-Vishnu, it should be adorned with red robes. If it is to be made separate from Hari, it should be clothed in white robes. 39.

Then on Laksmi's forehead red Kumkum should be put and in the middle or at the centre unbroken rice grains (Aksata) should be stuck. 40.

The goddess Laksmi should then be worshipped with garlands of flowers and her arms should be beautified with flower bracelets. Lotus flowers and Dhoop sticks and ghee lamps should also be lit during the Pooja. 41.

For Naivadya there should be - Jalebi, Sutaarpheni, Gheevar, Revdees, Pattasa, Barfi, Pendas and sweet Vadas boiled in pure ghee, cardamom grains smeared in sugar, sugarcoated grams and rice. 42.

The goddess Laksmi should then be offered a betel-leaf arranged with betel nut, aniseeds, and then a Neeranjana- lamp of pure ghee should be moved round clock wise around the idol. songs, hymns in praise of Laksmi should sung along. 43 - 44.

So the festivals in Asvin have been described by me which are in honor of Vishnu. Now I will describe the festivals that occur in the month of Kartika ,so listen carefully. 45.

॥ अथ अष्टपञ्चाशत्तमोऽध्यायः ॥ ५८ ॥

श्री नारायणमुनिरुवाच –

सायाह्नव्यापिनी ग्राह्या प्रतिपत्कार्तिके सिता । पूर्वविद्धैव सुखदा प्रोक्ता गोवर्धनोत्सवे ॥ १
गवां क्रीडादिने यत्र रात्रौ दृश्येत् चन्द्रमाः । सोमो राजा पशून् हन्ति सुरभिपूजकांस्तथा ॥ २
संलग्नमेव कर्तव्यं दीपावल्या दिनत्रयम् चतुर्दशी ह्यमावास्या प्रतिपच्चेति नान्यथा ॥ ३
पीताम्बरं तदा कृष्णं धारयेद्रक्तपल्लवम् । मयूरपिच्छमुकुटं कर्णिकारावतंसकौ ॥ ४
पञ्चवर्णैश्च कुसुमैर्मालां विरचितां शुभाम् । वैजयन्तीं शेखरांश्च धारयेन्मुरलीं तथा ॥ ५
भूषणानि विचित्राणि तुलसीमालिकां तथा । प्रावारं द्विपटं तिर्यग्धारयेत् स्कन्धलम्बितम् ॥ ६
अन्नकूटं विरचयेत्स्वस्य वित्तानुसारतः । नानाविधानि शाकानि भज्यानि विविधानि च ॥ ७

Thus ends the fifty-seventh chapter entitled 'which describes the annual festivals that occur in the month of Asvin' in the fourth Prakaran of Satsangijivan, the life story of Lord Narayan, also titled as 'Dharmashastra' (the rules of the code of conduct). 57.

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CHAPTER 58

Festivals that occur in the month of Kartika are described in this Chapter. - Ankoot and Govardhan Festival.

Sri Narayanmuni said:-

The Shuddha Pratipada of Kartikmasa though priorly affected by Amavasya (new moon) should be auspicious till Sayahna (sunset), for Govardhana festival. 1.

It is (Pratipada) is Suda- pure but not continues till Evening. it should not be accepted because on the festival day if the moon is seen at night, the soma king destroys the worshippers as well as cows. 2.

Chaturdashi, Amavasya and Pratipala are the three days for the celebration. These three days should be celebrated consecutively. 3.

At this time Lord Krishna should be adorned with red and yellow dhoti and a crown made of peacock feathers and the

घृतपक्व विशेषांश्च कृतान्नानाविधानपि । ओदनादीनि भोज्यानि श्रीकृष्णाय निवेदयेत् ॥ ८
ताम्बूलवीटिका दत्त्वा महानीराजनं हरेः । कृत्वा विप्रान्वैष्णवांश्च साधून्प्रीत्यैव भोजयेत् ॥ ९
अस्मिन्नेव दिने प्रातः पूजयेद्गाश्च वत्सकान् । वृषान्वत्सतरीश्चापि हरिद्राकुंकुमादिभिः ॥१०
पौष्पैर्हारैः शृङ्गरङ्गैर्नूतनैश्च तृणादिभिः । सम्पूज्य खेलयेत्तांश्च मन्दिरस्याग्रतो हरेः ॥ ११
गोवर्धनं गोमयेन कृत्वाऽर्चेच्च ततः परम् । अन्नकूटं तु मध्याह्ने विदधीत हरेः पुरः ॥ १२
गोवर्धनोत्सवकथापद्यानि रुचिराणि च । गापयेत्कीर्तयेदत्र वाद्यघोषं च कारयेत् ॥ १३
भोजनान्ते वैष्णवानां भुञ्जीत स च सेवकः । एतावान् हि विशेषोऽत्र विधिरन्यस्तु नैत्यकः ॥ १४
शुक्लाष्टम्यामूर्जमासे कृष्णो वृन्दावने पुरा । प्रथमं चारयामास प्रातर्गाः सह गोपकैः ॥ १५

Karnikar flowers should be put on the ears. 4.

A garland of five colored flowers which is known as Vaijayatimala should also be placed around the neck of Lord Krishna. A flute and beautiful ornaments should also be used. A Tulsi garland and a long cloth should be hanged down the shoulders of Lord Krishna. 5 - 6.

A food festival (Annkut Mahotsava) should also be performed-celebrated according to one's financial status. Various kinds of vegetables, Bhajis, specially cooked food in pure ghee, rice and all other verities should be also cooked and offered to Lord Krishnaas Naivedya. 7 - 8.

After Naivedya, a betel leaf of various fragrant spices should be offered to the Lord Krishna. Aarti should be followed after Naivaidhya. Brahmins and hermits should be honored by serving them with food. 9.

On this very day, cows, calves and bullocks should be worshipped with turmeric, kumkum etc. 10.

All these cattle should be decorated with various garlands of flowers and their horns should be colored and then they all should be taken in front of the temple for play. The Govardhan mountain of cow dung should be made and worshipped. Again food festival, Annakuta should be celebrated in the afternoon. 11-12.

Interesting story and song of Govardhan-utsava should be

सूर्योदये भवेद्या सा ग्राह्या गोपाष्टमी तिथिः । तिथेर्वृद्धौ क्षये पूर्वा विद्धा ग्राह्या न चान्यथा ॥ १६
तस्मिन्दिने गोपवेषं धारयेत्कृष्णमुत्तमम् । कच्छनीं बर्हमुकुटं धारयेत्पीतमम्बरम् ॥ १७
चर्चयेच्चन्दनेनाङ्गं पौष्पीर्भूषास्तु भूरिशः । धारयेच्च करे यष्टिं मुरलीं च मनोहराम् ॥ १८
नैवेद्ये दधि भक्तं च दधात्पेषितशर्कराम् । कृष्णगोचारणकथापद्यानीह च गापयेत् ॥ १९
एकादश्यामूर्जशुक्ले शेषशायी जगत्प्रभुः । योगेश्वरो जजागार तेनोक्तैषा प्रबोधनी ॥ २०
दशमीवेधरहिता तिथिरेकादशी व्रते । उत्सवे च ग्रहीतव्या न तु विद्धा कदाचन ॥ २१
दशमी पञ्चपञ्चाशद्धटिका यावदस्ति च । न तावद्दशमीवेधस्तत ऊर्ध्वं स वै मतः ॥ २२

preached, heard and sung along with musical instruments such as drums and Dhols. 13.

After the dinner of Vaisnavas, Brahmans and saints, the rest of the Haribhaktas can have the dinner. These are the particularly special rituals of this festival, all other rituals are as usual and regular. 14.

The description of Gopastami Festival.

On the Ashtami of brighter fortnight of Kartik shuddha Astami, Lord Krishna had taken cows to feed in Vrndnvaa in the morning along with Gopas for the first time. 15.

The Tithi Ashtami at the sunrise should be considered as acceptable for the commencement of this day. If the Tithi excluded or added, it should not be accepted. 16.

On that day (Kartik Shuddha astami) Lord Krishna should be dressed as Gopa- a cowboy with a peacock feather crown and yellow dhoti. 17.

The idol of Lord Krishna should be covered with sandal wood paste and the ornaments of flower should be placed on him. A stick be given in arm and a flute in the other. 18.

Curds and sugar should be offered to Lord Krishna. as Naivedya. The story and the songs of Krishna feeding the cows story should be recited. After the worshipping, dinner should be taken. 19.

एकादशी द्वादशी वाधिका चेत्त्यज्यतां दिनम् । पूर्वे ग्राह्यं तूत्तरं स्यादिति वैष्णवनिर्णयः ॥ २३
नवमी पलमेकं स्याद्दशमी परतो यदि । द्वादश्येव तदा ग्राह्या व्रतेष्वप्युत्सवेषु च ॥ २४
निशः क्षण उपान्त्येऽत्र समुत्थायाशु वैष्णवः । स्नात्वा सन्ध्याविधिं कृत्वा पूजाद्रव्याण्युपाहरेत् ॥ २५
योगेश्वराख्याभ्यर्चेच्छ्रीकृष्णं पुरुषोऽर्चकः । योगेश्वरार्चां हैमीं वा कारयेन्निजशक्तितः ॥ २६
पद्मासनसमासीनः किञ्चिन्मीलितलोचनः । घ्राणाग्रे दत्तदृष्टिश्च श्वेतपद्मोपरि स्थितः ॥ २७
वामदक्षिणगौ हस्तावुत्तानावङ्कभागगौ । तत्करद्वयपार्श्वस्थे पङ्केरुहमहागदे ॥ २८
ऊर्ध्वे करद्वये तस्य पाञ्चजन्यसुदर्शने । कारयेद्वामभागे च तस्य लक्ष्मीमवस्थिताम् ॥ २९
इत्थं योगेश्वरं कृत्वा महत्या पूजयार्चयेत् । उपचारैः षोडशभिर्गीतवादित्रपूर्वकम् ॥ ३०

Prabodhini Festival.

On the eleventh day of the brighter fortnight of Kartik, (Shuuddha ekadashi) Lord Vishnu woke up from his sleep, so the day is called the 'awakening' day (Prabodhini Ekadashi) 20.

This day, Ekadashi coming with Dashami tenth day should be observed as Ekadashi, but not if it is affected. 21.

This day, Ekadashi must be clear and not pervaded by Dashami, only then it's acceptable otherwise it's not. 22.

Even if Dashami is for fifty five 'Ghatikas'- a period of 24 minutes, it is also not acceptable. But if even a single Pala- 160th part of an hour- is more, then it can be accepted. 23.

The Ekadashi pervaded by sixty Ghatikas on the previous day should also be avoided. But on next day it should be accepted. 24.

When it is Navami for only one 'Pala' and Dashami is reduced- excluding, Dwadashi-twelfth day should be accepted for festival. 25.

On this day of Prabodhini Ekadashi, take bath early at dawn- Brahma Muhurta, after morning bath collect the material necessary for worship 26.

On this day Lord Krishna in the form of Pujke Yogeswar should be worshipped. If possible a golden idol of Yogeswar should be made and worshipped. 27.

नैवेद्ये तस्य दद्याञ्च शर्करासहितं पयः । ओदनं चातिमृदुलं द्राक्षादीनि फलानि च ॥ ३१
अत्र मध्याह्नसमये कार्यो धर्मार्चनोत्सवः । धर्मस्यार्चा न चेत्तर्हि हैमं धर्मे तु कारयेत् ॥ ३२
भगवन्मदिरस्याग्रे मण्डपं पूर्ववच्छुभम् । कृत्वा च सर्वतोभद्रे यथाशास्त्रं तमर्चयेत् ॥ ३३
चतुर्वक्त्रश्चतुर्बाहुश्चतुष्पाच्च सिताम्बरः। सर्वाभरणवाञ्छ्वेतो धर्मः कार्यः सुलक्षणः ॥ ३४
दक्षिणे चाक्षमालाऽस्य करे वामे तु पुस्तकम् । मूर्तिमान्व्यवसायश्च कार्यो दक्षिणभागगः ॥ ३५
वामभागगतः कार्यः सुखः परमरूपवान् । कार्यौ पद्मकरौ मूर्ध्नि विन्यस्तौ च तथा तयोः ॥ ३६
अथवा धर्म एषोऽपि कर्तव्यो मनुजाकृतिः । एकवक्त्रो द्विबाहुश्च द्विपात्सुवसनादिमान् ॥ ३७

The idol should be in the seat of 'Padmasan', seated on a white lotus, with eyes having the sight focused at the end of nose and the left palm resting on the right palm while both hands are resting on the crossed-folded laps. 28.

A mace (Gada) and a lotus should be placed in the lower hands and in the upper two hands of the idol there should be 'Panchajanya'- conch and Sudershana Chakra. Laksmi should be placed at the left side of the idol. 29.

The Yogeswar so described should be made and the idol should then be worshipped with deep devotion along with all the sixteen formalities of worship. 30.

Rice, milk with sugar and delicious fruits like grape etc. should be offered to the lord as Naivedya. 31.

Shri Dharmadev Janmotsav Festival.

Shri Dharmadev Janmamohotsav - On this day of Prabhodhini Ekadashi Dharmadev's birth should be celebrated at mid-day. If the idol of Dharmadev is not available then a golden idol should be made. 32.

A beautifully decorated Mandap should be created in front of the temple. A Sarvatobhadra circle (Mandal) should be made where the idol of Dharmadev should be worshipped according to the rituals. 33.

Dharmadev's idol should have four arms and Chatuspad and it should be decorated with all the ornaments having all the

वामे धर्मस्य कर्तव्या भक्तिः परमरूपिणी । द्विभुजा भूरिभूषाढ्या कौसुम्भविमलाम्बरा ॥ ३८
हैमं भृङ्गारकं वामे दक्षिणे बिभ्रती करे । पूजापात्रं भृतं मुक्तास्रग्गन्धकुसुमादिभिः ॥ ३९
मूर्तिमित्थं तयोः कृत्वा स्वशक्त्या कनकादिभिः । सप्तर्षिभिररुन्धत्या सह कार्यं तदर्चनम् ॥ ४०
दर्भपिञ्जूलकैः कार्या ऋषयः कश्यपादयः । सप्त चारुन्धती वा ते कर्तव्याश्चन्दनादिना ॥ ४१
श्रद्धामैत्रीदया शान्तिप्रमुखा इतरा अपि । पूजनीयास्तदानीं च धर्मस्य द्वादश स्त्रियः ॥ ४२
तस्मिन्दिने तु सकले कारयेद्दुन्दुभिध्वनिम् । नामसङ्कीर्तनं विष्णुास्तद्गुणानां च गायनम् ॥ ४३
नित्यार्च्यां भगवन्मूर्तिं शृङ्गारं धारयेत्तदा । महान्तमेव मुकुटं पीतं चाम्बरमुत्तमम् ॥ ४४
अनर्घ्याणि च वासांसि रत्नान्याभूषणानि च । नानारत्नमयान्येव धारयेदर्चकः श्रियम् ॥ ४५
विशेषतोऽस्य नैवेद्ये दातव्या घृतपूरकाः । नीराजने च कर्पूरं विधिरन्यस्तु नैत्यकः ॥ ४६

auspicious signs, and white robes should be worn. 34.

In the right upper arm of the Dharmadev should be placed crystallized Japamala and in the left upper arm a book should be placed. At the right side of the idol Vyavasaya should be placed. 35.

A beautiful idol of full of happiness (Shuk) should be placed on the left side. The idol should be created in a such a way that the lower right hand is resting on Vyavasaya while the lower left hand is resting on Shuk idol. (full of happiness) 36.

Dharmadev's idol should be made in a human figure with one mouth (head) two arms and it should be adorned with rich robes. 37.

A beautiful Goddess, Bhaktidevi should be placed to the left side of Dharmadev. She should be with two arms and should be decorated with ornaments, pure red colored robes. 38.

Glitter should be placed in her left hand and a basket with garlands of pearls and fragranced flower should placed in the right hand. 39.

Idols of Bhakti and Dharma thus should be made of either gold or silver according to the economic status which should be worshipped with Saptarshis and Arundhati. 40.

Kashapa, Saptarshis and Arundhati should be made of Darbha on sandalwood etc. 41.

Shraddha, Maitri, shanti and others also, the twelve wives of

सायं तदग्रे कुर्वीत वैपणीं रचनामपि । नवीनं स्थापयेदन्नं तत्र पात्रे पृथक् पृथक् ॥ ४७
नानाविधानि शाकानि फलानि विविधानि च । इक्षुदण्डान्निदध्याच्च पिण्डकादीन्विभागशः । ४८
अस्मिन् दिने औद्धवीयैरेकादश्यधिकारिभिः । जलं विनाऽन्यत्किमपि भक्ष्यं नैवापदं विना ॥ ४९
एकादश्यधिपश्चात्र राधादामोदराभिधः । पूजनीयो हि भगवान् कुम्भीपुष्पैश्च वाम्बुजैः ॥ ५०
नैवेद्ये तस्य दातव्या मुद्गचूर्णाख्यलड्डुकाः । सङ्क्षेपतो विधिरिति प्रबोधन्या मयोदितः ॥ ५१
प्रत्येकादशि कर्तव्यं श्रीकृष्णस्य महार्चनम् । व्रतग्रन्थोक्तरीत्यैव ज्ञेय एकादशीविधिः ॥ ५२
एकादशीषु सर्वासु कथा याः स्युस्तदाश्रिताः । ता एव गापयेत्प्रीत्या शृणुयात्कीर्तयेत्पुमान् ॥ ५३
ऊर्जे मासि शुक्लपक्षे सायाह्नव्यापिनी तु या । द्वादशी सा ग्रहीतव्या तुलस्युद्वाहकर्मणि ॥ ५४

Dharma should be worshipped. 42.

On that day drums should played for whole day and Bhagavan's prayers and songs should be sung throughout the day. 43.

The idol of the Lord to be worshipped should be decorated with a valuable crown and with rich robes. 44.

Fresh, maiden flowers should be offered to the God and red robes and ornaments should be put on. Goddess Laksmi also should be clothed with rich robes and valuable ornaments. 45.

A special food for Naivedya should be the Gheevar- pours, cakes of flour boiled in pure ghee and dipped in boiled sugar soup. As usual the ghee lamp and camphor should be lit for the Arati - devotional hymns sung in praise of the God. 46.

Hatadi Festival.

In the evening a market like design should be arranged in front of it where there should be newly cooked food in separate pots. 47.

Different kinds of vegetables, fruits should be arranged along with sugarcane stems and sweet dishes like Penda in different sections. 48.

On this day of Ekadashi, the followers of Uddhav cult- tradition should observe a strict fast and should not take anything except water. 49.

Radha-Damodar should be worshipped with Kumbhi and lotus flowers on this Ekadashi day. 50.

उष्णीषं धारयेत्कृष्णं कौसुम्भं द्वादशीदिने । अनेकमुक्तापुष्पादिशेखरांश्च मनोहरान् ॥ ५५
हेमसूत्रमयं रक्तं कञ्चुकं चापि धारयेत् । हेमवर्णो तथा शाटीं लक्ष्मीं तु परिधापयेत् ॥ ५६
गुडौदनं च नैवेद्ये विशेषेण समर्पयेत् । सायं विष्णुं च तुलसीं पूजयेच्चारुमण्डपे ॥ ५७
शालग्रामं च वा कृष्णप्रतिमां तुलसीं तथा । उपचारैः षोडशभिर्गोधूलिसमयेऽर्चयेत् ॥ ५८
पीताम्बरं कण्ठसूत्रं नासाभूषां च कङ्कणान् । हरिद्रां कुंकुमादीनि वृन्दादेव्यै समर्पयेत् ॥ ५९
फलानि तत्कालजानि सेक्षुदण्डानि चार्पयेत् । नैवेद्ये पीतसाराणि खाजकानि विशेषतः ॥ ६०
कृत्वा नीराजनं वृन्दाकृष्णयोश्चान्तरे पटम् । पठित्वा मङ्गलं दद्यात्तां सङ्कल्प्य च विष्णवे ॥ ६१

Lastly for Naivedya, raw gram Laddoos should be prepared . Thus, in short, I have narrated to you about the festival of 'Prabodhini - Awakening festival. 51.

Lord Shri Krishna should be worshipped on every Ekadashi as described in other scriptures. 52.

All the Ekadashi-related kathas and stories should be recited on the auspicious day of Ekadashi by the Hari Bhaktas. 53.

Tulsi Vivah Festival.

Now about the Tulasi Vivaha ceremomy- On the Dwadashi day of Kartika, the twelfth day of the brighter fortnight in the month of Kartika. Tulasi Vivaha ceremony should be performed. For this festival the dwadashi pervading the mid-day should be accepted for Tulasi Vivaha. (Tulasi's marraige with Lord Krishna) 54.

On this day of Dwadashi the idol of Lord Krishnashould be dressed with Usnisa- a turban of red color and the idol should be adorned with various pearls, flowers and garlands. A golden threaded upper garment should be placed on the idol and a golden colored sari should be put on the idol of Laksmi. 55 - 56.

Rice cooked in Jaggery should be prepared specially as Naivedya. In the evening God Vishnu and Goddess Laksmi should be worshipped in a beautiful Mandap. 57.

In the evening during sunset, the idols of Shaligrama , Krishna and Tulasi should be worshipped after having placed them in a beautiful decorated Mandap. 58.

ब्राह्मणान्भोजयेत्तत्र दद्याद्दानानि शक्तितः । वृन्दाविवाहपद्यानि गापयेदत्र तूत्सवे ॥ ६२
कार्तिके मासि शुक्लायां प्राप्तायामुदयं रवेः । पौर्णमास्यां रमाकान्तं धारयेन्मुकुटं शुभम् ॥ ६३
संयावपूरिकाभक्तक्क थिकासूपसूरणान् । वृन्ताकशाकं नैवेद्ये विशेषेण समर्पयेत् ॥ ६४
दीपानां राजयः कार्या मन्दिरं सर्वतो निशि । घृतदीपाः प्रभोरग्रे कर्तव्या निशि शक्तितः ॥ ६५
चन्द्रोदयोऽत्र कर्तव्यं भक्तिदेव्याः समर्चनम् । धर्मेण सहितायास्तु गीतवादित्रनादयुक् ॥ ६६
प्रतिमा यत्र भक्तेस्तु न भवेत्तत्र सेवकः । हैमीं विधाप्य तन्मूर्तिं शक्त्या कुर्वीत् पूजनम् ॥ ६७
सरामस्यात्र कृष्णस्य निशि गोपीजनैः सह । क्रीडाश्रितानि पद्यानि भक्तो गायेच्च गापयेत् ॥ ६८
इत आरभ्य नित्यं च सतूलं कञ्चुकं हरिम् । धारयेच्च श्रियं भक्त्या सूक्ष्मां तूलपटीमपि ॥ ६९

The goddess Tulasi should be adorned with a yellow sari, a necklace, nose ring, turmeric, Kumkum and bangles. 59.

Fruits available at that time and sugarcane should specially be included in Naivedya along with other sweet items. 60.

Tulasi and Vishnu should be worshipped with an oil or ghee lamp turning clockwise around them (Aarti), then Lord Krishna's scarf and Laksmi's sari should be tied together. Hence Tulsi should then be married to Lord Krishna. 61.

Brahmins should be served with dinner and they should be honored by giving them alms. Songs regarding the Tulasi Vivaha should be sung on this occasion. 62.

Dev-Diwali Festival.

On the full moon day in the month of Kartika Lord Vishnu should be adorned with a sacred crown in the morning. 63.

For Naivedya, rice, Shira, Puri and the Vegetable of Surana and brinjal should specially be offered. 64.

At night various lamps should be lit in the temple and lamps of ghee should be lit in front of Lord Krishna according to the economic status. 65.

At the moon rise on the full moon day, Bhaktidevi and Dharmadev should be worshipped and various types of music should be played. 66.

शयने निशि कृष्णस्य निदध्याद्गुप्तदोरकम् । प्रत्यहं फाल्गुनी यावत्पौर्णमासी भवेत्तिथिः ॥ ७०
इत आरभ्य रात्रौ च वैष्णवैरपि मानवैः । स्वापे शीतनिवृत्त्यर्थं प्रावार्थं गुप्तदोरकम् ॥ ७१
उक्ता मया कार्तिकमासि विष्णोर्य उत्सवास्ते तनयौ ! युवाभ्याम् ।
मार्गादिमासेष्वथ ये भवन्ति तानप्यहं वां सविधीन्वदामि ॥ ७२

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे वार्षिकव्रतोत्सवविधौ कार्तिकोत्सवविधिनिरूपणनामाऽष्टपञ्चाशत्तमोऽध्यायः ॥ ५८॥

If there is no idol of Bhakti in the temple, a golden idol of Bhakti should be made with full deep devotion and it should then be worshipped. 67.

All devotees should sing songs about the play that Shri Krishna and Balaram performed with Gopis at night on this full moon day. The devotees should sing and recite the play. 68.

In the morning on this day, the God should be dressed with regularly clothing and Goddess Laksmi should be wrapped with a cotton sari. 69.

From this day till the full moon day of Phalguna, Lord Krishna should be covered with a blanket every night. 70.

All the men should, from this day till Phalguna Poornima (full moon day), use blankets to stay warm in winter. 71.

'O sons, young ones, I have told you about the festivals that are to be celebrated in the month of Kartika. Now I shall narrate to you about the festivals in Margasheersha month. 72.

Thus ends the fifty-eighth chapter entitled 'describes the annual festivals and the festivals that are celebarated in the month of Kartika' in the fourth Prakaran of Satsangijivan, 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–

धनूराशिं गते सूर्ये धनुर्लग्ने रमापतिम् । विधायाभ्यङ्गमुष्णेन स्नपयेद्वारिणा पुमान् ॥ १
परिधाप्य च वासांसि तदग्रेऽग्निष्टिकामपि । निधाय नैत्यकं कुर्याच्छृङ्गारं सश्रियः प्रभोः ॥ २
नैवेद्ये मोदकान् दद्यान्नवनीतं तथा दधि । आज्यं भर्जितवृन्ताकं तरलां च समर्पयेत् ॥ ३
उपर्यधः श्वेततिलं बर्जरीरोटकं तथा । निवेदयेच्च पद्यानि तद्गुणान्येव गापयेत् ॥ ४
चत्वारिंशत्तु घटिका मकरे सङ्क्रमाद्रवेः । स्नानार्चापुण्यकर्मादौ ग्राह्याः प्रोक्ताः महर्षिभिः ॥ ५
अस्तं गते यदा सूर्ये झषं यायाद्दिवाकरः । प्रदोषे वार्धरात्रे वा तदा ग्राह्यं परं दिनम् ॥ ६

CHAPTER 59

Festivals being celebrated in the months of Magsar, Posh and Maha as described by Bhagwan Shri Hari.

Dhanurmas festival.

Sri Narayan muni said:-

When the sun is in the Sagittarius zodiac sign and in Sagittarius lagna, devotees should get up early in the morning and bathe the Ramapati Shri Krishna take a warm water. Then should offer clothes and keep in front light a fire to warm .

He should then decorate the idols of Laksmi and Vishnu This ritual should be carried on for the whole month. 1 - 2.

For Naivedya, they should prepare Laddoos, curds and butter-ghee, khechari, curry and brinjal (Vaintaka) and offer them to the Lord. Also cakes of Bajra with white sesame stuck to it on both sides should be offered to the Lord and the devotee should then praise the virtues of the Lord by singing in songs and hymns. 3- 4

Ritual of Makar Masa-month of Capricorn

Sages have preferred the time proper for bathing when the sun transits in to Capricorn sign from Sagittarius and covers-pervades forty Ghatikas. Devotees should at this time, worship the God and give alms. 5.

If the sun enters Capricorn after the sunset or in the first half

मृगराशिं गते भानौ नैवेद्ये तिललड्डुकान् । श्राणां दद्याद्विशेषेण विधिरन्यस्तु नैत्यकः ॥ ७
माघमासे शुक्लपक्षे पञ्चम्यां द्वारिकेश्वरः । रैवताद्रिमुपेयाय प्रत्यूषे रथामास्थितः ॥ ८
लक्ष्मीभामादिभिः स्त्रीभिः सहितः पार्षदैस्तथा । युयुधानोद्धवमुखैः सह सङ्कर्षणेन च ॥ ९
मुनिभिर्नारदाद्यैश्च सख्या बीभत्सुना सह । अन्यैश्च यादवैस्तत्र चिक्रीड बहुधा प्रभुः ॥ १०
अबीरेण गुलालेन रङ्गैः पीतैस्तथाऽरुणैः । रेमे स जलयन्त्रैश्च जलकेलिं चकार च ॥ ११
तेषां विक्रीडतां दोर्भ्यो गुलालं तु तथोद्गतम् । सवृक्षोऽपि यथा सोऽद्रिः सर्वोऽप्यरुणतां ययौ ॥ १२
ग्राह्या सूर्योदयव्याप्ता पञ्चमी तु मधूत्सवे । आधिक्ये प्रथमा ह्रासे पूर्वविद्धा प्रशस्यते ॥ १३
तस्मिन् दिने तु वासांसि प्रभुं श्वेतानि धारयेत् । उल्लोचास्तरणादीनि श्वेतान्येव च कारयेत् ॥ १४

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of night (Pradosha), the next day should be considered as auspicious for sacred bath and giving alms. 6.

When the sun enters Capricorn sign, food for Naivedya should be Laddoos of white sesame and Khichadi-rice and Moong dal should be prepared and offered to the Lord. Other rituals are common. 7.

Ritual of Vasantotsava - Vasant festival in Magh.

Lord Sri Krishna came to Raivata mountain with Rukmini, Satyabhama, Yuyndhana, Uddhava, Sankarsha, Parshada and others on suda Panchami in the month of Magh. Narada and others sages were also with him. Also his best friend Arjun and other Yadavas came their and played together. 8 -10.

They all used Abir (black powder), Gular (red powder) and yellow and saffron colors to play. They also enjoyed sprinkling colored water with syringes 11.

While they all were engrossed in their play the Gulal-red powder spread from their fists on to the trees making them red and the mountain too looked red. 12.

Panchami, the fifth day of the brighter fortnight of Magh, should be taken as auspicious for the Madhu Vasant festival. Panchami should be at sunrise and it should pervade the first part of the day. If not so, it should not be accepted. 13.

On that day, Lord should be dressed in white clothes and

रङ्गं च रुक्मिणीकृष्णवासस्सु प्रक्षिपेत्ततः । गुलालं स्थलपद्माम्बु निक्षिपेच्च पुनः पुनः ॥ १५
शेखरं चाम्रपुष्पस्य धारयेच्चे निवेदयेत् । शष्कुलीप्रमुखान्येव पक्वान्नानि विशेषतः ॥ १६
क्षेपो रङ्गगुलालादेस्तत आरभ्य चान्वहम् । होलिकावधि कर्तव्यः कैसराण्यंशुकानि च ॥ १७
वासन्ती भगवत्क्रीडा गातव्या पूर्णिमावधि । मासमेकं ततो नित्यं गेया लीला च फाल्गुनी ॥ १८
तस्मिन्दिने तु कर्तव्यो गोधूमैः शालिभिश्च वा । रैवताद्रिर्यथाशक्ति छाद्यः पीतेन वाससा ॥ १९
द्रुमांश्च परितस्तस्य कुर्यादाम्रादिपल्लवैः । नदीं गोमुखगङ्गां च पयसाऽऽज्येन तत्र वा ॥ २०
रुक्मिणीकृष्णमूर्तिं च तन्मध्यशिखरे ततः । सौवर्णी स्थापयेत्तस्य परितश्चाङ्गदेवताः ॥ २१
तत्र कृष्णो द्विबाहुश्च कर्तव्यश्चक्रशङ्खधृत् । लक्ष्मीश्च द्विभुजा कार्या पद्मभृङ्गारधारिणी ॥ २२

Ullocha- lining ceiling also should be white in color. 14.

Then the idols of Krishna and Rukmini should be sprinkled with colors and Gutal-red powder and rose water should be sprinkled every now and then. 15.

Garlands of mango leaves should be offered to the Lord. For Naivedya, jilebi should be the main food item. 16.

Beginning from this day of Vasant Panchami, Lord Krishna should be dressed in red robes and Gulal-red powder should be spread till the full moon day of Phalguna (Holi festival). The robes of Lord Krishna should be of saffron color. 17.

Lord Krishna's virtues should be praised in songs till the full moon day of Magh and the Phalguni Leela- play should be sung till the full moon day of Phalguna. 18.

On the day of Vasant Panchami the fifth brighter Tithi of Magh. Mt Girnar should be made from wheat and rice. The mountain should be covered as much possible with yellow cloth. 19.

On all around the mountain- on four sides arches of mango leaves should be made. There should be made a Gomukha - mouth of a cow through which will flow the river of milk and ghee. Idols of Lord Krishna and Rukmini should be installed at the centre of the mountain other deities should be installed around. 20 -21.

Krishna's idol should be with two arms holding conch the in left hand and chakra in the right. Also Laksmi's idol should be

सत्यभामादयो योषा रामश्चार्जुनसात्यकी । उद्धवाद्याः पार्षदाश्च नारदाद्या महर्षयः ॥ २३
सस्त्रीका यादवाश्चान्ये स्थाप्याः पूगीफलादिषु । आवाह्य पूजयेत्कृष्णं ततः साङ्गं यथाविधि ॥ २४
नैवेद्यऽत्र तु दातव्यं खर्जूरं खारिकास्तथा । नालिकेरं शर्करां च लाजाश्च चणकैः सह ॥ २५
द्राक्षाश्च पीतसाराणि पिण्डकांश्च निवेदयेत् ॥ तस्मिन् रङ्गं गुलालं च क्षिपेन्नीराजनोत्तरम् ॥ २६
भक्ताः परस्परं रङ्गगुलालैः क्रीडनं नराः । ततः कुर्युर्योषितश्च क्रीडामेव परस्परम् ॥ २७
विधवाभिस्तु नारिभिः साधुभिर्वर्णिभिस्तथा । गुलालरङ्गक्रीडैषा न कर्तव्या कदाचन ॥ २८
यदि तेषु क्षिपेत्कश्चिद्गुलालं रङ्गमेव वा । तर्हि स्नात्वा सचैलं तैर्जप्यं नाम्नां शतं हरेः ॥ २९
प्रमादाच्चेत्स्वयं क्रीडां कुर्युस्ते तर्हि तद्दिने । स्नात्वोपवासं कुर्वीरन्स्मरन्तो हृदये हरिम् ॥ ३०
क्रीडित्वाऽथ हरेर्भक्ताः स्नात्वा मध्याह्नतः परम् । कुर्वीरन्भोजनं सर्वे विधिरन्यस्तु नैत्यकः ॥ ३१

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with two arms, lotus in the right hand and golden glitter in the left. 22.

Wives of Krishna, Satyabhama, Balaram, Satyaki, Arjun, Parshada, Uddhav, Narada muni should be installed along with the wives of Yadavas in the form of betel-nuts. Lord Krishna should be invited to be present for the worship and all the gods and deities should be worshipped according to the ritual and formalities. 23-24.

For Naivedya, dates, dry date, coconut, sugar and pop corns grams, dried grapes, yellow Pattasas and Pendas should be offered. After offering the Naivedya and performing Arati. Red (Gulal) powder should be sprinkled on the Lord. 25 - 26.

The male devotees should then play with colors and Gulal with each other and female devotees should also do the same amongst themselves. 27.

Widows, Brahmacharis (unmarried youths), hermits should never participate in the play. 28.

If at all, accidentally Gulal is sprinkled over them they should take bath with the clothes on and observe a fast for the whole day repeating the name of the Lord. 29 - 30.

Thus, playing in this way the devotees of Shri Harishould take bath at mid-day and enjoy meals according to the rituals. In this festival the other rituals are observed as usual. 31.

निशीथव्यापिनी ग्राह्या माघे शिवचतुर्दशी । दिनद्वये तद्व्याप्त्यादौ ग्रहीतव्या तु सा परा ॥ ३२
तस्मिन्दिने वासुदेवं चित्रवासांसि धारयेत् । श्रियं च कर्बुरां शाटीं हैमान्याभरणानि च ॥ ३३
महाभिषेकविधिना रुद्रसूक्तेन शङ्करम् । निशीथे पूजयेत्प्रीत्या सगणं श्रीफलच्छदैः ॥ ३४
मल्लिकाकुन्दपुष्पैश्च कनकैः करवीरकैः । नैवेद्ये क्षैरवटकान्दद्यात्तत उपावसेत् ॥ ३५
एकात्म्यपद्यानि तदा गापयेद्धरिरुद्रयोः । एतावान्हि विशेषोऽत्र विधिरन्यस्तु नैत्यकः ॥ ३६

मार्गपौषतपसां मयोत्सवाः कीर्तिताः सविधयः सुतौ ! युवाम् ।
कीर्तयाम्यथ तपस्यचैत्रयो राधामासि च भवन्ति ये च तान् ॥ ३७

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे वार्षिकव्रतोत्सवविधौ मार्गशीर्षपोषमाघमासोत्सव विधिनिरूपणनामौकोनषष्टितमोऽध्यायः ॥५९॥

Now about the Shivaratri festival

Magh vadya/Krishna Chaturdashi - fourteenth day in the black fortnight of the month of Magh- when the Chaturdashi pervades midnight should be accepted for Shivaratri festival. If it pervades half the night next day should be taken as Shivaratri. 32.

Vasudev should be dressed in various colored clothes on that day (Shivaratri) and Goddess Laksmi should be adorned with grey sari and golden ornaments. 33.

Lord Shankar should be sprinkled continuously with holy water at midnight (Maha Abhishek).Lord Shiva (Shankar) then should be offered Bela leaves, Mallika-jasmine and Kunda flowers, Dhatura, Karner flowers. Payasa - Kheer should be offered as Naivedya. The devotees should observe fast on this day of Shivaratri. 34 -35.

On this day, God Shiva (Hara) and Vishnu's (Hari) oneness should be sung in various songs depicting absolute oneness of Shri Hariand Hara. 36.

'O sons, hence I have told you about the festivals in the months of Margasheersha, Paush and Magh according to rituals. Now I shall narrate about Phalguna, Chaitra and Vaishakha months respectively. 37.

॥ अथ षष्टितमोऽध्यायः ॥ ६० ॥

श्री नारायणमुनिरुवाच –

फाल्गुने मासि फल्गुन्यामर्जुनस्य तु जन्मभे । चिक्रीड रैवते कृष्णः सह तेन च यादवैः ॥ १
दोलारूढं सार्जुनं तं यादवा मुदितान्तराः । सम्पूज्यान्दोलयामासुश्चिक्रीडुश्च तदग्रतः ॥ २
कृष्णयोरेतयोः पूर्वं प्रादुर्भावश्च धर्मतः । नरनारायणाख्योऽभूद्योगेऽस्मिन्नेव पुत्रकौ ! ॥ ३
धर्माश्रमे निबद्धायां दोलायां तं समर्च्य च । देवा आन्दोलयामासुरतः कार्योऽत्र चोत्सवः ॥ ४
सूर्योदये स्यान्नक्षत्रमार्यम्णं यत्र तद्दिने । कार्यो दोलोत्सवः पूर्वे दिने तच्चेद्दिनद्वये ॥ ५

Thus ends the sixty-ninth chapter entitled 'describes the festivals to be celebrated in the months of Margasheersha, Pansha and Magh' in the fourth Prakaran of Satsangijivan, the life story of Lord Narayan, also titled as 'Dharmashastra' (the rules of the code of conduct). 59

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CHAPTER - 60

Festivals being celebrated in the months of Fagan, Chaitra and Vaisakh as described by Bhagwan Shri Hari.

Fuldolo Utsaav

Narayan muni said:-

Lord Krishna and the Yadavas played on the Girnar mountain in the month of Phalguna on Uttara Phalguni constellation to celebrate Arjun's birth day. 1.

At that time, to celebrate the utmost joy in their minds, the Yadavas worshipped Lord Krishna seated on a swing (Hindola) with Arjun. 2.

'O sons, Shri Krishna and Arjun were Nar and Narayan so they seated them on a swing (Hindola) in the Asrama and worshipped them so you can celebrate this festival to remind that incident. 3 - 4.

When there is the Uttara Phalguni constellation, you can celebrate the festival. If the proper time on both days (full moon day), you can celebrate on previous day. 5.

वसन्तोत्सववत्कार्यं श्रीकृष्णस्यार्चनं त्विह । नरनारायणार्चायां विशेषं वच्मि कञ्चन ॥ ६
प्रातः पूजां प्रकुर्वीत नरनारायणप्रभोः । उपचारैः षोडशभिर्महानीराजनेन च ॥ ७
सितैः सूक्ष्मैश्च वासोभिः सितैः सुरभिचन्दनैः । सितैः सुगन्धिभिः पुष्पैः पूजयेत्तुलसीदलैः ॥ ८
नैवेद्ये पायसं दयाद्बदराणि फलानि च । दोलायां दक्षिणास्यं तं संस्थाप्यान्दोलयेत्पुमान् ॥ ९
मूर्तिः स्थिरा यदि भवेद्बालकृष्णं तदार्चकः । स्थापयेत्तत्र दोलायां गीतावादित्रपूर्वकम् ॥ १०
वासन्तिकैश्च पुष्पाद्यैस्तस्य कुर्वीत पूजनम् । ततो रङ्गगुलालैश्च क्रीडेयुर्भगवज्जनाः ॥ ११
वसन्तोत्सववज्ज्ञेया क्रीडा मर्यादयाऽत्र च । दोलोत्सवस्य पद्यानि गापयेद्धर्मपुत्रयोः ॥ १२
नीराजयित्वा दोलाया उत्तार्य स्वापयेत्प्रभुम् । भोजयित्वा हरिजनान् मुख्यो भुञ्जीत पूजकः ॥ १३

You can celebrate this festival same as Vasantotsava and worship Lord Krishna. Now I will tell you the special things in the worship of Nar-Narayan. 6.

Worship Nar- Narayan in the morning with sixteen rituals and offer him a Maha-nirajana (Maha Pooja). 7.

White robes (small and tender) should be used for dressing the idols. Fragrant sandal wood paste should be applied on the idols and fragrant flowers and Tulasi leaves should be for worship. 8.

As Naivedya, curd should be offered. In case of fruits, particularly Badari fruits should be offered. Then Nara and Narayan should be placed in a swing facing to the south and they should be swung. 9.

If the idol is static- non-moving, the idol of Balakrishna should be put in a swing along with musical instruments having been played at the time. 10.

The Lord should be worshipped with flowers of the Vasant season. Then the devotees of Bhagavan should play with colors and Gulal (red power). 11.

During this festival all the devotees can play with colors similar to Vasantotsva but with limitation. The Dharmaputras should then sing the songs of the swing festival (Hindola). 12.

After performing the Arati with the lamp, the idol of the Lord should be removed from the swing. All the devotees should be

ततो द्वितीयदिवसे मन्दिरं परिमार्जयेत् । यथा रङ्गगुलालादेस्तिष्ठेल्लेशोऽपि न क्वचित् ॥ १४
वस्त्राणि च वितानादीन् सर्वांस्तान् क्षालयेत्तया । अन्यानि धारयेच्चेति विशेषोऽन्यत्तु पूर्ववत् ॥ १५
चैत्रशुक्लतृतीयायां कृतमालानदीजले । सत्यव्रतनृपस्याग्रे मत्स्यः प्रादुरभूद्धरिः ॥ १६
तृतीया मत्स्यपूजायां स्पृष्टा सूर्योदयं तु या । सा ग्राह्याऽथोभयदिने व्याप्त्यादौ पूर्वयुक् शुभा ॥ १७
तस्मिन्दिने वासुदेवं मत्स्यरूपेण पूजयेत् । सौवर्णीमथवा शक्त्या मूर्तिं मत्स्यस्य कारयेत् ॥ १८
वामे शङ्खं गदां दक्षे दधद्दोष्ण्यर्धमानुषः । मत्स्याकृतिरधोभागे मत्स्यः कार्योऽत्र पूजने ॥ १९
नैवेद्ये दधिभक्तं च दध्यक्तान्वटकांस्तथा । अर्पयेद्गापयेद्भक्तो मत्स्यजन्मकथामिह ॥ २०
एतावांस्तु विशेषोऽत्र विधिरन्यस्तु नैत्यकः । महानीराजनस्यान्ते भोजनं चात्र कीर्तितम् ॥ २१

served dinner by the main patron and then they can have their dinner. 13.

Next day the temple should be is cleaned and washed thoroughly, there should be no any sign of colors or Gulal in the temple. 14.

All the robes and the ceiling should be washed properly and the idol should be dressed in new clothes. 15.

Now the Matsya Jayanti festival is described in the month of Chaitra.

On the Chaitra shukla tritiya- third day of the bright fortnight of Chaitra, Lord Shri Harihad appeared in the form of a fish (Matysa) in the river Krtamda, in front of king Satyavrat. 16.

For the worship of Matsya, when it is Tritiya at sunrise, that day should be accepted. If Tritiya pervades two days, the previous day should be preferred for this festival. 17.

Vasudev should be worshipped in the form of a fish on that day. If possible a golden image of a fish should be made. 18.

The image should be on the shape of a fish below the waist and a human form at top. A conch in the left hand and mace in the right hand should be placed. 19.

For Naivedya rice with curds or boiled Vadas with curds should be offered. The devotees should sing and listen to the story of the birth of the fish (Matsya) on this day. 20.

चैत्रे नवम्यां प्राक्पक्षे दिवा ऋक्षे पुनर्वसौ । उदये गुरुगौरांश्वोः स्वोच्चस्थे ग्रहपञ्चके ॥ २२
मेषे पूषणि सम्प्राप्ते लग्ने कर्कटाकाह्वये । आविरासीद्दशरथात्कौसल्यायां परः पुमान् ॥ २३
अष्टमीवेधरहिता मध्याह्नव्यापिनी तिथिः । नवम्येषा ग्रहीतव्या रामर्चन उपोषणे ॥ २४
मध्याह्नव्यापिनी चेत्स्यान्नवमी तु दिनद्वये । अव्याप्ता वा भवेत्तर्हि ग्रहीतव्या परैव सा ॥ २५
विद्धाष्टम्या सत्रृक्षापि त्याज्यैव नवमीतिथिः । केवलापि परोपोष्या नवमीशब्दसङ्ग्रहात् ॥ २६
विद्धायास्तु क्षये प्राप्ते ग्रहीतव्यापि पूर्वयुक् । कर्तव्य उपवासोऽत्र रामचन्द्रस्य चार्चनम् ॥ २७
मुकुटं धारयेदत्र भगवन्तं रमापतिम् । पीताम्बरं धनुर्बाणौ हैमं कटिपटं तथा ॥ २८
नैवेद्ये कैसरं भक्तं दद्यान्मौक्तिकलड्डुकान् । शर्करां दधि दुग्धं च विधिरन्यस्तु नैत्यकः ॥ २९

This is special about this festival and nothing special other than the rituals described. The God should be praised with Arati along with a lit lamp and all the devotees should then take meals. 21.

Now the Ramanavami festival is describel.

In the month of Chaitra, on the shukla Navami tithi of the bright fortnight, at day time in Punarvasu constellation, when the sun was in Aries zodiac, the janmalagna Karkat, Jupiter being in the first place with moon and five planets in auspicious places, Kausalya, Dasaratha's Queen gave birth to a son at mid-day. 22 - 23

For the celebration of Rama's birth festival the Navami tithi without Astami's pervasion should be taken for worship and fast for Rama's birth festival. 24.

If the Navami tithi pervades mid-day on previous or next day then following day should be taken, if not the previous Tithi should be taken the Punarvasu constellation must be there. If at all Astami is obstructed and there is no constellation it should also be accepted because the name of the Tithi- Navami is important. 25 - 26.

If the tithi is obstructed or there is Ksaya of Tithi it should be accepted as auspicious to celebrate the festival to worship Rama. 27.

On this festival day the idol of Laksmikant-Vishnu should be crowned and should be clothed with yellow robes as dhoti and bow-arrow should be placed in his hands, with a gold fabricated cloth as the waistband (Katibandha). 28.

अस्मिन्दिनेऽथ मध्याह्ने कृष्णं रामाख्ययाऽर्चयेत् । हैमं वा कारयेद्रामं राजलक्षणलक्षितम् ॥ ३०
युवा प्रसन्नवदनः सिंहस्कन्धो महाबलः । दीर्घबाहुद्वयः कार्यो रामो बाणधनुर्धरः ॥ ३१
महापूजां तस्य कुर्वन् गीतवादित्रपूर्वकम् । श्रीरामजन्मपद्यानि भक्तो गायेच्च गापयेत् ॥ ३२
उपवासव्रती रामं परेऽह्न्यभ्यर्च्य तं पुनः । सन्तर्प्य साधून्विप्रांश्च भक्तः कुर्वीत पारणाम् ॥ ३३
एकादशी मधौ शुक्ला विमलाख्या प्रकीर्तिता। महापूजां विधायात्र दोलामारोहयेत्प्रभुम् ॥ ३४
सुगन्धिपुष्पमय्यां तु तस्यां तं घटिकाद्वयम् । आन्दोलयित्वा नीराज्य भक्त उत्तारयेत्ततः ॥ ३५
विशेष इह चैतावानन्यस्त्वेकादशीविधिः । सामान्य एव विज्ञेयो व्रतग्रन्थनिरूपितः ॥ ३६

For Naivedya, the devotees should offer milk mixed with sugar and saffron and Motichoor laddoos, curds, etc. Other rituals should be as usual. 29.

On this day Lord Krishna should be worshipped as Rama. Rama's idol either of gold or silver should be made with all the appearance like a King. 30.

A young, pleasant-faced and muscular ,idol of Lord Ram holding a bow-arrow should be made. 31.

Rama's- Mahapooja- great honorable, esteemed worship should be performed. Sri Rama's songs hymns should be sung along with the sounds of various instruments by the devotees. 32.

Those devotees who observe fast should worship Rama next day and end their fast, honor Brahmins and hermits, satisfy them with delicious dinner and perform Pranam. 33.

The swing festival on Chaitra Shuddha ekadashi is described hence forth.

Ekadashi- eleventh Tithi- in the bright fortnight of Chaitra is known as Vimala Ekadashi. Sri Krishna should be worshipped on that day whereby he should be placed onto a swing. 34.

Shri Krishna should be placed on a swing decorated with flowers for two Ghatikas. He shoulde swung and then should be taken out after performing Arati with on oil lamp. 35.

This is only special ritual of this Ekadashi other rituals are the same as usual according to the scriptures. 36.

वैशाखे शुक्लपक्षे च प्रतिपद्यब्धिमन्थने । क्रियमाणे सुरैर्दैत्यैः प्रातः कूर्मोऽभवद्धरिः ॥ ३७
ग्राह्या सूर्योदयव्याप्ता प्रतिपत्कूर्मपूजने । दिनद्वये तद्व्याप्त्यादौ ग्राह्या परयुतैव हि ॥ ३८
अत्र कूर्मस्वरूपेण वासुदेवं समर्चयेत् । यद्वाऽर्चकेन सौवर्णः कूर्मः कार्यः स्वशक्तितः ॥ ३९
उत्तराङ्गं नराकारं पूर्वाङ्गं चास्य कूर्मवत् । कार्यं च द्वौ भुजौ तत्र कुर्याच्छङ्खं गदां तथा ॥ ४०
तमर्चेत्सर्वतोभद्रे यथालब्धोपचारकैः । नैवेद्य लड्डुकान्दद्याद्विधिरन्यस्तु नैत्यकः ॥ ४१
इत आरभ्य नित्यं च प्रभोर्गङ्गोत्सवावधि । अर्पयेत्पूजने पेयं चिञ्चावारि सशर्करम् ॥ ४२
नैवेद्ये चान्वहं दद्याच्छर्करीं दधि चोत्तमम् । अत्र कूर्मकथा गेया पूजनान्ते तु भोजनम् ॥ ४३

Now the Koorma festival is described.

On Vaishakha shuddha Pratipada - first day of the brighter fortnight in Chaitra month. Gods and demons had churned the ocean in the past when Bhagavan Shri Harihad incarnated Himself as Koorma, a tortoise. 37.

For worshipping Koorma, the first day of Vaisakha at sunrise, should be accepted for worship. If on next day it is Pratipada pervaded by Dwitiya- second day, it can be accepted. 38.

Vasudev should be worshipped on this day in the form of Koorma. Or a golden idol of Koorma, a tortoise should be made according to the economic status. 39.

Its upper part of the body must be in human form having two arms with a conch in the right hand and a Gada in the left hand. Its lower part of the body should be of Koorma. 40.

The idol of Koorma then should be installed in a sarvatobhadra circle (Mandal) and should be worshipped according to rituals. Laddoos should be offered as Naivedya and other rituals being as usual. 41.

Beginning from this day up to the tenth brighter day of Jyestha month, Lord Krishna should be offered with water mixed with tamarind and sugar. 42.

Now the birth festival of Parasuram is described.

On the third day in brighter fortnight of Vaisakha, of Punarvasu constellation, on the eighth auspicious moment, when Rahu was

वैशाखस्य सिते पक्षे तृतीयायां पुनर्वसौ । अह्नोऽष्टमे मुहूर्ते च राहौ मिथुनराशिगे ॥ ४४
स्वोच्चस्थे ग्रहषट्के च जमदग्नेस्तु योषिति । वासुदेवो रेणुकायां प्रादुरासीद्धरातले ॥ ४५
तृतीयैषा ग्रहीतव्या पूर्वाह्णव्यापिनी बुधैः । दिनद्वये तद्व्याप्त्यादौ परा रामार्चने मता ॥ ४६
अत्र भार्गवरूपेण वासुदेवस्य कारयेत् । मध्याह्ने तु महापूजां ततः कुर्वीत भोजनम् ॥ ४७
अथवा पूजको हैमं निजशक्त्यनुसारतः । कारयेत्पर्शुरामं तु रोषस्फारित-लोचनम् ॥ ४८
द्विभुजं पर्शुहस्तं तं जटामण्डलमण्डितम् । पूजयेन्मण्डपे प्राग्वद्वापयेत्तत्कथां तथा ॥ ४९
इत आरभ्य नित्यं च स्नानयात्रावधि प्रभुम् । धारयेद्गन्धवासांसि वासांसि च सिताम्यपि ॥ ५०
उशीरतालवृन्तैश्च नवीनैः रम्यदर्शनैः । वीजयेत्प्रत्यहं देवं काले काले च पूजकः ॥ ५१
नैवेद्ये प्रत्यहं दद्याद्रसमाम्रफलोद्भवम् । शर्करां चेति विज्ञेयो विशेषोऽन्यत्तु नैत्यकम् ॥ ५२

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in the Mithun-Gemini zodiac sign, six planets being in auspicious positions, Parasuram was born to Renuka and Jamadagni. 43 - 45

This Tritiya pervading mid-day should be taken by the wise men. should be taken on pervading prior to mid-day should be taken celebrate the Parasurama's birth festival. 46.

On this day Vasudeva should be worshipped in the form of Bhargava (Parasurama) at mid-day. The Mahapuja should be performed at mid-day and meals should be taken afterwards. 47.

An idol of gold should be made according to the economic status. The idol of Parasuram should be with an angry face and wide opened eyes having two arms with an axe in one hand. . This idol of Parasuram should be worshipped in a Mandap and the story of his birth should be recited and listened to. 48 - 49.

Beginning from this day up to the bathing festival pilgrimage Bhagavan should be given layers of sandalwood paste and adorned in fragrant robes of white color. 50.

The worshippers should fan the Lord Shri Krishna with palm leafves. 51.

Everyday, for Naivedya mango juice which are ripe and sugar should be offered. These are the special things and other rituals are as usual. 52.

Now about the Narasimha's birth celebration festival.

वैशास्वस्य चतुर्दश्यां सोमवारेऽनिलर्क्षके । अवतारो नृसिंहस्य जातो दैत्यवधाय हि ॥ ५३
त्रयोदशीवेधहीना शुद्धा ग्राह्या चतुर्दशी । शुद्धाधिकायां पूर्वास्यां विद्धायाश्च क्षये तु सा ॥ ५४
नरसिंहाभिधानेन कृष्णमत्र समर्चयेत् । सूपचारैः प्रदोषे तु पूजान्तेऽपि न पारयेत् ॥ ५५
निजशक्त्यनुसारेण पूजकः पुरुषोऽथवा । सौवर्णं कारयेद्देवं नरसिंहं भयङ्करम् ॥ ५६
पीनस्कन्धकटिग्रीवं कृशमध्यं कृशोदरम् । सिंहासननं नृदेहं च सर्वाभरणभूषितम् ॥ ५७
ज्वालामालाकुलमुखं ललज्जिह्वोग्रदंष्ट्रकम् । हिरण्यकशिपोर्वक्षः पाटयन्तं नखैः खरैः ॥ ५८
एवंविधं नृसिंहं तं पूजयेन्मण्डपोत्तमे । निवेदयेत् खाजकानि भूरीणि वटकानि च ॥ ५९

Incarnation of Vishnu as Narasimha happened on Vaisadha Shuddha Chaturdashi - fourteenth Tithi of brighter fortnight. Monday at Swati constellation to destroy the demon Hiranyakashipu. 53.

To celebrate the birth festival of Narasimha pure Chaturdashi-fourteenth Tithi of Vaisakha month should be accepted an auspicious day. If there addition on the day, prior day should be taken. Or if there is deduction on subtraction on the Tithi prior day should be taken. 54.

Krishna in the form of Narasimha should be worshipped on that day with all the formalities at the first half of the night. The capable devotees should observe fast on this day and the incapable should eat fruits/farar. No Parana should be observed on that day. 55.

According to his economic status, the worshipper should make a golden idol of Narasimha which would look terribly dreadful. 56.

His shoulders and neck should be strong with thin waist and stomach. He should be lion-faced with a human body bearing all the ornaments. 57.

His mouth should be fiery with a gory tongue. His teeth should be ferocious. He must be made as tearing Hiranyakashipu’s chest with his sharp and strong nails. 58.

So described Narasimha should be worshipped in a Mandap. As Naivedya there should be Khaja, Vada etc. 59.

नृसिंहजन्मपद्यानि गापयेत् पूजनोत्सवे । एतावान्हि विशेषोऽत्र विधिरन्यस्तु पूर्ववत् ॥ ६०
इत्थं मया फाल्गुनचैत्रराधमासोत्सवा वां कथिता हि पुत्रौ ! ।
ज्येष्ठे शुचौ श्रावणिकेऽथ मासे च उत्सवास्तद्विधिमद्य वच्मि ॥ ६१

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे वार्षिकव्रतोत्सवविधौ फाल्गुनचैत्रवैशाखोत्सवविधिनिरूपणनामा षष्टितमोऽध्यायः ॥ ६०॥

॥ अथ एकषष्टितमोऽध्यायः ॥ ६१ ॥

श्रीनारायणमुनिरुवाच –

दशम्यां शुक्लापक्षे तु ज्येष्ठे मासि कुजेऽहनि । अवतीर्णा भुवि स्वर्गाद्धस्तर्क्षे च सरिद्वरा ॥ १
हरते दश पापानि तस्माद्दशहरा स्मृता । इयं योगवशात्पूर्वा ग्राह्या वापि परा तिथिः ॥ २

Songs of the birth of Narasimha should be sung during the celebrations. These are the special rituals others remain as usual. 60.

So, thus, 'O sons, I have told you about the festivals of Phalgun, Chaitra and Vaisakha Now I'll narrate you about the festivals in Jyestha, Ashadha and Shravana. 61.

Thus ends the sixtieth chapter entitled 'which describes the festivals of Phalgun to Vaisakha' in the fourth Prakaran of Satsangijivan, the life story of Lord Narayan, also titled as 'Dharmashastra' (the rules of the code of conduct). 60

CHAPTER – 61

Sri Bhagavan describes the festivals in Jeth Ashada and Sravana months.

Sri Narayanmuni said:-

In the month of Jyestha, on Dasami day of the brighter fortnight at Hasta-elephant constellation, the sacred Ganga river came down to the earth on a Monday. 1.

The Dasami tithi wipes out ten kinds of sins so it is called "Dasahara". This Tithi should be taken for celebration of Gangavatar; incidentally, if it occurs earlier, it also should be taken

मलमासे त्वियं कार्या पूर्वस्मिन्नेव नोत्तरे । उपचारैर्महद्भिस्तां लक्ष्मीमूर्ताविहार्चयेत् ॥ ३
पूष्पैर्गन्धैश्च नैवेद्यैः फलैश्च दशसङ्ख्या । तथा दीपैश्च ताम्बूलैः पूजयेच्छ्रद्धयार्चकः ॥ ४
लक्ष्म्या मूर्तिर्न चेत्तर्हि हैमीं चारुचतुर्भुजाम् । चन्द्रश्वेतां च दधतीं कुम्भाम्भोजे वराभये ॥ ५
सितवस्त्रां सिताभूषां प्रसन्नरुचिराननाम् । गङ्गामूर्तिं विधायैव मध्याह्ने तां प्रपूजयेत् ॥ ६
गङ्गाविर्भावपद्यानि गेयान्यत्र महोत्सवे । पूजनान्ते च भुञ्जीत विधिरन्यस्तु नैत्यकः ॥ ७
ज्येष्ठे मासि भवेज्ज्येष्ठा यस्मिन्नर्कोदये दिने । तत्राभिषेकविधिना स्नापनीयो रमापतिः ॥ ८
जलैरुज्जवलपात्रस्थैर्निर्मलैश्च सचन्दनैः । शङ्खेन स्नापयेत्कृष्णं मन्त्रैर्वेदपुराणगैः ॥ ९

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with Dasahara. 2.

If there is Jyestha masa-adhika in a month, the Gangavatara celebration tithi should be undertaken but not the tithi falling in the actual Jestha month. Ganga should be considered in the form of idol of Laksmi and should be worshipped as per rituals. 3.

The worshipper with full faith should worship the idol of Laksmi with flowers, sandalwood paste and fruits taking ten each in number. He should offer oil lamp and betel leaves as well. 4.

In case the idol of Laksmi is not available, a golden idol with four hands should be made. She must be white as a moon holding a pot, a lotus, with a raised, blessing hand and assuring safety. 5.

The idol should have white costumes and white ornaments with a pleasant, lovely appearance. Such an idol should be worshipped at mid-day. 6.

Songs in praise of the Ganga's coming down the earth should be sung and in the end all should take meals. No other rituals are required. 7.

Snanyatra festival.

When in the month of Jyestha, and when the Jyestha constellation pervades the sun rise, the Lord (Vishnu-Ramapati) should be given a holy bath with a continual sprinkling of water. 8.

Lord Krishna should be given a holy bath with pure, sandalwood water filled in a conch along with the chanting of Vedic hymns and Puranas. 9.

ततः पीतानि वासांसि धारयेद्रुक्मिणीपतिम् । उष्णीषं पाटलं चैव भूषा नानाविधा अपि ॥ १०
सूपं भक्तं पोलिकां च वटिकां क्वथिकां तथा । व्यञ्जनानि च नैवेद्ये यथालब्धान्युपाहरेत् ॥ ११
जलक्रीडनपद्यानि कृष्णस्यात्र च गापयेत् । भुञ्जीत पूजनान्ते च विधिरन्यस्तु नैत्यकः ॥ १२
आषाढशुक्ले नक्षत्रं पुष्यः सूर्योदये यदा । तदा साश्वो रथःस्थाप्यः कृष्णस्याग्रे स्वलंकृतः ॥ १३
वासांसि पीतरक्तानि धारयेद्भूषणानि च । परिमेयानि हेतीस्तु श्रीपतिं हेमनिर्मिताः ॥ १४
नैवेद्ये दधि भक्तं च शर्करां गुडलड्डुकान् । दधान्नीराजयित्वाथ बालकृष्णं रथे न्यसेत् ॥ १५
धृत्वा भोगांश्चतुर्वारं नीराज्योत्तारयेच्च तम् । गापयेद्रथयात्रां च विधिरन्यस्तु नैत्यकः ॥ १६
शुचौ मासि प्रतिपदि द्वितीयायां च वा तिथौ । वृषराशेश्चन्द्रबले स्थाप्या दोला स्वलंकृता ॥ १७

Then the God should be dressed with yellow costumes, a head dress and various ornaments. 10.

Rice with dal, flat cake, boiled cakes and various vegetables should be offered as naivedya during meals. 11.

Songs describing water sports of Lord Krishna should be sung and all should take meals after the ritual is over. No more special rituals other than these are necessary. 12.

Rathyatra festival.

On the Pusya constellation at sunrise, in the brighter fortnight of Asadha, a chariot adorned with ornaments should be installed before Lord Krishna's idol. 13.

Costumes of yellow and red colors should be used to dress the idol along with various ornaments. Particularly, a golden bow and arrow should be placed in the Lord's hands. 14.

For offering food with devotion there should be curds, sugar and Laddoos of jaggery (Guda). Then an oil lamp should be lit and Balakrishna should be installed in the chariots. 15.

Then you should sing a song of praise in honor of Lord, songs about Rathayatra, (chariot procession) should be sung.. Then the idol should be removed from the chariot. 16.

One month Hindola festival.

A swing, well-decorated and adorned with ornaments should be installed in the month of Asudha in the black (dark) Fortnight

सायाह्ने प्रत्यहं कृष्णं बालं तत्र निधारयेत् । नीराजयित्वा द्वे नाड्यौ भक्त आन्दोलयेत्ततः ॥ १८
नभःकृष्णतृतीयायां नीराज्योत्तारयेच्च तम् । दोलाक्रीडान्वहं गेया विधिरन्यस्तु नैत्यकः ॥ १९
श्रावणे शुक्लपक्षे तु चतुर्थ्यां भौमवासरे । मध्याह्ने ब्रह्मणो नस्तो वराहो जज्ञ ईश्वरः ॥ २०
दिनद्वये तद्व्याप्त्यादौ चतुर्थ्येषा परा मता । वासुदेवं तत्र चार्चेद्वराहाभिधयाऽर्चकः ॥ २१
धारयेत्तत्र वासांसि कौसुम्भानि रमापतिम् । नैवेद्ये पायसं दद्याद्वटकांश्च विशेषतः ॥ २२
वराहजन्मपद्यानि गापयेदत्र तूत्सवे । पूजापि महती कार्या पूजनान्ते च भोजनम् ॥ २३
अथवा कारयेद्धैमं वराहं शक्तितः पुमान् । नराङ्गं सूकरास्यं च मानक्पीनं सुभीषणम् ॥ २४

(Krishna paksha) on first or second day when the moon is in the Tauras sign. 17.

An idol of Balakrishna should be installed in it and the idol should be worshipped in the evening by singing songs of praise in honor of the Lord. 18.

This festival should be observed till the third day of the dark fortnight in the month of Sravana. Songs of swing festival should be sung during the festival. No other special rituals are required. 19.

Shri Varah Jayanti festival.

On Monday, in the month of Sravana in the bright moon lit fortnight, on fourth day at mid-day the Varaha incarnation took place. 20.

During the festival, the fourth day, i.e. Chaturthi should occur at mid-day. If not, the next day should be considered. Lord Krishna should be worshipped as Varaha on this day. 21.

The Lord should be adorned with red (Kusumbha) clothes and for Naivedya, there should be sweet milk and thick, small flat cakes (vada). 22.

Songs of the birth of Varaha should be sung on this occasion. Great worship should be performed and meals should be taken after that. 23.

Alternatively a golden idol of Varaha should be made according to economic capacity of the worshipper. The head of the idol should be depicting Varaha (boar) and the remaining body

चतुर्बाहुं गदाचक्रशङ्खपद्मविराजितम् । स्तूयमानं मुनिगणैर्बद्धाञ्जलिभिरानतैः ॥ २५
श्रीर्वामकूर्परस्थाऽस्य धरानन्तौ पदानुगौ । कर्तव्यौ च ततः पूजां मध्याह्नेऽस्य समाचारेत् ॥ २६
श्रावणे शुक्लपक्षे तु स्वव्रतैकादशीदिने । द्वादश्यां वा भगवते पवित्रं तु समर्पयेत् ॥ २७
हैमं रौप्यं च वा क्षौमं कौशं कौशेयजं च वा । ब्राह्मण्या कर्तितैः सूत्रैर्निर्मितं वापि तच्छुभम् ॥ २८
तत्रोत्तमं पवित्रं तु षष्ट्या सह शतैस्त्रिभिः । सप्तस्या सहितं द्वाभ्यां शताभ्यां मध्यमं स्मृतम् ॥ २९
साशीतिना शतेनापि कनिष्ठं तत्समाचरेत् । साधारणपवित्राणि त्रिभिः सूत्रैः समाचरेत् ॥ ३०
उत्तमं तु शतग्रन्थि पञ्चाशद्ग्रन्थि मध्यमम् । कनिष्ठं तु पवित्रं स्यात्षड्त्रिंशद्ग्रन्थि शोभनम् ॥ ३१
अधमं नाभिमात्रं स्यादूरुमात्रं तु मध्यमम् । श्रेष्ठं तु तज्जानुमात्रं प्रतिमाया निगद्यते ॥ ३२

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should be human - a plump and strong, adorned with ornaments. The face should look wild. 24.

The human body should have four hands with conch, discus, mace and lotus in each of them. Images of sages praying in honor of the Lord, with heads bowed down, should also be made. 25.

Thus the idol should be made ready for worship. Sri must be depicted as Goddess Laksmi praying, Shesanaga residing at the feet of Varaha should also be made. Thus, the God should be worshipped at mid-day. 26.

Now the Pavitra festival is described:

A Pavitra is made of threads. This Pavitra should be offered to the Lord on the eleventh day of the bright fortnight or on the twelfth day in the month of Sravana. 27.

This Pavitra should be made of golden, silver. silk or cotton threads spun by Brahmins and is considered sacred. 28.

Among all, a Pavitra made of 360 threads (fibers) is the best; a Pavitra made of 270 threads (fibers) is secondary. 29.

A Pavitra made of 180 threads should be considered as of low grade. An ordinary Pavitra should be made of three long threads. 30.

The Pavitra having 100 knots is the best; the one having 50 knots is secondary and the one of 36 knots is of low grade. The Pavitra rolling up to navel is of low grade; the one rolling up to

विशेष इह चैतावान्विधिरन्यत्तु नित्यवत् । पूजनादि प्रकुर्वीत कमलाराधिकापतेः ॥ ३३
कृष्णाष्टम्यां नभोमासे सुमत्यामजयात्प्रगे । उद्धवस्वामिनः साक्षात्प्रादुर्भावोऽभवद्भुवि ॥ ३४
अतोऽत्र स्वामिनो मूर्तिं हैमीं शक्त्या विनिर्मिताम् । पूजयेत्सर्वतोभद्रे महापूजाविधानतः ॥ ३५
मूर्तिः सा पीवरी कार्या द्विभुजा च सदंशुका । विशालचारुनयना प्रसन्नमुखपङ्कजा ॥ ३६
भक्तानुग्रहकृच्छान्ता करात्तजपमालिका । भक्तैश्चन्दनपुष्पाद्यैः पूजितातिमनोहरा ॥ ३७
स्वामिनो जन्मकर्माणि पूजाकाले तु गापयेत् । जन्माष्टम्युत्सवं कुर्यात्ततः स तु पुरोदितः ॥ ३८
इत्येते वार्षिकाः प्रोक्ताः श्रीविष्णोरुत्सवा मया । आवश्यकाः सुतौ ! नृणामुद्धवाध्वनि तिष्ठताम् ॥ ३९

chest is secondary and the best is one that rolls up to the thighs of the idol. 31 - 32.

This is the special ritual in the worship of Lord, other rituals being as usual. The Lord of Rama and Radha should be worshipped thus. 33.

Shri Ramanand Swami Prardurbhav festival.

On the eighth day of the dark fortnight of Sravana, Uddhav swami was born to Ajay and Sumati. 34.

So, on this day, a golden idol of Uddhav swami should be made according to one’s economic ability. This idol should be placed in the Sarvatobhadra mandal and the idol should be worshipped as per rituals. 35.

This idol should be strong, having two arms with bright white robes, possessing long eyes and having a very pleasant, bright lotus like face. 36.

There should be the rosary in the right hand and it should have a blessing, left hand. The devotees should worship with deep faith by offering flowers and sandalwood paste. 37.

Songs about the birth of Uddhav should be sung during the worship which should be followed by celebrating the Janmastami festival. 38.

‘O sons, I have narrated all the festivals related to Lord Vishnu throughout the year. All these should be celebrated by the devotees belonging to Uddhav tradition. 39.

एतेषु तत्तत्समये भूषानैवेद्यवाससाम् । भेदः पृथक्पृथक् प्रोक्तः स ज्ञेयः सति वैभवे ॥ ४०
देशकालधनादीमानुकूल्यं न यस्य तु । पुंसो भवेत्स तु स्वस्य कुर्याच्छक्त्यनुसारतः ॥ ४१
सति वित्ते तु न क्वापि शाठ्यं कुर्वीत् पूरुषः । श्रीविष्णोरुत्सवेष्वेषु तत्प्रसन्नत्वहेतुषु ॥ ४२
उत्सवार्थं भगवत ऋणं कुर्वीत न क्वचित् । यतो भक्त्यर्पितेनासौ पत्रेणापि प्रतुष्यति ॥ ४३
स्थिरा वापि चला यस्य समीपे प्रतिमा भवेत् । स पूजयेत्स्वशक्त्या तां धर्मान्प्रोक्तान् समाचरन् ॥ ४४
अत्र या कथिता पूजा श्रीविष्णोरुत्सवेष्विह । तत्र मन्त्रास्तु विज्ञेयाः स्वाधिकारानुसारिणः ॥ ४५
कार्या द्विजातिभिः पूजा मन्त्रैर्वेदपुराणगैः । शूद्रैः स्त्रीभिश्च सा कार्या नाममन्त्रै रमापतेः ॥ ४६
अहिंसाब्रह्मचर्याद्याः पालनीयाः प्रयत्नतः । व्रताङ्गभूता नियमाः सर्वेष्वपि व्रतेष्विह ॥ ४७
इत्थं भुवि करिष्यन्ति वैष्णवा ये तु मानवाः । तेऽतिप्रिया रमाभर्तुः प्राप्स्यन्त्येव हि तत्पदम् ॥ ४८

The devotees should celebrate these festivals according to their financial capacity, considering the limits of time, place and land. I have also narrated the differences in costumes, the Naivedya accordingly. 40 - 41.

The devotees should perform these festivals according to financial capacity but with deep devotion and faith. The devotees should never show any greediness. And no one should take a loan to celebrate it because it is the devotion and faith that is very important. Even only a leaf offered with faith satisfies the lord. 42 - 43.

Anyone who has either a movable or a static idol should worship the same with deep devotion and faith. 44.

Thus, the rituals for worship are narrated here according to rules of religion and one should follow these according to his rights. 45.

Brahmins should perform the worship according to Vedic or Puranic verses (mantras). Women and Shudras should follow only the continual repetition of the God's name. 46.

Conditions of non-violence and - celibacy should also be strictly followed while observing all these rituals. 47.

Persons who observe and follow all these rules, conditions and rituals annually during all the festivals will be lovable to God

सुव्रत उवाच –

इत्थं निशम्य भगवद्गदितं यथावत्संवत्सरोत्सवविधिं विदिताखिलार्थौ ।
तौ भ्रातरौ नरपते ! मुदितावभूतां तद्वच्च तं विदधतुः स्म तथाऽऽहतुः स्वान् ॥ ४९

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे वार्षिकव्रतोत्सवविधौ ज्येष्ठाषाढश्रावणोत्सवविधि निरूपणनामैकषष्टितमोऽध्यायः ॥ ६१॥

॥ अथ द्विषष्टितमोऽध्यायः ॥ ६२ ॥

सुव्रत उवाच –

अथैकदा तमासीनं कृतनित्यविधिं हरिम् । नत्वा पप्रच्छ गोपालानन्दो मुनिरुदारधीः ॥ १

गोपालानन्द उवाच –

श्रोतुमिच्छाम्यहं स्वामिन् ! साधूनां त्यागिनां हि नः । त्वदाश्रितानां सर्वेषां धर्मानिह सविस्तरम् ॥ २

Vishnu-(Ramapati) and will rest at His feet in the end. 48.

Suvrat said:-

'O, victorious king, in this way the annual festivals, their celebration and rituals were told in detail, the brothers of the king of Ayodhya followed these and became happy. Thus, all the disciples were also happy and contented. 49.

Thus ends the sixty-first chapter entitled 'narrates the celebration of festivals in the months of Jyestha; Asadha and Aravana' in the fourth Prakaran of Satsangijivan, the life story of Lord Narayan, also titled as 'Dharmashastra' (the rules of the code of conduct). 61

CHAPTER – 62

On being asked by Gopalanand Swami, Dharmamrut of Panchvartman of Sadhu as described by Shri Hari.

Suvrat said:-

'O king, thus one day, after performing the daily rituals and bowing with respect to Sri Hari who was sitting comfortably on his seat, Gopalanand asked him, the ocean of generosity. 1.

सुव्रत उवाच –

इत्थं जिज्ञासुना धर्मांस्तेन पृष्टः स सत्पतिः । प्रसन्न कथयामास त्यागिधर्मानशेपतः ॥ ३

श्री नारायणमुनिरुवाच –

त्यागिनां मच्छ्रितानां ते धर्मान्वच्मि मुने ! शृणु । सम्प्रदायानुसारेण यथाशास्त्रं हिताय वः ॥ ४
त्यागिनां परमो धर्मः श्रीकृष्णेऽखिलकारणे । भक्तिरेकान्तिकी नित्यं तन्माहात्म्यावबोधयुक् ॥ ५
अधर्मवंश्या दोषास्तु प्रत्यूहाः सन्ति तत्र हि । धर्मवंश्यैर्गुणैर्जित्वा तान्सा कार्याऽत्र साधुभिः ॥ ६
पञ्चैवावश्यजेतव्याः सन्ति दोषेषु तेष्वपि । जितेषु येषु सर्वे ते जिताः स्युर्नात्र संशयः ॥ ७
लोभः कामो रसास्वादः स्नेहो मानश्च पञ्चमः । अन्तः शत्रव एते हि दुर्जेया विदुषामपि ॥ ८

Gopalanand asked:-

'O master (swami), I wish to ask about the religion of the saints in detail, who have scarified everything and come to your shelter. 2.

Suvrat said:-

'O king, thus when Gopalanand asked about the religion of saints, the Lord, being very pleased with him, began to tell - 3.

Sri Narayanmuni said:-

'O sage, you have asked about the religion of saints who come to me; I tell you now about their religion according to their traditions, please listen. 4.

The utmost important religion of the ones who have sacrificed everything is to devote whole-heartedly to Lord Krishna. They should behave always as possessing full knowledge, knowing the greatness of Lord. 5.

In this devotion of oneness, there are the defects of non-religious things like hypocrisy. Saints should overcome these defects by knowledge and detaching from greediness. 6.

Among them, there are five defects that should essentially be overcome. If these are won all others will surely be overcome. 7.

Greed, lust, enjoying taste, friendship and honor are those five defects. These are the inner enemies of a man and very difficult to conquer even by a learned man. 8.

सर्वदोषाकारा ह्येते भवन्तीति प्रयत्नतः । विजेतव्याः सावधानैस्त्यागवद्भिर्मुमुक्षुभिः ॥ ९
एकैकसंश्रिता दोषा दर्शयन्तेऽथ पृथक्पृथक् । जये तेषामुपाया ये साध्याः सौख्येन तेऽपि च ॥ १०
तत्राधर्मान्ववायस्था दोषा ये लोभसंश्रिताः । आदितस्ते निरूप्यन्ते हातव्या निखिला अपि ॥ ११
लोभनिष्ठाः सन्ति दोषा महान्तो निरयप्रदाः । अधिष्ठानं हि पापस्य लोभश्चाघप्रवर्तकः ॥ १२
लोभात्क्रोधः प्रभवति लोभात्कामः प्रवर्तते । लोभान्मोहश्च माया च मानश्च परतन्त्रता ॥ १३
स्वकन्यादेर्विक्रयश्च नीचस्यापि गृहे नृणाम् । लोभेनैव हि वित्तादेर्मनुष्यस्य च विक्रयः ॥ १४
अक्षमा ह्रीपरित्यागः श्रीनाशो धर्मसङ्क्षयः । चिन्ताऽपकीर्तिर्दम्भश्च द्रोहो निन्दा च मत्सरः ॥ १५
अत्यागश्चातितर्पश्च विकत्थाऽकार्यकारिता । अविश्वासस्तथा चौर्यं परदाराभिमर्शनम् ॥ १६
दैन्यसाहसयोर्वेगो मृत्युवेगश्च दारुणः । ईर्ष्यावेगश्च बलवान्मिथ्यावेगश्च दुर्जयः ॥ १७

All these defects should be won over by continuous striving, consciously and cautiously by those who wish to be emancipated. 9.

These five defects are connected to each other and are seen differently. How to overcome these defects using different means is essential to know. I'll tell you separately about them. 10.

Nirlobhi Vartman.

There, the defects/faults of those related to greed are non-religious. First I am going to tell you about them, and how to overcome them. 11.

The defects that are related to greed are great; they are the seat of sins and lead to sinful behavior. 12.

Greed generates anger, lust and vices. Greed leads to temptation and temptation to compassionate affection, honor and dependence. 13.

It is the greed which makes a man sell his own daughter and even sell their children. 14.

Greed leads to bluntness and arrogance and it also leads to destruction of religiousness. It increases worries and defames man. It creates envy and hatred. 15.

It increases disbelief and inefficiency. Greed leads to grab other man's wife. 16.

Greed leads to pride and makes man to act thoughtlessly. The

रसवेगश्च दुर्वार्यः सर्वं लोभात्प्रवर्तते । तस्मात्सर्वाणि पापानि लोभमूलानि निश्चितम् ॥ १८
सतां समागमेनैतान्दोषान् लोभगतान्हृदि । स्वार्थघ्नानिति निश्चित्य त्यजेल्लोभं विचक्षणः ॥ १९
जनको युवनाश्वश्च वृषादर्भिमुखा नृपाः । लोभक्षयात्परं सौख्यं प्रापुस्तत्त्याज्य एव सः ॥ २०
लोभेनैकेन सर्वेऽपि शास्त्रज्ञत्वादयो गुणाः । दोषायन्ते हि विदुषां सुधीस्तं कथामाश्रयेत् ॥ २१
ईदृग्विधोऽप्यसौ लोभो यैरुपायैः समाश्रितैः । जीयेत त्यागिभिस्तेऽथ कथ्यन्ते शिष्टसम्मताः ॥ २२
क्रियते वस्तुनो यस्य लोभस्तत्खलु नश्वरम् । यदर्थं क्रियते तच्च शरीरं क्षणभंगुरम् ॥ २३
देहद्रव्याद्यसत्त्वेऽपि लोभात्कर्माणि यानि तु । करोति तानि सत्यानि जायन्ते देहिनः खलु ॥ २४
ततस्तैः कर्मभिर्नानानरकान्प्रतिपद्यते । श्वशूकरादियोनीश्च प्राप्नोत्येव पुनः पुनः ॥ २५
श्रोत्रप्रियग्राम्यवार्ताश्रुतौ लुब्धोऽपि नो भवेत् । स्त्रीबालसूक्ष्मवस्त्रादिस्पर्शे लुब्धो भवेन्न च ॥ २६

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speed of adventure is more, the speed of death is sad and the speed of lust and wishes more unconquerable. 17.

The lust for taste is beyond control. All this is due to greed. So all the sins have their roots in greed is certain. 18.

It is an obstruction to emancipation from earthly pleasures even if a man is in the company of saints who have won over greed. So a man must get rid of greed. 19.

In the past, great kings like Janak, Yuvanasv and Vrisadarbhi attained extreme happiness by overcoming greed. 20.

Remedies to defeat Lobh (greed).

Even the people who have learned scriptures suffer badly by falling victims to greed. So it is prestigious to keep away from greed. 21-22.

The things of which a man has greed are perishable and the body for which a man feels greedy is also perishable and transient. 23.

In this way, the body and wealth are both not eternal but perishable and false. One who falls victim to greed also ends himself one day. 24.

So a man who does not overcome greed goes to hell and gets births of a dog or a swine again and again. 25.

One should not get attracted to slang gossips which sometimes

स्त्रीस्वर्णभूषासद्वस्त्रसौधवाटीगवादिके । चक्षुःप्रियपदार्थे च नैव लुब्धो भवेत्क्वचित् ॥ २७
जिह्वाप्रिये च भक्ष्यादौ नानाविधरसान्विते । नैव लुब्धो भवेत्क्वापि दोषदृष्ट्या विचक्षणः ॥ २८
सुगन्धितैलकुसुमचन्दनादौ च कर्हिचित् । घ्राणप्रिये पदार्थेऽपि लुब्धः स्यान्नैव बुद्धिमान् ॥ २९
पञ्चेन्द्रियाणामेवं वै रमणीयेषु पञ्चसु । विषयेषु न लोब्धव्यमिन्द्रियक्षोभकर्तृषु ॥ ३०
पुमानिन्द्रियवृत्तीर्यो विषयेभ्योऽपकर्षति । अनासक्तः स तु बुधैर्जितेन्द्रिय इतीर्यते ॥ ३१
पञ्चेन्द्रियाण्यपि सदा मनः खल्वनुवर्तते । एतान्याश्रित्य लोभाद्याः शत्रवः पीडयन्ति च ॥ ३२
अरयः स्वेन्द्रियाण्येव त्यागिनां सन्ति निश्चितम् । विजेतव्यानि यत्नेन तान्येवातो मुमुक्षुभिः ॥ ३३
जितेन्द्रियाणां सङ्गेन हर्युपासनया तथा । नित्यं च सद्विचारेण जीयन्ते ते मुमुक्षुभिः ॥ ३४

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appear good to ears. Fine smooth touch of silk, a luring touch of a woman or a very charming, delicate, lovely, chilly touch though enjoyable, should also be avoided. 26.

Looking at a woman richly-adorned with golden ornaments and beautiful clothes should be avoided Though it captures one's attention. 27.

Tasty and delicious food items also lead to greed. A man should never be tempted even to look at them. 28.

Scented oil, flowers and sandalwood are the things to which a man's smell is attracted. Such smell also leads to greed and it also must be avoided. 29.

All the things that attract the five sensory organs will result in greed. A man gets attracted to them and these create irritation in him. They must also be avoided. 30.

The sense organs get one attracted to various wishes which obstructs a man's progress. They should be kept away from. 31.

All these attitudes lead to greed and temptation. These are the enemies of a man and man is troubled because of these. 32.

These enemies should be conquered with continuous efforts and with a balanced and stern mind by those who seek emancipation. 33.

A man desirous of emancipation can keep contact with those who have conquered their wishes and won over greed or achieve

प्रारब्धनिर्मितं यत्तदवश्यं सर्वदेहिभिः । प्राप्यते तद्वृथा क्लेशो न कार्यो देहपुष्टये ॥ ३५
अन्नवस्त्रादिना स्वस्य निर्वाहो यावता भवेत् । यतेत तावतः प्राप्त्यै वपुर्यद्धर्मसाधनम् ॥ ३६
यत्नोऽपि त्यागिना कार्यो वर्त्मनानेन नान्यथा । स्वैरवृत्त्या तु नरकान्स प्राप्नोति न संशयः ॥ ३७
षष्मासविधृतैर्जीर्णैर्गृहस्थाद्याचितैः सितैः । एका शीतहरा कन्था वस्त्रखण्डैर्विनिर्मिता ॥ ३८
कौपीनयुगलं द्वे च तदाच्छादनवाससी । एका च प्रच्छदपटी वस्त्रखण्डोऽम्बुगालनः ॥ ३९
कर्णावधिः शिरष्टोपी चतुरस्रः शिरःपटः । एतान्ययाचितप्राप्तैर्निर्मितान्यंशुकैर्नवैः ॥ ४०
पाकाय परिधानार्थमेक और्णः पटस्तथा । स्नातस्य शीतहर्त्र्येका जीर्णोर्णा नूतनाऽथवा ॥ ४१
वस्त्रसङ्ग्रह एतावांस्त्यागिनस्तु हितावहः । तत्रोर्णान्यानि तूक्तानि कार्पासान्यंशुकानि वै ॥ ४२
एतान्यप्यल्पमूल्यानि स्थूलानि च सितानि च । धातुसूत्रविहीनानि ग्राह्याण्यावश्यके सति ॥ ४३

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it by worshipping Shri Hariand keeping a sound mind. 34.

Things which are essential only to keep the body in action should be consumed. That much food, which is just essential for routine activities, should be consumed judiciously. 35.

All this should be observed with a firm, stern determination. Otherwise a man would go to hell. 36.

Description about the clothes to be kept by Sadhus.

Now I'll tell about the clothing necessary for a devotee. One should ask for a quilt of rags and shreds which is used by a man for six months to protect from cold. 37.

A pair of loin-cloths, another pair of sheet-blanket to cover oneself, and one piece of cloth for filtering water should be enough. 38.

One cap which covers ears should be worn and it has to be newly stitched. These are the only necessary things in daily life. 39.

One woolen rug to cover the body is good enough— one to wear while cooking and eating meals and another to use for bath. These are the only necessary clothes that a man must have. 40 - 41

One should not gather a collection (of clothes) more than necessary. 42.

All those clothes made of cotton, white in color, of low price and without any border of valuable fibers should be worn. 43.

सूक्ष्माणि च सधातूनि श्वेतवर्णेतराणि च । दीयमानान्यपि त्यागी न गृह्णीयात्कदाचन ॥ ४४
याञ्चां विनेच्छयाऽन्येषामलाभे नूत्नवाससः । यावदर्थे जीर्णवासो याचेत्तेन न दोषभाक् ॥ ४५
वस्त्राणि तान्यरुणयारञ्जितान्येव मृत्स्नया । त्यागिना धारणीयानि न तु श्वेतानि कर्हिचित् ॥ ४६
श्रीकृष्णार्चोपकरणं भवेदावश्यकं तु यत् । तच्च स्नपनपात्रादि त्यागी रक्षेदधातुकम् ॥ ४७
सच्छास्त्रपुस्तकं तस्य लेखोपकरणानि च । यथोपयुक्तमेवासौ त्यागी रक्षेन्न चाधिकम् ॥ ४८
काष्ठजं तुम्बिका वापि तेन पानीयपात्रकम् । तथाविधं भुक्तिपात्रमुमे ग्राह्ये अरञ्जिते ॥ ४९
त्यागी नैव च कुर्वीत सर्वथा वित्तसंग्रहम् । स्वसत्ताकं च तत्कृत्वा परेणापि परेणापि न रक्षयेत् ॥ ५०
येन येन पदार्थेन वस्त्रपात्रगवादिना । उत्पद्येत धनं तं तं सङ्गृह्णीयान्न वै क्वचित् ॥ ५१
चौर्यं कुर्यान्न च त्यागी कारयेन्नैव कर्हिचित् । चौरैः सह वसेन्नैव न रक्षेत्स्वाश्रमे च तान् ॥ ५२
फलं पुष्पं च धान्यादि यद्यत्सखामिकं भवेत् । अयाचितं न तद्ग्राह्यं त्यागिना पापभीरुणा ॥ ५३

Even if anyone offers such colored clothes matching the abovementioned description, they should be strictly rejected. 44.

If a householder gives such clothes without our asking, they should be accepted. However, if you ask for worn-out clothes, it is more desirable. 45.

Such clothes obtained by asking or without asking should be dyed in red-saffron clay to wear and white clothes should be avoided. 46.

The utensils necessary in the worship of Shri Krishna should only be made of wood and not metal. 47.

Books of scriptures and the necessary writing materials should only be kept but not more than what is necessary. 48.

A person who has sacrificed everything should never make a collection of money. He should not collect money for himself or keep the same belonging to others. 49 - 50.

The things which lead to generation or storing money- the things like pots etc. should never be possessed by a renouncer. 51.

A renouncer should never stay in the company of thieves. He should also never engage himself in any theft or ask anyone to commit theft. 52.

Anything like fruits flowers or grains, if seen lying unclaimed,

क्षेत्रं च वाटिकां वापि न कुर्यात्कारयेन्न च । निःक्षेपं च परस्यापि न रक्षेत्सर्वथा धनम् ॥ ५४
प्रोक्तेषु नियमेष्वेषु यदि स्यात्कस्यचित्र्युतिः । तर्हि तस्य विधातव्यं त्यागिना निष्कृतं द्रुतम् ॥ ५५
कृतं स्यात्स्वेन यत्किञ्चिद्दुष्कृतं लघु वा महत् । वाच्यं त्रिचतुराणां तत्पुरतो महतां सताम् ॥ ५६
ततस्ते निषकृतं ब्रूयुः स्वपापस्य यथा तथा । आचरेत्प्रयतस्त्यागी देशकालानुसारतः ॥ ५७
उक्ताधिकांशुकादाने नूत्नवस्त्रस्य याचने । सधातुसूक्ष्मश्वेतान्यवहुमूल्यांशुकग्रहे ॥ ५८
सर्वश्वेतांशुकधृतावुक्ताधिकपरिग्रहे । एतेष्वन्यतमे दोषे पादकृञ्च्छ्रव्रतं चरेत् ॥ ५९
रक्षेद्वा रक्षयेद्द्व्यं त्यागी स्वस्य परस्य वा । यावन्त्यहानि स्वर्णादि तावन्त्युपवसेच्छुचिः ॥ ६०
अश्वादिवाहनं वापि गोमहिष्यादि वा मुनिः । यावन्त्यहानि संरक्षेत्तावन्त्युपवसेत्स च ॥ ६१

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should not be taken without its master's consent. 53.

He should also not work in anyone's field and not tell anyone to work in other's field or garden for getting remuneration. He should never make a collection of money or ornaments of others or take responsibility to protect other's collection of money or ornaments. 54.

Method of expiation for regressing from vow.

If at all,, while following these rules strictly, anyone unknowingly commits a mistake, he should at once atone his misdeeds. 55.

He should first confess his misdeed in the presence of four religious people. He should then perform the ritual of atonement as per their advice, according to time and place. 56 -57.

He should first collect the robes that are essential and ask for new ones. He should refuse collection of robes with metal fibers and should wean white clothes. 58.

The sinner then should perform the 'Padkruchra vrata' to wipe off his sin. 59.

If he protects or collects his or others' money, he should observe fast for number of days proportional to the amount of stored money. 60.

If he (the renouncer) commits any theft, he should confess it clearly in any great man's presence and observe a fast. He should

चौर्यं कृतं फलादेश्चेत्तर्ह्युक्त्वा तत्सतां पुरः । तान्नमस्कृत्य साष्टाङ्गमेकं चोपवसेद्दिनम् ॥ ६२
यागी यो नियमभ्रष्टः स त्वन्यैस्त्यागिभिर्द्रुतम् । बहिः स्वपङ्क्तेः कर्तव्यः सर्वथा तद्धितार्थिभिः ॥ ६३
प्रायश्चित्तेन शुद्धः स्याद्यदा सन्मण्डले तदा । ग्रहीतव्यः स तु त्यागी सद्भिर्धर्मपथस्थितैः ॥ ६४
सत्सङ्गविष्णु–भक्तिभ्यां सहैतैर्नियमैः श्रितैः । जीयते दुर्जयोऽप्येष लोभस्त्यागिभिरञ्जसा ॥ ६५
जेतुं मया लोभमिमेह्युपायाः प्रोक्ताश्च दोषा अपि तत्र ये ते ।
कामस्य दोषानथ तज्जयस्य वदाम्युपायान्मुनिवर्य ! तुभ्यम् ॥ ६६

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे त्यागिधर्मेषु लोभदोषतज्जयोपायनिरूपणनामा द्विषष्टितमोऽध्यायः ॥ ६२ ॥

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atone it by bowing down flat on the ground in Sashtanga posture. 61.

The renouncer who has broken rules and is not pure, but feels that he is guilty should be kept away by the relatives. 63.

He should perform the ritual of atonement in the presence of religious people. 64.

He, the offender, should perform 'Satshanga', with devotion to Vishnu Then he will be free from his misdeeds. 65.

So, thus, 'O Rusi, I have told you about the disadvantages of greed, the defects that lead one to sinful acts or misdeeds and should be wiped off. I have also informed you about how one should free himself from such misdeeds. If at all anything remains (to be told), I shall narrate them to you afterwards. 66.

Thus ends the sixty-second chapter entitled 'Narration of the defects occurring due to greed and prescriptions for overcoming it' in the fourth Prakaran of Satsangijivan, the life story of Lord Narayan, also titled as 'Dharmashastra' (the rules of the code of conduct). 62

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॥ अथ त्रिषष्टितमोऽध्याय: ॥ ६३ ॥

श्रीनारायणमुनिरुवाच –

यथा जलानां सर्वेषां निधानं वारिधिर्मत:। तथैव सर्वदोषाणामाश्रय: काम उच्यते ॥ १
ज्ञानशास्त्रातिविज्ञानां ब्रह्म-स्थितिमतामपि । ब्रह्मानन्दादपि सुखं स्त्रैणं कामाद्विशिष्यते ॥ २
कामेन स्त्रीसुखं लब्धुं पण्डिता अपि दम्भत: । भक्त्याटोपं ज्ञानवार्तां स्त्रीणां संसदि कुर्वते ॥ ३
कामादेव हि नार्योऽपि पुंस: सङ्गसुखाप्तये । कृष्णाभेदेन तद्भक्तसेवां प्रीत्यैव कुर्वते ॥ ४
स्त्रीसुखप्राप्तये कामाच्छिष्यं गुरुरपि स्वयम् । वञ्चयत्यथ शिष्योऽपि तदर्थे च निजं गुरुम् ॥ ५
कामात्सगोत्रागमनं गुरुस्त्रीगमनं तथा । जायते मातृगामित्वं पुत्र्यादिगमनं तथा ॥ ६

CHAPTER- 63

In this chapter Bhagavan Narayan muni narrates about kama (lust), its defects and the ways to overcome kama (lust).

Nishkami Vartman of Tyagi Sadhu.

Shri Narayan muni said:-

'O sage, as the ocean is the source of all waters, so is lust which is the home of all misdeeds, sins and defects. 1.

Those men who are learned, well-versed in science and philosophy, who claim to have to reached the state of Brahman, feel when captured by sexual desires. They think that the pleasure, satisfaction and happiness of that desire is greater than that of Brahma Sukha (extreme joy and happiness) and are hypocrites. 2.

Even the scholars, the knowledgeable people, fall victim to lust and wish to be in the company of women. They try to enjoy by pretending devotion. 3.

Women also possessed by lust try to enjoy in the company of men assuming someone as Lord Krishna, serving him with lustful love. 4.

Teacher (Guru) and student (Shishya) also deceive each other to enjoy the pleasure, happiness and joy of lust. 5.

People possessed by extreme lust enjoy the happiness of lust in contact with the teacher's wife; or own daughter. 6.

जायते कामतः पुंसां गमनं विधवास्वपि । कुलजानां चोत्तमानां यवनीश्वपचीष्वपि ॥ ७
मैथुनार्थे प्रवृत्तिश्च पुंसां पुंस्वपि जायते । पशुजातिषु वा क्व ापि गर्दभीप्रमुखासु च ॥ ८
कीश्वद्धैर्यहीनस्य त्यागिनो महतोऽपि च । करमन्थेन कामाद्वै जायते वीर्यपातनम् ॥ ९
कामाद्धिवर्णसाङ्कर्यं सर्वथा जायते भुवि । चतुर्णामाश्रमाणां च वर्णानां धर्मनाशनम् ॥ १०
पतिपित्रा-दिघाते च कामात् स्त्रीणां प्रवर्तनम् । अवध्यानामपि स्त्रीणां घाते पुंसस्तथैव च ॥ ११
अभक्ष्यमत्स्यमांसादिभक्षणेऽपि प्रवर्तनम् । कामाङ्भवत्युत्तमानां सुरापाने तथाऽनृते ॥ १२
काममाश्रित्य वर्तन्ते क्रोधश्च मदमत्सरौ । मानेर्ष्यादर्पदम्भाश्च निर्लज्जत्वं च पैशुनम् ॥ १३
अपकीर्तिश्च सम्मोहः स्मृतिभ्रंशो मतिक्षयः । अपमृत्युर्महारोगाः काममेव समाश्रिताः ॥ १४
श्वादिनीचतनुप्राप्तिर्नानानरकयातनाः । कामाद्भवन्त्यसद्बुद्धिः संसृतिश्च पुनः पुनः ॥ १५

Men, because of uncontrollable desires, even keep sexual relations with widows; Brahmins and high-caste men keep sexual relations with low-caste women or Muslim women. 7.

Lust and sexual urge even leads to homo-sexuality or even try to have intercourse with animals. 8.

Great sacrificer, also behaving like monkeys, act passionately and timidly , trying to satisfy their uncontrollable sexual urge by masturbation. 9.

Due to lustful immorality there is mix breed, intermixture among four Varnas and it leads to the downfall of religion. 10.

So also, even husbands and fathers kill women in the heat of extreme lustful behavior. A women who is supposed to be misfit for sexual pleasure, is killed due to lust. 11.

Uncontrollable lustful behavior leads a man get addicted to drinking wine, liquor, eat non-vegetarian food and a victim to various sins. 12.

A man becomes hot-tempered, egoistic, blunt, adamant, envious and full of hatred. He loses sense, shame, turns disgraceful and brutal, and gets dishonored due to lustful behavior. He loses memory, intelligence and suffers from serious diseases only because of uncontrollable sexual desires. 13-14.

A man has to bear various severe punishments, tortures in

इत्यादयो बहुविधा दोषाः कामस्य सन्ति वै । अथ तस्य जयोपायाः कीर्त्यन्ते गुणसंज्ञकाः ॥ १६
कामो हि बलवाञ्छत्रुर्यौवने नृंश्च योषितः । पीडयत्येव नितरां जेयोऽसौ सद्व्रतादिभिः ॥ १७
धारणापारणासंज्ञं चातुर्मास्ये व्रतं शुभम् । प्रतिवर्षं विधातव्यं यथोक्तविधिनैव तत् ॥ १८
चान्द्रायणं पराकं वा देशकालानुसारतः । कुर्वीत चतुरो मासान्कामोन्मूलनकृद्व्रतम् ॥ १९
कृच्छ्रातिकृच्छ्राख्यव्रतं व्रतं सान्तपनं तथा । उद्दालकं यावकं वा सौम्यकृच्छ्राभिधं व्रतम् ॥ २०
फलकृच्छ्रं पर्णकृच्छ्रं मूलकृच्छ्राम्बुकृच्छ्रके । मासोपवासाख्यव्रतं कुर्यात्त्यागी पुमान्मुने ! ॥ २१
व्रतैरेव विनश्यन्ति मनसः कामवासनाः । प्रत्यब्दं तानि तत्कुर्याद्यावत्स्यात्कामसङ्क्षयः ॥ २२
तथा वस्तुविचारेण महतां सङ्गमेन च । त्यागिभिर्जीयते नूनमेष कामोऽपि दुर्जयः ॥ २३

hell after death. During his life, a man loses his conscience, intelligence and moral values repeatedly. 15.

Remedies to defeat Kam

These are all the ill-effects of lust and uncontrollable sexual urge. Now I'll narrate how to keep away from them. 16.

Lust, uncontrollable sexual urge is the main and important enemy of human beings, young men and women. It pains, tortures throughout life, it should be won over by following good conduct, moral rules of religion. 17.

A man must observe various proper rules of behavior, celibacy during four months (Chaturmasa) every year. 18.

Observance of Dharana and Parana should be followed in Chaturmansa four months in rainy season, according to religious instructions and rituals. 19.

One should observe Chandrayana and paraka according to time and place and observe celibacy to uproot lustful behavior. Kruchhra and such others should be strictly observed. 20.

Extreme desire to fulfill lust only ends due to strict observation of controlled wishes of having contact with women. So a man must observe. 21.

It will also be possible to conquer the lust staying in the company of pious saintly men who have successfully conquered their wishes. 22.

यां तु कामविलासात्र्यै पुमानमिलषेत् स्त्रियम् । मांसास्थिस्नायुमज्जासृक्श्लेष्मविष्ठामयी हि सा ॥ २४
उद्दिश्याप्यसतीं योषां कामेन विवशः पुमान् । यानि कर्माणि कुरुते जायन्ते तान्यृतानि हि ॥ २५
तैः कर्मभिस्ततो याति नरकान्विविधान्नरः । योनीः श्वखरकीशाद्या लभते च पुनः पुनः ॥ २६
इत्थं विचार्य तत्सङ्गं त्यक्त्वा दूरत एव हि । एतेषु नियमेष्वेव वर्तितव्यं मुमुक्षुभिः ॥ २७
कथा वार्ताः कचिन्नैव स्त्रीणां श्रव्या असत्प्रियाः । त्यागिभिः पुरुषैस्तासां कर्तव्यं कीर्तनं न च ॥ २८
स्त्रीभिः सह न च क्रीडां न च तासां निरीक्षणम् । न गुह्यभाषणं ताभिः सह कुर्यात्कदाचन ॥ २९
सङ्कल्पो निश्चयश्चापि न कर्तव्यस्तदाप्तये । स्पर्शस्तु नैव कर्तव्यो दारव्या अपि योषितः ॥ ३०
ज्वलद्वह्नौ वरं पातो वरं वा विषभक्षणम् । कूपे वा पतनं श्रेष्ठं न तु स्त्रीगमनं क्वचित् ॥ ३१
तथा स्त्रीजातिमात्रस्य गुह्यमङ्गं कदाचन । द्रष्टव्यं त्यागिभिर्नैव स्पृश्यं स्त्रीवसनं न च ॥ ३२

A woman with whom a man wishes to enjoy due to lust is just a stock of bones, muscles, flesh, blood, pit, marrow and feces. 23

A man lustfully strives to enjoy such women due to his desire. 24

Due to such lustful behavior, a man has to bear ugly stay in hell and gets his next birth of dogs, pigs or swines or such dirty animals. 25.

Thus knowing and considering all these results, a man must keep himself in the company of the pious, saints and good tempered men if he wants emancipation from worldly worries, pains and temptations of short-living wishes. 26 -27.

A man must avoid hearing anything about women; he must not speak to them and should try to remain in the company of pious, saintly men. 28.

A man must never stare at women, should not talk secret things with them. He should strictly keep away from women. 29.

A man must never make an attempt to try to get women; he should never touch a woman even if it is an image of wood. 30.

It is better to die in fire, or to sink in water, or jump into a well or eat poison than to have intercourse with a woman. 31.

A man who wishes liberation must never look, even by accident, at the private parts of a woman. He must never touch any woman's costumes or robes. 32.

धौतार्द्राद्धौतशुष्काद्वा नवीनाद्योषितोंऽशुकात् । इतरस्य तु संस्पर्शे जाते दोषो न चान्यथा ॥ ३३
नारीणां सम्मुखं तैश्च नोपवेश्यं कदाचन । तासां चित्रं न कर्तव्यं नावलोक्यं तथैव तत् ॥ ३४
धनुर्मात्रान्तरं त्यक्त्वा गन्तव्यं दूरतः स्त्रियाः । हर्युत्सवेषु बहुले जनौघे मिलिते सति ॥ ३५
देवालये चाग्निशिशौ तथा सङ्कीर्णवर्त्मनि । भिक्षाटने च संरक्ष्यं स्त्रीस्पर्शात्स्वाङ्गमेव हि ॥ ३६
यत्र वा स्यात्क्रिया स्त्रीणां तत्र कार्या न सा तथा । स्त्रीवेषधारी च पुमान्नेक्ष्यः स्पृश्यो न च क्वचित् ॥ ३७
सम्भाषणं न कर्तव्यं स्त्रीभिः सह कदाचन । न वर्णनीयाश्च गुणास्तासां नैवागुणा अपि ॥ ३८
स्त्रियमुद्दिश्य कर्तव्यं न विष्णोर्गुणकीर्तनम् । स्त्रिया मुखादपि तथा नैव श्रव्या कथा हरेः ॥ ३९
शालग्रामस्य यस्य स्यात्स्वयं योषैव पूजिका । दर्शनार्थं न वै तस्य गन्तव्यं त्यागिभिः क्वचित् ॥ ४०
भिक्षां सभाप्रसङ्गं वा विना न गृहिणां गृहान् । गच्छेयुस्त्यागिपुरुषा गच्छेयुः क्वापि नैकलाः ॥ ४१

But if the costume, new or washed and dried is touched by a man, there is no sin or misdeed in it. 33.

A man must not sit in front of a woman facing towards her. He must not draw a woman's picture or see one. 34.

He must keep a bow's distance between a woman and himself while walking in the street. If at all, during the festival of Hari, it would be hard to maintain a bow's distance with too many people, then he must try not to touch women. 35.

While in temple, if he happens to come in contact with a woman or while taking alms from a woman, he should strictly avoid her touch. 36.

A man must never go to work where women are working. A man clothed in the costumes of a woman must also be avoided. 37.

A man must never converse with a woman. Similarly, he must not praise her complexion beauty, and her virtues. He must never blame her for her defects. 38.

A man must never perform a kirtans or praise Lord Vishnu in kirtans while addressing women or facing them. He should also avoid narrating stories of the Lord to women. 39.

If a woman worships a 'Saligrama', a man must avoid having the worship of the Saligrama. 40.

A man who is a renouncer must never enter a Grahastha's house

ब्रह्मचर्यं न हातव्यमपि प्राणात्यये निजम् । तत्त्यागबोधकं वाक्यं न ग्राह्यं स्वगुरोरपि ॥ ४२
नैव कारयितव्यं च स्वस्थाने स्त्रीप्रवेशनम् । अन्नोदकादि पुरुषैरानाय्यं न स्त्रिया क्वचित् ॥ ४३
सम्मार्जनोपलेपादि स्वकुट्यामाचरेत्स्वयम् । पुंसा वा कारयेत्त्यागी न तु तत्क्वापि योषया ॥ ४४
यत्र स्त्रियाः पादचारो भूतपूर्वो भवेत्स्थले । तल्लेपयित्वा वस्तव्यं पुंसा वा प्रोक्ष्य वारिणा ॥ ४५
सङ्गो नैव च कर्तव्यः शिश्नोदरसुखैषिणाम् । स्त्रीसङ्गवत्स्त्रैणसङ्गो दूराद्धेयो मुमुक्षुभिः ॥ ४६
स्त्रीणां स्त्रैणनराणां च सङ्गात्पुंसोऽत्र बन्धनम् । यथा दृढं भवति वै न तथान्यप्रसङ्गतः ॥ ४७
स्त्रैणसङ्गात्साधुताया ऐश्वर्याण्यखिलान्यपि । नाशमायान्ति सहसा मुक्तानां च मुमुक्षताम् ॥ ४८
ब्रह्मचर्यमहिंसा चानीर्ष्या शौचं क्षमा दया । सत्यं मौनं यशो बुद्धिर्ह्रीत्रस्तेयं शमो दमः ॥ ४९

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except asking for alms or except any occasional meeting. Also, he must never go alone to such places. 41.

A man who wishes liberation must never break the vow of celibacy in any case even if it comes to end his life. He should not obey even his teacher if at all he (the teacher) advises him to break it. 42.

He should never enter a house where women are there. He must not allow any woman to enter his house. He should never ask any woman to bring food for him. 43.

He must carry out the work of sweeping, washing and cleaning his house by himself and not employ any woman to do this work. 44.

A place where women have trodden before should be washed and cleaned first, then only he should stay there. 45.

Liberation-seekers should not engage themselves in lustful play of their private organs and water. They must also avoid even remote contacts with those who are fond of their wives and fond of remaining in the company of men. 46.

The contact of women and uxorious men should be avoided as it leads to bondage. As such contacts become regular, they tend to get repeated in other situations. 47.

Such contacts with women and uxorious men, even if prosperous, end in destroying a liberation-seeker's attitude. 48.

Celibacy, non-violence, overcoming ambition, purity,

इत्यादयो गुणाः सङ्गात्स्त्रैणानां यान्ति हि क्षयम् । तस्मात्सङ्गो न कर्तव्यः स्त्रीषु स्त्रैणेषु सर्वथा ॥ ५०
भक्त्या विष्णौ सतां सङ्गादेतैश्च नियमैः सह । त्यागिनो दुर्जयं कामं जित्वा यान्ति परं सुखम् ॥ ५१
ययातिरैलमुख्याश्च पुरापि धरणीश्वराः । कामत्यागात्परं सौख्यं स्वाभीष्टं ननु लेभिरे ॥ ५२
एतेषु नियमेषु स्याद्यस्य यस्य च्युतिः क्वचित् । कर्तव्यं तस्य तस्याशु प्रायश्चित्तं हितैषिभिः ॥ ५३
अज्ञानात्स्त्रीकथायास्तु श्रवणे कीर्तने तथा । स्त्रीणां वा विहरन्तीनां क्रीडास्थाने क्षणं स्थितौ ॥ ५४
स्त्रिया दृष्ट्या दृशं बध्वा स्वस्य तत्प्रेक्षणे कृते । पुमुद्देशेन वा नार्या बोधेऽप्यज्ञानतः कृते ॥ ५५
पुंसा च कारिते गुह्यभाषणेऽपि स्त्रियं प्रति । जाते स्त्रीसङ्गसङ्कल्पे मनसा कामतः क्वचित् ॥ ५६
तत्सङ्कल्पवशत्वे च स्वस्य जाते क्षणं क्वचित् । स्त्र्यङ्गस्थवस्त्रस्पर्शे च जातेऽप्यज्ञानतस्तथा ॥ ५७
धनुर्मानान्तरगतिच्यवने चाप्यनापदि । सम्भाषणे स्त्रिया जाते स्त्रीगुह्याङ्गस्य चेक्षणे ॥ ५८
भङ्गेऽन्येषां व्रतानां च प्रमादादपि कर्हिचित् । उपवासो विधातव्यो विष्णुनामजपान्वितः ॥ ५९

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forgiveness and mercy and truth, are the main virtues of a man. 49.

All the virtues mentioned above come to an end if a liberation-seeker (Mumuksu) comes in contact with a woman. So he must certainly avoid keeping contact with women. 50.

Devotion in Vishnu and following the rules mentioned above makes a renouncer win the invincible lust and beget happiness in the end. 51.

In the past, Yayati and other kings attained extreme happiness by conquering lust. 52.

Now (I will tell you) about the rituals to get atonement for misdeeds or sins of becoming a victim to lust. 53.

Method of expiation for regressing from vow.

If at all anyone commits a mistake of not observing the rules mentioned above, he must atone for it from his well-wishers. 54.

If a man hears stories of women unknowingly or accidentally or happens to see women moving in their places; if he stares at a woman or responds at her glance; if he makes a conversation with a woman or thinks lustfully about her; if he touches the costumes of women or can't abide by the rule of keeping a distance of a bow between himself and a woman, if he glances at the private parts of a woman, if he touches a woman's- image, then he should repeat

बुद्धिपूर्वं क्वचित्दृष्टे पशुपक्ष्यादिमैथुने । उपवासो विधातव्यस्त्यागिना चैकवासरम् ॥ ६०
दीक्षाग्रहीतृपुरुषसम्बन्धिजनप्रच्छने । भिक्षानिमित्ते कार्ये च तथा पुस्तकलेखने ॥ ६१
उचितावासदाने च हरीक्षागतयोषिताम् । ईदृशावश्यके कार्ये सम्प्राप्ते सति कर्हिचित् ॥ ६२
स्त्रीसम्बन्धि वचः श्रव्यं कथितं पुरुषेण चेत् । स्वस्वमण्डलमुख्येन न सर्वैस्त्यागिभिस्तु तत् ॥ ६३
शृणुयादुत्तरं ब्रूयादितरो यदि तद्वचः । सद्यः स्नात्वा जपेत्तर्हि मनुं त्रिर्वसुवर्णकम् ॥ ६४
नरनारायणीयां च ततः स प्रणमेद्दिशम् । एवं कृते विशुद्धिः स्यात्त्यागिनस्तस्य निश्चितम् ॥ ६५
असाक्षिकं न वक्तव्यं मुख्येनापि तदुत्तरम् । उक्ते सति तु तस्यापि प्रायश्चित्तं तदेव हि ॥ ६६
आवश्यकाधिकं ब्रूयाद्यदि वार्ताप्रसङ्गतः । तर्हि स्नात्वा ह्युपवसेद्दिनमेकं हरिं स्मरन् ॥ ६७
करमन्थेन तु कृते त्यागना वीर्यपातने । उपवासास्तेन कार्या दिवसानां चतुष्टयम् ॥ ६८

the name of Lord Vishnu constantly and observe a total fast for a day. He should do it for each misdeed, mistake separately. 54 -59

If he accidentally or unknowing watches, glances, happens to see the intercourse of animals or birds, he should observe a fast for a complete day. 60.

A man who has been conferred upon knowledge and has detachment from worldly things, coming in contact with women while accepting alms, writing books or asking then something about general things, things related to accepting clothes or asking a woman about God, there is no fault. 61 - 63.

He must take a holy bath and repeat the eight letter mantra- three times. He must face to the north and pray to God- Vishnu-Narayan. 64.

He should offer his prostrations to Nar-Narayan facing the north. Doing this , he is certainly released of his defect. 65.

He must not speak to a woman in the absence of any witness, if he does so, he must atone for it. 66.

If occasionally, he speaks to a woman more than necessary, he must take a holy bath and remember Shri Harirepeatedly for one day. 67.

If he discharges his semen by masturbation, he must observe fast for four days. 68.

वीर्यस्रावो भवेत्स्वप्ने यदि वैवश्यतस्तदा । प्रातः स्नात्वैव कुर्वीत दिनमेकमुपोषणम् ॥ ६९
भिक्षाटनेऽध्वनि स्नाने पानीयाहरणादिषु । वियुक्तौ त्यागिनौ यर्हि न पश्येतां परस्परम् ॥ ७०
ताभ्यां द्वाभ्यामपि तदा कार्यमेकमुपोषणम् । मलमूत्रोत्सर्जनेऽत्र नोपवासस्तथाऽऽपदि ॥ ७१
त्यागिना च स्त्रिया साकं स्थितौ रहसि वाध्वनि । याने तया सह कृतेऽप्युपोष्येत दिनत्रयम् ॥ ७२
त्यागिनः कामवैवश्यद्ब्रह्मचर्यं यदष्टमम् । च्युतं भवेत्तदानीं यत्प्रायश्चित्तं तदुच्यते ॥ ७३
धर्मशास्त्रेषु तु महत्प्रायश्चित्तमिहोदितम् । अशक्यं तत्कलौ कर्तुं तत्कुर्याद्वार्षिकं व्रतम् ॥ ७४
दिवसेऽनशनं कुर्यादेकस्मिंश्चापरेऽहनि । पिबेन्निर्लवणान्सक्तून्मौनेनैव सकृद्दिवा ॥ ७५
सक्तून्पातुमशक्तोऽन्नमद्याल्लवणयुक्पुमान् । अन्नद्वयं सलवणं तत्राशक्तोऽपि भक्षयेत् ॥ ७६
रोगेणोपद्रुतो यः स्यात्कयाचिद्वाऽऽपदा क्वचित् । उपवासविहीनं स त्यागी कुर्यादिदं व्रतम् ॥ ७७
रोगे चापदि नष्टायां जपित्वाऽष्टाक्षरं मनुम् । सहस्रसङ्ख्यं कुर्वीत यथापूर्वं निजं व्रतम् ॥ ७८

If his semen is discharged in dream in sleep, he should take a holy bath next morning and observe fast for a whole day. 69.

While moving for begging alms, while going through towns, while going for bathing to the river or for fetching water, if one sees women, he must observe fast for a day. But there is no harm if he happens to see them while going to toilet. 70 -71.

If a renouncer inevitably has to be with a woman in a vehicle on a journey, he should observe fast for three days. 72.

If a renouncer loses his celibacy due to uncontrollable lust this is the atonement for his misdeed. 73.

The atonement for such a serious break in celibacy is impossible to follow in this Kaliyug. The atonement as per religion is very strict but such a man should observe atonement for one year continuously. 74.

He must observe a fast for a day; the next day, he should take saktu- barley without salt at day and take nothing during night time. 75.

If it is not possible to drink barley soup without salt, he should only have two types of food with salt. 76.

If he is suffering from any disease, or is in calamity, he should eat food without salt in it. 77.

वर्षव्रते त्वशक्तस्तु पादोनं व्रतमाचरेत् । अर्धं वाप्यत्यशक्तस्तु कुर्यान्मासत्रयं शुचिः ॥ ७९
नियमैः सहितं कार्यं व्रतमेकान्तराशनम् । एतत्पवित्रं परमं मनःकायविशोधनम् ॥ ८०
व्रतं कर्तुमशक्तो यः पुमान्स तु समाचरेत् । बदर्याश्रमयात्रां वै ततः शुद्ध्यति स ध्रुवम् ॥ ८१
अथवा विदधीतासौ मासमेकं समाहितः । व्रतं चान्द्रायणं नाम सर्वपातकनाशनम् ॥ ८२
अविज्ञाते जनैरस्मिन्पापे तु चतुरक्षरम् । मनुं जपेद्वर्षमेकं लक्षार्धं प्रतिवासरम् ॥ ८३
मौनी दृढासनो मन्त्रं त्रिभिः कालैर्यथाबलम् । उपविश्य जपेद्भक्त्या ततः शुद्धिमवाप्नुयात् ॥ ८४
एवं व्रतेन संशुद्धः सद्भिः सन्मण्डले पुमान् । ग्रहीतव्योऽथ तद्दोषः पुनर्वाच्यो न तैः क्वचित् ॥ ८५
मैथुनार्थं प्रवृत्तौ च पुंसि वा पशुजातिषु । तप्तकृच्छ्रं व्रतं कार्यं त्यागिना स्वस्य शुद्धये ॥ ८६

If he is suffering severely from any disease, he should repeat the eight word mantra a thousand times in a day. 78.

If it is not possible to do this for a year, he should do it for nine months or for six months. If it is not possible for six months, he should observe for three months which would make him free. 79.

This Vrata of living in solitude cleans and wipes out his body and mind. It is so sacred. 80.

If it is not possible, then he should go on a pilgrimage to Badrinath, which will definitely wipe out his misdeeds. 81.

Alternatively, he must observe the all-purifying Chandrayana vrata for a month. That will wipe out all his sins. 82.

To wipe out this sin, if the Chandrayana is not understood, he must chant the four letter 'Narayan' mantra for fifty thousand times for one year or alternately do 500 mala-Japa of the mantra every day. 83.

Observing speechlessness, he should purify himself, sitting on a seat firmly and repeating the word 'Narayan' with full devotion fifty thousand times in the morning. 84.

In this way, he should have atonement in the presence of pious saints which will purify him and he will be free from sins. He must not disclose it to anyone. 85.

If a man commits a misdeed of intercourse with men or animals he should observe 'Taptakruchhra' vrata to purify himself.

कृत्वा यो दुष्कृतं तस्य नैव कुर्वीत निष्कृतिम् । स तु सन्मण्डलात्सद्यो निष्कास्यो ह्यन्त्यजादिवत् ॥ ८७

कामस्य दोषा इति कीर्तितास्ते तथा गुणास्तज्जयसाधनानि ।
अथो रसस्यापि वदामि दोषांस्तुभ्यं मुने ! तज्जयनान् गुणांश्च ॥ ८८

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे त्यागिधर्मेषु कामदोषतज्जयोपायनिरूपणनामा त्रिषष्टितमोऽध्यायः ॥ ६३॥

॥ अथ चतुःषष्टितमोऽध्यायः ॥ ६४ ॥

श्रीनारायणमुनिरुवाच –

सर्वेषामिन्द्रियाणां हि क्षोभहेतू रसो मतः । तन्मूलाः सकला दोषाः प्रवर्तन्तेऽघहेतवः ॥ १
साङ्गः कामो रसादेव सद्यः प्रभवतीति तु । प्रसिद्धमस्ति लोकेषु क्षुत्क्षामे तददर्शनात् ॥ २

The Taptakruchhra vrat is such that; 86.

If a renouncer commits sin and doesn't take atonement, he leaves his circle of saintly people and goes to low caste. His people will discard him and expel him from their caste. 87.

'O sage, I have narrated the defects of lust (Kama) and the rules to wipe out the sin. Now I'll narrate the defects of "rasa' and the rules to wipe them out. 88.

Thus ends the sixty-third chapter entitled 'Narration of the defects of lust (Kam) and prescriptions for overcoming it' in the fourth Prakaran of Satsangijivan, the life story of Lord Narayan, also titled as 'Dharmashastra' (the rules of the code of conduct). 63

CHAPTER – 64

This chapter describes the bad effects of taste and means to overcome them. Nihswadi Vartman of Tyagi Sadhu.

Sri Narayan muni said:-

'O Gopalanand muni, of all the sensory organs, the most anger-provoking is the tongue. Because of this, all faults and defects are generated in us, which lead to sinful acts. 1.

महतां भूमिपालानां ब्राह्मणानामपि क्वचित् । धर्मिष्ठानामपि रसात्सक्तिर्मांशासने ह्यभूत् ॥ ३
देवानां च नृपादीनां रसादेव प्रवर्तते । हिंसायज्ञपरो वेदः सर्व इत्यपभाषणम् ॥ ४
अहिंसयज्ञात्तपसः स्वाद्धर्माच्च सनातनात् । उञ्छादिवृत्तेर्विप्राणां भ्रष्टत्वं च रसादभूत् ॥ ५
साम्प्रतं ब्राह्मणादेश्च मद्यमांसाशने भुवि । प्रवृत्तिरस्त्येव रसाद्देव्याद्युद्देशतः किल ॥ ६
चतुर्षु वर्णेषु नृणां चतुर्ष्वप्याश्रमेषु च । वेदोक्तधर्मसाङ्कर्यं रसादेव प्रवर्तते ॥ ७
पशुपक्ष्यादिहिंसायामुत्तमानां नृणामपि । प्रवृत्ती रक्षसां तुल्या रसात्स्तैन्तयेऽपि जायते ॥ ८
पङ्क्तिभेदो रसादेव जायते विदुषामपि । विहायान्यान्स्वादुभक्ष्ये पुंसश्चेकाकिनो रुचिः ॥ ९
अपेयपाने चाभक्ष्यभक्षणे मादकाशने । प्रवृत्तिरुत्तमानां वै रसाद्भवति निश्चितम् ॥ १०

Due to extreme desire of satisfying the taste buds, we end up being trapped in lust. This is well-known. 2.

Great men, kings, Brahmins, and religious people wish to eat non-vegetarian food due to the uncontrollable desire of satisfying their taste buds. 3.

Even gods and kings yield to the temptation of taste and claim that Yajna is violence-oriented, which is not true. 4.

The perverted attitude of Brahmins about non-violence and Yajna has changed due to their uncontrollable desire of eating flesh. 5.

At present, the Brahmins are more addicted to eat non-vegetarian food because of their uncontrollable desire for eating the same They justify and claim this as their way of worshipping God. 6.

Vedic religion becomes a mixed breed when people belonging to all four castes (Varnas) become victims of tasty food. 7.

Even the great people commit the sin of killing animals and birds due to wicked, horrid desire-fulfilling taste. It also leads to theft. 8.

Learned people also differentiate themselves among others in the urge to satisfy their extreme, utmost desire of taste. 9.

Learned people and great people fall victim to eating meat and drinking wine due to an extreme, uncontrollable desire for

हरिकीर्तनसच्छास्त्रकथानां च भवच्छिदाम् । जीविकात्वं रसादेव हर्यर्चापूजनस्य च ॥ ११
रसाच्छत्रुवशत्वं च ततो मृत्युर्भवत्यपि । अत्याहारेण मृत्युश्च रसाद्रोगा भवन्ति च ॥ १२
क्रोधलोभमदेर्ष्याद्या अपि दोषा रसान्नृणाम् । महान्तः प्रभवन्त्येव बहवः पापहेतवः ॥ १३
इत्येते कथिता दोषा रसमाश्रित्य ये स्थिताः । ब्रुवे रसजयोपायानथ त्यागिहितावहान् ॥ १४
सुस्वादुभोजनासक्तिर्न कार्या त्यागिभिः क्वचित् । योगैः सिद्धा अपि यया लभन्ते श्वादितुल्यताम् ॥ १५
अनासक्तो रसास्वादे त्यागी वैष्णव आत्मवित् । निर्वाहार्थं स्वदेहस्य भिक्षावृत्तिमुपाश्रयेत् ॥ १६
अल्पमल्पं शुचीन् याचेद्गृहस्थानन्नमन्वहम् । रसं यथा मधुकरः प्रत्यब्जं तान्यपीडयन् ॥ १७
चातुर्वर्ण्यगृहस्थाश्च त्यागिभि-र्मैक्षचारिभिः । अपक्वान्नं याचितव्याः शुद्धं नान्ये त्वनापदि ॥ १८

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eating non-vegetarian food and drinking wine. 10.

Learned people should note that the desire of taste is not worth and they must worship Shri Hariand praise Him through kirtans to get out of worldly bondage. 11.

Moreover, a man yields to his enemies, falls in the grip of diseases and meets death in the end consuming, eating and drinking more than necessary. 12.

Anger, greed ego etc. are the enemies of man. They all lead to great sins. 13.

Remedies to win over Rasdosh.

All these are the defects or disadvantages of taste, now I'll narrate the ways to overcome or get rid of them. 14.

A man expecting liberation should never wish for a delicious, spicy and tasty food. If men get it due to yoga Siddhi, they should not accept it like dogs. 15.

A man who does not desire such tasty food should only eat or accept food that is just essential for living by asking- (seeking alms from) others. 16.

He should not ask for a full meal at one house, but should go door to door and gather food like a honey bee goes from flower to flower and collects honey without harming the flower. 17.

While moving for alms, he must go to people of all four castes and ask for uncooked food. 18.

सदन्नं तच्च बहुलं प्राप्नुयाद्यस्य वेश्मनः । तमेव रसलोभेन नार्थयेत्प्रतिवासरम् ॥ १९
नारायण ! हरे ! सच्चिदानन्दादिप्रभो ! इति । उच्चैर्वदेदङ्गणस्थो गृहिणां भैक्षमर्थयन् ॥ २०
यत्पिष्टतण्डुलाद्याप्तं भिक्षयान्नं फलादि वा । स्वयं शुचिः पाचयित्वा हरये तन्निवेदयेत् ॥ २१
तदन्नं तुलसीमिश्रं विष्णोः पादाम्बुना पुमान् । प्रासादिकेनाम्बुना वा भुजिकाले विमिश्रयेत् ॥ २२
यदि भोजनवेलायां कश्चिद्याचेत भिक्षुकः । तर्हि दद्यादात्मबुद्ध्या तस्मा अन्नमविक्लवः ॥ २३
गृहस्थो वैष्णवो विप्रः स्वधर्मपरिनिष्ठितः । लोकगर्हापापकर्मसूतकादिविवर्जितः ॥ २४
भोक्तुं निमन्त्रयेत्स्वस्य गेहे तर्हि तदालयम् । गच्छेयुस्तत्र भुञ्जीरन् प्राग्वद्विष्णुनिवेदितम् ॥ २५
तद्गेहे प्रतिमा न स्याद्यदि विष्णोः कदाचन । स्वेज्यमूर्तिं तदा तत्र नीत्वा कुर्युर्निवेदनम् ॥ २६
यदि तस्य गृहे मूर्तिर्भवेत्तर्हि निजाश्रमे । स्वयं पक्त्वा प्रस्थमन्नं कुर्युर्विष्णोर्निवेदनम् ॥ २७

If he gets tasty, delicious food at one house and is enough for him, he must never repeatedly go to the same house to satisfy his taste buds. 19.

He should go to the door and say loudly Narayan hare, Sachidanand prabho, stand in the courtyard and then ask for alms. 20.

Whatever he gets — rice, flour or fruit; he should cook it himself in holy state and then offer it to the God. Then, he should add Vishnu's sacred water (water used to wash the idol) and a holy basil leaf in it and then only should eat. 21-22.

If at the time of eating food, there appears a beggar, he with sympathy should give food to him. 23.

Method of going to the house of Grihasth by Tyagi Sadhus to accept meals.

If a Vaisnava man with family and religious in attitude, who is free from folk criticism, and is not in mourning state invites a liberation-seeker, the latter should accept the invitation. He should offer Naivedya of the given food and then take his meal. 24 - 25.

If there is no idol of Vishnu in that house, he should take his own idol with him and offer Naivedya. 26.

If there is as idol in the house, he should come to his own house, cook food himself and then should offer Naivedya and narrate process to the God. 27.

ततो गृहिगृहे भोक्तुं गच्छेद्वै त्यागिमण्डलम् । सेवाधर्मः सदोषः स्यादन्यथा तु कृते सति ॥ २८
अशक्तः पाककरणे ब्राह्मणो वैष्णवोऽपि चेत् । अन्यो वाऽग्राह्या पक्वान्नः सतो भोक्तुं निमन्त्रयेत् ॥ २९
तर्ह्यपक्वान्नमानाय्य स्वाश्रमे वातदालये । पाकं कुर्युस्त्यागिनस्तु कारयेयुर्द्विजेन वा ॥ ३०
पाकं कर्तुं गृहिगृहे पञ्चोनैस्त्यागिभिः क्वचित् । कर्तुं च भोजनं तद्वन्न गन्तव्यमिति स्थितिः ॥ ३१
सम्पदं गृहिणो दृष्ट्वा भोक्तुं यायुस्तदालयम् । न त्वल्पवित्तं गृहिणं क्लेशयेयुः कदाचन ॥ ३२
गृही स्वगेहेऽनुदिनं देशकालानुसारतः । शाल्यादि वा कोद्रवादि प्राश्नीयादन्नमत्र यत् ॥ ३३
तस्य गेहे तदेवान्नं ग्रहीतव्यं न चेतरत् । रोगाद्यापदमाप्तस्य न दोषो जरतस्तथा ॥ ३४
पर्वोत्सवादौ गृहिणो विशेषो यदि नैत्यकात् । स्वस्मै च तादृशं दद्यादन्नं ग्राह्यं तदा तु तत् ॥ ३५
यत्र स्याद्गृहिणो गेहे पुरुषः परिवेषकः । तत्रैव भोक्तुं गन्तव्यं नान्यत्र त्यागिभिः क्वचित् ॥ ३६

Then he (mumuksu) should collect others and go to that house and take meals. If he avoids it, it will be degrading the obligations of service. 28.

If a Vaisnava Brahmin is unable to cook food, the Sadhus - hermits should invite him for meals. 29.

They should bring uncooked food to their own house and cook themselves or get it cooked by other Brahmins. 30.

When he has to go to a house either for alms or eat meals, he should never go alone but take at least five men like him. 31.

When a faithful devotee invites him to his richly house, he should go and take meals but must never disturb anyone by finding fault and talking about his poverty. 32.

If a householder invites to his house for dinner and serves food according to his region system, a renouncer must never question him. 33.

He should accept food from the same house and not anywhere else. There is no harm in accepting the food a person who is in difficulty or weak due to disease. 34.

If on certain occasions somebody serves good food, there is no fault or sin in accepting that food. 35.

If there is only a man in any house, he should go to take food in his house and never at other place. 36.

प्रासादिकं विना त्यागी चन्दनं सुमनःस्रजम् । न धारयेद्भगवतो बृहद्व्रतमुपाश्रितः ॥ ३७
सुगन्धितैलताम्बूलपूगैलाजातिजादि तु । प्रासादिकमपि त्यागी स्वीकुर्यान्न विनापदम् ॥ ३८
एकादशीप्रभृतिषु व्रताहेषु तु योगिभिः । अन्नं फलादि वा प्राप्तं निवेद्यं हरये मुने ! ॥ ३९
कर्तव्यं स्वेन तु व्रतं तथा निष्कृत्युपोषणे । निवेद्य हरये त्वन्नं स्वेन कार्यमुपोषणम् ॥ ४०
बहुषु त्यागिवृन्देषु मिलितेषूत्सवादिषु । नैवेद्यस्य विधिः कार्यो देशकालानुसारतः ॥ ४१
पाकेनैकेन वा द्वाभ्यां बहुभिर्वा यथात्मनः । स्यादेकान्तिकधर्मस्य रक्षा कार्यं तथा बुधैः ॥ ४२
स्वच्छे देशे सावकाशे सति त्वन्नं चतुर्विधम् । निवेद्यं विष्णवे सर्वं सद्भिस्तैरन्नकूटवत् ॥ ४३
आल्प्ये तु स्थानपात्रादेरन्नं तदनुसारतः । निवेद्य विष्णवे तत्तद्राशौ तच्च विमिश्रयेत् ॥ ४४

A liberation-seeker who observes Bhramcharya vrat after offering sandalwood flowers to Bhagavan should accept food as 'Prasad'. 37.

He should not accept perfumed oil, betel leaf, betel nut and cardamom even if it is given as 'Prasad'. 38.

On Ekadashi (the eleventh holy day) or during any Vrata, the mumuksu, if given fruits, should only offer them to God as Naivedya but not eat them. 39.

On certain occasions, during festivals or observance of certain Vratas, he (mumuksu) should offer the food he gets as Naivedya but must not eat. 40.

When many renouncers assemble together on certain occasion like festivals, Naivedya should be prepared according to time, place and availability of matter. 41.

Learned Sadhus should protect their 'Ekantika Dharma by cooking one or two Naivedyas as per necessary according to time and place. 42.

If the place is clean and big, food of four kinds should be prepared, it should then be offered to Lord Vishnu like 'Annakoota'. 43.

If the place is small and pots are also small, food should be prepared, accordingly and then be offered to Lord Vishnu afterwards it should be mixed in large quantity with other food. 44.

विष्णुप्रसादमाहात्म्यं वर्णयन् येन केनचित् । दत्तं न भक्षयेदन्नं त्यागवान्नसलौल्यतः ॥ ४५
हरेः प्रासादिकं चान्नं चरणाम्ब्वप्यनर्हते । न दद्यादेव सद्भक्तो गृह्णीयान्न त्वनर्हतः ॥ ४६
आहारशुद्धिः सत्त्वस्य शुद्धिहेतुर्भवत्यतः । अन्नं शुचिगृहप्राप्तमद्यं विष्णुनिवेदितम् ॥ ४७
सकृद्भुञ्जीत च त्यागी प्रतिघस्रमनापदि । वर्तेत परिचर्यायामहोरात्रं रमापतेः ॥ ४८
ग्राह्यान्नेनापि दत्तं चेदन्नं प्रासादिकं प्रभोः । भुक्तेरनन्तरं तर्हि सद्भिर्भक्ष्यं न सर्वथा ॥ ४९
तद्भक्षणे सकृद्भुक्तिव्रतभङ्गो भवेत्किल । अनाचारप्रवृत्तिश्च सत्सु स्यान्नात्र संशयः ॥ ५०
उपवासदिने प्राप्तं भक्ष्यं प्रासादिकं हरेः । विसर्जयेन्नमस्कृत्य नान्नं भक्षेत्तु सर्वथा ॥ ५१
अपि भोजनवेलायां प्राप्ते प्रासादिके यदि । भक्ष्यार्हं स्वस्य न स्याद्यत्सर्वथा तन्न भक्षयेत् ॥ ५२
त्यक्तं यत्स्वेन नियमाद्देहपीडाकरं च यत् । भक्षयेन्नैव तत्त्यागी प्रासादिकमपि प्रभोः ॥ ५३

Someone when offers food that he doesn’t want should not be eaten by the renouncer to satisfy his taste buds. 45.

The prepared food which is served without adding the sacred water of Lord Vishnu’s feet to it should not be accepted. 46.

Purity of food is essential for the purity of mind and heart; so the food that is -offered to the God - Lord Vishnu should only be accepted. 47.

A renouncer, if quite healthy and without any disease, should take food only once a day and spend all the time in serving and remembering God. 48.

If at all anyone offers food after dinner, even if it is offered as a ‘Prasad’, it should not at all be taken. 49.

If a renouncer accepts such food, it is considered breach of acceptable behavior of a hermit and counts as a transgression. 50.

On fasting days like the Ekadashi, if food is brought by someone as the Prasad of Hari, the renouncer should respect it by folding his palms. He should offer his Namaskar to the Prasad and immerse it (in water). 51.

Even if at the time of taking meals, food is brought by someone as the ‘Prasad’ of Shri Hariand if it is against his rules of Vrata, he must not eat it. 52.

If a renouncer has left eating a certain kind of food as a rule

स्वस्य भोजनपात्रेण नैवेद्यं न समाचरेत् । विष्णोः पूजाम्बुपात्रेण न च शौचविधिं सुधीः ॥ ५४
अगालितं जलं क्षीरं विष्णवे न निवेदयेत् । प्रसादीकृत्य दत्तं चेदज्ञपुंसा न तत्पिबेत् ॥ ५५
धातुप्रकोपजननं प्रायस्त्यागी न भक्षयेत् । अशुचेर्मद्यमांसादेः संसर्गमपि सन्त्यजेत् ॥ ५६
भङ्गां गञ्जां चाहिफेनं मादकं वस्तु यच्च तत् । तमालं त्रिविधं चापि जह्यात्त्यागी तु दूरतः ॥ ५७
रोगार्तेनौषधं भक्ष्यं मद्यादिस्पर्शवर्जितम् । शयितव्यं मञ्चके च प्रावार्यं गुप्तदोरकम् ॥ ५८
न रोगिणः सकृद्भुक्तेर्नियमः स्थविरस्य च। भुञ्जीयातां यथेष्टं तौ स्मरन्तौ हृदये हरिम् ॥ ५९
सत्सङ्गेन हरेर्भक्त्या सहैतैर्नियमैः शुभैः । हर्यर्पितेतरत्यागाज्जीयते दुर्जयो रसः ॥ ६०
उञ्छवृत्तिर्मुद्गलाख्यो रन्तिदेवादयो नृपाः । रसास्वादपरित्यागाल्लेभिरे परमं सुखम् ॥ ६१

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or if it affects his health, he should not eat it even if it is the 'Prasad' of God. 53.

A renouncer must not eat from the pots used to offer Naivedya but should have his own pots. Similarly, he must not use pots dedicated to Naivedya for his bodily purification. 54.

He (the renouncer) should not consume unfiltered milk or water offered in Naivedya even if it is given to him as 'Prasad'. 55.

Food which helps to secrete semen or which appetizers lust should never be eaten. Similarly, he must strictly avoid contact of wine, liquor and non-vegetarian food. 56.

He (the renouncer) must keep away from intoxicants like opium, hemp or tobacco and avoid its contact. 57.

Even if he (the renouncer) is ill, he must not accept wine, liquor or non-vegetarian food if given as medicine. He can sleep on cot but not in a healthy state. 58.

If the renouncer suffers from illness or is old, he is not bound by the rule of eating once a day. But he can remember the God and take food twice if necessary. 59.

Method of expiation for regressing from vow.

Remaining in the company of pious people and saints, carrying out devotion to God, the renouncer wins over the unconquerable addiction of enjoying tasty food. 60.

Rantidev, the king and sage Mudgala won over the addiction

एतेषु नियमेषु स्याद्यस्य कस्यापि चेच्च्युतिः । कर्तव्यं विष्कृतं तर्हि त्यागिभिस्तस्य सत्वरम् ॥ ६२
अन्नस्य वह्निपक्वस्य श्रीकृष्णाय निवेदनम् । अकृत्वा भोजनकृतावेकं दिनमभोजनम् ॥ ६३
प्रासादिकान्यगन्धस्रग्धृतावेकमुपोषणम् । प्रासादिकस्य तैलादैः स्वीकृतौ च तथा मतम् ॥ ६४
विष्णोः प्रासादिकान्नस्य पादोदस्याप्यनर्हते । दाने वा तत आदाने कार्यं चान्द्रायणं व्रतम् ॥ ६५
पञ्चोना यदि गच्छेयुः सन्तः कर्तुं च भोजनम् । पाकं वा गृहिगृहे तत्कुर्युरेकमपोषणम् ॥ ६६
अज्ञानान्मद्यपाने वा कृते मांसस्य भक्षणे । मासमेकं पिबेत्सक्तूनुष्णोदकविमिश्रितान् ॥ ६७
भङ्गारसाद्यपेयस्य क्वचित्पानेऽप्यबुद्धितः । कृते त्यागी न कुर्वीत दिनमेकं तु भोजनम् ॥ ६८
एतैरन्यैरुपायैश्च हर्येकान्तिककीर्तितैः । सर्वथा त्यागिना जेयं दुर्जयं रसनेन्द्रियम् ॥ ६९
यावद्रसो न विजितस्तावत्कोऽपि जितेन्द्रियः । पुमान्नैव भवेन्नूनं जितं सर्वं जिते रसे ॥ ७०

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of taste - Rasadosha by following Shilonchvrutti – only eating the food that has fallen to the ground. 61.

If someone unknowingly or by accident breaks these rules, he should atone himself in the presence of the pious and saints immediately. 62.

If the renouncer eats cooked food without offering it to God, he should observe a day's fast. 63.

So also, the food which is not 'Prasadika' is taken, sandal wood or perfumed oil, betel leaf with betel hut is taken he must observe - day's fast. 64.

If the renouncer accepts prasadi food of Lord Vishnu or holy water of Vishnu's feet given by an improper man, he must perform 'Chandraya' penance. 65.

If he goes to a householder with five men or less for meals, he must observe a day's fast. 66.

If unknowingly, he happens to drink wine, eat non-vegetarian food he should take barley flour mixed in hot water as food for one month. 67.

If he drinks intoxicating things like liquor, he should observe a day's fast. 68.

Following these rules strictly, the Ekantika should win over the taste. 69.

आहारनियमेनैव पूर्वैरपि जितो रसः । तेनैवात स जेतव्यस्त्यागिना पुरुषेण च ॥ ७१
सरसेऽल्पे सकृद्भुक्तेऽप्यन्ने स तु न जीयते । नीरसे च मुहुर्भुक्ते सकृद्भुक्ते च भूयसि ॥ ७२
युक्त एव ततः कार्य आहारो देहरक्षकः । युक्ताहारविहारस्येत्युक्तं भगवता स्वयम् ॥ ७३
रसाश्रितास्ते कथिता मयेत्थं दोषा उपायाश्च जयेऽपि तस्य ।
स्नेहस्य तांस्तेऽथ मुने ! वदामि हिताय हि त्यागवतां नराणाम् ॥ ७४

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे त्यागिधर्मेषु रसास्वाददोषतज्जयोपायनिरूपणनामा चतुःषष्टितमोऽध्यायः ॥ ६४ ॥

Until one wins over this defect or fault to control tongue, he will not be a 'Jitendriya' but a subdued, passionate man. 70.

In the past, people have won over this; thus renouncers can win over the temptation of the tongue. 71.

Tasty food eaten in small quantities, cannot make a man win over taste. Similarly, tasteless food eaten again and again cannot make a man win over taste. 72.

So it is the proper, adequate food that makes a man win the temptation of taste. Optimum, adequate food and behavior are good as is said by the Lord himself. 73.

I have told about the disadvantages of tasty, juicy, delicious food. I am telling it for the good of renouncers. 74.

Thus ends the sixty-fourth chapter entitled 'Narration of the defects of taste and prescriptions for overcoming it' in the fourth Prakaran of Satsangijivan, the life story of Lord Narayan, also titled as 'Dharmashastra' (the rules of the code of conduct). 64

॥ अथ पञ्चषष्टितमोऽध्यायः ॥ ६५ ॥

श्रीनारायणमुनिरुवाच –

वासुदेवं तदीयांश्च विनान्यत्र तु यो भवेत् । स्नेहः स हि महाञ्छत्रुर्भूरिदोषाकरोऽस्ति वै ॥ १
त्यक्तगृहाश्रमस्यापि त्यागिनः संसृतिप्रदा । पुनः पुत्रकलत्रादिस्मृतिः स्नेहात्प्रजायते ॥ २
अन्तकाले तथा स्नेहात्स्त्रीपुत्रधनधामसु । पशुपक्षिद्रुमादौ वा प्रेतत्वं जायते नृणाम् ॥ ३
पुंसोऽप्युत्कृत्तशिश्नस्य स्नेहाद्योषाप्रियाय हि । विमैथुनोऽपि स्पर्शादौ प्रवृत्तिर्जायते ध्रुवम् ॥ ४
दैहिकं मृत्युपर्यन्तमपि दुःखं न चेतसि । कृत्वा पुंसः कुटुम्बस्य पोषे स्नेहात्प्रवर्तनम् ॥ ५
अस्वज्ञातावपि स्नेहात्स्वपित्रादीन्विहाय च । पुंसः स्त्रिया स्त्रियाः पुंसा सह देशान्तरे गतिः ॥ ६

CHAPTER - 65

Bhagavan describes the defects/disadvantages of 'Sneha'-affection and the means to get rid of it to overcome or win over it in this chapter.

Nihswadi Vartman of Tyagi Sadhu.

Sri Narayanmuni said:-

'O sage, the great enemy of Ekantika devotees is affection, which causes greater harm than others. 1.

Even when one becomes a renouncer after abandoning house, wife and children, he suffers from the affection of them and worldly life. 2.

One who at the time of death thinks, remembers about his estate, wife, children, house, his stable and unstable, movable and immovable wealth, goes to 'Pretayoni' after his death. 3.

Even if a man's penis is amputated, his lust to have intercourse with a woman does not end as he would like to enjoy embracing and touching a woman. 4.

A man bound by affection never becomes free from sadness and sorrow till his death; he is always engrossed in taking care and feeding his wife, children and others throughout his life. 5.

He abandons his own parents, goes out to a distant land with his wife without knowing his people because of his affection to his wife. 6.

तिरस्कृतस्यापि पुंसः स्वसम्बन्धिजनैर्मुहुः । अवैराग्यमतत्त्यागः स्नेहाद्भवति निश्चितम् ॥ ७
स्नेहादेवानुमरणं स्त्रीणां पतिसुतान्मृतान् । प्राणिनां हिंसया पुंसः पोषः स्यात्स्वजनस्य च ॥ ८
स्नेहात्स्वयं क्षुधां सोढ्वा नृणां च पशुपक्षिणाम् । इतस्ततोऽद्यमानीय प्रवृत्तिः स्वार्भपोषणे ॥ ९
स्तेयाब्धिपारयानादौ मृत्युहेतावपि ध्रुवम् । स्नेहात्कुटुम्बपोषार्थं प्रवृत्तिर्जायते नृणाम् ॥ १०
अनृतेनातिकष्टेन श्ववृत्त्येतस्ततो धनम् । आनीय स्वीयपोषश्च स्नेहाद्भवति देहिनाम् ॥ ११
स्वजातेरितरत्रापि पश्वादौ स्नेहतस्तथा । आसक्तिर्जायते पुंसां स्वपुत्रादाविवार्तिदा ॥ १२
जरत्यपि शरीरे स्वं स्नेहादाशास्ति जीवने । अधर्मिणामपि स्वानां पक्षपातश्च जायते ॥ १३
अन्याये न्यायबुद्धिश्च पापे पुण्यमतिर्नृणाम् । अनात्मन्यात्मधीः स्नेहाज्जायतेऽसति सन्मतिः ॥ १४

Even though his family members hate him frequently, he becomes neutral and can’t stay without them because of affection. 7.

When a woman’s husband and sons die and the woman’s affection also dies; Man, out of affection, looks after his people but follows violence to animals and birds. 8.

Due to affection, animals, birds and men don’t care about their own hunger; they take care of look after their dependents. 9.

It is due to deep affection for the family that men look after them even by committing theft or going abroad, crossing the sea. 10.

To look after their family, wife and children, people take the path a lies, bear hardships, take jobs below their level, give away their self-respect and try to maintain their daily life. 11.

Due to their deep affection towards their family and their dependents, people carry out works not prescribed for their castes, behave like dogs and monkeys, bear troubles and face calamities. They can’t control their attachment with their family. 12.

Even when te body weakens due to old age, their urge and affection for the family is so deep that people become partial towards their family and follow corrupt, non-religious ways to take care of the family. 13.

It is the deep affection that leads to injustice, sinful behavior. They behave partially, do injustice to others, and think sin as good and fault as virtue. 14.

दोषधीर्भवति स्नेहाद्गुणेषु गुणिनामपि । गुणबुद्धिश्च दोषेषु पुंसो दोषवतां तथा ॥ १५
कामः क्रोधस्तथा लोभ ईर्ष्याद्या अपि भूरिशः । दोषाः स्नेहाद्भवन्त्येव स स्नेहस्त्यागिनां रिपुः ॥ १६
अथ स्नेहजयोपायाः कथ्यन्ते त्यागिनां हिताः । यैरसौ जीयते नूनं दुर्जयोऽपि मुमुक्षुभिः ॥ १७
देहे च दैहिके त्यागी निःस्नेहः सर्वदा भवेत् । यतः स्यात्परमं सौख्यं प्रीतिश्च परमात्मनि ॥ १८
प्रियव्रतादयो भूषा दधीचिप्रमुखा द्विजाः । स्नेहं विहाय देहादौ परं सौख्यं हि लेभिरे ॥ १९
स्वदेहजन्म यत्राभूत्तद्ग्रामं न पुनर्व्रजेत् । आवश्यकेन गच्छेच्चेन्न व्रजेत्स्वजनालयम् ॥ २०
वस्त्रपुस्तकभक्ष्यादि स्वजनान्नाददीत च । तस्मै न दापयेत्किञ्चिद्वस्त्वन्येनापि चापदि ॥ २१
धनपुत्रादिलाभे वा तन्नाशे स्वजनस्य च । न हृष्येन्नैव शोचेच्च तदन्यस्येव तुल्यधीः ॥ २२
देहोत्पत्तिनिमित्तस्तु स्नेहः स्यात्स्वजनेषु चेत् । एतत्प्राक्तनदेहानां तं कुर्यात्स्वजनेष्विव ॥ २३

Due to affection, good people turn into bad, pious into sinful and their virtues are lost due to this self-destroying attitude. 15.

Lust, anger, greed and deep desire for self-advantage capture men due to affection. 16.

Remedies to overcome Snehrup Dosh.

The ways to eradicate the defects of affection, if followed strictly, help to win over the defects though they seems difficult. 17.

A renouncer () must also observe equality in his behavior with his own men and others; he must think of others and make them happy. He must behold affection. 18.

In the past, Priyavrata, Dadhichi and others left their liking and affection for their body; they got extreme happiness and satisfaction by abandoning their own body. 19.

Man should not enter the tow, where he was born; if it becomes necessary he should not go to his own house. 20.

Clothes, books, eatables and such other things should not be given to his own people. Similarly, he should not take such things from others. 21.

He must remain neutral and passionless when he begets or loses wealth, children etc. He must also maintain the same attitude if his sons and daughters gain profit, money or they lose money. 22.

When it comes to people born into his own clan or of others,

जरायुजाण्डजोद्भिज्जस्वेदजा बहवः किल । देहाः स्वस्याभवंस्तेषां स्वजनाश्चाप्यनेकशः ॥ २४
प्रीतिर्हि यादृशी तेषु देहेनानेन साम्प्रतम् । दया कुलाभिमानश्च कर्तव्यात्रापि तादृशी ॥ २५
आदौ त्यक्तेषु च स्वेषु त्यागी सज्जेत यः पुनः । कुर्यादेव हि शास्त्रेण निषिद्धमपि कर्म सः ॥ २६
इत्थं यः स्वैरवर्ती स्यात्त्यागी भूत्वापि वैष्णवः । स पञ्चभिर्महापापैर्युक्तो ज्ञेयो हि नित्यदा ॥ २७
तस्मादात्मस्वरूपं हि देहत्रयपृथक्स्थितम् । निश्चित्य तच्च ब्रह्मैव निःस्नेहः सर्वतो भवेत् ॥ २८
शयीत भूतले नित्यं खट्वायां न त्वनापदि । स्त्रीप्रावृतां तूलपटीं त्यागी प्रावृणुयान्न च ॥ २९
एकस्मिन्मास्यतिक्रान्ते कारयेत्क्षौरकर्म च । कक्षोपस्थशिखावर्जं मासात्प्राङ्नतु कर्हिचित् ॥ ३०

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he must treat his own people and others equally. 23.

There are many kinds of beings- human beings, birds, trees, animals (Jarayuja, Andaja, Udbhijja and Swedaja); similarly there are innumerable people in his own clan. He must treat all of them equally. 24.

A must man must think of birds and beasts with the same equality accorded to oneself. He must have equal love towards all. 25.

If a renouncer who abandons home and follows the religion of renouncers tries to look after his men because of affection, he does the act which is forbidden or against religion. 26.

One who acts as per his wishes while in Grhasthasrama commits five great sins surely. The five great sins are; killing a Brahmin, drinking alcohol, stealing gold, committing adultery with wife of one's teacher (guru) and associating with someone who has committed the above four sins. 27.

So whoever decides to follow the religion of renouncer must first think over about the bondage associated with it, think about in wide/broad/tough manner the threefold nature of it and decide finally. 28.

A renouncer should always sleep on the ground and not on a cot except when in illness; He must never take a blanket used by any woman or use a woman's sari as a blanket. 29.

He must shave only once a month; after one month he must

व्रतोपवासदिवसे तथासौ भोजनोत्तरम् । न कारयेत् क्षौरकर्म त्यागिधर्मानुपाश्रितः ॥ ३१
पापिनास्तिकसंस्पर्शे दुःस्वप्ने क्षुरकर्मणि । यवनान्त्यजनस्पर्शे त्यागी स्नानं समाचरेत् ॥ ३२
मातापित्रोर्गुरोः स्वस्य मरणे तु श्रुते सति । त्यागी स्नायात्सवासाश्च नेतरस्य तु कर्हिचित् ॥ ३३
न विष्णोर्नवधा भक्तिं विना चैकमपि क्षणम् । व्यर्थं क्वापि नयेत्त्यागी दूरे जह्यात्त्वसत्कथाः ॥ ३४
वृत्तिग्रामक्षेत्रमन्त्रं शृणुयान्न च कस्यचित् । माध्यस्थ्यं नैव कुर्याच्च द्रव्यादानप्रदानयोः ॥ ३५
राजकार्यस्य वार्ता च जयाजयकथा तथा । वस्त्रालङ्कारनगरशोभायाश्चाथ वर्णनम् ॥ ३६
अन्नस्य भक्ष्यभोज्यादे रसास्वादाश्रिता कथा । कृषिवाणिज्यशिल्पादेर्वाहनानां च वर्णनम् ॥ ३७
गोमहिष्यजवृक्षादेर्वर्णनं चायुधस्य च । इत्याद्या ग्राम्यवार्तास्तु न कुर्याच्छृणुयान्न च ॥ ३८

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shave his armpits and genitals. 30.

One who follows the religion of a renouncer must never get himself shaved on fasting day or after dinner. 31.

A renouncer must invariably take a bath after getting shaved by a barber. He must also take bath if he comes in touch with a cobbler, a yavana (muslim), a sinful man or after awakening from a bad dream or nightmare. 32.

A renouncer must take bath after the death of his father, mother or teacher but not after the death of other relatives. 33.

A renouncer must always keep himself in nine fold devotion of Lord Vishnu and must never waste even a second other than devotion. 34.

A renouncer must never hear any story that is related to unfair subjects, village gossips and politics. He should never act as mediator in borrowing or lending money. 35.

He must also never take any interest in politics, on stories of victory and defeat, on stories about the beauty of robes, of the opinion of critics and so on. 36.

He (a renouncer) must show no interest in discussions of food, dinner and delicious meals, stories about

agriculture, commerce and trade, domestic dealing, sculptures and communication and transport. 37.

He a renouncer must also not take interest in discussion about

एतेषु नियमेषु स्याद्यस्य यस्य च्युतिः क्वचित् । त्यागी कुर्यात्तस्य तस्य प्रायश्चित्तं यथोचितम् ॥ ३९
दिनानि यावन्त्यज्ञानात्स्वसम्बन्धिगृहे वसेत् । उपवासान्स कुर्वीत तावतो दिवसान्मुनिः ॥ ४०
पित्रादीनां गृहे भुक्तौ तेभ्यश्चान्नादिदापने । तद्दत्तवस्त्राद्यादाने खट्वास्वापेऽप्यनापदि ॥ ४१
तूलपट्याः प्रावरणे प्रावृतायाः स्त्रिया तथा । एकैक उपवासोऽत्र प्रायश्चितं पृथक्पृथक् ॥ ४२
कथने ग्राम्यवार्तायाः श्रवणे च तथादरात् । सहस्राणि जपेत्पञ्च कृष्णमन्त्रं षडक्षरम् ॥ ४३
एते स्नेहजयोपायाः प्रोक्ता धार्या मुमुक्षुभिः । सत्सङ्गविष्णुभक्तिभ्यां सहैते फलदा मताः ॥ ४४
स्नेहस्य दोषा इति ते सुबुद्धे ! प्रोक्ता उपायाश्च जयाय तस्य ।
मयाथ मानस्य वदामि दोषान् गुणांश्च तान् जेतुमहं समर्थान् ॥ ४५

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे त्यागिधर्मेषु स्नेहदोषतज्जयोपायनिरूपणनामा पञ्चषष्टितमोऽध्यायः ॥ ६५ ॥

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cattle (cows, buffalos etc) and in the discussion about trees or weapons. He must not hear or speak slang, scandalizing gossips or news. 38.

Method of expiation for regressing from vow of Nihswadi.

If a renouncer stays in his relatives' house unknowingly, he should observe a fast for a day. 39.

If by ignorance or unknowingly, the renouncer takes dinner in his father's, father - in - law's, brother's or sister's house, he should give them food. 40.

If he takes dinner in his relative's house, he should give them what he wears, if he uses a blanket used by women, he must observe a day's fast separately. 41-42.

If he hears or speaks about scandals, gossips and other village news, he must repeat the five-lettered mantra of Lord for five thousand times. 43.

These are all the atonements to be followed by Mumuksus. These will certainly be fruitful by cultivating devotion to Vishnu. 44.

'O very-intelligent, I have told you the defects of deep affection and the means to win them. Now I'll narrate about the disadvantages of pride, honor and the means to win them. 45.

॥ अथ षट्षष्टितमोऽध्यायः ॥ ६६ ॥

श्री नारायणमुनिरुवाच –

मानमूलो महान्दोषः क्रोधाख्योऽत्र प्रवर्तते । यो भस्मासात्करोत्याशु दानव्रततपोयमान् ॥ १
वाच्यावाच्याविवेकश्च मर्यादाभेदनं यतः । भवत्यवध्यघातश्च स्वात्महत्यापि निश्चितम् ॥ २
स्वजनानां गुरूणां च येन नाशः सतामपि । जायतेऽकार्यकारित्वं यतश्चापि दुरुक्तयः ॥ ३
तथा मानात्सहचरी क्रोधस्येर्ष्यापि जायते । यया भवत्यल्पविदां साम्येच्छाऽपि महागुणैः ॥ ४
मानादहंमतिर्देहे भवत्यात्मविदामपि । पारुष्यं निर्दयत्वं च दम्भो दर्पश्च मत्सरः ॥ ५

Thus ends the sixty-fifth chapter entitled 'Narration of the defects of affection and prescriptions for overcoming it' in the fourth Prakaran of Satsangijivan, the life story of Lord Narayan, also titled as 'Dharmashastra' (the rules of the code of conduct). 65

CHAPTER 66

Disadvantages, defects of pride and means to eradicate them are discussed in this chapter.

Nirmani Vartman of Tyagi Sadhu.

Sri Narayan muni said:-

Pride is the root of the great defect anger that in no times destroys, burns all the good things gained by giving alms, by performing penance and good deeds. 1.

Anger leads to crossing the limits of good speech and bad speech. It forces one to cross the limit and kill others, overpowering one's ability to discriminate between good and bad. It leads once to suicide as well. 2.

Anger destroys teachers, own people and pious, saintly people; it makes one inefficient, engage in misacts and develop arrogance. 3.

Pride leads to anger and anger acts as the co-worker of extreme ambition and emulousness. People with fewer virtues behave in a manner possessing great virtues. 4.

Pride makes a man boastful, cruel and a hypocrite. Men envy

स्यादन्याये न्यायधीश्च न्यायेऽन्यायमतिस्तथा । साधावसाधुधीर्मानादसाधौ साधुधीर्नृणाम् ॥ ६
मानाद्वयस्तपोविद्यावृद्धानां ब्रह्मवेदिनाम् । अपमानो भवत्येव पुंसां दोषविदामपि ॥ ७
अपूज्येऽनीश्वरेऽपि स्वे मानात्पूज्येश्वरत्वधीः । सद्भिर्वादश्च साम्यं च जायते स्तब्धता नृणाम् ॥ ८
महदग्रोपवेशश्च देवानामप्यवन्दनम् । अपक्षपातो महतां पुंसां भवति मानतः ॥ ९
अप्रसादः सतां स्वस्मिन्मानाद्भवति निश्चितम् । इत्यादयः सन्ति दोषा महान्तो मानमाश्रिताः ॥ १०
त्यागी जह्यात्ततो मानं विष्णुप्रीत्यमिलाषुकः । यतः स्यात्परमं सौख्यं मुक्तानां च मुमुक्षताम् ॥ ११
हरिश्चन्द्रश्च कुशिको युधिष्ठिरमुखा नृपाः । मानेनाविकृताः प्रापुगतिं राज्ञां सुदुर्लभाम् ॥ १२
अथ मानजयोपाया गुणाः कीर्त्यन्त उत्तमाः । यैरसौ जीयते शत्रुस्त्यागिभिः स्वल्पकालतः ॥ १३
क्षेत्रक्षेत्रज्ञयो रूपे सम्यक्साङ्ख्याविचारतः । निश्चित्य मानो हातव्यः क्षेत्रज्ञात्मधिया बुधैः ॥ १४

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and hate others because of excessive pride. 5.

Pride leads to injustice, destroys piety and perpetrates wretched nature. Sadhus become –non-Sadhus and men behave adversely, overcome by pride. 6.

Honorable, intelligent, old and knowledgeable people have to hear and bear insulting words and Brahmins have had to hear abusive words from the boastful and the proud. 7.

Non worthy of respect, irreligious people become respectable due to pride and saintly, pious people are disrespected. 8.

Even the gods are dishonored and great men are treated partially because of pride and boastful behavior. 9.

Saintly people are ill-treated and the unfit are honored due to this great defect of boastful and proud behavior. 10.

So the renouncers who wish to attain emancipation and be lovable to Lord Vishnu should get rid of boastful and proud behavior. 11.

In the past, Harishchandra, Kushik and Yudhishthira attained the great position which was most wished for by other kings only by getting rid of or giving away their proud, boastful behavior. 12.

Now I'll tell you about the ways get rid of boastful behavior; by getting rid (of this), you can win over this enemy within a short time. 13.

त्यागिभिर्वा गृहस्थैर्वा प्रोक्तं वाक्यमरुन्तुदम् । अपि त्यागी सहेतैव तिरस्कारांश्च तत्कृतान् ॥ १५
वयोज्ञानतपोयोगैः स्वतुल्यस्यापि मानवैः । कृते महति सन्माने नेर्ष्यया क्षोभमाप्नुयात् ॥ १६
सुभोज्यं स्वकनिष्ठाय स्वस्मै दद्याच्च नीरसम् । कश्चिद्भोजनपङ्क्तौ चेत्तेन न क्रोधमाप्नुयात् ॥ १७
स्वतुल्यायापि चेद्दद्यात्सर्वपूज्याधिकारिताम् । गुरुः स्वस्मै तु पदवीं कनिष्ठां तर्हि नोत्तपेत् ॥ १८
सर्वथा मानमीर्ष्यां च त्यक्त्वा सेवेत यः सतः । साधुः स एव कथितस्त्यागी भक्तः श्रियः पतेः ॥ १९
महतीं पदवीं प्राप्ताः पूर्वं ये साधवो जनाः । मानत्यागेनैव ते च विनयेन महात्मसु ॥ २०
मानोऽसौ पापरूपो हि गृहिणामपि नोचितः । दुर्योधनो रावणाद्या नेशुर्येन सबान्धवाः ॥ २१
त्याज्यस्त्यागिजनैर्मानः सर्वथेति विचारतः । पालने ब्रह्मचर्यादेर्मानस्त्याज्यो न कर्हिचित् ॥ २२

Thinking well of Ksetra and Ksetrajna form of Sankhya equality, a man well-known (Kshetrajna) can differentiate between good and bad. 14.

An insulting harsh sentence uttered by a renouncer or a householder must be borne calmly even if it is full of hatred. 15.

He must never envy anyone due to over-ambition. If anyone is great in age, knowledge or penance he must not envy anyone. 16.

If anyone offers second grade food or coarse food to him (renouncer) and reserves delicious, tasty, quality food for himself, the renouncer should not take it as an insult. If the donor displays such partiality, a renouncer must not be angered by it. 17.

Even if one's teacher has less knowledge, the renouncer should offer him respect and consider him to be worthy of worship. He must not be disappointed in his mind. 18.

In this way, the renouncer should give up all his honor and self-respect and serve the teacher. It is then he will be known as a true devotee and a renouncer. 19.

In the past, those who were such Sadhus became famous because they gave up their honor and immodesty. 20.

This honor and extreme self-respect is considered as a great sin and it is not good for householders. Because of this boastfulness and extreme pride, Duryodhan, Ravan and Shishupala met their ends. 21.

अन्यत्र तु त्यक्तमानो लोकैरज्ञैरुपद्रुतः । धूल्यादिभिरपि त्यागी प्राप्नुयान्नैव विक्रियाम् ॥ २३
आक्रोशितस्ताडितोऽन्यैस्तान्नाक्रोशेन्न ताडयेत् । वाच्या न त्यागिना दुर्वाग्वादः कार्यो न केनचित् ॥ २४
न वाच्यमनृतं क्वापि सत्यं च परदुःखकृत् । वपुषा मनसा वाचा द्रोहः कार्यो न कस्यचित् ॥ २५
न छिन्द्याद्धरितं त्यागी स्वार्थं तृणमपि क्वचित् । त्यागिनं गृहिणं वान्यं तृणेनापि न भीषयेत् ॥ २६
मिथ्यापवादं कस्मिंश्चित्पुरुषे वापि योषिति । नारोपयेच्च न व्यङ्गं व्यङ्गशब्देन भाषयेत् ॥ २७
यथा परमहंसः प्रागार्षभो भरतो मुने ! । अवर्तत तथा वृत्यं साधुना त्यागशालिना ॥ २८
त्यागिना पृथिवीवच्च क्षमाशीलेन नित्यदा । भवितव्यं देवगुरुसच्छास्त्रानिन्दकेन च ॥ २९
आत्मनिष्ठाभिमानेन प्रायशस्त्यागिनो जनाः । धर्मक्रियास्त्यजन्तीति न तत् कुर्यात्तु मच्छ्रितः ॥ ३०

Thinking well in mind, a renouncer must give up all such boastfulness, self-respect, egotism and self-conceit. Observing celibacy has a role to play in this. If a Brahmachari fails to stick to this vow, it will be inconsistent with acceptable behavior. 22.

Elsewhere, if a Brahmachari does not behave accordingly, he brings himself down due to egotism. 23.

If anyone beats him or scolds him, he (a renouncer) must never beat or scold in return. He must never utter, an obscene word or use unparliamentary language. 24.

The renouncer must never utter lies, and even the truth if it hurts others. They must not argue with others and must not be attached to others in speech, action and mind. 25.

A renouncer must never cut even a blade of grass because it is violent to do so. Even straw of hay should feel safe in a renouncer's house. 26.

A renouncer must never pass insulting comments at the bodily faults of others — either a man or a woman. He must not charge others with dirty, obscene language. 27.

As in the past, the son of the sage Rshabhadev, Paramahamsa Jadabharat behaved with no ego. A renouncer must behave in the same way. 28.

A renouncer, like the earth, must always be forbearing of the Devas, gurus and holy scriptures. He must never criticize them. 29.

ब्राह्मे मुहूर्त उत्थाय कुर्यान्नित्यविधिं स्वकम् । स तु प्रागेव कथितः पृच्छते ते मया मुने ! ॥ ३१
न दिवा शयनं कुर्याद्रोगाद्यापदमन्तरा । न च सूर्यास्तसमये नैव सूर्योदये तथा ॥ ३२
श्रवणं कीर्तनं विष्णोर्ध्यानं वन्दनमर्चनम् । विना कालो वृथा नैव नेतव्यस्त्यागिना क्वचित् ॥ ३३
यथाशक्ति च कर्तव्याः श्रीकृष्णस्य व्रतोत्सवाः । त्यागिना चान्वहं कार्यः सच्छास्त्राभ्यास आदरात् ॥ ३४
एतेषु नियमेषु स्याद्यस्य यस्य च विच्युतिः । प्रायश्चित्तं तस्य तस्य त्यागी कुर्यादतन्द्रितः ॥ ३५
स्वाङ्गेन वापि दण्डाद्यैस्ताडने यस्य कस्यचित् । सकृत्कृतेऽपि सामान्यादेकं दिनमभोजनम् ॥ ३६
शोफे जाते ताडितस्य निर्गतेऽसृजि वाङ्गतः । प्रहर्तोपवसेत्त्यागी मुने ! दिनचतुष्टयम् ॥ ३७
प्रहतस्याङ्गभङ्गे तु कुर्यात्पाराकमुत्तमम् । दद्याच्च यावतीर्गालीत्सत्सङ्ख्याहेष्वभोजनम् ॥ ३८

A renouncer must never, due to self-respect, give up his religion and the norms of the four castes. He also should ensure that he will not behave insultingly to any visitor to his house. 30.

He (renouncer) must get up at early dawn (during Brahma muhurta) and perform his daily routine and observe all the rituals. 31.

He- (renouncer) must not sleep during the day- at sunrise or at sunset, unless he is ill. 32.

He - (renouncer) must never avoid devotion, hearing good about the Lord and other narrations about the Lord. He must not waste his time in unnecessary dabbling and other such activities. 33.

He - (renouncer) - should perform as per his capacity, the festival of Lord Krishna and must study the holy sciences with deep respect. 34.

If at all he defects and breaches these rules he must atone for faulty behavior. 35.

If a renouncer beats himself with wooden rod or cane, he must observe a day’s fast. 36.

‘O sage, if a renouncer hits a man and he bleeds, he must observe fast for four days. 37.

If a man beaten by renouncer becomes disabled, he should observe the Paraka Vrata (continuous 12 day fast). If the renouncer uses abusive, obscene and curt words, he must observe a day’s

क्रोधव्याप्तशरीरः सन्वदेद्वाक्यामरुन्तुदम् । यदा तदा तूपवसेत्त्यागवानेकवासरम् ॥ ३९
प्रायश्चित्ते तु हिंसाया विशेषोऽस्ति च विस्तृतः । धर्मशास्त्रात्स तु ज्ञेयो दिङ्मात्रमिह सूच्यते ॥ ४०
मत्कुणं मक्षिकां यूकां शलभं तत्समं च वा । जीवमन्यं तु हिंस्च्चेत्क्वचित्त्यागिजनो धिया ॥ ४१
अष्टाक्षरं तदा मन्त्रं जपेदष्टोत्तरं शतम् । एतदन्याल्पजन्तोस्तु नाशे नामोच्चरेद्धरेः ॥ ४२
चटकाखुद्विरेफादिस्थूलजन्तोस्तु हिंसने । अज्ञानादपि सञ्जाते कार्यमेकमुपोषणम् ॥ ४३
इत्थं जीवेषु निश्चित्य तारतम्यं ततः पुमान् । यथार्हं वर्धयेत्त्यागी हिंसानिष्कृत्युपोषणम् ॥ ४४
सूर्योदये च दिवसे सूर्यस्यास्तमये तथा । निद्रायाच्चेत्प्रमादेन कुर्यादेकमुपोषणम् ॥ ४५
एतेषां त्यागिनां मध्ये ये स्युरात्मनिवेदिनः । तेषां धर्मविशेषो यस्तं मुने ! कथयामि ते ॥ ४६
रूपव्यक्त्यावयोव्यक्त्या सह स्त्रीमुखदर्शने । अज्ञानतोऽपि सञ्जाते कर्तव्यं तैरुपोषणम् ॥ ४७

fast. 38.

If a renouncer due to anger utters abusive and curt words, he must observe on day’s fast. 39.

The atonement for violence is particularly extensive in religion but I’ll only communicate it according to region (in which we live). 40.

If a renouncer kills purposely such insects as bed bugs, lice, housefly or grasshoppers and he otherwise kills some other insects purposely- 41.

He (the renouncer) must repeat the eight letter mantra (Astaksari) for one hundred and eight times (one mala). Thereby, he can wipe out the defect. 42.

If he (the renouncer) kills mice, a sparrow or a large black bee even unknowingly, he must observe a day’s fast. 43.

In this way, considering the scale of strength of such animals, he must observe fast to wipe out the sin of violence. 44.

If he (the renouncer) sleeps at the sunrise or at the sun set, he must observe a day’s fast. 45.

‘O sage, among these renouncers, if there is a Sadhu who has been conferred Mahadiksha, I will tell you what he has to do to atone himself. 46.

If at all, he observes a young beautiful woman unknowingly,

अध्वयाने मलोत्सर्गे स्नानकालेऽन्नयाचने । अज्ञानात्स्त्रीमुखेक्षायां नास्ति तेषामुपोषणम् ॥ ४८
फलं पत्रं जलं वापि तैस्तु कृष्णानिवेदितम् । न भक्ष्यं नैव पेयं च तेषामित्यधिकं मतम् ॥४९
बालवृद्धार्तपथिकहरिमन्दिरकर्मणाम् । एकमुक्तदिवास्वापनियमस्त्यागिनां न हि ॥ ५०
इति मानजयोपाया यथावत्परिकीर्तिताः । सत्सङ्गविष्णुभक्तिभ्यां सहैते स्युः फलप्रदाः ॥ ५१
लोभादिपञ्चकस्येत्थं दोषास्तन्नाशनस्य च । उपाया ये च ते सर्वे कथिताः शिष्टसम्मताः ॥ ५२
प्रायश्चित्तमनुक्तं स्याद्यस्यास्तु नियमच्युतेः । तस्या यथोचितं कार्यं सतः पृष्टैव वैष्णवान् ॥ ५३
प्रायश्चित्तोपवासेषु न प्राश्यमितरज्जलात् । अनातुरोऽसकृन्नैव पिबेद्वार्यपि पूरुषः ॥ ५४
शुद्ध्यर्थ उपवासश्चेदेकादश्याद्युपोषणे । प्राप्तः स्यात्तर्हि तं कुर्यात्तृतीये वासरे पृथक् ॥ ५५

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he must observe a day's fast. 47.

While enroute to other places or going out for attending natural calls, for taking bath or seeking alms, if he sees a woman's face unknowingly, there is no harm. 49.

If he consumes food and water without offering Naivedya to the Lord, it is considered as a sin or defect, fault. 49.

If he is a child, or an elderly person or if he is engaged in construction of a temple, there is no sin or harm if he sleeps by the day and eats more than once a day. 50.

Thus, I have narrated all the atonements of boastful, egotist and proud behavior. Overcoming these will be fruitful for developing devotion to Lord Vishnu. 51.

All the five defects including greed and the means to wipe out the defect have been thus told accordingly as is accepted by all. 52.

Atonement for the breach of other rules which are not referred to here should be done as per the advice of the Vaisnavas of Uddhav cult. 53.

During atonement and observing fast, water should not be drunk frequently. It is applicable for the 'Anatura' renouncer and not for 'Atura' renouncer. 54.

If there comes an Ekadashi during the period of atonement, he should observe another day for fasting but never include the

एवं द्वित्रोपवासेषु प्रायश्चित्तार्थकेष्वपि । व्रतोपवासो नो गण्यः कार्यः स त्यागिना पृथक् ॥ ५६
प्रायश्चित्तोपवासे च क्रियमाणे पुनर्यदि । आपतेदुपवासोऽन्यः कुर्यात्तन्त्रेण तं तदा ॥ ५७
भुक्तेरनन्तरं जाते वीक्षणादौ तु योषितः । नाममन्त्रं जपेद्विष्णोः स्पर्शे तु स्नानमाचरेत् ॥ ५८
प्रायश्चित्तेन शुद्धं यः पुरुषं तदघाङ्कितम् । क्वचिद्ब्रूयात्स तु चरेद्दिनमेकमुपोषणम् ॥ ५९
वैष्णवैर्नियमा ह्येते यावद्देहस्मृतिर्भवेत् । त्यक्तव्या त्यागिभिर्नैव तावत्कालमतन्द्रितैः ॥ ६०
य एतैर्नियमैः पञ्च न नियच्छन्त्यरीनमून् । निरयेष्वेव पच्यन्ते मृत्वा ते त्यागिनः किल ॥ ६१
आर्तनादान्प्रकुर्वन्तो मुक्त्वा ते यातना भृशम् । श्वानः खरा वा जायन्ते भुवि वानरादयः ॥ ६२
एतानाश्रित्य सद्धर्माज्ज्ञानवैराग्यसंयुतान् । भजेयुर्ये वासुदेवं प्रोक्ता एकान्तिनो हि ते ॥ ६३
प्रोक्ताः परमहंसास्ते ज्ञानिभक्ताश्च सात्त्वताः । महाभागवताः सन्तः साधवो ब्रह्मवेदिनः ॥ ६४

fast observed for Ekadashi in it. 55.

When there is usual festival day occurring during atonement, he must not include it as a part of the fast but should observe a separate fast. 56.

If he is observing a fast for atonement, he must observe fast according to tithi. 57.

If he observes a woman after taking meals, he must repeat Vishnu's name and he should take a bath if he touches a woman. 58.

Even after atoning for one's sins, if he is called a sinner (by others), he should observe a day's fast. 59.

These are the rules governing a Vaisnava, which last till the body and last moment. He must observe them and strictly abide by them without displaying an iota of laziness. 60.

If he doesn't abide by these five rules, he will surely go to hell after his death. 61.

He will definitely cry with unbearable torture in the hell given by the servants of Yama and he will get the next birth on this earth as a dog or a donkey or a monkey. 62.

By abiding and observing strictly these rules, a renouncer should behave according to the pious religious tenets and devote himself in singing Vasudev's devotional songs. 63.

In the past, such (pious) people were known as Paramhamsa,

तेषां देहस्तु पञ्चत्वे गन्धपुष्पाद्यलङ्कृतः । स्थापनीयो गिरेर्दयां महारण्येऽथवा जनैः ॥ ६५
अम्बुवाहोऽग्निदाघो वा देशकालानुसारतः । कर्तव्यो रोदनं नैव कार्यं प्राकृतजीववत् ॥ ६६
भक्तिर्नारायणे तैश्च धर्मज्ञानविरक्तिभिः । सहानन्यैव कर्तव्या त्यागिभिर्नित्यमादरात् ॥ ६७
तत्रोदितास्ते मुनिवर्य ! धर्मा ये त्यागिनां भक्तिमतां हितास्ते ।
वदाम्यथो उद्धवसंश्रुतानि ज्ञानादिलक्ष्माण्यपि संविभज्य ॥ ६८

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे त्यागिधर्मेषु मानदोषतज्जयोपायनिरूपणनामा षट्षष्टितमोऽध्यायः ॥ ६६ ॥

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knowledgeables, Mahabhagavatas, saints, Brahmavedins. 64.

The dead bodies of such people should be decorated with flowers and sandalwood paste and should be placed either in caves or be discharged in the sacred river or a forest. 65.

Dead bodies of such saints should be either discharged in the sacred river or cremated in fire as per rituals of region. Others should never cry with deep sadness (at their separation). 66.

Others should behave with full devotion to them and show deep respect to them as they would devotionally worship Lord Narayan. 67.

'O sage, thus I have narrated the religion of the renouncers. Next, I shall tell you the characteristics, particulars of knowledge, dispassion and devotion which were told by Sri Ramanand muni, the incarnation of Uddhav. 68.

Thus ends the sixty-sixth chapter entitled 'Narration of the defects of pride and prescriptions for overcoming it' in the fourth Prakaran of Satsangijivan, the life story of Lord Narayan, also titled as 'Dharmashastra' (the rules of the code of conduct). 66

॥ अथ सप्तषष्टितमोऽध्यायः ॥ ६७ ॥

श्रीनारायणमुनिरुवाच –

नानादुःखविकाराढ्यो योऽयं देहोऽस्ति देहिनाम् । आत्मा ततोऽस्ति भिन्नो वै निर्विकारः सुखात्मकः ॥ १
अच्छेद्योऽसावमेद्यश्च नित्योऽजः शाश्वतोऽक्षरः देहेन्द्रियान्तः करणदेवतासुप्रकाशकः ॥ २
न क्लिद्यने जलेनासौ दह्यते न च वह्निना । न शुष्यते वायुनापि निलेपश्चाचलो मतः ॥ ३
य आत्मनि गुणाः सन्ति देहादौ ते न सन्ति हि । देहादौ ये च दोषास्ते न सन्त्यात्मनि कर्हिचित् ॥ ४
एवंभूतं स्वमात्मानं ज्ञात्वा तस्याक्षरेण तु । सच्चिदानन्दरूपेण ब्रह्मणैक्यं विभावयेत् ॥ ५
एषात्मनिष्ठा सुदृढा ज्ञानमित्युपवर्णितम् । वैराग्यस्याथ वक्ष्यामि लक्षणं साधुसम्मतम् ॥ ६

CHAPTER - 67

Bhagavan describes the importance of knowledge (Jnan), devotion (Bhakti) and non-attachment to worldly pleasures (Vairagya).

Quality of Gyan.

Sri **Narayan muni said:-**

A human being's body is full of passion and diseases, but the spirit (Atma) is different and is passionless, static and has no worries, tensions and all such physical or mental troubles. 1.

This Atma is indivisible, ever-lasting, eternal, indestructible and enlightens the bodily organs. 2.

This Atma is free from fire, wind. It can't be burnt by fire, it can't be swallowed by wind; it is aloof, pure and stable. 3.

All the characteristics that the Atma (spirit) possesses do not belong to body and what the body possesses is not possessed by the Atma. 4.

A man thus knowing all these potentialities of the Atma should be understood as the everlasting, having the form of 'Satchitanand', and possessing oneness with Brahman. 5.

This integrity of the soul and its strength is described as knowledge divine. I'll narrate its special features which are accepted by Sadhus. 6.

स्वरूपमादौ देहस्य ज्ञेयं स्वस्य परस्य च । चर्मपेशी मलैरेव निभृताऽस्तीति तत्त्वतः ॥ ७
त्वङ्मांसरुधिरस्नायुमेदोमज्जास्थिखण्डकैः । मलमूत्रजरारोगैर्जुष्टे देहेऽत्र किं शुभम् ? ॥ ८
कृमिविड्भस्मसंज्ञाऽस्ति राजनाम्नोऽपि यस्य च । तस्मिन्सक्ता लभन्ते वै मुहुर्देहांश्चतुर्विधान् ॥ ९
शुभाशुभानि कृत्वाऽत्र देहैः कर्माणि मानवाः । उपर्यधो वा मध्ये वा संसरन्ति पुनः पुनः ॥ १०
यातना नारकीस्तीव्रा लभन्तेऽशुभकर्मणा । पशुपक्ष्यल्पकीटादिगर्ह्यजन्मानि चावशाः ॥ ११
शुभेन कर्मण क्वापि लभन्ते भूमिपालताम् । क्वापि पातालसौख्यानि स्वर्गसौख्यानि च क्वचित् ॥ १२
सुखान्येतानि सर्वाणि वर्तन्ते नश्वराणि हि । कामलोभभयेर्ष्यारुट्स्पर्धाद्यैर्निभृतानि च ॥ १३
दिने ब्रह्मण एकस्मिंश्चतुर्दश सुराधिपाः । नश्यन्ति क्षीयते सोऽपि सविराट् प्राकृते लये ॥ १४
यत्किञ्चिदस्ति प्रकृतिपुरुषाभ्यां समुद्गतम् । स्थावरं जङ्गमं वा तद्भक्ष्यं कालस्य विद्यते ॥ १५

Quality of Vairagya.

We must understand the real nature of this beautiful body which we think is ‘beautiful’. Our body and the bodies of others is made up of various cells, dirt and feces. 7.

It is composed of skin, flesh, blood, nerves, bones and muscles. What is auspicious or good in this body which consists of urine and feces and is prone to disease and old age ? 8.

Even if one has the name of a king, he gets decomposed to urine and feces to be devoured by insects and worms after his death. 9.

According to the deeds - either good or bad, a man travels either upwards or downwards in the spiritual path that determines his rebirth. 10.

He has to bear severe torturous pain in hell if he commit sins; he goes to the birth of birds or beasts or insects after death. 11.

If he commits good deeds, he gets place in the world as a king, in the underworld (Patala) or heaven in the upper world. 12.

All these pleasures are not permanent, but perishable. Lust, greed, fear and emulousness are all perishable. 13.

During one day of Brahma, fourteen Indras meet their end. Even the Brahma, who pervades the entire universe, has to die one day. 14.

क्षयिष्णुत्वं सदुःखत्वमित्थं ज्ञात्वाऽखिलस्य च । अनासक्तिः स्वदेहादौ या तद्वैराग्यमुच्यते ॥ १६
वासुदेवावतारेऽथ माहात्म्यज्ञानपूर्विका । स्नेहेन सेवावृत्तिर्या सा भक्तिरिति कथ्यते ॥ १७
श्वेतद्वीपे ब्रह्मपुरे गोलोकेऽपि च धामनि । वैकुण्ठादौ यदैश्वर्यं दिव्यं दिव्याश्च पार्षदाः ॥ १८
स्वेच्छया मनुजाकारे हरौ तद्विद्यतेऽखिलम् । दिव्यभावेनेति बधो माहात्म्यज्ञानमुच्यते ॥ १९
इति ज्ञात्वैव नवभिः प्रकारैः श्रवणादिभिः । सेवनं तस्य यत्प्रेम्णा तत्प्रोक्तं भक्तिलक्षणम् ॥ २०
ज्ञानवैराग्यसहितां भक्तिमेवंविधां तु ये । हरौ कुर्युः स्वधर्मस्यास्ते तु भक्तोत्तमा मताः ॥ २१

Whosoever are born from Prakrti and Purusa, either stable or unstable, either movable or immovable, will fall prey to the time. 15.

Knowing all this unhappiness, sadness and short-lived pleasures stemming from perishable things, one should keep away from bodily pleasures, forgo his wishes and wills and developed lack of affinity to one's own body. Such person is known as a Vairagi, the detached. 16.

Quality of Bhakti.

Now I'll narrate the nature of Bhakti (devotion). In the incarnation of Lord Krishna, Narayan or Vishnu preached to his people the importance of the knowledge that one who serves the others with love, affection and mercy is known to be a true devotee. 17.

Svetadweep (white island), Brahmapur, Golok and Vaikuntha are to be understood as places where the God's divine power is manifested and they are to be considered divine Parshadas. 18.

He who came down to the earth out of His own volition and preached the importance of knowledge is to be known as Hari. Understanding the Supreme in this form is as the very essence of knowledge. 19.

Knowing this and serving the Lord in the path of nine-fold devotion is the gist of Bhakti. 20.

Devotion along with knowledge (Jnana) and non-attachment to worldly pleasures (Vairagya) should be performed and those

सन्तो य ईदृशा लोके प्रोक्ताः सद्गुवो हि ते । येषां दर्शनमात्रेण नश्यते सर्वपातकैः ॥ २२
तेषामेवाश्रयात्पुंसः कर्मभिर्भ्राम्यतो भवे । निःश्रेयसं भवेदेव भक्तानां धर्मचारिणाम् ॥ २३
एत एव ततः सन्तः सेवनीया मुमुक्षुणा । पूजा चैषां विधातव्या सद्गुरूणां महात्मनाम् ॥ २४
प्रवृत्तश्च निवृत्तश्च धर्मो हि द्विविधो मतः द्वयोऽपि विष्णुसम्बन्धाद्भवत्येकान्तसंज्ञितः ॥ २५
निवृत्तधर्मैकान्तित्वं प्रापुर्हि सनकादयः । प्रवृत्तधर्मैकान्तित्वं मरीच्याद्यास्तथाऽऽप्नुवन् ॥ २६
एकान्तेनैव धर्मेण मुक्तिरात्यन्तिकी मता । न केवलं निवृत्तेन धर्मेणापीतरेण वा ॥ २७
स्वरूपमस्य धर्मस्य कथ्यते चाधुना स्फुटम् । विद्वद्भिरपि दुर्ज्ञेयं विना हरिसमाश्रयम् ॥ २८

who perform this will be known as great, excellent devotees (Ekantikas). 21.

Saints like these are known as great, pious teachers (Sadgurus) in this world and a mere vision of them destroys all the sins. 22.

Only by seeking shelter under them can one be influenced by their deeds and become true devotees following the path of religion. 23.

So such great souls, saints, teachers should be worshipped and served by the Mumukshus. 24.

Now the characteristics of integrated religion are being narrated. (Ekantika dharma)

Religion is twofold - one that follows the path of worldly life and the other that takes the path of contemplative spiritual life (the first is Pravruti and the other is Nivruti). Both these become one, united due connecting with Vishnu. 25.

The second one was attained by Sanakadiks and others while the first one was attained by Mareech and others. 26.

Mukti (emancipation) attained by integrated religion is considered as extreme not only by following Nivratta dharma by others. 27.

Quality of Ekantik Dharma.

Nature of this religion as told by saints is now evident to you. It is difficult to understand these instructions without being near to Hari. 28.

आन्तराणां च बाह्यानां करणानां स्वभावतः । नैरन्तर्येण सक्ताः स्युर्विष्णावखिलवृत्तयः ॥ २९
ततः पुमान्प्रवृत्तं वा निवृत्तं कर्म वैदिकम् । कुर्यादहिंसं निष्कामं ज्ञानवैराग्ययुक्तु यत् ॥ ३०
स एवैकान्त इत्युक्तो धर्मो निःश्रेयसप्रदः । तद्वन्तः पुरुषा ये ते प्रोक्ता एकान्तिका बुधैः ॥ ३१
स्वधर्मादियुतानन्यभगवद्भक्तिलक्षणः । एष धर्मो हि भवतीत्यल्पसत्त्वैः सुदुर्धरः ॥ ३२
धारकाः स्युर्यदा त्वस्य तदा प्रादुर्भवत्यसौ । न भवन्ति यदा ते च तिरोभवति वै तदा ॥ ३३
साक्षाद्भगवतः सङ्गात्तद्भक्तानां च वेद्दशाम् । धर्मो ह्येकान्त एषोऽत्र प्राप्यते नान्यथा क्वचित् ॥ ३४
भवेदेष यदा यत्र तदा तत्र कृतं युगम् । भवेदेव न तु त्रेता द्वापरो न कलिर्न च ॥ ३५
तमेव धर्ममाश्रित्य गृहभिर्यजनं हरेः । द्रव्ययज्ञैरहिंसैस्तु विधातव्यं यथाविधि ॥ ३६
एकान्तरधर्ममाश्रित्य यष्टव्यस्त्यागिभिर्हरिः । ब्रह्मयज्ञैस्तपोयज्ञैर्योगयज्ञादिभिर्भुवि ॥ ३७

Full of noble qualities in the inside and on the outside, those who follow these instructions become one with Lord Vishnu and attain Him. 29.

So men should follow either the first or the second path; they should perform non-violent deeds related to knowledge and non-attachment to worldly pleasures. 30.

So those who are the followers of integrated religion attain the Nishreyas - uncredited goal. They are called followers of integrated religion (Ekantika). 31.

This integrated religion is related to deep attachment to the Lord in devotion. It becomes easily attainable. 32.

Those who follow this integrated religion especially on this earth attain God and those who do not, slowly lose it. 33.

This integrated religion can be attained due to contacts with real saintly devotees of Bhagavan, and not by any other thing. 34.

This integrated religion is not related to different eras-Yugas; Wherever the Yuga one lives in, it will be considered as Treta yuga and not Dwapara or Kali. 35.

By following this religion, the householders (follower of the path of worldly life) can perform sacrifice (yajna) without violence according to rituals. 36.

The followers (renouncers) of this integrated religion can

तेषु यज्ञेषु ये देवास्तदीयत्वेन तेऽखिलाः । भावयित्वाभ्यर्चनीया न तु कार्या पृथग्मतिः ॥ ३८
एकान्तिनो वैष्णवा ये ते त्यक्त्वा भौतिकानिह । देहान्लब्ध्वा दिव्यतनूर्गोलोकं धाम यान्ति हि ॥ ३९
इत्येकान्तस्य धर्मस्य लक्षणं कथितं स्फुटम् । तपांस्युग्राणि यत्प्रास्यै चक्रुः पर्वं महर्षयः ॥ ४०
तस्मान्मुमुक्षुरिच्छेद्यः श्रेय आत्यन्तिकं स तु । एकान्तधर्मे सेवेत मुक्तः स्यात्संसृतेस्ततः ॥ ४१
पुरापि ये ये सम्प्राप्ता मुक्तिमात्यन्तिकीं जनाः । तेप्यनेनैव धर्मेण प्राप्ता नत्वन्यसाधनैः ॥ ४२
पालयंस्त्वमिमं धर्मं त्यागिनोऽन्यान्मदाश्रितान् । तथैव वर्तयेः सर्वान् समर्थोऽसि यतो मुने ! ॥ ४३
धर्मामृतमिदं पुण्यं सेवेरन् येऽत्र सज्जनाः । कालसर्पभयं तेषां संसृतिः स्यान्न कर्हिचित् ॥ ४४
इति परमपवित्रं सर्वदा सेवनीयं निपुणमतिमहद्भिः सर्वसन्तापहृधे ।
सरसमिह पिबन्ति त्यागिधर्मामृतं ते जनिमृतिभयमुक्ता धाम यान्त्येव विष्णोः ॥ ४५

perform Brahmayajna (studying and teaching scriptures related to Bhagavan, remembering and visualizing Bhagavan), Tapoyajna (punishing the body, Indriyas and Antahkarans) and Yogayajna (practicing eight fold yoga (Ashtangyog) according to rituals. 37.

They can perform these Yajnas with deep faith and devotion in Lord Krishna, they should not worship differently. 38.

Thus, these Ekantika Vaisnavas who give up worldly pleasures get divine bodies after death and go to Goloka in the end. 39.

This is the gift of Ekantika (integrated) religion, which I told you in general. In the past, the great sages had performed deep penance to attain this knowledge. 40.

So the Mumuksus who wish to attain blessing, weal (Sreya) and Mukti, should follow the path of this integrated religion and get emancipated from worldly life. 41.

In the past, those who attained emancipation got it only by following this path and not any other. 42.

'O sage, you should follow this religion that I told you; my disciples should also follow this, you are capable. 43.

This nectar of religion, if taken by the devotees, will free them from the fear of Kala-sarap and worldly attachments. 44.

This, extra ordinary, rare, remarkable, sacred meaning should be understood as it will destroy all the worldly worries and

सुव्रत उवाच –

इत्युक्तमाश्रुत्य स साधुधर्मवृन्दं सदीशेन मुनिः प्रसन्नः ।
स्वयं तथैवानघ ! वर्तमानो ह्यवीवृतत्त्यागिजनांश्च सर्वान् ॥ ४६

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे त्यागिधर्मेषु ज्ञानादिलक्षणनिरूपणनामा सप्तषष्टितमोऽध्यायः ॥ ६७ ॥

॥ अथ अष्टषष्टितमोऽध्यायः ॥ ६८ ॥

सुव्रत उवाच –

एकदाऽथ हरिं राजन्नित्यानन्दो महामुनिः । तदग्र उपविष्टसतं नत्वापृच्छत्कृताञ्जलिः ॥ १

नित्यानन्द उवाच –

ऋते ज्ञानान्न मुक्तिः स्यादित्यस्ति भगवञ्च्छ्रुतिः । ज्ञानं तत्कृपया मह्यं वक्तुमर्हसि निश्चितम् ॥ २

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tensions. Those who drink this nectar will be free from fears and reach the celestial abode of Vishnu. 45.

Suvrat said:-

'O king, thus Sri Hari addressed all the pious, saintly people and everyone was pleased and decided to act accordingly. 46.

Thus ends the sixty-seventh chapter entitled 'Narration of the importance of Knowledge, Devotion, Dispassion and chapracteristics' in the fourth Prakaran of Satsangijivan, the life story of Lord Narayan, also titled as 'Dharmashastra' (the rules of the code of conduct). 67

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CHAPTER – 68

Question regarding the Shruti - "Rute Gyanann Muktihi', asked by Nityanand Swami to Bhagawan Shri Hari.

Suvrat said:-

'O king, then once sat Nityanand muni, joining his palms with respect to Shri Hariand asked him. 1.

Nityananand asked:-

'O Lord, it is said in the Shruti that there is no liberation

सुव्रत उवाच –

इति पृष्टः स भगवान्मुनिना तेन भूपते ! । कथयामासं तं ज्ञानं साङ्ख्यशास्त्रविनिश्चितम् ॥ ३

श्रीनारायणमुनिरुवाच –

ब्रह्माण्डसर्गद्वारा ते वदामि ज्ञानमञ्जसा । येन मुक्तिर्भवेन्नृणां शृणु त्वं मुनिसत्तम् ! ॥ ४
आत्यन्तिके लये पूर्वं भगवानेक एव हि । आसीत्स्वयं वासुदेवः स्वकीयेऽक्षरधामनि ॥ ५
महापुमान्महामाया सहैवानन्तकोटिभिः । प्रधानपुरुषैस्तस्य प्रकाशेऽस्वपितां तदा ॥ ६
स श्रीकृष्णो दिव्यमूर्तिः प्रोच्यते पुरुषोत्तमः । परमात्मा परंब्रह्म विष्णुर्नारायणश्च सः ॥ ७
ज्योतीरूपोऽक्षरातीतो हरिश्च परमः पुमान् । प्रोक्तः स एव वेदेषु पुराणेषु च भारते ॥ ८
सिसृक्षाऽभूघदि तस्य ब्रह्माण्डानां तदा स तु । प्राबोधयत्स्वेक्षणेन महाकालाख्यपूरुषम् ॥ ९
यं जीवं चाक्षरं ब्रह्म प्रवदन्ति नरं मुने ! । अनेककोटिब्रह्माण्डजन्मस्थित्यन्तकारणम् ॥ १०

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without knowledge; so please tell me about knowledge for which you are the authority. 2.

Suvrat said:-

‘O king, when thus asked by Nityanand muni, Bhagavan told him the meaning of knowledge as explained by Sankhya science. 3.

Sri Narayanmuni said:-

‘O great sage, I’ll tell you about the knowledge as is explained in the Brahmanda sarga, please listen. 4.

In the past and in the extreme end, there was only one Bhagavan named Vasudev in Akshardham. 5.

At that time of Mahakalaalso known as Mahapurusa and Mahamaya with innumerable Purusas were sleeping in all pervading light. 6.

He who was living in Aksardham was the divine Shri Krishna, Purusottam, Parabrahma, Vishnu, Narayan. 7.

He is, according to the Shruti and Smriti, beyond words or letters- Aksharateeta, the enlightened spirit. He is known as Shri Krishna. 8.

He, Vasudev, who pervades all Brahmanda, wished to awaken Mahakala Purusa. 9.

पुरुषेणात्मभूतेन महामायां च तेन सः । प्राबोधयद्वासुदेवो वीक्षयाण्डसिसृक्षया ॥ ११
प्रबुद्धया तया साकं प्रभोस्तस्येच्छयैव सः । बहुकालं स्म रमते महाकालो हि पूरुषः ॥ १२
स तस्यां गर्भमाधत्त बहुकालं दधौ च सा । ततः प्रधानपुरुषान्प्रासूतानेककोटिशः ॥ १३
प्रधानानां तथा पुंसां योगेनैवाण्डकोटयः । इच्छया वासुदेवस्य जायन्ते स्म ह्यनेकशः ॥ १४
रमणस्य श्रमेणैव स्वेदाम्बु पुरुषाङ्गतः । बभूव नारसंज्ञं यद्ब्रह्माण्डोघाश्रयं विदुः ॥ १५
प्रकाशानन्दरूपं तद्यस्यैकेनापि बिन्दुना । जीवेशाः सुखिनः सन्ति नैकब्रह्माण्डवासिनः ॥ १६
स्वाङ्गोत्पन्ने जले तस्मिन्नशेत स नरस्ततः । आपो नारा इति श्रुत्या नारायण इतीर्यते ॥ १७
कूटस्थश्चाक्षरात्मासावव्यक्तः प्रकृतेः परः । अप्रमेयश्च विबुधैर्महापुरुष उच्यते ॥ १८
शयानस्य प्रभोस्तस्य पादसंवाहनं तदा । दिव्यमूर्तिर्महामाया करोति प्रीणयन्त्यमुम् ॥ १९

That spirit (jeeva), Akshara or Brahma as is known by all, is the cause of all origin, all static and the end of innumerable Brahmand. 10.

That Vasudev Bhagavan, in order to create the world with his own form, awakened Mahamaya and inspired her for creation. 11.

Mahakala was simultaneously woken up along with her (Mahamaya) by the wish of the Lord. After waking up,Mahakala consummated his union with Mahamaya . 12.

Mahakala then stayed in her womb for a long time; she then gave birth to innumerable Purusas. 13.

Then chief of them (the Purusas) used the strength of Yoga to become many as per the wish of Vasudev. 14.

At that time, due to extreme exhaustion, he sweated while taking the name ‘Nara’, who is the base of all beings. 15.

That sweat named ‘Nara’ is not natural but in the form light and unlimited joy (Prakasa roopa and Ananda roopa). 16.

The sweat that was secreted from his own body gathered in a place that became his place of sleep. This water ‘Nara’ is therefore famously known as “Narayan’. 17.

This Purusa is the primeval God, the origin of all living beings, famously known as Kootastha, Aksara and Aprameya by the knowledgeable. 18.

वासुदेवः स च स्वाभिः सत्यज्ञानादिशक्तिभिः । तेषु सर्वेष्वन्वितोऽस्ति व्यतिरिक्तोऽस्ति च स्वतः । २०
ब्रह्माण्डानां समुत्पत्तिर्भवत्येवं हरीच्छया । उत्पत्तिरीतिं कथये तत्रैकस्यादितो मुने ! ॥ २१
अधिष्ठाता प्रधानस्य पुरुषो योऽक्षरोद्भवः । अनादिनिधनो देव ईश्वरेशः स उच्यते ॥ २२
योऽन्वयव्यतिरेकाभ्यां देहेष्वव्याकृतादिषु । ईश्वराद्याख्यपुरुषेऽधिष्ठितेऽवस्थितोऽस्ति च ॥ २३
सगुणब्रह्मसंज्ञोऽसौ सिसृक्षुः पुरुषो जगत् । कालं कर्म स्वभावं च प्राप्नोत्यादौ हरीच्छया ॥ २४
ईक्षणं वीर्यमाधत्ते महापुरुषवीक्षितः । पुरुषः स प्रधानाख्यप्रकृतौ तैः समन्वितः ॥ २५
पुरुषाधिष्ठितेनाथ प्रधाने त्रिगुणात्मके । प्राप्नुवन्ति गुणाः क्षोभं कालेनैवादितस्त्रयः ॥ २६
परिणामः स्वभावेन ततस्तेषां च जायते । महत्तत्त्वस्य जननं जायते तेन कर्मणा ॥ २७
शुद्धं गुणत्रयं ह्येतत्प्रोच्यतेऽव्याकृताभिधम् । अव्यूढकरपादादि वपुरीशस्य चादिमम् ॥ २८
तदात्मा पुरुषो यश्च स ईश्वर इतीर्यते । विस्तरेणैव सम्प्रोक्तः श्रीमद्भागवते त्वसौ ॥ २९

Mahamaya, in her divine form, sat beside the sleeping Lord and served his feet, rubbing and patting them gently. 19.

He, the Lord Vasudev, having the power of knowledge, stays among all but He himself is distant (from them). 20.

'O Sage, thus, by the wish of Vasudev, the Brahmand came into existence. To explain its creation from one cosmic egg, I'll tell you from the beginning. 21.

The dean, prime Purusa of the main is originated from Aksara is the origin which has no origins of himself. He is known as the God of gods. 22.

This , main Purusa stay in Anwaya - Vyatireka form. He live in his own self in divine form. 23.

He is known the attribute who sees time, work and nature (Kala Karma and Swabhava) at his will. 24.

He bears the power of observing about himself in Prakruti. 25.

Here in the prime Purusa consist three qualities (Satv, Raj and Tam) campaigning. 26.

By nature then comes the effect of them originates, then the great (mahat) principle originates due Karma. 27.

Pure threefold gunas are said to be well undefined (Avyakrat this kind of Purusa is described in detail in 'Shrimad Bhagavata). 28 - 29.

उद्बद्धशुद्धसत्त्वादित्रिगुणा प्रकृतिस्तु सा । तदा सत्त्वगुणद्वारा महत्तत्त्वं प्रसूयते ॥ ३०
प्रकाशरूपं शान्तं च कूटस्थं जगदंकुरम् । ज्ञानक्रियाभ्यां शक्तिभ्यां चित्तं सूत्रं च यद्विदुः ॥ ३१
पदं साक्षाद्भगवतः शान्तं सत्त्वगुणं शुचि । अविकारीति च प्रोक्तं वृत्तिभिश्चित्तलक्षणम् ॥ ३२
अनुप्राणन्ति यं प्राणाः प्राणन्तं सर्वजन्तुषु । स महाप्राण इत्याहुर्यत्तत्सूत्रमिहोदितम् ॥ ३३
अथ मायाकाल कर्मस्वभावैश्च विकुर्वतः । महत्तत्त्वादहङ्कारः सह रुद्रेण जायते ॥ ३४
ज्ञानशक्तिः क्रियाशक्तिर्द्रव्यशक्तिश्च स त्रिधा । वैकारिकस्तैजसश्च तामसश्चेति कथ्यते ॥ ३५
त्रिगुणोऽसावङ्कारस्तत्त्वेन महता सह । सूत्राभिधानमीशस्य । द्वितीयं वपुरुच्यते ॥ ३६
ईश्वरोऽव्याकृतात्मा च वपुषस्तस्य योगतः । हिरण्यगर्भ इत्याख्यां द्वितीयां लभते पुनः ॥ ३७
सर्वेषामपि जीवानां शरीरे सूक्ष्मकारणे । सूत्राख्येऽत्रेशवपुषि विलीने भवतस्तदा ॥ ३८
खवाय्वग्न्यप्पृथिव्यश्च लीनास्तस्मिंस्तदा स्थिताः । शब्दः स्पर्शो रूपरसौ गन्ध इत्यपि पञ्च स ॥ ३९

This great principle is in the form of light, kootastha, calm and the seed of actions due to knowledge, power. 30.

The actual feet of Bhagavana are peaceful, having Satvaguna and holiness. It is motionless- Avikari. 31.

Acting in all the beings they originate the Prana and it is known as the Mahaprana. 33.

Then the main form (Pradhana prakruti) after extending according to Maya, Karma, Kala (time) and work boastfulness is originated along with the Rudhra. 34.

The definition of Ahankara is Power of knowledge, power of action and power of money are the three powers which are known as Satvik, jaras and Tamas. 35.

This boastfulness or pride of three fold Ahankaras which are jointed with Chitrup Mahttava - rajas, Satvika and Tamasa is known as Sutratma is the second Body of Ishwar. 36.

The God named is Ishwar is body of Avyakrut is related with scented Sutratma are known as 'Hiranyagarbha'. 37.

In the body of Vairajpurush in the form of micro body of all Jivatama and end at the end of life. 38.

Pancha-mahabhutas- space, wind, fire, water and light are within it and their form word, touch, form, taste and smell are the

यदैतत्क्षोभमाप्नोति कालशक्त्यादिभिर्हरेः । तदा तत्र स्थिता जीवाः सञ्चितानादिकर्मणाम् ॥ ४०
परिपक्वदशां प्राप्य स्वस्वकर्मानुसारतः । तिष्ठन्त्यंकुरितास्तात्र विराजोऽथ जनिं ब्रुवे ॥ ४१
अव्याकृतात्मा पुरुषो यथा सूत्रात्मयोगतः । हिरण्यगर्भ इत्याख्यां लभतेऽसौ तथा मुने ! ॥ ४२
हिरण्यगर्भो यद्योगाद्वैश्वानर इतीर्यते । एतावता न तद्भेदो यतोऽसावेक एव हि ॥ ४३
ब्रह्माण्डसर्गस्त्रिगुणात्मकाद्वै तस्माद्यथाऽभूत्त्रिगुणात्मकोऽसौ ।
तथैव तुभ्यं मुनिवर्य ! तत्त्वलक्ष्मोक्तिपूर्वं कथयामि बुद्ध्यै ॥ ४४

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे ज्ञानोपदेशे पारुषसर्गनिरूपणनामाऽष्टषष्टितमोऽध्यायः ॥ ६८ ॥

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other five forms. 39.

This Sootratma body gets excited because of strength of Hari's period of time. The bodies stay there according to their stored deeds. 40.

Then they obtain the ripened state as per their deeds and stay indicating their future character. 41.

O, sage, this undefined, unexplored (Avyakrata) soul of Purusa is known as Harinyagarbha. 42.

Thus the three fold soul is not different in nature. But the Purusa having threefold nature is known as Vaishvanara is one. 43.

O, sage, having threefold pride, this Brahmanda sarga as is, has been told to you according to principle characteristics. 44.

Thus ends the sixty-eighth chapter entitled 'describes knowledge' in the fourth Prakaran of Satsangijivan, the life story of Lord Narayan, also titled as 'Dharmashastra' (the rules of the code of conduct). 68

॥ अथ एकोनसप्ततितमोऽध्यायः ॥ ६९ ॥

श्रीनारायणमुनिरुवाच –

वैकारिकादहङ्कारात्सचन्द्रं जायते मनः । कामस्य सम्भवो यस्य सङ्कल्पाच्च विकल्पनात् ॥ १
धैर्यं तथोपपत्तिश्च व्यक्तिर्भ्रान्तिश्च कल्पना । क्षमा सत्त्वमसत्त्वं च शीघ्रतेति मनोगुणाः ॥ २
कार्योत्पत्तौ हि सर्वत्र माया कालश्च कर्म च । स्वभाव ईक्षणं पुंसो हरेरिच्छेति हेतवः ॥ ३
देवता इन्द्रियाणां च जाता वैकारिकाद्दश । दिग्वातार्कप्रचेतोश्विवह्नीन्द्रोपेन्द्रमित्रकाः ॥ ४
विषयाणामिन्द्रियाणां विभागेनाभिव्यञ्जनम् । कुर्वन्ति देवता नूनं दिगाद्याश्च पृथक्पृथक् ॥ ५
दशेन्द्रियाणि बुद्धिश्च ब्रह्मा प्राणश्च तैजसात् । कालादिभिरहङ्कारादुत्पद्यन्ते विकुर्वतः ॥ ६
श्रोत्रं त्वग्दृक्रसना घ्राणं ज्ञानेन्द्रियाणि हि । कर्मेन्द्रियाणि वाक्पाणिचरणोपस्थपायवः ॥ ७

CHAPTER – 69

Characteristics of twenty four Tatvas (elements) emerging from three types of Ahamkar as described by Bhagwan Shri Hari.

Description of Panchamahabhutas.

Sri Narayanamuni said:-

The moon is the cause of emotions and pride, because of which there emerges Kama (wish) with determination and option. 1.

Courage, discretion to discussion, clarity to thoughts, forgiveness, essence and non-essence, quickness or laziness are the potentialities of mind. 2.

Everywhere among the source of cause is time, work, temperament and the humor of God are the purposes. All these are known as 'Kriyasarga'. 3.

In 'Satvika Ahankara'- pure, holy conceit, the goddesses of organs are Vayu-wind, the sun-Soorya, Varun - Water, Asvini-Kumara, Agni, Indra, Vishnu, Mitradeva and Prajapati 4.

Those goddesses such as Dic-ears etc. are the main and set light separately. 5.

Ten Indriyas (sensory organs), intelligence, Brahma, five Pranas and luster (Teja) are produced due to concert. 6.

श्रवणादिक्रियासिद्धौ करणत्वं तु लक्षणम् । श्रोत्रादीनामिन्द्रियाणां विज्ञातव्यं पृथक्पृथक् ॥ ८
इन्द्रियानुग्रहः स्वापः संशयो निश्चयः स्मृतिः । मिथ्याज्ञानं ध्यानचिन्ता धारणेति धियो गुणाः ॥ ९
तैजसस्य पृथक्कार्थं केचिन्नेच्छन्ति कापिलाः । सात्त्विकात्तामसाज्जातं यत्कार्यं तस्य तद्विदुः ॥ १०
तामसाच्च विकुर्वाणात्पूर्वोक्तैरेव हेतुभिः । शब्दो भवति तस्माच्च नमः शब्दगुणं किल ॥ ११
विकुर्वतश्च खात्स्पर्शो जायते पूर्वहेतुभिः । ततो वायुः स्पर्शगुणः शब्दवांश्च परान्वयात् ॥ १२
वायोर्विकुर्वतो रूपं तेजस्तस्माच्च जायते । स्वतो रूपगुणं शब्दस्पर्शवच्च परान्वयात् ॥ १३
तेजसोऽथ रसस्तस्माज्जायतेऽम्भो विकुर्वतः । परान्वयाच्छब्दस्पर्शरूपवद्रसवत्स्वतः ॥ १४
अम्भसो जायते गन्धस्ततो गन्धगुणा धरा । शब्दस्पर्शरूपरसगुणैर्युक्ता परान्वयात् ॥ १५

Among Ten organs five sensory organs and five active organs (ear, skin, eye, trunk and nose are sensory organs and speech, arms, legs, anus and penis, are active organs. 7.

Now the characteristics of organs ear for hearing, tongue - vocal cords for speaking etc. should be known separately. 8.

Characteristic of intelligence is firmness, memory, sleep, discrimination of false - take knowledge, concentration etc. 9.

According to the followers Kapila the function of Rajas Ahankar is not different. Tamasa generates from Satvika is the same that generates from Rajasa. 10.

As said before, shabda (word) tanmatra originates from the cause of Kala - tamasa ahanka. 11.

As said before, sparsha (touch) tanmatra originates from Akash Vayu originates from sparsha. So Vayu is the Shabdaguna of Akasha. 12.

Roopa tanmatra originates from Vayu and Teja originates from Roopa. When Teja, Akasha and Vayu become one the word (Shabda) becomes the attribute of Sparsha (touch). 13.

Rasa originates from Teja and from that originates water. And due to paranvaya (beyond connective word (Shabda), touch (Sparsha), form (Roopa), taste (Rasa).14.

Shabda and other attributes are known as Panchatanmatra Akaash and others are known ‘Panchamahabhootas’. 15.

शब्दादयो गुणाः पञ्च तन्मात्राख्या इहोदिताः । आकाशादीनि तु महाभूतान्युक्तानि पञ्च च ॥१६
एकद्वित्रिचतुः पञ्चसङ्ख्याः सन्ति गुणाः क्रमात् । नभोनभस्वत्तेजोम्बुपृथ्वीनां सर्वसम्मताः ॥ १७
शब्दस्पर्शरूपरसगन्धानामिह लक्षणम् । श्रोत्रत्वक्षिरसनाघ्राणग्राह्यात्वमुच्यते ॥ १८
एषां दशानामन्येऽपि प्रोक्ता व्यासादिभिर्गुणाः । नानायुक्तीः समाश्रित्य सन्ति तानपि कीर्तये ॥ १९
प्राणेन्द्रियात्मधिष्ण्यत्वं छिद्रता बहिरन्तरम् । आश्रयान्तरशून्यत्वमव्यक्तत्वाविकारिते ॥ २०
अप्रतिघातता चैव भूतत्वमिति तद्विदः । आकाशस्य गुणानेतानाहुर्वायुगुणान्ब्रुवे ॥ २१
वादस्थानं स्वतन्त्रत्वं नेतृत्वं द्रव्यशब्दयोः । चालनं व्यूहनं प्राप्तिर्मोक्षः शौर्यं बलं भवः ॥ २२
आत्मत्वमिन्द्रियाणां च गुणा वायोरुदीरिताः । दुर्धर्षता तेजनं च तापः पाकः प्रकाशनम् ॥ २३
रागश्च लाघवं वैक्ष्ण्यमुद्गतिर्हिममर्दनम् । क्षुधा पिपासा शोकश्च तेजसोऽभी गुणा मताः ॥ २४

In this way Akasha, Vayu, Teja, Jala, Pruthvi have one, two three, four and five attributes, which is recognized by all. 16.

These are the special attribute of Shabda, Sparsha, Roopa, Rasa and Gandha. The order is as follows - Shrotra - Guna word; Tvak - Guna - Sparsha; Roopa Guna - eyes; Rasa Guna - tongu; Gandna Guna - nose. 17- 18.

These ten have more virtues or attributes as told by Vyasa etc . They have more attributes which will be described now. 19.

Attributes of Akasha - Akasha has the attributes; Prana (mind), organs have the base of Akasha, inward and outward state of organs, unknowingness and passionlessness are the attributes of Akasha. 20.

So also it (Akasha) has Apratighata non-reaction and abstractness is the attributes of Akasha. Now the attributes of Vayu is as follow: 21.

Attributes of Vayu (wind): Vayu is at the base of musical instruments like flute, Veena, Tabla, Dholak etc., resisted motion, fragrant things etc; bravery strength. 22.

Trees, branches, grass move due to Vayu; anus organs, ears etc. work because of Vayu and also Vayu is the cause of birth and death. 23.

Attributes of Teja: Anger, body temperature, digestion of food, hunger, thirst, sadness are all due to Teja. 24.

शैत्यं क्लेदो द्रवत्वं च भौमानां श्रपणं तथा । तापापनोदस्तृप्तिश्च सौम्यता स्नेहमार्दवे ॥ २५
आप्यायनं प्राणनं च भूयस्त्वं चाम्बुनो गुणाः । स्थैर्यं गुरुत्वं काठिन्यं सक्तिश्च प्रसवात्मता ॥ २६
संहारो धारणं धैर्यमाकाशादेर्विशेषणम् । भावनं ब्रह्मणश्चेति पृथिव्या उदिता गुणाः ॥ २७
अर्थाश्रयो द्रष्टृलिङ्गं शब्दः स त्वस्त्यनेकधा । षड्जादिस्वररूपेण तत्रासौ सप्तधा मतः ॥ २८
वाद्यानां च गजादीनां वृक्षादीनां पृथक्पृथक् । शब्दाः सन्तीति बोद्धव्यं तथा स्पर्शोऽस्त्यनेकधा ॥ २९
उष्णः शीतः सुखो दुःखः स्निग्धो विशद एव च । तथा खरो मृदुः श्लक्ष्णो लघुर्गुरुरितीरितः ॥ ३०
रूपं षोडशधा प्राहुः शुक्लं कृष्णं तथारुणम् । नीलं पीतं कर्बुरं च स्थूलं सूक्ष्मं च वर्तुलम् ॥ ३१
ह्रस्वं दीर्घं दारुणं च मृदु श्लक्ष्णं च चिक्कणम् । चतुरस्रमिति ज्ञेयं रसः । प्रोक्तस्तु षड्विधः ॥ ३२
मधुरो लवणस्तिक्तः कटुरम्लः कषायकः । रस एकोऽपि संसर्गाद्द्रव्याणां बहुधा मतः ॥ ३३

Attributes of Jala (Water): Coldness, sweat, tears, liquid state, quenching thirst, softness, life of animals are the attributes of Jala. 25.

Attributes of the earth (Pruthvi, stability, hardness, heaviness, base, courageousness and bringing forth are the attributes of Pruthvi. 26.

Compiling together, holding and encouraging are the specialties of Akasha. Emotion, Brahman are the specialties of Pruthvi. 27.

Nature of word (Shabd): word and its meaning go together. Of course word is understood by meaning word are of many kinds. In the form of Shabda words have seven forms. 28.

Words of musical instruments, elephants and trees are different so also touch has many forms. 29.

Nature of touch (Sparsha): Hot or having hotness as its particular, cold, touch of happiness touch of sadness, rough touch, soft and smooth touch etc. 30.

Nature of Roopa: Roopa is also of many forms. It is white, black, red, blue, yellow, grey, broad, narrow, heavy, tiny and round. 31.

Roopa is short, long, cruel, soft, smooth, sticky, four fold and Rasas are of six types. 32.

Nature of Rasas: Rasas are of six types- sweet, salty, bitter,

गन्धोऽपि बहुधा प्रोक्तं संसर्गिद्रव्ययोगतः । इष्टोऽनिष्टश्च मधुरो निर्हारी संहतः कटुः ॥ ३४
स्निग्धो रुक्षश्च विशदः शान्तः उग्रोऽम्ल इत्यपि । वदन्तीत्थं लक्षणानि मुनयोऽनेकयुक्तिभिः ॥ ३५
भूतेन्द्रियाणि मात्राश्च मनो बुद्धिरहंकृतिः । चित्तं चेति प्राकृतोऽयं चतुर्विंशतिको गणः ॥ ३६
अण्डं स्रष्टुमनीशानि तत्त्वान्येतानि तु स्वतः । हरेः शक्त्यैव संहत्य मुने ! स्वांशैः सृजन्ति तत् ॥ ३७
एतदण्डं विशेषाख्यं षड्भिभस्तोयादिभिर्वृतम् । एकैकस्माद्दशगुणैः प्रधानेनावृतैर्बहिः ॥ ३८
अनेकाण्डाश्रये तोये महापुरुषदेहजे । अण्डमेतच्चिरं शेते स्वर्णगोलकसन्निभम् ॥ ३९
हरीच्छावशतस्तस्मिन्कालेन पुरुषो महान् । भूत्वोत्तिष्ठति विश्वात्मा मायाविक्षेपशक्तियुक् ॥ ४०
यस्येहावयवैर्लोकान्कल्पयन्ति मनीषिणः । कट्यादिभिरधः सप्त सप्तोर्ध्वं जघनादिभिः ॥ ४१
पादादिभिः स्वावयवैः पातालप्रमुखांश्च यः । धृत्वापि लोकान्पुरुषस्तत आस्ते स्वयं पृथक् ॥ ४२

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sour, spicy and sharp. If on one rasa is mixed with the other it gets another type. So there are many types. 33.

Nature of Gandha (smell): Smell is also of many types. Smell also gets different type if mixed with others. Smell is sweet, bitter, sour, sharp, salty, and spicy. Smell is also soft, rough, peaceful, strong, oily and so on. 34 - .35.

Panchamahabhutas (five great elements, five Tanmatras, ten organs and mind, intelligence, egotism, heart in total twenty four primary-basic elements are there. 36.

O, sage, due to inability of his own Brahmanda (divine egg) Lord’s strength in small scale originated this Brahmanda. 37.

As described above all these elements came together and forms an egg, which is covered by six layers. 38.

This egg sleeps for ever near golden circle; that originates in the great Purusa’s body. 39.

This egg, at the will of the Lord becomes the Vibvatma with Maya and Viksepa power. 40.

Its importance: The sage who knows about its limbs can imagine its nature. He can imagine its waist, legs, feet and chest, head and all. 41.

The purusa, who with his own legs and limbs beats the Patala (underworld) but even then stays with his people separately. 42.

स सृष्ट्वात्मनिवासाय कं गर्भोदकसंज्ञितम् । सहस्रशीर्षा पुरुषः शेते जीवात्मभिः सह ॥ ४३
सुप्तस्याप्सु विराट्देहः सहस्रं परिवत्सरान् । सम्पूर्णाङ्गो भवत्यस्य सर्वजीवहितैषिणः ॥ ४४
इन्द्रियायतनेष्वस्य स्पष्टीभूतेषु देवताः । इन्द्रियैः सह सङ्गत्य तिष्ठन्ति प्रकटं ततः ॥ ४५
वैराजः पुरुषोऽप्येष आस्ते सामान्यतस्त्रिधा । आध्यात्मिकश्चाधिदेव आधिभौतिक इत्यपि ॥ ४६
अध्यात्मस्विन्द्रियेषूक्तस्तदात्माऽऽध्यात्मिकः पुमान् । देवतास्वधिदैवेषु तदात्मा ह्याधिदैविकः ॥ ४७
गोलकेष्वधिभूतेषु तदात्मा चाधिभौतिकः । एतेष्वन्यमाभावे कर्तुं न क्षमे क्रियाः ॥ ४८
तथा क्षेत्रज्ञरूपेण स्वयमास्ते विशेषतः । स त्वात्मा ह्यक्षरोऽरूपोऽभेद्यो न ग्राह्य इन्द्रियैः ॥ ४९
महाप्राणेन सहितं धृत्वाध्यात्मादिकं त्रयम् । स्थितः सर्वज्ञ ईशानो विराड्देहाभिमानवान् ॥ ५०
चतुर्युगसहस्रं तु दिनं रात्रिश्च तावती । वैराजपुरुषस्यास्य तद्वद्वयंर्य कल्प उच्यते ॥ ५१

This Purusa (man) having a thousand heads creates amniotic fluid and sleeps with other beings. 43.

After sleeping in this amniotic fluid for thousands of years, e, wishes to bless all bears a great body with complete organs and limbs. 44.

Then this great, formidable spirit that pervades the universe developing vividly the organs and its deities emerges clearly with eyes and other organs. 45.

This all pervading spirit, the formidable spirit has generally three forms: spiritual, metaphysical and material. 46.

The explanation of this: Spiritual is one who is the dear. Prime of spiritual organs, metaphysical is one who is the dean or prime metaphysical organs and material is one who is the dear or prime of material organs. 47 - 48.

In this all pervading formidable, Spirit is of Kshetrajna nature particularly. This Atma, is Akshara aroopa and indivisible, not know or understood by physical organs. 49.

This omniscient, formidable all pervading spirit is as said before has three forms. 50.

One day of this formidable spirit is of four times multiplied by one thousand and also one night. These two added together is one epoch (Kalpa). 51.

कालकर्मस्वभावैश्च मायया च हरीच्छवा । पुरुषप्रेरितादस्माद्विसर्गो जायते महान् ॥ ५२
इन्द्रियैर्विषयैर्देवैः सहिता जीवकोटयः । आविर्भवन्ति वैराजाद्देवासुरनरादयः ॥ ५३
वैराजपुरुषस्याङ्गादाविर्भवति राजसः । प्रतिकल्पं जगत्स्रष्टा ब्रह्मा विश्वसृजां पतिः ॥ ५४
प्रजाः सिसृक्षुरास्थाय स समाधिं प्रजापतिः । सृजत्यङ्गेषु तस्यैव जीवांश्च भुवनानि च ॥ ५५
यथा यथा चिन्तयति ब्रह्मा स्वस्मात्प्रयोद्भवम् । तथा तथा भवत्यस्मात्ततः स्रष्टेति स श्रुतः ॥ ५६
वैराजाङ्घ्र्यादिशक्त्यैव सर्वेषामपि देहिनाम् । पातालप्रमुखा लोकाः सत्यान्ताः सन्ति संस्थिताः ॥ ५७
क्वचिल्लोकाश्चर्यं पद्मं जन्मस्थानं स्वयंभुवः । वैराजजठरस्थायाः प्रादुर्भवति नाभितः ॥ ५८

लोकाः सजीवा विधिनैव सृष्टा वसन्ति सर्वे वितते च तस्मिन् ।
पद्मे तदानीं स तु पद्मकल्पः प्रोक्तः पुराणेषु हि साधुवर्य ! ॥ ५९

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे ज्ञानोपदेशे आहङ्कारिकसर्गलक्षणनिरूपणनामैकोन-सप्ततितमोऽध्यायः ॥६९॥

According to time, deed and the wish of God (Hari) and Maya this formidable spirits great desertion (Visarga). 52.

From this formidable spirit with the organs, limbs innumerable animals, insects, worms, males and female animals, beasts, birds, trees etc., are born. 53.

The order is as it is; having Rajoguna (passion); is created four headed Brahma the father of Prajapati who creates this world. 54.

Prajapati creates Praja as per His wish and from his limbs are created the living beings and worlds like Patala etc., 55.

As this Brahma thinks and wishes creation takes place, so He (Brahma) is called ‘ Srasta’. 56.

All gods, sages, Nagas, Asuras, humans and Patala heads. People (Satyantas) are all create from Him. 57.

That which is the base of all creations in all Kalpas time, is the lotus that emerges from the naval of this

formidable spirit. 58.

O, Sage, all living beings in world that emerge from those great lotus are called ‘ Padmakala’ in Puranas. 59.

॥ अथ सप्ततितमोऽध्यायः ॥ ७० ॥

श्रीनारायणमुनिरुवाच –

स्थावरा जङ्गमा जीवास्तेषां स्थानानि वृत्तयः । वैराजाद्ब्राह्मणः सर्गकाले यान्ति समुद्भवम् ॥ १
जीवा ये यानि कर्माणि प्राक्सृष्ट्यां प्रतिपेदिरे । तान्येव प्रतिपद्यन्ते सृज्यमानाः पुनः पुनः ॥ २
सुकृतं दुष्कृतं वापि मिश्रं वा त्रिगुणात्मकम् । भुक्तावशिष्टं यत्कर्म तदेवादौ प्रपद्यते ॥ ३
तत्तत्कर्मानुसारेण देहं बुद्धिं च जीविकाम् । स्थानं चाप्नोति तत्तस्य रोचते नात्र संशयः ॥ ४
इत्थं कर्मवशा जीवाः पुनः कर्माणि कुर्वते । तेषां स्थूलास्तु ये देहास्ते ज्ञेयाः पाञ्चभौतिकाः ॥ ५

Thus ends the sixty-ninth chapter entitled 'Description of the Panchamahabhutas' in the fourth Prakaran of Satsangijivan, the life story of Lord Narayan, also titled as 'Dharmashastra' (the rules of the code of conduct). 69

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CHAPTER 70

Various forms of Human Body and the qualities of Gunas are explained in detail in this Chapter.

Characteristics of Pran, Indriya and Avastha.

Shri Narayanmuni said:-

'Movable and immovable beings, with their respective nature, all were originated from Vairaj Brahman in the Sarga period. (creation time) 1.

The beings, in prior epochs, performed some good and bad deeds for which Brahma created them in the some way again and again. 2.

Irrespective of whether one accumulates good deeds, bad deeds or a mixture of both in his previous births, he suffers for the reminder of the good and virtues before birth. 3.

Body and intelligence of the beings are determined according to these virtues and they beget a place accordingly. 4.

According to the virtues of deeds accumulated from their previous births, the Jeevas assume an earthly body (Sthoola Deha) made up of five elements. (Panchabhautika). 5.

भूतानि पञ्च चान्योन्यं मिलितानि हरीच्छया । तेभ्यो जातास्तु ये देहास्ते सर्वे पाञ्चभौतिकाः ॥ ६
प्रधानं तु महाभूतमेकं सर्ववपुष्ष्वपि । चत्वार्यन्यानि भूतानि गौणानि तु भवन्ति हि ॥ ७
पृथ्वीतत्त्वं प्रधानं च यत्र तत्रापराणि तु । सन्त्यव्यक्तानि चत्वारि जलं तेजो मरुन्नभः ॥ ८
जलतत्त्वं प्रधानं च यत्र तत्रापराणि तु । सन्त्यव्यक्तानि चत्वारि पृथ्वी तेजो मरुन्नभः ॥ ९
तेजस्तत्त्वं प्रधानं च यत्र तत्रापराणि तु । सन्त्यव्यक्तानि चत्वारि पृथ्वी तोयं मरुन्नभः ॥ १०
वायुतत्त्वं प्रधानं च यत्र तत्रापराणि तु । सन्त्यव्यक्तानि चत्वारि पृथ्व्यम्भस्तेजसी नभः ॥ ११
नभस्तत्त्वं प्रधानं च यत्र तत्रापराणि तु । सन्त्यव्यक्तानि चत्वारि पृथ्व्यम्भस्तेजसी मरुत् ॥ १२
जीवानां यादृशा देहास्तेषां लोकाश्च तादृशाः । तादृशा एव तेषां च भोगाः सर्वेऽपि सन्ति वै ॥ १३
मुख्यभूतधरा देहाः स्थावरा जङ्गमा इह । मुख्यभृताम्बवो देहा जीवानां सन्ति वारिणि ॥ १४
ये देवलोके देहाश्च तेजोमुख्या भवन्ति ते । देहाः प्रधानमरुतो वायुलोके वसन्ति च ॥ १५

All the five elements mix as per wish of Shri Hariand of which the body consists in are all five elements (Panchabhautika). 6.

Among them one element is the principal, main, prime in at bodies others being subsidiary or secondary. 7.

In which the Pruthvi (earth) element is principal and other four (Jala, Teja, Vayu and Akash) are secondary. 8.

In which the Jala (water/fluid) element is prime and other four (Prthvi, Vayu, Akash and Teja) are secondary. 9.

In which the Teja elements is main and other four (Prthvi, Jala, Akash and Vayu) are secondary. 10.

In which the Vayu element is prime and the other four (prthvi, Jala, Akasha and Teja) are secondary. 11.

In which the Nabha (Akahsa,) element is Prime and the other four (Prthvi, Jala, Teja and Vayu) are secondary. 12.

Thus as the beings consist the elements their bodies also are according to them (elements) so are their (Bhogas) endurances. 13.

Those who possess Pruthvi element as principal, their movable and immovable bodies are on the earth and who possess Jala (liquid, fluid) element as principla, they live in water. 14.

Those who possess the Teja element as principal, they live in the heaven (Svarga) while those who possess Vayu as principla

देहास्तु मुख्यवियतो भ्रमन्त्याकाश एव हि । कर्मास्ति यादृशं यस्य स तादृग्लभते वपुः ॥ १६
अन्योन्यमिश्रभूतानां विकाराः पञ्च पञ्चधा । पाञ्चभौतिकदेहेषु ज्ञेयाः सर्वत्र युक्तिभिः ॥ १७
तत्र त्वङ्मांं समज्जास्थिस्नाय्विति क्ष्मास्ति पञ्चधा । श्लेष्मा पित्तं वसा स्वेदो रक्तं चेत्म्बु पञ्चधा ॥ १८
चक्षू रुट् जाठरः शुक्रमूष्मा तेजो हि पञ्चधा । प्राणोऽपानो व्यानोदानौ समानः पञ्चधा मरुत् ॥ १९
श्रोत्रं घ्राणो मुखं कोष्ठं हृदयं पञ्चधेति खम् । इत्थं विकारा भूतानां देहे स्युः पञ्चविंशतिः ॥ २०
देहोऽयं स्थूलसंज्ञोऽस्ति मलमूत्रमयोऽशुचिः । सम्बन्धाज्जीवसत्तायास्तस्मिन्प्रेमाऽस्ति देहिनाम् ॥ २१
स्थूलदेहस्य मध्येऽस्ति जीवस्यान्यत्कलेवरम् । प्राणेन्द्रियमनोबुद्धिसङ्घातः सूक्ष्मसंज्ञितम् ॥ २२
एकः प्राणो वृत्तिभेदात्प्रोक्तः पञ्चविधः किल । प्राणोऽपानो व्यानोदानौ समान इति नामभिः ॥ २३
नागः कूर्मश्च कृकलो देवदत्तो धनञ्जयः । इत्यन्ये तस्य भेदास्तु सन्त्येतेष्वेव सङ्गताः ॥ २४

live in Vayuloka. 15.

Those that possess the Akasha (Nabha) as prinicipal element live in the Akasha (Space). Thus they get this according to their deeds. 16.

Thus, as per wish of the god those who possess such five elements have five passions (vikaras) in their five elements body (Panchabhutika). 17.

There are skin, muscles, flesh, nerves and bones in body which are the portions of the earth. So also there are phlegm (Slesma), bile (Pitta), Fat(Vas) Sweat and blood which are the portion of Jala (Water). 18.

There are eyes, anger, stomach fit semen and warmth which are the portions of Teja. Prana,Apana (Wind in the anus), Vyana (Vitalair), Udana (Upward rising wind) which are the portions of Vayu or Marut (wind). 19.

Ears, Eyes, Nose, Mouth and Heart are the five sense organ. So there are thus twenty five Vikaras (Passions) in the body. 20.

This body broadly speaking is dirty with urine and feces. 21.

In this body there are Prana organs, mind and intelligent in which stay in little or microforms. 22.

One Prana according to its attitude is known by five different names as Prana, Apana, Vyana, Udana and Saman. 23.

हृदि प्राणो गुदेऽपानः समानो नाभिमण्डले । उदानः कण्ठदेशस्थो व्यानः सर्वशरीरगः ॥ २५
प्राणः प्राग्गतिमाञ्ज्ञेयोऽपानोऽधोगतिरुच्यते । भुक्तपीतान्नतोयादेः समानः साम्यकृन्मतः ॥ २६
उदान उत्क्रमणकृद्व्यानः सर्वाङ्गचेष्टनः । नाग उद्गारकृत्कूर्म उन्मीलनकरः स्मृतः ॥ २७
कृकलः क्षुत्करो देवदत्तो जृम्भणकृत्तथा । धनञ्जयः पोषणकृत्प्रोक्तः साङ्ख्यविशारदै ॥ २८
देवदत्तो मतः प्राणेऽपाने तु कृकलः स्मृतः । धनञ्जयः समाने च कूर्मो व्याने स्थितः खलु ॥ २९
उदानेऽन्तर्हितो नाग इति पञ्चविधो ह्यसुः । इन्द्रियाणि दशोक्तानि ब्रुवे तल्लक्षणान्यपि ॥ ३०
श्रूयते येन तच्छ्रोत्रं सा च त्वक्त्वच्यते यया । चक्ष्यते येन तच्चक्षुर्जिह्वा लेढि यया रसम् ॥ ३१
घ्रायते येन तद्घ्राणमुच्यते वाग्यया वचः । पण्यते येन पाणिः स पादो येन च पद्यते ॥ ३२
तद्गुदं गूयते येन मेढ्रं मेहति येन च । करणानि दशैतानि बाह्यानि कथितानि वै ॥ ३३
मनोऽन्तःकरणं प्रोक्तं बुद्धिश्चापि तथाविधा । अहङ्कारस्तथा चित्तमित्यपि द्वयमिष्यते ॥ ३४
मनोबुद्ध्योरभेदं च केचिदिच्छन्ति पण्डिताः । मनसा संशयं जीवो बुद्ध्या चाप्नोति निश्चयम् ॥ ३५

Five names of these are Naga(Cobra), Koorma (Tortoise), Krkala, Devadata and Dhananjaya, which are the differences. 24.

Breathing is Prana, discharge in urine and feces is Apana, digesting food is amana,hear the naval Udana in throat and Vyana is throughout the body. 25 - 26.

Udana to rise upwards, Vyana to all body, Naga is for uttering, words through throat, Koorma to blink eyes. 27.

Krukala is for satisfying hunger Devadattta is for Yawning. Dhananjaya for nourishing body as is told by Sankhya experts. 28.

Devadatta in Prana, krkala is Apana, Dhananjaya in Samana, Koorma in Vyana and Naga in Udana are thus should be known. 29.

In this way five Prans are thus described in ten organs before. 30.

Ears to hear, Skin knows touch, eyes see the surroundings, tongue knows taste and nose smell. 31.

That which smells is nose, that which utters words is speech, those which give and take are hands, those which walk are legs. 32.

That which discharges urine is urinating organ, that which discharge feces is anus. Thus are the ten organs. 33.

Mind, heart, intelligence and pride are the four known as antankarana (conscience) 34.

अन्तर्गते मनोबुद्ध्योर्ज्ञेयेऽहंकृतिचेतसी । अहन्तां चेतनां चाहङ्कारेणाप्नोति चेतसा ॥ ३६
एतत्सूक्ष्मं वपुः प्रोक्तं वपुषोः स्थूलसूक्ष्मयोः । अन्योन्याश्रय एवास्ति सूक्ष्मस्यान्तश्च कारणम् ॥ ३७
तच्चाविद्यामयं प्रोक्तं युक्तं सच्चितकर्मभिः । बन्धेनानादिना तेन जीवस्त्वग्बीजवद्वृतः ॥ ३८
यथा भूमेश्च गन्धस्य न भावो व्यतिरेकतः । तथा कारणदेहस्य जीवस्य न पृथक्स्थितिः ॥ ३९
जाग्रत्स्वप्नं सुषुप्तिश्च तिस्रोऽमिश्रगुणात्मिकाः । अवस्था गुणसाङ्कर्यात्सन्ति मिश्राः परस्परम् ॥ ४०
वैराजस्थित्यवस्थायाः कार्यं सत्त्वगुणात्मिका । नेत्रस्थानकृतावासाऽवस्था जाग्रदितीरिता ॥ ४१
स्थूलदेहाभिमानेन विश्वसंज्ञस्य चात्मनः । बाह्यान्तःकरणैर्यत्र सविवेकं यथार्थतः ॥ ४२
शब्दादिबाह्यविषयभोगः स्यात्पूर्वकर्मणाम् । अनुसारेण तत्सत्त्वप्रधानं जाग्रदुच्यते ॥ ४३
अत्र चेद्विषयान्भ्रान्त्या भुङ्क्ते जीवोऽयथार्थतः । रजःप्रधानसत्त्वात्मजाग्रत्स्वप्नः स उच्यते ॥ ४४
भुञ्जान एव विषयाञ्छब्दादीनपि जाग्रति । शोकश्रमादिना विद्याद्विवेकाभावतो न चेत् ॥ ४५

Some scholars think mind intelligence as one. Minds leads to suspicion while intelligence to conformity. 35.

There is pride in mind and intelligence and pride also gets its rise from heart (Chitta). 36.

Thus, the small (micro) and broad (Sthoola) mutually rest on each other. 37.

So the body is an amalgamation of Avidya-ignorance and Saturates Karma (deed), thus it is covered, by Maya (illusion). 38.

As the earth and smell are one body and spirit are the same. 39.

Awareness, dream and sleep are the three states having mixed qualities, Satva and other gunas are due to interrelatedness. 40.

The State that is of functional in the Vairaja Purusa is of Satvaguna in His eyes is called the state of awareness (Jagrat). 41.

That Satvika (pure) state in the awareness which one knows as himself due to his pride is known universal (Visva). 42.

Outward and according to the deeds in pre-birth that includes words and other five elements with conscience are called Jagra awareness. 43.

Dream in awareness- (daydream ?) is that when a being sees due to illusion is of raja oriented pure awareness in dream. 44.

तमःप्रधानसत्त्वात्मजाग्रत्सुप्तं तदुच्यते । वैश्वानरस्तु फलदो मुने ! जाग्रति कर्मणाम् ॥ ४६
ब्रह्मविद्याभ्यासतोऽस्य सत्सच्छास्त्रप्रसङ्गतः । एतद्भेदत्रयज्ञानं येन तुर्यं हि तत्पदम् ॥ ४७
त्रित्रिभेदास्ववस्थासु गुणानां या प्रधानता । उक्ता च चक्ष्यते सा तु तादृक् कर्मानुसारतः ॥ ४८
हिरण्यगर्भस्योत्पत्त्यवस्थाकार्यं गलस्थितिः । रजोगुणात्मिकावस्था प्रोच्यते स्वप्नसंज्ञया ॥ ४९
सूक्ष्मदेहाभिमानेन तैजसाख्यस्य चात्मनः । विनाश्यस्थिरभोगाप्तिः पूर्वकर्मानुसारतः ॥ ५०
इन्द्रियैर्मनसा बुद्ध्या यत्र स्याच्च प्रियाप्रिया । रजोगुणप्रधानं तत्स्वप्नमित्युच्यते पदम् ॥ ५१
जाग्रतीव यदा स्वप्ने शबदादीन्विषयानपि । भुङ्क्ते जीवो विवेकेन जानन्स प्रोच्यते तदा ॥ ५२
सत्त्वप्रधानकरजाआत्मकस्वप्नजागरः । भुञ्जानोऽपि स्वाप्नभोगान्वेत्ति जाड्येन तान्न सा ॥ ५३

In the state of awareness when a being (Jeevatma) due to sadness and fatigue says I experience this is anger oriented Satvagunatmaka (pure) awareness. 45.

In this state of awareness the resultant to karmas (deeds, is Almighty, the God, Vaisvanara. 46.

Saints, pious men and in cases Satshastra (pure/ pious scripture) know the difference in three states during the study of Brahma vidya. 47.

One should know the different state and which Gunas are prime or prominent due to one's own deeds. 48.

During the state the creation of Hiranyagarbha, the state that is in throat having Rajo Guna is known as the dream state. 49.

Due to the pride of micro body (Suksma dena) the spirit named Tejas experiences according to his prior deeds living, unloving unstable condition is known as the Rajoguna oriented state of dreams. 50.

Due to organs, intend intelligence one who likes or dislikes, wherein Rajoguna is main is known as 'Swapna', dream. 51.

Wherein Jeeva (being) enjoys pleasure with conscience in dream as well as in awareness is called awareness in dream with Satva as the main Guna along with Rajoguna. 52.

Tama being the main Guna with raja in dream, the result of Hirangarbha completes in dream. 53.

तमःप्रधानकरजआत्मकस्वप्नसुप्तिका । हिरण्यगर्भः फलदः स्वप्ने भवति कर्मणाम् ॥ ५४
एतद्भेदत्रयज्ञानं प्रबुद्धस्य यतो भवेत् । तुरीयं तत्पदं प्रोक्तं यत्प्रकाशात्मकं सदा ॥ ५५
ईश्वरप्रलयावस्थाकार्यं च तमआत्मिका । हृदयस्थानगावस्था सुषुप्तिरिति कथ्यते ॥ ५६
बाह्यान्तःकरणानां च वृत्तयो भोग्यवासनाः । लीनाः कारणदेहे स्युर्ज्ञातृता कर्तृता तथा ॥ ५७
तस्याभिमन्तुः प्राज्ञस्य सगुणब्रह्मणो मुने ! । सुखलेशेऽतिलीनत्वं यत्सा सुप्तिस्तमोमयी ॥ ५८
कर्मसंस्कारतः कर्तृवृत्तेरुत्थानमत्र यत् । स्वप्नोरजोमुख्यतमोमयसुप्तौ हि स स्मृतः ॥ ५९
जाग्रत्स्वप्नव्यथातापाद्विशन्त्यास्तत्र वै पुनः । प्रातिलोम्यं कर्तृवृत्तेः सुप्तौ ज्ञानं तु तस्य यत् ॥ ६०
सत्त्वमुख्यतमोमय्यां सुप्तौ तज्जाग्रदुच्यते । कर्मणां फलदातात्र सुषुप्तावीश्वरो मतः ॥ ६१
एतद्भेदत्रयज्ञानं प्रबुद्धस्य यतो भवेत् । तुरीयं तत्पदं प्रोक्तं ज्ञातव्यं सूक्ष्मया दृशा ॥ ६२
तिसृणामप्यवस्थानां मूलभूता गुणास्त्रयः । सत्त्वं रजस्तम इति ज्ञातव्यास्तेऽपि लक्षणैः ॥ ६३

The enlightened Jeevatma (divine soul) while studying Brahma. Vidya knows himself with three stages in Turiya stage which always is illuminated. 54.

Tama oriented state at the time of deludes of Vairajpurusa which is at the heart is called Sushupti. 55.

In this Sushupti, the internal (of heart) and external attitudes wish of enjoying pleasure, knowing a thing and

efficiency are in the body and their pride makes Sagunabrahma very lean, is known as tama oriented Sushupti. 56 -58.

Due to effect of Karma (deeds) there is rise in efficiency, that state is called as the Rajoguna being the main, leading to tama in Sushupti oriented dream. 59.

In the state of awareness and dream who experiences troubles etc. (Vyatha) enter again in Sushupti and acts in active attitude, the knowledge is Supta (sleep). 60.

Mainly of Satva karya but the Sushupti state mainly of tama is awareness in sleep. 61.

When an enlightened one knows the difference in these three, Turiya should be known minutely. 62.

In all these three states, the three Gunas are at the base, Satva, raja and tama should be known with its characteristics. 63.

सत्त्वमानन्द उद्रेकः प्रीतिः प्राकाश्यमेव च । सुखसङ्गित्वमारोग्यं सन्तोषः श्रद्दधानता ॥ ६४
अकार्पण्य संरम्भः क्षमा धृतिरहिंसनम् । समता सत्यमानृण्यं मार्दवं ह्रीरचापलम् ॥ ६५
शौचमार्जवमाचारो ह्यलौल्यं हृद्यसम्भ्रमः । इष्टानिष्टविमिश्राणां कृतानामविकत्थनम् ॥ ६६
दानेन चानुग्रहणमस्पृहत्वं परार्थता । सर्वभूतदया चैव सत्वस्यैते गुणाः स्मृताः ॥ ६७
नानारसेच्छा चास्थैर्यं रूपमैश्वर्यविग्रहौ । अत्यागि त्वमकारुण्यं सुखदुःखोपसेवनम् ॥ ६८
परापवादेषु रतिर्विवादानां च सेवने । अहङ्कारोह्यसत्कारश्चिन्ता वैरोपसेवनम् ॥ ६९
परितापोऽभिहरणं ह्रीनाशोऽनार्जवं तथा । भेदः परुषता हिंसा कामः क्रोधो मदस्तथा ॥ ७०
अक्षमा परिहासश्चासन्तोषो हर्ष एव च । एते गुणा राजसा हि तामसानथ कीर्तये ॥ ७१
तामिस्रमन्धतामिस्रं तमो मोहो महातमः । कार्याकार्याविवेकश्च प्रमादोऽथ व्यथा भयम् ॥ ७२
असमृद्धिस्तथा दैन्यं शोकस्तन्द्रा विषादनम् । गन्धवासोविहारेषु पुष्पेषु शयनेषु च ॥ ७३
दिवास्वप्नेऽतिनिद्रायां निर्वादेऽभिरुचिस्तथा । नृत्यवादित्रगीतानामज्ञानाच्छ्रद्दधानता ॥ ७४

Satva is the outcome of joy, love, light, hatred, lust or passion attachment, health, faith generosity, absence of anger, forgiveness, courage, non-violence, equality, truth, free from indebtedness, delicacy, blush, stability, piety, righteousness free from thirstlessness, non-suspiciousness, sacrifice of praise of good or bad, charity towards all, non-willing towards joy, universal compassion, thinking good of everyone are all the characteristics of Satvaguna. 64 - 67.

Characteristics of Rajoguna- Wish, desire towards all king of rasa-taste, instability, prosperity external appearance- beauty, conflict, absence of mercy or compassion, enjoying happiness and sadness pride, love for argument, intern in worries and enmity, shamelessness, hardness, violence lustfulness, partiality, anger, absence of forgiveness, boast, laughter, dissatisfaction are all the characteristics of Rajoguna and now it's about Tamasa. 68.71.

Characteristics of Tamoguna:

Blind Ignorance, Anger, Andhatamisra - (Durmaran) blind anger, (Tama) ignorance non-conscience, worldly desire indiscrimination between function and disunite , sadness, sleep on day, hated of piety and pious people love in gossiping and scandal ignorance of dance, song and such pine arts but show off

द्वेषो धर्मविशेषाणामेते वै तामसा गुणाः । एवं त्रयो गुणा ज्ञेया लक्षणैस्तु पृथक्पृथक् ॥ ७५
स्थूलादिदेहत्रितयं सहाध्यात्मधिदैवतम् । गुणास्त्रयस्तथावस्था एतत्क्षेत्रमितीरितम् ॥ ७६
य एतद्वेत्ति सत्त्वात्मा क्षेत्रज्ञ इति कथ्यते । सामान्यसत्तया देहं स सर्वं व्याप्य वर्तते ॥ ७७
विशेषसत्तया त्वास्ते हृदि क्षेत्रज्ञ एष च । रत्नदीपप्रतीकाशो ज्ञाता सूक्ष्मोऽणुवध्रुवः ॥ ७८

क्षेत्रज्ञत्वेनेत्थमुक्तो मयात्मा सम्यग्वेत्तुं तत्स्वरूपं पुनस्ते ।
अध्यात्मादिं मोक्षधर्मप्रणीतं भेदं वच्मि श्रूयतां शुद्धबुद्धे ! ॥ ७९

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे ज्ञानोपदेशे प्राणेन्द्रियावस्थागुणलक्षणनिरूपणनामा सप्ततितमोऽध्यायः ॥ ७० ॥

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these, are all the characteristics of Tamo Guna. 72-75.

Kshetra: Body- Physical body of the prime-deity of three types, three Gunas and three states is known a Kshetra . 76.

Kshetrajna- soul one who the Ksetra is called Ksetrajna who pervades all the body. 77.

Similar to the lamp of jewels- Ratnadeepa, a man of knowledge, he lives in the heart and the surrounding area. 78.

O, sage, this Ksetrajana as is said in the soul, to know about the Moksadharma and its religion should be known and for which, you do have pure intelligence to know it. 79.

Thus ends the seventyeth chapter entitled 'Description of different forms of the body and the Nature of qualities' in the fourth Prakaran of Satsangijivan, the life story of Lord Narayan, also titled as 'Dharmashastra' (the rules of the code of conduct). 70

॥ अथ एकसप्ततितमोऽध्यायः ॥ ७१ ॥

श्रीनारायणमुनिरुवाच –

श्रोत्रमध्यात्ममित्युक्तं दिशस्तत्राधिदैवतम् । श्रोतव्यमधिभूतं तत्पुमांस्ताभ्यां प्रपद्यते ॥ १
त्वगध्यात्ममिति प्रोक्तं वातस्तत्राधिदैवतम् । अधिभूतं तथा स्पर्शस्ताभ्यां विन्दते पुमान् ॥ २
चक्षुरध्यात्ममित्युक्तमर्कस्तत्राधिदैवतम् । द्रष्टव्यमधिभूतं तत्पुमांस्ताभ्यां प्रपद्यते ॥ ३
जिह्वाध्यात्ममिति प्रोक्तं वरुणोऽत्राधिदैवतम् । अधिभूतं रसश्चैव तत्ताभ्यां विन्दते पुमान् ॥ ४
घ्राणमध्यात्ममित्युक्तं दस्रौ तत्राधिदैवतम् । घ्रातव्यमधिभृतं च तत्ताभ्यां विन्दते पुमान् ॥ ५
वागध्यात्णममिति प्रोक्तमग्निस्तत्राधिदैवतम् । वक्तव्यमधिभूतं तत्पुमांस्ताभ्यां प्रपद्यते ॥ ६

CHAPTER – 71

This chapter describes the science of spirit and its tutelary deity (Adhyatma and Adhidaivata

Sri Narayanmuni said:-

'O sage, ears (hearing organ) are called as Adhyatma (knowledge of self) and direction is it main/prime) principal deity. Word is the nature of Akash-one of the Panchamahabhutas. When a man hears words, he is said to be a listener. 1.

In this way, skin is the Adhyaya, Vayu is the main tutelary deity, touch is its entity. Man experiences touch through skin as the medium. 2.

So, eyes are the Adhyatma- knowledge of self, the sun is their tutelary deity, man experiences joy of seeing through eyes as the medium. 3.

Tongue is the Adhyatma- knowledge of self, Varuna is its tutelary deity, rasa(taste) is the entity because of which man experiences taste. 4.

Nose is adhyatma - knowledge of self, Asvinkumaras are its tutelary deity, and scent is the entity. Man experiences scent because of smelling. 5.

Vag- speech is Adhyatma - knowledge of self. Agni is its tutelary deity, word is the entity and a man speaks words because of speech. 6.

पाणी अध्यात्ममित्युक्तत्युक्तमिन्द्रस्तत्राधिदैवतम् । आदानमधिभूतं तत्पुमांस्ताभ्यां प्रपद्यते ॥ ७
पादावध्यात्ममित्युक्तं विष्णुस्तात्राधिदैवतम् । गन्तव्यमधिभूतं च ताभ्यां तद्विन्दते पुमान् ॥ ८
पायुरध्यात्ममित्युक्तं मित्रस्तत्राधिदैवतम् । अधिभूतं विसर्गश्च तत्ताभ्यां विन्दते पुमान् ॥ ९
उपस्थोऽध्यात्ममित्युक्तं प्रजेशोऽत्राधिदैवतम् । आनन्दश्चाधिभूतं तत्पुमांस्ताभ्यां प्रपद्यते ॥ १०
मनोऽध्यात्ममिति प्रोक्तं चन्द्रश्चात्राधिदैवतम् । मन्तव्यमधिभूतं तत्पुमांस्ताभ्यां प्रपद्यते ॥ ११
बुद्धिरध्यात्ममित्युक्तं ब्रह्मा तत्राधिदैवतम् । बोद्धव्यमधिभूतं तत्पुमांस्ताभ्यां प्रपद्यते ॥ १२
अहङ्कारोऽध्यात्ममिति रुद्रस्तत्राधिदैवतम् । अभिमानोऽधिभूतं तत्पुमांस्ताभ्यां प्रपद्यते ॥ १३
चित्तमध्यात्ममित्युक्तं क्षेत्रज्ञोऽत्राधिदैवतम् । चिन्तनं चाधिभूतं तत्पुमांस्ताभ्यां प्रपद्यते ॥ १४
अध्यात्मादिविभागोऽयं स्फुटं त्रेधा निरूपितः । तत्र द्वे करणे ज्ञेये ज्ञेयं कर्म तृतीयकम् ॥ १५

Arms/hands are Adhyatma, Indra is their tutelary deity, accepting and giving is entity and man experiences giving and accepting with hands. 7.

Legs are Adhyatma, Vishnu is their tutelary deity, walking is entity, man experiences joy of walking through Vishnu as the medium. 8.

Vayu (wind) is Adhyatma, Mitradev is its tutelary deity, and excretion of feces is entity. Man performs sacrifices through Mitradev as the medium. 9.

Pen is Adhyatma, Prajapati is its tutelary deity and pleasure is the entity. Man experiences pleasure and joy of intercourse through Prajapati as the medium. 10.

Mind is Adhyatma, the Moon is the tutelary deity. Volition and desire is the entity through which man experiences volition and potion. 11.

Intelligence is Adhyatma, Brahma is the tutelary deity, and determination is the entity through which man experiences it. 12.

Pride/conceit is Adhyatma, Rudradeva is the tutelary deity, zeal or self-conceit is the entity through which man experience it. 13.

Heart is Adhyatma, Vasudev is the tutelary deity, meditation is the entity through man achieves Him. 14.

Thus, Adhyatma and such is explained in three ways, these

स त्रिष्वन्यतमाभावे कर्तुं न क्षमते क्रियाः । तथापि संविद्रूपोऽस्ति स्वयं तेभ्यः पृथक्स्थितः ॥ १६
क्षेत्रज्ञो जीवरूपोऽयं हृद्याकाशे प्रकाशवान् । विशेषसत्तया ह्यास्ते व्याप्य सामान्यतो वपुः ॥ १७
इन्द्रियेभ्यः परा ह्यर्था अर्थेभ्यश्च परं मनः । मनसस्तु परा बुद्धिर्यो बुद्धेः परतस्तु सः ॥ १८
देवप्रकाशिता अर्था मया भुक्ता निजेन्द्रियैः । इत्यन्तःकरणे वेद्मीत्येवं यो वेत्ति स स्वयम् ॥ १९
साङ्ख्यज्ञानमिति प्रोक्तं स्वरूपं देहदेहिनोः । पृथग्विज्ञायते येन सदसच्च यथा तथा ॥ २०
ज्ञानेनैतेनात्मरूपं न यावद्भिन्नं विद्याद्यः शरीरत्रयात्सः ।
तावद्बद्धो मायया याति साधो ! भूयोभूयः संसृतिं दुःखरूपाम् ॥ २१

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे ज्ञानोपदेशे अध्यात्मदिविभागनिरूपणनामैकसप्ततितमोऽध्यायः ॥ ७१ ॥

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two are instruments and karma or action is the third. 15.

Considering the nature of this three, Atma (soul) is only knowledge, but it cannot have unless these three. 16.

In the form of light (Prakasha roopa), in the form of spirit (Jeeva-roopa) Ksetrjana - this soul that pervades general power in body pervades special power in the heart. 17.

Vishayas (physical passions) are with organs, mind is on passions, mind is on intelligence and Ksetrajna - soul stags on intelligence. 18.

I have experienced, known the meaning says a man who knows the light through God, this, who knows in heart, knows himself. 19.

This the Sankhya - knowledge the nature of which is body and the soul that stays body. He knows good or bad separately. 20.

O, Sadhu, in this way what I said about the nature of knowledge is experienced through these three. And who is unable to understand, know it is bound in Maya and falls in sadness again and again. 21.

Thus ends the seventy firsth chapter entitled 'Description of the Science of Spirit and its tutelary deity' in the fourth Prakaran of Satsangijivan, the life story of Lord Narayan, also titled as 'Dharmashastra' (the rules of the code of conduct). 71

॥ अथ द्विसप्ततितमोऽध्यायः ॥ ७२ ॥

श्रीनारायणमुनिरुवाच –

एतेन साङ्ख्यज्ञानेन कारणादिवपुस्त्रयात् । स्वात्मा ज्ञेयः पृथक्चेशोऽव्याकृतादिवपुस्त्रयात् ॥ १
तादात्म्येन ततश्चैक्यं ब्रह्मणा स्वस्य भावयेत् । ब्रह्मभूतस्ततो भक्त्या वासुदेवं भजेत्पुमान् ॥ २
वर्णाश्रमोचितं धर्मं स्वाधिकारानुसारिणम् । यावद्देहस्मृतिस्तावत्पालयंस्तं भजेत्सदा ॥ ३
आश्रमाणां च वर्णानामितरेषां च योषिताम् । धर्मशास्त्रेऽखिला धर्माः प्रोक्ता ज्ञेयास्तु ते ततः ॥ ४
वासुदेवो हि भगवान्साक्षान्नारायणः प्रभुः । मुमुक्षूणामुपास्योऽस्ति नान्य इत्यस्ति निश्चयः ॥ ५
स देवदेवोऽस्ति हिर्रण्यवर्णो ह्यशेषसौन्दर्यनिकेतमूर्तिः ।
एकैककेऽङ्गं विधुकोटिकोटिप्रकाशतुल्योज्ज्वलकान्तिमाली ॥ ६

CHAPTER – 72

This Chapter describes Parabhakti in BhagavanVasudev, to know oneself.

Narayanmuni said:-

‘O Sage, as said before, one should know from the philosophy of Sankhyas that the Atma, Sthool form (physical body), Sooksm Sharira (miniature form) and Isvaraha separately. 1.

With the knowledge of the nature of one’s soul, one should know Brahman and worship Vasudev with devotion. 2.

He should follow the four-fold religion (Varnasrama dharma) as per his right and should maintain it till he is alive. 3.

All that is said in the scriptures about caste-hierarchy and breeding with women of other castes should be followed accordingly. 4.

That God is of golden color (Hiranya varna) and is particularly very handsome. Each of His limbs shines like a crore moons. 5.

He is always a youth, very handsome and the scent of His body spreads in all directions. He holds the divine flute in His hands and plays beautiful music on it. His feet are adorned with beautiful anklets. 6 - 7.

His jeweled crown and waist band adorn Him beautifully and

सदा किशोरो वयसातिरम्य: पीताम्बरो दिक्प्रसरत्सुगन्ध: ।
दोर्भ्यो मुखाग्रे मुरलीं च धृत्वा निनादयन्नूपुरशोभिपाद: ॥ ७
किरीटकाञ्चीवलयाङ्गदाद्यैर्विभूषणैर्भूषित इन्दुवक्त्र: ।
श्रीवत्सलक्ष्माङ्कविशालवक्षा: सरोजपत्रायतचारुनेत्र: ॥ ८
महार्हवस्त्राभरणैश्च पौष्पैर्हरिस्तथा केसरचन्दनाद्यै: ।
सम्पूजितो राधिकया च लक्ष्म्या पश्यन्स्वभक्तं करुणार्द्रदृष्ट्या ॥ ९
इत्थंभूतो वासुदेव: स्वकीयहृदयाम्बुजे । मुमुक्षुणा चिन्तनीय: स्मयमानमुखाम्बुज: ॥ १०
हृदये मानसैरेव कर्तव्यं तस्य पूजनम् । उपचारैर्बहुविधै: पुराणप्रथितै: शुभै: ॥ ११
प्रतिमायां तु हृदये ध्यातमावाह्य तं पुमान् । यथालब्धोपचारैश्च प्रसिद्धै: पूजयेत्प्रभुम् ॥ १२
पूजनान्ते यथाशक्ति स्वस्थचित्त: स पूजक: । अष्टाक्षरं कृष्णमन्त्रं जपेद्ध्यायन्हरिं हृदि ॥ १३
श्रवणं कीर्तनं चैव स्मरणं पादसेवनम् । अर्चनं वन्दनं दास्यं सख्यमात्मनिवेदनम् ॥ १४

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his face is like the moon. He bears the sign of Vatsa on His broad chest. His eyes are like lotus leaves. 8.

He wears rich, beautiful costumes, with garlands of Flowers, sandalwood paste and saffron on His body. 9.

So described, Vasudev should always be remembered and meditated upon by Mumuksus. His lotus like face should always be remembered in heart. 10.

In this way, He who is held in heart should always be worshipped by devotees, with available things using formal modes of worship. 11.

Vasudev should be thought, remembered in mind, His eyes like moon should be meditated upon using thousand beads (japamala), His image should be thought about and this popular, famous God should be worshipped all the time. 12.

After performing worship of the deity, he should constantly repeat the eight-lettered mantra in his mind. 13.

His names (and pastimes) should be heard, He should be remembered, He should be praised, sung with music. His feet should be served and worshipped. He should be respected and worshipped with nine-fold devotion.(Navdhabhakti). 14 - 15.

एतैः प्रकारैर्नवभिः सेवते यस्तमादरात् । तस्य गाढं भवेत्प्रेम तस्मिन्नारायणे विभौ ॥ १५
तस्य पुंसो भगवति प्राणेन्द्रियमनोधियाम् । निरोधो जायतेऽथासौ सर्वत्रापि तमीक्षते ॥ १६
ततश्च स ब्रह्मरूपमखण्डं शुद्धमक्षरम् । समीक्षतेऽथ तत्रैव विलसन्तं च तं प्रभुम् ॥ १७
यथा पृथ्व्यादितत्त्वानामाधारोऽस्ति नभस्तथा । नित्यजीवेशप्रकृतिपुरुषाणां हि तद्बृहत् ॥ १८
सर्वाधारे तदाधारस्तस्मिन् ब्रह्मणि चाक्षरे । दिव्यमूर्तिः स भगवान्वर्तते पुरुषोत्तमः ॥ १९
यथावर्त्तत्स्वरूपं च ज्योतीरूपं स पश्यति । तमसौ भजते भक्तो ब्रह्मरूपश्च वीक्षते ॥ २०
भक्तिमेतां परासंज्ञां प्राहुः साङ्ख्यविचक्षणाः । इममर्थं च गीतायां कृष्णः प्राहार्जुनं प्रति ॥ २१
ब्रह्मभूतः प्रसन्नात्मा न शोचति न काङ्क्षति । समः सर्वेषु भूतेषु मद्भक्तिं लभते पराम् ॥ २२

In this way, he who serves and worships him, with deep respect and faith, such a person's love for Narayan will always be deep throughout the root of his heart. 16.

Such a devotee, due to his happy devotion and faith, will attain Samadhi from his Pranendriyas. He will know Bhagavan completely and realize Him. 17.

The devotee free from all faults and defects will see His complete pure Brahma Roopa and will shine constantly. 18.

As the elements like Theearth form the base of space (Akasha), the base for devotees is this Prakrata Purusa. 19.

As the base of all, this Aksara Brahma Purusottam manifests constantly in His bright divine form. 20.

As he sees His (the Lord's) image, he becomes self-illuminated, visualizes His Aksarbrahma roopa and worships Him. 20.

This devotion is called as 'Parabhakti' by learned and knowledgeable Sankhyas and the same was told by Lord Krishna to Arjun. 21.

The soul that is Brahmabhoot and Prasanna (delighted) does not feel sad in such a state and does not wish for anything. Being equal to all beings, such a devotion to God is termed 'Para'. 22.

Due to this 'Parabhakti', a man's Para-supreme state before virtues or Gunas is achieved. He gets total peace of mind through

भक्त्यानयैव परया गुणातीता स्थितिर्भवेत् । शान्तिश्च सर्वथा पुंसस्तस्मादेतां श्रयेत्सुधीः ॥ २३
साङ्ख्यशास्त्रस्य गूढार्थ एष उद्धाट्य दर्शितः । मयाऽन्ये त्वेवमज्ञात्वा सिद्धान्तं प्राहुरन्यथा ॥ २४
अभेदमाहुर्जीवस्य ते परब्रह्मणश्च वै । वासुदेवाः स्वयं भूत्वा यथेष्टं कुर्वते क्रियाः ॥ २५
एकमेवेत्यादिश्रुतस्तात्पर्यमनवाप्य च । प्रमाणत्वेन तां प्राहुः स्वमते लोकवञ्चकाः ॥ २६
तन्मतं न ग्रहीतव्यं संसृतेर्मुक्तिमिच्छता । सेव्य उद्धवसिद्धान्तस्तेन त्वेष मयोदितः ॥ २७
भेदोऽस्ति वास्तवो नूनं जीवेशब्रह्मणां हरेः । नित्यानां नित्य इत्यादिश्रुतिभिः प्रतिपादितः ॥२८
ब्रह्मवित्परमाप्नोतीत्येभ्यो श्रुतिरपि स्फुटम् । उपास्यं हि परं ब्रह्म वदति ब्रह्मवेदिनाम् ॥ २९
आत्मा शरीरं यस्यास्ति नैवात्मा वेत्ति यं तथा । य आन्तरो यमयति ह्यात्मानष्टमृतः प्रभुः ॥ ३०
शरीरमक्षरं यस्य नैव यं वेत्ति चाक्षरम् । आन्तरो यो यमयति ह्यक्षरं सोऽमृतः प्रभुः ॥ ३१

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this, so he should follow it perform it. 23.

Thus, I have explained the secret, mysterious meaning of Sankhya philosophy which the modern Sankhyas may not be able to make it clear. 24.

It tells about the unity of Jeeva and Brahma, so one should behave as per His wish, devoting oneself to God. 25.

This is the only path as indicated by Shruti; one who does not know the gist of this may misguide the people. 26.

Such opinions should not be accepted if one wishes to be emancipated. He should follow the path of the Uddhavs, as told by me. 27.

Actually there is no difference in Jeeva, Isha and Brahman, i.e. Hari. He is permanent among the eternals, as told by Shruti. 28.

That one who knows Brahman gains or attains Parabrahman is also told by Shruti. One should attain Parabrahman by devotion and religious service. 29

Atma is the body of Paramatma, although it cannot comprehend the Paramatma who controls the Atma from inside and is immortal in nature (Amrtasvaroopa). 30.

Aksarbrahma is the body of Paramatma, but aksarbrahma doesn't know Paramatma. This Paramatma inwardly controls the Aksarbrahma and He is immortal. (Amrutsvaroopa) 31.

इत्याद्यर्थाः श्रुतिगणास्त्वक्षरब्रह्मणोऽपि च । परब्रह्मशरीरत्वं प्राहुर्नतु तदेकताम् ॥ ३२
स्वरूपमक्षरस्यास्य श्रीमद्भागवते स्फुटम् । मैत्रेयो विदुरं प्रोचे वासस्थानतया हरेः ॥ ३३
विकारैः सहितो युक्तैर्विशषेषादिभिरावृतः । । आण्डकोशो बहिरयं पञ्चाशत्कोटिविस्तृतः ॥ ३४
दशोत्तराधिकैर्यत्र प्रविष्टः परमाणुवत् । लक्ष्यतेऽन्तर्गताश्चान्ये कोटिशो ह्यण्डराशयः ॥ ३५
तदाहुरक्षरं ब्रह्म सर्वकारणकारणम् । विष्णोर्धाम परं साक्षात्पुरुषस्य महात्मनः ॥ ३६
अस्य चेदीदृशस्यापि न परब्रह्मरुपता । कुतस्तरां तदेशस्य जीवस्य तु कुतस्तमाम् ॥ ३७
एकत्वन यच्च वेदेऽस्ति ब्रह्मणस्तत्तु कीर्तितम् । निर्विकल्पसमाधिस्थदृष्ट्यैव न तुवस्तुतः ॥ ३८
लोकालोकाचलारूढानराः पश्यन्ति भूतलम् । एकं यथा न चाधःस्थान् सर्वानपि नगान्चुमान् ॥ ३९
तथैव ते महामुक्ता निर्विकल्पसमाधयः । ब्रह्मैकमेव वीक्षन्ते जीवेशादीन्पृथग्न तु ॥ ४०

In this way making known the difference, Shruti and others say that Aksarbrahma is also the body of Parabrahma but can't describe its uniqueness. 32.

The sage Maitreya has told Vidura in Shri Madbhagavata the abode of Bhagavana is Aksarsvaroopa. 33.

Along with Vikaras (passions) this great egg of Panchamahabhut is spread over fifty core Yojanas. 34.

Including Pruthvi and other Bhutas, this egg enters cores of heaps whereas Asksarbrahma is the Paramanu. 35.

This Aksarbrahma is the cause of all causes and is the abode of Vishnu; who actually is a great soul. 36.

'O sage, if the greatness of Aksarbrahma is no different to that of Parabrahma, how it is possible that it is one with Jeevatma ? 37.

In the Vedas, the uniqueness of Brahma as the state of Nirvikalpa samadhi has been explained, but it actually is not true. 38.

Just as a man on the Lokaloka mountain sees the land below but cannot see all the hills, mountains and trees, Parabrahman, being supreme, is seen but not separately by the emancipated ones who are in Nirvikalpa Samadhi. 39 - 40.

Those that do not reach the state of Brahmakya scientifically, but according to their intelligence, fall down. 41.

The Paramatma controls Anantakoti brahmandas; so there is

ये तु नैवं स्थितिं प्राप्ता ब्रह्मैक्यं शास्त्रमात्रतः । बुध्वा यथेष्टाचरणं कुर्वते ते पतन्त्यधः ॥ ४१
अनेककोटिब्रह्माण्डनियन्तुः परमात्मनः । अतोऽभेदो न जीवानामिति ज्ञेयो हि निश्चयः ॥ ४२
जीवानामीश्वराणां च भक्त्योपास्यः स एव हि । श्रीवासुदेवो भगवानेक एवास्ति नापरः ॥ ४३
ब्रह्मस्वरूपेण ततो भजेत्तं स्वेनात्मनैवात्र मुने ! मुमुक्षुः ।
तेनैव यायात्परमं समाधिं ततो हरेर्धाम परात्परं च ॥ ४४

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे ज्ञानोपदेशे साङ्ख्यसिद्धान्तनिरूपणनामा द्विसप्ततितमोऽध्यायः ॥ ७२ ॥

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no difference between him and Jeevas certainly. 42.

Shri Vasudev is only one and not other who is worshipped with devotion by all Jeevas and is Varas. 43.

So, He must be thought and meditated as Brahmasvaroopa. Only then a Mumuksu can attain Paramasamadhi and the abode of Shri Hariin Aksaradhama. 44.

Thus ends the seventy second chapter entitled 'Description of Parabhakti in Lord Vasudev' in the fourth Prakaran of Satsangijivan, the life story of Lord Narayan, also titled as 'Dharmashastra' (the rules of the code of conduct). 72

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॥ अथ त्रिसप्ततितमोऽध्यायः ॥ ७३ ॥

श्रीनारायणमुनिरुवाच –

भक्तेर्दार्ढ्यं हरौ यस्य तस्य प्राणेन्द्रियाणि तु । पिण्डीभवेयुर्देहश्च काष्ठवत्स्याद्धि योगिनः ॥ १
स भक्तिविवशो योगी मदान्ध इव नेन्द्रियैः । ग्रहीतुं स्वस्वविषयाञ्छक्रोत्यानन्दनिर्भृतः ॥ २
प्रारब्धवशगो देहस्तस्य भ्रमति भूतले । हरिमेव स सर्वत्र पश्यतिक्कापि नो जगत् ॥ ३
प्रारब्धान्ते यथा देहं त्यक्त्वा स परमं पदम् । आत्यन्तिकलयेनैव याति तत्प्रोच्यतेऽधुना ॥ ४
आदौ प्रकाशो हृदये ध्याननिष्ठेन योगिना । दृश्यते ब्रह्मरन्ध्रान्तं मूलाधारादखण्डितः ॥ ५
ततो विवृद्धं तत्तेजो निर्गच्छद्बहिरीक्षते । इन्द्रियद्वारतो रोमच्छिद्रेभ्यः प्रसरत्स्वयम् ॥ ६
असङ्ख्यदीपिकायुक्तान्निशायां काचमन्दिरात् । यथा मयूखा निर्यान्ति तथैतत्तेज आत्मनः ॥ ७

CHAPTER – 73

This Adhyaya describes the result (phala) of knowledge and the difference between authority and non-authority of knowledge.

Shri Narayan muni said:-

'O sage, when a Mumksu's deep devotion is Shri Hari is strong and firm, his Pranendriyas reach the Pindibha and his body becomes like wood. 1.

That yogi who is enslaved, helpless, dependent on devotion kindled in the heart to have Shri Hari's vision becomes pervaded by extreme happiness. Being blinded (by devotion), he is unable to accept or know various subjects through his organs. 2.

The body of this yogi due to his destiny, moves about on the earth; he sees God everywhere and no one else. 3.

After his destiny, he leaves his body and reaches the supreme place (Parama-pada). Now I'll tell you about that. 4.

The Yogi then due to his Dhyana yoga (abstract meditation), sees the root of heart's circle full of light till the Brahmatandhva. 5.

Then increasingly that light is seen going out through organs, spreading out throughout the minute holes, punching holes spreading all over. 6.

एकीभवति तत्तेजः शब्दास्तत्रोद्भवन्त्यथ । महाघण्टाघटीयन्त्रदुन्दुभिध्वनिसन्निभाः ॥ ८
तन्नादश्रवणेनास्य बाह्याभ्यन्तरभावना । नश्यत्येकीभवति च तेजो बाह्यान्तरं ततः ॥ ९
जाग्रत्स्वप्नसुषुप्तीनां विलयो जायते ततः । स प्रकाशतुरीयात्मा ज्योतिर्लिङ्गं स्वमीक्षते ॥ १०
चतुर्विधान् देहिनोऽपि पुंस्त्रीलिङ्गविवर्जितान् । ज्योतिर्लिङ्गानीक्षतेऽथ तज्ज्योतिश्चैकतां गतम् ॥ ११
वर्धमानं च तत्तेजः पृथिव्यादिसमं भवत् । पश्यति व्याप्य ब्रह्माण्डं भिन्ददष्टावृतीरिति ॥ १२
स्थूले तस्य शरीरे तु कालशक्त्या हरेस्तदा । सांवर्तार्काग्निवाय्वब्दसविद्युत्स्तनयित्नवः ॥ १३
प्रकाशन्ते ततो देहं विराजा सह लीनताम् । प्राप्त इत्यभिजानाति सत्तारूपः स योगवित् ॥१४
सतुरीयप्रकाशोऽथ दिव्यं भागवताभिधम् । देहं स लब्ध्वा परमे भगवद्धाम्नि मोदते ॥ १५
न तस्य कर्मजन्योऽसौ देहः किन्त्वस्ति चिन्मयः । प्रलये न व्यथामेति न सर्गे च स जायते ॥ १६

Just as innumerable dazzling rays spread out at night in a glass house, he sees his soul's light. 7.

Then that cluster of dazzling light creates various sounds of a great bell tower or great drums (Dundubhing) or kettle-drum. 8.

Hearing that sound, the outward-directed concentration of the yogi calms down and a balance is achieved between the inner and outer world. 9.

Then the three states - Jagrat, Sushupti and sleep vanish (for the Yogi) and he sees the Jyotirlinga in the turiya state beyond (the three states). 10.

Then the yogi notices fourfold types of body not having male or female characteristics; he notices the flame that becomes one. 11.

Subsequently, the dazzling glory increases, spreading the earth and other elements pervading the Brahmand, breaking them in eight ways. 12.

At that time, the sun, fire, Vayu, cloud, lightning along with thunderbolt, the great light enters the yogi's body. 13.

At that time, the yogi becomes one with his Sthool (physical) body due to its self-illuminating power. 14.

After leaving the physical body, he attains a divine body and enjoys ultimate happiness in the ultimate celestial abode of God. 15.

सत्यसङ्कल्पापहतपाप्मत्वादिगुणान्वितः । स मुक्तो वर्तते तत्र सेवमानो हरिं मुदा ॥ १७
इति ज्ञानं मुने ! तुभ्यमाख्यातं मोक्षसाधनम् । सर्वोपनिषदां सारमाकृष्याज्ञाननाशनम् ॥ १८
इदं ज्ञानं प्रदातव्यं सद्भक्ताय मुमुक्षवे । जितेन्द्रियाय शान्ताय शुचये स्वहितैषिणे ॥ १९
अहिंसकायाद्रोहाय निष्कामाय विशेषतः । ग्राम्यसौख्ये विरक्ताय देयमेतच्च सद्धिये ॥ २०
कामिने क्रोधिने चापि लोभिने निर्दयाय च । एतत्क्वापि न दातव्यं न च देहाभिमानिने ॥ २१
विष्णुभक्तिविहीनाय ग्राम्यसौख्यरताय च । नैतद्देयं च हिंस्राय तथा मत्सरिणेऽपि च ॥ २२
इदं च शृणुयाद्वा यः पठेत्प्रयत आदरात् । स बुद्धिं प्राप्नुयान्नूनमात्मश्रेयस्करीं पुमान् ॥ २३
सुव्रत उवाच – इत्युक्तमाश्रुत्य मुनिः स राजन् ! ज्ञानं परं श्रीहरिणाऽतिहृष्टः ।
निःसंशयस्तं भजति स्म नित्यं ब्रह्मात्मना त्राकृतिवासुदेवम् ॥ २४

This body of the yogi is not the outcome of his karmas (deeds) but of a spiritual form. Thus attaining this spiritual form, the yogi does not experience worries, disease and pains and does not vanish during Pralaya (deluge). 16.

He, the yogi, with Satya sankalpa, apahat papma and such other eight attributes, serves the Paramatma with deep love and devotion in the celestial abode. 17.

'O sage, thus I have narrated to you the knowledge of emancipation, which is the gist of all the Upanisads, and it (this knowledge) destroys and wipes out ignorance. 18.

This knowledge should be imparted to the real, genuine, pious devotees (Mumuksus), who have won over their organs, limbs, wishes and wills for peace, piety and their own good. 19.

But this knowledge must not be imparted to him who is angry lustful, cruel, greedy, self-interested, who has no devotion for Vishnu, who is violent and hateful, and one who is interested in village gossips. 20 - 22.

Those people who will follow these rules strictly with respect and obtain this knowledge will his own good. 23.

Suvrat said:-

'O King, after this knowledge was shared by Bhagavan,

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे चतुर्थप्रकरणे ज्ञानोपदेशे ज्ञानफलनिरूपणनामा त्रिसप्ततितमोऽध्यायः ॥ ७३ ॥

Nityanand muni was much pleased; he worshipped and prayed to Vasudev, the Paramatma. 24.

Thus ends the seventy third chapter entitled 'Description of the fruits of devotion and the difference between authority and non-authority of knowledge' in the fourth Prakaran of Satsangijivan, the life story of Lord Narayan, also titled as 'Dharmashastra' (the rules of the code of conduct). 73

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THUS THE END OF FOURTH VOLUME