
Blessings of Mahant Swami

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

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

Shri Swaminarayan Mandir - Bhuj has published several editions of Satsangi Jivan over a period of time. To make our young Satsangis, born and brought up overseas, familiar with this im-

portant 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.

Shastri Parshad Mavji Bhagat and Shastri Swami Ghanshyam Prasad dasji have worked hard in proof reading the Sanskrit & English text. May Bhagawan Swaminarayan shower His blessings upon him. 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. (India)

**Mahant Sadguru Purani Swami
Sri Dharmanandan Dasji
Bhuj- Kutch**

Introduction

Everybody in our Sampraday - Grahastha and saints alike are aware that Satsangi Jivan - composed by Shatanand Swami is one of the most fundamental and authentic scriptures of our Sampraday. We, at Shri Swaminarayan Mandir, Bhuj are very proud to publish the English translation of such an important scripture. Contemporary saints such as Shatanand Swami, Muktanand Swami, Brahmanand Swami, Nityanand, Swami, Nishkulanand Swami, Gopalanand Swami, Premanand Swami and Vasudevanand Swami have composed many important scriptures such as Satsangi Jivan, Satsangi Bhushan, Gita Bhashya, Upanishad Bhashya, Shikshapatri Arth Deepika Bhashya, Brahm Mimansa, Hari Vakya Sudha Sindhu, Nishkulanand Kavya, Muktanand Kavya and many more in Sanskrit and vernacular languages. These scriptures are the best present for us and the future generation of devotees. Many of our devotees have migrated to far off places and have established Mandirs in their respective domiciles. However, second and third generations of devotees find it difficult to comprehend scriptures even in Gujarati, let alone Sanskrit. Bhuj Mandir has made translated versions of Vachanamrut, Shri Vasudev Mahatmya, Shikshapatri and many other scriptures available to cater to this class of Satsangis. Today, we are proud to publish the English (translated) version of Satsangi Jivan. We have endeavoured to retain the meaning and essence of original Sanskrit text while translating it into English. We hope that devotees, for whom English has become the mother tongue, will find this volume very useful to imbibe Bhagawan Shri Swaminarayan's Leelas and His message.

Sadguru Swami Premprakash Dasji
Bhuj-Mandir

Biography of Sadguru Swami Sri Shatanand Muni

There lived a pious Brahman named Vishnudatt in the city of Mithila, which was once ruled by the great King Janak in ancient times. Vishnudatt was well versed in the Vedas, Vedang, Vedant and was very religious. His son, Shatanand Swami became a scholar of the Vedas and other scriptures at a very young age. The young man spent most of his time in meditation and study of pious scriptures. As a result, he had developed strong Vairagya. He had a strong desire to meet Bhagawan in person and through his knowledge, he was sure that Bhagawan resided at Badrikashram. He joined the group of pilgrims going to Badrikashram. Visiting Naradkund on the way to Badrikaashram, Shatanand Swami reached Badrikashram on Akshaya Trutiya (Vaishakh Sud Trij). Instead of returning with other pilgrims after visiting nearby shrines, Swami decided to remain at Badrikashram to undertake austerity. He would get up early every morning, take a holy bath in River Ganga and meditate upon Bhagawan Narayan. He brought fresh water from the river every morning to use in the Mandir. He consumed only fruits and nuts while reading the tenth canto of Shrimad Bhagwat. Six months passed by. On Prabodhani Ekadashi, he fasted for the day and stayed awake at night singing Kirtans.

Bhagawan Narayan was pleased with Swami's austerity and granted His divine Darshan in the early morning of Dwadashi. Swami was overwhelmed by Bhagawan Shri Narayan in a brilliant halo standing in front of him. He bowed down and humbly prayed to Bhagawan with tearful eyes. Bhagawan Narayan asked Swami to ask for a boon from Him. Shatanand Swami asked, "O Bhagawan! I do not desire any mundane pleasures of this world. I only wish that I have the same Darshan as I am having now, my senses remain focussed in You at all times and I get to serve Your lotus divine feet." Shri Narayan Bhagawan replied,

O Muni! Presently I have incarnated as the son of Dharmadev and Bhaktimata in Koshal region of Northern India. I have settled at Gadhada in Saurashtra for the time being. You should immediately proceed to

Gadhapur where your desires to serve Me will be fulfilled. You will also get an opportunity to compose the scripture outlining My Leelas of this incarnation.” Bhagawan Narayan became invisible after granting the boon to Shatanand Swami.

Extremely delighted at having personal Darshan of Bhagawan Narayan, Shatanand Swami concluded his fast of Ekadashi and left for Gujarat to meet Bhagawan. He reached Amdavad after two months where he overheard a few Brahmans travelling South saying that Bhagawan Shri Swaminarayan has arrived at Dabhan and is conducting Vishnu Yagna for the protection of the village and its residents. They expected a large amount of alms including gold coins besides Bhagawan’s Darshan. Swami joined them and arrived at Dabhan where he saw Bhagawan Shri Hari surrounded by innumerable devotees and saints under a massive and decorated pavilion.

Shatanand Swami rushed ahead and prostrated at His feet. Shri Hari welcomed Muni very warmly. He granted Shatanand Swami Bhagwati Diksha and kept him with Him. He was able to go into Samadhi independently in a very short time due to Shri Hari’s immense mercy. He saw Bhagawan Swaminarayan in His various previous incarnations whilst in Samadhi. Not only that, he attained the knowledge of the past, present and future with Shri Hari’s blessings.

One day, he pleaded with Shri Hari, “O Bhagawan! Your Leelas are benevolent for anyone who listens to them. I have a desire to compose a scripture outlining these Leelas, thus making my speech and intellect worthwhile. Please, grant me the permission to compose such a scripture.” Shri Hari replied, “O Muni! Your desire will be fulfilled. Come to Gadhada with Me where you can commence composing the scripture.”

Shatanand Swami accompanied Bhagawan Shri Hari to Gadhada and remained in His personal service. He once asked Shri Hari to explain to him the intricacies of Ashtang Yog, to which Shri Hari duly obliged. He praised Bhagawan profusely, which pleased Shri Hari so much so He asked Swami to ask for a boon

from Him. Shatanand Swami once again asked Him for permission to compose the scripture outlining His Leelas. Shri Hari replied, “O Muni! You have attained knowledge of the past, present and future. You have become aware of all My Leelas with this knowledge. This scripture will augment Bhakti, strengthen their resolve in Me and provide them with solace after My return to Akshardham. You are very dear to me and you understand Me clearly.” With these encouraging words from Shri Hari, Shatanand Swami composed ‘Satsangi Jivan’ encompassing Dharma, Gnan, Vairagya and Bhakti along with divine Leelas of Bhagawan. Swami recited each Prakaran as he finished them to Bhagawan Shri Hari in the presence of Shukanand Swami. When Shri Hari independently returned to Akshardham after accomplishing all that He wanted in the present incarnation, Shatanand Swami was distraught. He found great solace in reading Satsangi Jivan and teaching the same to other saints. He composed many other scriptures and hymns in Sanskrit during his long life.

Satsangi Jivan (Five Prakarans)

Shikshaptri Arth Deepika (detailed treatise on Shikshapatri)

Anvay Deepika (concise treatise on Shikshapatri)

Sarvamangal Namavali (Shri Hari’s 1000 names)

Janamangal Namavali (Shri Hari’s 108 names)

Hari Vakya Sudha Sindhu (Vachanamruts in Sanskrit)

Uddhav Siddhant (tenets of Vishishtadvait philosophy)

Dharma Dev Stotra (Dharma Dev’s 108 names)

Bhakti Devi Stotra (Bhaktimata’s 108 names)

Hari Jayanti Vrat Vidhi

Vasudev Naam Mala (108 names of Vasudev)

Thus is a short bibliography of Shatanand Swami highlighting his greatness and the invaluable gifts he has given to Swaminarayan Sampraday.

Significance of Satsangi Jivan

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

Glorious of Satsangi Jivan

The name of the scripture - Satsangi Jivan shows how a Satsangi should lead his Jivan - life. This is clarified by Shatanand Swami himself as “सन्तं तमीशं भुवि संश्रिता ये सत्सङ्गिनस्ते कथिता हि तेषाम् । भवत्यदो जीवनमेव यस्मात्तत्सर्वथा सेव्यमिदं सदा तैः ॥” “श्रीमच्छतानन्दकृतेऽत्र रम्ये” He further eulogises the scripture that “वेदशास्त्रपुराणानां साररूपमिदं परम्” in verses 17 - 22 of the first chapter of the first Prakaran and in the fifth Prakaran he says, Sadguru Muktanand Swami composed nine chapters to describe its Mahatmya - greatness in which Shatanand Swami says, “एतन्मत्तो हरिः श्रुत्वा श्रीमुखेनेत्यमब्रवीत् । रमणीयमिदं शास्त्रं सर्वशास्त्रशिरोमणिः ॥ बहुविधद्रविणेष्विव शेवधिः क्षितिरुहेष्विव कल्पतरुर्वरः । सकलगोष्विव कामदुघा वरा श्रुतगणेषु वरिष्ठमिदं स्मृतम्” What more can be said than that? Nothing.

Bhagawan takes incarnation Himself or sends His saints in this world to protect religion and religious people whenever demonic forces ascent and start suppressing divine forces. He and His messengers re-establish the sovereignty of Dharma over Adharma. New Sampradays and new scriptures are established to accomplish this task. Such scriptures guide men on the path of religiosity. Satsangi Jivan was composed by Shatanand Swami for the same purpose. Bhagawan Shri Hari Himself says in Satsangi Jivan, “कलौ जनिष्यमाणानां शतानन्देन देहिनाम् । उद्धृत्यै कारितो ग्रन्थः समाप्तप्राय

एव सः” ॥ And “निस्तारणाय लघु संसृतिसागरस्य नौकेदमेव भुवि मानवदेहभाजाम्” ‘श्रीमद्धरितिरोधानानन्तरं त्वयमेव हि । वर्तते नौर्भवाम्भोधेस्तरणाय शरीरिणाम्’ ‘सत्सङ्गिजीवनग्रन्थो मोक्षहेतुस्त्वया कृतः’ and Muktanand Swami says in its Mahatmya, “धर्मज्ञानविरक्तीनां भक्तेश्चावगमाय तु । ग्रन्थकर्ता शतानन्दो मच्चरित्रोपबृंहितम् । सिद्धान्तं सर्वशास्त्राणां तेन ज्ञास्यन्ति मच्छ्रुताः” ॥ Satsangi Jivan will continue to guide present and future generations of devotees towards salvation. Shri Swaminarayan Bhagawan Himself asked Shatanand Swami to compose this scripture. Such great scriptures, just like great saints, guide souls on the path of Moksha. Badripati Narayan Bhagawan Himself granted the boon and asked Shatanand Swami to meet Him in Gujarat to fulfil his desire to compose such a scripture. Bhagawan Shri Hari granted Swami Bhagwati Diksha and kept him with Him. Shri Hari also granted Swami the knowledge of the past, present and future, by which Swami became aware of all His Leelas. Shatanand Swami started composing Satsangi Jivan on Magsar Sud 4 of Samvat 1885 and as Swami says (in the 5th Prakaran, Ch. 67, V. 18), एकैकं च प्रकरणं कृत्वा संपूर्णमीश्वरम् । तमेव श्रावयामास निजवास स्थितं मुनिः ॥ Shri Hari read each and every Prakaran in full. Shri Hari was greatly pleased with Swami’s efforts. This scripture was not only composed on Shri Hari’s edict but has also been approved and appreciated by Him. “अनुग्रहाद्धरेः शास्त्रं शुभमेतत्तदाज्ञया । तत्समीपनिवासेन कृतं क्षोणिपते ! मया ॥” As a result, Satsangi Jivan is as authentic as the Vedas and Bhagvad Gita in revealing Bhagawan’s inherent message. “वेदशास्त्रपुराणानां साररूपमिदं परं ‘अखिलवेदसारः सुस्पष्टमेकान्तिकधर्म उक्तः’ ‘सद्धर्मशास्त्रं परं धर्मज्ञानविरागभक्तिनिभृतं’ ‘ईश्वरब्रह्मापरब्रह्मायाजीवात्मनामिदम् । अस्येवाज्ञानतिमिरध्वंसभास्करसन्निभम्’ ‘श्रवणेनास्य शास्त्रस्य बुध्यते श्रोतृभिर्जनैः । रहस्यं सर्वशास्त्राणां याथार्थ्येनातिदुर्गमम्’ ‘निगमसम्मितम्’ ॥ It conforms to the central and essential theme of the Vedas, Vedangas, Sankhya, Yoga, Pancharatra, and Bhagavat and one may see Bhagawan described in the similar fashion at many places within it.

Central theme of Satsangi Jivan

Omnipotent and omnipresent supreme Bhagawan Shri Swaminarayan is at the heart of this scripture. It narrates the reason behind His incarnation as the son of Dharmadev and Bhaktimata, His innumerable divine virtues and Leelas. It is said, - 'कलौ सङ्कीर्त्य केशवं' 'कीर्तनादेव कृष्णस्य मुक्तबन्धः परं व्रजेत्' 'लीलाकथारसनिषेवणमन्तरा... नान्यः प्लवो भगवतः पुरुषोत्तमस्य' meaning that singing or listening to Kirtans outlining His greatness and depicting His divine Leelas is the main tool to attain Moksha in present Kali Yug. Shatanand Swami sought permission to compose the scripture detailing 'मच्चरित्रोपबृंहितम्' His divine Leelas and Shri Hari Himself emphasises the need to continuously reminisce His Leelas in the 3rd Vachanamrut of the Pratham Prakaran. Only such a scripture can sustain the Sampraday in the long run. Shri Hari says in the 58th Vachanamrut of the Madhya Prakaran, "The scripture which outlines the reason behind one's Ishtadev to take Avatar in this world and narrates His Leelas sustains the Sampraday over a period of time. Bhagawan's Leelas obviously reveal His greatness and tenets of Dharma as well." Saying this, He asked Muktanand Swami to continue composing such scriptures (and Kirtans) for the rest of his life. Creation and composition of the universe as described in chapter 24 and traits of soul, Maya and Ishwar in 51st chapter of the first Prakaran; description of Brahmpur in 41st chapter and propounding Sakaar - Niraakar and Sagun - Nirgun Swarup of Bhagawan in 29th chapter of third Prakaran; explanation of Dvait and Advait philosophies in 21st chapter and suitability and rites pertaining to various types of Diksha in fourth Prakaran conforms to Shrutis and Smrutis. These explanations are given in such a manner they do not contradict any pious scriptures.

Tenth chapter of the second Prakaran narrates detailed explanation of traits various virtues and vices while chapters 11 to 15 of this Prakaran cite examples of several prominent sages overwhelmed by various vices. These examples teach us what to accept and what to discard to enhance our devotion towards Bhagawan. Exalted knowledge is futile without an ability to discern between good and bad.

What chance do we ordinary men have against such powerful vices when eminent sages such as Vashishtha and Saubhari were unable to resist them? We must always be on our guard against vices and evil company that propagates them after reading such tales.

The 35th chapter of the first Prakaran describes the punishment one has to undergo for committing sin by giving in to anger, lust, greed and ego. The 21st chapter of the second Prakaran holds greed as a greater vice than lust and anger. The 14th chapter of the fourth Prakaran describes what is sin and what is Punya. Shri Hari has placed great emphasis on Vairagya than all other virtues. The knowledge of all matters mentioned here in short, is vital for the ascent of Vairagya. Chapters 2 to 8 deals with the origin and significance of Shrimad Bhagawat, which Shri Hari held in great esteem. Thus, Satsangi Jivan places great importance on Dharma, Gnan, Vairagya, Bhakti and total refuge to Lord. Just as the wide spectrum of devotees hold the Vedas in high esteem and follow its dictates, we - the disciples of Bhagawan Shri Hari must regard Satsangi Jivan as fundamental and endeavour to lead life as it prescribes. It narrates the rituals for various Vrats and festivals and guides us to follow them as Bhagawan prescribes. It also narrates ethical duties of people of the four Varnas and four Ashrams which we should adopt to please Bhagawan. It narrates Bhagawan's Leelas, in which upon listening, one's intellect becomes lucid enough to have personal Darshan of Bhagawan Shri Hari. Reading, studying or listening to it is rewarded by having one's material desires fulfilled. One becomes free from all bondages of this world and attains Bhagawan's Akshardham if one reads or listens to it without any expectation of materialistic rewards. We have given a short summary of Satsangi Jivan. One needs to read it fully to understand it properly. We hope that this translated version of Satsangi Jivan will be very fulfilling to the readers.

Dr. Swami Satya prasad dasji (Vedantacharya)

Bhuj - Mandir - Kutch

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॥ श्रीस्वामिनारायणो विजयतेतराम् ॥
सद्गुरु श्रीमुक्तानन्दस्वामिविरचितम्

॥ श्रीमत् सत्संगिजीवनमाहात्म्यम् ॥



॥ अथ प्रथमोऽध्यायः ॥ १ ॥

जुष्टो मुक्तगणैर्निजाक्षरपदे दिव्याकृतिः सादरं यो भक्तौ प्रकटीबभूव दयया धर्माञ्जनश्रेयसे ।
अत्रोन्मूलयितुं त्वधर्ममवितुं साधूंश्च धर्मं शुभं ध्याये तं हरिमीश्वरेश्वरमहं सद्बुद्धिदं सर्वदा ॥१॥
योऽकारयच्छतानन्दमुनिना जनमुक्तये । सत्सङ्गिजीवनग्रन्थं तं हरिं नौमि धर्मजम् ॥२॥
सत्सङ्गिजीवनग्रन्थमाहात्म्यं तस्य तुष्टये । कुर्वे चैकान्तभक्तानां मुक्तानन्दोऽहमादरात् ॥३॥

Shree Swaminarayano vijaytetaram

SATSANGIJIVAN MAHATMYAM

CHAPTER – 1

Muktanand Swami's veneration of Lord Shri Hari.

I contemplate respectfully on the divine form of Shri Hari, the God of Gods, who, stays in His own eternal abode (Akshardham); who enjoys the company of (Nitya) Muktas - the librated ones; who manifested Himself, born to Dharmadev and Bhaktidevi on the earth for the good of the people; to uproot unrighteousness and to protect the saints and the good deeds; may He always bestow good inclinations to all. 1.

I praise Lord Shri Hari, the son of Dharmadev, who asked Shatanand Muni to write the treatise 'Satsangijivan' for the emancipation of the people. 2.

Reason for writing this scripture

Now I myself Muktanand, do respectfully write about the greatness of

श्रीमद्दुर्गपुरे दुर्गे भूपतेरुत्तमस्य च । रमणीयेऽतिविस्तीर्णे श्रीगोपीनाथमन्दिरे ॥४॥
 श्रीमद्धरितरोधानलीलानन्तरमेकदा । आसीत्कतिषुचिन्मास्सु यातेषु महती सभा ॥५॥
 तत्रायोध्याप्रसादाख्यो रघुवीराभिधः सुधीः । आचार्यः साधवस्तस्थुर्मन्मुखाः सर्वशश्च ये ॥६॥
 मुकुन्दानन्दमुख्या ये नैष्ठिक । ब्रह्मचारिणः । मयारामादयश्चान्ये गृहिणो हरिसंश्रिताः ॥७॥
 इति स्थितां सभां श्रुत्वा शतानन्दो महामुनिः । हरिध्यानकृतैकप्रमनास्तत्रागमन्मुदा ॥८॥
 तं दृष्ट्वेतथाय सभ्यास्ते त्वायान्तं रुचिरासने । मुदोपवेशयामासुर्वेदशास्त्रविशारदम् ॥९॥
 ततः प्रोचतुराचार्यो तं हरेराज्ञया मुने ! । सत्सङ्गिजीवनग्रन्थो मोक्षहेतुस्त्वया कृतः ॥१०॥
 तं वयं श्रोतुमिच्छामो भवतः पुरुमेधसः । यदत्र जन्मसाफल्यं कथानां श्रवणाद्धरेः ॥११॥
 इत्थं तद्वचनं श्रुत्वा शतानन्दः प्रहर्षितः । श्रावयामास तं प्रीत्या स तानेकाग्रचेतसः ॥१२॥

that work, Satsangijivanam, for the pleasure of those who are devoted to Him 3.

The Congregation

Some months after Shri Hari's passing away, people in large numbers were assembled in the huge, magnificent temple of Gopinathji in the palace of King Uttam, at Durgapura. 4-5.

In the assembly, the wise Acharyas named Raghuvirji and Ayodhyaprasad, all the sages including myself, celibates headed by Mukundanand and also householders like Mayaram and others, all who have taken shelter in Shri Hari, were present. 6-7.

Shatanand Swami's arrival

Having heard about the meeting, the great sage Shatanand arrived, whose mind was deeply absorbed in Shri Hari was greatly delighted. 8.

As members sitting there in the assembly hall saw him, the one well versed in Veds and Shastras - scriptures, entered, they stood up, respectfully welcomed and offered a comfortable seat to him. 9.

Humble request of both Acharyas

The preceptors requested him – 'O sage, you have composed the book Satsangijivan for the emancipation of the people, on Shri Hari's instructions; and we wish to hear this from you, of great intellect. Only on hearing the stories of Shri Hari, will the purpose of our life on earth be fulfilled. 10-11

Having heard their request, Sage Shatanand was very delighted, he kindly narrated the sacred text of Satsangijivan to those earnest listeners. 12.

नृपतेरुत्तमस्यैव दुर्गे संशोभिते वरे । मण्डपे शुश्रुवुः पुण्यां तत्कथां ते तदाननात् ॥१३॥
 तत्समाप्तौ च जातायामेकदा सदसि स्थितम् । हेमन्तसिंहस्तं राजा पप्रच्छैकान्तिको हरेः ॥१४॥
 सत्सङ्गिजीवनाख्यस्य त्वत्कृतस्य महामुने ! । ग्रन्थवर्यस्य माहात्म्यं मह्यं शुश्रूषवे वद ॥१५॥
 अधिकारः श्रुतौ तस्य कस्य वा तत्र किं फलम् । देशे च कीदृशे काले कार्यं तच्छ्रवणं मुने ! ॥१६॥
 कीदृशोऽस्य भवेद्वक्त्रा श्रोतारः स्युश्च कीदृशाः । तं श्रुत्वा तत्समाप्तौ च किं देयं वद तन्मुने ! ॥१७॥
 इत्थं जिज्ञासुना राज्ञा पृष्टस्तेन महादरात् । प्रसन्नस्तमुवाचेदं शतानन्दो महामुनिः ॥१८॥

शतानन्दमुनिरुवाच -

साधु पृष्टं त्वया राजन् ! सर्वप्राणिहितावहम् । तदुत्तरमहं कुर्वे भवत्प्रश्नानुसारतः ॥१९॥
 इतिहासपुराणानां वेदानां साङ्ख्ययोगयोः । स्मृतीनामपि सर्वासां वेदान्तस्य च भूपते ! ॥२०॥

Sitting in the richly decorated magnificent hall in the courtyard of King Uttam, they all listened to that auspicious narrative (of Shri Hari's divine deeds), from Shatanand. 13.

Hemantsinha asks about the importance of this scripture

Once, after the narration ended, King Hemantsinha, the intent devotee of Shri Hari asked him (Sage Shatanand) who was sitting in the assembly hall. 14.

‘Sir, I am desirous of listening to the greatness of this excellent work named Satsangijivan, composed by you. O great Sage please tell me the same. 15.

O Sage! Who is qualified to listen to it? And what is the reward gained by one who listens to it; and what is the right time and place to listen to it? 16.

What should be the merits of its speaker as well as what type of listeners should be there and what should be offered to the speaker at the concluding session, please tell me this.’ 17.

When thus asked respectfully by the king, who was anxious to know; the great Shatanand Muni was pleased and said to him - 18.

Shatanand Muni said:-

‘O King! You have asked a good question; it is beneficial to all beings. I will answer your queries one by one, accordingly. 19.

Greatness of Satsangijivan

O King, it is the gist of Vedas, Vedant (Upanishads) and Shastras like Samkhya and Yoga, all Smrutis as well as Itihas (Mahabharat) and Ramayan

अस्ति रामायणादीनां सच्छास्त्राणामिदं श्रुतम् । साररूपमतिश्रेष्ठं भवभीतिनिवर्तनम् ॥२१॥
 यत्रात्यन्तिकनिःश्रेयोहेतुरेकान्तकाभिधः । अतिस्पष्टतया धर्मो वर्णितः पापनाशनः ॥२२॥
 श्रीमद्धरितिरोधानानन्तरं त्वियमेव हि । वर्तते नौर्भवाम्भोधेस्तरणाय शरीरिणाम् ॥२३॥
 ईशब्रह्मपरब्रह्ममायाजीवात्मनामिदम् । अस्त्येवाज्ञानतिमिरध्वंसभास्करसन्निभम् ॥२४॥
 श्रवणेनास्य शास्त्रस्य बुध्यते श्रोतृभिर्जनैः । रहस्यं सर्वशास्त्राणां याथार्थ्येनातिदुर्गमम् ॥२५॥
 अनुग्रहाद्धरेः शास्त्रं शुभमेतत्तदाज्ञया । तत्समीपनिवासेन कृतं क्षोणिपते ! मया ॥२६॥
 एतन्मतो हरिः श्रुत्वा श्रीमुखेनेत्थमब्रवीत् । रमणीयमिदं शास्त्रं सर्वशास्त्रशिरोमणिः ॥२७॥
 तस्मादेतस्य माहात्म्यं श्रुतजातवरीयसः । सर्वोत्तमं जनैर्ज्ञेयं भवरोगविनाशिनः ॥२८॥

and other meritorious scriptures which protect from transmigration. 20.

Among those texts which remove the fear of worldly circuit, it is the foremost one. 21.

Here in this book, the righteous path (Dharma) called 'Ekantika' – of single minded devotion, is explained. It destroys all sins and leads to the highest spiritual good. 22.

Satsangjivan as a vessel

Truly, for men, this one is the only boat to cross the worldly ocean, after Shri Hari's passing away. 23.

Satsangjivan dispels the darkness of ignorance

This poem is like the sun that removes the darkness of ignorance of a person and helps him to understand the true nature of God the controlling Brahm, the Supreme Brahm, Maya i.e. the mystic illusory power of God, and Jivatma, i.e. the Soul. 24-25.

O King! By the grace of Shri Hari, as instructed by Him, staying around Him all the time, I have been able to write this auspicious scripture. 26.

Shri Hari Himself praises this scripture

After hearing this sacred composition from me, Shri Hari, from His auspicious mouth, said thus – 'This scripture is the crest – jewel and is very delightful.' 27.

So, understanding the importance of this scripture will surely add to the wisdom of people and remove their worldly sorrows. 28.

Thus, this scripture should always be resorted to, should be worshiped – it is rich in merit, it is a pious, flawless scripture, showing righteous path. It

एतत्पुण्यमलं पवित्रममलं सद्धर्मशास्त्रं परं धर्मज्ञानविरागभक्तिनिभृतं सेव्यं सतां नित्यदा ।
पापौघप्रशमं नृणां कलिमलप्रक्षालनं सर्वथा जाड्यध्वान्तनिवारणं सुकृतिभिः सम्प्राप्यते नेतरैः ॥२९

सकलधर्मविनिर्णयमञ्जसा सकलशास्त्रमतभ्रमवारणम् ।
सकलवाञ्छितपूरणमुत्तमं सकललोकमनःश्रुतिरञ्जनम् ॥३०॥
विविधसंशयशल्यसमुद्धरं श्रवणमात्रत एव कुबुद्धिहृत् ।
मदनकोपमुखारिभयापहं जयति शास्त्रमिदं कविभूषणम् ॥३१॥
बहुविधद्रविणेष्विव शेवधिः क्षितिरुहेष्विव कल्पतरुर्वरः ।
सकलगोष्विव कामदुघा वरा श्रुतगणेषु वरिष्ठमिदं मतम् ॥३२॥
श्रवणवर्णनतापनिवारणं हरिचरित्रसुधारससम्भृतम् ।
हरिपदाम्बुजभक्तिरतिप्रदं त्विदमिहास्ति हि भागवतप्रियम् ॥३३॥
विधिभवादिपुरेश्वरवाञ्छितं श्रुतमिदं कलिदूषणभेदनम् ।
असुभृतामिह पुण्यविवर्धनं भवति संसृतिरोगरसायनम् ॥३४॥

enlightens people about the virtuous ways of life, devotion, knowledge and renunciation. It removes a multitude of sins, washes away the impurities of Kali-age, and wipes out the darkness of ignorance – hence only meritorious persons should listen to it and not others. 29.

This scripture gives decisive directives in all religious matters; it dispels misconceptions in all (other) Shastras, it is superb in fulfilling all wishes; (it is) pleasurable to the ears and the heart. 30.

It removes the thorns of various doubts, drives away wickedness of mind and fear of inner foes like lust, wrath, etc. It is like auspicious ornament for poets! Victory unto this scripture. 31.

In various wealth items – it is like valuable treasure (Shevadhi); wish fulfilling tree among all vegetation (class); the wish yielding heavenly cow among cows and is supreme in all scriptures, as it is regarded. 32.

If one listens or narrates and eulogises it, it removes the afflictions of worldly life as it is full of nectar of the life story of Shri Hari. It bestows love and devotion for the lotus feet of Lord Shri Hari; so to say this composition is very much loved by the devotees of Lord Shri Hari (Vishnu). 33.

This sacred scripture is desired even by superior Gods like Brahma and Shiva (Bhava), it is the remover of blemishes caused by Kali-age; bestower of merits on human beings and a good panacea for removing the ills of worldly miseries. 34.

अतिकरालकृतान्तमहोरगप्रचुरदष्टजनामृतसन्निभम् ।

स्मरदवानलशान्तिघनोपमं हरिपदोपगतावधिरोहणी ॥३५॥

ग्रन्थस्याथ ब्रुवे तुभ्यं श्रवणेऽस्याधिकारिणम् । शुश्रूषवेऽनुरक्ताय शृणुश्चैकाग्रचेतसा ॥३६॥
 पुंसां लब्धनृदेहानां योषितां च महीतले । अधिकारः श्रुतावस्य ग्रन्थस्यास्ति क्षमापते ! ॥३७॥
 आश्रमाणां च वर्णानां चतुर्णामधिकारिता । श्रवणेऽस्यास्ति तत्कार्यं सर्वैस्तैरादरेण तत् ॥३८॥
 शास्त्रस्याथ ब्रुवे तुभ्यं श्रवणेनास्ति यत्फलम् । सादरं श्रवणीयस्य पावनस्यास्य भूपते ! ॥३९॥
 यज्ञानां सर्वदानानां सर्वतीर्थप्लवस्य यत् । फलमस्ति च तत्सर्वमेतच्छ्रुत्याऽऽप्यते जनैः ॥४०॥
 अस्य श्रवणमात्रेण प्रसन्नः श्रीहरिर्भृशम् । श्रोतृणां पूरयत्येव सर्वानाशु मनोरथान् ॥४१॥
 जनः कर्तुं तपोऽदभ्रं न शक्नोति कलौ युगे । क्वचिद्यज्ञांश्च दानानि हरितोषणहेतवे ॥४२॥
 तस्मादेतज्जनैः श्रव्यं श्रद्धयैव विचक्षणैः । श्रीहरिः श्रवणेनास्य प्रीयतेऽतितरां नृप ! ॥४३॥

This work is like nectar for a person who is suffering from bites of the dreadful poisonous serpent, i.e. Death; It is like a cloud full of water that pacifies a man, burning by wild forest-fire of passion (Smara). It works like an ascending path to attain a position at the feet of the Lord Shri Hari. 35

The worthy listeners of this scripture

Now I shall explain to you, who is qualified to listen this wonderful text, as you are keen to listen and know it. So, please listen attentively. 36.

O King! Those who have taken birth on this earth – may be a man or a woman, are (equally) qualified to listen to this sacred text. Men of all the four castes, being in any stage of life (Ashramas), are qualified to hear it. So all should hear it very respectfully. 37-38.

The fruits of Satsangjivan

O King! Now I shall tell you about the reward one gets by listening to this pious text. It should be listened respectfully and attentively. 39.

The reward that people get by performing sacrifices, giving donations and by visiting all holy places –the same reward of these together is earned (only) by hearing this work. 40.

Only due to their attentive listening Shri Hari is pleased, fulfils all desires of the listeners within no time. 41.

People are not able to perform sacrifices, give donations or perform hard and long-term penance to please Shri Hari in this Kali-age; so wise people should prefer to listen to it with utmost faith and devotion. O King! Shri Hari is much pleased by hearing this. 42-43.

अत्यादरेण यैः पीतं सत्सङ्गिजीवनामृतम् । कालव्यालमहात्रासमुक्तास्ते यान्ति तत्पदम् ॥४४॥
 देवैरपि सुधापानैर्युगानां हि सहस्रतः । पश्चादिदं कालभीत्या भक्तेभ्यः प्राप्नुमिष्यते ॥४५॥
 देवदुर्लभमपि क्षितौ नृणां श्रीहरेः करुणयैव भूपते ! ।
 एतदस्ति सुलभं ततो नृभिः पीयतां च तदिदं यथेप्सितम् ॥४६॥
 श्रव्यमादरयुतैकचेतसा मानवैरिदमतोऽस्ति किञ्चन ।
 नैव दुर्लभतरं च यद्वशात्त्यज्यते त्विदमशेषसिद्धिदम् ॥४७॥
 विविधपातकजालविनाशने जगति यस्य भवेदिह वाञ्छितम् ।
 सपदि तेन मुनिव्रतशीलितं श्रुतमिदं श्रवणीयमघापहम् ॥४८॥
 सकृदपि श्रुतमत्र न यैरिदं नरवपुर्वररत्नसमं च तैः ।
 असुलभं किल कूप उपोञ्जितं सुरवरैरपि यन्मनसेप्सितम् ॥४९॥
 शिवक रश्रुतसुश्रवणादृते पशुसमः कथितो मनुजो बुधैः ।
 निजहितार्थिभिरत्र ततो जनैः श्रवणमस्य विधेयमनाकुलम् ॥५०॥

Those who have drunk the nectar in the form of the poem Satsangijivan with reverence, will be freed from the unbearable pains of bites of the deadly serpent i.e. Kala (death) – only they attain the highest state of liberated souls. 44.

Gods who drink nectar during their life time of thousand ages, at the end, being afraid of 'Kala' (Death), ask for this sacred text from the devotees of Shri Hari. 45.

O King! It is not easily available even to the Gods. But it is readily available here, on this earth, because of the grace of Lord Shri Hari. So people should drink it as much as they like. 46.

Is there anything (great), any more gain for which this sacred scripture be kept aside. So, it should be listened with reverence and with full concentration, for it bestows absolute reward. 47.

In this world one who wants to nullify multitude of (all kinds of) his sins, he should promptly listen to this sacred text, resorted to by hosts of Sages. 48.

Those who have not heard this text even once, know that they have thrown away (wasted) their human body - which is like a valuable gem in a narrow well; because human body is rare to get and is wished for even by great Gods. 49.

A man who keeps himself away from hearing such auspicious scriptures conferring welfare, attentively and thoughtfully, is said to be a 'beast'

नहि गृहास्तनुजाश्च परिच्छदा जनमवन्ति वपुर्मरणक्षणे ।
 प्रचुरराज्यमिहाखिलसम्पदो भवति रक्षकमेतदभीष्टदम् ॥५१॥
 ग्रन्थस्याथ महाबुद्धे ! श्रवणस्य यथोदितम् । तुभ्यं श्रद्धावते स्थानं वदाम्यवहितः शृणु ॥५२॥
 सरित्तटे श्रीमति कृष्णमन्दिरे निजालये मार्जितलिस उत्तमे ।
 शुचौ वितानादिविराजितेऽपि वा विधेयमस्य श्रवणं महादरात् ॥५३॥
 तुभ्यमेतच्छ्रुतेः कालं यथाशास्त्रं वदाम्यहम् । हरिभक्तवरिष्ठाय स्निग्धायातिबुभुत्सवे ॥५४॥
 शास्त्रमेतत्सदा श्रव्यं जनैरत्यादरादिह । तत्राप्यननुकूलत्वे चातुर्मास्ये त्ववश्यतः ॥५५॥
 भवेदननुकूलत्वं चातुर्मास्ये श्रुतौ यदा । तदावश्यं नभोमासे श्रव्यमेतज्जनैर्नृप ! ॥५६॥
 तत्राप्यननुकूलत्वे मधौ मासे तु सर्वथा । मार्गशीर्षेऽथवा मासे कार्यं तच्छ्रवणं शुभम् ॥५७॥
 मलमासे तथाऽवश्यं कार्यं तन्मनुजैरिह । यतोऽस्त्यखिलमासानां वरोऽयं हरिदैवतः ॥५८॥

by wise people. Hence, those who perform effort for their own good should listen to this sacred scripture without hesitation. 50.

Mansions, progeny, large kingdom, even entire worldly possessions do not protect a man who is at the hour of his death; but this sacred text alone saves him and gives desired happiness. 51.

O you of great intellect! Now I shall tell you the proper place advised for hearing this sacred work, as you are a person having faith (in such matters). Listen carefully. 52.

Acceptable place to recite this scripture

This Katha-programme of reading and listening should be arranged with full respect, on the bank of a river or in a large, beautiful temple of Shri Krishna or in one's own house, cleansed and daubed, covered and decorated by canopy, etc. 53.

Now I shall tell you about the proper time prescribed by Shastras, for hearing this work, as you are prominent among the devotees of Shri Hari, an ardent devotee who is interested to know. 54.

Acceptable time to recite this scripture

People should, at all times, regularly hear and think over this scripture sincerely. If it is not possible, then they should manage to do so in the four months of monsoon. O King! If that is not possible, then they should at least listen to it in the month of Shravan; If that also is not suitable, then the month of Chaitra or the month of Margashirsa, is also auspicious for listening to it. 55-57.

एतद्वक्तुर्बुवे तुभ्यं लक्ष्माण्यथ महीपते ! । यस्याननोद्गता वाणी श्रोतृसंसृतिमोचनी ॥५९॥
 सरसं सुस्वरं धीरं तत्तद्भावसमन्वितम् । स्पष्टाक्षरविभेदं च सोत्साहं नातिविस्तृतम् ॥६०॥
 शान्तं च वाचयेद्यस्तु श्रद्धालुर्दृढनिश्चयः । सम्प्रदायाध्ययनवान् ग्रन्थार्थं कृत्स्नशो विदन् ॥६१॥
 जितेन्द्रियः सुशीलश्च दुराग्रहविवर्जितः । यथार्थवादीवाग्मी च श्रोतृबोधननैपुणः ॥६२॥
 यदृच्छालाभसन्तुष्टः करुणो निरहंकृतिः । मृदुस्वभावः शान्तश्च भगवद्भक्तिसंयुतः ॥६३॥
 लोकापवादरहितः प्रतिग्रहपराङ्मुखः । जितकामो जितक्रोधो जितलोभश्च निःस्पृहः ॥६४॥
 मैत्रो धीरः साधुवृत्तिर्निर्दम्भोऽकिञ्चनस्तथा । जाल्या विप्रश्रोपकारी वाचकोऽस्य प्रकीर्तितः ॥६५॥
 द्विजातिरन्यो यः प्राप्तो दीक्षां भागवतीं स तु । अष्टाङ्गब्रह्मचर्याढ्यो निर्लोभश्चेद्वदेत्कथाम् ॥६६॥
 अथास्य शास्त्रवर्यस्य श्रोतृणां लक्षणान्यहम् । कथयामि महीपाल ! तुभ्यं तानि बुभुत्सवे ॥६७॥

People should particularly hear it in the intercalary month (Adhikamas) as Lord Shri Hari is the presiding deity of this month, so it is superior to all other months. 58.

Qualities of the speaker

O King! Now I shall tell you the qualifications of a good speaker- whose speech that comes out of his mouth removes the worldly bondage of the listeners.

His speech should be very clear, sweet, and confident, according to the sentiments of the contents, each and every syllable should be distinct and clear, inspiring and not too lengthy.

The speaker should read it calmly, with devotion, firmly, should have studied the literature of the sect traditionally and should understand the meaning of the text fully.

The speaker should be of good character, of controlled senses, unbiased, eloquent, and expert in giving correct interpretation to make the listeners to understand the purport of the text. 59-62

He should be content with the reward that he gets occasionally; he should be kind, unassuming, soft natured, calm, devoted to the Lord;

Devoid of any blemishes on himself, not accepting any gifts from others, subdued all kinds of desires – One who has conquered desire, wrath and greed. He should be disinterested; firm in his resolution, good natured, friendly, honest, of obliging nature, having no possessions, Brahman by caste; such a person is qualified to read this scripture. 63-65.

If a person, other than a Brahman initiated in Bhagawat sect and ob-

श्रद्धाभक्तिसमायुक्ता नान्यकार्येषु लालसाः । वाग्यताः शुचयोऽव्यग्राः श्रोतारः पुण्यभागिनः ॥६८॥
 विनयेनान्विता दान्ता मत्सरेण विवर्जिताः । स्वधर्मस्था भगवति प्रेमवृद्धीप्सवो नृप ! ॥६९॥
 समाप्तावस्य शास्त्रस्य यत्कर्तव्यं महीपते ! । वक्त्रे च देयं यत्तत्ते कथयाम्यथ तच्छृणु ॥७०॥
 समाप्तावस्य शास्त्रस्य कर्तव्यं पूजनं महत् । रम्यं वेष्टनवस्त्रं च देयं स्वर्णादि शक्तितः ॥७१॥
 वक्त्रे देयानि वासांसि नूतानि विविधानि च । भूषणानि स्वशक्त्या च ततः स्वर्णादिदक्षिणा ॥७२॥
 वस्त्रं पात्रं धनं यानं भूषणं च पदानि वा । निजशक्त्यनुसारेण दद्युः श्रोतृजनाः पृथक् ॥७३॥

इति श्रीसत्सङ्गिजीवनमाहात्म्ये शतानन्दहेमन्तसिंहसंवादे तन्माहात्म्यादि
 प्रश्नोत्तरनिरूपणनामा प्रथमोऽध्यायः ॥१॥

serving eight-fold celibacy perfectly and also who is greedless, is also entitled to read this work. 66.

O King! As you are so enthusiastic to know, I shall tell you all the characteristics of good listeners of this great scripture. 67.

Qualities of the listener

O King! Those who have devotion and faith in God – having no attachment to other works, with control over speech and senses, pious, calm, modest, devoid of jealousy, strict in performing their own duties, eager to develop love towards God, composed, such listeners are certainly meritorious. 68-69.

O King! Now I shall tell you about the ceremony to be done at the completion of this scripture and the gifts to be given to the speaker. 70.

At the end of the reading of this Shastra great worship should be arranged, a good cover-cloth and gold should be given to the speaker according to one's capacity. 71.

The listeners should also give various new clothes and ornaments and fees in the form of gold, or utensils, money, vehicle, foot-wear, according to their capacity, to the speaker, individually. 72.-73.

Here ends the first chapter of Satsangjivan Mahatmya that describes the conversation between Shatanand Muni and Hemantsinha, regarding the importance of the composition and other topics. 1

 ॥ अथ द्वितीयोऽध्यायः ॥ २ ॥

श्रुत्वैत्थं तद्वचश्चित्रं नातितृप्तमना नृपः । सुधायमानं जिज्ञासुस्तं पप्रच्छ पुनर्मुदा ॥१॥

राजोवाच-

बुभुत्साम्यस्य शास्त्रस्य त्वत्तः श्रुतिविधिं मुने ! । विधिज्ञ ! त्वं महाबुद्धे ! वक्तुमर्हसि मेऽञ्जसा ॥२॥
इत्थं पृष्टः स मुनिराट् तेन राज्ञा बुभुत्सता । अब्रवीत्सुप्रसन्नस्तं प्रश्रयप्रणयान्वितम् ॥३॥

शतानन्दमुनिरुवाच-

चतुर्णामपि वर्णानां तथैवाश्रमिणामपि । कथितोऽस्त्यधिकारोऽस्य श्रवणे नृपसत्तम ! ॥४॥
एष साधारणः पन्थाः साक्षात्सर्वार्थसिद्धिदः । महामुनिजनैः प्रोक्तो देवैरपि सुपूजितः ॥५॥
स्वरूपबोधो न हरेः कथायाः श्रवणं विना । भवेत्तृणां विना तं च कथं स्यात्संसृतिक्षयः ॥६॥

CHAPTER – 2

Thus, after hearing his wonderful speech, the king was not fully satisfied and was still very eager to hear his nectar-like enlightening speech; so, pleased, he again asked him - 1.

The King said – O Sage! Of great intellect, expert in religious matters, I wish to know the detail procedure of hearing this Shastra from you. So can you please tell me clearly. 2.

Thus asked by the king who was very eager to know, the great sage was very pleased and spoke to that humble and loving king. 3.

Shatanand Muni spoke -O Great King! Men of all four castes and Ashramas (stages of life) are said to be qualified to hear this sacred text. 4.

This is the path common to all, the bestower of all kinds of prosperity and helps to accomplish all four goals of human life directly, which is eulogized by great sages and also adored even by gods. 5.

It is not possible to understand the divine nature of one's own Self, without hearing narratives of Lord Shri Hari's life and teachings. Without knowing Him thus how it will be possible for human beings to break the chain of Sansar ! 6.

Satsangijivan as a lamp of knowledge

This sacred text is like a lamp for those who have become blind by the darkness of ignorance; Listening to the life story of Shri Hari is like a medicine for those who are suffering from worldly ills. 7.

अज्ञानतिमिरान्धानां दीपोऽयं ज्ञानसिद्धिदः । हरेः कथायाः श्रवणमौषधं भवरोगिणाम् ॥७॥
 सर्वथैवात्मनः श्रेयो येऽभिवाञ्छन्ति देहिनः । ते शृण्वन्तु सदा भक्त्या कथामेतस्य शोभनाम् ॥८॥
 अशक्तो यः सदा श्रोतुं कथां भगवतः स तु । मुहूर्तं वापि शृणुयान्नियतात्मा दिने दिने ॥९॥
 यस्तु प्रतिदिनं श्रोतुमशक्तः सोऽपि मानवः । पुण्यमासेषु शृणुयात्पुण्यासु च तिथिष्वपि ॥१०॥
 मुहूर्तं वा तदर्धं वा क्षणं वाऽस्य शुभां कथाम् । ये शृण्वन्ति नरा भक्त्या न तेषामस्ति दुर्गतिः ॥११॥
 यत्फलं सर्वयज्ञेषु सर्वदानेषु यत्फलम् । भक्त्यास्य श्रवणेनैव तत्फलं विन्दते नरः ॥१२॥
 विनास्य श्रवणं राजन्नरः पशुसमो मतः । तस्मादवश्यं तत्कार्यं विधिना स्वहितार्थिभिः ॥१३॥
 आनुकूल्यं न चेन्नित्यं तदावश्यं पुमात्रप ! । एतस्य श्रवणं कुर्याच्चातुर्मास्ये च पर्वसु ॥१४॥
 कृताह्निकः समाहूय वक्तरं शास्त्रकोविदम् । सम्भाव्यासनदानेन नमस्कुर्यात्तमादरात् ॥१५॥

Those embodied ones who desire to advance on the spiritual path and do effort for their good in all respects, should always hear this auspicious life story of the Lord. 8.

If it is not possible for a person to hear this life story of the Lord regularly all the time, he should hear it every day at least for some minimum available time, attentively. 9.

If a person is unable to hear it every day, he should hear it on some auspicious day or in an auspicious month. 10.

Those who hear this auspicious story for an hour or for half of it or even for a minute (moment) with devotion, will never come to an evil end. 11.

By performing all these sacrifices or by giving all kinds of gifts, whatever the reward is earned by a man, the same is earned by hearing this story sincerely and devotedly. 12.

O King! A man who has not heard this auspicious story of Shri Hari is regarded as a beast; so those who desire their own good should hear it, by observing the proper procedure. 13.

O King! If it is not convenient for a person to hear it regularly then he should hear it in the four months of monsoon or on auspicious occasions. 14.

The ritual of listening to Satsangijivan

Having finished daily religious duties, one should call upon a speaker, who is an expert in the Shashtras, offering him a comfortable seat, the host

उच्चासने पुस्तकं च संस्थाप्यैव ततोऽवरे । व्यासासनेऽतिमृदुले वक्तामुपवेशयेत् ॥१६॥
 सम्पूज्य पुस्तकं त्वादौ ततो वक्तामर्चयेत् । चन्दनेनाक्षतैः पौष्पैर्हाराद्यैर्धूपदीपकैः ॥१७॥
 नैवेद्यफलताम्बूलदक्षिणाभिश्च भक्तितः । सम्पूज्यारार्तिकं कृत्वा नमस्कुर्वीत सादरम् ॥१८॥
 नमः सुब्रतरूपाय वेदशास्त्रार्थकोविद ! । हर्येकान्तिकभक्ताय तुभ्यं तज्ज्ञानदायिने ॥१९॥
 मन्त्रेणानेन वक्तां नमस्कृत्य ततो नृप ! । श्रोतृन्विप्रान्सतश्चार्चेन्मुख्यः श्रोता यथोचितम् ॥२०॥
 आसनादवरे वक्तुरुपविश्यासने ततः । एतत्संशुणुयुः सर्वे नत्वा तं स्वस्थमानसाः ॥२१॥
 उपवेश्यं ब्राह्मणानां पृष्ठतस्तत्र बाहुजैः । तेषां च पृष्ठतो वैश्यैस्तेषां शूद्रैश्च संसदि ॥२२॥
 ये च सङ्करजातीयाः शूद्राणां पृष्ठतस्तु तैः । मर्यादयैवोपविश्य श्रोतव्या भगवत्कथाः ॥२३॥

should salute him respectfully. Then having placed the sacred book on a decorated elevated desk, the speaker should be offered a low-level seat (behind the desk) specially arranged for the speaker i.e. ‘Vyasapeetha’. That seat should be very soft and comfortable. 15-16

Firstly the host should worship the sacred book, then he should adore the speaker with sandal-paste, auspicious rice, garland of flowers, waving of scented stick and lamp. Then he should be offered eatables, beetle leaves, fruits and gifts, with devotion; and bow before with respect. 17-18

Humbly calling upon the speaker

Then, the host should salute the speaker with the following words ‘O you! The expert in the knowledge of Vedas and the Shashtras! The bestower of knowledge regarding Shri Hari. You are His intent devotee. You are the incarnation of the auspicious vow, I bow down to you very humbly’ – Then the host should worship the prominent listeners, Brahmans and gentlemen among the audience. 19-20.

Saluting the speaker, all listeners should sit on the lower seats than the speaker and listen to him with a tranquil mind. 21.

Decorum of sitting in the congregation

Kshatriyas should be arranged to sit behind the Brahmans; Vaishyas behind the Kshatriyas; Shudras behind them and the men of intermix caste should sit behind the Shudras in the assembly. All should sit in a disciplined manner, observe the decorum of the assembly and hear the Katha of Lord Shri Hari. 22-23.

People should give a seat to the learned Brahmans who are advanced

ज्ञानवृद्धास्तपोवृद्धा ब्रह्मनिष्ठाश्च ये द्विजाः । उपवेश्याः श्रोतृभिस्ते सर्वेषामग्रतो नरैः ॥२४॥
 धनुर्मात्रान्तरे पुम्भ्यः स्त्रीभिश्चापि महीपते ! । मर्यादयैवोपवेश्यं तत्र श्रोतुं हरेः कथाः ॥२५॥
 पत्रं पुष्पं फलं वापि रौप्यकं ताम्रदण्डुकम् । निवेद्य वा धान्यमुष्टिं वक्त्रे तु शृणुयात्कथाम् ॥२६॥
 बालो युवाथवा वृद्धो दरिद्रो दुर्बलोऽपि वा । अस्य वक्ता सदा वन्द्यः पूज्यश्च सुकृतार्थिभिः ॥२७॥
 न प्राकृतमतिः कार्या वक्तुर्येतस्य कर्हिचित् । यस्य वक्त्रोद्गता वाणी कामधेनुः शरीरिणाम् ॥२८॥
 गुरवः सन्ति लोकस्य जन्मतो गुणतश्च ये । तेषामपि च सर्वेषां वक्तैतस्य परो गुरुः ॥२९॥
 भवकोटिसहस्रेषु भूत्वा भूत्वावसीदते । यो ददाति हरेर्ज्ञानं कोऽन्यस्तस्मात्परो गुरुः ॥३०॥

in penance and those absorbed in Brahm, the supreme spirit, should be given the seat in the front row. Ladies should sit keeping distance of a bow (Dhanu – traditional distance-measuring unit) from the gents; they should observe with discipline and hear the story of the Lord. 24-25.

A listener should gift (even) a leaf, flower, fruit or a copper or gold coin or at least handful of grains to the speaker and then, sit and hear the divine story. 26.

The speaker may be a little boy, young or an old person, may be poor or weak, in this case no discrimination should be made; he should always be respected and honoured by the listeners who are desirous of their well being.. 27.

The speaker should never be regarded as an ordinary person. The speech that comes out of the speaker's mouth is like a wish-yielding cow (Kamdhenu) for human beings. 28.

Speaker as the foremost guru

Some men deserve respect due to their birth (by caste or age) some by merit but among those the speaker of this sacred text stands above all those deserving persons. 29.

A human being takes birth in this world thousands and thousands of times and goes through unlimited sufferings, for such a man who can be more adorable than the speaker of this scripture who imparts knowledge about Shri Hari ! 30.

Satsangjivan should not be recited to certain persons

This story of the Lord, should not be read in the presence of those having evil tendencies, like cunningness, challenging attitude, misbehaviour. 31.

ये धूर्ता ये च दुर्वृत्ता ये चान्यविजिगीषवः । तेषां कुटिलवृत्तीनामग्रे नैव वदेत्कथाम् ॥३१॥
 न दुर्जनसमाकीर्णे न शूद्रश्चापदाकुले । देशे न द्यूतसदने वदेत्पुण्यकथां सुधीः ॥३२॥
 सद्ग्रामे सद्भिराकीर्णे सुक्षेत्रे देवतालये । नदीतटे शुचौ गेहे कथा वाच्याशनालये ॥३३॥
 ये त्वत्रैतदसम्पूज्य गन्धाद्यैर्नमनेन वा । शृण्वन्त्यनादरेणैतद्हरिद्राः स्युर्नरास्तु ते ॥३४॥
 सोष्णीषैर्न कथा श्रव्या पूगताम्बूलभक्षणम् । श्रोतृभिर्नैव कर्तव्यं न तमालादिसेवनम् ॥३५॥
 तुङ्गासने नोपवेश्यं नच वक्तृसमासने । प्रौढपादैर्नोपवेश्यं नैव वीरासनेन च ॥३६॥
 वस्त्रवेष्टितपादैश्च नोपवेश्यं तथा क्र चित् । न शयानैः कथा श्रव्या दैहिकापदमन्तरा ॥३७॥

Satsangjivan should not be recited in certain places

A wise speaker should not read this auspicious story in the place occupied by ill-behaved men or at a place inhabited by low born people or a place occupied by wild animals or the gambling hall. 32.

Where should Satsangjivan be recited?

This story of the Lord should be read only in a good place - a (prospering) town occupied by virtuous people or in a temple or on the river-side, or at a dining hall of a sanctified household, where pious Brahmans dine. 33.

Those listeners of the sacred text who do not worship the speaker, respectfully offering sandal paste, flowers or salutations, surely become very poor. 34.

Decorum of listening to Satsangjivan

Men should not sit to hear the story with a turban on their head. They should not chew tobacco or betel nut etc., at the time of hearing this sacred story. 35.

The seat of the listener should not be on the same or higher level of the speaker's seat. Listeners should sit properly and not with their legs spread or in Virasana pose (folded leg pose used in yoga). 36.

None should sit with his feet covered by a cloth or should not hear the story in resting position unless he is suffering from any physical ailment. 37.

The consequence of disobeying the rules of listening to katha

Those who hear this auspicious story of Shri Hari watching the faces of ladies lustfully, will become a stray pig in that town.. 38.

स्त्रीणां मुखानि पश्यन्तो ये शृण्वन्ति कथां हरेः । कामिनस्ते तु पुरुषा भवन्ति ग्रामशूकराः ॥३८॥
 कथायां वर्तमानायामन्या वाचो वदन्ति ये । ते गर्दभाः प्रजायन्ते तथा वाददुराग्रहाः ॥३९॥
 कथायां श्रूयमाणायां विघ्नं कुर्वन्ति ये शठाः । पिशाचत्वं प्रपद्यन्ते ते नूनं नृपसत्तमः ॥४०॥
 निन्दन्ति येऽस्य वक्त्रं कथां वा पापनाशिनीम् । ते तु जन्मशतं मर्त्याः शुनकाः सम्भवन्ति हि ॥४१॥
 तस्मात्सविनयं राजन्सादरं च हरेः कथा । श्रोतव्या नियमेनैव यथा वक्तुः सुखं तथा ॥४२॥
 तैलेन गात्रं सम्मर्द्य स्नापनीयोऽस्य वाचकः । अत्रैः सुमृष्टैः सरसैर्भोजनीयस्तथान्वहम् ॥४३॥
 देयं तस्मै च पूर्वाह्निं प्रत्यहं स्वरशुद्धये । सशर्करं तु गोक्षीरं गालितं क्रथितं तथा ॥४४॥
 पूर्णं पूर्णं प्रकरणे व्रताहेषु च पर्वसु । विशिष्टपूजा कर्तव्या देया शक्त्या च दक्षिणा ॥४५॥
 एतत्कथासमाप्तौ तु कर्तव्यं पूजनं महत् । यथाशक्त्यखिलैर्देया श्रोतुभिर्हेमदक्षिणा ॥४६॥

Those who talk or gossip or those who argue with obstinacy unnecessarily at the time of hearing the story of the Lord, are born as donkeys. 39.

O best of the kings! Those wicked persons who create obstacles or hindrances while Shri Hari katha is going on they become ghosts in the next life. 40.

Those mortals who find fault with the speaker or in the sacred story that removes the sin, become stray dogs for next hundred births. 41.

O King! So, this story of Shri Hari should be heard with respect and discipline and modesty and thereby making the speaker comfortable. 42.

Hospitality for the speaker

The reader of this story should be given an oil-massage followed by a bath. He should be given rich and tasty food every day. Every day he should be given filtered and boiled milk of cow added with sugar in the morning for smoothening his voice. 43-44.

At the completion of every chapter and on any special day of vow or on auspicious occasions, the speaker should be specially worshiped and given fees according to one's monetary capacity. 45.

At the end of the Katha - the reading of the scripture, elaborate worship of the speaker should be performed; all listeners should gift gold to the speaker according to their capacity. 46.

The speaker should be gifted with gold or copper coins, clothes, food or a vehicle according to monetary position of each listener. If any of the listeners are poor, they may gift wood or at least some soil. 47.

रौप्यं वा ताम्रमुद्रां वा वस्त्रं वात्रं च वाहनम् । काष्ठं दरिद्रोऽपि मृदं तस्मै दद्यात्स्वशक्तिः ॥४७॥
 आरोप्य वाहनं रम्यं वस्त्रालङ्कारपूजितम् । गीतवाद्यैर्नयेयुस्तं श्रोतारस्तदृहं ततः ॥४८॥
 इति सामान्यतः प्रोक्तः श्रवणस्य विधिर्मया । सत्सङ्गिजीवनाख्यस्य शास्त्रस्यैतस्य भूपते ! ॥४९॥
 विधिनानेन शृणुयुर्ये तु शास्त्रमिदं जनाः । संपूर्णं स्यात्फलं तेषां मया प्रोक्तं न संशयः ॥५०॥
 आदौ विधिमिमं श्रुत्वा त्वेतस्य श्रवणं ततः । कर्तव्यं विधिनानेन ततः सिद्ध्यति वाञ्छितम् ॥५१॥

इति श्रीसत्सङ्गिजीवनामाहात्म्ये शतानन्दहेमन्तसिंहसंवादे तन्माहात्म्यादि
 श्रवणविधिनिरूपणे द्वितीयोऽध्यायः ॥२॥

The audience should worship the speaker offering him cloths and ornaments; he should be seated in a decorated carriage, and be taken to his house in a procession with singing and playing instruments. 48.

O King! Thus I have told you the general rules regarding the discipline of listening to the scripture named Satsangijivan. Persons who hear it following these rules, told by me, surely will get its full reward undoubtedly. 49-50.

First, having known about this correct procedure of hearing the story of Lord's life, then one should listen to it. This course of listening should be followed according to these rules. It will surely fulfil the desires of the listeners. 51.

Here ends the second chapter of Satsangijivan Mahatmya that describes the correct way of listening to the story of the Lord in the conversation between Shatanand Muni and Hemantsinh regarding the importance of the composition and other topics. 2

॥ अथ तृतीयोऽध्यायः ॥ ३ ॥

शतानन्दमुनिरुवाच-

अथ शास्त्रस्य चैतस्य श्रवणस्य विधिं ब्रुवे । विशेषतो भवान् राजन् ! श्रोतुमर्हति सादरम् ॥१॥
 रुदन्ति सर्वपापानि त्वेतस्य श्रवणक्षणे । अस्माकं प्रलयं सद्यः कथेयं हा ! करिष्यति ॥२॥
 आर्द्रं शुष्कं लघु स्थूलं वाङ् मनःकायसम्भवम् । श्रवणं प्रदहेत्पापं पावकः समिधो यथा ॥३॥
 अस्मिन्वै भारते वर्षे सूरिभिर्देवसंसदि । अकथाश्राविणां पुंसां निष्फलं जन्म कीर्तितम् ॥४॥
 किं मोहतो रक्षितेन सुपुष्टेन बलीयसा । अध्रूवेण शरीरेण त्वेतच्छास्त्रकथां विना ॥५॥
 अस्थिस्तम्भं स्नायुबद्धं मांसशोणितलेपितम् । चर्मावनद्धं दुर्गन्धं पात्रं मूत्रपुरीषयोः ॥६॥
 जराशोकविपाकार्तं रोगाणां मन्दिरं परम् । दुष्पूरं च कृतघ्नं च सदोषं क्षणभंगुरम् ॥७॥

CHAPTER – 3

Shatanand Muni said:-

O King! Now I shall tell you some special rules of hearing this scripture. Listen to it with full attention and reverence. 1.

Katha as fire

At the moment of listening of this sacred story, all the sins of men suffer and cry, 'Alas, this 'Katha' will bring about our complete destruction, now and here.' 2.

Just like the fire burns out sacrificial sticks dry or wet, small or big; the hearing of this story burns away all kinds of sins – committed by body, mind or speech. 3.

It is said by the deities of great wisdom (like Brahaspati) in the assembly of Gods, that - taking birth in this land of Bharat, those who do not listen to this story of the Lord, their life becomes fruitless. 4.

What is the use of this body, fragile, unstable and wrongly taken as 'I' and so well protected, nourished and made strong, without listening to this scripture? 5.

True pandit

This human body is described as supported by bones, bound by muscles, smeared by flesh and blood, covered by skin, foul-smelling, storage of urine and excreta, afflicted by suffering due to old age and sorrows, the house of many diseases, ever dissatisfied, ungrateful, full of blemishes,

कृमिविड्भस्मसंज्ञान्तं शरीरमिति वर्णितम् । तेन संसाधयेद्धीमान्स्वकार्यं यः स पण्डितः ॥८॥
 यत्प्रातः संस्कृतं चात्रं सायं तत्तु विनश्यति । तदीयरससम्पुष्टे काये का नाम नित्यता ॥९॥
 बुद्बुदा इव तोयेषु मशका इव जन्तुषु । जायन्ते मरणायैव कथाश्रवणवर्तिजाः ॥१०॥
 मासेषूक्तेषु यत्र स्यात्स्वस्थता स्वस्य चेतसः । तस्मिन् श्रव्यमिदं शास्त्रं पापसङ्घनिवारकम् ॥११॥
 सप्ताहेनास्य श्रवणे प्रारभेद् द्वितीयातिथेः । नवाहेनापि श्रवणेऽप्येवमेव समाचरेत् ॥१२॥
 पक्षेण श्रवणेऽप्येवं मासेनाप्येवमेव हि । ऋतुना श्रवणे त्वस्य तृतीयातः समारभेत् ॥१३॥
 आद्या चतुर्थ्याष्टमी च तथा वर्ज्या चतुर्दशी । अस्यारम्भे शुभाः प्रोक्तास्तिथयोऽप्यखिला नृप ! ॥१४॥
 अश्विनी रेवती हस्तः पुष्यो मृगपुनर्वसू । अनुराधाभिजित्स्वाती रोहिणी श्रवणत्रयम् ॥१५॥

waning away every moment, place of many worms, and at the end (after death) when burnt, it turns to nothing but ashes or if eaten by animal, it turns to excreta full of worms and germs. So an intelligent person who uses such a body for his own good is really a wise one. 6-8.

The food prepared in the morning turns stale in the evening. The body that is nourished on the extract of such food – how can it be a lasting thing? 9.

Like the bubbles on the water and mosquitoes among insects, persons who do not hear this sacred scripture, are born as if only to die. 10.

Appropriate time to commence the katha

The auspicious scripture which removes multitude of sins, should be listened to, in any of these above mentioned months when the mind is well disposed and inclined to read the same. 11.

If this sacred story is to be heard for seven days it should start on the second day of the bright fortnight of a month. If it is to be read for nine days, it should also start on the same day. 12.

If this Katha is to last for a fortnight or a month, it is just the same as before (on the second day of the bright fortnight of a month) and if it is for two months i.e. a season, it should start from the third bright day of a month. 13.

Actually, any day of a month is auspicious to start the discourse on this story of the Lord, except the fourth, eighth and fourteenth day of the bright fortnight of the month. 14.

O King! Ashwini, Rewati, Hasta, Pusshya, Mruga, Punarvasu,

ऋक्षाण्येतानि पुण्यानि ग्राह्यत्रोदितानि वै । तस्मादस्य समारम्भः कर्तव्यस्तेषु भूपते ! ॥१६॥
 देशान्तरान्निजान् ज्ञातीनाह्वयेच्च सुहृज्जनान् । येषां तच्छ्रवणे श्रद्धा तांश्चरम्भदिनात्पुरा ॥१७॥
 देशे देशे विरक्ता ये वैष्णवा दम्भवर्जिताः । पत्रं तेभ्योऽपि संलेख्यमागतांस्तांश्च मानयेत् ॥१८॥
 अर्वाक् पञ्चाहतो यत्नादासनादीनि मेलयेत् । विशाला वसुधा यत्र कुर्यात्तत्र कथास्थलम् ॥१९॥
 कुर्वीत मण्डपं तत्र शुचौ स्थाने मनःप्रियम् । रम्भास्तम्भैश्च सद्वस्त्रैः फलैः पुष्पैश्च शोभनम् ॥२०॥
 तत्रोपवेशस्थानानि स्त्रीणां पुंसां यथोचितम् । व्यासासनं च रुचिरं रचयेच्चतुरो नरः ॥२१॥
 श्रोतृणामासनादुच्चं मृदुलास्तरणान्वितम् । पार्श्विकादिसमायुक्तं रमणीयं विशेषतः ॥२२॥
 तदासनात्पृथावुच्चे मृदुले चासनोत्तमे । सुबन्धनं सत्फलकं पुस्तकं सन्निधारयेत् ॥२३॥

Anuradha, Abhijita, Swati, Rohini, three Shravanas, all these constellations are auspicious. So the sacred Katha should begin on the rise of these constellations. 15-16.

Katha invitation

The host should invite his relatives, friends, his kinsmen; those who are staying far and near, and men having faith in listening to such Katha, before the commencement of the day of this Katha. 17.

Vaishnavas, dispassionate and deceitful, from different places, should be specially invited by sending written invitations and they should be welcomed and honoured on their arrival. 18.

Arranging the Katha vicinity and podium

Special arrangements should be made for collecting spreadings or carpets (seats) before five days of the Katha event. A large ground should be selected for the event, and an attractive sitting place (Pendol) should be erected on a specially cleansed place in the ground. The sitting place should be decorated by saplings of banana tree, flowers, fruits and colourful cloth and banners, etc.

Sitting arrangement for ladies and gents should be properly done according to the scriptures. The platform (Dias) for the speaker should be designed specially by an expert. 19-21.

The seat of the speaker should be on a higher level than that of the audience and it should be covered by a soft spread. The curtain at the back side of the speaker should be especially attractive and a small desk should be put there on a slightly higher level of the speaker's level. That

पूर्वोक्तलक्षणैर्युक्तो ग्रन्थस्यास्य तु वाचकः । प्रत्यहं स्वाहिकं कुर्यादुषस्युत्थाय भूपते ! ॥२४॥
 ततः श्रोतृभिराहूतः स कथामण्डपं व्रजेत् । प्रक्षाल्य पाणिपादास्यं कुर्यादाचमनत्रयम् ॥२५॥
 धौतश्चेताम्बरधरः सद्गुरुं हृदये स्मरन् । विप्रान्साधून्मस्कृत्य सत्सङ्गिजीवनं नमेत् ॥२६॥
 ततः स्वपूज्यगुर्वादिराज्ञया विनयान्वितः । उदङ्गमुखः प्राङ्गमुखो वा व्यासासनमुपाविशेत् ॥२७॥
 तत एतस्याधिदेवमेतच्छास्त्राकृतिं हरिम् । मन्त्रैः समर्चयेदेतैर्मुख्यः श्रोता कृताहिकः ॥२८॥
 प्रथमादिपञ्चमान्तपञ्चप्रकरणानि तु । आस्यहतुन्दजान्वडिङ्गिरूपाण्यङ्गानि यस्य वै ॥२९॥
 प्रोक्तानि सन्ति दिव्यानि श्रीहरिं करुणाम्बुधिम् । तं भक्तिधर्मतनयं हृदये चिन्तयाम्यहम् ॥३०॥
 निजाश्रितजनानन्दं मुनिवर्णिनिषेवितम् । अतिरम्यनराकारं तारुण्ये वयसि स्थितम् ॥३१॥

small desk is meant for keeping the well-covered and well bound scripture of Lord's life story. 22- 23.

O King! The speaker possessed of the above said qualities should get up early in the morning and finish his daily routine.

Then, requested by the audience, should go to the Pendol prepared for this Katha event. He should wash his hands, feet and mouth and take three Achamans (sipping of water in his palm) and then enter the Pendol. 24-25.

Then, the speaker, who should be dressed with a clean, white clothe should memorise his preceptor by heart, again show respect to the Brahmans and saints and bow before the Satsangijivan scripture. 26.

Then taking the humble permission of the elderly and worthy persons, he should take his seat, the 'Vyasapitha' as it is called, facing eastward or northward. 27.

Then, the listener sitting in front of the audience, who has finished his daily duties, should worship the presiding deity of this scripture, Lord Shri Hari Himself, in the form of this book, by chants (as follows-). 28.

Praying to Shri Hari in the form of this scripture

'I contemplate on that Shri Hari, the ocean of mercy, the son of Bhakti Devi and Dharma Dev, in my heart. From the first division (Prakaran) to the last, - the fifth one of the book, form the divine limbs of Shri Hari, as His face, heart, stomach, knees and feet, as it is said.' 29-30.

Splendour of Lord's form

(I meditate on) Lord Shri Hari, who is the bliss itself for those who

रूपानुरूपावयवं नवपद्मदलेक्षणम् । अतीव दर्शनीयं च शान्तं कोमलभाषणम् ॥३२॥
 नूत्रकारविन्दाभहस्ताङ्घ्रितलशोभितम् । चञ्चत्तुङ्गारुणनखचन्द्रावलिविराजितम् ॥३३॥
 मितस्मितस्फुरत्तुल्यदन्तमुक्तावलप्रभम् । प्रलम्बपीवरभुजं विशालहृदयस्थलम् ॥३४॥
 पृथुतुङ्गललाटं च सुकापोलारुणाधरम् । दधतं कैसरे पुण्ड्रे भाले कुंकुमचन्द्रकम् ॥३५॥
 घनश्यामं च तुलसीमालिकां दक्षिणे करे । दधतं च द्वितीयेन ददतं पाणिनाऽभयम् ॥३६॥
 बिभ्रतं तुलसीकाष्ठसूक्ष्ममालाद्वयं गले । शुभ्रं यज्ञोपवीतं च वामस्कन्धे सुशोभनम् ॥३७॥
 वासः शुभ्रं मृदु परिदधतं दृढकच्छकम् । वसानमुत्तरपटं हंसपक्षसितं तथा ॥३८॥
 सूक्ष्मं सितं च पटकं बध्नन्तं शीर्ष्णि मञ्जुलम् । उत्सवे भक्तसम्प्रीत्यै दधानं भूरिभूषणम् ॥३९॥

have taken refuse in Him. He who is attended upon by sages and celibates; having the most beautiful, youthful human form.

With proportionate limbs, having eyes like petals of newly bloomed lotus, very handsome, calm and soft spoken. 31-32.

Whose palms and soles are like the lustrous fresh red lotus, the wavering rays coming from his shining, round shaped nails looking like the ranges of a crescent moon. 33.

With a gentle smile on His face illumined by the glittering teeth resembling a string of pearls, with His strong arms running knee deep and a broad chest. 34.

With a broad and elevated forehead, rosy cheeks and red lips; bearing kumkum, in the shape of a crescent moon on the forehead besmeared with saffron Pundra mark. 35.

Having complexion like a dark cloud; holding Tulsi string in the right hand and; assuring protection by the other hand; wearing two strings of very minute Tulsi beads around the neck; wearing a white sacred thread on the left shoulder. 36.

Dressed in delicate white clothes; the lower garment fastened by Kacchaka; and the upper garment looking as white as the wings of a swan;

With a delicate white piece of cloth tied on His head; wearing various ornaments at celebration, for the pleasure of devotees;

Worshiped by His devotees by wreaths of various flowers, and small strings of flowers dangling on His crest; His body besmeared with sandal

नानाविधैः पुष्पहारैश्चन्दनेनार्चितं निजैः । लम्बद्भिः शेखरै रम्यं मन्दस्मितमनोहरम् ॥४०॥
 तारामण्डलमध्यस्थं पूर्णचन्द्रमिवोदितम् । भक्तमण्डलमध्यस्थं सर्वलोकनमस्कृतम् ॥४१॥
 हृदयानि हरन्तं च निजानां करचेष्टया । करुणामृतया दृष्ट्या वीक्षमाणं च चिन्तये ॥४२॥
 इति श्रीसत्सङ्गिजीवनाकृतये श्रीहरिकृष्णपरमात्मने नमो ध्यायामि । आवाहनम् – कलिकम्पनाशाय
 प्रादुर्भूतं कृपाभरात् । सत्सङ्गिजीवनाकारं हरिमावाहयाम्यहम् ॥४३॥
 आसनम् – हरे ! सिंहासनमिदं स्वर्णरत्नविनिर्मितम् । तव प्रीतिकरं दत्तं गृहाण कृपया प्रभो ! ॥४४॥
 पाद्यम्– अनन्यभावाश्रयिणां संसारार्णवतारक ! । पाद्यं गृहाण देवेश ! श्रीहरे ! कृपया मयि ॥४५॥
 अर्घ्यम्– नानावतारचरितैः साधुसङ्कटनाशन ! श्रीहरे ! त्वं गृहाणार्घ्यं गन्धाद्यष्टाङ्गसंयुतम् ॥४६॥
 आचमनीयम् श्रीदुर्गपूजनानन्द ! नृपासुरमदापह ! स्वभक्तकुमुदेन्दो ! त्वं गृहाणाचमनीयकम् ॥४७॥

paste; attractive due to a sweet smile.

Sitting in the midst of devotees and adored by all, looking like a full moon, coming up in the midst of stars.

I contemplate on Shri Hari, captivating the hearts of His devotees by the movements of His hands; His eyes full of compassion enlivening like the nectar. 37-41.

Thus I salute and meditate on Lord Shri Hari Krishna the Supreme one, in the form of the scripture ‘Shree Satsangijivan, (At the event of reciting the text and I worship with pooja rites as follows). 42.

Avahanam - Invocation, I respectfully call Lord Shri Hari in the form of Satsangijivan out of mercy who is born to eradicate the blemishes of ‘kali’. 43.

Asanam – Seat; O Shri Hari! I offer this golden throne studded with gems; hope it is a comfortable seat for you, please accept it. 44.

Padyam - Washing the feet; O! The Rescuer of those who come to you, begging protection, with intense devotion, in this worldly ocean. The Chief of Gods! Shri Hari, please accept this water to wash the feet. 45.

Arghyam - A respectful offering or oblation to the God or venerable person. Destroyer of calamities of sages by various incarnations, O Shri Hari! Please accept this water mixed with sandal paste and eight types of perfumes. 46.

Achamanam - Sipping water before religious ceremonies on the right palm; Oh Shri Hari! The delight of the residents of Durgapur, destroyer of

स्नानम्- अच्छेदोन्मत्तगङ्गावार्जलक्रीडारते ! हरे ! तत्पानीयप्रशंसाकृत्स्नानीयं प्रतिगृह्यताम् ॥४८॥
 वस्त्रम्- पीताम्बरमिदं कृष्ण ! नवीनं स्ववर्णकम् । तवैव परिधानार्हं गृह्यतां धर्मनन्दन ! ॥४९॥
 यज्ञोपवीतम्- सावित्रीग्रन्थिसंयुक्तं स्वर्णतन्तुविनिर्मितम् । गृह्यतां देवदेवेश ! ब्रह्मसूत्रमिदं शुभम् ॥५०॥
 आभूषणानि- आभूषणानि दिव्यानि कुण्डलादीनि सत्पते ! गृहाण कृपया कृष्ण ! दत्तानीमानि भक्तितः ॥५१॥
 चन्दनम्- घनसाररसोपेतं कुंकुमेन सुशोभितम् । गृहाण चन्दनं दिव्यं भक्तिधर्मात्मज ! प्रभो ! ॥५२॥
 पुष्पाणि- नानासुगन्धिपुष्पाणां हारापीडौ तथैव च । तुलसीवनमालां च श्रीकृष्ण ! स्वीकुरु प्रभो ! ॥५३॥
 सुगन्धतैलम्- सुगन्धद्रव्यवासाढ्यं विष्णुतैलं मनोहरम् । वाञ्छितं सर्वलोकानां भगवन्प्रतिगृह्यताम् ॥५४॥
 धूपः- बालक्रीडाविनोदेन कालिदत्तासुरान्तकृत् । दृष्ट्या कृत्यागणद्राव ! धूपः स्वीक्रियतां त्वया ॥५५॥

the pride of the king of demons! To the hearts of the devotees you are the moon, the cause of the blossom of night-lotuses, please accept this water for a sipping. 47.

Snanam - Bathing: O Lord Shri Hari, you take delight while sporting in crystal clean water of the roaring Ganga, which is worthy of praise by you. Please accept this water for bathing. 48.

Vastram - Clothing; O Krishna! Son of Dharma Dev! This is a fresh new golden (yellow) lower garment (Pitambar) for you. Please accept it as it is worthy of you alone. 49.

Yagnyopavitam - The sacred thread, made of gold; called Brahmasutra, which has knots tied by chants of Gayatri mantra. Please accept this auspicious thread. 50.

Aabhushanaani - Ornaments; O Krishna, the Lord of the good, please accept these celestial ornaments – earrings, etc., that are offered by us with devotion. 51.

Chandanam – Sandal paste; O Lord! The son of Bhakti Devi and Dharma Dev, I offer this divine sandal paste mixed with camphor and kumkum, please accept it. 52.

Pushpani – Flowers; O Shri Krishna, please accept these garlands of various fragrant flowers and Tulsi; and the flower tuft. 53.

Sungandhi-tailam - Fragrant oil; Please accept this medicinal oil, fragrant by various aromatic ingredients; which is desired by all. (Vishnutaila : a kind of medicinal oil). 54.

Dhupam - Fragrant fumigation; O Lord, please accept this fragrant

दीपः- स्वयंप्रकाशमानेश ! नैकभास्करभास्वर ! गृहाण कृपया दीपमन्धकारनिवारकम् ॥५६॥
 नैवेद्यम्- नानापक्कन्ननैवेद्यं रसैः षड्भिर्मनोहरम् । विश्वंभर ! गृहाणेदं प्रीत्या मे वरदो भव ॥५७॥
 मध्येपानीयम्- पवित्रं निर्मलं तोयमुशीरैलादिवासितम् । जीवनं सर्वजीवानां पानार्थं गृह्यतां हरे ! ॥५८॥
 पुनराचमनीयम्- निर्मलं गाङ्गमुदकं सुपवित्रं सुवासितम् । पुनराचमनीयं च गृह्यतां भक्तिनन्दन ! ॥५९॥
 ताम्बूलम्- ताम्बूलं पूगसंयुक्तं लवङ्गैलाविमिश्रितम् । जातीफलादिसंयुक्तं श्रीकृष्ण ! प्रतिगृह्यताम् ॥६०॥
 फलम्- दिव्यं फलानां सर्वेषां सर्वदेवप्रियङ्करम् । नालिकेरीफलमिदं गृह्यतां धर्मधूर्धर ! ॥६१॥
 दक्षिणा- यथाशक्ति मया दत्ताः स्वर्णरूप्यादिमुद्रिकाः । वृत्तालयपुरावास ! दक्षिणां गृह्यतां त्वया ॥६२॥
 नीराजनम्- नीराजयामि देवेश ! नमस्ते ! ज्योतिषां पते ! । आरात्रिकं मया दत्तं गृहाण मुनिवल्लभ ! ॥६३॥

fumigation. It was just a child's play for you to kill the demon Kalidatta. Because of you female demons flew away just by your glance. 55.

Deep – Lamp; O self-luminous Lord! Lustrous like numerous suns, the remover of darkness! Please accept this (oil) lamp. 56.

Naivedyam - Offering of delicacies; O the supporter of the world! I have prepared a variety of delicious foods of six different tastes, please accept it with love and bestow boon upon me. 57.

Madhyepaniyam - Drinking water while eating food; O Shri Hari, please accept the water for drinking, sacred and clean and the life itself for living beings. It is made from fragrant with aromatic grass and cardamom. 58.

Punarachamaniyam - Again offering water for sipping; O Son of Bhakti Devi, please accept the pure, sacred and fragrant water of Ganga, for sipping (at the end of meals). 59.

Tambulam – Betel leaf; I have prepared for you betel-leaf (Tambul) together with clove, cardamom, nutmeg. O Shri Krishna, please accept this. 60.

Phalam – Fruit; O the foremost among the righteous! Please accept this coconut – favourite of all Gods; divine among all fruits. 61.

Dakshina – Monetary gift; You, the resident of the city of Vruttalay (Vadatal)! I have offered the gift of silver and gold coins according to my capacity. Please accept this. 62.

Niranjnam -Waving the lamp; O the chief of Gods! You are like the Sun among the stars emitting light; You are the favourite amongst sages, I

प्रदक्षिणां- नमस्ते देवदेवेश ! वराभयकर ! प्रभो ! । त्वत्प्रदक्षिणया कृष्ण ! सर्वदेवप्रदक्षिणा ॥६४॥
 नमस्कारः- उद्धारणाय सर्वेषां प्रादुर्भूतं धरातले । सत्सङ्गिजीवनाकारं त्वां हरिं प्रणमाम्यहम् ॥६५॥
 प्रार्थना- निजकर्मविपाकेन भवाब्धौ पतितोऽस्म्यहम् । तं मामुद्धर देवेश ! कृपया ! करुणानिधे ! ॥६६॥
 सत्सङ्गिजीवनाख्यस्त्वं प्रत्यक्षः पुरुषोत्तमः । मयि त्वच्छरणायाते कृपां कुरु जगत्पते ! ॥६७॥
 सम्पूजाय श्रीहरिं त्वित्थं सत्सङ्गिजीवनात्मकम् । वक्तारं पूजयेद्भक्त्या गन्धपुष्पस्रगादिभिः ॥६८॥
 नवीनवस्त्राभरणैर्दत्त्वा सम्पूज्य दक्षिणाम् । ततः पूर्वोक्तमन्त्रेण नत्वा तं प्रार्थयेत्पुमान् ॥६९॥
 सुव्रताकार ! बोधज्ञ ! सर्वशास्त्रविशारद ! एतत्कथाप्रकाशेन मदज्ञानं विनाशय ॥७०॥

am waving the lamp for You – please accept this. 63.

Pradakshina – Circumambulation; O the God of the Gods; I bow down before you. You, holding your palms in pose giving protection and bestowing boons. O Krishna! The master! While I circumambulate you, it is same as circumambulating all the Gods. 64.

Namaskar – Salutations; O in the form of ‘Satsangjivan’, you have taken birth on this earth for the deliverance of the people, O Shri Hari, I bow down to you. 65.

Prarthana – Prayer; O Lord, the ocean of Mercy, as the result of my deeds, I have fallen in this ocean of worldly life. Please lift me up, and be kind to me. 66.

O the Supreme Person! You are present here in the form of ‘Satsangjivan’! You the Master of the world! Please be merciful to me as I have come to you for shelter. 67.

Thus worshipping Lord Shri Hari in the form of (this book) Satsangjivan in this manner; the leading listener should worship the speaker reverently with sandal paste, wreaths of flowers, etc. and should also offer new cloths, ornaments and his fees; the worshiper saluting the speaker with the aforesaid chants should respectfully pray. 68-69.

We regard you, as sage Suvrata himself - the first speaker of the scripture, the knower of the teaching of the texts, you are learned in the Shastras. Please remove my ignorance by explaining to me the scriptures. 70.

The host, after requesting thus to the speaker, should honour others in the audience according to their position and O King! Observing the code prescribed to the listeners, the members of

सम्प्रार्थ्यं तद्वाचकमित्थमन्यान् श्रोतृंश्च विप्रान्स यथार्हमर्चेत् ।
 श्रोता स्वकीर्यैर्नियमैरुपेतः शृणोतु भूपालक ! शास्त्रमेतत् ॥७१॥
 इति श्रीसत्सङ्गिजीवनमाहात्म्ये शतानन्दहेमन्तसिंहसंवादे तच्छ्रवणविशेष विध्युक्तौ
 तत्पूजाविधिनिरूपणनामा तृतीयोऽध्यायः ॥३॥

॥ अथ चतुर्थोऽध्यायः ॥ ४ ॥

शतानन्दमुनिरुवाच-

श्रोत्राथ पूजितो वक्ता कुर्यान्मङ्गलमादितः । मुदा वदेत्सदानन्देत्यादिश्लोकत्रयं नृप ! ॥१॥
 स्वामिनारायणो नीलकण्ठो नारायणो हरिः । हरिकृष्णश्च सहजानन्दः कृष्णोस्तु मे हृदि ॥२॥
 ततो वैराग्यवेगेति श्लोकद्वयमुदीरयेत् । स वक्ता पुस्तकं नत्वा ततः पद्ये त्विमे पठेत् ॥३॥
 श्रूयतां देवदेवेश! स्वामिनारायण ! प्रभो ! त्वदीयेनावधानेन कथयिष्ये शुभाः कथाः ॥४॥

the audience should sit to hear the sacred Katha. 71.

Thus here ends the third chapter that describes the procedure of the worship of the speaker and the scripture and the story, in the conversation between Shatanand Muni and Hemantsinh regarding the importance of the composition and the other topics. 3

CHAPTER – 4

Order of benedictory prayers

Shatanand Muni said:-

O King! Thus worshiped by listeners, in the beginning, the learned speaker should offer benedictory prayer and delighted at heart, should recite three verses – ‘Sadananda...’ etc. (Vol - I, chapter - I, stanza – 13 onwards). 1

(Remembering divine virtues of the Lord) he should pray for His presence in his heart as - ‘May Lord Swaminarayan, Nilakanth, Narayan, Hari, Harikrishna and Sahajanand, Krishna, be seated in my heart.’ 2.

Then he should recite these two verses ‘Vairagyavega...’, etc. And then the speaker should respectfully salute the sacred book while uttering the following couplet of verses. .3.

“O Lord of Lords! Master! Swaminarayan, contemplating on you, please listen, I shall tell the auspicious stories of your life and deeds. 4.

नत्वा श्रीसहजानन्दस्वामिनं भक्तिधर्मजम् । तद्गार्णीं च शतानन्दं ततो जयमुदीरयेत् ॥५॥
 इति पद्ये पठित्वैव वाचयेत्स कथां बुधः । साधून्विप्रान्विलोक्यैव कुर्यादर्थं न योषितः ॥६॥
 समाप्तिर्यस्य यस्यान्ते नाध्यायस्याथ सम्मताः । न तत्र तत्र विरमेदध्यायांस्तान्वदाम्यहम् ॥७॥
 तत्र प्रकरणे त्वाद्ये द्वितीयः प्रथमस्तथा । तृतीयोऽष्टादशः षष्ठे निषिद्धा विरताविमे ॥८॥
 अर्कत्रिंशत्त्रयस्त्रिंशः पञ्चत्रिंशत्तमस्तथा । अष्टत्रिंशो मताश्चैते निषिद्धा विरताविह ॥९॥
 एकोनचत्वारिंशश्च चत्वारिंशत्तमस्तथा । द्विचत्वारिंश इत्येते निषिद्धा विरतौ मताः ॥१०॥
 अध्यायः सप्तपञ्चाशत्त्रिपञ्चाशत्तमस्तथा । अध्यायौ विरतावेतौ द्वावप्यत्र निषेधितौ ॥११॥
 द्वितीये च प्रकरणे प्रथमो नवमस्तथा । षष्ठो निषेधिताश्चैते विरतौ सम्मता नृप ! ॥१२॥
 एकादशस्तथाध्यायः षोडशश्च त्रयोदशः । त्रयोविंशश्चतुर्विंशो न मता विरताविमे ॥१३॥
 अष्टत्रिंशत्तमः पञ्चचत्वारिंशत्तमस्तथा । त्रिंशत्तमस्तथाध्यायो निषिद्धा विरताविमे ॥१४॥
 तृतीये च प्रकरणे नवमो दशमस्तथा । विरतौ षोडशः सप्तदशश्चैते न सम्मताः ॥१५॥
 एकोनविंशत्तमस्त्रयोविंशो न सम्मतः । एकत्रिंशत्तमोऽध्यायो द्वात्रिंशो विरताविमे ॥१६॥
 चत्वारिंशत्त्रयस्त्रिंशो द्विचत्वारिंश ईरिताः । त्रिचत्वारिंश इत्येते निषिद्धा विरताविह ॥१७॥
 षट्चत्वारिंशकः सप्तचत्वारिंशत्तमस्तथा । द्विपञ्चाशत्तमश्चैते विरतौ नहि सम्मताः ॥१८॥

Bowing down to Shri Sahajanand Swami the son of Bhakti Devi and Dharma Deva, His divine teachings, and Shatanand Muni (the author of the sacred book), he should speak out “Victory unto you, O Lord!” 5.

After reciting the above said two verses, the wise speaker should begin to read the text and should explain the meaning (purport) looking at the sages and Brahmans, and not at the ladies. 6.

Rules for concluding katha

Now I shall instruct you about those chapters after which the speaker should not conclude the session, as it is advised. 7.

First Prakaran

Now these numbers of chapters from the first Prakaran are given. The narration of the story of that day should not be closed with reading of the following chapters. While reading of the 1st book is in progress with chapters 1, 2, 3, 6, 18, 31, 33, 35, 38, 39, 40, 42 and also 53 and 57. (8-11)

Second Prakaran

Now in 2nd Division, the reading of the following number of chapters is to be avoided at the end of the sessions of that day 1, 6, 9, 11, 13, 16, 23, 24,30, 38, 45. (12-14)

अध्याश्चाष्टपञ्चाशो द्विषष्टितम ईरिताः । त्रिषष्टितम इत्येते निषिद्धा विरतौ नृप ! ॥१९॥
 आद्यः प्रकरणे तुर्ये पञ्चमो नवमोऽष्टमः । द्वाविंशो दशमो निषिद्धा विरताविमे ॥२०॥
 चतुर्विंशत्तमस्त्रिंशः षट्त्रिंशो विरताविमे । त्रिचत्वारिंशकश्चैकचत्वारिंशो न सम्मताः ॥२१॥
 षट्चत्वारिंशकचतुश्चत्वारिंशत्तमौ तथा । चतुःपञ्चाश इत्येते निषिद्धा विरतौ मताः ॥२२॥
 षट्पञ्चाशत्तमोऽध्यायः सप्तपञ्चाश इत्यमी । अध्यायश्चाष्टपञ्चाशो विरतो नहि सम्मताः ॥२३॥
 एकोनषष्टितमको द्विषष्टितम इत्यमी । षष्टितमश्च विरतावध्यायाः प्रतिषेधिताः ॥२४॥
 चतुःषष्टितमश्चाथ त्रिषष्टितमको नृप ! । निसिद्धौ विरतावेतावध्यायौ सम्मताविह ॥२५॥
 पञ्चषष्टितमोऽध्यायो विरताविह भूपते ! । षट्षष्टितम इत्येतौ प्रतिषिद्धौ मतावुमौ ॥२६॥
 अष्टषष्टितमोऽध्यायो नृपते ! विरताविह । अध्यायः सप्ततितम इत्युभौ सन्निषेधितौ ॥२७॥
 द्वितीयः पञ्चमेऽध्यायः षष्ठः प्रकरणे तथा । तृतीयः सप्तमश्चैते विरतौ प्रतिषेधिताः ॥२८॥
 त्रयोदशस्तथा विंशो विरतौ चैकविंशकः । प्रतिषिद्धास्तथा त्रिंशो द्वात्रिंश उदिता इमे ॥२९॥
 अष्टत्रिंशस्तथाध्यायः पञ्चत्रिंशत्तमो मताः । निषिद्धा विरतावेव द्विचत्वारिंश इत्यमी ॥३०॥
 त्रिचत्वारिंश एकोनषष्टितम उदीरिताः । निषिद्धा सप्तपञ्चाशो विरतावित्यमी नृप ! ॥३१॥
 षष्टितमस्तथाध्यायश्चतुःषष्टितमो मताः । षट्षष्टितम इत्येते विरतौ प्रतिषेधिताः ॥३२॥
 एषामन्ते न विरतिः कार्यैतद्वाचकैः क्वचित् । नित्यैकाध्यायपाठानामप्येष विधिरिष्यते ॥३३॥
 मुहूर्तं घटिकां वापि कथान्ते नामकीर्तनम् । कुर्यात्प्रतिदिनं विष्णोरुत्तरेदासनात्ततः ॥३४॥

Third Prakaran

Now the prohibited chapters of the 3rd division are – 9, 10, 16, 17, 19, 23, 31, 32, 33, 40, 42, 43, 44, 46, 47, 52, 58, 62, 63. (15-19)

Fourth Prakaran

Following chapters in the 4th division are prohibited for ending of the session - 1, 5, 8, 9, 10, 22, 30, 34, 36, 41, 43, 44, 45, 54, 56, 57, 58, 59, 60, 62, 63, 64, 65, 70. (20-27)

Fifth Prakaran

O King! The following chapters in the 5th division are to be avoided for ending of that day – 2, 3, 6, 7, 13, 20, 21, 30, 32, 35, 38, 42, 43, 57, 59, 60, 64, 66. (28-32)

The reader should follow the above mentioned procedure of stop-pages. It is also to be followed by those who read one chapter a day. 33

The reader should mutter the name of Vishnu at least for sometime or for an hour everyday at the end of the discourse and then he should step down from his seat. 34.

पुनर्नत्वा स्वगुर्वादीन् गच्छेद्विद्वान्निजं गृहम् । कथासमाप्तिपर्यन्तं नित्यमेवं समाचरेत् ॥३५॥
 कथारम्भदिनाद्यावत्समात्यन्यस्य नाहरेत् । अन्नं प्रतिगृहं वापि पापभिरुः स पण्डितः ॥३६॥
 न दद्युः स्वस्य पर्याप्तं श्रोतारः प्रत्यहं यदि । अन्नं तदा त्वन्यदत्तं गृह्णीयान्नात्र पातकम् ॥३७॥
 सप्ताहे वा नवाहे वा पक्षपारायणे तथा । पारायणे च मासत्वोस्तस्यैष विधिरीरितः ॥३८॥
 वातुलं नैव भुञ्जीत न कुर्याच्चातिभोजनम् । न रोगकृच्च शाकादि तैलं कटु च वर्जयेत् ॥३९॥
 ब्रह्मचर्यमर्हिंसां च सत्यास्तेये च पालयेत् । कथाविघ्नकरं यत्तत्कर्म कुर्यान्न कर्हिचित् ॥४०॥
 पूर्वोक्तलक्षणैर्युक्तः श्रोता पुस्तकवाचकौ । पूर्वोक्तेन विधानेन सम्पूज्य शृणुयात्कथाम् ॥४१॥

That learned reader should again bow to his Guru and elderly persons and then go to his own house. He should follow this routine till the end of the Katha event. 35.

Restriction of speaker to accept food and alms from others

That sin-fearing learned speaker should not accept any gift or any food from any other person, from the commencement day of the Katha to the end of it. 36.

If the listeners are not able to provide enough food to the reader (and his family) every day, he may accept the food offered by others; it will bring no sin to him. 37.

The above said procedure is recommended to be observed (by those who conduct this Katha event) for seven days, nine days, fortnight, one month, or for a season, i.e. two months. (Those who read one chapter every day need not observe these rules). 38.

Cautions for speaker

The reader should not take such food causing gases, that upsets his stomach; should not over eat; should not eat vegetables prone to diseases; avoid oily and bitter food. 39.

He should observe celibacy, non-violence, truth, non-stealing. He should never act in such a way that will create hindrance or obstructions in the event. 40.

Cautions for listeners

The listener, having aforesaid qualities, should worship the sacred book and the speaker in the beginning, in the above said manner and then should sit and listen to the story (every day). 41.

अनुष्णीषोऽपौढपादो न गच्छंश्च स्थलान्तरम् । पूगाद्यनश्रंश्च शुचिर्वाग्यतः शृणुयात्कथाम् ॥४२॥
 वीरासनेनोपविशेन्न च पश्येदितस्ततः । वार्ता कुर्याच्च नान्योन्यं तदेकाग्रमना भवेत् ॥४३॥
 संशये सति वक्तारं पृच्छेच्च शनकैर्नमन् । करपादादिचापल्यं श्रोता कुर्यान्न संसदि ॥४४॥
 पालयेद्ब्रह्मचर्यादीन्त्रियमानुत्सवाहिके । तथा प्रकरणस्यान्ते शक्या दद्याच्च दक्षिणाम् ॥४५॥
 एकैकस्मिन्प्रकरणे समाप्ते भोजयेद्द्विजान् । शक्तः श्रोता तु पञ्चाशदवरकान् श्रद्धया नृप ! ॥४६॥
 अशक्तोऽस्य समाप्तौ तु भोजयेत् शतावरान् । तदिष्टभोजनैर्विप्रान् दक्षिणाभिश्च तोषयेत् ॥४७॥
 कथाप्रारम्भदिवसे सम्पूज्यादौ गणाधिपम् । ब्राह्मणान्वरयेन्मुख्यः श्रोता त्रीन् जपहेतवे ॥४८॥
 सहस्रपञ्चकं नित्यं समाप्त्यवधि तैर्नृप ! । अष्टाक्षरो मनुर्जप्यो हरिप्रीत्यै दृढव्रतैः ॥४९॥

No listener should enter the Pendol with turban on his head and should not sit with his legs spread long; he also should not go elsewhere leaving the Pendol during Katha hours. Listener should not eat betel leaf or betel nut while listening to the Katha and should observe piety and control of speech. 42.

One should not sit in Virasan posture and should not unnecessarily look here and there; should not talk with each other. Thus one should listen with full attention. 43.

In case of any doubt, the listener should humbly salute and ask the speaker. He should not indecently make movements of his legs or hands in the assembly; he should be well mannered. 44.

Celibacy and other rules should be observed by the listener during the session of Katha and suitable gifts should be given to the speaker on the special festive days (like Janmashtami) and at the end of each division, with devotion. 45.

O King! A wealthy listener should offer food to at least fifty Brahmans at the end of each division, wholeheartedly. 46.

A listener of less financial capacity should feed a hundred Brahmans with food of their choice up to their satisfaction and ability and give them gifts, at the concluding session. 47.

Additional practices for main listener

On the first day of the Katha, in the beginning, the leading listener or the host should worship Lord Ganesh and then appoint three Brahmans for chanting the name of the Lord. 48.

अन्नवस्त्राणि तेभ्योऽपि दद्यादन्ते च दक्षिणाम् । श्रोतृभ्यश्चापि विप्रेभ्यः शक्त्या दद्याच्च दक्षिणाम् ॥५०॥
 मलमूत्रजयार्थं च स्वल्पाहारः सुखावहः । हविष्यान्नेनैकभक्तं श्रोता कुर्यात्ततो नृप ! ॥५१॥
 उपवासाः प्रकर्तव्याः सप्ताहे सप्तवासरान् । फलाहारमशक्तस्तु कुर्याद्वापि पयः पिबेत् ॥५२॥
 अद्यान्निलवणं वान्नमेकभक्तं च वा चरेत् । सुखसाध्यं भवेद्यत्कर्तव्यं श्रवणार्थिना ॥५३॥
 भोजनं तु वरं मन्ये कथाश्रवणकारकम् । नोपवासो मतः श्रेष्ठः कथाविघ्नकरो यदि ॥५४॥
 समाप्तिदिवसे कार्या महापूजा यथाधनम् । सर्वेऽपि श्रावकाः कुर्युर्वक्तुः पूजां यथोचितम् ॥५५॥
 नूत्रकौशेयवस्त्राणि कुण्डले कटकादि च । दद्याच्छ्रोताग्रिमो वक्त्रे स्वर्णमुद्राः स्वशक्तितः ॥५६॥
 सत्यां तु धनसम्पत्तौ वित्तशाठ्यं न कर्हिचित् । स कुर्वीत यथाप्रोक्तफलावाप्तीच्छुरस्य हि ॥५७॥

O King! Firm as they be in their vow, they should utter the eight syllable mantra every day for five thousand times, up to the end of the Katha event, for the pleasure of Shri Hari. 49.

The host should offer food, clothes and gifts to them at the end of the Katha event. The host should also offer gifts to the Brahmans among the audience, according to his capacity. 50.

O King! It would be better for a listener to take light food (Havishyaanna) and less in quantity once a day, so that he can control calls of nature and feel more comfortable. 51.

Control of food intake during katha

It is better to keep fast for these seven days of Katha event. A weak listener can eat fruits or drink milk or can take food without salt or eat only once a day. One who is desirous of attending the Katha should do whatever is convenient to him. 52-53.

Observance of fast is of no high esteem if it creates disturbance in listening than taking food is better if it helps to listen attentively and comfortably. 54.

Giving of alms to the speaker

A grand worship should be arranged on the last day of the Katha event appropriate to the financial capacities of the listeners. All members should worship the speaker according to their monetary position. 55.

The leader of the listeners (host) should give fresh silken garments, earrings, bracelets and golden coins to the speaker as per his capacity. 56

The host having ample wealth, to earn the fruit of the Katha as stated in

अन्येऽपि शक्तितो दद्युर्वस्त्रालङ्कारदक्षिणाः । गृहस्थधर्मोपयिकं देयं यत् किञ्चिदेव वा ॥५८॥
 स्वर्णमाषो रौप्यको वा दक्षिणोक्ता स्वशक्तितः । श्रोतृणामल्यवित्तानां वक्त्रे देया पृथक् पृथक् ॥५९॥
 धेनुं प्रयत्नतो दद्यात्ततो वक्त्रे पयस्विनीम् । दशांशेनोक्तमन्त्रस्य होमं कुर्यात्ततः परम् ॥६०॥
 द्रव्येण पायसाज्येन ततो व्याहृतिभिर्नरः । तिलव्रीहिद्रव्यहोमं कुर्वीत च यथाविधि ॥६१॥
 होमानुकूल्यं न स्याच्चेत्तन्निष्क्रयधनं पुमान् । दद्यात्तेनापि सम्पूर्णं फलं स्यान्नात्र संशयः ॥६२॥
 विशेष इति ते प्रोक्तः सत्सङ्गिजीवनश्रुतौ । प्रागुक्तोऽन्योऽपि च विधिर्ज्ञातव्योऽत्र त्वया नृप ! ॥६३॥
 इत्थं विधानेन च शास्त्रमेतच्छृण्वन्ति ये भूमिपते ! नरास्ते ।
 फलं पुरोक्तं सकलं लभन्ते स्वाभीष्टमत्रापि परत्र नूनम् ॥६४॥

the scripture, should never act guilefully while offering gifts or giving the fees to the speaker. 57.

Others also should gift clothes, money, ornaments or other household material to the speaker according to their capacity. 58.

The listeners among the audience who have less resources at their disposal should also gift some silver or golden coins or money individually to the speaker according their capacity. 59.

A special provision should be made to give the speaker a milky cow. Oblations of substances like Payasa, clarified butter (ghee), etc., should be offered in sacrificial fire (Homa) with utterances of one tenth of the number of mantra chanted during the event. Then with utterances of 'Vyarhitimantraa' (like Aum Bhuhu, Aum Bhuvah,...) with offering of sesame, rice grains (Vrihi) etc., in the fire. Thus the Homa should be performed with regular procedure. 60-61.

If it is not possible to perform the Homa on the part of the listeners, they should give the compensatory amount to the priests and no doubt by that much also they will obtain full reward of the performance of the Homa. 62.

O King! Thus I have told you the special rules for hearing the sacred book Satsangijivan. You should also keep in mind the other rules that are stated before. 63.

O you King! Men who hear this scripture (Satsangijivan Mahatmya) following these rules, surely will attain full reward of the sacred event and their desired fruit also as stated before, here, in this world and in the other world also. 64.

इति श्रीसत्सङ्गिजीवनमाहात्म्ये शतानन्दहेमन्तसिंहसंवादे तच्छ्रवणविशेषविध्युक्तौ
विरतिनिषेधाध्यायसङ्ख्यानिरूपणनामा चतुर्थोऽध्यायः ॥ ४॥

॥ अथ पञ्चमोऽध्यायः ॥ ५ ॥

राजोवाच

सप्ताहे च नवाहे च पक्षपारायणे तथा । मासपारायणे चापि ऋतुपारायणे मुने! ॥१॥
ये त्वयाभिहिताः पूर्वमध्याया विरतौ मुने ! । निषेधस्य विहायैतान्कार्यं पारायणं कथम् ॥२॥
वाच्याः कियन्तः सप्ताहे त्वध्यायाः प्रत्यहं मुने ! । पारायणे नवाहे च पक्षपारायणे तथा ॥३॥
मासपारायणे चापि ऋतुपारायणे तथा । वाचनीयाः कियन्तश्च कियन्तश्च महामुने ! ॥४॥
एतद्वेदितुमिच्छामि त्वत्तः सर्वं यथार्थतः । यतस्त्वदन्यो नो वित्ति ततस्त्वं ब्रूहि मे मुने! ॥५॥

Here ends the fourth chapter of the Satsangjivan Mahatmya that describes the special rules to be followed by listeners and the number of chapters prohibited to finish at the end of the session of every day in the conversation between Shatanand Muni and Hemantsinh regarding the importance of the composition and other topics. 4

CHAPTER – 5

The king said ‘O Sage! You have told about the stoppages of the chapters in case of reading the scripture in the period of seven, nine, or fifteen days, a month or a season, i.e. two months. Now, please tell us how to complete the reading of the book avoiding these stoppages. 1-2

O Sage! Please tell me how many chapters are to be read every day in the session of seven days; nine days, fifteen days, and also of a month or two months. I want to learn the details about it from you correctly, as none else knows about it, hence kindly tell me the same.

Chapters to be read during a 7 day Katha session

The sage Shatanand said:-

O King! I shall surely tell you the following rules for reading of chapters in the sacred text and sequence to be followed, in the seven day-session.

शतानन्दमुनिरुवाच

सप्ताहेन यदा कुर्यादेतत्पारायणं तदा । नरेन्द्र ! तुभ्यमध्यायनियमं कथयाम्यहम् । ६
 प्रथमे दिवसेऽध्यायाः षट्चत्वारिंशदीरिताः । वाचनीया दिने पञ्चचत्वारिंशद्द्वितीयके ॥७॥
 तृतीयेऽह्नि च ते वाच्याः षट्चत्वारिंशदीरिताः । अध्यायाश्च दिने पञ्चचत्वारिंशत्तुरीयके ॥८॥
 पञ्चमे च दिने पञ्चचत्वारिंशदुदीरिताः । वाच्याः षष्ठेऽह्नि तावन्तः पारायणविधायिभिः ॥९॥
 सप्तचत्वारिंशदुक्ता दिने वाच्याश्च सप्तमे । प्रोक्तो मयेति सप्ताहेऽध्यायानां वाचनक्रमः ॥१०॥
 कुर्वीतास्य नवाहेन यदा पारायणं तदा । अध्यायनियमं राजंस्तुभ्यं शुश्रूषवे ब्रुवे ॥११॥
 षट्त्रिंशत्प्रथमेऽध्याया दिने वाच्याः समीरिताः । द्वितीयेऽह्नि च तावन्तः पञ्चत्रिंशत्तृतीयके ॥१२॥
 पञ्चत्रिंशद्दिने तुर्ये चतुर्त्रिंशच्च पञ्चमे । पञ्चत्रिंशच्च षट्त्रिंशद्वाच्याः षष्ठे च सप्तमे ॥१३॥
 वाचनीयतयाऽध्यायाः पञ्चत्रिंशद्दिनेऽष्टमे । नवमे दिवसे सप्तत्रिंशदेव समीरिताः ॥१४॥
 पक्षेण विदधीतास्य यदा पारायणं तदा । नियमं वाचनीयानामध्यायानामहं ब्रुवे ॥१५॥
 एकविंशतिरध्याया वाच्याः प्रथमवासरे । द्वाविंशतिर्द्वितीयेऽह्नि तृतीये चैकविंशतिः ॥१६॥
 तुर्ये द्वाविंशतिः प्रोक्ताः पञ्चमे चैकविंशतिः । षष्ठेऽह्नि विंशतिर्वाच्याः सप्तमे द्वौ च विंशतिः ॥१७॥

1st day – 46; 2nd day – 45; 3rd day - 46 ;
 4th day - 45 ;
 5th day - 45; 6th day - 45; 7th day - 47.

This is the sequence when the reading is to be completed within the seven day session. (3-10)

Chapters to be read during a 9 day Katha session

O King! Now I tell you about the number of chapters to be read every day during the 9 day-session of the Katha event.

1st day - 36; 2nd day - 36; 3rd day - 35;
 4th day - 35;
 5th day - 34; 6th day – 36; 7th day - 36;
 8th day - 35;
 9th day - 37. (11-14)

Chapters to be read during a 15 day Katha session

Now I tell you the following number of chapters recommended for daily reading during the fifteen days-session.

1st day – 21; 2nd day – 22; 3rd day - 21;

अष्टमे दिवसेऽध्याया द्वाविंशतिरुदीरिताः । नवमे वासरेऽध्याया वाचनीयाश्च विंशतिः ॥१८॥
 दशमे विंशतिः प्रोक्ता वाच्यास्त्वेकादशे दिने । अध्याया विंशतिर्भूप ! पारायणविधानकैः ॥१९॥
 द्वाविंशतिर्द्वादशेऽह्नि संप्रोक्ताश्च त्रयोदशे । एकविंशतिरध्याया वाचनीयास्तु वासरे ॥२०॥
 चतुर्दशे दिनेऽध्याया द्वाविंशतिरुदीरिताः । त्रयोविंशतिरेवोक्ता वाच्याः पञ्चदशे दिने ॥२१॥
 विदधीतास्य मासेन पारायणमनुत्तमम् । यदा तदा ब्रुवेऽध्यायनियमं च यथाक्रमम् ॥२२॥
 आद्येऽह्निकेकादश प्रोक्तास्तावन्तश्च द्वितीयके । तृतीये च दिनेऽध्याया वाचनीयास्तथा दश ॥२३॥
 तुर्येऽह्निकेकादश प्रोक्ता वाचनीयाश्च पञ्चमे । तावन्तश्च तथा षष्ठे वाच्यास्तावन्त एव हि ॥२४॥
 सप्तमे द्वादश प्रोक्ता दश चाष्टमवासरे । द्वादशैव दिने वाच्या नवमे दशमे दश ॥२५॥
 एकादशे दिनेऽध्याया वाच्याश्चैकादश स्मृताः । द्वादश द्वादशे प्रोक्ता दश चाह्नि त्रयोदशे ॥२६॥
 एकादश दिनेऽध्याया वाचनीयाश्चतुर्दशे । दश पञ्चदशे वाच्यास्तावन्तः षोडशे दिने ॥२७॥
 दश सप्तदशे प्रोक्ता वाच्याश्चाष्टादशे दिने । एकादशैव तावन्तो दिने चैकोनविंशके ॥२८॥
 दश विंशे दिने चैकविंशके दश कीर्तिताः । द्वाविंशे च त्रयोविंशे द्वादश द्वादश स्मृताः ॥२९॥
 चतुर्विंशे दश प्रोक्ताः पञ्चविंशे दिने नव । अध्याया वाचनीयास्तु पारायणविधायिभिः ॥३०॥

4th day - 22 ;

5th day – 21;

6th day – 20;

7th day - 22;

8th day - 22;

9th day - 20;

10th day - 20;

11th day - 20;

12th day - 22;

13th day - 21;

14th day - 22;

15th day - 23.

(15-21)

Chapters to be read during 1 month Katha session

For the completion of the sacred text within a month, i.e. thirty days reading, the following number of chapters are to be followed –

1st day – 11;

2nd day – 11;

3rd day – 10;

4th day – 11;

5th day – 11;

6th day – 11;

7th day – 12;

8th day – 10;

9th day – 12;

10th day – 10;

11th day – 11;

12th day – 12;

13th day – 10;

14th day – 11;

15th day – 10;

16th day – 10;

षड्विंशके दश प्रोक्ताः सप्तविंशे च वासरे । एकादश ततो वाच्या दशाष्टविंशके दिने ॥३१॥
 एकोनत्रिंशकेऽध्याया वाच्यास्त्वेकादशोदिताः । नवैव दिवसे त्रिंशे पारायणपरायणैः ॥३२॥
 ऋतुना विदधीतास्य यदा पारायणं तदा । नियमं वाचनीयानामध्यायानामहं ब्रुवे ॥३३॥
 आद्यद्वितीययोः पञ्च तृतीये पञ्च तुर्यके । पञ्चमे च षडध्याया वाच्याः षष्ठे च षट् दिने ॥३४॥
 सप्तमे दिवसे पञ्च षडेवोक्ता दिनेऽष्टमे । दिवसे नवमेऽध्यायाः पञ्चैव दशमे च षट् ॥३५॥
 एकादशेऽह्नि पञ्चोक्ता वाच्याश्च द्वादशे तथा । त्रयोदशे षडध्याया दिने पञ्च चतुर्दश ॥३६॥
 पञ्च पञ्चदशेऽध्याया वाच्याः षट् चाह्नि षोडशे । पञ्च सप्तदशे प्रोक्तास्तावन्तोऽष्टदशे दिने ॥३७॥
 एकोनविंशके विंशे दिवसे च षडीरिताः । एकविंशे दिने पञ्च प्रोक्ता द्वाविंशके च षट् ॥३८॥
 त्रयोविंशे षडेवोक्ताश्चतुर्विंशे च वासरे । पञ्च वाच्यतयाऽध्याया अह्नि षट् पञ्चविंशके ॥३९॥
 पञ्च षड्विंशके प्रोक्तास्तावन्तः सप्तविंशके । अष्टविंशे दिनेऽध्याया वाच्यास्तावन्त ईरिताः ॥४०॥
 एकोनत्रिंशकेऽध्याया वाचनीयाः षडीरिताः । त्रिंशे च दिवसे पञ्च प्रोक्ताः पारायणे नृप ! ॥४१॥

17 th day – 10; 20 th day – 10;	18 th day – 11;	19 th day – 11;
21 st day – 10; 24 th day – 10;	22 nd day – 12;	23 rd day – 12;
25 th day – 9; 28 th day – 10;	26 th day – 10;	27 th day – 11;
29 th day – 11;	30 th day – 9. (22-32)	

Chapters to be read during 2 months Katha session

Now I shall tell you the number of chapters to be read daily for completing the Katha event within a season i.e. two months.

1 st day – 5;	2 nd day – 5;	3 rd day – 5;
4 th day – 6;		
5 th day – 6;	6 th day – 6;	7 th day – 5;
8 th day – 6;		
9 th day – 5;	10 th day – 6;	11 th day – 5;
12 th day – 6;		
13 th day – 6;	14 th day – 5;	15 th day – 5;
16 th day – 6;		
17 th day – 5;	18 th day – 5;	19 th day – 6;
20 th day – 6;		

एकत्रिंशेऽह्नि पञ्चोक्ताः पञ्च द्वात्रिंशके तथा । त्रयस्त्रिंशे षडध्यायाश्चतुस्त्रिंशे च पञ्च वै ॥४२॥
 पञ्चत्रिंशे च पञ्चोक्ताः पञ्च षट्त्रिंशके तथा । सप्तत्रिंशे च षड्वाच्याः पञ्चाष्टत्रिंशके दिने ॥४३॥
 अध्यायाः पञ्च चैकोनचत्वारिंशत्तमे दिने । चत्वारिंशत्तमे वाच्यास्तथा पञ्च प्रकीर्तिताः ॥४४॥
 चत्वारो दिवसे चैकचत्वारिंशत्तमे मताः । द्विचत्वारिंशके वाच्याः षडध्यायाः समीरिताः ॥४५॥
 त्रिचत्वारिंशकेऽध्यायाः पञ्च एव हि वासरे । चतुश्चत्वारिंशकेऽष्टौ वाचनीयाः प्रकीर्तिताः ॥४६॥
 षडेव दिवसे पञ्चचत्वारिंशत्तमे मताः । षट्चत्वारिंशकेऽध्याया वाच्याः पञ्च समीरिताः ॥४७॥
 पञ्चाध्याया दिने सप्तचत्वारिंशत्तमे मताः । वाच्याः पञ्च तथा चाष्टचत्वारिंशत्तमे दिने ॥४८॥
 वाच्यास्त्वेकोनपञ्चाशे पञ्चाध्याया दिने तथा । पञ्चाशे च तथा चैकपञ्चाशे पञ्च पञ्च च ॥४९॥
 वाचनीया द्विपञ्चाशे त्रिपञ्चाशत्तमे तथा । चतुःपञ्चाशकेऽध्यायाः पञ्च पञ्च च पञ्च च ॥५०॥
 पञ्चपञ्चाशकेऽध्याया वाच्याः पञ्च समीरिताः । षट्पञ्चाशत्तमे पञ्च सप्तपञ्चाशके च षट् ॥५१॥
 वाचनीया दिने चाष्टपञ्चाशत्तम ईरिताः । षडध्याया महीपाल ! पारायणपरैर्द्विजैः ॥५२॥

21 st day – 5; 24 th day – 5;	22 nd day – 6;	23 rd day – 6;
25 th day – 6; 28 th day – 5;	26 th day – 5;	27 th day – 5;
29 th day – 6; 32 nd day – 5;	30 th day – 5;	31 st day – 5;
33 rd day – 6; 36 th day – 5;	34 th day – 5;	35 th day – 5;
37 th day – 6; 40 th day – 5;	38 th day – 5;	39 th day – 5;
41 st day – 4 44 th day – 8;	42 nd day – 6;	43 rd day – 5;
45 th day – 6; 48 th day – 5;	46 th day – 5;	47 th day – 5;
49 th day – 5; 52 nd day – 5;	50 th day – 5;	51 st day – 5;
53 rd day – 5; 56 th day – 5;	54 th day – 5;	55 th day – 5;
57 th day – 5; 60 th day – 5. (33-53)	58 th day – 6;	59 th day – 4;

दिने चत्वार एकोनषष्टितम उदीरिताः । वाचनीयाः किलाध्यायाः पञ्च षष्टितमे दिने ॥५३॥
 पारायणेषु सप्ताहप्रमुखेष्वित्यमादितः । वाचनीयाध्यायसङ्ख्या कथिता ते नृपोत्तम ! ॥५४॥
 अध्याया विरतौ ये तु निषिद्धा अवसानकम् । तेषां विहाय सङ्ख्यैषा ज्ञेया राजंस्त्वया स्फुटम् ॥५५॥
 पक्षपारायणे पक्षो ज्ञेयः पञ्चदशाहिकः । मासपारायणे मासस्त्रिंशत्ता दिवसैस्तथा ॥५६॥
 इति श्रीसत्सङ्गिजीवनमाहात्म्ये शतानन्दहेमन्तसिंहसंवादे पारायणविधिनिरूपणे
 पञ्चमोऽध्यायः ॥ ५ ॥

॥ अथ षष्ठोऽध्यायः ॥ ६ ॥

शतानन्द उवाच

सत्सङ्गिजीवनस्यात्र पुरश्चर्या तु ये नराः । कुर्वन्ति ते लभन्ते वै चतुर्वर्गफलं नृप ! ।।
 राजोवाच- पुरश्चर्याविधिं त्वस्य श्रोतुमिच्छाम्यहं मुने ! । त्वत्तस्तं कृपया ब्रूहि मह्यं शुश्रूषवेऽनघ ! ।।२

O the best of the kings, thus I have explained to you the number of chapters to be read daily in the session of the seven-day and onwards. I have clearly mentioned the number of chapters that are to be avoided for ending of that day. Having taken into account those prohibited chapters, in case of the fortnight Parayan, the number of days are to be taken for fifteen and in case of a month, the number is thirty. 54-56.

Thus ends the fifth chapter of Satsangijivan Mahatmya that is narrates in the conversation between the Sage Shatanand and Hematsinh regarding the number of chapters to be read daily in Parayan Vidhi. 5

CHAPTER – 6

Shatanand Muni said:-

O King! Those men who perform the Purascharan (vow of reading and listening the sacred text in ritualistic fervour) of Sasangijivan surely get the reward equal to the fulfilment of four goals (Purusharths) of human life. 1.

The King said – O sage! I wish to know the details of the Purscharan rite from you, O sinless one! So you kindly tell me, who are desirous of listening the same. 2.

Shatanand said – I have already told you about times that bestow

शतानन्द उवाच- पूर्वं तुभ्यं मयोक्ता ये कालाः शुभफलप्रदाः । पुरश्चर्यासमारम्भः कर्तव्यस्तेषु भूपते ! ।३
 शुभे मुहूर्ते वरयेत्पूर्वोक्तैर्वक्त्रलक्षणैः । सम्पन्नान्ब्राह्मणान् राजन् ! षट् नव द्वादशापि वा ॥४॥
 श्वेतानि नित्यधार्याणि तेभ्यो वस्त्राणि चोर्मिकाः । हैमीर्दद्याच्चासनानि जलपात्राणि कम्बलान् ॥५॥
 शुश्रूषायां नियुञ्जीत तेषामन्यान्दिवास्ततः । उष्णोदकं च पाकादि कुर्युस्ते चाङ्गमर्दनम् ॥६॥
 देवालये प्रसिद्धे वा पुण्यक्षेत्रे पुरातने । पुरश्चरणस्यारम्भः कर्तव्यो हरिमन्दिरे ॥७॥
 स्थापयित्वा वाथ हैमीं श्रीकृष्णप्रतिमां गृहे । कुर्युः पारायणं विप्रा यथानियतमन्वहम् ॥८॥
 अष्टाधिकशतेनैव पुरश्चरणमीरितम् । पारायणानां नृपते ! सत्सङ्गिजीवनस्य हि ॥९॥
 सप्ताहेनात्र कर्तव्यं नृप ! पारायणं वृतैः । द्विजैरेकैकमेवं हि कुर्युः सर्वाण्यनुक्रमात् ॥१०॥

auspicious fruits. Purascharan rites should be started during such periods.

O King! The host should select and invite six, nine or twelve Brahmans with the above mentioned qualities of the speaker of the Satsangijivan. 3-4.

The host should give them white garments to wear daily, a golden ring, utensils for drinking water, woollen blankets, and yellow (golden) spread (seat). He should employ other Brahmans in the service of those selected reader Brahmans, like body massage, giving hot water and cooking, etc. 5-6.

Place for Purascharan

The Purascharan rite should be performed in some ancient holy place or some famous temple or a temple of Lord Shri Hari, or having installed a golden image of Lord Shri Krishna in one's own house, Brahmans may perform Parayan (daily reading of sacred text) according to the prescribed rules. 7-8.

That which may be regarded as a Purascharan

O King! Purascharan is said to be a repeated reading of the text of Satsangijivan 108 times within a period of seven days by the Brahmans, in a prescribed sequence. 9-10.

Caution for one performing Purascharan

The Brahman reader should take breaks at the end of the chapters mentioned before. The pronunciation of the speaker should be very clear and exact. He should not talk to others while the reading is being conducted. 11.

Those selected Brahman readers should not accept any fees and gifts

पूर्वोक्ताध्यायपूर्तौ च कार्यैव विरतिश्च तैः । स्पष्टाक्षरं वाचनीयं भाषणीयं न केनचित् ॥११॥
 न वृत्तैर्ब्राह्मणैर्ग्राह्या दक्षिणा यस्य कस्यचित् । न चान्यवस्त्राद्यपि वा ग्रहीतव्यं कदाचन ॥१२॥
 एकैकस्मिंश्च सप्ताहे समाप्ते सति दक्षिणाम् । स्वर्णमुद्रात्रयं दद्यादेकेकस्मै पृथक् पृथक् ॥१३॥
 नियतानां संहितानां पाठान्ते वाऽखिला अपि । एकीकृत्यैव दद्यात्ता दक्षिणास्तु पृथक् पृथक् ॥१४॥
 स्वर्णमुद्रात्रयं दातुमसमर्थस्तु पूरुषः । दद्यात्तदर्धं विप्रेभ्यस्तदर्धं वाल्पवित्तवान् ॥१५॥
 कनिष्ठं दक्षिणां दातुमपि शक्तो न यो भवेत् । स विप्रान् श्रमयेन्नैव कुर्यादन्यत्स्वशक्तिः ॥१६॥
 पुरश्चरणकर्ताथ दिने यस्मिन् द्विजोत्तमान् । वृणुयात्तद्दिने चासावष्टाक्षरजपाय च ॥१७॥
 पूर्ववद्वृणुयाद्विप्रान् जपस्य च दशांशतः । होमं कुर्याद्ब्राह्मणांश्च भोजयेत्तद्दशांशतः ॥१८॥
 शक्तो ग्रन्थस्य चैतस्य पुरश्चरणकारकः । ग्रन्थेनानेन जुहुयात्पायसान्नघृतादिभिः ॥१९॥

like cloths, etc., from anybody else. 12.

Caution for the host of the Purascharan

At the end of each Saptaha (weekly reading) each Brahman should be individually given three gold coins.

Fees may be given to each reader after the completion of a number of readings assigned to him separately or collectively to all at the end. 13-14.

If a person is not able to give three coins of gold, then he should give half of it, if that is also not possible than half of that again .

If that much, i.e. lowest amount is also not possible, then he should not make the Brahmans exert unnecessarily; he should follow some other course to serve God. 15-16.

Purascharan rituals

The host who makes arrangements for Purascharan should, on the same day of the selection of the Brahman readers, choose Brahmans for Japa, i.e. chanting of Ashtakshar mantra (eight-syllabled chant) throughout the Purascharan.

At the end he should arrange a Hom, i.e. offering oblations in the sacrificial fire, in the one tenth of the Japa and host should also offer food to Brahmans in one tenth number of the oblations. 17-18.

If it is possible for the performer of this Purascharan, this wise one should give oblations of ghee, milk (Payasa) and rice or grains and other materials, one oblation for each stanza. He should also give separate oblation for the words like Uvacha (said) Pratyuvacha (replied) and Itishri

प्रतिश्लोकं प्रत्युवाचं प्रतीतिश्चि तदा नृप ! । मृग्याऽसौ मुद्रया होमं कारयेत्क्रमतः सुधीः ॥२०॥
 अशक्तो नामभिः सर्वमङ्गलस्तोत्रकीर्तितैः । श्रीहरेः कारयेन्मन्त्रैर्होमद्रव्यैः पुरोदितैः ॥२१॥
 होमं कर्तुमशक्तस्तु द्वादशैव विधापयेत् । पारायणानि होमार्थं तैरेव ब्राह्मणैर्वृतः ॥२२॥
 पुरश्चर्यारम्भदिनात्समाप्तिदिवसावधि । पालनीयं ब्रह्मचर्यं विप्रैः सयजमानकैः ॥२३॥
 यथोक्तं तु फलं न स्यादन्यथेत्यस्ति निश्चयः । तस्मिंस्तु पालिते सर्वे सिध्यन्त्येव मनोरथाः ॥२४॥
 अस्य प्रसङ्गतः शिक्षापत्र्या अष्टाक्षरस्य च । सर्वमङ्गलकस्तोत्रजनमङ्गलयोरपि ॥२५॥
 विष्णोर्नामसहस्रस्य श्रीनारायणवर्मणः । षोडशाक्षरमन्त्रस्य हरिप्रियहनूमतः ॥२६॥
 तथा स्कन्दपुराणस्य श्रीविष्णुखण्डगामिनः । ग्रन्थस्य श्रीवासुदेवमाहात्माख्यस्य भूपते ! ॥२७॥
 पुरश्चर्याविधिं तुभ्यं समासेन ब्रुवे नृप ! । चतुर्वर्गस्य सिद्ध्यर्थं हरिभक्तनृणां द्रुतम् ॥२८॥

(concluding). The oblations should be given in the sacrificial fire with proper sequence with Mrugi Mudra (posture of fingers). 19-20.

A person who is not able to perform Hom fully should give oblations in the sacrificial fire, offering the items told before, by uttering the chants of various names of Lord Shri Hari given in the Sarvamangal Stotra. 21.

A person who is unable to perform the sacrifice should arrange a Parayan of the complete text twelve times by those selected Brahmans, compensatory to Hom. 22.

Celibacy during Purascharan

The host and the Brahmans should observe celibacy during the days of the Purascharan – from the beginning to the end. 23.

If the rules (vows) are not properly observed one will certainly not get the reward as stated and if all the rules are properly observed, then all of his desires will surely be fulfilled. 24.

Other Purascharans

O King! Now, eventually, I shall tell you in short, about the rules that are to be observed during the Purascharan rite of Shikshapatri, Ashtakshara Mantra (eighteen syllable chant) Sarvamangal Stotra, Janamangal Stotra, Vishnusahasranam, Shree Narayanakavacha, sixteen syllabled chant of Hanuman which is dear to Shri Hari, and the Vasudeva Mahatmya occurring in Vishnukhand of Skand Puran. Observance of these bestows fulfilment of the four goals of human life to the devotees of Lord Shri Hari, in a short time. 25-28.

तत्र पाठसहस्रेण शिक्षापत्र्या उदीरिता । पुरश्चर्या महीपाल ! सर्वेष्टफलदायिका ॥२९॥
 तद्दशांशेन जुहुयात्प्रतिश्लोकं यथाविधि । आहुतीनां शते द्वे च सहस्राण्येकविंशतिम् ॥३०॥
 होमानुकूल्याभावे तु पाठा ज्ञेया दशांशतः । सर्वत्रैष विधिर्ज्ञेयः पुरश्चरणकर्मणि ॥३१॥
 श्रीकृष्णाष्टाक्षरमनोः पुरश्चरणमीरितम् । अष्टलक्षजपेनैव होमस्तु तद्दशांशतः ॥३२॥
 पुरश्चर्या भवेत्सर्वमङ्गस्तोत्रकस्य तु । साशीत्येकसहस्रेण पाठानामिष्टदायिनी ॥३३॥
 एकलक्षाधिकेनाष्टसहस्रेण दशांशतः । हरेर्नाम्नां तदुक्तानां होमो ज्ञेयो यथाविधि ॥३४॥
 जनमङ्गलकस्य स्यात्पाठानामयुतेन तु । पुरश्चरणमिष्टार्थदायकं नृपसत्तम ! ॥३५॥

O King! The Purascharan rite of Shikshapatri should be performed by reciting the text for a 1000 times. It will surely give the desired fruits. 29.

(At the end) the oblations in the sacrificial fire should be given with utterances of each stanza by the tenth part of the number of the recitations of Shikshapatri, according to the said procedure. Thus, the number of oblations will come to 21000; 30.

If it is not possible to perform the sacrifice then the repeating of the text should be done in the tenth of the fixed number of recitations. This rule should be followed in all Purascharan programs. 31.

It is said that the Purascharan of eight syllabled chants of Lord Shri Krishna, should be done by uttering the mantra for eight lakh times (800,000) and if the sacrifice is to be done it should be done with oblations in one tenth part of the total chants. 32.

If Purascharan of Sarvamangal Stotra is to be conducted then it should be repeated for 1080; then only it will give desired fruit. In this Purascharan if the oblations are given according to the procedure, by uttering Shri Hari's names in Sarvamangal Stotra, for one lakh eight thousand times (108,000) and in its tenth number of utterance (Japa) it will surely give the desired fruit. 33-34.

O best of the kings! If Purascharan of Janamangal Stotra is to be conducted then it should be repeated for 10,000; then it certainly bestows desired fruit and the sacrifice should be performed by uttering names of Shri Hari in the hymn for 8000; the tenth part of the number of utterances. 35-36.

Now Purascharan of Vishnusahasranam is explained. If Purascharan of

तदुक्तानां हरेर्नाम्नामेकलक्षेण भूपते ! । होमस्त्वष्टसहस्रेण विज्ञेयस्तद्दशांशतः ॥३६॥
 विष्णोर्नामसहस्रस्य पुरश्चरणमीरितम् । सर्वमङ्गलरीत्यैव होमं तन्नामभिश्चरेत् ॥३७॥
 श्रीमद्भागवतोक्तस्य श्रीनारायणवर्मणः । सहस्रेण तु पाठानां पुरश्चरणमीरितम् ॥३८॥
 हरिर्विदध्यादित्याद्या विदिक्ष्वन्तास्तु तस्य ये । श्लोका विंशतिसंख्याकाः सम्यग्रक्षाविधायकाः ॥३९॥
 तैरेवैकैकयाहुत्या प्रतिश्लोकं दशांशतः । होमं कुर्याद्विधानेन सहस्रद्वयसंख्यया ॥४०॥
 सत्सङ्गिजीवनप्रोक्तस्तोत्रादुद्धारितस्य तु । षोडशाक्षरमन्त्रस्य भयभङ्गनमारुतेः ॥४१॥
 चतुर्लक्षजपेनैव पुरश्चरणमीरितम् । मन्त्रेणानेन राजेन्द्र! होमं कुर्याद्दशांशतः ॥४२॥
 श्रीवासुदेवमाहात्म्यपुरश्चर्या शतेन तु । सार्धेनोक्ता च पाठानां होमोऽपि तद्दशांशतः ॥४३॥
 इति सङ्क्षेपतः प्रोक्तः पुरश्चर्याविधिर्मया । सत्सङ्गिजीवनादेस्तु भुक्तिमुक्तिफलप्रदः ॥४४॥

इति श्रीसत्सङ्गिजीवनमाहात्म्ये शतानन्दहेमन्तसिंहसंवादे पुरश्चर्याविधिनिरूपणनामा
 षष्ठोऽध्यायः ॥ ६ ॥

Vishnusahsranam is to be conducted it should be in the same manner of Sarvamangal Stotra and the sacrifice should be performed by uttering the names of Vishnu. 37.

If Purascharan of Narayanavarm in Shrimad Bhagvat is to be performed, it should be repeated a 1000 times as it is recommended. 38.

The twenty stanzas in this hymn starting from 'Harirvidadhyat' up to 'Vidikshu' give proper protection to the devotee. Here, the 20 stanzas repeated for 1000 times will amount to 20,000, and the oblations should be offered in sacrificial fire according to the procedure, the tenth part of it, that means 2000 times. 39-40.

The sixteen lettered chant of the God Maruti, who is the destroyer of all fear – which occurs in Satsangjivan, should be repeated for 400,000 times. O King! Sacrifice should be performed in the tenth part of the chants. 41-42.

Purascharan of Shree Vasudev Mahatmya should be done by 150 repetitions. Sacrifice should be done in the tenth part of it. 43.

Thus, I have told you the procedure of Purascharan of Satsangjivan and other texts – the bestower of all enjoyments and liberation also, in brief. 44.

 ॥ अथ सप्तमोऽध्यायः ॥ ७ ॥

शतानन्द उवाच- सत्सङ्गिजीवनग्रन्थदानं कुर्वन्ति ये जनाः । लभन्ते ते सुखं राजन्निहामुत्र च वाञ्छितम् ॥१
 राजोवाच- ग्रन्थस्यास्य मुने ! त्वत्तः श्रोतुं दानविधिं त्वहम् । इच्छामि ब्रूहि मह्यं तं सर्वज्ञस्त्वं यतोऽस्यतः ॥२
 शतानन्दमुनिरुवाच- सत्सङ्गिजीवनस्यास्य विधिं दानस्य वच्मि ते । सम्पूर्णं स्यात्फलं येन भुवि तद्दानकरणाम् ३
 मधोस्तु शुक्लनवमी शुक्लैकादशिका तथा । पूर्णिमा कार्तिकी मुख्यः कालो दानस्य कीर्तितः ॥४
 पौर्णमास्योऽथवा सर्वा एकादशयोऽखिला अपि । कालाः सङ्कीर्तितास्त्वस्य व्रतोत्सवदिनान्यपि ॥५
 पुस्तकं लेखयेदादौ सत्सङ्गिजीवनस्य तु । दृढपत्रं स्पष्टवर्णमसम्मिश्रितपंक्ति च ॥६॥
 नवीनं शोधयित्वा तन्नूतैः फलकवेष्टनैः । निबध्य स्थापनीयं च लक्षणं तस्य ते ब्रुवे ॥७॥

Here ends the sixth chapter of Satsangijivan Mahatmya that describes the correct way of Purascharan rite, in the conversation between Shatanand and Hemantsinh. 6

 CHAPTER – 7

Shatanand said:-

O King! Those who gift Satsangijivan book get their desired happiness here as well as in the other world. 1.

The king said – O Sage! I want to know the proper way of gifting this book, from you. As you are all-knowing, please tell me about it. 2.

Shatanand Muni said:-

I shall tell you the complete process of gifting the sacred book, Satsangijivan, by which the donor shall earn full reward of the same in this world. 3.

Ritual and time for gifting this scripture

The best time recommended for gifting this book is the bright ninth or eleventh day of the month of Chaitra (Madhumaas) of the year or the full moon day of the Kartik month. 4.

All full moon days or all the eleventh days (Ekadashi) of any month or the days of celebration or of vows are also approved as gifting occasions. 5.

First the book of Satsangijivan should be written on a stiff paper, with clear handwriting and with clear lines, i.e. unmixed with each other. The newly written book should be given to some knowledgeable person, thus

पञ्च प्रकरणान्येव सन्ति यस्य शतत्रयम् । एकोनविंशत्यधिकमध्यायाः सन्ति यस्य च ॥८॥
 सहस्राणि सप्तदश श्लोकास्तु षट्शतानि च । अनुष्टुपसंख्यया सप्तविंशतिर्यस्य सन्ति हि ॥९॥
 आदिमध्यावसानेषु धर्मवैराग्ययोस्तथा । ज्ञानभक्त्योरुपाख्यानैः सम्भूतं यच्च सर्वथा ॥१०॥
 हरिलीलाकथाब्रातामृतानन्दितसत्सुरम् । हरिकृष्णपरं यद्वै सत्सङ्गिजीवनं हि तत् ॥११॥
 चतुरङ्गे महावस्त्रे सौवर्णाष्टदलाम्बुजे । स्थापयेद्दानदिवसे सत्सङ्गिजीवनं नृप ! ॥१२॥
 पलत्रयोन्मितं कुर्यात्सौवर्णाष्टदलाम्बुजम् । पुमानत्यल्पवित्तस्तु पलार्धप्रमितं तु तत् ॥१३॥
 ततः पूर्वोदितैर्मन्त्रैर्गीतवाद्यपुरःसरम् । उपचारैर्यथालब्धैः पूज्येत्तदुदारधीः ॥१४॥
 ततः प्रतिग्रहीतारं पूजयेद्ब्राह्मणं नरः । सत्सङ्गिजीवनस्त्रिगुणं हरेर्भक्तं जितेन्द्रियम् ॥१५॥

corrected by him properly; and then it should be kept between two wooden pieces, to be bound in a silken cloth. 6-7.

Identification of Satsangijivan

Now I shall tell you the extent of the book. There are 5 divisions (Prakrans); 319 chapters (Adhyayas) and 17627 stanzas composed in Anushtup Chand, i.e. the measuring unit in this book. 8-9.

This work, Satsangijivan, from the beginning, in the middle and in the ending portion is full of discussions on Dharma - the sacred law and renunciation, knowledge and devotion, added with short-stories.

It describes the playful life and a number of interesting stories of Lord Shri Hari Krishna, and gives pleasure even to the Gods, by its nectar-like nature. 10-11.

Worship of Satsangijivan gift

O King! On the day it is offered as a gift, the book of Satsangijivan should be placed on the elevated, four legged seat, covered with a rich cloth and the eight petaled golden lotus on it. 12.

The eight petaled lotus should be prepared from three Palas (a unit of measurement) of gold. A person having insufficient money may get it done in a half-pala of gold. 13.

Then that noble minded person should worship the book by the chants mentioned earlier and by all available articles and should celebrate the auspicious occasion with hails, singing and playing instruments. 14.

Worship of receiver of Satsangijivan

Then the donor of the book should worship the Brahman receiver (of

वस्त्रैर्नवीनैः कौशेयैः स्वर्णमुक्तादिभूषणाः । गन्धपुष्पोपहारैस्तं सम्पूज्य प्रणमेत्पुमान् ॥१६॥
 निषीदेत्प्रांमुखो दाता ग्रहीतोदंमुखस्तथा । सङ्कल्प्य दधात्तदथो मन्त्रानेतानुदीरयन् ॥१७॥
 अनेककोटिजन्मोत्थं कृष्णभक्त्यन्तरायकृत् । दुरितं नाशमायातु दानेनानेन मेऽखिलम् ॥१८॥
 सत्सङ्गिजीवनं दिव्यं शास्त्रं निगमसम्मितम् । ददामि विप्रवर्याय श्रीहरिस्तेन तुष्यतु ॥१९॥
 मास्तु कृष्णवियोगो मे मा वियोगोऽस्तु तत्सताम् । दानेनानेन सुप्रीतो हरिर्दातां मदीप्सितम् ॥२०॥
 इत्युच्चार्य स तद्वत्त्वा ततो दद्याच्च दक्षिणाम् । शक्तस्तु श्रद्धया युक्तो रौप्यमुद्राः शतावराः ॥२१॥
 अशक्तस्तु यथाशक्ति दद्याच्छाठ्यविवर्जितः । दक्षिणायाश्चानुरूपं भोजयेद्ब्राह्मणांस्ततः ॥२२॥
 यो दद्याद्विधिनैतेन सत्सङ्गिजीवनं पुमान् । स भास्वता विमानेन गोलोकं प्रतिपद्यते ॥२३॥

the book); that Brahman devoted to Shri Hari, of controlled senses, who has a special respect and liking for Satsangijivan.

The donor of the book should offer him fresh silk clothes, ornaments of gold and pearls, and worship him with sandal-paste, flowers, perfumes and other gifts; and salute him accordingly. 15-16.

The donor should sit facing eastwards and the receiver facing northward. Then he should declare his intention of gifting the book and recite the following chants . 17.

Three intentions for gifting this scripture

‘All my sins, committed during the period of crores of crores of births (of different types) which have caused impediment in the devotion towards Lord Krishna, may end by this gift. I am offering this sacred book which is authorised and approved by sacred scriptures (Vedas), to this great Brahman. May Lord Shri Hari be pleased.

May there be no separation for me from Lord Shri Krishna and also from the noble saints devoted to Him. May Lord Shri Hari be pleased by this gift and fulfil my wish.’ 18-20.

Saying thus, he should give the book and the fees. The donor, who is capable, should gift more than a hundred silver coins with devotion. 21.

The person who is not capable of giving that much, should give fees as much as possible, without deceit and then offer food to Brahmans. 22.

Fruits of gifting this scripture

The person who gifts the book ‘Satsangijivan’ with this procedure goes to Golok by a radiating aeroplane (after death). 23.

मनोभिवाञ्छितांस्तत्र भोगान् प्राप्नोति सर्वशः । नाप्राप्यं विद्यते किञ्चित्तस्य कृष्णप्रसादतः ॥२४॥
अपुत्रः प्राप्नुयात्पुत्रं निर्धनो धनमाप्नुयात् । शास्त्रस्यैतस्य दानेन विद्यां विद्यार्थ्यवाप्नुयात् ॥२५॥

इति दानविधिर्मयोदितोऽस्य नृपते ! शास्त्रवरस्य शास्त्रदृष्टः ।

यमिहाचरतां न कापि वाञ्छा भुवि चामुत्र च शिष्यते दुरापा ॥२६॥

इति श्रीसत्सङ्गिजीवनमाहात्म्ये शतानन्दहेमन्तसिंहसंवादे तद्दानविधिनिरूपणनामा

सप्तमोऽध्यायः ॥ ७॥

॥ अथ अष्टमोऽध्यायः ॥ ८ ॥

शतानन्दमुनेरर्थ्यं वचः पीयूषसन्निभम् । इति श्रुत्वा महानन्दो विनीतस्तं जगाद सः ॥१॥
राजोवाच-मुने ! मयि त्वयोदारो दययाऽनुग्रहः कृतः । एतद्ग्रन्थस्य माहात्म्यं ज्ञातं मेऽञ्जस्त्वदुक्तिभिः । २
प्रतिभातीनिमच्चित्ते श्रवणादस्य निश्चितम् । धर्मार्थकाममोक्षाणां प्राप्तिः स्यान्मुनिसत्तम ॥३॥

There he gets all kinds of enjoyments he wishes to have. Nothing is impossible for him to obtain, due to the grace of the Lord Krishna.

One who is childless gets a child, a poor earns wealth and one who is desirous of knowledge acquires the same by giving this scripture as a gift. 24-25.

O King! Thus, here I have explained the procedure as prescribed by the Shastras of gifting this scripture superior to all. If one follows these rules, there is nothing impossible for him to achieve in this world and in the other also. 26.

Here ends the seventh chapter that describes the procedure of gifting the scripture Satsangijivan, in the conversation between Shatanand and Hemantsinh. 7

CHAPTER – 8

Having heard the nectar-like wish-fulfilling speech of the Sage Shatanand, the king, of sober nature was much pleased and humbly said to him – 1.

The king spoke, ‘From your speech, O Sage! Very kindly you have favoured me that I could understand the greatness of the treatise properly. 2.

श्रुत्वाँनं योऽभवत्सिद्धं पुरुषार्थस्य सर्वशः । आपन्नोऽद्य तु तद्वार्तां श्रोतुमिच्छाम्यहं मुने ! ॥४॥
 स तस्येत्थं मनोहारिं प्राणिश्रेयस्करं वचः । श्रुत्वा तदुत्तरं प्रीतः प्रवक्तुमुपचक्रमे ॥५॥
 तस्मिन् क्षणे महाश्चर्यमित्यासीत्सदसि ध्रुवम् । यदालोक्याखिलाः सभ्या लेभिरे परमां मुदम् ॥६॥
 आसीद्देशान्तरायातस्तत्र कञ्चन वाडवः । सभायामास्थितः शान्तो विनीतोऽविदिताभिधः ॥७॥
 स प्रणम्य शतानन्दं प्रासानन्दभरान्तरः । पुलकाञ्चितदेहस्तं प्राह गद्गदया गिरा ॥८॥
 कृतार्थोऽहं कृतो नूनं त्वया करुणया मुने ! । कालव्यालमहाग्रासत्राससंसारमोचितः ॥९॥
 दुश्चरैर्मत्कृतैः पूर्वं ध्वस्तं यन्नैव साधनैः । तन्मे दुःखं त्वया ग्रन्थं संश्राव्यैव क्षतं मुने ! ॥१०॥
 एतच्छ्रुत्वा मुने ! भक्तौ जातं धर्मान्निजेच्छया । पश्यामि श्रीहरिं साक्षात्प्राकृतैर्वर्जितं गुणैः ॥११॥

‘Truly, O eminent Sage! I think that by listening to this sacred text one will surely be able to attain the four attributes or goals of life viz – Dharma, Artha, Kama and Moksha. 3.

‘O Sage! I would like to know about such a person who has attained all the four goals after hearing this great book Satsangijivan.’ 4.

Surprising incident of the arrival of a Brahman

Having heard these pleasant words beneficial to all beings the sage was very delighted and began to speak in response to the question. 5.

At that very moment, there happened to be a great wonder in the assembly. Witnessing that all members in the assembly were very much excited with joy. 6.

From some distant place, there arrived a Brahman, quite unknown to that assembly. He looked very gentle and calm. 7.

He bowed down to Shatanand Muni and was very much pleased at heart; with horripilations on his body, he spoke to Shatanand Muni in a faltering speech. 8.

‘O Sage! You have made me satisfied by all means. You have made me free from the mouth of the dreadful serpent-like agonies of worldly life.’ 9.

‘O Sage! The sorrow that I had to suffer because of my misdeeds in the past, which were not destroyed by any means, that you have made to dissolve, giving me an opportunity to listen to this sacred book.’ 10.

‘Oh Sage! After hearing this scripture I have seen before my eyes, Lord Shri Hari, who has taken birth on his own will as the son of Bhakti

उदारौदार्यसौन्दर्यसौकुमार्यमहोदधिम् । मन्दहासविलासास्यं रमणीयगुणार्णवम् ॥१२॥
 सत्सङ्गिभिश्च मुनिभिः पूजितं पूर्णभावतः । सद्गन्धपुष्पमालाद्यैरुपहारैर्मनोहरैः ॥१३॥
 प्रफुल्लेन्दीवरश्रेणिश्यामकोमलविग्रहम् । मनोहरं शरत्ताराश्वेतसारतराम्बरम् ॥१४॥
 रम्यहास्यामृतस्राविशारदेन्दुवराननम् । प्रफुल्लनवपाथोजच्छदशालिविलोचनम् ॥१५॥
 करुणामृतसम्पूर्णपारिप्लवनिरीक्षणम् । आजानुलम्बिसद्बाहुं समविस्तीर्णवक्षसम् ॥१६॥
 चञ्चन्नखमणिश्रेणिमृदुलाङ्गुलिमण्डितम् । वितर्जितस्थलाम्भोजद्युतिहस्ततलद्वयम् ॥१७॥
 चित्रवर्णमणिस्वर्णकाञ्चीभूषणसत्कटिम् । चट्चटध्वानसंराजद्रूप्यपादुकपत्कजम् ॥१८॥
 कर्णमण्डलविभ्राजत्मकराकृतिकुण्डलम् । सुवर्णरत्नकेयूरं विस्फुरद्वलयोर्मिकम् ॥१९॥
 तापनीयसुमञ्जीतांघ्रिसरोरुहम् । कम्बुकण्ठलसन्मुक्तासारहारविराजितम् ॥२०॥

Devi and Dharma Deva, and who is devoid of all worldly qualities. 11.

Description of Shri Hari

He, the unlimited ocean of excellence, beauty and tenderness, His face shining with a sportive smiling face, the ocean of delightful attributes; worshipped by Satsangis and sages with intense love, with sandal paste, fragrant flowers and attractive gifts. 12-13.

With His divine figure looking so tender, deep blue in colour like multitude of newly bloomed lotuses; with His garment attractive like the splendid clear autumn sky shining with stars. His face like autumn moon, with attractive smile spreading nectar; with His eyes lustrous like fresh bloomed lotus. 14-15.

His glances tremulous, moving on all sides, full of nectarine compassion, with His strong arms running up to His knees, His chest broad and even; His delicate fingers adorned by nails lustrous like gems moving about, with a pair of palms, surpassing land-lotuses in radiance. 16-17.

With His waist decorated by a golden girdle studded with various gems, while stepping, His lotus feet adorned with silver wear making the sound 'chat chat'. 18.

His ears decorated by fish shaped earrings, wearing a golden armlet studded with gems, with His fingerings spreading radiance; illumining with His lotus feet adorned by golden anklets making a sweet sound, with His conch-shaped neck shining with the necklace made of exclusive pearls;

Wearing garlands of Champaka, Kunda, Mandar, rose and flower-

चाम्पेयकुन्दमन्दारस्थलपद्मादिहारिणम् । सुमनःशेखरं माल्यकर्णपूरमनोहरम् ॥२१॥
 उदारामोदलोलालिप्रगीतललितस्रजम् । दधानं रुचिरे पाणौ स्वर्णयाष्टि मनोहरम् ॥२२॥
 विचलत्कुण्डलोल्लासिकापोलयुगलश्रियम् । वक्रभ्रुवं सुबिम्बोष्ठं तिलप्रसवनासिकम् ॥२३॥
 ईदृशश्रीहरिप्रेक्षापुरुनिर्वृतमानसः । अद्यापं जन्मसाफल्यं कृतार्थोऽस्मि ध्रुवं मुने ! ॥२४॥
 कृत्वा तस्याचलां भक्तिं देहान्ते धाम चाक्षरम् । तस्यानन्दमयं दिव्यं लप्स्ये मेऽस्तीति निश्चयः ॥२५॥
 इत्थमुक्त्वा शतानन्दं पूजायामास सादरम् । स गन्धाक्षतपुष्पाद्यैर्मूर्ध्नि तत्पद्रजो दधौ ॥२६॥
 आचार्यो स ततः प्रीत्या ववन्दे विनयान्वितः । मुनीस्तथाखिलान् भक्तान् प्रत्येकं च सदःस्थितान् ॥२७॥
 स प्राप्तानन्दसन्दोहप्रविलीनमनास्ततः । अनुज्ञाप्य शतानन्दं प्रययौ स्वनिकेतनम् ॥२८॥
 अथालोक्यैतदाश्चर्यं तं पप्रच्छेति भूपतिः । कस्मिन् देशे वसत्येष वाडवो मुनिसत्तम ! ॥२९॥

crest and a beautiful flower string on His ears. 19-21.

With tender wreath emitting fragrance in abundance, with swarming bees humming sweetly on it; holding an attractive golden radiant cane in His lovely hand;

His cheeks shining due to the rays of His moving bright earrings; with His curved shaped eyebrows; with His well-shaped lips like Bimba fruit, and nose like a sesame flower. 22-23.

‘O Sage! Having visualized the Lord Shri Hari of such a magnanimous form, I am experiencing the highest bliss; at this moment, I feel I have attained the full reward of my life. ‘ 24.

Being steady and firm in His devotion (here), at the end of life I shall certainly reach His divine imperishable abode full of bliss (hereafter). 25.

Having said thus, he revered Sage Shatanand with flowers, auspicious rice and sandal paste, very respectfully and then put the dust of his feet on his head. 26.

Then, very modestly he bowed down to both the preceptors (namely Ayodhyaprasad and Raghuvira) and the sages, and saluted all the devotees present in the assembly. 27.

Very much pleased with his mind merged deeply in joy he took leave of Sage Shatanand, and went home in a tranquil mood. 28.

Then, beholding this wonderful incident, the king asked the sage ‘O Sage! From where does this Brahman come?’

किं तस्यासीन्महदुःखं तत्राशाय महामुने ! । किं किं च साधनं तेन विहितं दीर्घदर्शना ॥३०॥
 एतच्छुश्रूषवे मह्यं वक्तुमर्हसि सत्तम ! । यद्भवाद्दृशशिष्याणां ज्ञातव्यं नावशिष्यते ॥३१॥
 इत्याकर्ण्य वचस्तस्य ज्ञानं त्रैकालिकं गतः । श्रीहरेः कृपया भूपं स प्राहेङ्गितविन्मुनिः ॥३२॥

इति श्रीसत्सङ्गिजीवनमाहात्म्ये शतानन्दहेमन्तसिंहसंवादे तदितिहासकथने
 द्विजदृष्टश्रीहरिस्वरूपनिरूपणनामाष्टमोऽध्यायः ॥८॥

॥ अथ नवमोऽध्यायः ॥ ९ ॥

शतानन्दमुनिरुवाच-

तस्य पुण्यमतेः पुण्यं वृत्तान्तं कथयामि ते । अत्यद्भुतं महाबुद्धे ! शृणु त्वं स्वस्थचेतसा ॥१॥
 अन्तर्वेदाभिधो देशो देशानामतिपावनः । भवत्यतिवरो देवैः सेवनीयो महर्षिभिः ॥२॥

What unbearable sorrow has this Brahman had? Foresighted as he was, what means did he employ to come out of it? How did he tackle them? 29-30.

I am very much eager to know about the same, can you please tell me. O you great among the good! Surely, there can be nothing left to be known to a disciple of yours.' 31.

Hearing these words from him (the King) the sage, who had the knowledge of the past, present and future due to Shri Hari's grace, knowing the intention of the King, said to him. 32.

Thus, here ends the eighth chapter named the description of the appearance of Lord Shri Hari as seen by his Brahman devotee, during the conversation between Shatanand Muni and Hemantsinh. 8

CHAPTER – 9

Wonderful story of the Brahman

Sage Shatananda said:-

O you of great intellect, I shall tell you the wonderful story of that noble minded person, please listen to it attentively. 1.

There is the most holy place the best of all in this region, named Antarveda. It is worthy to be desired even by Gods and Sages. 2.

पुरुषा यत्र वर्तन्ते स्वस्वधर्मानुसारतः । शूराः सत्यपरा धीरा योषाः सन्ति पतिव्रताः ॥३॥
 त्रिदशेन्द्रपुरस्पर्धि विद्यते तत्र भूपते ! । काह्नसंज्ञं पुरं जुष्टं विभवैरमरप्रियैः ॥४॥
 देवेन्द्रालयसङ्काशौर्हेमशृङ्गविराजितैः । स्वर्णजालैर्मणिस्तम्भार्भवनैरतिमण्डितम् ॥५॥
 विराजमानमारामै रुचिराट्टालगोपुरैः । समाट्टपंक्तिभिः कोष्ठैर्लसद्भिर्देवमन्दिरैः ॥६॥
 कमनीयसभास्थानैः प्राकारेण समन्ततः । विलसद्गुल्मकक्षाभिस्तोरणैः समलंकृतम् ॥७॥
 चातुर्वर्ण्यजनैर्जुष्टं स्वस्वधर्मानुवर्तिभिः । वेदविद्भिः कृतैर्विप्रैर्वेदनादैर्विराजितम् ॥८॥
 सरोभिर्मण्डितं रम्यैर्द्विजालिकुलसंकुलैः । कुमुदोत्पलकह्लारशतपत्रादिराजितैः ॥९॥
 उपशल्पे वरे यस्य स्वर्गज्ञा पाविनी नदी । वहल्येव जना यस्यां स्नान्तो भान्ति यथामराः ॥१०॥
 कान्यकुब्जाभिधज्ञातेर्विप्रस्य तत्र तस्थुषः । आसीन्माधवरामस्य पुत्रः कल्याणजिन्वृप ! ॥११॥
 गर्गगोत्री यजुर्वेदी वेदवेदाङ्गपारगः । पारोक्ष्येणाकरोद्धक्ति श्रीकृष्णस्य स नित्यदा ॥१२॥

All men living there are brave, truthful and courageous, and all women are also faithful to their husbands. 3.

O King! There in that region is the city named Kanha which competes with the city of the king of Gods, i.e. Indra, in grandeur; even Gods aspire for it. 4.

There are mansions decorated with pillars of gem and golden-grills, like the palace of Indra the King of Gods; and numbers of pleasure gardens; and beautiful multi-storied Gopuras; and temples having conical stories of uniform structure with shining niches; that are adorned by many attractive assembly halls surrounded with fencing wall and grows of creepers and thickets; decorated with shining ornamental arches. 5-7.

The people of the four castes, who strictly follow their own religious code, also aspire to visit this city which is adorned by the sounds of the recitation of Veds by the Brahmans expert in Veds.

The city is also decorated by pools, full of many kinds of lotuses like day-lotus, night lotus, and kalharas with a hundred petals.

The sacred river Ganga flows in the upper region of this city and people who take a plunge in that river just look like the Gods and deities. 8-10.

There lived a Brahman named Madhavarama belonging to a sub caste called Kanyakubja, he had a son named Kalyanajit, O King. 11.

He belonged to the Yajurveda tradition, Gargagotra, and was proficient in Vedas and Vedangas. He used to worship Lord Shri Krishna in

तस्य प्राक्तनसंस्काराद्विधानां स्वजन्मनाम् । भूतानां च भविष्याणां ज्ञानं साक्षात्जायत ॥१३॥
 यद्यत्कष्टमभूत्तीव्रं स्वेदजादिषु जातिषु । भविष्यच्च तथा सर्वं दृश्यं तस्याभवन्नृप ! ॥१४॥
 असह्यपीडं यत्कष्टं गर्भवाससमुद्भवम् । नानाविधं स्वयं भुक्तं तत्प्रत्यक्षमवैक्षत ॥१५॥
 प्रविष्टो यत्र निर्भुक्ते विण्मूत्रादिमलास्पदे । भुग्नपृष्ठशिराः कष्टं तीव्रं जन्तुरवांमुखः ॥१६॥
 सौकुमार्यात्कृमिन्नातैः क्षतसर्वतनुः सदा । श्वासावकाशमप्राप्तः क्लेशान्मूर्च्छामुपैति सः ॥१७॥
 अशक्तः स्वाङ्गचेष्टायां रुद्धः पक्षीव पञ्जरे । जाठरीयानलज्वालापरिदग्धाखिलाकृतिः ॥१८॥
 इत्याद्यं स्वेन यत्पूर्वं भुक्तं कष्टं सुदुःसहम् । गर्भवासभवं सर्वं तत्प्रत्यक्षतयाविदत् ॥१९॥
 स तामिस्रान्धतामिस्ररौरवाद्याः सहस्रशः । निरया सन्ति ये घोरास्तत्कष्टं चाप्यबूबुधत् ॥२०॥
 क्रोशान्तो यत्र ताडयन्ते लोहदण्डैर्यमानुगैः । कशाभिर्मुद्गरैः शस्त्रैर्निस्त्रिशाद्यैश्च पापिनः ॥२१॥

solitude. 12.

Due to his past meritorious impressions, he had great knowledge of the past and future births of his own life. 13.

O King! He remembered and visualized the intense miseries he had to suffer in the past lives and those that would come in the future births, may be of animals in egg-born class; and insects like sweat-born, etc. 14.

He also witnessed those unbearable pains of various kinds he underwent during his stay in the womb before birth. 15.

Description of Brahman's sufferings

When the creature enters the womb, he finds the place dirty due to urine and excrete and other filth. There, with back and head bent, facing upside down, this creature experiences acute pain. There, worms keep biting and hurting his tender body all the time. He faints due to the scarcity of air to breath in (suffocation), and excessive pain. He is unable to move, just like a bird in a cage. He feels very hot and his body sings due to the vicinity of the stomach fire. 16-18.

Thus, he remembered and actually experienced, all acute pains he had to suffer in past when he was in the womb. 19.

He, also came to know all sever and dreadful pains suffered in thousands and thousands of hells like Tamisra, Andhatamisra and Raurava and others. 20.

There, the sinners are beaten with weapons like swords, hunters, clubs and iron rods by the servants of Yama, the God of death. 21.

उत्पाटयन्ति नेत्राणि तेषां यदंगेषु ते मुहुः । निष्पेषयन्ति रुन्धन्ति क्षारपङ्के जले च तान् ॥२२॥
पातयन्ति नगात्तुङ्गात्तप्ततैले क्षिपन्ति च । निःसारयन्ति चान्त्राणि तेषां ते जीवतामपि ॥२३॥
दाहयन्ति ज्वलद्ब्रह्मै तान् रुन्धन्त्यतिदुःसहे । विषानलस्य ते धूमे छित्त्वा सीवयन्ति तत्त्वचः ॥२४॥
आश्लेषयन्ति तांस्तप्ताः प्रतिमाश्चायसीर्मुहुः । तीव्राः सोऽपश्यदित्याद्या ह्यनन्ता यमयातनाः ॥२५॥
तेन तस्याभवच्चित्ते परितापो महानृप ! । निशासु नाभवन्निद्रा त्रासव्याकुलचेतसः ॥२६॥
नासित्पुत्रकलत्रादौ भोजनादौ च कर्हिचित् । व्यथार्तस्य सुखं तस्य विभवेष्वपि सर्वशः ॥२७॥
ततस्तत्राशनोपायान् सोऽपृच्छत्सर्वपण्डितान् । तत्प्रोक्तानपि तान् कृत्वा तच्छान्तिं नाभ्यपद्यत ॥२८॥
कुटुम्बं स ततः स्वीयं भवनं सपरिच्छदम् । हित्वा जगाम निर्विण्णस्तीर्थयात्राविधित्सया ॥२९॥
प्रयागं स द्विजः काशीं जगन्नाथपुरीं शुभाम् । अयोध्यां चित्रकूटं च पुण्यं वृन्दावनं ययौ ॥३०॥
रामनाथं हरिद्वारं कुरुक्षेत्रं च पावनम् । स प्रायात्पुष्करं तीर्थं पुण्यं च पुलहाश्रमम् ॥३१॥

They pluck out their eyes, crush their limbs and plunge in mud of salty water; thrown down from a high peak mountain, and sink in hot oil; though they are alive, the servants of Yama drag out their intestines. 22-23.

They burn them in unbearable fire; make them suffocate in poisonous smoke, tear out their skin and then stitch it again. 24.

They force them to embrace hot iron idols, many times. Thus he saw innumerable such dreadful tortures in the terrain of Yama. 25.

O King! Having seen these tortures, he felt distressed. Thus, deposed by the pains he could not sleep at night. 26.

Thus, due to the anguish in his heart he lost interest in his wife and children, even in food and also wealth.

Then he went to many learned persons and asked for a way out of this situation; he acted upon their suggestions; but still did not get the peace he was looking for. 27-28.

Then, in a depressed mood, he went on a pilgrimage, leaving behind his family, servants and house. That Brahman visited Prayag, auspicious city Kashi, Jagannathpuri, Ayodhya, Chitrakut and sacred place of Vrundavan. 29-30.

He went to Ramnath, Haridwar, holy Kurukshetra, Pushkaratirtha, meritorious Pulahashram.

Then he went to Siddhapura, Prabhasa Tirtha, and Dwarka. Thus he

अगात्सिद्धपुरं तीर्थं प्रभासं द्वारिकां तथा । इत्यादीन्यर्तिनाशार्थं बहुक्षेत्राण्यगाद्धि सः ॥३२॥
 गङ्गां च यमुनां रेवां सरयूं तपतीं नदीम् । गोदावरीप्रमुख्याणि प्रागात्तीर्थानि स द्विजः ॥३३॥
 जगत्प्रसिद्धतां प्रासास्तीर्थक्षेत्रेषु पण्डिताः । गुरवो ये तथाचार्यास्तेषां सङ्गं चकार सः ॥३४॥
 स्वक्लेशनाशोपायांस्तान्विनीतः सोऽन्वपृच्छत । विदधे च तदुक्तांस्तान्नाप शान्तिं तथापि सः ॥३५॥
 निराशः स ततो गच्छन्नतिचिन्ताकुलान्तरः । देशान् पश्चिमपाञ्चालानाजगाम यदृच्छया ॥३६॥
 जनेभ्यश्चाशृणोत्स्वामिनारायणविधापितम् । सोऽत्र दुर्गपुरे रम्यं श्रीगोपीनाथमन्दिरम् ॥३७॥
 श्रुत्वात्रत्यान्महासाधूंस्तेभ्यो हर्षपरिप्लुतः । सोऽत्रागादभवच्छान्तिस्तस्यैव गमनक्षणे ॥३८॥
 अत्र कश्चिन्महान् साधुर्भवतीत्यवबुध्य सः । संस्त्रायोन्मत्तगङ्गायां श्रीगोपीनाथमैक्षत ॥३९॥
 श्रीगोपीनाथसंवीक्षाप्राप्तशान्तिर्मुदान्वितः । अत्रास्तीति महान् साधुर्भक्तं कञ्चित्पप्रच्छ सः ॥४०॥

visited many sacred places to quench his agony.

Then the Brahman went to the major holy rivers, Ganga, Yamuna, Reva (Narmada), Sarayu, Tapi and Godawari.31-33

In all those holy places he came across many renowned learned persons, teachers and gurus. 34.

Modestly, he asked them about the remedy for getting out of his mental torture. He practiced all those mentioned to him; but he still did not get any relief. 35.

Disappointed as he was, with deep pain in his heart, by chance, he went towards the west of Panchala region. 36.

From people living there, he heard about the beautiful temple of Gopinath, here in Durgapur, erected by Bhagwan Swaminarayan.

He also heard about the great sages who have experienced actual presence of Shri Krishna and very much pleased on this he came here. The moment he reached this place his mind became tranquil. 37-38.

From this sign he guessed that some great sage must be living here. So he took bath into Unmattaganga River and went to visit the Gopinath temple, and had Darshan of the Lord. 39.

As he visited the Shree Gopinath temple, he attained peace of mind and was pleased. There he enquired with a devotee if by chance there lived any great saint in that place. 40.

When the devotee was asked he was very pleased and told the Brahman, that today the auspicious Katha - discourse about the scripture

अब्रवीत्स मुदा पृष्टो भक्तस्तेनेति तं द्विजम् । सत्कथावाचनारम्भो जातोऽस्मिन् दिवसे द्विज ! ॥४१॥
 श्रोतुं सन्तः कथां पुण्यां सत्सङ्गिजीवनस्य च । सभायामास्थिताः सन्ति सर्वे सत्सङ्गिनस्तथा ॥४२॥
 श्रुत्वेत्यत्रागतः प्रीत्या सभामनूपविश्य सः । सत्सङ्गिजीवनग्रन्थकथां शुश्राव मत्कृताम् ॥४३॥
 अशृणोच्च भवत्पृष्टं श्रद्धया स द्विजोत्तमः । सत्सङ्गिजीवनग्रन्थमाहात्म्यं परमाद्भुतम् ॥४४॥
 एतस्येतिश्रुतेरासीन्महाकष्टपुरोदितात् । स निर्मुक्तः कृतार्थश्च प्रत्यक्षश्रीहरीक्षणात् ॥४५॥
 इत्येतन्निशमनलब्धसर्वसिद्धेर्वृत्तान्तं गदितमिदं मया द्विजस्य ।
 प्रीत्या ते श्रवणरताय शुद्धबुद्धे ! त्वत्प्रश्नोत्तरमपि जातमेतदुक्त्या ॥४६॥
 सत्सङ्गिजीवनशुभश्रवणेन तूर्णं मोक्षार्थमेति परशर्मकरं मनुष्यः ।
 यत्प्राप्तये क्षितिभुजोऽप्यगमन्नरण्यं गच्छेत्त्रिवर्गमवनीश ! किमत्र चित्रम् ॥४७॥

Satsangijivan had begun.

And that saints and satsangis have gathered there in the assembly to listen to the meritorious story of Satsangijivan, the story of Lord Shri Hari's life and deeds. 41-42.

Having heard this, he came here and sat in the assembly and heard the story of Satsangijivan composed by me (Shatanand Muni) devotedly. 43.

That noble Brahman sitting in the assembly heard this wonderful text that you have enquired about called the Satsangijivan Mahatmya - greatness of Satsangijivan. 44.

Thus, after hearing the whole narration, attentively and devotedly, he finally had the Darshan of Lord Shri Hari in person, and from this he became relieved from grief that he had experienced before in his life and was very pleased. 45.

Thus, I have told you the account of this Brahman, who attained the fulfilment of his life, after hearing this sacred text. O you of pure intellect! You have heard all about it very attentively and with interest. There by you also have received the answer to your questions. 46.

O King! By hearing this auspicious story of Satsangijivan a person immediately achieves the most blissful state – the forth and the final goal, i.e. true liberation. The sovereign kings took passage to the forest to attain that state. It is therefore of no wonder if any one achieves the three ends Dharma, Artha and Kama, a fruits of the same.47.

Whoever wishes to attain any of these four goals, he will be successful

यो यश्चेत्ततो यं यं पुरुषार्थचतुष्टये । तत्तत्सिद्धिमियात् श्रुत्वा सत्सङ्गिजीवनं स सः ॥४८॥
 स्वधर्मज्ञानवैराग्यभगवद्भक्तिसंयुजा । यश्चैकान्तिकधर्मेण प्रसाद्य पुरुषोत्तमम् ॥४९॥
 इच्छेत्तदीयसेवायां स्थातुं तत्सिद्धिमाप्नुयात् । सत्सङ्गिजीवनग्रन्थश्रुतेरेव स भूपते ! ॥५०॥
 इत्थं हेमन्तसिंहस्तद्वाचं श्रुत्वा सुधोपमाम् । प्रमोदं प्राप सभ्याश्च प्रापुरेव परां मुदम् ॥५१॥
 धर्मार्थकाममोक्षाणामिच्छन्ति स्म शरीरिणः । ये ये यं यमिह प्राप्तुं पुरुषार्थं स्वचेतसि ॥५२॥
 सत्सङ्गिजीवनग्रन्थं तस्य तस्यासये शुभम् । ते तेऽशृण्वन्मुदा युक्ताः स्वावकाशानुसारतः ॥५३॥
 तत्र धर्मस्य संसिद्धिं धर्मार्थी प्राप निश्चितम् । योऽर्थार्थी तस्य संसिद्धिं स प्रपेदेऽञ्जसा द्रुतम् ॥५४॥
 कामसिद्धिं च कामार्थी मोक्षार्थी यश्च मानवः । मोक्षस्य पुरुषार्थस्य प्राप सिद्धिं स सत्वरम् ॥५५॥
 इच्छेदेकान्तधर्मेण प्रसाद्य श्रीहरिं च यः । स्थातुं तदीयसावायां प्राप तत्सिद्धमेव सः ॥५६॥
 हेमन्तसिंहो मोक्षार्थमिममिच्छन् परं नृपः । यथाविधि स्वके गेहे वाचयित्वैनमाशृणोत् ॥५७॥

in having the same by hearing this auspicious Katha of Satsangijivan. 48.

O King! Whoever with his exclusive devotion, performing his own religious duties properly and by following the path of knowledge and detachment pleases the Lord - the Supreme Person and wishes to get established in His service will surely receive his desired fruit only by listening to the sacred book of Satsangijivan. 49-50.

Thus having heard his nectar-like speech, Hemantsinh was very much pleased and all the members in the assembly also were very happy. 51.

Those mortals who desire in their hearts to achieve any of the four goals namely – virtue (Dharma), wealth (Artha), enjoyment (Kama) and liberation (Moksha), should read very aptly this auspicious scripture Satsangijivan at their leisure. 52-53.

There, a person who desires Dharma surely will achieve merit; who desires wealth will be successful in receiving it within a short period; who desires enjoyments will also receive all these accordingly and a person who aspires for liberation will also attain this in a short time. 54-55.

One who aspires to please Lord Shri Hari by his exclusive devotion to Him, and wishes to be in His service in His abode, surely his desire will be fulfilled. 56.

Hemantsinh who desired liberation, appointing a reader, arranged for the reading of the Satsangijivan Katha at his place and listened to it devotedly. 57.

मोक्षार्थस्य स संसिद्धिं प्राप त्वस्य महीपतिः । शतानन्दास्यचन्द्रच्युत्कथामृतसुनिर्वृतः ॥५८॥
 सत्सङ्गिजीवनग्रन्थमाहात्म्यं सदसि श्रुतम् । शतानन्दमुनेर्वक्त्राद्यथैवेदं मया स्फुटम् ॥५९॥
 सत्सङ्गिजीवनमाहात्म्याख्यो ग्रन्थस्तथा मया । अयं विरचितः सम्यगात्मबुद्ध्यनुसारतः ॥६०॥
 आदौ ग्रन्थमिमं श्रुत्वा पश्चात्सत्सङ्गिजीवनम् । श्रोतव्यमिति मामाह शतानन्दमुनिर्वचः ॥६१॥
 इमं श्रोष्यन्ति ये भक्त्या पठिष्यन्त्यत्र मानवाः । लप्स्यन्ति ते तु सत्सङ्गिजीवनश्रुतिजं फलम् ॥६२॥
 श्रीहरेश्च प्रसादात्ते प्राप्स्यन्ति स्वेप्सितं सुखम् । इति सत्यं पुनः सत्यं मुक्तानन्दो ब्रवीम्यहम् ॥६३॥
 यो दिव्याकृतिरक्षरे वरतरे मायापरे राजते दिव्यानन्तमहागुणैकनिलयः सर्वातिरिक्तश्रवाः ।
 प्रादुर्भूय सधर्मभक्तिमतनोद्भूमौ दयावारिधिर्वन्दे धर्मजनिं सदैव सहजानन्दं हरिं तं मुदा ॥६४॥
 श्रीमन्मङ्गलमूर्तिमार्तिशमनं मालां करे तौलसीं दक्षे सूक्ष्मवलक्षसान्द्रवसनान्यबिभ्रतं सर्वदा ।

Having heard the nectarine words in the scripture Satsangijivan, coming from the moonlike mouth of the sage Shatanand, the King attained his goal of liberation and experienced the highest bliss. 58.

(Now here Muktanand Swami declares) I have heard the importance (Mahatmya) of Satsangijivan explained by Shatanand Muni in his speech in the assembly and giving full thought to it, I have written this book named Satsangijivan Mahatmya according to my intellectual capacity. 59-60.

Shatananada Muni told me that, first this Mahatmya book should be read and listened to and then it should form the book of Satsangijivan. 61.

In this world those who will hear or read this book (Mahatmya) sincerely, will definitely earn the fruit of hearing Satsangijivan also. 62.

They will certainly get their desired happiness by the grace of the Lord Shri Hari, and I, Muktananda, assure that it will come true, this is my promise. 63.

Muktanand Swami's concluding meditation of Shri Hari

I delightfully bow down to Lord Sahajanand Swami the son of Dharma Dev, who is above the illusory Maya, who shines with His splendourous divine form in the highest imperishable abode. Who is the only treasure house of innumerable extraordinary divine qualities, whose eminence is above all. Who is the ocean of compassion, who appeared on this earth for promoting righteousness and devotion. 64.

I, all the time contemplate on Lord Shri Swaminarayan who bears a

चारुस्मेरमुखाम्बुजं लसदुरःश्रीवत्सलक्ष्माङ्कितं ध्याये भूषणभूषणाङ्गमनिशं श्रीस्वामिनारायणम् ॥६५

योऽक्षरे परतरेऽक्षरमुक्तैः सेव्यमानचरणो रमणीयः ।

स प्रभुर्विधिमुखेशनियन्ता मानसे वसतु मे हरिकृष्णः ॥६६॥

योऽत्र पूर्णदययाऽऽकृतिधारी चिन्त्यचारुतरचित्रचरित्रः ।

स्वाश्रिताखिलभयक्षयकारी धार्मिरेतु स हरिर्मयि तोषम् ॥६७॥

तत्पदाब्जरतचित्तमिलिन्दा निर्जितेन्द्रियहयाखिलवेगाः ।

साधवः परहितानुरता ये सन्तु ते हि सततं मयि तुष्टां ॥६८॥

इति श्रीसत्सङ्गिजीवनमाहात्म्ये शतानन्दहेमन्तसिंहसंवादे तदितिहासकथने

द्विजवृत्तान्तरूपणनामा नवमोऽध्यायः ॥९॥

very auspicious form, who removes sorrow; who holds the rosary of Tulsi beads in His right (dakshe) hand; who has put on fine, soft white clothes; who always has a cheerful lotus like face with a sweet smile; whose chest is marked by Shree Vatsa and whose body is adorned with ornaments. 65.

That Lord Hari Krishna may always reside in my heart – the Lord whose feet are served by the liberated souls, in the highest imperishable abode and who is charming, who is the controller of the Gods headed by Brahma. 66.

The Lord, who has embodied himself with His heart full of compassion, whose life is very interesting due to many wonderful aspects; who fully destroys fear from the hearts of those who have taken refuge in him, who is the righteous one, be pleased with me. 67.

Worship of saints

May these sages who have managed to control the impulses of their senses which are like speedy horses; whose mind is adhered like a bee to the lotus feet of the Lord, and who are always busy with helping others, be always pleased with me. 68.

Thus, here ends the ninth chapter of Satsangijivan Mahatmya, that describes the episode of a Brahman and the history of the text, during the conversation between Shatananda Muni and Hemantsinh. 9



॥ श्रीस्वामिनारायणो विजयतेतराम् ॥

श्रीमत् सत्सङ्गिजीवनम्

प्रथमं प्रकरणम्



॥ अथ प्रथमोऽध्यायः ॥ १ ॥

श्रीकृष्णाय नमस्तस्मै यः साक्षाद्धर्मनन्दनः । भुवि भूत्वा हरत्यन्तस्तमस्तम इवांशुमान् ॥१॥
नराकृति परंब्रह्म स्थितो योऽक्षरधामनि । निर्गुणो निर्विकारश्च सच्चिदानन्दलक्षणः ॥२॥
अनेककोटिब्रह्माण्डाधारोऽनन्तोऽपि यः स्वयम् । नृणां निःश्रेयसायैव दिव्यमानुषविग्रहः ॥३॥

Shree Swaminarayano vijaytetaram

SATSANGIJIVAN - I

Scripture on righteousness relating to the life and deeds of
Shree Swaminarayan

CHAPTER - I

Introductory prayer for attainment of success

I bow down to that Lord Krishna, who is, Himself the son of Dharma, who being manifested on this earth, removes the darkness of lack of knowledge within, just as the Sun removes the darkness. 1

The idol of God is divine

The Supreme Being is void of any inauspicious attributes. He does not change, and is characterised by Sat, Cit, and Anand and resides in Akshardham in the form of a human. 2.

Being never ending, He is the supporter of countless worlds. He assumes the form of a divine-human for the sake of supreme good of the people. 3.

जगत्सर्गस्थितिहृतीर्यस्यैव हि निदेशतः । काले काले विदधते विधातृहरिशम्भवः ॥४॥
वासुदेवादयो यस्माद्व्यूहाः प्रादुर्भवन्ति च । चत्वारः केशवाद्याश्च चतुर्विंशतिरीशितुः ॥५॥
यः क्रोडाद्यवताराणां धर्ता वैराजपुरुषः । सहस्रशीर्षा च यतो ह्यस्ति नारायणाह्वयः ॥६॥
नित्यासङ्ख्येयकल्याणदिव्यसदुणमण्डितः । सेवितश्च भगैः षड्भिः सिद्धिभिश्चाणिमादिभिः ॥७॥
यदाज्ञया तपत्यर्को विचरत्यनिलोऽपि च । न निमज्जति भूश्चाप्सु भीतश्चरति चान्तकः ॥८॥
देवानामपि यो देव ईश्वराणां तथेश्वरः । कालस्यापि हि यः कालः कारणानां च कारणम् ॥९॥
चतुर्विंशतितत्त्वैश्च शक्तिभिश्च सहस्रशः । अनन्तब्रह्मरुद्राद्यैरर्च्यमानपदाम्बुजः ॥१०॥
संस्तूयते यो निगमैः सहस्रवदनादिभिः । वाङ्मनोऽगोचरो यश्च परमात्मा परात्परः ॥११॥

By His orders only, the creator Brahma, Vishnu and Shiva cause creation, maintenance and destruction, respectively of the world at proper times. 4.

The four Vyuhas i.e. Vasudeva, Sankarsana, Aniruddha, Pradyumna and others come into existence from Him only, and He has manifested Himself in the form of twenty four deities called Kesava and others. 5.

He is the bearer of incarnations like Varaha and others and He is Narayan by name with thousand heads (as described in the Purusasukta). 6.

He is adorned with divine qualities like eternity, and good fortune (Kalyan). He is served by the six good fortunes and eight Siddhis like Anima, Mahima, Garima, Laghima, and Vsita, Eshita, Prakamyā and Prapti. 7.

By His order the sun shines and the wind blows. By His order, the earth does not sink into waters and the (God of) death moves about with fear. 8.

He is the God of Gods and the supreme amongst the powerful. He is the destroyer of death and He is the cause of all causes. 9.

He, whose feet are tender like lotus, is worshipped by Ananta, Brahma, Rudra and others with twenty four basic principles of the creation and thousands of kinds of powers. 10.

He is praised by the four Vedas, by Sheshaji with his thousand mouths, and by others. He is the Supreme Being Who is superior to the superior and is beyond the scope of speech, mind and senses. 11.

स एव साक्षाद्भगवान् स्वामिनारायणाख्यया । प्रसिद्धोऽस्ति स मां पायाद्धरिः सर्वान्तरायतः ॥१२॥
 सदानन्दाम्भोधिः स्मितरुचिरपूर्णेन्दुवदनः प्रफुल्लाम्भोजन्मच्छदसदृशशोभाक्षियुगलः ।
 कृपापारावारः श्रितसकलजीवातिसुखदो महाश्रेयोमूर्तिर्जयति स हि नारायणमुनिः ॥१३॥
 सुदुर्जेयं नित्यं विविधनियमाचारनिरतैरपि ब्रह्मेशानप्रमुखसुरसङ्घैः स्वमहसा ।
 मनस्तत्तूर्णं यः प्रसभमपि कुर्वञ्छ्रितवशे नरो भात्यज्ञानां दिशतु स मतिं मे हरिरसौ ॥१४॥
 अतिक्षान्त्या दान्त्या मृदुलवचनैश्छादितनिजध्रुवा त्वर्यैश्वर्याद्विलसितनृनाट्याय गुरवे ।
 वसानाय श्वेताम्बरयुगलमार्वाधियशसे नमस्तस्मै नित्यं हृदि भगवते ध्येयवपुषे ॥१५॥
 वाञ्छितार्थप्रदः श्रीमान्विघ्नौघदलनक्षमः । श्रीगणेशः सदा मेऽस्तु श्रीकृष्णावतारः श्रिये ॥१६॥

He only is indeed the glorious Lord Himself famous by name “Swaminarayan.” May that Shri Hari protect me from all obstacles. 12.

Indeed that Narayan Muni is victorious, the ocean of everlasting bliss and compassion, bestowed of happiness to righteous people, with face like full moon, charming due to his smile, and the beauty his pair of eyes resembles fully-bloomed lotus petals; He gives extreme happiness to the souls who have taken shelter in Him and is the picture of plentiful kindness. 13.

May He, the Lord Shri Hari, who appears like a human being to the uninformed, yet, who instantly and by force brings under His control, the minds of his devotees; (the mind) which is extremely difficult to conquer even to the hosts of Gods headed by Brahma and Shiva on their own strength, even after constantly engaging themselves in various austerities. May He (Lord Shri Hari) guide my intellect. 14.

Salutations to Him, to the Lord, who assumes the form suitable for meditation at heart; who is the preceptor in staging the human drama inflated by His unconceivable supremacy; who has veiled His own eternal nature by His soft words, extreme patience and self-control and who is wearing a pair of (simple) white apparel; salutations to Him whose glory is as expansive as the oceans. 15.

May the glorious Lord Ganesh, the descent of the Lord Krishna, who is capable of destroying hosts of calamities and who is the endower of desired objects - may he always be there for showering wealth on me. 16

श्रीमच्छतानन्दकृतेऽत्र रम्ये सन्दर्भसारेऽखिलवेदसारः ।
 सुस्पष्टमैकान्तिकधर्म उक्तः स्याद्येन सद्यो भवपाशमुक्तिः ॥१७॥
 साक्षाद्धरौ सकललोकगुरौ रसाया अन्तर्हिते ननु मुमुक्षुजनैकबन्धौ ।
 निस्तारणाय लघु संसृतिसागरस्य नौकैदमेव भुवि मानवदेहभाजाम् ॥१८॥
 लीलारसो हि सकलोऽमृतदिव्यमूर्तेः स्वेच्छानराकृतिधृतो भुवि धर्मसूनोः ।
 सत्सङ्गिनां परमजीवनमस्त्यतोऽसौ सम्यङ्गिरूपित इहेति स पीयतां तैः ॥१९॥
 एतत्पुण्यमलं पवित्रममलं सद्धर्मशास्त्रं परं धर्मज्ञानविरागभक्तिनिभृतं सेव्यं सतां नित्यदा ।
 पापौघप्रशमं नृणां कलिमलप्रक्षालनं सर्वथा जाड्यध्वान्तनिवारणं सुकृतिभिः सम्प्राप्यते नेतरैः ॥२०॥
 सकलधर्मविनिर्णयमञ्जसा सकलशास्त्रमतभ्रमवारणम् ।
 सकलवाञ्छितपूरणमुत्तमं सकललोकमनःश्रुतिरञ्जनम् ॥२१॥

Greatness of the Treatise

In this delightful text composed by Shatanand Muni, Akantika Dharma (the Bhagavat Dharma) - the general idea of the Vedas put together, is well and clearly explained. By understanding it, one will be released from bondage instantly. 17.

After this Lord Shri Hari, the Guru, the guide of mankind and the kinsman of the spiritual seekers, disappeared from this earth. For human beings, this discourse ‘Satsangijivan’ serves as the boat to cross the ocean of worldly life. 18.

This discourse is full of nectar; the well ascertained description of the delightful, playful acts of the heavenly person, who Himself, has adopted human form on this earth by His own will, as a son of Dharmadev. This work is the highest life force for Satsangis. May they consume this wholeheartedly. 19.

May this sacred, praiseworthy, pure, genuine Dharmashastra, full of righteousness, knowledge, non-attachment and devotion, ever become the object of enjoyment for the virtuous! This work takes one away from the stream of sins and washes away the impurities of the Kali (Yuga). It completely removes the darkness of ignorance; it is obtained only by those having good deeds to their credit and not by others. 20.

This work of wisdom be victorious, which gives clear ascertainment in all religious matters; which wards off confusion caused by diverse views in various scriptures, which gives all desired fruits, which is the best of all

विविधसंशयशल्यसमुद्धरं श्रवणमात्रत एव कुबुद्धिहत् ।
मदनकोपमुखारिभयापहं जयति शास्त्रमिदं कविभूषणम् ॥२२॥
पुण्यं भुवि कुरुक्षेत्रं धर्मवृद्धिमभीप्सुभिः । सेव्यमानं सुमतिभिर्वर्षे भवति भारते ॥२३॥
ब्रह्मर्षिः सुब्रतस्तत्र भक्त आसीद्धरेर्महान् । स्वधर्मज्ञानवैराग्यशान्त्यादिगुणमण्डितः ॥२४॥
भक्त्या वशीकृतो येन गृह्णाति भगवान्स्वयम् । पूजोपहारान् सकलान् प्रत्यक्षं प्रतिवासरम् ॥२५॥
ज्ञानं त्रैकालिकं प्राप्तः प्रसादादेव तस्य यः । वेद्यश्च भगवद्भक्तैर्विशुद्धधिषणैर्नृभिः ॥२६॥
सोऽन्तर्हिते भगवति हरौ गुर्वाज्ञया मुनिः । तीर्थानि व्यचरद्भूमावज्ञान् सद्दत्तं दर्शयन् ॥२७॥
वृन्दावनं स काशीं च गत्वा तीर्थविधौ रतः । प्रापज्जगन्नाथपुरीमुपकण्ठे महोदधेः ॥२८॥

and soothing to the ears as well as minds of all, just by listening; 21.

(This work of wisdom be victorious) Extracting thorns of various doubts, driving away the fear of (six) foes, passion and anger being well-known of them; eradicating wicked thoughts just by listening; and which is like an ornament of the wise seers. 22.

Life-sketch of Suvrat Muni a speaker of Satsangijivan

On this earth, there is a sacred place named Kurukshetra, in the Land of Bharata, which is occupied by noble minded people who wish to improve their piety. 23.

There lived a Brahmarshi seer, named Suvrat, who worshipped Lord Shri Hari with full devotion. He was adorned with righteousness, knowledge, detachment, peace, and such other good qualities. 24.

Influenced by his devotion, the Lord Himself used to accept the objects offered by him at worship, every day. 25.

By the grace of the Lord he was endowed with the knowledge of Past, Present and Future happenings, and knowledge of the absolute reality which can be known only by persons of pure mind having devotion to the Lord. 26.

When Lord Shri Hari disappeared, sage Suvrat by order of his Guru, left for pilgrimage. While travelling from place to place, he showed the path of righteousness to the uninformed people. 27.

He went to Kashi and Vrindavan and engaged himself in practicing austerities customary to sacred places. Then he arrived at Jagannath Puri, the city on the shores of the ocean. 28.

दत्ते यत्र स्वभक्तेभ्यः कृष्णः साक्षात्स्वदर्शनम् । पृथिव्यां नोपमा यस्याः प्रतापातिशयाद्धरेः ॥२९॥
 यत्र पञ्चसु कालेषु प्रातरादिषु चान्वहम् । जायते वासुदेवस्य महानेवार्चनोत्सवः ॥३०॥
 तत्क्षेत्रदर्शनप्राप्तपरमानन्द आत्मनः । आवासमकरोत्तत्र चक्रतीर्थेऽतिपावने ॥३१॥
 प्रत्यहं पञ्चकालं च श्रीजगन्नाथदर्शनम् । चकार पालयन् धर्मं भक्तिं च नवधा हरेः ॥३२॥
 प्राप्तेभ्यः स्वान्तिकं नृभ्यो मुमुक्षुभ्य उपादिशत् । कृष्णभक्तिं स्वधर्मं च निर्मानो विजितेन्द्रियः ॥३३॥
 तत्रागतोऽभूद्रार्जुर्गुर्जराणामधीश्वरः । नाम्ना प्रतापसिंहश्च त्यक्तराज्यो विरागवान् ॥३४॥
 धर्मी कृष्णस्य भक्तश्च तत्प्रत्यक्षेक्षणोत्सुकः । अवसत्सोऽपि तत्रैव तीर्थे सत्सङ्गलालसः ॥३५॥
 स एकदा तमद्राक्षीदासीनं कौश आसने । बोधयन्तं मुमुक्षून् नृन् कृष्णमाहात्म्यमादरात् ॥३६॥
 तपस्विनं प्रशान्तं च स्वधर्मस्थं शुचिं मृदुम् । पालयन्तं ब्रह्मचर्यं तितिक्षुं सिद्धयोगिनम् ॥३७॥

There Lord Krishna appeared in person before devotees. On this earth, there is no place comparable to that city, shining due to the highest glory of Lord Shri Hari. 29.

Where every day, from early morning the idol, Lord Vasudev, is worshipped five times, with respect, great festivity and fervour. 30.

Having seen the holy place, he was extremely happy. He halted in the surrounding area of the very sacred Chakratirtha. 31.

For five times every day, he used to visit Jagannatha temple and have Darshana of the deity. All the time, he engaged himself in doing religious duties, and endeavoured for nine-fold devotional activities. 32.

Self-restrained and free from pride as he was, he instructed people who approached him about their own religious duties and about devotion to the Lord Krishna. 33.

Meeting of King Pratapsinh and Suvrat Muni.

Once there arrived a King-sage from Gujarat, Pratapasimh by name, who had abandoned his kingdom and renounced his wealth. 34.

Being religious by nature and devoted to Lord Krishna, he was anxious to have Darshan to see the Lord in person and desirous of enjoying the fellowship of saints, he stayed in that holy place. 35.

Once he saw him (sage Suvrat) resting on the seat of Kausha (Darbha) grass, narrating with reverence, the glory of Krishna, to the people desirous of release from the cycle of birth and death. 36.

In him, the king saw a devout, calm, pure, gentle, enduring perfect

विवेकवैराग्ययुतं जितान्तर्वैरिणं स्थिरम् । आत्मनिष्ठं वैष्णवेन्द्रं पटुं सद्धर्मबोधने ॥३८॥
 साधुलक्षणसम्पन्नं पूर्णकाममवेत्य तम् । विनयेनोपसाद्याथ प्रणम्योवाच भूपतिः ॥३९॥
 मुनिवर्य ! प्रपन्नोऽस्मि त्वामहं साधुलक्षणम् । मुच्येय संसृतेर्येन तन्मे त्वं वक्तुमर्हसि ॥४०॥
 इति पृष्ठः स विप्रर्षिर्मानयित्वा तमादरात् । उवाच नृपतिं प्रीतो मुमुक्षुजनवल्लभः ॥४१॥
 साधु पृष्ठं त्वया भूप ! यतोऽस्ति हितमात्मनः । कार्यं नृदेहेनैतद्वै यद्विमुच्येत संसृतेः ॥४२॥
 कृष्णस्यास्य जगन्नाथनाम्नो नवविधां नृप ! । कुरु भक्तिं तयैव त्वं प्राप्स्यसे श्रेय ईप्सितम् ॥४३॥
 इत्युक्तः शिरसाऽऽदाय तद्वाक्यं स तथाऽकरोत् । समागमं च निश्छन्नं मुनेस्तस्यानुवासरम् ॥४४॥
 इत्थं हि भजतः कृष्णं तस्यासीन्निर्मला मतिः । ततो मुनिमवैद्राजा साक्षाच्छ्रीकृष्णसेविनम् ॥४५॥

yogi, engaged in practicing austerities and leading a celibate life. 37.

The king found him having discrimination and detachment and one who had conquered the enemy within; absorbed in Self, an eminent Vaishnava, and skilled in imparting spiritual knowledge. 38.

Assuming him, having saintly qualities, and fully contented, the king approached him, humbly salute him, and said: 39.

O the best of the holy men, showing saintly qualities, I have come to take your refuge. Please tell me the way by which I will be relieved from the cycle of birth and death. 40.

When thus asked, the learned sage adored by spiritual seekers, was very pleased, He lovingly and respectfully welcomed the king and said: 41.

O king, you have asked the right question. It is for your own good. Indeed with the help of this human body, one should act in such a way, that he gets released from the bondage of worldly life. 42.

Dialogue between Suvrat Muni and King Pratapsinh.

O king, you practice nine-fold devotion towards Krishna, who is in the form of Jagannatha in this city of Puri. By that only you will achieve the desired merit. 43.

Thus guided, he accepted and followed the advice with high regard and without deceit spent his time in the company of the sage, day after day. 44.

Thus engaged in worship of Lord Krishna, king's mind was purified. He could see the sage in being a servant of Krishna Himself. 45.

अथ प्रणम्य तं भूयः प्रोवाच प्राञ्चलिर्नृपः । त्वं साक्षात्कृष्णसेवीति विप्रर्षे ! प्रतिभाति मे ॥४६॥
 भाषते हि त्वया कृष्णो भुङ्क्ते चात्रं त्वयार्पितम् । इत्थं हि भाति मे चिह्नैस्तव लोकविलक्षणैः ॥४७॥
 समर्थोऽसि ततो ब्रह्मन्मय्यपि त्वमनुग्रहम् । कर्तुमर्हसि येनाहं साक्षाद्दीक्षेय तं प्रभुम् ॥४८॥
 एवमुक्तो नृपेणोचे सुव्रतः प्रीतिमान्स तम् । अतीव दुर्लभं नृणां साक्षात्कृष्णेक्षणं नृप ! ॥४९॥
 एतदर्थं जहू राज्यं महान्तश्चक्रवर्तिनः । उग्रं तपश्च कुर्वन्ति त्यक्तगेहा विवेकिनः ॥५०॥
 धर्मज्ञानविरागादिसाधनानां च सत्फलम् । एतदेवोदितं सद्भिर्यत्साक्षाद्विष्णुतोषणम् ॥५१॥
 तथापि स्वेच्छया यर्हि स धर्मं सतोऽवितुम् । हन्तुं च तद्दुहो भूमौ जायते तर्हि दृश्यते ॥५२॥
 साक्षाद्दृश्योऽपि सर्वेषामेष वै भगवान् स्वयम् । इति तु ज्ञायते कैश्चिन्न तु सर्वैर्नराकृतिः ॥५३॥
 जातोऽभूत् साम्प्रतं भूमौ कोसलेषूत्तरेषु सः । भक्तौ धर्माद्धरिरिति प्रसिद्धः सारवो द्विजः ॥५४॥
 साक्षात्स मां हि मिलितोऽनुग्रहं कृतवान्मयि । तेन तं सर्वदा राजन् ! वीक्षे निजदृशोऽग्रतः ॥५५॥

Saluting the sage again and again with folded hands, the king said, 'O wise sage, I find you to be a man whose service is accepted by Lord Krishna, the omnipresent. 46.

Krishna speaks to you, accepts food offered by you. From these extraordinary indications, I am sure of my observations'. 47.

O Brahman, you are the master. Please do favour to me; so that I will be able to visualize the Lord in person. 48.

When the king requested thus, loving Suvrat said to him, 'it is very difficult for human beings to have direct vision of the Lord Krishna'. 49.

For the sake of this, great discriminating emperors abandon their kingdom, their families, and practice hard penance. 50.

It is said by the virtuous that the finest fruit of righteousness, virtues of renunciation and knowledge can be obtained by propitiation of Lord Vishnu Himself. 51.

If and when He is born on this earth by His own will, for protection of righteousness and virtuous and for destruction of their enemies, then only He is visible. 52.

Even though He Himself is present and visible to all He is recognised only by few and not by all. 53.

These days He is born on this earth in the North Kausala region, to Dharmadeva and his wife Bhakti, in the family of Sarava Brahmins. 54.

I saw Him, when I was in His Company; He blessed me and because

जनमङ्गलमूर्तिः स प्रभुः साम्प्रतमेव हि । अन्तर्हितोऽभवत्स्वानां मनांस्याकृष्य चात्मनि ॥५६॥
 गुर्वाज्ञया चराम्यत्र तीर्थोद्देशेन भूतले । मुमुक्षुन्प्रति तद्वार्ताः कुर्वन्नार्षभवर्तनः ॥५७॥
 मुनिवाक्यमिति श्रुत्वा सोऽतिहृष्टमना नृपः । प्रणम्योवाच तं भूयो बद्धाञ्जलिपुटः सुधीः ॥५८॥
 राजोवाच -

अहो ! भाग्यं मम ब्रह्मन्नद्य मे सफलं जनुः । यत्त्वत्समागमं प्राप्तः सुराणामपि दुर्लभम् ॥५९॥
 करुणा भगवद्भक्ताः पूर्णकामा अपि क्षितौ । अनुग्रहाय जीवानां विचरन्ति मुमुक्षताम् ॥६०॥
 अतस्त्वं कृपया ब्रह्मंश्चरित्रं सकलं हरेः । वक्तुमर्हसि मे तस्य यथादृष्टं यथाश्रुतम् ॥६१॥
 आविरासीद्यथा भूमौ यद्यच्च कृतवान्प्रभुः । तत्तच्छुश्रूषवे मह्यमव्यग्रमनसे वद ॥६२॥
 इति क्षितीशेन हरेश्चरित्रं श्रद्धावता तेन हिताय पृष्टः ।
 यथाश्रुतं स्वेन तथा स सर्वं प्रवक्तुमारेभ ऋषिः प्रसन्नः ॥ ६३

of that, the Lord is always in front of me. 55.

Recently, that figure of the Lord in the flesh, spreading happiness among the people has disappeared, agitating the minds of those who loved Him. 56.

By the order of my Guru (Shatanand Muni), I wander on this earth, set out on Pilgrimage, relating life and glories of the Lord, like son of Rishabha Deva and behaving like a dull-witted (Jada Bharat). 57.

Hearing these words of the sage, the wise king was very much pleased and saluting him again, with folded hands, said to him: 58.

O sage, it is my good fortune! Today the purpose of my life is fulfilled, that I could enjoy your company, which is impossible even to the Gods. 59.

Indeed, devotees of God, compassionated and fully contented, desire less, wander on this earth to grace the souls desirous of release from the cycle of birth and death. 60.

Your good self! Kindly tell me the full story of life and deeds of Shri Hari, as you have seen Him and heard about Him. 61.

Please tell me, how the Lord incarnated on this earth and how He acted; I wish to listen to this with a steady mind. 62.

Thus requested by the faithful king, for his own fortune, the sage was pleased. He started to narrate the tale of Lord Shri Hari, as he had heard earlier. 63.

॥ इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे प्रथमप्रकरणे
सुव्रतप्रतापसिंहसमागमनामा प्रथमोऽध्यायः ॥ १ ॥

॥ अथ द्वितीयोऽध्यायः ॥ २ ॥

सुव्रत उवाच -

सततं निजमूर्तिचिन्तकानामधिकश्चेतमनोहरप्रकाशे ।
हृदि दर्शितरम्यदिव्यरूपं भगवन्तं तमहं हरिं नमामि ॥१॥
शरणागतदेहिनां च मायां त्रिगुणां यश्च कठोरकर्मबन्धान् ।
करुणार्द्रदृशैव नाशयित्वा नयति ब्रह्मपुरं सुदुर्लभं तान् ॥२॥
निजनेत्रचकोरचन्द्रमीशं विलसन्तं हृदये बहिश्च रम्यम् ।
कमलाभयदानपाणिमीडे जलदश्यामतनुं सितांशुकं तम् ॥३॥

Thus ends the first chapter entitled 'Meeting of Suvrat and Pratapsimh' in the first Prakarana of Satsangi Jivan, the life story of Lord Narayan, also titled as 'Dharmashastra' (the rules of the code of conduct). 1

CHAPTER - 2

Mangalacharan by Suvrat Muni.

Suvrat said:-

Those who always contemplate on His beautiful white glow in their hearts, Shri Hari reveals to them His attractive, divine form. I salute that Shri Hari. 1.

He destroys Maya, the cosmic illusion consisting of three Gunas (Sattva, Rajas and Tamas) of those embodied souls who have surrendered to Him, and also (destroys) their hard Karmic bonds just with His compassionate glance and leads them to Brahmapura (ultimate abode) which is very hard to attain for mortals. 2.

I eulogise the Lord, who is like a beautiful moon to the eyes of the devotees like that of a Chakor bird longing for moon; who resides in and out of the heart, who has offered protective hand to Goddess Lakshmi, and who bears dark complexion resembling black cloud wearing white garment. 3.

अशेषब्रह्माण्डप्रभुरपि निजेच्छात्तनृतनुर्जयत्येकः स्वामी स च सुरनरेन्द्रार्चितपदः ।

तमीशामीशानं क्षरपरमहं चाक्षरपरं हरिं वन्दे वाचं मम स हि करोत्वद्य विमलाम् ॥४॥

वैराग्यवेगपरिहातसमेन्द्रियार्थं विष्णुप्रसादसमिताखिलयोगसिद्धिम् ।

कृष्णाङ्घ्र्युपासनबलासदृढात्मनिष्ठं तं विष्णुदत्ततनयं स्वगुरुं नमामि ॥५॥

सर्वज्ञतां प्राप्य हरेः प्रसादात्तच्चित्रचारित्रमिदं रचित्वा ।

योऽपाठयद्द्वयाससुताकृतिर्नः प्रीतः शतानन्दमुनिः स भूयात् ॥६॥

प्रश्नस्त्वयैष राजर्षे ! कृतः सम्यङ्मुमुक्षुणा । यत्पृच्छसि कथां विष्णोर्जनसंसृतिमोचनीम् ॥७॥

जन्मान्तरसहस्रोत्थो येषां स्यात्पुण्यसञ्चयः । कथायाः श्रवणे बुद्धिस्तेषामेव हरेर्भवेत् ॥८॥

श्रीहरेञ्चरितं वर्णां शतानन्दो जुगुम्फ ह । तत्कृपालब्धसार्वज्ञ्यः सिद्धयोगः कुशाग्रधीः ॥९॥

Though being the Lord of the whole universe He shines with divine form taken by His own will; His feet are worshipped by king of Gods and men. To that Shri Hari, who is the Lord of Lords and beyond change and challenge; I offer my salutations. May He now make my speech and thoughts pure! 4.

Reverence to Guru

I (Suvrat) salute the son of Vishnudatta (a Maithili Brahmin), my own Guru, who abandoned all sensual objects with strong force of detachment and who acquired entire yogic powers by the grace of Lord Vishnu and who gained firm self-stand by the strength of cognitive worship of Krishna's feet. 5.

May that Shatanand Muni, who attained omniscience by the grace of the Lord Shri Hari, and who composed this novel biography of Him and narrated to us, in the role of the son of Vyasa (Shukadeva), be pleased with us. 6.

O royal fortune-teller, you have appropriately put this question, being eager of liberation, you are asking me to narrate the story of Vishnu which liberates one from the cycle of birth and death. 7.

Those people alone will have ability for listening to the life-story of Lord Shri Hari, who to their credit, have accumulated merit in thousands of lives. 8.

That ascetic Shatanand who had obtained omniscience by the virtue of His grace and who mastered Yoga with his sharp intellect composed

तदहं परमं पुण्यं नृप ! सत्सङ्गजीवनम् । तस्मादेव ह्यधिगतमशेषं कथयामि ते ॥१०॥

राजोवाच

कोऽसौ शतानन्दमुनिः क्व जातः कस्य वा सुतः । कथं चाप्रीणयद्विष्णुं क्रेदं व्यरचयत्स च ॥११॥

एतन्मे मुनिवर्य ! त्वं ब्रूहि सर्वं बुभुत्सते । सर्वज्ञस्य न ते किञ्चिदविज्ञातं महामुने ! ॥१२॥

अहमव्यग्रचित्तोऽस्मि त्यक्तग्राम्यसुखैषणः । ततः श्रावय तच्छास्त्रं शुश्रूषुं मामशेषतः ॥१३॥

इति भूपतिना तेन पृष्टो भागवतो द्विजः । यथानुभूतं तत्सर्वं कथयामास तं मुदा ॥१४॥

सुव्रत उवाच

अस्ति भूमितले पुण्या नगरी मिथिला नृप ! । तस्यामभूद्द्विजवरो विष्णुदत्तोऽतिधार्मिकः ॥१५॥

तस्य पुत्रः शतानन्दो नैष्ठिकं व्रतमास्थितः । ख्यातो गुणगणैः सद्भिर्गुरुशुश्रूषकोऽभवत् ॥१६॥

वेदशास्त्रपुराणज्ञः पञ्चरात्रार्थकोविदः । विषयेषु विरक्तश्च स्वधर्माचलसंस्थितिः ॥१७॥

the biography of Shri Hari. 9.

O King! I shall narrate completely that supremely sacred biography called ‘Satsangijivan’, which I have learnt exactly from him. 10.

Questions asked by King Pratapsinh

The king asked, ‘who was that Shatanand Muni, where was he born, whose son was he? How he appeased Lord Vishnu and in which place, did he compose this biography? 11.

O doyen of Sages, kindly tell me all that. I am desirous of knowing it. In fact, nothing is unknown to you, O great sage, omniscient as you are. 12.

My mind is attentive without diversion. I have abandoned the lust for low sensory pleasures; therefore please narrate me that discourse in full. I am eager to listen. 13.

When the king requested him thus, the devout Brahmin Suvrat narrated, with pleasure, all that as imbibed by him. 14.

Biography of Shatanand Swami

Suvrat said:-

O king, on this earth, there is a holy city, Mithila. There lived a great Brahmin Vishnudatta, who was steadfastly religious. 15.

His son named Shatanand was a confirmed celibate, reputed for host of virtues and was a devout disciple of his Guru. 16.

He was expert in scriptures, Shastras and Puranas and well versed in

शास्त्रेण चक्षुषा चासौ दैवमानुषलक्ष्मवित् । सदसद्व्यक्तिविच्छान्त उदारो मृदुभाषणः ॥१८॥
 अर्हिसवृत्तिः करुणः सत्समागमनिर्वृतिः । पारोक्ष्येण भजन्विष्णुं तत्प्रत्यक्षेक्षणैषणः ॥१९॥
 पश्यन्ति हि हरिं साक्षाद्बुद्धभक्ता मुमुक्षवः । इति निश्चितवान् शास्त्रदृष्ट्या स च तथाविधः ॥२०॥
 भक्त्या श्रीमद्भागवतं पठति स्म स नित्यदा । तदर्थं चापि मनसा व्यचिचिन्तद्रहः स्थितः ॥२१॥
 एकदा पञ्चमस्यासौ स्कन्धस्यार्थं विचिन्तयन् । उपास्यं भारते वर्षे नरनारायणं ह्यवैत् ॥२२॥
 स च प्रत्यक्ष एवास्ते विशालायां तपश्चरन् । आकल्पान्तं स्वयं जुष्टो नारदेनोद्धवेन च ॥२३॥
 अथोत्कस्तद्दृक्षायै करिष्यन्सफलां नृताम् । तैर्थिकैः सह स प्रायोज्जनैर्बदरिकाश्रमम् ॥२४॥
 यत्र साक्षाद्विष्णुपदी गङ्गाऽस्ति भवमोचनी । पुण्यं नारदकुण्डं च तप्तकुण्डमघापहम् ॥२५॥

import of Pancharatra. He was detached from sensory pleasures and had a firm belief in his own faith. 17.

He was expert in recognizing divine and human qualities and could discriminate between good and bad on account of this Shastra-based vision. Hence he was calm, generous and soft spoken. 18.

He imbibed non-violence and was compassionate. He enjoyed the company of saintly people. He used to offer devotional service to Lord Vishnu according to Shastras, but his heart was yearning to have direct vision of the Lord. 19.

He developed conviction through Shastric vision that the firm devotee aspiring for liberation perceives Lord Shri Hari directly. 20.

He used to read Shrimad Bhagavata always and also contemplated on its meaning, sitting in isolation. 21.

Once, pondering over the fifth canto of Shrimad Bhagavata, he came to realise that duo of Nar-Narayan is adorable in this land of Bharata. He is practicing penance in Badrikasrama (in Visala) continuing up to the end of Kalpa, Himself being propitiated by sage Narada and Uddhava. 22.

Afterwards, with zeal to have His Darshan, so as to fulfill the purpose of human life, Shatanand Muni proceeded to Badrikasrama, along with fellow-pilgrims. 23-24.

Over there, the great river Ganga flowed down from the feet of Vishnu, releasing devotees from the birth - death cycle. There are holy pools like Narada pool, hot water pool, absorbing sins, having the union of Ganga-Urvashi, Panchashila, and also many other holy fords. 25-26.

उर्वशीसङ्गमं तीर्थं यत्र पञ्चशिलास्तथा । पुण्याः सन्ति च तीर्थानि यत्रान्यान्यपि भूरिशः ॥२६॥
 अक्षयाख्यतृतीयायां प्राप्य तं तत्र स द्विजः । नारायणर्षेरकरोदर्चारूपस्य दर्शनम् ॥२७॥
 धर्मशास्त्रानुसारेण तैर्थिकं विधिमाचरन् । तत्रैवावासमकरोद्धर्षीन्द्रोऽनाकुलान्तरः ॥२८॥
 सहागतेषु लोकेषु कृत्वा यात्रां गतेष्वथ । प्रसादयितुमारेभे नारायणमृषिं नृप ! ॥२९॥
 विधाय नैत्यकं कर्म प्रत्यहं पुरतो हरेः । पपाठ दशमस्कन्धं सम्पूर्णं विधिवत्सुधीः ॥३०॥
 एवं तमाराधयतः कन्दमूलफलाशिनः । व्यतीयुस्तस्य षणमासा दीर्घदृष्टेरखिद्यतः ॥३१॥
 एकादश्यां प्रबोधन्यां दिवा पाठार्चनादि सः । विधाय जागरं चक्रे निराहारो निशि द्विजः ॥३२॥
 अथ प्रसन्नो भगवान्दयानिधिस्तस्मै स आत्मीयवपुस्तदेव हि ।
 अदीदृशद्विव्यमनन्यमानसैर्दृश्यं निजैरद्भुतमात्मसंस्मृतैः ॥३३॥
 सहोद्यतानेकदिवाकराभं तं वर्णिवेषं द्विभुजं वयःस्थम् ।
 तपस्विनं श्याममतिप्रशान्तं दृष्ट्वेष्टदेवं सहसा स विस्मितः ॥३४॥

Shatanand Muni arrived there, on the third day of bright half of the Month of Vaikuntha (Akshaya Tritiya) and had Darshan of the image of Narayan Rishi, the great ascetic. He stayed there peacefully, performing rituals related to sacred ford according to religious code. 27-28.

O King, thereafter when the fellow-pilgrims completed pilgrimage and returned, the sensible Shatanand Muni started propitiating Narayan Rishi. 29.

Every day, after discharging routine ritual, he used to read the 10th canto of Shrimad Bhagavata in full, as per due procedure. 30.

In this way, six months passed, while he was engaged in (tapas) propitiation, surviving on fruits and withstanding fatigue, aiming at his destined goal. 31.

On the day of Prabodhini Ekadashi: the 11th day of the bright fortnight of Kartika Month (when Lord Vishnu wakes up from His yogic sleep), he performed the recitation of Shrimad Bhagavata and routine worship during day time. Then at night he kept awake, himself fasting. 32.

Darshan of Lord Narayan

There upon the Lord, the abode of compassion was pleased with him. He manifested Himself before him in His marvellous divine form, perceivable by those who are single-minded and chosen by Himself. 33.

अवेत्य सद्यो बदरीपतिं तमुत्थाय नत्वा धरणौ निपत्य ।
प्रेमाश्रुनेत्रः पुलकावृताङ्गो बद्धाञ्जलिद्वन्द्व इतीशमैट्ट ॥३५॥

॥ इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे प्रथमप्रकरणे
शतानन्दकृतबदरीपतिसमाराधननामा द्वितीयोऽध्यायः ॥२॥

॥ अथ तृतीयोऽध्यायः ॥ ३ ॥

शतानन्द उवाच -

श्रीवासुदेव इह सर्वमुमुक्षुलोकक्षेमाय निर्जरऋषिः करुणानिधिस्त्वम् ।
आकल्पमाचरसि तीव्रतपांसि तं त्वां नारायणं मुनिवरं बदरीशमीडे ॥१॥
श्रीनारादादिमुनिमण्डलसेविताङ्घ्रिं निर्नीडगाढदलसंकुलितां विशालाम् ।
अध्यास्य वेद हृदयस्य निरूपकं त्वां नारायणं मुनिवरं बदरीशमीडे ॥२॥

Suddenly he was astonished after witnessing his own desirable deity, two armed, with dark complexion, extremely calm, in celibate attire with brilliance of countless suns shining simultaneously. 34.

Having recognised Him to be the Lord of Badri, Shatanand instantly got up and prostrated before Him on the ground, with tears of love in his eyes, with his body filled with intense emotion and folding both palms, he started singing laudations to Him. 35.

Thus ends the second chapter entitled ‘Worship of Badrinath performed by Shatanand’ in the first Prakarana of Satsangi Jivan, the life story of Lord Narayan, also titled as ‘Dharmashastra’(the rules of the code of conduct). 2

CHAPTER - 3

Praise to Lord Badri Narayan by Shatanand

Shatanand said:-

You are Shri Vaasudev, the sage-God; you are treasure-trove of compassion, forever engaged in intense austerities, for the welfare of people seeking liberation. I praise you, such a great sage Narayan, the lord of the sacred place of Badri. 1.

Your feet are worshipped by the group of sages like Narad and oth-

देवाङ्गनागणवसन्तसुगन्धिवातैर्युक्तः सुराधिपतिमोहकगायकौधैः ।
 कामोऽपि येन सहसा विजितश्च तं त्वां नारायणं मुनिवरं बदरीशमीडे ॥३॥
 यन्मानसं जिततपस्विगणोऽपि रोषः स्पृष्टुं कथञ्चन कदाचन नाऽऽप शक्तिम् ।
 तं त्वा च बिभ्यति यतोऽन्तरवैरिणोऽन्ये नारायणं मुनिवरं बदरीशमीडे ॥४॥
 त्वं पूर्वकामपतिरप्यनुवासरं स्वं दैवं च पित्र्यमपि कर्म करोषि काले ।
 सङ्ग्राहयन्नखिलनैष्ठिकवर्णिनस्त्वां नारायणं मुनिवरं बदरीशमीडे ॥५॥
 यस्मात्प्रवर्तत इहाखिलसौख्यहेतुः सच्छस्त्रवृन्दमखिलं खलु नैष्ठिकेन्द्रात् ।
 यत्कर्म दुष्करममर्त्यगणैश्च तं त्वां नारायणं मुनिवरं बदरीशमीडे ॥६॥
 ये ये निवृत्तिमुपयन्ति विरागवेगात्संसारभीतिजनितादधिभूमि ते ते ।
 यस्याश्रयेण सुखिनोऽत्र भवन्ति तं त्वां नारायणं मुनिवरं बदरीशमीडे ॥७॥

ers. You are expounding the essence of the Vedas sitting under the large Badri tree (Vishal), thickly covered with leaves and having no nests. I praise you such a great sage Narayan, the lord of the sacred place of Badri. 2.

You have at once conquered Kama (-cupid), who was accompanied by the damsels of heaven, the fragrant winds of spring season, and the host of singers who tempted the king of Gods. I praise you such a great sage Narayan, the lord of the sacred place of Badri. 3.

The anger which conquered the austere people could not ever touch your heart and the other inner enemies like greed, infatuation dare not enter. I praise you such a great sage Narayan, the lord of the sacred place of Badri. 4.

You are the prime-conceiver of the creation. You have engaged yourself in your own religious duties regarding Gods and ancestors, performing regularly at proper times to instruct the confirmed celibates. I praise you O great sage, Narayan, the lord of the sacred place of Badri. 5.

You are the great celibate, from whom emerges the host of all the Holy Scriptures with purpose of bestowing the highest happiness in this world. Such work is impossible even for the bands of divinities. I praise you O great sage Narayan, the lord of the sacred place Badri. 6.

All those here who take to renunciation due to the force of dispassion (Vairagya) afraid of the worldly affairs, are happy in your shelter. I praise

यत्पादपद्मकरन्दरसैकलुब्धो ब्रह्माण्डसौख्यमखिलं हि कदाचिदेव ।
 रङ्गोऽपि नेच्छति सुखाम्बुधिमेव तं त्वां नारायणं मुनिवरं बदरीशमीडे ॥८॥
 मनोरथो मे बहुकालजातस्त्वदीक्षयैवाद्य फलेन पूर्णः ।
 कृपा विधेया मयि भक्तिभाजि तवाङ्घ्रिपद्मे करुणारसार्द्रे ॥९॥

सुव्रत उवाच -

इति स्तुवन्तं तमुवाच भक्तं नारायणः स्वाश्रितकल्पवृक्षः।
 प्रीतोऽस्मि ते मद्वरमीप्सितं त्वं वृणीष्व वर्णिन् ! सकलार्थसिद्धेः ॥१०॥
 एवमुक्तो भगवता तं प्रणम्य मुदा पुनः । स ब्रह्मचारी प्रोवाच तत्सेवोत्सुकमानसः ॥११॥
 यदि प्रसन्नोऽसि विभो ! वरो देयश्च मे तदा । रक्ष मां स्वान्तिके नित्यं देहि सेवां त्वमात्मनः ॥१२॥
 गुणगानं तवैवेह कर्तुमिच्छामि पार्श्वगः । साफल्यं येन वचसः शुद्धिः स्याच्चान्तरात्मनः ॥१३॥
 सिद्धयैश्वर्यादि नेच्छामि त्वतोऽहं किमपि प्रभो ! । सांसारिके विरक्तोऽस्मि सुखे मायामये ध्रुवम् ॥१४॥

you, the great sage Narayan, the lord of the sacred place Badri. 7.

Even a penniless person does not want all the pleasures of this world after having tasted even once the honey like devotion of your lotus feet which is an ocean of bliss. I praise you, the great sage Narayan, the lord of the sacred place Badri. 8.

My cherished dream has come true after a long time and become fruitful today by your kind gesture. Be gracious to me as I am a devotee of your lotus feet which are drenched by the flow of compassion. 9.

Shatanand meets Shri Hari and stays with Him

Suvrat said:-

Narayan the wish-yielding tree for the surrendered ones said to the praising devotee 'O celibate, I am pleased with you; ask for the desired boon from me for the fulfilment of all your wishes.' 10.

Having thus told by the Lord, that celibate saluting Him again with joy, and with eagerness to serve Him said: 11.

If you are pleased, O Lord, then bestow a boon upon me. Keep me with you always and let me be in your service. 12.

I wish to sing here your glories following with you, by which my words will be fruitful and I will have purity of inner self. 13.

I do not want anything such as powers, wealth etc., from you O

इत्युक्तवन्तं भगवांस्तमुवाच महामतिम् । ब्रह्मंस्त्वया व्यवसितं सम्यगेतन्मुमुक्षुणा ॥१५॥
 किन्त्वहं साम्प्रतं भूमौ कोसलेषूत्तरेष्विह । जातोऽस्मि धर्मतो भक्तौ हरिनाम्ना हि विश्रुतः ॥१६॥
 वर्ते पश्चिमपञ्चालदेशे दुर्गपुरेऽधुना । सोऽहं त्वामन्तिके स्वस्य रक्षिष्यामि न संशयः ॥१७॥
 मदीयगुणगानेच्छा वर्तते तव हृद्यतः । तस्य मे त्वं चरित्राणां ग्रन्थकर्ता भविष्यसि ॥१८॥
 सोऽहं पूर्णं करिष्यामि त्वद्वाञ्छितमतस्त्वया । सोऽन्वेष्य प्राप्य इत्युक्त्वा भगवान् स तिरोदधे ॥१९॥
 ततः सोऽतिप्रहृष्टात्मा तद्वीक्षासमनोरथः । विधाय पारणां प्रातः पञ्चालाभिमुखं ययौ ॥२०॥
 नारायणेक्षणानन्दो द्विजो मासद्वयेन सः । ख्यातं गुर्जरदेशेषु प्राप श्रीनगरं पुरम् ॥२१॥
 तत्र शुश्राव पञ्चालाद्धरिर्दभावतीं पुरम् । आगत्य सहजानन्दो वर्णी यज्ञं करोति हि ॥२२॥
 नारायणावतारं तं द्रक्ष्यामो मिष्टभोजनम् । कृत्वा धनं च प्राप्स्याम इति विप्रगिरोऽशृणोत् ॥२३॥

Lord; I am certainly fed up with the false pleasures of world. 14.

When he said thus, the Lord replied to the highly brilliant one: ‘O Brahmin, you have done the right thing in the urge for liberation.’ 15.

But I am born here in this world presently to Bhakti and Dharma in the region of north Kausala, and known by name Shri Hari. 16.

Right now I stay in Durgapur in western Panchal. In that form I shall certainly keep you along with me there. 17.

You have passionate desire in your heart to sing my glories. You will be therefore, the composer of the book on my life and deeds in that form. 18.

In that form, I shall fulfil your wish. Therefore you should go and find Him (me in that form). Having said thus the Lord disappeared. 19.

Then he was over joyous, having been fulfilled of his wishes by the Lord’s kind gesture he started for Panchalas after performing rites in the morning. 20.

The Brahmin, filled with joy having Narayan’s Darshan, reached the famous city of Shrinagara (Ahmedabad of today) in Gurjaradesha (Gujarat) after two months. 21.

There he heard that Shri Hari Sahajanand the best of the ascetic has come to the city of Darbhavati (Dabhan) from Panchala and is performing sacrifices. 22.

He heard Brahmins speaking - ‘we shall pay visit to that incarnation of Narayan; have delicious food and earn money.’ 23.

महामखोत्सवं द्रष्टुं गच्छद्ब्रह्मणव्रजैः । सह सोऽपि समागच्छद् द्वितीयेऽहनि तां पुरीम् ॥२४॥
 नानादेशसमायातैः करात्तबलिभिर्जनैः । वृतायां तद्विदूक्षोत्कैस्तस्यामैक्षत तं प्रभुम् ॥२५॥
 उच्चसिंहासनारूढं श्यामं चन्द्रसमद्युतिम् । भक्तहृत्त्रयनानन्दं वर्णिवेषं च बिभ्रतम् ॥२६॥
 हैमै रत्नमयैः पौष्पैर्भूषणैर्बहुधांशुकैः । अभ्यर्च्यमानं भक्तौघैश्चन्दनेन सुगन्धिना ॥२७॥
 करात्तयष्ट्या गृह्णन्तं हारान् पौष्पान्सहस्रशः । नैकदेशसमायातैर्दीयमानान्नरव्रजैः ॥२८॥
 हैमी रौप्या मुद्रिकाश्च वासांस्याभरणानि च । विप्रेभ्यो ददतं प्रीत्या सहासमुखपङ्कजम् ॥२९॥
 तं दृष्ट्वा दण्डवद्भूमौ पतित्वा प्रणनाम सः । बद्ध्वाञ्जलिपुटं प्रोचे नारायण ! हरे ! जय ॥३०॥
 हरिस्तं मानयामास सम्प्रीतः स्वागतादिभिः । वरदानं सफलयन्स्वकृतं भक्तवत्सलः ॥३१॥
 स्वान्तिके वासयामास दत्त्वा दीक्षां च तं द्विजम् । प्रपन्नाभयदः स्वामी करुणावरुणालयः ॥३२॥

After two days he reached that city going along with the groups of Brahmins who were going to see the celebration of great sacrifice. 24.

He saw the Lord in that city, full of people coming from different places, eager to see Him with gifts in their hands. 25.

He was seated on a high throne; having dark complexion, like shiny moon, delighting the hearts and eyes of devotees. He was wearing garments of a celibate. 26.

He was being worshiped by the stream of devotees with flowers, ornaments of gold and jewels, various kinds of clothes and fragrant sandalwood. 27.

Holding a staff in his hand he accepted thousands of garlands of flowers that were being offered by the groups of people coming from different places. 28.

With smiling face and affection, he was distributing among Brahmins, the coins of gold and silver, ornaments and garments. 29.

At the sight of Him he prostrated on the ground and saluted Him with folded hands, he said: 'Glory to you, O Narayan, Shri Hari'. 30.

Devotee - loving Shri Hari was pleased and honoured him with welcoming words, making His own boon fruitful. 31.

The lord, affording protection to all those surrendered unto Him and the ocean of mercy as He is, gave initiation to the Brahmin and made it so that he can stay in his company. 32.

मनोरथफलं प्राप्य स च हृष्टमनाः प्रभुम् । सेवमानोऽवसन्नित्यं तद्यशोवर्णनोत्सुकः ॥३३॥
 कालेनाल्पेन च हरेः कृपया तस्य सद्भियः । समाधिसिद्धिरष्टाङ्गयोगाभ्यासं विनाऽभवत् ॥३४॥
 ध्यायंस्तं हृदि सोऽद्राक्षीत्प्राग्दृष्टं बदरीश्वरम् । क्षणान्तेऽन्तर्हितः सोऽथ यथा सौदामनी दिवि ॥३५॥
 ज्योतिर्मयेऽक्षरेधाम्नि स्थितं तं कृष्णमैक्षत । समग्रैश्वर्यसम्पन्नं सपार्षदपरिग्रहम् ॥३६॥
 गोलोकमथ वैकुण्ठं श्वेतद्वीपादि धाम यत् । तदैक्षयत्सहैश्वर्यं हरिस्तस्मात् अलौकिकम् ॥३७॥
 यथा स्वयं चाविरासीद्धर्मो भक्तिस्तथर्षयः । तेषां रूपं यथा पूर्वमत्रत्यं चाप्यबूबुधत् ॥३८॥
 स्वस्य भक्ताश्च ये भूमौ पुरुषा योषितस्तथा । अपि तेषामुभे रूपे तस्मै हरिरजिज्ञपत् ॥३९॥
 जन्मकर्मादि तेषां च स्वस्यैश्वर्यं च सर्वशः । भूतं भव'भविष्यं यत्तज्ज्ञानं प्रददौ प्रभुः ॥४०॥
 ततोऽभूत्सोऽपि सर्वज्ञः शतानन्दो महामतिः । यथावत्तत्सर्वमवैन्मैत्रेयं स्वमृषिं तथा ॥४१॥

Gaining the fruit of his dreams, he happily stayed with the Lord serving him regularly with eagerness to narrate His glory. 33.

Bestower of divine knowledge to Shatanand

Pure in mind he achieved Samadhi through the grace of Shri Hari in a short period, without practicing the eight-fold path of Yoga. 34.

In meditation, he saw in his heart, the lord of sacred Badri as seen earlier and the Lord disappeared the next moment like a thunderbolt in the sky. 35.

Again he saw Krishna residing in Akshardham which was in the form of light, possessing all the glories and magnificence, with His followers and entourage. 36.

With the grace of Shri Hari he got a vision of the whole of heavenly Goloka, Vaikuntha, Shvetadvip, etc., with their magnificence. 37.

Shatanand also got divine knowledge where he got to know how Shri Hari was incarnated, his parents Dharma and Bhakti and sages with their earlier forms and the present one. 38.

Shri Hari made him known to his devotees, both men and women, on the earth in their previous and present forms. 39.

The Lord gave him knowledge of their lives and deeds and of all the glory of his own and the knowledge of past, present and future. 40.

Then the brilliant Shatanand also became familiar with his previous births. He knew all as it was and how he himself was once Rishi Maitreya. 41.

सोऽथ प्रीतमना वर्णी तदीयगुणवर्णनैः । स्वीयं ज्ञानं तथा विद्याः सफलीकर्तुमाह तम् ॥४२॥
 त्वद्यशोगुम्फनेनैव प्रबन्धैर्विविधैः प्रभो ! । स्वज्ञानं सफलीकर्तुमुत्कायाऽऽज्ञां तु देहि मे ॥४३॥
 इति निष्कपटं तेन याचितो हरिराहतम् । मनोरथोऽयं सफलो भविष्यति तव द्विज ! ॥४४॥
 आयाहि त्वं मया साकं दुर्गपत्तनमुत्तमम् । तत्राहं कारयिष्यामि राधाकृष्णस्य मन्दिरम् ॥४५॥
 तत्रातिपावने क्षेत्रे वसंस्त्वं स्थिरमानसः । शास्त्रं विरचयेर्वर्णिन् ! यथात्मानुभवं मम ॥४६॥
 इत्यनुज्ञात ईशेन हृष्टः स कृतवांस्तथा । साकं भगवता दुर्गपुरमेत्यावसच्चिरम् ॥४७॥
 सत्सङ्गिजीवनं नाम धर्मशास्त्रमिदं हि सः । हरिलीलामयं चक्रे श्रीगोपीनाथमन्दिरे ॥४८॥
 शोधयित्वाऽथ तद्भक्तान् हरेर्मत्प्रमुखान् विदः । कतिचित् पाठयामास विप्रानन्तर्हिते हरौ ॥४९॥
 इति ते कथितं भूप ! जन्मकर्मादि मे गुरोः । सत्सङ्गिजीवनमथो सच्छास्त्रं वच्मि तत्कृतम् ॥५०॥

Shatanand composes Satsangi Jivan at Durgapur

Then that ascetic was happy and asked Shri Hari to make fruitful his own knowledge and arts by narrating His glories. 42.

Shatanand said :-

O Lord, give me permission to make my knowledge fruitful by composing your glories in various texts as I am very eager to do it. 43.

Thus sincerely asked, Shri Hari said to him: ‘O, Brahmin, this dream of yours will be fruitful. 44.

Come along with me to the sacred place of Durgapattana. There I shall construct a temple of Radha-Krishna. 45.

Staying there in the holy place compose the discourse regarding me, with steady mind and according to your own experiences.’ 46.

Delighted, having been permitted thus, he did accordingly. Coming to Durgapur he stayed with the Lord for a very long time. 47.

There in the temple of Gopinatha he composed this religious text called ‘Satsangi Jivan’ in which are narrated the life and deeds of Shri Hari. 48.

Having scrutinised the text he instructed that to several learned Brahmin devotees like me, and then Shri Hari disappeared. 49.

O King, the life and acts of my Guru, Shatanand had been narrated. Now I shall explain the sacred discourse called ‘**Satsangi Jivan**’ composed by him. 50.

सकलधर्मभृतं हरिलीलया समुपबृंहितमेतदिहाद्भुतम् ।
रसविदां भुवि मानसरञ्जनं कलिमलोपशमं शृणु सादरम् ॥५१॥

॥ इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे प्रथमप्रकरणे
शतानन्दमनोरथसिद्धिनामा तृतीयोऽध्यायः ॥३॥

॥ अथ चतुर्थोऽध्यायः ॥ ४ ॥

सुव्रत उवाच -

पातुं धर्ममधर्ममुखनयितुं श्रीभक्तिधर्माङ्गतो जातायोत्तरकोसलेषु विबुधानन्दाय सद्भूमिणे ।
श्रीमच्चन्दनपुष्पहाररुचये शुभ्रांशुके बिभ्रते तस्मै श्रीगुरवे नमोऽस्तु हरये नारायणायर्षये ॥१॥
यो बाल्येऽप्यखिलार्द्धिवैभवभृतेऽनासक्त एवात्मनो गेहे स्वेष्टबृहद्ब्रतोचितमवाप्याऽऽशूपनायं पितुः ।
हित्वा तीव्रविरक्तः सह निजैः सम्बन्धिभिस्तद्गृहं कर्तुं तीव्रतपांस्यरण्यमगमद्योगेश्वरात्मप्रियः ॥२॥

Listen to this with respect, a wonderful text full of religious instructions, along with the life and deeds of Shri Hari, satisfying the minds of connoisseurs in this world and removing blemishes of Kali such as the influence of the inner enemies. 51.

Thus ends the third chapter entitled 'Fulfilment of Shatanand's desire to write Satsangi Jivan' in the first Prakarana of Satsangi Jivan, the life story of Lord Narayan, also titled as 'Dharmashastra' (the rules of the code of conduct). 3

CHAPTER - 4

Prelude to the glory of Shri Hari, by way of salutation to Him

Suvrat said :-

The ascetic Narayan, giver of delight to the learned, the virtuous one, was born to Dharma and Bhakti, in the north Kausala, to protect religion and to eliminate irreligion. He who was gleaming with sandalwood paste and flower garlands; I bow to that great preceptor Narayan Shri Hari. 1.

Though he grew amidst prosperity and wealth ever since his childhood, he was disinterested in house-hold chores and duties. Having observed the great vow of celibacy and obtaining sacred thread from His father, that Yogesvara, an ardent lover of spiritual bliss, renounced his

स्वाभाविक्यभवच्च यस्य सततं ब्रह्मस्वरूपस्थिति
 धर्मो भक्तिरपि स्वकैः सह च यद्भूत्पद्ममध्यूषतुः ॥
 शब्दाद्या नृपदुर्लभाश्च विषयाः पञ्चापि यन्मानसं ।
 नाक्रष्टुं क्रचनापि शेकुरमलं येभ्योऽस्ति भीस्त्यागिनाम् ॥३॥
 भक्तान्स्वान्नरनाटनेन बहुधा यः प्रीणयन्भूतले । रामानन्दगुरोरवाप महतीं दीक्षामुदारश्रवाः ॥
 विख्यातश्च ततो बभूव सहजानन्दाह्वया सद्गुरुः । शुष्कज्ञानिकुलार्यनास्तिकमतध्वान्तैकचण्डांशुमान् ॥४॥
 यश्चाधर्मकुलान्निजाश्रितजनांस्तूर्णं विमोच्याखिलां-
 ल्लोभेष्या मदमानमत्सरकलिक्रोधात्मभूसैन्यतः ॥
 स्वीयं धाम तमःपरं नयति तान्देहावसानेऽक्षरं ।
 ब्रह्माधिक्षिति स प्रभुर्विजयते भूरिप्रतापो हरिः ॥५॥
 क्रचन निजमुखारविन्ददृष्ट्यै निजमुटजं परिवेष्ट्य मण्डलेन ।
 स्थितमृषिगणमाकलय्य तूर्णं बहिरुपगच्छति मे मनोऽस्तु तस्मिन् ॥६॥
 क्रचन मुनिगणागमं निशम्य द्रुतमभिसञ्चलनास्मृतोत्तरीये ।
 नवनलिनदृशाऽभितो निजांस्तान्सुखयति मेऽत्र मनोऽस्तु चैकचैले ॥७॥

home and relatives and moved to forest to perform intense penance. 2.

Whose nature inclined always toward the state of supreme Brahman in whose heart dwelt nobility, devotion with other host of virtues, where upon the bodily pleasures like melodious music and others, at times unaffordable even to the kings, failed to capture his calm mind. 3.

He was like a brilliant sun, destroying the pitch darkness of Atheism, propounded by some groups of heretics, engaged in meaningless arguments. 4.

Those irreligious men, relying on heretics, were all released by Him from the captivity of the army of vices like greed, pride, haughtiness, jealousy, envy, anger and others. He took them to the everlasting abode of His own, Akshar Brahma - the Akshardham, at the end of their life. Thus, the great valorous Shri Hari was victorious. 5.

Once, learning that a large number of ascetics are sitting around His own cottage, to have a vision of His lotus face, He rushed out of His cottage. May my mind be fixed on Him! 6.

Sometimes having heard that the sages had gathered to see Him, He used to step out of His cottage and used to walk briskly, without caring

क्रच सदसि महासनोपविष्टे करविलसत्तुलसीन्धनस्रज्जीशम् ।
 स्मरति भगणमध्यगेन्दुशोभे मुनिनयनैकपदे मनोऽस्तु तस्मिन् ॥८॥
 क्रच मुनिजनमाननात्तशुक्लाम्बरतिलकाक्षतचित्रपुष्पमाले ।
 स्थितवति धृतपादुकेऽस्तु चेतो भगवति मे कटिदत्त पाणिपद्मे ॥९॥
 अजनजनिमुखोत्सवेषु नानाजनपदसङ्गतभूरिभक्तसङ्घैः ।
 विविधवसनभूषणैः सुगन्धैरपचित एष मुदेऽस्तु पुष्पहारैः ॥१०॥
 क्रचन मुनिजनातिथिक्रियायां दृढकटिबन्धपिनद्धपीतवासाः ।
 स्वयमपि परिवेषयन्मुहुस्तानतिसुहितान् विदधत्स मेऽस्तु सिद्धयै ॥११॥
 ध्वजयवकमलांकुशोर्ध्वरेखारुचिरपदक्रमणैरिमां धरित्रीम् ।
 विदधदतिदिवं स धर्मसूनुर्निजसखिनर्मकरो ददातु बुद्धिम् ॥१२॥

for the upper garment. He used to please those gathered around him, and His own relatives, casting a glance with His tender lotus like eyes. Let my mind be fixed on that Shri Hari wearing single garment. 7.

Sometimes He used to remember the Supreme Lord with rosary of beads made of Tulasi wood in His hand, when He used to occupy an exalted seat in an assembly of sages. He used to shine brightly in the assembly of the ascetics, as the moon shines brightly in the constellation of stars. May my mind be fixed on Him, who is the only object of observation to the eyes of the sages! 8.

Sometimes the sages used to worship him by offering white garments, putting Tilaka-mark and unbroken sacred rice on his forehead, wearing wooden sandals and placing both the lotus like hands on his waist. May my mind be riveted on such an Almighty! 9.

On the occasion of birth-festivals of the deities (like Krishna, Rama), innumerable devotees from various places, gathered around Him. The Lord almighty, looking handsome and delightful, wearing various garments, fragrant substances and flower-garlands - may He make me joyful. 10.

Sometimes in serving the guests the ascetic Shri Hari used to fasten the upper garment around His waist and served food to His dear sages to their satisfaction. May that revered sage bestow accomplishments on me. 11.

When He used to place His feet on the ground, looking charming

क्रचन निजसुतद्वयाय देशान् सदसि समं हि विभज्य दत्तवन्तम् ।
 भुवि वृषपरिरक्षणैकभावं वृषतनयं तमहं धियै स्मरामि ॥१३॥
 इह जडमतयश्च पापिजीवा अपि यदुदारसदाश्रयेण नैके ।
 द्रुततरपरिहातदुःखभावाः सुकृतिवराः स्युरसौ स मेऽस्तु तुष्टः ॥१४॥
 क्रचन निजजनान् यथाधिकारं ननु निगमस्मृतिसम्मतं स्वधर्मम् ।
 यदुपतिभजनाढ्यमादिशंस्तं विदधदथ स्वयमीश एष तुष्ट्यात् ॥१५॥
 क्रचन विदधदिष्टकर्म शुद्धं क्रच विदधद्भुवि पूर्तकर्म चेशः ।
 अगणितमुखजान् यथेष्टभोज्यैरति सुहितान् विदधे स मेऽस्तु तुष्टः ॥१६॥
 क्रच निशि मुनिवृन्दमध्यसंस्थः स्वयमुरुसंशयपृच्छ्यमुद्विभाव्य ।
 प्रतिपदमुरुधोत्तरप्रदाता हरिरिह साधु तनोतु मङ्गलं मे ॥१७॥

owing to various auspicious marks of banner, barley, lotus, goad and upward lines; by way of His foot-prints, the earth used to expel the heaven itself! He is indeed the son of Dharma, who used to offer comfort to His friends, may He grant fair-mindedness to me. 12.

Once, in the assembly of devotees, He fixed two separate zones to His two foster sons for promoting and preserving righteous tradition. He was the descendant of Dharma inspired by a single thought of protecting righteousness. May I recall his name constantly, so that my intellect may be perfected! 13.

There are many individuals in the world who are dull-witted and committers of sins, let them shake off that wickedness and be engaged themselves in caring works with His righteous support. May that Shri Hari be pleased with me! 14.

He gave instruction of one's own tradition to those who were close to Him, based on the Vedas and religious codes (Smriti), considering their social class and capacity. Also He taught them His preaching enriched with songs of glory of the Lord Shri Krishna. May He, who is the Lord Himself, be pleased with me! 15.

Sometimes He performed rituals like sacrifices leading to heaven (Isht). Sometimes He performed duties of social usefulness (Purta). He propitiated many Brahmins by offering them delicacies of their choice. 16.

Once staying with the gathering of sages in the night he raised some

अकृतविविधयोगसाधनोऽपि ध्रुवमणुवीक्षणमात्रतोऽपि यस्य ।
 इह सकलसमाधिसिद्धिमेति प्रभुरखिलं मम मङ्गलं क्रियात्सः ॥१८॥
 भवतीह भुवस्तले महान्नगराजो हिमवानुदग्दिशि ।
 विततो च्चगृहाभकन्दरः पृथुरूप्यो च्चयशुभ्रकान्तिमान् ॥१९॥
 क्वचिदञ्जनपुञ्जसन्निभः क्वचिदष्टापदसानुशोभनः ।
 क्वचिदेष च रौप्यशृङ्गभृद्बहुधा वर्णविचित्रदर्शनः ॥२०॥
 विमलाः पुरुनिर्झरोद्भवाः परितः सारसहंसमण्डिताः ।
 सरितः प्रसरन्ति वा यतः शतशो लोलतरङ्गशब्दिताः ॥२१॥
 धवकेतककुम्भपाटलाभिः ककुभैः कुन्दकदम्बनालिकेरैः ।
 वटबिल्वकपित्थदाडिमैर्यो रुचिरस्तालतमालसालजालैः ॥२२॥

philosophical queries and came up with lucid explanations and that Shri Hari who gave detailed replies, may bestow auspiciousness on me. 17.

Even though one may not have practiced different types of Yogic feats, simply by His slight momentary glance, one may be able to acquire entire Samadhi accomplishments. May that Lord do all benevolence to me! 18.

Description of the Mount Himalay

To the northern side of this earth there is a stupendous mountain, called 'Himalay'. Along the stretch there are caves which are vast and appear like mansions of great height. Its external appearance is like huge heaps of silver. 19.

Somewhere it appears as black as collyrium. Somewhere it shines brilliantly, owing to the golden peaks of Kailasha mountain. At some places it gives the impression that it has silver peaks. Thus the mountain appears to be multi coloured. 20.

From its various sides, rivers are originated by the coming together of many brooks and flow down, whose water is pellucid which appears marvellous owing to the felons (Sarasa) and swans and which are echoing with the sound of ever-moving waves. 21.

That mountain appears fascinating due to the groves of trees like Dhava, Ketaki, Guggulu (bledium) red Patala trees, Jasmine, Kadamba, Coconut, Banyan, Bilva, Kapittha-Wood-apple, pomegranate, beautiful

सरलैर्वरणैरशोकवृन्दैर्बकुलाम्रातकचम्पकै रसालैः ।
 कदलीप्रमुखैः फलद्रुमैर्यो रमणीयः कुसुमद्रुमैः समन्तात् ॥२३॥
 विकचैः कुसुमैरिवेक्षमाणश्चालशाखद्रुभिराह्वयन्निवाघ्यान् ।
 मधुरैः पिककूजितैश्च दर्भैः फलमूलादिभिरप्यथातिथेयः ॥२४॥
 रुरुभिर्महिषैर्बलीमुखैः किटिशल्यैः श्रित ऋक्षगण्डकैः ।
 कृकवाकुमयूरचातकैरितरैः पक्षिगणैश्च सेवितः ॥२५॥
 गजबृंहितनिर्झरस्वनैरुपदेवाद्युपवीणनैस्तथा ।
 निगमध्वनिभिर्धुनीरवैर्निनदैः पक्षिगणस्य लक्षितः ॥२६॥
 विदधे विधिनैव योऽधिपः सकलानामपि भूभृतां पुरा ।
 निखिलोत्तमरत्नसम्भवः श्रित एवास्ति शिवादिभिश्च यः ॥२७॥

Tala Tamala, and Sala (Teak-wood) trees. 22.

It also appears charming owing to the trees like sarala, (type of Devadaru) Varana (Tiktak), Rasala (a type of mango), Asoka, Bakul, Champak and plantain with many flower-yielding trees around it. 23.

That mountain observes the world through its eyes of bloomed flowers. It used to invite the people by its waving branches as it were. Through the sweet warbling of the cuckoos and offering seats of Darbha, roots and fruits to the honourable guests, it plays a good host. 24.

The Ruru deer, buffalos, monkeys, wild-boars, bears, rhinoceros, cocks, peacocks, Chataka and other varieties of birds had taken refuge in that mountain. 25.

The trumpeting of the elephants, the rustling of the brooks and rivers, the singing of the divine-beings accompanied with lutes, (like the Gandharvas) the deep significance of the chanting of the Vedic hymns and also the chirping of the birds have made the mountain peculiar in its own way. 26.

In the days of yore, the creator himself had fashioned it as the sovereign of all the mountains. It is the origin of all the valuable precious stones. Female jackals and other similar animals were also living there. Here, the word Shiva is employed to give two meanings one is jackal and the other is the Lord Shiva. 27.

यत्र दिव्या त्रिपथगा प्रथमं सुप्रतिष्ठिता । ब्रह्मलोकादपाक्रान्ता वर्तते सप्तधा किल ॥२८॥
 वस्वौकसारा नलिनी पावनी च सरस्वती । जम्बूनदी च सीता च गङ्गा सिन्धुश्च सप्तमी ॥२९॥
 तत्र क्षोणिधराधिपे भगवतो नारायणस्याश्रमः । साक्षाच्छ्रीपुरुषोत्तमस्य कृपया ऋष्याकृतिं बिभ्रतः ।
 स्वप्रेष्टप्रभुसेवनात्तदरीदावाकृतिच्छादितस्वानन्ताक्षरधामतोऽस्त्यतिसुखं यो दत्त एवेक्षणात् ॥३०॥

बदरीतरुमण्डलोल्लसद्रसवत्कोलगुलुञ्छकाश्च यत् ।
 दधते हि कमण्डलुभ्रमं प्रभुवीक्षागतमुक्तहृत्स्वपि ॥३१॥
 परितस्तरुमूलसंश्रिता निगमार्थं भगवन्मुखाच्छ्रुतम् ।
 हृदये विजने पुनः पुनर्मुनयो यत्र विभावयन्ति च ॥३२॥
 शशकाः खनकाः खगा मृगाः सदयं मुक्तजनैरुदीक्षिताः ।
 अचलाः खलु चिन्तयन्ति यन्मुनिबाला इव शिक्षिता हरिम् ॥३३॥

It is that mountain where the three-course Ganga (flowing in the heaven, the earth and the netherworld) flow down and became stable on the earth. That Ganga River originated in Brahma-loka and flowed in seven courses.

Those seven rivers are Vasvaukasara, Nalini, Pavani, Saraswati, Jambu, Sita, and the seventh Ganga called Sindhu. 28 -29.

Description of Badrikasarama Hermitage

The hermitage of Narayan was situated on that mountain. That great Lord was incarnated as a sage on the earth, by the grace of Supreme deity (Purushottama) Himself. That everlasting abode has assumed Badri like form in order to provide services to his own dearest preceptor Lord. Under the appearance of that form, he had concealed his real nature. It seemed he also lived in a hermitage in the vicinity of the hermitage of Narayan. 30.

There over, one can see the clusters of Juicy Badri (jube) fruits on the thickest of Badri trees. This scenery created a delusion that the fruits were (like) the water pots (Kamandlus), in the minds of the sages, gathered there to have the sacred vision - Darshan of the Lord. 31.

In that divine forest, the groups of the sages, have taken refuge at the trunks of the trees grown around that hermitage. They used to recall the sacred truths heard from the mouth of the Lord in their hearts, by constant contemplation. 32.

जनतापरिपीडनोद्यता हरिभीता मदनाद्यरिद्विपाः ।
 प्रभवन्ति न मुक्तधाम यं हृदये नाप्यभिगन्तुमञ्जसा ॥३४॥
 निजमानसतापशान्तये परितो मुक्तजना यदागताः ।
 हरिवागमृतेन निर्वृता बृहदानन्दसुखाश्चरन्ति च ॥३५॥
 मृगराजमुखाश्च यत्र वै गतनैसर्गिकदुष्टवृत्तयः ।
 पशवोऽपि यथा वनिद्विजा ऋषिवृत्ति दधते हि निस्मराः ॥३६॥
 उरगा नकुलैर्द्विपाश्च सिंहैर्वृषदंशैः खनका वृकैः शृगालाः ।
 हरिणाश्च तरक्षुभिश्चरन्ति सह यत्रापि दिवाशया अरिष्टैः ॥३७॥
 विलसत्यतिनिर्मलोदका निखिलाघौघविशोधनेक्षणा ।
 हिमरश्मिरुचिस्तरङ्गिता वितता विष्णुपदी च यत्र वै ॥३८॥

Hares, mice, birds and deers, these animals seen with compassion and love by the liberated souls, were sitting quietly as though meditating on Shri Hari, as the children of the sages well instructed ! 33.

The mind-afflicting enemies of the people like cupid and others (anger, greed, infatuation, delusion, jealousy) are afraid of Shri Hari as elephants fear lions. They do not dare to think of entering the hearts of liberated souls who reside in the abode of Shri Hari. 34.

When the sages practicing yoga come to this Ashrama, anguish (sorrow) removes itself from their minds. They feel satisfied with the nectar of the sacred words of Shri Hari. They get highest bliss and they continue to move about in the same delight. 35.

The wild animals in the hermitage were free from their natural violent tendencies. They behave like Brahmin sages, practicing penance in the forest, bereft of all types of animosity. 36.

In that hermitage, curiously enough, serpents move in the company of mongooses, the elephants in that of lions, mice in that of cats, foxes in the company of wolves and the deers in the company of hyenas (forgetting their natural enmity). Even crows keep company of the owls. 37.

In that hermitage, there flows the river Ganga from the feet of Vishnu, (Vishnupadi) whose water is clear; who wipes off heaps of sins, just by her sight: whose splendour is as white as that of the moon, in which flow mighty waves. 38.

कौपीनकन्थांशुकवल्कलानि धृतानि शाखासु च यत्तरूणाम् ।
 साशङ्कमेव स्पृशति द्विजानां वातोऽपि गङ्गोदकशोधितानि ॥३९॥
 सूर्यवह्निसदृशप्रभैश्च यो ब्रह्मभूतयतिभिर्जितेन्द्रियैः ।
 तापसै रुरुमृगाजिनाम्बरैः सर्वविद्धिरभिसेव्यतेऽनिशम् ॥४०॥
 भूरिपुण्यचयहीनदुर्गमो ब्राह्मलक्ष्म्यनुगतश्च कामदः ।
 शिष्यलम्बिकठिनैः पयोघटैर्मण्डितः श्रमहरश्च पश्यताम् ॥४१॥
 दिव्यपुष्पनिवहा इतस्ततः सन्ति यत्र हरिपूजकैः कृताः ।
 भूरितेजसि न यत्र बाधते रात्रिजं च तिमिरं महात्मनः ॥४२॥
 भूरिभस्मनिचयानि शुचीनां यत्र चाग्निशरणानि मुनीनाम् ।
 साङ्गवेदविदुषां जटिलानां सन्ति संयमकृशाङ्गलतानाम् ॥४३॥
 यत्र केचन सकृन्मरुद्भुजो नीरपाः कतिचनोष्मपास्तथा ।
 फेनपा विधुमरीचिपास्तपो धूमपाश्च वनिनः प्रकुर्वते ॥४४॥

In that hermitage patched garments, bark-garments and also some clothes of Brahmins, washed in the water of the Ganga, are put on the branches of trees for drying. Even the wind hesitatingly caresses them for fear that it may sully the clothes. 39.

There lived the omniscient sages, with subdued-senses, lustrous like sun and fire, and constantly contemplating on the Supreme Brahman and observing penance, putting on the deer-skin. 40.

The entry to this hermitage was inaccessible to those who were less-meritorious, as it was the abode of realised souls and the place itself being granter of one's wishes and also removing fatigue of those who had the sight of it. There placed pots and vessels of water and dishes in the loops of rope hung from the top. 41.

The darkness of night never bothers them as it is dispelled removed due to the splendour of the Lord Himself and also by the gleaming rays from the scattered heaps of celestial flowers offered to the Lord by the devotees. 42.

There were heaps of sacred ashes accumulated by the sages who had mastered the Vedas with its six ancillary texts, with tangled hair on their head, performing sacrifices, with their bodies thin due to the rigorous austerities and self-control. 43.

चीरचर्मदलवलकलवस्त्राः केचनापि तृणतन्तुजवस्त्राः ।
 अश्मकुट्टमथवा रदकुट्टं यत्र केचिदृषयोऽद्यमदन्ति ॥४५॥
 भक्षयन्ति चलपत्रफलानि केचिदम्बुनिलया जपनिष्ठाः ।
 त्यक्तसर्वविषया व्रतमेकेऽभ्रावकाशमपि यत्र चरन्ति ॥४६॥
 प्रेमवृद्धिमधिकां नरबन्धौ लब्धुमुज्झितरसाः कृशदेहाः ।
 नैष्ठिकव्रतधराः सकला यच्चिन्तयन्ति हृदि तं विलसन्तम् ॥४७॥
 यत्रत्या ऋषयो व्रजन्त्यनुदिनं श्रीवासुदेवं स्थितं ।
 श्वेतद्वीप ऋतेऽमृतेऽतिमहसि द्रष्टुं निजे धामनि ॥
 चापोन्मुक्तशरातिगाः सहनरं नारायणं चोच्चकैर्गायन्तो ।
 गगनाध्वनोत्सुकहृदः क्रौञ्चा यथा यूथशः ॥४८॥
 श्वेतद्वीपपदान्तरेण सहितं नारायणं वीक्षितुं ।
 यत्रायान्त्यनुवासरं च मुनयः श्रीवासुदेवेति खे ॥

Life-style of Munis in Badrikashram

In that hermitage, some sages practicing penance lived only on air. Some used to drink only water and some, vapour (varad) only. Some used to live on foam, some on the rays of the moon and some on only smoke. 44.

Some used to put on clothes made of rags, some used leather clothes; some, used clothes made of leaves and some used to put on bark-garments. While some others wore clothes made of grass threads; some sages used to eat things, pounded by stones, or things reduced to pieces by their own teeth. 45.

Some used to eat Peepal fruits and used to talk softly sing the sacred hymns, standing in water; some used to discard things contributing to the sensuous pleasures and used to observe “Abhravakasha” vow, taking the cloud as the only shelter (i.e. standing exposed to sun, rain, wind etc., in the open, all the time). 46.

With a view to instil deep devotion for Narayan the elder brother of Nar, they had given up all the physical enjoyments. All of them practicing rigorous vows, hence their bodies had become thin. All the time they used to remember the indwelling Lord Shri Hari. 47.

Every day the sages in the hermitage used to go to the abode of their

कुर्वन्तो ध्वनिमुच्चकैः सितरुचः क्रुड्यूथवच्चाध्वनि ।
 प्राप्तांश्चानमतो नमन्त उरुधा नारायणीयान्मुनीन् ॥४९॥
 स्नातुं यास्यत ईशितुस्त्रिपथगां सन्दर्शनाय द्रुतं ।
 यत्र प्रातरुपेत्य चाध्वनि सदा तिष्ठन्ति वै पङ्क्तिशः ॥
 अद्यास्मद्धरिरेष्यतीत्यतितरामुत्कण्ठिताश्चोन्मुखा ।
 आरण्याः पशुपक्षिनागमनुजास्त्यक्तान्यसर्वक्रियाः ॥५०॥
 यत्र शाद्वलमये समीकृते हीनदंशमशके मृदुस्थले ।
 उद्गताऽस्ति बदरी सुशोभिता स्निग्धकोमलदलैः फलव्रजैः ॥५१॥
 नित्यपुष्पफलशालिभिश्च या दिव्यपादपवरैः परिश्रिता ।
 शुकृद्गुष्णहिमदोषवर्जिता पूजिता च बलिहोमकर्मभिः ॥५२॥

origin in Shvetadvipa, which is the abode of Shri Hari and also of the revered Vasudeva, which is very luminous, full of truth and nectar, to have Darshana of Narayan along with Nar. Those sages used to speed faster than the arrows released from bow while going; they used to sing sincerely the glory of Narayan along with that of Nar. They used to pass through like, a flock of krauncha birds. 48.

Every day the sages used to come from the Shvetadvipa to the hermitage in order to have sacred Darshana of Narayan. The white lustrous sages used to come flying crying out loudly 'Shri Vasudeva' looking like a flock of flamingos. On the way they used to bow down before the other groups of sages devoted to Narayan. 49.

Description of Badrivishala (Ashram of Lord Nar-Narayan)

In the morning the animals dwelling in the forest, birds, serpents, and humans, used to come hurriedly and stand on both sides of the way, in rows, to see Lord Shri Hari, going towards Ganga to take bath. They disregarded all other things, thinking eagerly and looking upwards that 'our Shri Hari will come now'. 50.

There were plain soft green pastures in that hermitage whereupon a beautiful Badri tree had taken its roots, with its tender glossy leaves and cluster of fruits, and the place being free of gnats and mosquitoes. 51.

Around that Badri tree there were other big celestial trees which were weighed down with fruits and flowers. In the vicinity of that tree;

विस्तृतातिविमलद्युतिशाखा कण्टकैः परिहता च मनोज्ञा ।
 निःसरन्मधुरसा ननु दिव्या वीक्षणादखिलपापनिहन्त्री ॥५३॥
 नादिता मधुरवैश्व विहङ्गैः सेविता सुरगणैरनुवेलम् ।
 छायया निबिडया श्रयणीया यां वदन्ति मुनयश्च विशालाम् ॥५४॥
 ज्ञानविज्ञानसम्पन्नः श्रीकृष्णस्य निदेशतः । निवसत्युद्धवो यत्र सिद्धो भागवताग्रणीः ॥५५॥
 वैहायसो हृदो यत्र सन्ति राजर्षयश्च यत् । यत्र चाश्वशिरा नित्यं वेदान् पठति शाश्वतान् ॥५६॥
 यत्र शक्रः पुरा हत्वा वृत्रं वेदार्थपारगम् । ब्रह्महत्यापनोदार्थं चक्रे वर्षायुतं तपः ॥५७॥
 सार्वर्णिः सूर्यतनयो नारदेन सुशिक्षितः । सद्धर्मानभ्यसन् यत्र तपस्यति हरिं भजन् ॥५८॥
 श्रेयसे भुवि भक्तानां यत्रैव भगवान्स्वयम् । नरनारायणो नित्यं तपश्चरति दुष्करम् ॥५९॥

there never existed hunger, heat, cold, thirst and the like. The tree was worshipped by sacrificial rituals and sacred offerings. 52.

Though entangled in thorns that beautiful Badri tree, but with its extensive branches and of spotless shade and trickling with sweet juice, was appearing divine. Though seen casually it used to destroy the sins of the seer. 53.

The birds, chirping melodiously, had taken shelter in it, and the deities always took shelter under it. The tree was worthy of taking shelter owing to its thick shade. The sages had given the appropriate title 'visala' to it. 54.

Uddhava, the foremost amongst Bhagavatas who had mastered the theoretical as well as practical knowledge, stayed there, under the instruction of Shri Krishna. 55.

In that hermitage, there was a big pool called Vaihayasa. Many royal sages used to stay in that area. The deity Hayagriva, used to chant the eternal Vedic hymns there. 56.

Indra, who, having killed Vedic and talented Vrtra, a Brahmin, came here to practice austerities for ten thousand years to get rid of the sin of killing Vrtra. 57.

There the son of the sun, Savarni, who had learnt Vedic wisdom from Narada, stays here, worshipping Shri Hari, and studying the true religion, along with practicing penance. 58.

In the same hermitage Lord Nar-Narayan Himself constantly practices

प्रवर्तते नैव कलिः कर्हिचिद्यत्र चाश्रमे । श्रेयोमूर्तेर्भगवतः साक्षाद्वासाज्जगत्पतेः ॥६०॥
 अखण्डभगवद्भयानानन्दनिर्वृतमानसः । नित्यं सेवापरो यत्र नारदो वर्तते मुनिः ॥६१॥
 यत्रत्यसुखलेशेन पारमेष्ठ्यादिधामजम् । सुखं समं नैव बुधैर्मीयते रसवेदिभिः ॥६२॥
 मुक्तैरनेकैश्च मुमुक्षुवृन्दैः समाश्रितो यो विबुधै रसज्ञैः ।
 स आश्रमो दर्शनमात्रतोऽपि हरन्नघं शोभयतीह भूमिम् ॥६३॥

॥ इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे प्रथमप्रकरणे
 बदरिकाश्रमवर्णननामा चतुर्थोऽध्यायः ॥४॥

rigorous penance, for the well-being of His devotees on the earth. 59.

As the Almighty, the lord of the universe, assuming the form of ultimate bliss resides in this hermitage, where Kali can never enter. 60.

Narada, whose mind is always filled with supreme bliss, as he practices meditation constantly, is engaged in the service of the Lord eternally here in Badri. 61.

The happiness obtained even in the abode of the Supreme Brahman is not parallel to an iota of bliss, experienced by connoisseurs in this hermitage. 62.

In that hermitage, many groups of sages, who longed for liberation and those who had already attained liberation, the sharp and the devout used to live. A mere Darshan of the hermitage wipes off sins of the people. It is the real ornament of the entire earth. 63.

Thus ends the fourth chapter entitled ‘Description of Badrikashrama’ in the first Prakarana of Satsangi Jivan, the life story of Lord Narayan, also titled as ‘Dharmashastra’ (the rules of the code of conduct). 4

॥ अथ पञ्चमोऽध्यायः ॥ ५ ॥

सुव्रत उवाच -

तत्रैकदा भगवतो नरनारायणस्य हि । दर्शनार्थमुपाजग्मुर्मुनयस्तत्स्मृता नृप ! ॥१॥
 तीर्थयात्रां बहुविधां विधाय जगतीतले । इच्छन्तस्तत्फलं प्रासुं दर्शनेन जगद्गुरोः ॥२॥
 मरीचश्च वसिष्ठोऽत्रिरेकतश्च द्वितस्त्रितः । कश्यपश्च भरद्वाजः शाकल्यो भृगुरङ्गिराः ॥३॥
 हारीतो गौतमः कण्वो याज्ञवल्क्यपराशरौ । शिशुपायन और्वश्च विश्वामित्रस्तथाऽऽसुरिः ॥४॥
 संवर्तो बभ्रुमैत्रेयौ बृहदश्वोऽथ लोमशः । उत्थ्य इन्द्रप्रमितिवैशंपायनदेवलौ ॥५॥
 पुलस्त्यः पुलहो गर्गः शक्रिवोर्दुर्बृहस्पतिः । वामदेवः पञ्चशिखः प्रचेताः कर्दमः क्रतुः ॥६॥
 जैगीषव्यः सुमन्तुश्च वाल्मीकिश्च्यवनोऽरुणिः । कात्यायनो जरत्कारुरास्तीकश्च विभाण्डकः ॥७॥
 ऋष्यशृङ्गः शरद्वांश्च शमीको जैमिनिर्यतिः । अष्टावक्रः पाणिनिश्च माण्डव्यः शाकटायनः ॥८॥
 कृष्णात्रेयः स्थूलशिराः शुनको गार्ग्यतित्तरी । कालवृक्षीय उत्तंको नाचिकेतश्च माठरः ॥९॥
 मौञ्जायनश्च पर्णादो बृहदग्निश्च पर्वतः । जातूकर्ण्य ऋचीकश्च हरिश्मश्रुस्तथांशुमान् ॥१०॥

CHAPTER - 5

Suvrat said:-

O king! Once, the respected sages arrived at the sacred place Badrikashrama to see the Supreme Lord Narnarayan. Here they travelled from various sacred places with a wish to be rewarded by Darshana of the Supreme Teacher. 1-2.

Names of the sages arrived at Badrikashrama

Those were the sages - Marichi, Vasishth, Atri, Ekata, Dvita, Trita, Kasyapa, Bharadvaja, Shkalya, Bhrgu, Angira, Shri Harita, Gautama, Kanva, Yajnyavalkya, Parashara, Shinshapayan, Aurva, Vishvamitra, Asuri, Samvarta, Babhru, Maitreya, Bruhadasva, Lomana, Utathya, Indrapramiti, Vaishampayana, Devala, Pulastya, Pulaha, Garga, Shaktri, Vodhu, Brihaspati, Vamadeva, Pancashikha, Pracheta, Kardama, Kratu, Jaigishavya, Sumantu, Valmiki, Chyavana, Aruni, Katyayana, Jaratkaru, Astika, Vibhandaka, Rushyasringa, Sharadvan, Shamika, Jaimini, Yati, Ashtavakra, Panini, Madvya, Shakatayana, Krishatreya, Sthulashira, Shunaka, Gargya, Tittari, Kalavruksiya, Uttanka, Nachiketa, Mathara, Mounjayana, Parnada, Brihadagni, Parvata, Jatukarnya, Ruchika, Shri Harismasru, Ansuman, Vaitandi, Ksharapani, Kanha, Tana, Galva, Agnivesya, Kaudilya, Shandilya, Bhaluki, Shvetaketu, Vipula, Manki,

वैतण्डी क्षारपाणिश्च कठस्ताण्ड्यश्च गालवः । अग्निवेश्यश्च कौण्डिन्यः शाण्डिल्यो भालुकिस्तथा ॥११॥
 श्वेतकेतुश्च विपुलो मङ्किर्गौरशिरास्तथा । भाण्डायनिर्जयन्तश्च माण्डूकेयश्च शार्करः ॥१२॥
 कणादः कवषः पैलः पिप्पलायनभागुरी । कक्षीवानिध्मवाहश्च वत्सो गौरमुखस्तथा ॥१३॥
 जाबालिरुपमन्युश्च शुक्रो वेदशिरा मुनिः । मेधातिथिश्चाष्टिषेणोऽथर्वेन्द्रप्रमदस्तथा ॥१४॥
 कुशिको नरदः शङ्खो लिखितः सुतपाः शुक्रः । प्राणो दाल्भ्यो वीतहव्यः सावर्ण्योद्दालकौ तथा ॥१५॥
 सावेतसो वैतहव्यः सार्वर्णिर्भागवस्तथा । गोभिलो जाजलिर्यास्कः काश्यपो वात्स्यनैध्रुवौ ॥१६॥
 सौभरिः शौनकोऽगस्त्यो मुद्गलः सैन्धवायनः । सारस्वतो भूरिषेणो देवरातोऽकृतव्रणः ॥१७॥
 एते सशिष्याश्चन्येऽपि पिप्पलादादयो नृप ! । नारायणाश्रमं प्रापुः कैलासाचलसन्निधौ ॥१८॥
 गङ्गामचक्षत च तत्र सितोदकां ते प्रातस्तनार्करतेजितलोलभङ्गीम् ।
 उत्तुङ्गदीर्घतरलध्वनिनादिताशां भस्मावशेषसगरात्मजमुक्तिदात्रीम् ॥१९॥
 या नित्यदा भगवदाप्लवनातिपूता दृष्टा स्मृताऽपि निखिलाघचयापहन्त्री ।
 स्पर्शेन पातकहरेति तु किंनु वाच्यं नाम्नैव दूरगनृणामपि पातकघ्नी ॥२०॥

Gaurasira, Bhadayati, Jayanta, Mandukeya, Sharkara, Kanada, Kavasha, Paila, Pippalayana, Bhaguri, Kakshivan, Idhmavaha, Vatsa, Gauramukha, Jabali, Upamanyu, Shukra, Vedashira, Medhatithi, Ashtishen, Atharva, Indrapramada, Kushika, Narada, Shamkha, Likhita, Sutapa, Shuka, Prana, Dalbhya, Vitahavya, Savarnya, Uddalaka, Savetasa, Vaitahavya, Savarni, Bhargava, Gobhila, Jajali, Yaska, Kasyapa, Vatsya, Naidhruva, SaubShri Hari, Shounaka, Agastya, Mudgala, Saindhavayana, Sarasvata, Bhurishen, Devarata, Akrutavran. 3-17.

All those sages along with their disciples, and others like sage Pippalada, O king, reached the Narayanashramam, which is in the vicinity of Kailasha Mountain. 18.

Eulogy to River Ganga

There they saw the river Ganga, with her translucent water. The rays of the rising sun at dawn lightened the waves and created various shapes. Those long, unsteady, high waves filled the directions with echoing sounds. She is the bestower of salvation to the sons of king Sagara, who were lying, reduced to ashes, in the nether world. 19.

The Ganga is ever pious as she washes the feet of the Supreme Lord Narayan. She nullifies a multitude of sins when one beholds or remembers her. She eradicates the sins of the people who chant her name, even from

यत्सङ्गतो जनपदा अपि कीकटाद्याः सत्सेव्यपुण्यपदतामुपयान्ति सद्यः ।
 यामन्तरा ननु महर्द्धिभृतोऽपि देशा निस्तोयनद्य इव यान्ति विगीततां वै ॥२१॥
 यत्सेवनाद्गतिमिहाशु च यां लभन्ते लोका न तां तु तपसा न मखैर्ब्रतैर्वा ।
 चान्द्रायणव्रतपुरश्चरणादिभिर्या स्यात्कायशुद्धिरिह साम्बुकणेन चास्याः ॥२२॥
 नानामखादिकरणश्रममन्तराऽपि पापात्मनामपि नृणां सकृदम्बुसङ्गात् ।
 अर्कप्रभोज्ज्वलविमानवरेण सद्यः स्वर्गप्रदाननिपुणा न पराऽस्ति यस्याः ॥२३॥
 या श्रीमहेश्वरजटामुकुटैकभूषासेन्द्रैः सुरैः सुरगणैश्च निषेव्यमाणा ।
 मुक्तैर्मुमुक्षुभिरथाखिलसिद्धिकामैः सर्वार्थदेति सततं भुवि सेवनीया ॥२४॥
 यत्र क्व वाऽपि पुरुषस्य मृतस्य चास्थि यस्याः पतेत् पललभक्षकपक्षिचञ्च्वाः ।
 यद्यम्भसि ध्रुवमसावपि देवलोकं सद्यो लभेत किमु तर्हि तदम्बुसेवी ॥२५॥

a distance. Then, is it necessary to say that she washes away all impurities by touching her water ? 20.

Due to the association with Ganga the regions like Kikat which were poor, are instantly turned into sacred lands, suitable to live by virtuous. Those highly prosperous and progressive lands where Ganga does not flow are condemned as rivers without water. 21.

By drinking water of Ganga people become immediately prosperous more so than doing penance, sacrifices or by observing vows. Even a drop of water from this river can purify the body, which can only be accomplished if one practices vows like Chandrayana (taking food according to the waxing and waning of the moon). 22.

Even without exerting themselves by various austerities and performing sacrifices, sinful men are carried to heaven in an excellent heavenly car, just by touch of Ganga water. Can there be anyone superior to her! 23.

The Ganga is the only ornament of the matted hair-crown of Lord Siva; she is worshipped by gods, divine personalities, and king of gods Indra. She fulfils all the wishes; hence she should be worshipped by the liberated souls, by the persons who wish to be liberated, and those who wish to have all accomplishments. 24.

By chance, if a bone of a dead person picked by a flesh-eating bird is dropped in the Ganga water, that person instantly attains heaven. What can then be said of a person who drinks the water of Ganga. 25.

युक्तो महामुनिगणैः पुरुषोत्तमः श्रीनारायणः प्रतिदिनं सलिले यदीये ।

स्नाति स्वयं सकलपुण्यनिधिः सलीलं माहात्म्यवर्णनपटुर्भुवि को नु तस्याः ॥२६॥

तस्यां यथाविधिस्नात्वा प्रातः कृत्यं विधाय ते । भगवद्दर्शनं कर्तुं बदरीं तामुपाययुः ॥२७॥

अथ ते ददृशुर्विप्रा भगवन्तं नरं मुनिम् । अधःस्थितं विशालाया बदर्या गगनस्पृशः ॥२८॥

जटाकिरीटे स्वर्णाभे मुनिधारितशेखरम् । सितोर्ध्वपुण्ड्रं तुलसीमालिनं श्वेतवाससम् ॥२९॥

कविर्हरिरन्तरिक्षः प्रबुद्धः पिप्पलायनः । आविर्होत्रोऽथ द्रुमिलश्चमसः करभाजनः ॥३०॥

इत्येतैर्नवभिर्मुख्यैर्महायोगेश्वरैस्तथा । वृतं तन्वादिभिर्विपैः कलापग्रामवासिभिः ॥३१॥

द्विभुजं जलदश्यामं वर्णिवेषधरं कृशम् । सुप्रसन्नमुखाम्भोजं तं दृष्ट्वा जहृषुर्द्विजाः ॥३२॥

मुनीन्विलोक्याथ स चात्मनः प्रियान् ब्रह्मण्यदेवोऽपि जगदुरुर्मुदा ।

अभ्येत्य सद्यः प्रणनाम मानितस्तैः सोऽपि गाढं परिरभ्य मुद्गरैः ॥३३॥

The supreme person Sri Narayan Himself an abode of righteousness, takes bath in her water, accompanied by groups of great sages, who indeed would be experts in describing her majesty. 26.

Those sages having taken bath as per customary rites completed their morning duties, proceeded to that Badri to have Darshan of the Lord. 27.

At that time, those sages saw the Lord sage Nar sitting under the large, sky-touching Badri tree, in ascetic robe. 28.

They saw Him with His hair matted and bunched in a circlet of a golden shade. He was bearing white vertical mark on his forehead and He was wearing white garment and Tulasi garland. 29.

He was surrounded by prominent masters of yoga namely-Kavi, Hari, Antariksa, Prabuddha, Pippalayana, Avirhotra, Drumila, Camasa, Karabhajana, Tanu and other Brahmins from Kalapgrama (a place nearby). 30 -31.

Brahmins, having seen the Lord, two armed dark cloud like complexioned, thin, wearing ascetic garments having pleasant lotus-like face, became happy. 32.

When the preceptor of the world, Lord Vishnu Himself (Lord Nar), saw the sages dear to Himself, He immediately came to them, saluted them and happily embraced them. They respectfully honoured His welcoming with love. 33.

ततो निषेदुर्मुनयो नरेण कुशेषुदत्तेषु वृषीषु चाथ ।

स पूजयामास यथोचितं तान् पाद्यादिभिः पूज्यतमान्सदर्च्यः ॥३४॥

कृत्वातिथ्यमृषीणां स देशकालोचितं नरः । विनयेनोपसङ्गम्य वचनं चेदमब्रवीत् ॥३५॥

नर उवाच -

अद्यानन्दो महाज्जातो भवतां दर्शानाम्म । सर्वं सुलभमेवास्ति दुर्लभः सत्समागमः ॥३६॥

तत्रापि सत्तमा यूयं येषां दृढतरा मतिः । ऋष्याकृतौ भगवति वर्ततेऽपि तपस्यति ॥३७॥

येषां हृदि सदा श्रीमान्बदरीवनवल्लभः । हरिः स्फुरति साक्षात्तान्वयं विद्मो महत्तमान् ॥३८॥

यूयं मुक्तजनाः सर्वे दृष्ट्यैव जनपावनाः । तेषां वः सङ्गमं मन्ये जीवानामतिदुर्लभम् ॥३९॥

यस्यासन्ना भवान्मुक्तिस्तस्य वः सङ्गमो भवेत् । येनैव जायते प्रीतिः श्रीमन्नारायणे प्रभौ ॥४०॥

तथैव देहगेहादौ त्यक्तसङ्गः प्रशान्तधीः । परं पदमवाप्नोति पुमान् ब्रह्मादिदुर्लभम् ॥४१॥

केनोपमा भवेत्तेषां सतां नारायणात्मनाम् । भूमौ परोपकाराय तीर्थव्याजविचारिणाम् ॥४२॥

Welcome address by Nar

All the Munis seated on Aasnas Givan by Lord Nar and then don Pooja-Archna to all Munis with Padya-argya by Nar. then said to Munis that. I am much delighted to have your presence today. Everything is possible to get but not the company of saintly people. 34-36.

ore over, you are the most distinguished, because you know and have firm faith in the Lord taking form of a sage, observing penance. 37.

We honour them as most revered sages who always see at heart Lord Shri Hari who loves this Badri Vana (Jujub-forest). 38.

As you are all liberated; with your mere glance people become sinless. I think, meeting with such sages is a rarity for living being. 39.

He, by virtue of his merit will come into your contact, whose hour of liberation has neared. Your association will spring up love for the Lord Narayan in him. 40.

Due to that love (for the Lord) abandoning attachment to worldly things like physical body, house etc. with peaceful mind, one attains the supreme state, which is rarely accessible even to Brahma and others. 41.

Who is comparable to them, who are devout to Narayan. They walk on this earth in the appearance of pilgrims, for the good of the people. 42.

The saints like you are merciful and helpful to others, and you all are fully devoted to the Lord. 43.

परोपकारशीला हि सन्ति सन्तो दयालवः । नितरामेव भगवद्भक्ता वै युष्मदादयः ॥४३॥
 यूयमुत्तमवेलायामागता भगवत्प्रियाः ! । अद्य नारायणः स्वामी दास्यते दर्शनं प्रभुः ॥४४॥
 स्वदर्शनायानुदिनं मुनीनां च दिवौकसाम् । आगच्छतां वर्ततेऽद्य तस्य स्वेषार्पणक्षणः ॥४५॥
 अस्यामेव हि वेलायां विधिं पौर्वाहिकं प्रभुः । समाप्यात्र समायाति नैष्ठिकोचितमन्वहम् ॥४६॥

सुव्रत उवाच -

इत्थं मधुरया वाचा कुर्वन्तं सत्क्रियां नरम् । मुनयस्तत्रभावज्ञास्त ऊचुर्हृष्टमानसाः ॥४७॥

मुनय ऊचुः -

जानीमस्त्वां वयं सर्वे ऋषयो जगदीश्वरम् । ब्रह्माण्डनामनेकानामीश्वरं हि नरोत्तम ! ॥४८॥
 तपश्चर्यां प्रकुर्वन्तं सेवमानं सदा प्रभुम् । अपि त्वामीश्वरं विद्मः साक्षान्नारायणं यथा ॥४९॥
 सर्वेषां माननीयोऽसि पूज्यो वन्द्यस्त्वमीश्वरः । एका मूर्तिर्द्विधा भाति नरनारायणाविति ॥५०॥
 धन्या भारतभूरियं भगवतो नारायणस्याङ्किता । पद्भिर्मत्स्ययवाङ्कुशाशनिघटाम्भोजोर्ध्वरेखाङ्कितैः ।

You, 'O beloved ones of the Lord, have arrived at a very auspicious hour, Lord Narayan will grant you His vision. 44.

Today the Lord will appear to the sages and divinities that come every day to have His Darshan. 45.

On this very moment, the Lord will arrive here after completing His morning rites be fitting to a devout ascetic. 46.

Suvrat said:-

In this way, the Lord Nar, honoured the sages with very sweet words. They, knowing His powers, were very pleased and said to Him. 47.

Oh the renowned Nar, we all know you are the Lord of the world; not only that; you are the supreme Lord of innumerable Universes. 48.

We know you as the Narayan Himself, performing penance and offering devotional service to the Lord, always. 49.

You are respectable to all. You are worshipped by all. You are honoured by all as the Lord Himself. One Divinity appearing in two forms: Nar and Narayan. 50.

This Land of Bharata is blessed as the foot-prints of Lord Narayan, which consists of signs of fish, Yava (Bardy), Ankusha (goad), Asani (thunder), Ghata (pitcher), Lotus and vertical of the sages to see Lord Narayan' lines. Blessed is this tree-grove which is seen by the Lord every

धन्येयं तरुसन्ततिश्च हरिणा संवीक्षिता प्रत्यहं । धन्याश्चाश्रमदर्शनादपि वयं भक्तप्रियस्येशितुः ॥५१॥

॥ इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे प्रथमप्रकरणे
मुन्यागमननरदर्शननिरूपणनामा पञ्चमोऽध्यायः ॥ ५ ॥

॥ अथ षष्ठोऽध्यायः ॥ ६ ॥

सुव्रत उवाच -

एवं ब्रुवत्सु मुनिषु नरे स्मितमुखे प्रभुः । समाप्तदैवपित्र्योऽसावायात्तत्र निजोत्जात् ॥१॥
योगसिद्धतनुभिः पथिमुक्तैः सानुगामरगणैश्च खसंस्थैः ।
वन्द्यमान उरुधाऽतिविनीतैः स्वानुगोद्धवसमीक्षितपादः ॥२॥
देहिदुष्करतापो द्विरुक्तया नैकभास्करमहःसमानया ।
शोभनाखिलनिजाङ्गजन्यया भ्राजमान उरुपाण्डुरत्विषा ॥३॥

day and blessed are we to see this hermitage of the devotee-loving Lord. 51.

Thus ends the fifth chapter entitled 'Narration of the Arrival of Sages' in the first Prakarana of Satsangi Jivan, the life story of Lord Narayan, also titled as 'Dharmashastra' (the rules of the code of conduct). 5

CHAPTER - 6

**The sages celebrating and worshipping at the arrival of
Lord Narayan**

Suvrat said:-

When the sages said thus, Nar had a smile on His face. In the mean while the Lord came out of His hut after completing the rites related to the deities and ancestors. 1.

The Lord Almighty was saluted by ever humble masters of Yoga, freed-souls, gods and demi-gods dwelling in the middle space; And He Himself was followed by Uddhava whose eyes were fixed on His Lotus feet. 2.

Owing to His acute penance, he was shining with splendour, equal to

दीर्घबाहुयुगलो ऽसितवर्णो नूत्नपङ्कजदलायतनेत्रः ।
 पूर्णचन्द्रवदनः स्मितराजदन्तराजिरुचिरो मृदुपादः ॥४॥
 सूक्ष्मरम्यकपिलानृजुकेशो बद्धसुन्दरजटः पृथुवक्षाः ।
 कुञ्चाराशनदलो दरराजत्सद्वलिश्च नतसभ्रमनाभिः ॥५॥
 पाण्डुरो ध्वतिलकस्तुलसीस्रग्ब्रह्मसूत्रधर ईक्ष्यशिराङ्गः ।
 मृत्कमण्डलुपलाशजदण्डौ वर्णिराडिति दधच्च कराभ्याम् ॥६॥
 अंशुकं परिदधच्छुचिशुक्लं स्कन्धलम्बितसितोत्तरवासाः ।
 सर्वदैव तरुणो ऽमृतवृष्ट्या प्रीणयन्निजदृशा मुनिवृन्दम् ॥७॥
 स्वातिवल्लभमुनीक्षणजातं भूरिहर्षमुदरे न निधातुम् ।
 शक्नुवन्विकसदास्यदृग्ब्जात्स्नावयन्निव मनोहरमूर्तिः ॥८॥
 तं विलोक्य मुनयो भगवन्तं भूरिहर्षविवशा नमनादौ ।
 प्रेमसम्भवजलावृतनेत्राः प्रोत्थिता भुवि निपत्य च नेमुः ॥९॥

numerous suns rising together. He was looking beautiful with profuse bright mysterious aura around himself. 3.

The Lord was looking beautiful with his two long arms, dark in complexion, with his eyes large as newly bloomed Lotus petals, His face like full moon with gentle smile on, with shining white teeth, and having tender feet.

His hair golden brown, soft and curly tied beautifully on his head; his chest broad his belly well shaped like a Pipal leaf (of holy fig tree often eaten by elephants), with tender folds and deep naval.

Having white vertical mark on his forehead; adorned with garland of Tulasi and sacred thread, with his veins clearly visible, carrying earthen jar, holding two staffs made of Palasa wood as the indication of his celibacy; 4-6.

He was wearing a clean white garment and another one as upper garment on his shoulders. He was looking ever youthful and pleasing the groups of sages with his glances showering nectar. 7.

The handsome Lord, having seen those dear sages, was overwhelmed with joy and his face and eyes looked like full bloomed lotus, sparkling with delight. 8.

Having seen the Lord, all the sages were stunned out of pleasure.

दर्शनक्षण इमे नरबन्धो भूरिवासरवियोगजतापम् ।
 सद्य एव विजुहुर्हृदि हृष्टाः कैरविष्य इव पूर्णहिमांशोः ॥१०॥
 तं पिबन्त इव लोचनैर्मुखैस्ते लिहन्त इव बाहुभिः प्रभुम् ।
 सम्मिलन्त इव सादरं तदा सर्वशो ददृशिरे नरमुख्यैः ॥११॥
 तान् यथावदुरुधाऽथ मानयन्मानदः स्वपरिरम्भणादिभिः ।
 आससाद बदरीतरोरधो वेदिकां स्तृतकुशासनां हरिः ॥१२॥
 पीठे तत्र मनोहरे मुनिपतिर्भक्तप्रियः सोऽच्युतः ।
 सम्प्रीत्यै निषसाद वेदविदुषां तेषामथोदङ्मुखः ।
 तस्मै ते च निषेदुषे चपलया दृष्ट्याऽभितः पश्यते ।
 विप्रा नैष्ठकवर्णिने भगवते प्रीत्या नमश्चक्रिरे ॥१३॥
 ततः पुपूजुर्निजमिष्टदेवं नारायणं तं विधिना नरं च ।
 पूजोपहारैर्विविधैर्मुनीन्द्राः सस्नेहमव्यग्रधियो विशुद्धैः ॥१४॥
 कस्तूरिकाकुंकुमके सराद्यैर्युक्तेन सत्सौरभचन्दनेन ।
 सन्मल्लिकाचम्पककेतकाद्यैः पुष्पैरनेकैस्तुलसीदलैश्च ॥१५॥

They saluted and prostrated before Him with tears of love in their eyes. 9.

The moment they saw Him, they were happy and their sorrows caused by long separation was eradicated; like, white lotuses (Kumudini) blooming at the sight of the full moon. 10.

All the sages gathered there along with Nar, had a glance at Him the Lord, with great respect. They drink him by their eyes, lick him with their mouths and embraced him with their arms. 11.

After paying respects to them in various ways, and embracing with love, they sat under the Badri tree, on a stage made up of Kusha (Darbha) grass. 12.

The devotee loving great sage Achyuta (Narayan) was seated among the learned Vedic scholars, with pleasure, facing north. While the ascetic Lord was casting His quick glances all around, the Brahmins who saluted Him with love. 13.

Then all those great sages worshipped their favourite deity-Narayan along with Nar, according to the rites, with various pure offerings, with familiarity and composure. 14.

They offered fragrant sandal paste mixed with musk, Kumkuma and

विचित्रपुष्पोत्तमचारुहारै रम्यावतसैः शुभशेखरैश्च ।
 सुगन्धिधूपैर्बहुभिश्च दीपैः सद्भिर्निवेद्यैश्च फलैरनेकैः ॥१६॥
 नीराजनेनातिमनोहरेण सन्मन्त्रपुष्पाञ्जलिभिः प्रणामैः।
 आनर्चुरीशं मुनयो विधिज्ञा वेदोक्तमन्त्रैः पठितैस्तमुच्चैः॥१७॥
 इत्यर्चितं निजजनागमभूरिहर्षं व्यालम्बिचित्रकुसुमोत्तमशेखरालिम् ।
 कण्ठात्पदावधिलसत्सुमहारराजिं ध्यानास्पदं तमचलैर्नयनैर्निदध्युः ॥१८॥
 तं तादृशं स्वहृदयेष्वतिभासुराङ्गं धाम्न्यक्षरेऽपि ददृशुः कृपयैव तस्य ।
 आनन्दपूर्णसकलावयवाः पुनस्ते दृष्ट्वा बहिश्च मुदिता अथ तष्टुवुस्तम् ॥१९॥

॥ इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे प्रथमप्रकरणे
 भगवद्दर्शनपूजनमहोत्सवनामा षष्ठोऽध्यायः ॥ ६ ॥

saffron and various fragrant flowers like Jasmine, Champaka and ketaki, and many Tulasi leaves.

And also they offered beautiful garlands made of different colourful flowers, ear-ornaments of beautiful flowers, auspicious crest, fumigating incense, lighted lamps and presented fruits of various kinds.

Beautiful lamps were waved before Him with chanting of hymns, offering handful of flowers (Arati and Mantra Purspanjali). Thus the sages knowing scriptural procedure worshipped the Lord, with all rituals, along with loud-chants of Vedic hymns. 15-17.

Thus worshipped by the sages, the Lord, pleased at the arrival of His dear sages was looking beautiful, adorned with long gleaming garland of various, flowers from neck to toe, and with flower-crests. 18.

When the sages were looking at His glow, they began to enjoy Him in their hearts and at the same time they were able to see Him again in Akshardham also by His grace. Overflowing with joy they began to praise Him again. 19.

Thus ends the sixth chapter entitled ‘the great festival of the worship of Narayana’ in the first Prakarana of Satsangi Jivan, the life story of Lord Narayan, also titled as ‘Dharmashastra’ (the rules of the code of conduct). 6

 ॥ अथ सप्तमोऽध्यायः ॥ ७॥

ऋषय ऊचुः - जय जयाज ! कृपारसनिर्गतैर्विततमोहमहान्धतमोपहैः ।
 त्वमचलैर्वचनैर्बहुजन्मजभ्रमहरो भवसीह जगद्गुरुः ॥१॥
 नयसि नाथ ! निजांघ्रिनिषेविणो धृतिमता तपसा क्षपितैनसः ।
 निजपदं परमं ह्यमृताभिधं बहुलभास्करभास्वरमक्षरम् ॥२॥
 विशदधर्मपथं परिरक्षितुं भुवि युगान्तहतान्सुकृतप्रिय ! ।
 सकलशास्त्रपुराणसदागमांस्त्वमुरुधैव समीरयसे प्रभुः ॥३॥
 नहि विदन्ति भवन्तमिहेश्वरं निखिलजीवभवभ्रममोचनम् ।
 भुवि सतां वचनैरपि ये नरास्त ऋषयोऽपि हतास्तव मायया ॥४॥
 नहि सुखं भवदाश्रयमन्तरा तनुभृतां दिवि वा भुवि वाम्बरे ।
 तदधुनाऽब्दशतान्त उताश्रितास्तव यदा स्युरिमे सुखिनस्तदा ॥५॥

 CHAPTER - 7

The sages praise Lord Shri Hari

The sages said:-

O Aja! The unborn one! Be victorious! You have become the teacher of the world, with Your firm speech coming with compassion and destroying wide spread darkness of ignorance and attachment, You are the remover of all sorts of strong illusions accrued over many births. 1.

Lead, O Lord, those who served Your lotus-feet with an undeterred mind and who have discarded their sins through penances, You will allow them access to your highest abode called Amrta which is everlasting, shining like innumerable suns. 2.

Oh Lord ! You are the lover of noble actions; you spread all the Shastras, Vedas, Puranas and righteous Agamas variously, on this earth, to preserve the path of righteousness which was lost before, the last age. 3.

People do not know what and who You are, the Master of this world. You remove the illusion of worldly life of all beings on this earth. All the men and sages are lost in your illusory power though they are advised by righteous men. 4.

There is no happiness without your shelter for beings either in heaven, or on earth, or in the middle space. Even at the end of one hundred years,

अनधिगम्य समक्षमनुग्रहं प्रथमजा अपि नो महदादयः ।
 निजकृतावशकन् हि कुतः पुनर्विषयिणो विमुखाः सुखमाप्नुयुः ॥६॥
 वयमभूम हरे ! कृतिनोऽद्य वै परतरं क्षरतोऽक्षरतोऽपि यत् ।
 ऋषितनुं दधतं पुरुषोत्तमं हृदि विदाम भवन्तमहो भगम् ॥७॥
 निगमशास्त्रपुराणसुदेशिकैरचलभावभरेण निषेवितैः ।
 यदि भवेन्न मनस्त्वयि निश्चलं वितथावादफलं खलु तत्तदा ॥८॥
 सांख्ययोग निगमागमवाचां पाश्चरात्रवृषशास्त्रमतानाम् ।
 अर्णवोऽत्र पयसामिव साक्षात्त्वं क्रमेण च भवस्यपि निष्ठा ॥९॥
 अधिगम्य वाङ्मयमिदं त्वपीह ये न भजन्ति तद्गतिभवत्पदाम्बुजम् ।
 त्रिगुणात्मकात्ममतिकल्पिताशयैरनवेत्य हार्दमिति ते व्रजन्त्यधः ॥१०॥
 तपस्विदृष्ट्याऽवगणय्य ये त्वामज्ञाततत्त्वा न भजन्ति मूढाः ।
 क्लिश्यन्ति ते वै बहुधाऽऽसुरीषु योनिष्वभीक्षणं परितो भ्रमन्तः ॥११॥

if they approach you, they will be happy. 5.

Not getting Your direct grace, the Mahad and other principles which came into being earlier, could not succeed in their actions to uplift Vairat, so what to speak about those who are engaged in sensual pleasures and turned away from You to get happiness. 6.

O Shri Hari! Fortunate as we are to be knowing you, in our hearts the supreme deity, beyond the perishable and imperishable and who assumed the form of a sage, O ! what a great fortune for us!. 7.

Even the teachers of Vedas, Shastras and Puranas who serve You with splendour and jollity, if their mind is not concentrated on You firmly, their endeavour would render shallow. 8.

Like all waters flow towards the ocean, actually You are the ultimate resort of the whole mass of scriptures like Sankhya, Yoga, Vedas, Agamas like Pancaratra, and Dharmashastra (Religious code) describing the Lord Himself respectively. 9.

Even after learning these scriptures, those who do not worship Your lotus feet, the ultimate destination (of those Shastras), they fall down owing to the false ideas created out of their own intellect composed of three qualities (Sattva, Rajas, Tamas). 10.

Not knowing Your divinity, they regard You as an ascetic only. And

ये त्वां विहाय स्वयमात्मतत्त्वं द्रष्टुं यतन्तेऽन्यमुपास्य वापि ।
 भ्रष्टास्ततस्तेऽप्यनवासकामाः स्वान्वञ्चयन्तो निरयं व्रजन्ति ॥१२॥
 बलिमर्पयन्ति सभयाश्च ननु बलिभुजोऽप्यजादयः ।
 तुभ्यमखिलपतये शरणं भवदङ्घ्रिमेव तत आश्रिता वयम् ॥१३॥
 अद्य धन्या वयं स्वामिस्त्वत्पादाम्बुजदर्शनात् । बहुभिर्दिवसैः प्राप्तं मनोरथफलं त्विदम् ॥१४॥
 त्वद्भक्तिमन्तरा जीवाः कामलोभदवाग्निना । दन्दह्यमाना नश्यन्ति तत्त्वां वयमुपागताः ॥१५॥
 गोलोकाधिपतिस्त्वमेव भगवान् श्रीवासुदेवः स्वयं ।
 मूर्तौ धर्मत आविरास जनतानिःश्रेयसाय ध्रुवम् ॥
 भक्तिज्ञानविरागधर्मसहितं कर्वास्तपो दुष्करं ।
 सिद्धां प्रापयसे दशामिह मुनीन्त्रैष्कर्म्यकर्मादरः ॥१६॥
 तव गुणगणं शेषोऽहीशः सहस्रमुखैरपि प्रभवति । यतः साकल्येनोदितुं न कदाप्यहो ॥
 कथमिह तदा शक्ता अन्ये भवेयुरजादयः । स्ववचनफलप्राप्त्यै तत्त्वां यथामति चैड्महि ॥१७॥

those ignorant people roam about through vicious births repeatedly and suffer. 11.

Leaving You, who is their own self and trying to seek other object of worship, deceiving themselves and fallen even from that, not getting the desired fruits, they go to hell. 12.

Those gods including Brahma who receive offerings (from humans etc), also offer You oblations with fear, hence we have taken shelter of Your feet, O! Supreme Lord. 13.

We are really blessed today O Master! to have visualised Your Lotus-feet, this was aspired by us for a very long time. 14.

Without being devoted to You, beings burnt by the fire of lust and greed. Hence we have come to You with devotion. 15.

You are the Lord of Goloka, You are the Lord Shri Vasudeva born to Dharma and Bhakti keep as it is, certainly for the highest good of the people. To those sages, engaged in severe penance along with devotion, knowledge, detachment and virtue, You lead them to state of perfection and then You inspire them to perform their religious duties respectfully and disinterestedly. 16.

Even Shesh, the Lord of serpents with his thousand mouths, is not able to describe your innumerable qualities fully, how can others like Demi-

सुव्रत उवाच - इति विधाय हरेः स्तवनं द्विजाः सकलकल्मषनाशनसंस्मृतेः ।
त उपविश्य तदग्रत एव तद्वदननीरर्जनिं विलुलोकिरे ॥ १८ ॥

॥ इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे प्रथमप्रकरणे
श्रीनारायणस्तुतिनामा सप्तमोऽध्यायः ॥ ७ ॥

॥ अथ अष्टमोऽध्यायः ॥ ८ ॥

सुव्रत उवाच -

सुखोपविष्टानथ तान् भगवान्भक्तवत्सलः । प्रसन्नो मधुरं वाक्यमुवाच प्राञ्चलीन्मुनीन् ॥१॥

श्रीभगवानुवाच -

स्वागतं वो मुनिश्रेष्ठा ! यूयमत्र समागताः । तत्प्रसन्नोऽस्मि नितरां दर्शनं वो ममेप्सितम् ॥२॥

gods including Brahma be able to praise You.

We praise you according to our ability to make our speech rewarding. 17.

Suvrat said -

Having praised Shri Hari, whose remembrance destroys all the sins, those Brahmins sitting before Him, saw the beauty of His Lotus-face. 18.

Thus ends the seventh chapter entitled 'Praise to Narayan by the sages' in the first Prakarana of Satsangi Jivan, the life story of Lord Narayan, also titled as 'Dharmashastra' (the rules of the code of conduct). 7

CHAPTER - 8

Lord Shri Hari's liking for the sages

Suvrat said:-

The Lord, happily spoke words towards His devotees, whom He loved dearly as much as the sages who sat comfortably with folded hands. 1.

The Lord said:-

Welcome to you, O great sages! You have come here, hence I am extremely pleased. It was indeed my intention to see you. 2.

गोलोकादीनि धामानि तथा योगसमृद्धयः । ब्रह्मादयो बलिहरा यथा यूयं न ते प्रियाः ॥३॥
 यूयमात्मप्रिया मे स्थ यन्मां चिन्तयथानिशम् । बोधयन्तोऽज्ञजीवांश्च कृपयामुक्तिसाधनम् ॥४॥
 महादानानि सर्वाणि तपोयज्ञव्रतानि च । जीवाभयप्रदानस्य कलयापि समानि नो ॥५॥
 परोपकारिणो युष्मांस्ततोऽयं हृदये सदा । चिन्तयामि महाभागा ! मन्निष्ठाञ्छुद्धचेतसः ॥६॥
 निःश्रेयसाय जीवानां भुवनेष्वखिलेष्वपि । अस्तिसञ्चरणं नूनं युष्माकमिति वेद्म्यहम् ॥७॥
 साम्प्रतं देवलोकार्त्तिक भवद्भिर्वा रसातलात् । आगम्यते वा भूलोकात्तन्मे वदत सत्तमाः ! ॥८॥

ऋषय ऊचुः -

खण्डेऽस्मिन् भारते स्वामिंस्तीर्थयात्रामशेषतः । विधाय दर्शनं कर्तुं तवात्र वयमागताः ॥९॥

श्रीभगवानुवाच -

पालयन्ति प्रजाः कच्चिद्धर्मसेतून्मया कृतान् । खण्डेऽस्मिन् भारते विप्रा ! नृतां प्राप्ताः सुदुर्लभाम् ॥१०॥

Places like Goloka, Yogic accomplishments and gods like Brahma and those who bring me offerings, are not as dear to me, as much as you are. 3.

You are my favourites as you constantly think about me, and you compassionately teach those ignorant souls, the means of liberation. 4.

Great charities, penances, sacrifices, and observing vows could not be equated with that of assuring protection to beings. 5.

Therefore O obliging sirs, I am thinking of you always in my mind, as you are devoted to me and are of pure minds. 6.

I know that your roaming through the worlds is for the highest good of the beings. 7.

Oh good sirs! Please tell me where you have just come from?, from heaven, or nether world, or the earth? 8.

Sages talk about the commencement of Kali's influence.

Thus the sages said:-

O Master! Having travelled throughout the land of Bharata doing pilgrimage, visiting all the sacred places, we have come here to see you. 9.

The Lord said:-

O Brahmins! Do the subjects obey the rules of goodness set for them by me? Getting human birth in this land of Bharata is very rare. 10.

ऋषय ऊचुः -

भगवन्साम्प्रतं भूमौ साहाय्यं प्राप्य वै कलेः । अधर्मः सान्वयः सर्वप्रजास्वभिविबर्धते ॥११॥
 ये धर्मरक्षका भूपा गुरवस्तेष्वपि प्रभो ! । स प्रवृत्तोऽस्त्यतः सर्वैर्भिन्नास्त्वत्कृतसेवतः ॥१२॥
 महापापोपपापेषु प्रसक्ताः सन्ति मानवाः । विषयेऽष्वतिलुब्धाश्च सदाचारविवर्जिताः ॥१३॥
 अतः संयमिनीवर्त्म जातं तैरतिसङ्कुलम् । कोऽपि कस्यापि न त्राता दृश्यते जगतीतले ॥१४॥
 त्वं हि भारतलोकानां भजनीयोऽसि यत्कृते । चरस्युग्रं तपोऽतस्तानधर्मात् पातुमर्हसि ॥१५॥

सुव्रत उवाच -

इत्यृषीणां वचः श्रुत्वा स जातकरुणः प्रभुः । पातुमैच्छदधर्मात्स्वाः प्रादुर्भूय भुवि प्रजाः ॥१६॥
 एतस्मिन् समये तत्र धर्मो मूर्त्या सहाययौ । आगमं मुनिवृन्दानामवधार्य नराधिप ! ॥१७॥

The Sages said:-

O Lord! Presently irreligion is growing with all its vices in all the subjects, with the help of Kali. 11.

He (Kali) has started working amongst those, O Lord, who are kings, teachers, the protectors of religion; therefore, all of them have broken the rules formulated by You. 12.

Men have become attached to great and smaller sins, have become over-greedy for sense-objects and (consequently) far from good conduct. 13.

Therefore the way to Yamapuri, the abode of the god of death, is filled with people, and the road has become too narrow with the amount of people using it. Nobody is seemingly protecting others at all on this earth. 14.

You are the only object of devotion for the people of Bharata, for whom you practice severe penance; please save them from sins. 15.

Arrival of Dharma and Murti in the assembly

Suvrat said:-

Having listened to the speech of those sages, the Lord became moved, and was inclined to protect His own subjects against impiety, by revealing Himself. 16.

O King! There came Dharma (Prajapati) with his wife Murti, knowing that the group of sages has arrived. 17.

गौरस्तपः कृशतरश्च जटोत्तमाङ्गः पूर्णेन्दुरम्यवदनः सदयाक्षिपद्मः ।
 यज्ञोपवीतरुचिरः शुचिशुक्लवासा नारायणं स तमवैक्षत दर्भपाणिः ॥१८॥
 चारुप्रसन्नमुखपङ्कजशान्तमूर्तिं कारुण्यपूर्णनयनेक्षितभक्तवृन्दम् ।
 भूरिक्षमानिलयमीश्वरमार्तबन्धुं स्वाङ्गश्रियाखिलमनोनयनाभिरामम् ॥१९॥

मुनिमण्डलमध्यस्थं तं विलोक्यैव सत्वरम् । उपागमत् स तेजस्वी भूरिहर्षभृतान्तरः ॥२०॥
 धर्मं विलोक्य भगवानायान्तं पितरं द्रुतम् । उत्थाय पीठादभ्येत्यपरिरभ्यानमत् पदोः ॥२१॥
 हर्षाश्रुनयनः सोऽपि तं नरं च तथाविधम् । मुदा सदाशीर्वचनैरभ्यनन्दत भूपते ! ॥२२॥
 प्रणेमतुस्ततो मूर्तिं नरनारायणौ निजाम् । जननीं सा च तावाशीर्वादेः पुत्रावयूयुजत् ॥२३॥
 तदोत्थायर्षयः सर्वे तावभ्येत्यादरेण ते । सम्भ्रान्ता इव हर्षेण प्रणेमुर्दम्पती नृप ! ॥२४॥
 मानयामासतुस्तौ च तान् यथोचितमादरात् । निषीदतुस्ततो वृष्ट्यां दत्तायां तौ नरेण च ॥२५॥

Fair complexioned, a little slim due to penance, with matted hair on the head, face beautiful like full moon, lotus-eyes full of compassion, attractive with sacred-thread, he wore pure white dress, and taking Darbha-grass in hand, he saluted to Lord Narayan. 18.

Lord Narayan, the wide shelter of forgiveness, the friend of the diseased, the master pleasing with graceful form to look at with eyes and minds, looked beautiful with his lotus-face, delightfully happy, looking to the gathering of devotees with compassionate eyes. 19.

Looking to Him amongst the circle of sages, that great Dharma came with his heart full of extreme joy. 20.

The Lord, seeing His father Dharma coming there, quickly rose from His seat, and approaching and embracing him, bowed down before his feet. 21.

He also had his eyes full of joyful tears, and O king, congratulated Him with good blessings in joy, seeing Nar in that condition. 22.

Nar and Narayan saluted their mother, Murti and she also blessed them. 23.

O king! Then all the sages rose, came to them respectfully, and so to say bewildered with extreme joy, and saluted the two. 24.

They both honoured the sages with due respect. Then Nar offered his seat of Darbha-grass to both of them. 25.

साकं भगवता सर्वे निषेदुस्ते यथोचितम् । पप्रच्छ स्वागतं प्रीतो धर्मं नारायणः प्रभुः ॥२६॥
 ततः स मुनिभिः प्रोक्तमधर्मोपद्रवं भुवि । यथावत्कथयामास तेषां प्रीत्योपशृण्वताम् ॥२७॥
 नारायणस्याननपद्मनिः सृतां वार्तां तदानीमुपशृण्वतां सताम् ।
 तेषां मनोवृत्तय एकसंश्रया आसन्समाधाविव भूप ! सर्वशः ॥२८॥

॥ इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे प्रथमप्रकरणे
 अधर्मोपद्रवनिवेदननामाष्टमोऽध्यायः ॥ ८ ॥

॥ अथ नवमोऽध्यायः ॥ ९ ॥

सुव्रत उवाच -

इत्थं मुनिषु धर्मे च शृण्वत्सु भगवद्वचः । तदाननाब्जैकपदस्थिरदृक्चिचत्तवृत्तिषु ॥१॥
 नारायणे च तद्द्वार्ताकथनैकाग्रचेतसि । तेनान्तः प्रेरितस्तत्र दुर्वासा मुनिराययौ ॥२॥

All of them sat with the Lord with due propriety, and the Lord Narayan caringly asked Dharma, about his visit. 26.

Having heard about the irreligious disturbance caused by out-laws on the earth as told by sages, the Lord began to speak. 27.

O king! While they were listening to the words coming from the lotus-face of Narayan, all their mental faculties were concentrated as in deep meditation. 28.

Thus ends the eighth chapter entitled 'Information on Irreligious Disturbances' in the first Prakarana of Satsangi Jivan, the life story of Lord Narayan, also titled as 'Dharmashastra' (the rules of the code of conduct). 8

CHAPTER - 9

Durvasa curses the assembly of divinities at Badrikashrama

In this way, while sages and Dharma were listening to the speech of the Lord, keeping their eyes and mental faculty steady on His lotus-like face, with full concentration, and while Narayan also had concentrated His mind on His speech, sage Durvasa, arrived there over, as directed at heart by Him. 1-2.

कैलासादागतो गङ्गां तत्र पौर्वाह्निकं विधिम् । विधायादौ ततः प्राप्ते बदरीं तां तपोनिधिः ॥३॥
 नरनारायणं तत्र मुनिमण्डलमध्यगम् । ददर्श मूर्तिधर्मो च सिद्धदेहं तथोद्धवम् ॥४॥
 नापश्यत्तत्र तं कोऽपि वार्तासक्तमनस्तया । आदरं नाकृत ततो मान्यस्याप्यस्य किञ्चन ॥५॥
 तिष्ठन्नासीत्स घटिकां पश्यन्नेव सभासदः । अवज्ञातमिवात्मानमात्रेयो हृद्यमन्यत ॥६॥
 चुकोप सद्यः सर्वेभ्यः क्रुधा रक्तविलोचनः । वेपमानाङ्ग उद्वाहुः शप्स्यंस्तानाह निर्भयः ॥७॥
 अहो ! कालविपर्यासो येन सन्मार्गवर्तनाः । प्रवृत्ताः कापथे सन्ति भग्नसेतव उन्मदाः ॥८॥
 विद्यादिमदमत्तत्वादवजानन्तु मां द्विजाः । किन्तु धर्मोऽप्यधर्मोऽभूदवजानाति मां यतः ॥९॥
 दर्पापनोदमे तेषां कुर्वे तदहमद्य वै । यथा नैवं पुनः कुर्युरित्युक्त्वोच्चैः शशाप तान् ॥१०॥
 सर्वेऽपि यूयं मानुष्यं लभन्तो भो वृषादयः ! । कल्यधर्माढ्यासुरेभ्यस्तत्र कष्टं च भूरिशः ॥११॥

He came from Kailasa and performed his daily rites on the banks of Ganga and then that sage, the master of wealth of penance, reached Badri, the seat of Lord Narayan. 3.

There over, he saw Nar and Narayan, amidst the circle of sages, and also Dharma with his wife Murti and Uddhava in his divine form. 4.

On account of their minds absorbed in dialogue, no one noticed him, and no respect was paid to him, whatsoever, even though he deserved respect. 5.

He stood staring at the members of the assembly for an hour or so; Durvasa, the son of Atri took it as an insult. 6.

Instantly, he got angry with all of them, and his eyes turned red with wrath and with his body trembling, addressed them, fearlessly raising his arm to curse them. 7.

‘What a distortion of time! By which, those who are following righteous path, are now on the wrong path, and have become reckless, having over-ruled the religion. 8.

Let the Brahmins insult me on account of pride of their learning. But, since Dharma also insults me, it has become Adharma. 9.

Now I shall trample their haughty pride. So that they will not dare to do so again’ having said so, he cursed them aloud. 10.

‘O Vrush (Dharma)! All of you would get the birth of human beings. You would suffer great torture at the hands of demons. 11.

मदवज्ञाकृतो यूयमवज्ञां तेभ्य एव हि । ताडनं चाप्यथ ग्रामात् पुरान्निष्कासनादि च ॥१२॥

सुव्रत उवाच -

सदःस्थानिति तान् सर्वान् शप्त्वा तूष्णीं बभूव सः ।

धक्ष्यमाण इवाकस्माद्ब्रह्माण्डमखिलं स्थितः ॥१३॥

ततो नारायणो धर्मो मुनयश्चोद्धवो नृप ! । तदुच्चाक्रोशमाकर्ण्य तमैक्षन्ताग्निसन्निभम् ॥१४॥

अतिक्रोधानलज्वालादह्यमानाङ्गवेपथुम् । सशब्ददन्तनिष्पिष्टाधरं दुष्प्रेक्ष्यलोचनम् ॥१५॥

सर्वेऽप्युत्थाय सहसा तं प्रणम्यादरेण ते । विनीताः सान्त्वयामासुरूपवेश्यासने शुभे ॥१६॥

युक्त्याऽनुनीयमानोऽसौ हविषाग्निर्विषिभिः । भृशं दिदीपे भूयोऽपि नत्वशाम्यत भूमिप ! ॥१७॥

तं शप्तवन्तमखिलानथ धर्मदेवो निष्कारणं सविनयं धरणौ निपत्य ।

बद्धाञ्जलिद्वय उदारमतिः प्रणम्य प्रोवाच सान्त्वनपटुः प्रियभूमिदेवः ॥१८॥

You have insulted me; hence you would get similar insult from them and also, beating, expulsion from villages and towns.' 12.

Dharma appeases Durvasa

Suvrat said:-

Thus having cursed all those members of the divine assembly, he became quiet after almost setting the entire universe on fire all of a sudden. 13.

Then, O king! Narayan, Dharma, the sages and Uddhava, having heard that high-pitch shouting, saw Durvasa, blazing like fire. 14.

Displaying trembling body while burning with flames of fire of intense wrath, biting his lower lip, with teeth gnawing, and having his eyes with intolerable sight. 15.

All of them suddenly rose up and saluted him. And they tried to pacify him, after offering him a high-seat. 16.

O king! Despite of being appeased in a softening way, like fire profusely blazed; as fire being fed with ghee and oblations by sages; it was not extinguished at all.

Then Dharmadeva, seeing that Durvasa was unnecessarily cursing all the sages, prostrated on the ground with humility, and saluted him with folded hands; that Dharma Deva being large-hearted, ever-compromising, and dear to Brahmins. 17-18.

धर्म उवाच -

पुंसु कृतापराधेषु तद्धितायैव सर्वथा । शिक्षादण्डो युज्यते वै महर्षे ! त्वादृशां सताम् ॥१९॥
 बुद्ध्याऽपराधो नास्माभिः कृतस्ते न च कैतवात् । हर्युक्तिसक्तचित्तत्वाद्बुद्धो युष्मादागमः ॥२०॥
 सद्यो जह्याम सर्वस्वं स्वप्राणानपि यत्कृते । ब्रह्मर्षिमागतं तं त्वां नार्चयेमान्यथा कथम् ॥२१॥
 अन्यासक्तमनस्त्वेन सन्मानं ते न कुर्वताम् । क्षान्त्वाऽपराधमस्माकं सर्वान् शापाद्विमोचय ॥२२॥
 नवनीतसमत्वेन परानुग्रहजन्मनाम् । हृदयं ब्राह्मणानां वै प्रोक्तं शिक्षारुषां क्षणम् ॥२३॥

सुव्रत उवाच -

इत्थं नीतिविदा तेन निश्छन्न प्रार्थितो मुनिः । शान्तक्रोधरयः किञ्चित्तमुवाच कृताञ्जलिम् ॥२४॥

दुर्वासा उवाच -

नैवाहं क्षणरुट् धर्म ! न स्वशापाच्च कञ्चन । विमोचयामि त्रैलोक्ये क्वापीति ख्यातिरस्ति मे ॥२५॥

Dharma said : ‘O great seer, when people commit fault, the disciplinary fine on the part of saints like you is justified, it is entirely for (people’s) own benefit. 19.

However, we have not committed this fault intentionally or due to deceit. Being absorbed in narration of Shri Hari, we did not come to know about your arrival. 20.

For your sake we would at once lay down our entire belongings and our lives too. Sir, when such a great sage has arrived, how shall we fail to worship unless there is some just reason? 21.

Truly being absorbed in some topic, we failed to honour you. Hence, pardon our fault and absolve all of us from the impact of your curse. 22.

The heart of Brahmins, who are born to confer grace on others, is said to be like butter, having momentary (anger). 23.

Suvrat said:-

In this way, the sage was beseeched by Dharma innocently, who was an expert in ethics. And when intensity of his anger was slightly pacified, he addressed him with folded hands. 24.

Durvasa’s grace to Dharma and the Divinities**Durvasa said:-**

‘Neither I am known to bear momentary anger, nor do I redeem any

तथाप्यनघ ! मच्चित्तं पुण्यमूर्तेस्तवान्तिके । अद्यैवेशेच्छया किञ्चिन्मृदु जातमिवेक्ष्यते ॥२६॥
 मच्छापस्त्वन्यथा नैव भविष्यति कदाचन । तथाप्यनुग्रहं कुर्वे युष्माकं धर्म ! तच्छृणु ॥२७॥
 मानुष्येऽपि तवैषैव मूर्तिः पत्नी भविष्यति । पुत्रश्च भगवानेष नारायण ऋषिः पुनः ॥२८॥
 स युवां च मुनीन्सर्वान् धर्मासुरकष्टतः । रक्षिष्यत्यवनौ नूनं पोक्ष्यति त्वां च सर्वथा ॥२९॥
 पुत्रीभूते भगवति स्नेहातिशयतो युवाम् । निरुद्धचित्तौ मच्छापान्मोक्षयेथे अल्पकालतः ॥३०॥
 ततो दिव्यगतिं धर्म ! प्राप्स्यथो वां स्ववाञ्छिताम् । भविष्यत्येतदेवं हि नान्यथा मद्बचः क्वचित् ॥३१॥
 मुनयः ! सोद्धवा यूयं द्विजातित्वं नृषु क्षितौ । प्राप्स्यथाथैष युष्मासु हरिः सख्यं करिष्यति ॥३२॥
 ततो मच्छापनिर्मुक्ता गतिं दिव्यां प्रयास्यथ । एवमुक्त्वा स तान्रत्वा कैलासं प्रययौ पुनः ॥३३॥
 मुनयस्ते तु तत्रोषुर्देहान्तरजिघृक्षवः । शशुं दुर्वाससं शक्ता अपि शेपुर्न सद्भियः ॥३४॥

one from my curse, anywhere in three worlds. This is my reputation. 25.

‘Even then, O perfect one! My personality appears to be little softened today, on account of god’s wish, in your case. 26.

O embodiment of righteousness, O Dharma! However my curse will never be diffused still I shall do a favour to you. Listen to it. 27.

In your human birth, Murti will become your righteous wife. And this Narayan sage, will become your son. 28.

And He will protect you both and all the sages, of the torture arising from irreligious demons and He will nourish you on the earth. 29.

‘When the Lord becomes your son, and when you both will have fixed your attention on Him on account of extreme affection, I shall release you from my curse then. 30.

‘O Dharma! Thereafter, you both will regain your divine status, which is cherished by you. This is what will certainly happen. My verdict will not be in vain. 31.

‘O sages! You, along with Uddhava get Brahmin hood amongst human race on the earth, and Shri Hari will make friendship with you. 32.

Thereafter, released from my curse, You would return to your divine status.’ Having said thus, and having bowed to them, he went back to Kailasa. 33.

The sages stayed over awaiting new incarnations. In fact, they were capable of cursing back Durvasa but they did not do so, as they were noble minded. 34.

धर्मस्यात्र ऋषीणां च शापे हतुर्निरागसाम् । इच्छा भगवतो ज्ञेया धर्मदोग्धृन् हरिष्यतः ॥३५॥
 अतो दुर्वाससं क्रोधाच्छपन्तं स्वानकारणम् । नोपालभत किञ्चिद्वै शापं चाकृत नान्यथा ॥३६॥
 अथोवाच हरिं धर्मो नारायण ! मम त्वया । ऋषीणां चावनं कार्यमधर्मासुरकृच्छ्रतः ॥३७॥
 तमाह भगवांस्तात ! चिन्तां मा कुरु चेतसि । मदिच्छयैव शापोऽयं जात इत्यवधार्यताम् ॥३८॥
 प्रवृत्तोऽस्त्यधुना भूयानधर्मो भुवि सर्वतः । कलेर्बलं समासाद्य पीड्यन्ते तेन मानवाः ॥३९॥
 अतस्त्वत्पुत्रतां भूयो हरिनामाऽहमाप्य तम् । सर्वतो नाशयिष्यामि पालयन्साधुपूरुषान् ॥४०॥
 धर्मज्ञानविरागाढ्यां भक्तिं भुवि यथा पुरा । प्रवर्तयिष्ये युष्माभिः सहैव विचरन्नहम् ॥४१॥
 त्यक्त्वा चिन्तां ततः सर्वेऽप्युत्पद्यध्वं नृषु क्षितौ । यस्येच्छा यत्र तत्रासौ जायतां वो द्विजातिषु ॥४२॥
 इत्युक्तास्ते तमानम्य जग्मुः सर्वे निजाश्रमान् । स्मरन्त एव हृदये नरनारायणं हितम् ॥४३॥

In fact the wish of god is the cause of the curse to Dharma and also to the sages, and is to be understood as to promote true spirit of religion. 35.

Therefore, they did not blame Durvasa for cursing them out of anger, for no reason; as they also did not make the curse ineffective. 36.

Lord's assurance to Dharma and the sages

Then Dharma spoke to Shri Hari, 'O Narayan, you have to give protection to me and also to sages from the irreligious acts of demons.' 37.

On that Lord replied, 'Father, do not be worried. Keep it in mind that this curse emerged out of my desire alone.' 38.

'Presently, great amount of unrighteousness has been out of control on earth, having gained strength from Kali. Human beings are harassed by it.' 39.

'Hence, being your son again by the name of Shri Hari, I shall destroy all that and protect saintly persons.' 40.

'I shall promote devotion, enriched with Dharma, knowledge and non-attachment, while moving along with you on earth as I have done before.' 41.

'Hence, without anxiety, you may get birth on earth, amongst human beings. Where ever you have wish, there you may be born to Brahmins.' 42.

When he told them thus, they returned to their hermitages, after saluting Him - Nar-Narayan, remembering Him at heart. 43.

कोसलेषु ततो धर्मः सह पत्न्या जनिं नृषु । जिघृक्षुः पितरौ स्वस्य व्यचिन्तित्तथोद्धवः ॥४४॥

जिघृक्षवो जन्म मनुष्यजातौ देशाननेकांस्तु महर्षयस्ते ।

गतास्ततो भूमिपते ! द्विजेषु कालेन सर्वे जगृहुर्जनोंषि ॥४५॥

॥ इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे प्रथमप्रकरणे
धर्मादिशापानुग्रहनिरूपणनामा नवमोऽध्यायः ॥ ९ ॥

॥ अथ दशमोऽध्यायः ॥ १०॥

सुव्रत उवाच -

राजन्नान्तरे जाता नरेष्वासन्सहस्रशः । अदेवा दानवा दैत्या यक्षा रक्षांसि च क्षितौ ॥१॥
पुरा देवासुरमृधे सहायेन हरेः सुरैः । ये हता असुरास्ते हि बबन्धुर्वैरमच्युते ॥२॥
अतिप्रियं भगवतो बुद्ध्वा धर्मं सनातनम् । तन्नाशेनैव तन्नाशं निश्चिक्वुस्ते त्वधार्मिकाः ॥३॥

Then Dharma took birth along with his wife in the region of Kausala, Uddhava also thought over as to whom he should choose as his parents. 44.

The great sages went down to earth with a desire to get birth amongst human race, in various regions, O king, and in due course they all took birth in Brahmin families. 45.

Thus ends the ninth chapter entitled 'Narration of Curse and Grace done to Dharma and Others' in the first Prakarana of Satsangi Jivan, the life story of Lord Narayan, also titled as 'Dharmashastra' (the rules of the code of conduct). 9

CHAPTER - 10

Evils caused by the demons, influence of Kali

Suvrat said:-

O king, in the meantime, there on the earth, took birth - thousands of lusty Asuras, demons, Rakshasas and Yakshas. 1.

In the past, when there was a war between gods and demons, the gods, with the help of Vishnu, killed the demons, who maintained the enmity with Achyuta (Vishnu). 2.

Those non-religious people decided to destroy the eternal religion, because they knew that it was very dear to the Lord. 3.

कलिद्वापरयोः सन्धौ भुव्यजायन्त ते ततः । नृषु केचिच्च पशुषु पक्ष्यादिष्वपि केचन ॥४॥
 वेदेदेवर्षिप्रियाणां चक्रुर्द्रोहं च ते सताम् । तेषां भगवदीयत्वं जानन्तश्चोन्मदा भृशम् ॥५॥
 भूभारभूतांस्तान्हन्तुं ततः श्रीबदरीपतिः । नारायणः स्वयं जज्ञे कृष्णाख्यो यदुषु क्षितौ ॥६॥
 स्वयं जघान कतिचित्सोऽसुरानद्भुतेहितः । कतिचिद्वातयामास बलदेवार्जुनादिभिः ॥७॥
 तत्र स्वयं हतास्तेन ये ये चान्यहता अपि । तच्चित्ता मरणं प्रापुर्ये चान्ते तेन वीक्षिताः ॥८॥
 असुरास्ते तु भूपाल ! लेभिरे मुक्तिमीप्सिताम् । वैरधीरपि यन्मेने भक्तिस्तेन कृपालुना ॥९॥
 तथाभूता न वै ये तु मृतास्तस्मिंश्च वैरिणः । मनःस्थपञ्चविषयभोगतीक्ष्णतृषश्च ये ॥१०॥
 हता युधीदृग्मलिनवासनास्ते कलाविह । जाता विदित्वा दुर्वासःशप्तधर्माज्जनिं प्रभोः ॥११॥
 सपत्नीकस्य धर्मस्य मुनीनां पीडनेन च । इच्छन्तो भुवि ते कृष्णवैरनिर्यातनं पुनः ॥१२॥
 धर्मादिर्जन्मतः सर्वे ते प्रागेवासुरव्रजाः । जाता नृप ! नरेष्वेव शतशश्च सहस्रशः ॥१३॥
 तत्र दैत्या दानवा ये जाता राजकुलेषु ते । यक्षरक्षांसि च ब्रह्मगुह्यजा ब्राह्मणादिषु ॥१४॥

They took birth on earth in between Kali and Dwapara age, some as human beings, some of them as birds and some as animals also. 4.

They knew that Vedas, gods, sages, Brahmins and righteous are the followers of the Lord; so they frantically troubled them. 5.

To kill them, knowing that they are burden to the earth, the Lord Badri Narayan took birth on the earth, in the family of Yadus, by name Krishna. 6.

He himself killed many of those Asuras in strange ways; and annihilated some of them at the hands of Baladeva and Arjuna. 7.

The demons who were annihilated by Himself or by others, whose minds were fixed on him and those who were seen by Him at the time of their death, obtained the desired salvation because the compassionate Lord took even their hatred as devotion. 8-9

Among those enemies, who were not dead this way, and who were lusty about the sensual enjoyment and who were killed in the war, with ill-wishes were again born in this Kali age, knowing that the Lord has taken birth to Dharma due to the curse of Durvasa. 10-12

O king, all those demons were born in hundreds and thousands as humans as they wanted to torture the sages and Dharma with his wife to continue their enmity with Krishna. 13.

Some of the demons and Danavas were born in royal families. Yakshas

एते तु स्वीयासुरतां गोप्तुं विष्णोः शिवस्य च । काल्याश्च दीक्षामादाय गुरुतां भेजिरे नृणाम् ॥१५॥
 सर्वेऽपि कृष्णवैरेण तदात्माधिकवल्लभम् । वर्णाश्रमात्मकं धर्मं तद्भक्तिं चार्दयन्मुहुः ॥१६॥
 देशिकास्तत्रवैन्यस्य यज्ञभङ्गाय वज्रिणा । धृतहातानौपधर्म्यानाकल्पान्बहुधाऽऽश्रयन् ॥१७॥
 तथा बलासुरास्योत्थत्रिविधस्त्रीगणेश्वराः । देवार्पितान्नमांसेरामाहात्म्यं बहुधोचिरे ॥१८॥
 प्रलोभयित्वा दम्भेन ह्येतैर्वेषादिभिस्त्रिभिः । दैवानभ्रंशयञ्जीवान्स्वधर्महरिभक्तितः ॥१९॥
 मद्यमांसपरस्त्रीषु सक्तास्ते च रसे धने । मन्त्रयन्त्रादिभिर्लोकान्वशीचक्रुः कलेर्बलात् ॥२०॥
 आत्मानं धार्मिकं मत्वा विश्वस्य च यथा जनाः । दद्युः स्त्रीधनभक्तादि कुर्वन्ति स्म तथा क्रियाः ॥२१॥
 ब्रह्मज्ञानस्य भक्तेश्च स्वधर्मस्यापि बोधनम् । स्वार्थसिद्धयनुकूलं ते चक्रुः शास्त्रार्थनिर्णयैः ॥२२॥

and Rakshasas, knowing the secrets of Brahmins, took birth in Brahmin families. 14.

To hide their own demonic nature, they took initiation in the sects like, Vaishnava, Shiva and Shakta; and became the teachers of men. 15.

All of them, due to the enmity with Krishna, trampled time and again the religious traditions and devotional activities which were very dear to Him. 16.

To destroy the sacrifice performed by the son of king Vena (Pruthu), Indra - the holder of the Vajra, accepting the form of an ascetic, left it, likewise the demons in disguise of teachers first accepted and then left the traditional ritualistic deeds. 17.

In the same way, three types of female demonises came out of the mouth of the demon Bala, and began to tell in various ways, the merits of eating flesh-eatables that are offered to god. 18.

The fraudulent demons, lured people in three ways in the form of heretic dresses, attractive women etc. and made them fail from their pious duties and devotion to the Lord Shri Hari. 19.

They were addicted to eating flesh, uniting with other's wives, enjoying wealth, liquor and tasty foods. Due to the influence of Kali (age), they used to charm the people with the use of Mantras and mystical diagrams. 20.

They behaved in such a way that people began to believe and respect them as righteous persons and provided them with maid- servants, wealth and food etc., 21.

जगदुश्चाखिलं वेदं हिंस्रयज्ञपरं च ते । यज्ञोद्देशेन च बहून्निजघ्नुः पशुपक्षिणः ॥२३॥
 शब्दभेदैः श्रुतीनां च स्मृतीनामप्यकुर्वत । विपरीतानेव चार्थान्स्वस्वरुच्यनुसारतः ॥२४॥
 ब्रह्मात्मनः स्वरूपस्य साक्षात्कारे च साधनम् । मुख्यं प्राहुः सुरापानं वैराग्याद्यधिकं तथा ॥२५॥
 प्रसादने च प्रत्यक्षदर्शने मुख्यसाधनम् । विदुर्विष्ण्वीशकालीनां मद्यं मांसं च मैथुनम् ॥२६॥
 दैवे पित्र्ये च देवादिप्रीत्यै मांसबर्लि विदुः । सात्त्विकानपि मांसाद्यैर्यजन्तिस्म सुरान्मुहुः ॥२७॥
 चक्रुः सङ्गं परस्त्रीणां स्वेष्टदेवालयेष्वपि । महापापान्यपि प्रायः स्वार्थसिद्धय आचरन् ॥२८॥
 प्रायोऽवात्सुः पुण्यतीर्थदेवालयपुरेषु ते । केचित्तपस्विवेषाश्च केचिच्छस्त्राप्यधारयन् ॥२९॥
 यत्र स्वशिष्यशाखाया बलं स्यात्तत्र ते त्विमम् । आविश्चक्रुर्दुराचारं गुप्तमन्यत्र चाचरन् ॥३०॥
 ईदृक्स्वमतपुष्ट्यै च ग्रन्थान् नूतानचीकृतृपन् । अर्थं तदनुसारेण वेदादेरपि चक्रिरे ॥३१॥

They preached the principles of philosophy, devotion and one's own religious duties, by distorting scriptural-declarations in their favour to fulfill their selfish-motives. 22.

They told that all the Vedas prescribe animal sacrifices, and in the name of sacrifices, they slaughtered many birds and animals. 23.

According to their own different likings, they twisted the meanings of Vedic hymns and other Smriti texts by distorting the original meaning there in. 24.

They emphasised the drinking of liquor as the principal means to realise the Supreme Brahman, rather than renunciation. 25.

They, think that liquor, flesh and sexual enjoyment is the main instrument (way) to see (get Dharshan of) and to please the deities Vishnu, Shiva and Kali. 26.

They thought that offerings of flesh to the deities and manes, in rituals, would appease them. They often offered meat even to the virtuous gods. 27.

For the fulfilment of their selfish motives, they committed great sins like having union with other women (not their wife) even in temples of their favourite deities. 28.

Usually they stayed in sacred places, temples or in the cities; some of them wearing ascetic dresses and some of them having weapons. 29.

Wherever they had the strength of their followers they openly committed crime, elsewhere they secretly carried their terrible acts. 30.

एतानेवाश्रयन्भूषा गुरुत्वेनासुरांशजाः । वर्तमानैस्तदाज्ञायां तैरभिद्यन्त सेतवः ॥३२॥
 तदा त्वधर्माचरणे तत्तद्भूपप्रजा नृप ! । अभवन्निर्भया भूमौ यथा राजा तथा प्रजाः ॥३३॥
 यज्ञमार्गः समुच्छिन्नः सर्वतोऽभूच्च वैदिकः । तेन कार्श्यं परं प्रापुर्देवा ब्रह्मादयोऽखिलाः ॥३४॥
 दुष्टैः प्रवर्त्यमाने तैः कलि राजबलैर्धितैः । असुरांशैरधर्मेऽत्र मुहुर्भूमिरकम्पत ॥३५॥
 न भारं चक्षमे तेषां क्षमा सोढुमसद्भियाम् । सद्धर्मतीर्थदेवाश्च सज्जना ययुरार्तताम् ॥३६॥
 मुहुर्दुर्भिक्षमभवद्विद्युत्पाताश्च भूतले । वातेन महता पेतुर्बहुशश्च महाद्रुमाः ॥३७॥
 इत्थं भुवि क्षोणिपते ! प्रवृत्ते जनेष्वधर्मे सहदुर्निमित्ते ।
 जग्राह धर्मः स्वजनुरुजातौ सह स्त्रियाऽथर्षय उद्धवश्च ॥३८॥

*॥ इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे प्रथमप्रकरणे
 असुरदुराचारप्रवृत्तिनिरूपणनामा दशमोऽध्यायः ॥ १० ॥*

They wrote new books to promote their own thoughts, and also changed the original meanings of the Vedic hymns accordingly. 31.

Accepting them as preachers, the rulers being Asuras originally, with their commands broke the religious order. 32.

The subjects of those kings were not afraid of committing irreligious acts, as is often said 'As is the king, so are his subjects.' 33.

The Vedic tradition of sacrificial rituals - was completely uprooted. Hence, Brahma and other gods became weak. 34.

Those crooks empowered by Kali began to behave in such a dishonourable manner that the earth trembled frequently. 35.

The Earth was not able to bear the burden of those evil ones. Hence the piety, holy fords, gods and virtuous people were afflicted. 36.

There occurred frequent famines, strokes of lightning on this earth, and huge trees were uprooted owing to storms. 37.

O King! in this way when irreligious practices prevailed among people along with inauspicious signs, Dharma with his wife, the sages and Uddhava, took birth as humans. 38.

Thus ends the tenth chapter entitled 'Description of the evils caused by demons' in the first Prakarana of Satsangi Jivan, the life story of Lord Narayan, also titled as 'Dharmashastra' (the rules of the code of conduct). 10

॥ अथ एकादशोऽध्यायः ॥ ११ ॥

सुव्रत उवाच -

अस्ति कोसलदेशेषु पुरमिद्वारसंज्ञकम् । सरय्वा उत्तरे तीरे चातुर्वर्ण्यजनावृतम् ॥१॥
तत्र सावर्णिगोत्रोऽभूद्विप्रो यत्प्रवरास्त्रयः । भार्गवो वैतहव्यश्च सावेतस इति श्रुताः ॥२॥
वेदः सामाभिधः शाखा कौथुमी यस्य च श्रुता । नाम्ना लक्ष्मणशर्मति विख्यातोऽभूत्स भूतले ॥३॥
वंशीधरोऽभूत्तत्पुत्रो वेदमानश्च तत्सुतः । पुत्रस्तस्याभवद्धीमान्कनीयानिति विश्रुतः ॥४॥
कदाचिदवत्सकञ्चिन्मेहदावे पुरेऽथ सः । सुरनेतृनराधीशकुलपूज्यश्च पण्डितः ॥५॥
तत्सुतो बालशर्माऽभूद्वेदशास्त्रविशारदः । धर्मप्रियो विशुद्धात्मा सत्यवादी जितेन्द्रियः ॥६॥
ब्रह्मांशः शुद्धकुलजो याज्ञिकश्च महामतिः । विद्याशान्तिदयालज्जासौशील्यादिगुणान्वितः ॥७॥
तस्य भार्या भाग्यवतीसंज्ञाऽभूद्गुणमण्डिता । तया सह ब्राह्मणोऽसौ धर्ममेव सदाऽऽचरत् ॥८॥

CHAPTER - 11

Birth and early life of Dharma, father of Shri Hari

Suvrat said:-

There is a town named Ittar, in Kaushal province, on the north bank of river Sarayu, which is the abode of the people of four castes. 1.

There lived a Brahmin who was well known in the province by the name Lakshman Sharma. He belonged to the lineage of Savarni, with three high-ranking ancestors Bhargava, Vaitahvya and Savetas, and was the follower of the Kauthumi branch of Samaveda. 2-3.

Vamshidhara was his son, and Vedamana was Vamshidhara's son. Vedmana's son was known as Kaniyan (kanhiram) who settled in Mehadava town. He was a learned scholar, and was honoured by the royal descendant of Suraneta family. 4-5.

His son, Balasharma was well versed in the Vedas and Shastras. He was righteous, pure minded, truth-speaking and had restrained his senses. 6.

He was a partial incarnation of Brahma, a brilliant offspring of a pious family, performer of sacrifices and highly intellectual. He was endowed with virtues like knowledge, peace, mercy, modesty and was bearing a good moral conduct. His wife Bhagyavati was also adorned with virtues, and with her co-operation, the Brahmin Balasharma could follow the path of righteousness. 7-8.

विधातुं स्वस्य पितरौ धर्मस्तावेव दम्पती । निश्चयं चेतसा चक्रे शुद्धान्तःकरणौ नृप ! ॥१॥
 आविर्भूय ततस्तस्मिन्धर्मः कालेन वाडवे । भाग्यवत्युदरे गर्भो भूत्वा मर्त्यवदावसत् ॥१०॥
 दशमे मासि सम्प्राप्ते मानुष्यं नाटयन्वृषः । प्रादुरासीत्स्वतन्त्रोऽसौ सुखयिष्यन्सतो जनान् ॥११॥
 सोत्कण्ठं विबुधेषु नन्दनवनादानीय पुष्पाणि खे ।
 ह्युत्प्रेक्षां निजजन्मनः सविनयं कुर्वत्सु बद्धाञ्जलीन् ॥
 साकं तत्करपुष्पवर्षणजयध्वानैस्तथात्मद्रुहा- ।
 मन्तस्त्रासभरैः स्वनाशापिशुनैर्जज्ञे जगद्धारकः ॥१२॥
 विक्रमार्कशकस्याब्दे रसांकागेन्दुसम्मिते । प्रमोदाख्ये वत्सरे च दक्षिणायनगे रवौ ॥१३॥
 शरदृतौ कार्तिकस्य शुक्लैकादशिकातिथौ । सौम्येऽहिर्बुध्चभे वज्रे कल्याणीकरणे तथा ॥१४॥
 कुम्भलग्ने च भौमादिचतुष्के केन्द्रसंस्थिते । भाग्यवत्या सूयते स्म धर्मो मनुजरूपधृत् ॥१५॥
 साक्षाद्धर्मे क्षितौ जाते किरन्तः सुमनांसि खे । वाद्यान्यवादयन्देवा दुन्दुभिप्रमुखानि च ॥१६॥

O king, then the God Dharma decided in his mind, to have the couple as his own parents as they were pious hearted. Dharma entered the womb of Bhagyavati and dwelt there as a mortal being. 9-10.

When the tenth month commenced Vrush, the powerful, self-willed one (Dharma) took birth as a human being pleasing the good men. 11.

Knowing that the bearer of the world has appeared on the earth, the gods were eager to see Him, to bring flowers from the divine garden of the heaven to shower on Him. They stood politely with folded hands and showered flowers on Him, with words of victory to Him. Hearing those words, the demons were frightened, anticipating the arrival of their terminator. 12.

Bhagyavati gave birth to Dharma in the human form, in Vikram Yuga (i.e. era) 1796. (Indu=moon=1; Aga=mountains=7; Anka=numbers=9; Rasa=tastes=6). The name of the year was Pramoda. At that time the sun was tending to the winter solstice. The season was autumn, the month Kartika, and it was the 11th day of the bright fortnight on a Wednesday, on Uttara Bhadrpadra constellation, and Vajra Yoga. The Karan was Kalyani (showing good signs). The sun was in Kumbha Zodiac. The Mars, the Jupiter, the Venus and the Mercury were in a central square. 13-15.

When Dharma manifested himself, on the earth, gods showered flowers from the sky. They played musical instruments like large kettle drums

देवैस्तैर्वाद्यमानानां हर्षेण महता भृशम् । वाद्यानां सुमहान्नादस्त्रिलोकीं व्यानशे तदा ॥१७॥
गीतप्रबन्धैर्गन्धर्वाः सुस्वरं च जगुस्तदा । नृत्यमप्सरसश्चक्रुः संहतास्त्रिदशालये ॥१८॥
उत्सवोऽभून्महांस्तेषां त्रिदशानां महात्मनाम् । कुर्वतां पुष्पवर्षाणि धर्माविर्भाववेश्मनि ॥१९॥
भूमौ च मङ्गलान्यासन् पुरग्रामव्रजादिषु । वह्नयो याज्ञिकानां च निर्धूमा हि दिदीपिरे ॥२०॥
सद्यो बभूवुश्चेतांसि निर्मलानि सतां तदा । प्रफुल्लाम्भोरुहाण्यासन्निर्मलानि सरांसि च ॥२१॥
ववुः सुखकरा वाता निर्मलं चाभवन्नभः । सिद्धा जयध्वनिं चक्रुर्ऋषयश्चाशिषो ददुः ॥२२॥
ततः सम्भ्रान्तो वा सुतजननहर्षेण महता द्विजः । स्नानं चक्रे सपदि स तु धर्मागमपटुः ।
द्विजान् सम्पूज्यादौ तदुदितविधं जातकमथो । द्विजातिभ्यो दानं निजविभवतुल्यं च विधिना ॥२३॥
सुकोमलाङ्गो मशकैश्च दंशैः स तुद्यमानोऽपि रुजं विषेहे ।
क्षान्तिं विलोक्येति च तस्य सुजाः प्राग्योगिनं तं विविदुः स्त्रियोऽपि ॥२४॥
तं नूतनाम्बुधरसुन्दरभासुराङ्गमाजानुबाहुयुगलं रुचिरस्मितास्यम् ।
बालं नृनाट्यमुरुधा विदधानमीशं मत्वात्मजं च पितरावतिहर्षमासौ ॥२५॥

and others. They played them with great delight, with a pitched sound which reverberated in the three worlds. 16-17.

The divine singers sang sweet melodies and the celestial damsels gathered to dance in the heavens. 18.

It was indeed a great festival for the celestial divinities who were showering flowers on the house where Dharma himself was born. 19.

Auspicious signs were visible in the cities, towns and villages on the earth. The flames of sacred fires blazed without smoke. 20.

The minds of all good men felt at peace, the ponds were clean and full of blossomed lotuses. 21.

The breeze blew pleasantly; the sky became azure (a shade of blue). The super humans-Siddhas expressed Victorious sounds and the sages bestowed their blessings. 22.

The Brahmin was a bit confused due to the great joy at his son's birth. As he was well versed in the Vedas, he honoured the Brahmins and performed the rituals customary to the birth of a child and he gave presents to the Brahmins according to his ability. 23.

The child was tender and delicate. Even then he endured the scratches of mosquito-bites. Seeing the tolerance of the boy, wise men and women anticipated him to have been a Yogi in his past birth. 24.

तस्याभिधानं जनकः सुतस्य स द्वादशाहे विधिना चकार ।
 एषोऽङ्गकान्त्या रुचिरो यतोऽतः ख्यातोऽस्तु नाम्ना भुवि देवशर्मा ॥२६॥
 एवं स पित्रा कृतनामधेयो जहार चित्तं च दिने दिनेऽस्य ।
 ज्ञातेः स्वकीयस्य परस्य चासौ मुहुः सुतोऽभूदतिदर्शनीयः ॥२७॥
 स श्रीमान्प्रतिदिनमाशुवर्धमानः श्यामाङ्गो हिमरुचिकान्त आसदन्तः ।
 यामूचे प्रथमगिरं कलां तु बाल्ये जाताऽसीत्सकलमनःप्रहर्षणी सा ॥२८॥
 संस्कारान्प्राप्य सर्वान्स निगमविधिनाऽन्नाशनादीन् क्रमेण ।
 बध्वा मौञ्जीं व्रतस्थो गलविचलदसूज्जीवयन्ब्रह्मचर्यम् ॥
 वेदानध्यैत साङ्गान् गुरुकुलवसतिर्द्वादशाब्दांस्ततस्तं ।
 सन्तोष्याभीष्टदानैः क्रमगतमकरोत्तत्समावर्तनं च ॥२९॥

स्नातकव्रतनिष्ठोऽसौ भार्यामात्मसमां ततः । उद्वोदुमैच्छन्पते ! कुलीनां चोचितां गुणैः ॥३०॥

The parents were overwhelmed with joy knowing that their son was none other than god himself, as he was luminous and handsome like new rain-clouds. His arms reached his knees (like divine persons). His face was beautiful, smiling and the child behaved superbly as a human being. 25.

The father named his son on the twelfth day according to the rituals. As the child was very beautiful and lustrous, he was named as Devasharma. 26.

He won the heart of his father who named him as Devasharma. Relatives and all the people of his caste often wished to have a look at him. 27.

He was fortunate. He grew day by day swiftly, blackish in colour having a snow like glow. His teeth sprouted. When he uttered his first words the listeners were very pleased to hear his sweet chatter. 28.

He went through all purification rites in due course of time, like eating solid food for the first time. Then he had his thread ceremony (maunji bandhan : tying a girdle of Maunja grass and putting sacred thread going from the left shoulder to the right side towards the waist and taking an oath of celibacy). Afterwards he studied all the Vedas along with ancillary texts, staying in a hermitage for a period of twelve years. After completing his studies and satisfying his teacher, he returned home. He offered his preceptor whatever he wished. 29.

देशे तत्र भवत्येका नदी नाम्ना मनोरमा । तस्यां तीर्थं मखौढाख्यं वर्ततेऽघचयापहम् ॥३१॥
 तदुत्तरदिशि ग्रामश्छुप्पया इति विश्रुतः । चातुर्वर्ण्यजनाकीर्णो याज्ञिकानामतिप्रियः ॥३२॥
 तडागेनातिमहता शोभितो निर्मलाम्भसा । परितो महतीभिश्च बह्वीभिर्द्रुमजातिभिः ॥३३॥
 तत्राभूद्ब्रह्मणो विद्वान् कृष्णशर्मा जितेन्द्रियः । यस्य भार्याऽभवत्साध्वी भवानीत्यभिविश्रुता ॥३४॥
 तावुभौ दम्पती नित्यं वासुदेवे परात्परे । चक्रतुः परमां भक्तिं निश्छद्महृदयौ शुची ॥३५॥
 तयोः पुत्र्यभवत्साक्षान्मूर्तिर्धर्मसधर्मिणी । शीललक्षणसम्पन्ना नानासद्गुणमण्डिता ॥३६॥
 शकाब्दे विक्रमार्कस्य गजाङ्गाश्चेन्दुसम्मिते । ऊर्जे शुक्ले पौर्णमास्यां सौम्ये साऽजनि वह्निभे ॥३७॥
 पूर्णेन्दुनैन्द्रीवदने करकुंकुमलिम्पिते । प्रादुर्बभूव सहसा सा द्योतदिव्यविग्रहा ॥३८॥
 यदा मूर्तिर्भूमावजनि मुनिशापेन तु तदा । श्रुतौ कीर्त्यादौ चोत्सुकतरमभूदन्तरमपि ॥
 नृणां श्रीकृष्णस्य प्रतिगृहमभूदुत्सवभरो । भरो भूमेश्चैवासुरनिकर आपोत्तरवयः ॥३९॥

O King, he then wished to marry a girl from a religious family adorned with virtues, as his wife. 30.

Birth of Murti, mother of Shri Hari

There was a river named Manorama in that province. On its bank, there was a holy place called Makhouda, reputed for removing sins. 31.

To its north there was a town named Chuppaya wherein lived people belonging to all four castes. The place was beautiful with a pond of pellucid water and was surrounded by various gigantic trees. 32-33.

There lived a Brahmin scholar named Krishna Sharma with his senses restrained, whose wife was Bhavani, a saintly and virtuous woman. 34.

The devout couple of pure heart always had a great devotion to Para Vasudeva (Vishnu). 35.

A daughter was born to them who was 'Murti', wife of Dharma in her previous birth. She was adorned with many virtues and was rich with high morals. 36.

She was born in Vikram Samvat the year 1798 (i.e. Indu=moon=1; Ashva=horses=7; Anka=number=9; Gaja= elephants=8), on Wednesday which was the bright full moon day of the month of Kartik. 37.

Having luminous divine body, she appeared, at the rise of full moon in the saffron hued eastern horizon. 38.

When 'Murti' was born on this earth, due to a curse of a sage, men

॥ इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे प्रथमप्रकरणे
धर्मभक्तिजन्मोत्सवनामैकादशोऽध्यायः ॥ ११ ॥

॥ अथ द्वादशोऽध्यायः ॥ १२ ॥

सुव्रत उवाच -

संस्कारान्विदधे तस्याः कृष्णशर्मा यथाविधि । बालेति नाम कन्यायाश्चकारातिमुदा नृप ! ॥१॥
तज्जन्मदिनतस्तस्य विप्रस्य गृहमन्वहम् । विवृद्धनधान्यादिसम्पदासीन्निरामयम् ॥२॥
नन्दयन्ती स्वपितरौ बाला शैशवलीलया । विवृधे चन्द्रलेखेव प्राक्पक्षे प्रतिवासरम् ॥३॥
देवहूतीसमैवासीत्सा रूपगुणलक्षणैः । कृष्णभक्तिस्वभावा च बाल्यादासीच्च सत्यवाक् ॥४॥

and gods were enthusiastic about singing and listening to the glories of Lord Shri Krishna. There was a great festive mood in every house as everyone was in joyous mood, celebrating the birth. At this time the demons felt that their end was nearing. 39.

Thus ends the eleventh chapter entitled 'Birth Festivals of Dharma and Bhakti' in the first Prakarana of Satsangi Jivan, the life story of Lord Narayan, also titled as 'Dharmashastra' (the rules of the code of conduct). 11

CHAPTER - 12

Naming ceremony of Bhaktidevi and description of her noble qualities

Suvrat said:-

O King! Performing all the appropriate scriptural rites, Krishnasharma named his daughter as Bala, with great joy. 1.

Since her birth, the house of the Brahmin always prospered with wealth, grains and was full of happiness. Bala was growing like a crescent moon in the bright- fortnight, giving joy to her parents with her child play. 2-3.

She resembled Devahuti (Mother of Kapila Muni) in her looks and virtues. Since her childhood this truth-speaking girl was devoted to Shri Krishna by nature. 4.

सर्वदा कुर्वती भक्तिं मुदा कृष्णस्य वीक्ष्य ताम् । जनः सर्वोऽप्याजुहाव भक्तिनाम्नैव भूपते ! ॥५॥
 कन्यां तां कृष्णशर्माऽदाद्योग्याय गुणशालिने । तस्मै देवाय विप्राय स्वगृहे विधिपूर्वकम् ॥६॥
 तत्रागतो बालशर्मा जन्मैः स्वैर्बन्धुभिः सह । पुत्रमुद्वाहयामास मानितः कृष्णशर्मणा ॥७॥
 परस्परोचितौ दृष्ट्वा तावुभौ दम्पती जनाः । प्रशशंसुर्मुहुः प्रेम्णा पार्वतीशङ्कराविव ॥८॥
 जामातरं सुशीलं तं कृष्णशर्मा गुणान्वितम् । प्रेम्णा निवासयामास सम्प्रार्थ्य स्वस्य वेश्मनि ॥९॥
 न्युवास तत्र तत्प्रीत्यै पण्डितः स द्विजोत्तमः । आज्ञयैव पितुः स्वस्य पत्न्या अनुमतेन च ॥१०॥
 दिनानि कचित्तत्र स्थित्वा निजपुरं व्रजन् । विप्रवर्यो बालशर्मा ह्यशिषत्स स्त्रुषां निजाम् ॥११॥

श्रीबालशर्मोवाच -

शृणु कल्याणि ! भद्रं ते वचनं हितकृन्मम । सुशीला पापभीरुस्त्वं भव नित्यं पतिव्रता ॥१२॥
 यावत्स्वलोमसङ्घ्याऽस्ति तावत्कोट्ययुतानि च । भर्त्रा स्वर्गसुखं भुङ्क्ते रममाणा पतिव्रता ॥१३॥

O king, she was always engaged in devotional services to Krishna; and seeing her, all the people used to call her 'Bhakti'. 5.

Marriage of Dharma and Bhakti

Krishnasharma gave his daughter to a suitable distinguished, virtuous Brahmin Devasharma, in his own house, following the customary rituals. 6.

Balasharma, along with relatives and friends reached the place where the wedding rites were to take place. Krishna Sharma greeted them with great honour. 7.

People who were present at the wedding ceremony found the couple to be a perfect match and acclaimed them lovingly as Parvati and Shiva. 8.

Krishna Sharma, requested his gentle and virtuous son-in-law to stay in his house. The best Brahmin stayed there with his father's permission and also consented by his wife. 9-10.

Father's instruction to Dharma and his wife

Balasharma also stayed there for a few days, and on his way back, he gave useful advice to his daughter-in-law. 11.

Balasharma said:-

'O auspicious one, please listen to my words which will bring you good-fortune, be gentle, sin-fearing and devoted. 12.

A woman who is, faithful and loving towards her husband enjoys

धन्या सा जननी लोके धन्योऽसौ जनकः पुनः । धन्यः स च पतिः श्रीमान् यस्य गेहे पतिव्रता ॥१४॥
 पुण्यं यस्य भवेत्पुंसः शतजन्मसमर्जितम् । गृहे तस्य भवेन्नारी धर्मनिष्ठा पतिव्रता ॥१५॥
 पितृवंश्या मातृवंश्याः पतिवंश्यास्त्रयस्त्रयः । पतिव्रतायाः पुण्येन स्वर्गसौख्यानि भुञ्जते ॥१६॥
 बिभ्यत्पतिव्रतास्पर्शं कुरुते भानुमानपि । सोमो गन्धवहश्चापि स्वपावित्र्याय नान्यथा ॥१७॥
 पृथिव्यां यानि तीर्थानि तानि सन्ति सतीपदे । तेजश्च सर्वदेवानां तनौ तस्यास्तपस्विनाम् ॥१८॥
 साध्वीपादरजोभिर्भूः पूता सद्यो हि जायते । नमस्कृत्य च तां पापी पापेभ्यो मुच्यते किल ॥१९॥
 पतिव्रता त्वरुन्धत्या सावित्र्या चानसूयया । शाण्डिल्याऽहल्यया सत्या द्रौपद्या शतरूपया ॥२०॥
 मेनया च सुनीत्या च संज्ञया स्वाहया तथा । तुल्या लोपामुद्रयाऽस्ति ततस्त्वं तादृशी भव ॥२१॥

सुव्रत उवाच -

तस्यै पतिव्रताधर्मान् सोऽनुशास्याखिलानथ । नाम्ना प्रेमवतीत्याह दृष्ट्वा तत्प्रेम भर्तरि ॥२२॥

heavenly pleasures, for aeons. These years can be counted based on the number of hairs multiplied by crores into ten thousand. (Practically beyond count.) 13.

The mother, the father and the husband are all fortunate, who have such a husband-devoted woman dwelling in their house. 14.

The man, through his merits earned in hundreds of births, can have such a devoted, religious wife in his house. 15.

The triad of ancestors belonging to maternal, paternal and the in-laws would enjoy heavenly happiness through meritorious deeds of a devoted women. 16.

Even the Sun, the moon and the wind dare not touch her even if they touch then it is to purify themselves. 17.

All the holy places on the earth are at the feet of a virtuous wife. The divine glow of all gods and sages is substantiated in her. 18.

By the dust of the feet of a pious woman the earth becomes sacred and by saluting her, the sinner is indeed removed of his sins. 19.

The virtuous wife is treated equal to the well-known women of highest piety like Arundhati, Savitri, Anasuya, Shandili, Ahalya, Sati, Draupadi, Shtarupa, Mena, Suniti, Samjna, Svaha and Lopamudra. You be like them. 20-21.

Suvrat said:-

After instructing her about the duties of virtuous wife in details, and as

ततः स्ववंशद्युमणिं बाल्यादेव सुशिक्षितम् । पुत्रं सर्वगुणोपेतमुवाच वदतां वरः ॥२३॥

बालशर्मोवाच -

पुत्र ! त्वं ननु सुज्ञोऽसि वेदशास्त्रार्थपारगः । तथापि शास्मि भद्रं ते वृद्धत्वात्पितृभावतः ॥२४॥
 स्नानं सन्ध्यां जपं होमं स्वाध्यायं पितृतर्पणम् । देवार्चनं वैश्वदेवं चातिथ्यं नित्यमाचरेः ॥२५॥
 यस्य स्त्री स्याद्गुणवती गृहिधर्मान्स आचरेत् । पत्नी तवैषा बालापि स्वाध्वीति प्रतिभाति मे ॥२६॥
 तस्मादस्याः प्रियं कार्यं त्वया गार्हस्थ्यमिच्छता । नावमान्या गुणवती भार्येयं धर्मवल्लभा ॥२७॥
 आसन्नसम्बन्धवतीं विना क्वापि परस्त्रियम् । विधवां तु विशेषेण न स्पृशेस्त्वममङ्गलाम् ॥२८॥
 जीवहीनो यथा देहः क्षणादशुचितां व्रजेत् । भर्तृहीना तथा योषित्सुस्नाताऽप्यशुचिः सदा ॥२९॥
 अमङ्गलेभ्यः सर्वेभ्यो विधवा ह्यत्यमङ्गला । विधवादर्शनात्सिद्धिः क्वापि पुंसो न जायते ॥३०॥

he saw her great love for her husband, he called her Premavati. 22.

Then the reverend one spoke to his son, who was bright like the sun to his family, well versed from the childhood (only), and who was adorned with all the virtues. 23.

Preaching to Dharmadev by his father

Balsharma said:-

‘O Son, though you are well educated and expert in Vedic lore, out of my fatherly love and elderly experience, I advise you for your own good. 24.

Follow these religious duties without fail, such as: taking bath, praying in morning and evenings, chanting god’s name, doing self-study, giving oblations to manes and gods, and be hospitable to guests. 25.

One, whose wife is virtuous, should always observe the duties of a householder. Though your wife is so young but to me she seems to be a pious woman. 26.

So, wishing a good household life, you should always do what is dear to her. You should not dishonour your wife who is virtuous and religious. 27

You should not touch any woman who is not closely related, and particularly any unholy widow. 28.

As soon as the soul leaves the body, this body becomes impure; likewise a woman without husband becomes ominous though she is clean. 29

A widow is most inauspicious. By sight of a widow, one cannot meet

अज्ञानाद्धिधवास्पर्शं कर्तव्यं स्नानमात्रकम् । ज्ञात्वा कृते तु तत्स्पर्शं दिनमेकमुपोषणम् ॥३१॥
 तस्मान्न विधवां नारीं श्रेयस्कामः स्पृशेत्पुमान् । आशिषोऽपि न वै ग्राह्यास्तस्या आशीविषोपमाः ॥३२॥
 विहायैकां निजां भार्यामेकान्ते त्वन्यया सह । मात्रा स्वस्त्रा दुहित्राऽपि नोपवेश्यं कदाचन ॥३३॥
 मद्यं मांसं पारदार्यं स्तैन्यं स्वपरहिंसनम् । जातिभ्रंशकरं कर्म सर्वथा दूरतस्त्यजेः ॥३४॥
 परदारा न गन्तव्याः सर्ववर्णेषु कर्हिचित् । इष्टापूर्तायुषां हन्त्री परदारगतिर्नृणाम् ॥३५॥
 यादृशं पुरुषस्येह परदारोपसेवनम् । न तादृशमनायुष्यं लोके किञ्चन विद्यते ॥३६॥
 मनसा च प्रदुष्टे ये पश्यन्ति परस्त्रियम् । ते जन्मरोगिणो भूमौ जायन्ते पुरुषाः सुत ! ॥३७॥
 परदारेषु ये मूढाश्चक्षुर्दुष्टं प्रयुञ्जते । तेन दुष्टस्वभावेन जात्यन्धास्ते भवन्ति हि ॥३८॥
 ये च मूढा दुराचारा वियोनौ मैथुने रताः । पुरुषेषु च दुष्प्रज्ञा जायन्ते तेऽत्र पण्डकाः ॥३९॥

success in his task. 30.

If unknowingly one touches a widow, he should take bath. But if one touches her deliberately, he must fast for a day. 31.

Hence, those who wish to be successful, should not touch a widow, and should not take blessings from her, because her blessings are similar to poison. 32.

You should not sit in solitude with any other woman other than your wife, even with the mother, daughter or sister, at any time. 33.

You should abstain from wines, flesh, enjoying the wife of others, stealing, hurting yourself and others. And also keep yourself away from breach of religious code. 34.

It is not proper to go to another's wife for a person of any caste, for this eliminates one's religious-obligatory merits gained, and diminishes one's life-span. 35.

There is nothing more harmful to one's life than enjoying another's wife, in his world. 36.

If one sees another's wife with an unchaste mind on this earth, he is born afflicted by diseases. 37.

Those fools, who see another's wife with lust invariably are born-blind out of their wickedness. 38.

Those who are engaged in illicit sexual affairs with their wickedness, are born as eunuchs (unable to have children), and crooked people. 39.

स्त्रैणसङ्गात्पारदार्ये प्रवृत्तिर्जायते नृणाम् । न कार्यः कर्हिचित्सङ्गः शिश्नोदरतृपां ततः ॥४०॥
 सतामेव सदा सङ्गः कार्यो नारायणात्मनाम् । धर्माधर्मौ विनिश्चित्य धर्मः सेव्यो मनीषिणा ॥४१॥
 धर्म एव सहायी स्यात्परलोके न चापरः । अतः सर्वप्रकारेण धर्मनिष्ठः सदा भवेः ॥४२॥
 एकादशीव्रतं यच्च पक्षयोः शुक्लकृष्णयोः । प्रतिमासं भवति तद्युवाभ्यां कार्यमादरात् ॥४३॥
 सर्वव्रतेभ्यो ह्यधिकं ज्ञेयमेकादशीव्रतम् । यत्कृत्वा स्त्री च पुरुषो भुक्तिं मुक्तिं च विन्दति ॥४४॥
 विष्णोर्व्रतानि चान्यानि तथा जन्ममहोत्सवाः । निजशक्त्यनुसारेण कर्तव्याः प्रतिवत्सरम् ॥४५॥
 भाद्रशुक्लचतुर्थ्यां च कुर्या गणपतिव्रतम् । शिवरात्रिव्रतं माघे कुर्याः श्रीकृष्णतुष्टये ॥४६॥
 अस्माकं कुलदेवोऽस्ति हनूमान् रामभक्तराट् । इषकृष्णचतुर्दश्यां कर्तव्यं तस्य पूजनम् ॥४७॥
 स्नानं तैलेनाङ्गरागः सिन्दूरेण च पूजनम् । करवीरार्ककुसुमैः कार्यं तस्योर्ध्वरेतसः ॥४८॥
 नैवेद्यं माषवटकैर्लडुकैश्चणकैरपि । कर्तव्यं गुडधानाभिस्तस्य पुत्र ! स्वशक्तितः ॥४९॥

To befriend with womanizers should be avoided, for it creates tendency in men to go to other's wife and keeping the company of lustful men should be avoided. 40.

It is desirable to have the company of the devotees of Lord Narayan. One should have the discriminations between religious and irreligious ways and to follow the religious always. 41.

Religion is the only means to attain the other world and there is no other. So, one should live a religious life in every possible way. 42.

You both should observe the Ekadasi vow with fervour in both bright and dark fortnights of the month. 43.

This vow is considered to be the best of vows; by observing this, men and women get bliss as well as salvation. 44.

All other vows pertaining to Vishnu, and the great festivals of His birth anniversary, should be celebrated every year according to one's ability. 45.

One should observe the vow pertaining to Ganapati in the month of Bhadrapada on the fourth brighter day and also the Mahashivaratri in the month of Magha, on the fourteenth day of the dark fortnight, to please Lord Krishna. 46.

Hanuman, the prominent, devotee of Shri Ram is our family deity. And He should be worshipped on the 14th day of dark fortnight of Ashvin. 47.

Worship Hanuman the celibate, with oil ablution, and red lead, Karavir flowers, and offer eatables like laddus and Vadas of black gram (udad)

यथाशक्त्यर्चितो भक्त्या मारुतिः स्मृत एव हि । नाशयिष्यति सङ्कष्टं सर्वमत्र न संशयः ॥५०॥

सुव्रत उवाच -

इत्थं सुशिक्षितौ तेन दम्पती बालशर्मणा । एवमेवाचरिष्याव इत्युक्त्वा तं प्रणेमतुः ॥५१॥

कृतप्रणामं तनयं वधूं च शुभाशिषा योजयति स्म तुष्टः ।

तद्धर्मनिष्ठादरदर्शनेन धर्मोपदेष्टा स ततोऽग्रजन्मा ॥५२॥

ततः पुरं प्राप्य निजं सजन्यः सत्पुत्रलब्धात्मसमस्तकामः ।

कालेन हित्वा वपुराप विष्णोः परं पदं धर्मकृतप्रसादात् ॥५३॥

॥ इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे प्रथमप्रकरणे

भक्तिधर्मानुशासननामा द्वादशोऽध्यायः ॥ १२ ॥

and sweets made of ground nuts and jaggery according to one's ability. 48 - 49.

The worship of Hanuman, the son of the wind, with devotion, according to one's ability, by recollecting his name, doubtlessly takes away all the agonies.' 50.

Suvrat said:-

Thus the couple having instructed by Balasharma said: 'we will do as you have advised,' and saluted him. 51.

The Brahmin was pleased at the gestures of the couple saluting and showing utmost earnestness in religion, showered blessings on them both. 52.

Returning home with relatives, having obtained a noble son and getting desires fulfilled, in the course of time, by his virtues, he attained the abode of Vishnu. 53.

Thus ends the twelfth chapter entitled 'Balashrama's advice to Dharma and Bhakti' in the first Prakarana of Satsangi Jivan, the life story of Lord Narayan, also titled as 'Dharmashastra' (the rules of the code of conduct). 12

॥ अथ त्रयोदशोऽध्यायः ॥ १३ ॥

सुव्रत उवाच -

गते पितरि विप्रेन्द्रस्तदुक्तानाचचार सः । गृहस्थधर्मान्विधिना श्वशुरावनुरञ्जयन् ॥१॥
मानयन्तीश्वरमिव प्रेमवत्यात्मनः पतिम् । विनयेनानुवृत्त्या च सिषेवे दम्भवर्जिता ॥२॥
एकादशीव्रतं तूभौ दम्पती नियमेन वै । प्रतिपक्षं निराहारौ चक्रतुः परमादरात् ॥३॥
श्रौतान्स्मार्ताश्च विधिना धर्मानाचरतोस्तयोः । दिने दिनेऽधिकैवासीद्विशुद्धिश्चेतसो नृप ! ॥४॥
सङ्कष्टेऽप्यात्मनो धर्मं देवस्तत्याज न क्वचित् । सङ्गं च धर्मिणां चक्रे नेतरेषां स कर्हिचित् ॥५॥
धर्मनिष्ठां परां तस्य पश्यन्तः सकला जनाः । धर्मेत्येवाह्वयंस्तेन धर्मनामा स विश्रुतः ॥६॥
तस्य श्रद्धादयः पत्न्यो द्वादशाथ सहात्मजाः । प्राकृतादृश्यदिव्याङ्गास्तमसेवन्त नित्यदा ॥७॥

CHAPTER - 13

Dharma's strict following of religious code

Suvrat said:-

After his father left for home, he the best of the Brahmins stayed with his in-laws, and pleased them. He followed householder's code of conduct regularly, according to his father's advice. 1.

Premavati respected her husband as god and served him humbly. She acted according to his will, without ostentation. 2.

Both of them observed vow of Ekadashi on the eleventh day of every fortnight regularly by respectfully, keeping total fast. 3.

O King, they observed all the rituals told in Vedic and Smriti texts (religious code), day after day. Hence their minds were purified more and more. 4.

Even in great difficulties, Devasharma did not give up his religious practices. He always kept the company of righteous persons only. 5.

Afterwards he became well known by name 'Dharma'. Seeing his utmost devotion to Dharma (righteousness), people used to call him by the name Dharma itself. 6.

(As he was Dharma Prajapati himself) His twelve divine wives like Shraddha and others, being always with him, invisible to others, served him with their children. 7.

Dharma regularly followed the religious code such as: during the day,

नित्यं त्रिषवणस्नानं त्रिः सन्ध्यावन्दनं तथा । सायं प्रातर्होमकर्म जपं स्वाध्यायकर्म च ॥८॥
 पितृणां तर्पणं विष्णोः पूजनं वैश्वदेविकम् । आतिथ्यं चान्वहं चक्रे स धर्मो नियमेन वै ॥९॥
 स्वधर्मज्ञानवैराग्यभक्तिदाढ्याय चाकरोत् । वेदशास्त्रपुराणेतिहासानां परिशीलनम् ॥१०॥
 स्वस्वधर्मं पालयन्तौ दम्पती तावुभावपि । प्रेम्णा भजन्तौ श्रीविष्णुं तद्ब्रतानि च चक्रतुः ॥११॥
 स्वधर्मे विष्णुभक्तौ च तयोरत्याग्रहस्थितिः । इत्थमासीत्तथर्षीणां जातानां भुवि सर्वशः ॥१२॥
 कालेन तनयो जज्ञे तयोरेकः स धर्मधीः । रामप्रतापसंज्ञोऽभूत्सङ्कर्षणसमो गुणैः ॥१३॥
 असुरा भुवि ये जाताः पूर्व तेऽथ सहस्रशः । धार्मिकान्भगवद्भक्तान् रुरुजुर्बहुधा जनान् ॥१४॥
 तानूर्षीस्तु विशेषेण जानन्तो निजवैरिणः । प्रार्दयंस्ते च धर्मं तु तेभ्योऽप्यधिकमुन्मदाः ॥१५॥

he bathed three times, after which he did Sandhya-vandana three times, prayer, Homa-sacrifice in morning and evening, chanting god's name and study (or reciting) of scriptures, giving oblations to ancestors, worship of Vishnu and giving oblations to Vishvadevas and hospitality to the guests. 8 - 9.

He studied deeply the Vedas, Puranas, philosophical texts and historical classics to strengthen his own religiosity, knowledge, detachment and devotion. 10.

Both the husband and wife, observing their own religious duties, worshipped Shri Vishnu with love and observed all the vows pertaining to Him. 11.

Thus they were firmly devoted to Vishnu and the righteous ways - the same faith and devotion, which the sages who were born on earth along with them had, due to Durvasa's curse. 12.

Birth of Rampratapji

After some days they begot a son. He was named as Ramapratap. He was religious minded and virtuous like Sankarshan (Balarama, the elder brother of Shri Krishna). 13.

Dharma tortured by demons meets Ramanand

At the same time, those who were the demons in their past lives, took birth in their thousands, on earth. They began to torture the religious persons, devotees of god and common people, in various ways. 14.

Intoxicated as they were, they troubled the sages, ascetics and Dharmadeva in particular, knowing them to be their marked enemies. 15.

अतिशत्रुं तमेवैकं निश्चित्य च सयोषितम् । यथा यथा स दुःखी स्यात्कुर्वन्तिस्म तथा तथा ॥१६॥
 गुणेष्वारोपयन्तस्ते दोषांस्तस्याखिलेष्वपि । निनिन्दुश्च तिरश्चक्रुरपवादान्मुहुर्दुः ॥१७॥
 गृहे स्थातुमुदासीनो दुर्जनोपद्रुतस्ततः । अयोध्यामेत्य न्यवसद्धर्मो भार्यासुतान्वितः ॥१८॥
 सरय्वामन्वहं स्नात्वा नित्यनैमित्तिकीः क्रियाः । कुर्वन्तत्रापि तै राजन्मुहुः स उपद्रुदुवे ॥१९॥
 पतिव्रतां सुशीलां च सर्वदोषविवर्जिताम् । अपि प्रेमवतीं दुष्टाः प्रार्दयंस्ते मुहुर्नृप ! ॥२०॥
 यथा पुरा धर्मराजः सबन्धुः शात्रवं महत् । प्रापकृच्छ्रं तथा धर्मो भक्तिश्च द्रौपदी यथा ॥२१॥
 ततो दुःखप्रतीकारं चिकीर्षन् स यथामति । काशीं शिवपुरीमेत्य मासः कतिचनावसत् ॥२२॥
 तत्रापि धार्मिके तस्मिन्स्तत्रत्यैश्चापरैरपि । महानुपद्रवश्चक्रे तदतिद्वेषणासुरैः ॥२३॥
 अनिष्टलब्धिसन्त्रस्तस्ततः सस्त्रीसुतो वृषः । अविज्ञातोऽसुरैर्धीरः प्रयागक्षेत्रमाययौ ॥२४॥

They targeted Dharmadev and his wife as their sole enemy, and did such mischief's as both of them might suffer more and more. 16.

They took his virtues as vices, spoke ill of him, insulted him and charged him with false allegations, again and again. 17.

Moving to Ayodhya and then to Kashipuri to escape the tortures.

Being tormented by those crooked men Dharma was unhappy to stay at his own place. He went to Ayodhya and settled there with his wife and son. 18.

O King, there over he observed his daily routine like (three times) bath in river Sarayu, etc., and other occasional rituals also. There again he was harassed by them, off and on. 19.

O King, though Premavati was devoted to her husband, well-behaved and was faultless in character; those crooked fellows often troubled her. 20.

As in old days, Dharmaraj with his brothers and wife Draupadi suffered hardships due to hostility (with Kauravas), Dharma and Bhakti (Premavati) suffered by the hands of their enemies. 21.

Thereafter, to escape the affliction, he made up his mind to go to Kashi-Varanasi, the city of Shiva. There he stayed for some months. 22.

There also, some local enemy demons and also other outsiders troubled him extremely, because of his righteousness. 23.

Thus distressed and constantly harassed, courageous Dharma with his wife and son, secretly came to the holy city i.e. Prayaga. 24.

विधाय तत्रत्यविधिं नियमान् पालयन्स च । उवास कतिचित्तत्र दिनानि व्रतकशितः ॥२५॥
 अपश्यद्वैष्णवाचार्यं तत्रायातं तपोनिधिम् । रामानन्दमुनिं नाम्ना तीर्थयात्राविधित्सया ॥२६॥
 स्वशिष्यबोधनपटुं शिष्यैः कतिपयैर्वृतम् । बोधयन्तं मुमुक्षुश्च वर्णिवेषं दयाकरम् ॥२७॥
 ऊर्ध्वपुण्ड्रं ललाटे च बिभ्रतं कैसरं शुभम् । काश्मीरचन्द्रकोपेतं कण्ठे च तुलसीस्रजौ ॥२८॥
 शब्दब्रह्मपरब्रह्मनिष्णातं साधुलक्षणम् । ज्ञात्वा तं सिद्धयोगीन्द्रं सिषेवे परमादरात् ॥२९॥
 निषेवमाणः स तमात्मनिष्ठं भक्तं वरिष्ठं च जनार्दनस्य ।
 विचक्षणं लौकिकवैदिकेषु कार्येषु बुद्ध्योद्धवतुल्यमूहे ॥३०॥

॥ इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे प्रथमप्रकरणे
 असुरोपद्रुतधर्मस्य श्रीरामानन्दस्वामिदर्शननामा त्रयोदशोऽध्यायः ॥ १३ ॥

There also he followed his own religious routine and other vows customary to that place; becoming thin. 25.

Meeting of Dharmadev with Ramanand Swami in Prayag.

There he met the Vaishnava preceptor, the great sage Ramanand Muni, who had come there for pilgrimage. 26.

Wearing ascetic robe, the distinguished preceptor, skilled in imparting knowledge to his disciples was sitting surrounded by them. He was compassionately addressing a group of spiritual seekers. 27.

He was adorned with auspicious vertical saffron mark on his forehead along with saffron crescent mark, wearing twin necklace of Tulasi beads. 28.

Knowing him to be an expert in scriptural knowledge, actual experience of the supreme Brahman, having signs of a real sage, and also having yogic powers, Dharma attended upon him, respectfully. 29.

While Dharma served him, by his own wisdom, he found him to be self-absorbed, deeply devoted to Janardhana (Vishnu), competent in both practical and Vedic matters, and thus equal to Uddhava himself. 30.

Thus ends the thirteenth chapter entitled ‘Dharma’s harassment of the demons and his meeting with Ramanand Muni’ in the first Prakarana of Satsangi Jivan, the life story of Lord Narayan, also titled as ‘Dharmashastra’ (the rules of the code of conduct) 13

॥ अथ चतुर्दशोऽध्यायः ॥ १४ ॥

राजोवाच -

रामानन्दमुनिः कोऽसौ कस्य शिष्यश्च सुव्रत ! । क्रवासस्तस्य चैतन्मे वक्तुमर्हसि तत्त्वतः॥१॥

सुव्रत उवाच -

शृणु ते भूप ! वक्ष्यामि चरित्रं तस्य सदुरोः । भुव्युद्धवावतारस्य बद्धसद्धर्मवर्त्मनः ॥२॥

अयोध्यानगरे रम्ये द्विजः काश्यपगोत्रजः । आश्वलायनशाखेन ऋग्वेदी चाभवन्नृप ! ॥३॥

अजयाख्यः पुण्यमतिः पूर्वमाराधितेश्वरः । विद्याविनयसम्पन्नः सत्यवादी जितेन्द्रियः ॥४॥

सुमतौ तस्य भार्यायां शसौ दुर्वाससोद्धवः । श्रीकृष्णभक्तिकुमुदशशाङ्कः प्रादुरास सः ॥५॥

विक्रमार्कशकस्याब्दे बाणाङ्कनगभूमिते । अष्टम्यां श्रावणे मासि कृष्णायां सोऽजनि प्रगे ॥६॥

गौराङ्गः स्मितसुन्दरास्यरुचिरः प्रौढाकृतिर्दीर्घदोर्दण्डः ।

कोमलपादपल्लवयुगो गम्भीरनाभिः स च ॥

CHAPTER - 14

Bibliography of Shri Ramanand Swami as an ascetic.

The king said:-

O Suvrat, I request you to tell me, as you know properly, who was Ramanand Muni? Whose disciple was he? And where did he live? 1.

Suvrat said:-

O king, listen, I will tell you the life and deeds of his preceptor (Sadguru), who was incarnation of Uddhava himself, born on this earth to promote and protect the path of righteousness. 2.

In the beautiful city of Ayodhya, there lived a Brahmin born of Kashyapa family (Gotra) of Ashvalayana branch of Rigveda tradition. 3.

Ajaya by name, who had worshipped god in his previous birth, he was virtuous by nature, well educated, modest, truth speaking, and had conquered his senses. 4.

To Ajaya's wife Sumati, Uddhava, bound by Durvasa's curse, was born; to enhance love for Shri Krishna, like moon to Kumudini (Lotus blooming in moonlight only). 5.

He was manifested (on this earth) on the eighth day of dark fortnight of the month of Shravan of the year in Vikram samvat (A.D. 1795). 6.

He was born with a well-built body and reddish bright in colour, face

शोणापाङ्गरुचिर्विशालहृदयश्चारक्तबिम्बाधरो ।

वक्रश्यामशिरोरुहः सुनयनो विस्तीर्णगोधिर्बभौ ॥७॥

अथाजयो द्विजश्रेष्ठः पुत्रजन्ममहोत्सवः । स्नात्वा विप्रान्समाहूय जातकर्म समाचरत् ॥८॥
 रमणाद्राम इत्याख्यां द्वादशेऽह्नि च तस्य सः । चकार सप्रहृष्टात्मा स्वस्तिवाचनपूर्वकम् ॥९॥
 विवृधे सोऽल्पकालेन पितृभ्यामुपलालितः । जनयन्नयनानन्दं बालचन्द्र इवोदितः ॥१०॥
 कृतोपनयनश्चासावष्टमेऽब्दे यथाविधि । पालयामास धर्मात्मा ब्रह्मचर्यव्रतं दृढम् ॥११॥
 गृहाश्रममनिच्छन्वै नैष्ठिकव्रतवल्लभः । सङ्गं निवृत्तधर्माणां चकार प्रायशः सताम् ॥१२॥
 निजपित्रा वाच्यमानं श्रीमद्भागवतं नृप ! । शुश्रावानुदिनं प्रीत्या स पौगण्डवया अपि ॥१३॥
 दृढं भक्तिस्ततो विष्णौ बभूवास्य च मानसे । प्रतिमापूजनं तस्य नियमेन चकार सः ॥१४॥
 विष्णुं दिदृक्षुः प्रत्यक्षमनासक्तो गृहादिषु । निर्जगाम गृहात्तूर्णं वेदाध्ययनकैतवात् ॥१५॥

beautiful with a charming smile, eyes attractive and reddish at the ends, broad forehead, hair black and curly, lower lip red like Bimba fruit, arms long and strong, chest broad, naval deep, and pair of feet tender like a sprout. 7.

At that time, Ajaya, having bathed, invited senior Brahmins and performed rites, customary to a child birth. With great festivity, he celebrated the birth of his son. 8.

Overwhelmed with joy, he named his son as Rama: 'giving happiness', commenced with auspicious chanting on the twelfth day. 9.

In a short time, cared by his parents, he grew up like rising new moon giving delight to their eyes. 10.

At the age of eight, his holy thread ceremony was performed according to the ritualistic order. He, the virtuous soul, observed the vow of celibacy unflinchingly. 11.

Unwilling to be settled as a householder, and wishing to live a life of avowed celibate, mostly he used to keep company with virtuous ascetics only. 12.

O king, with great love, he listened to Shrimad Bhagavata, read by his father, every day, all though he was just a teenager. 13.

Afterwards, firm devotion for Lord Vishnu was developed in his mind and he worshipped the image, daily. 14.

With a passionate desire to see Lord Vishnu in person, he became

तीर्थयात्रां चरन्नानादेशेषु विगतस्पृहः । श्रीहरिं हृदये ध्यायन्प्राप रैवतकं गिरिम् ॥१६॥
 गोपनाथालयस्थातुर्गोपालानन्दयोगिनः । शिष्यमात्मानन्दसंज्ञं मुनिं तत्र समैक्षत ॥१७॥
 अष्टाङ्गयोगकलनानैपुण्ये योगिसम्मतम् । समाधिनिष्ठं सम्प्राप्तमेकत्वं ब्रह्मणात्मनः ॥१८॥
 चिरकालं स्वदेहस्य रक्षणे सद्य एव वा । त्यागे स्वातन्त्र्यमापन्नं प्रसादादेव सदुरोः ॥१९॥
 कृपया स्वोपदेशेन योगसिद्धिमुपागतैः । वृतं शिष्यैः स बहुभिः प्रणनाम तमादरात् ॥२०॥
 सादरं मानितस्तेन प्रतापप्रथितेन सः । तत्रावसन्मासमेकं वर्णिधर्मदृढस्थितिः ॥२१॥
 समाधौ विष्णुवीक्षाऽस्य भवेदित्यवधार्य तम् । सम्प्रार्थयद्रामशर्मा प्रणम्य प्राञ्जलिर्नृप ! ॥२२॥
 स्वामिन्साक्षाद्धरिमहं दिदृक्षामि ततो भवान् । तत्सिद्धिकृतसाधनं मे कृपया वक्तुमर्हति ॥२३॥

disinterested in households; he left home under the pretext of going for Vedic studies. 15.

Set on pilgrimage, wandering from place to place, putting away all other desires and meditating on Shri Hari, in heart, he reached mountain Raivataka. 16.

His meeting with Aatmanand Muni.

There he saw a sage by name Aatmanand, disciple of Yogi Gopalanand staying at the Gopanatha temple. 17.

Yogi Aatmanand was well versed in eight-fold Yoga, and respected by Yogis, firmly set in meditation-resulting in oneness with the Brahman. 18.

By the grace of his preceptor, he was endowed with a free will to live as long as he desired, or to leave his body at any moment. 19.

There he was sitting surrounded by number of disciples, who also had acquired Yogic powers by his grace. With great respect, he saluted Ram Sharma. 20.

Respected by him and by the Yogis, renowned for his brilliance, he (Ram Sharma) stayed there for a month, strictly following his own duties. 21.

Ramanand's urge to have perception of Lord Vishnu.

O King! Once Ram Sharma, with folded hands saluted and urged him whom he thought to be having direct perception of Lord Vishnu, while meditating. O Master! I wish to have direct perception of Shri Hari. Please be gracious to tell me by what means will I be able to accomplish the same. 22-23.

इत्युक्तः स मुनीन्द्रस्तं प्राह योगं सुसाधय । तेन सेत्स्यत्यभीष्टं त इत्युक्तः सोऽहृषन्नृप ! ॥२४॥
 ततः स सिद्धयोगं तं ज्ञात्वा योगोपलब्धये । शिष्यतां तस्य सम्प्राप मानयन्विनयेन तम् ॥२५॥
 नाम रामानन्द इति तस्य स प्रीतमानसः । मुनिश्चकाराथ योगं सहाङ्गैस्तमशिक्षयत् ॥२६॥
 सिद्धयोगोऽभवत्सोऽपि कालेनाल्पेन वर्णिराट् । ब्रह्मणैक्यं च सम्प्राप गुरुवत्स्वात्मनस्तथा ॥२७॥
 समाधौ ब्रह्मतेजश्च व्याप्नुवत्ककुभो दश । सोऽपश्यन्नित्यदा वर्णी तत्र नारायणं न तु ॥२८॥
 असन्तुष्टो व्याकुलश्च तदाऽसौ गुरुमाह तम् । समाधिसिद्धिं प्राप्तोऽहं स्वामिन्करुणया तव ॥२९॥
 ब्रह्मतेजो निराकारं तत्र पश्यामि केवलम् । साकारं ब्रह्म कृष्णं तु नैव पश्याम्यभीप्सितम् ॥३०॥
 अत्युद्विग्नमना अस्मि विनेक्षां कमलापतेः । अपूर्णकामं स्वं मन्ये तेन चात्मानमञ्जसा ॥३१॥
 तदा गुरुः प्राह विष्णुस्तेजोरूपो निराकृतिः । एष एवास्ति वै वर्णिन्नाकारस्त्वस्ति मायिकः ॥३२॥

Thus requested, the sage said, ‘You may practice (eight-fold) Yoga, at the best; by that only, you will be able to attain your desired objective.’ He was delighted at receiving the instruction. 24.

Beholding him to be a perfect Yogi, Ram Sharma, for his own ascertainment, respectfully and modestly approached him as his disciple. 25.

The sage, pleased as he was, named him as Ramanand, and taught him Yoga with all its characteristic features. 26.

In a short time, he, the best of the students, became a perfect Yogi; and like his preceptor, acquired unity with Brahman. 27.

While meditating he used to see a glimpse of Brahman, the supreme spirit spread all over; on all the ten directions; but never could he have any glimpse of Narayan Himself. 28.

Unsatisfied and agitated as he was, he said to his preceptor O sir, by your favour, I have acquired perfect state of contemplation. 29.

While meditating, I see formless glow of Brahman; but there is no vision of Brahman in the form of Shri Krishna, which is my cherished desire. 30.

Honestly, because of that, I feel myself unsatisfied and dejected, that I am not seeing Lord Vishnu, the consort of Kamala. 31.

Then the preceptor said: ‘O Brahmin, truly Lord Vishnu is formless, the glow is only His form, and all that can be seen in this world is illusory. 32.

Form is perishable; Formless (Brahman) is imperishable.’ O king!

आकारस्य विनाशोऽस्ति निराकारस्य नास्ति सः । इत्युक्त उद्धवस्तेन सद्योऽमूर्च्छन्नराधिप ! ॥३३॥
 प्रापोच्छ्वासं मुहूर्तान्ते रुरोद स ततो भृशम् । हर्याकृत्यसदुक्तिं तं हित्वा द्राग्निर्ययौ ततः ॥३४॥
 गुरुणा वार्यमाणोऽपि नास्थात्तत्र स सन्मतिः । साकारब्रह्मसिद्धान्तस्थापकं मृगयन् गुरुम् ॥३५॥
 रामानुजाचार्यपदे स स्यादित्यवधार्य सः । हरेरतिप्रियं स्थानं श्रीरङ्गाख्यं ययौ ततः ॥३६॥
 तत्र श्रीरङ्गदेवस्य मन्दिरान्तिक एव सः । स्वावासमकरोद्वर्णी भगवन्तं स्मरन् हृदि ॥३७॥
 कावेर्यां प्रत्यहं स्नात्वा नित्यकर्म विधाय च । चकार नियमेन श्रीरङ्गनाथस्य दर्शनम् ॥३८॥
 साकारतास्थापकानि परस्य ब्रह्मणो हरेः । सच्छास्त्राणि श्रोतुमनाः स आसीन्नेतराणि तु ॥३९॥
 प्रत्यक्षभगवद्दीक्षासाधनस्य च देशिकम् । गवेषमाणो व्यदधाद्वैष्णवानां समागमम् ॥४०॥
 अथ रामानुजाचार्यचरित्रेणोपबृंहितम् । प्रपन्नामृतनामानं ग्रन्थं तत्राश्रुणोन्नृप ! ॥४१॥

The moment Uddhava heard these words of his preceptor, he fainted. 33.

After a few moments, when he got his breath back, he wept very much. Immediately, he left his preceptor who had stated that Shri Hari is formless; and fled away from there. 34.

Search for a guru who propounds Sakar-Brahma.

Even though he was forbidden by his preceptor, that virtuous one did not stop there. He went away in search of a preceptor, propounding the doctrine of personal god. 35.

With anticipation that he may find such a person at the seat of Sri Ramanujacharya, he went to Shrirangam, known as the best-loved place of Shri Hari. 36.

There, the Brahmin made his residence in the vicinity of Shrirangam temple and remembering Shri Hari visited the temple every day. 37.

Everyday bathing in Kaveri water, doing his daily rites, he used to go to the temple to see Lord Shri Ranganatha, regularly. 38.

He was desirous of listening to the scriptures preaching 'personal god as the Supreme Being: Shri Hari only and not of other beliefs. 39.

In search of a preceptor who could guide him to have sight of the divine form of god, he spent most of his time in company of Vaishnavas. 40.

Once, in the group of Vaishnavas, he had a chance to listen to a work named 'Prapannamrutam', in which full account of Ramanujacharya's life was given. 41.

ततः श्रीवैष्णवाचार्यं श्रीरामानुजमेव सः । इयेष देशिकं कर्तुं सिद्धदेहस्थितं सदा ॥४२॥
 ग्रन्थांश्च तत्कृतान्प्रीत्या साकारब्रह्मनिश्चयान् । शुश्रावानुदिनं वर्णा श्रीभाष्यादीन्स्ववल्लभान् ॥४३॥
 श्रीमद्रामानुजस्यासौ नाम्नामष्टोत्तरं शतम् । पपाठानुदिनं भक्त्या दध्यौ तं च यथाश्रुतम् ॥४४॥
 इत्थं विदधतस्तस्य मासत्रयमगान्त्रप ! । पञ्चम्यां मधुमासेऽथ तस्य स्वप्नोऽभवत्प्रगे ॥४५॥
 साक्षाद्रामानुजाचार्यं तत्रापश्यत्त्रिदण्डिनम् । कान्त्या सूर्यप्रतीकाशं दिव्यदेहं सुलोचनम् ॥४६॥
 पुण्ड्राणि द्वादशोर्ध्वानि बिभ्रतं सस्मिताननम् । प्राणमत्तमवेत्याशु श्रीमन्नाथं च लक्षणैः ॥४७॥
 ततोऽवदद्यतीन्द्रस्तं बद्धाञ्जलिपुटं स्थितम् । वरं वरय मद्दर्शिन ! रामानुजमवेहि माम् ॥४८॥
 इत्युक्तः सोऽतिहृष्टात्मा तमुवाच यतीश्वर ! । मनोरथोऽद्य मे पूर्णस्त्वद्दृष्ट्या बहुकालजः ॥४९॥
 श्रीमन्नारायणस्याहं साक्षादिच्छामि दर्शनम् । तन्मे यथा भवेच्छीघ्रं तमुपायं वद प्रभो ! ॥५०॥

Sri Ramanand initiated by Sri Ramanujacharya in dream.

He intended to worship Ramanujacharya, the head of the Shrivaisnavas, as his preceptor whose idol was installed near Ranganatha temple, where he himself lived. 42.

He, the best of Brahmins, passionately listened to the works written by Ramanujacharya, like Sheshshya and others, which he much appreciated. 43.

With great devotion, he chanted 108 words of praise to Ramanuja, every day and he meditated on what he had heard of him. 44.

Following such a routine, O King, three months passed away, and on the fifth day of the bright half of the month Chaitra, he had a dream. 45.

In the dream, he saw the divine figure of Ramanujacharya himself, shining with splendour, like a shining sun, with a smiling face, and beautiful eyes, with twelve vertical upward marks on his forehead and body. From all these indications, he immediately recognised him as (Ramanujacharya) Shrimannatha' (as he is praised in Prapannamruta). 46-47.

Then, the best of ascetics, said to him, standing with folded hands, 'O Brahmin, know that I am Ramanuja myself. Ask any boon from me'. 48.

Thus said, he was highly pleased; he respectfully uttered: O master of ascetics, my long cherished desire is fulfilled, as I am beholding you. 49.

I wish to have direct perception of Lord Narayan Himself. O Master, you may please suggest the way by which I will be able to achieve this soon. 50.

ततः प्रसन्नः प्रददौ तस्मै दीक्षां स वैष्णवीम् । मनू द्वौ च प्रपन्नाय ततश्चेदमुवाच ह ॥५१॥
 श्रीमन्नारायणं भक्त्या भजेस्त्वं वर्णिसत्तम ! । ग्रन्थांश्च मत्कृतान्नित्यमभ्यसेस्तन्द्रिवर्जितः ॥५२॥
 स्वधर्मं विष्णुभक्तिं च वैष्णवानां समागमम् । प्रत्याहारं चेन्द्रियाणां न त्यजेस्त्वं चतुष्टयम् ॥५३॥
 इत्थं हि वर्तमानस्य कालेनाल्पेन तेऽनघ ! । श्रीमन्नारायणस्येक्षा साक्षादेव भविष्यति ॥५४॥
 दीक्षां त्वं वैष्णवीं दद्याः प्रपन्नेभ्यो ममाज्ञया । सिद्धिस्तवेव तेषां च भविष्यति न संशयः ॥५५॥
 विक्षेपो भगवद्भक्तौ पुण्यक्षेत्रेषु यत्र ते । न स्यात्तत्र वसेत्युक्त्वा लक्ष्मणार्यास्तिरोदधे ॥५६॥
 प्रबुद्धः स वपुः स्वीयमपश्यच्चक्रलाञ्छितम् । शोभमानं चोर्ध्वपुण्ड्रैर्हृष्टः सत्यमवैच्च तत् ॥५७॥
 स्वधर्मस्थो भजन्भक्त्या सोऽल्पकालेन भूपते ! । ददर्श ब्रह्मतेजःस्थं लक्ष्मीनारायणं हृदि ॥५८॥
 पूर्णकामस्ततो भूमौ तीर्थानि विचचार सः । तत्र तत्र प्रपन्नेभ्यो दीक्षां प्रादाच्च वैष्णवीम् ॥५९॥

Pleased by his request, he (Ramanujacharya) initiated him into Vaishnava order and gave two sacred words to him (to chant). Then he said: 51.

O, the best of the devotees, with love, do worship Lord Narayan and study my works regularly, unwearied and without laziness. 52.

Be 'doing your own duties, worshipping Lord Vishnu; and keep company of fellow Vaishnavas, together with control of the senses; never miss to observe these four rules. 53.

Practising this way, O sinless one, in a short time, you will have direct perception of Lord Narayan. 54.

By my order, initiate in Vaishnava tradition, those who will come to your refuge. No doubt you will achieve your goal and they will also achieve the same. 55.

If there is any distraction in worship of the Lord, at any sacred place, do not stay there'. Uttering these words revered Lakshmanarya (Ramanuja) disappeared. 56.

When he awoke, he found his body with the impressions of Chakra and Shankha on his shoulders and upward marks on his forehead; he presumed the dream to be true. 57.

Doing his own duty accordingly, worshipping with devotion, in his own heart, soon he visualised Lakshmi and Narayan in the supreme glow. 58.

Thereafter he, whose desires were fulfilled, travelled through the land,

दीक्षितास्तेन ये येऽत्र जनास्ते ते तु भूमिप ! । स्वधर्मस्थाश्च निर्दम्भा दृढभक्तियुजोऽभवन् ॥६०॥
 साक्षाद्भगवद्दीक्षां च प्रापद्यन्ताचिरेण वै । ततस्ते तत्र तत्रास्य माहात्म्यं बहुधोचिरे ॥६१॥
 तुष्टस्य साक्षाद्यतिभूमिपस्य सोऽनुग्रहेणाथ हरेः प्रसादात् ।
 आसीच्च निर्दम्भसधर्मभक्तेर्भूरिप्रतापप्रथितः पृथिव्याम् ॥६२॥

*॥ इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे प्रथमप्रकरणे
 श्रीरामानन्दस्वामिजन्मादिचरित्रनिरूपणनामा चतुर्दशोऽध्यायः ॥ १४ ॥*

visiting holy places; gave initiation in Vaishnava order, to those who took his refuge. 59.

Disciples initiated by him, strictly followed their own duties, having no ostentation, with firm devotion to god. 60.

Thus they were able to visualise god, in a short time. Due to this he became well-known to people everywhere. 61.

By the blessings of the great ascetic, who was highly pleased with him, and by the grace of Shri Hari; and due to his own genuine, intelligence, and by his deep devotion, he was known far and wide on the land. 62.

Thus ends the fourteenth chapter entitled ‘An account of the descent and life of Ramanand Swami’ in the first Prakarana of Satsangi Jivan, the life story of Lord Narayan, also titled as ‘Dharmashastra’ (the rules of the code of conduct). 14

॥ अथ पञ्चदशोऽध्यायः ॥ १५ ॥

सुव्रत उवाच -

प्रतिष्ठां महतीं तस्य वीक्ष्यान्ये वैष्णवा जनाः । न सेहिरे मत्सरिणो दाम्भिका विषयैषिणः ॥१॥
 यथा यथापमानः स्याल्लोके तस्य तथा तथा । मिथ्याभिशंसनादीनि विदधुश्च व्यधापयन् ॥२॥
 प्रतापातिशयं तस्य तथाप्यक्षीणमेव ते । दृष्ट्वा चक्रुः शास्त्रवादास्तत्र प्रापुः पराजयम् ॥३॥
 ततोऽतिक्रोधमापन्नास्ताडनं भर्त्सनादि च । चक्रुस्ते स तु तत्सेहे बुद्ध्याऽऽवन्त्यकदर्यवत् ॥४॥
 केचिन्नगनाश्च जटिला अयश्चिपिटपाणयः । तस्योर्ध्वपुण्ड्राण्यामृज्यात्रोटयंस्तुलसीस्रजम् ॥५॥
 बभञ्जुर्वासुदेवस्य सिंहासनमपि क्रुधा । अहरन्प्रतिमां केचिन्नित्यार्च्या तस्य चोद्धताः ॥६॥
 इत्थं स दुर्जनकृतमुपद्रवमकारणम् । प्रारब्धभोगं मन्वानोऽलक्ष्यलिङ्गोऽचरद्भुवि ॥७॥

CHAPTER - 15

During pilgrimage Ramanand swami receives initiation from the

Lord; beginning of his new sect.

Suvrat said:-

Looking at his magnanimity, other Vaishnavas could not bear it as they were envious, vain, and lustful. 1.

In the manner as insult would accrue among the people, they resorted to cause false charges on him. 2.

Having seen his excessive splendour undiminished, they proceeded to put forth Shastric arguments, where they were also defeated. 3.

Then being excessively enraged, they took to beating and abusing him; but he withstood it considering like the poor man of Avanti (to take a low note). 4.

Some naked men, some with matted hair, holding iron rods in their hands, wiped out vertical mark on his forehead, and cut his Tulsi garland. 5.

They broke down even Vasudeva's throne in wrath, and some rude fellows carried away the idol of his daily worship. 6.

Shri Ramanand Swami comes to Vrindavan where he has divine darshan of Lord Shree Krishna and realises himself to be Uddhavji.

O King ! Thus considering the disturbance created by wicked people

त्यक्त्वा रामानुजाचार्यवर्त्म सोपद्रवं बहिः । भजनारायणं चित्ते वृन्दावनमुपाययौ ॥८॥
 प्रत्यहं यमुनायां स स्नात्वा कृत्वा च नैत्यकम् । मन्दिरेषु समग्रेषु चक्रे श्रीकृष्णदर्शनम् ॥९॥
 अपराहे च शुश्राव श्रीमद्भागवतं नृप ! । वाच्यमानं तत्र तत्र पुराणं वैष्णवैर्द्विजैः ॥१०॥
 एवं निवसतस्तस्यालक्ष्यलिङ्गस्य सन्मतेः । भक्तिः कृष्णे विवृद्धाऽभूद्ध्यौ तं चानुवासरम् ॥११॥
 तस्मै प्रसन्नो भगवान्समाधौ निजदर्शनम् । ददौ रासेश्वरीकान्तो वृन्दावनविहारकृत् ॥१२॥
 एकाग्रेणैव मनसा श्रीकृष्णेति जपन् हृदि । स्फुरितं सहसाऽपश्यद्ब्रह्मज्योतिरनन्तकम् ॥१३॥
 श्रीराधासहितं कृष्णं तत्राद्राक्षीन्मनोहरम् । मुरलीं वादयन्तं च द्विभुजं श्यामसुन्दरम् ॥१४॥
 नटवर्यसमाकल्पं नानाभूषणभूषितम् । किरीटिनं वैजयन्तीं बिभ्रतं मालिकां गले ॥१५॥
 तं दृष्ट्वा परमानन्दं प्राप मन्त्रद्वयं ततः । पुरुषोत्तमसम्प्राप्त्या स्वं च पूर्णममन्यत ॥१६॥

for no reason, as his own share of fate due to his past deeds, he continued to roam on the earth not disclosing his identity. 7.

Outwardly leaving the path of Ramanujacharya as besotted with troubles, he went to Vrindavan, constantly thinking about Lord Narayan. 8.

Every day he used to bathe in the Yamuna River, accomplish his daily routine, and have Darshana of Shri Krishna in all the temples. 9.

O king! He used to listen to the holy Bhagavata Purana as explained by various devout Brahmins in the afternoon. 10.

Thus residing there without disclosure of his identity that good-hearted sage developed devotion to Krishna and kept meditating on Him daily. 11.

The Lord was pleased with him and revealed Himself to him during a trance, in the form of the consort of Radha, the heroine of Rasa dance playing in Vrindavan. 12.

Repeating the name of Shri Krishna in his mind with concentration, he suddenly saw once the eternal divine flame flashing before him. 13.

He saw there, two armed Krishna along with Radha, playing flute, enchanting, and looking beautiful with blue lustre. 14.

Like a great actor, adorned with a number of ornaments, wearing a diadem and Vijayanti garland around His neck. 15.

Having seen Him, he experienced highest bliss, and then he was blessed with two Mantras by the Lord and felt accomplished with the

एवं यदा यदाऽध्यायत्तं ददर्श तदा तदा । अर्चायां स्फुरितं तं च पूजाकालेऽप्यवैक्षत ॥१७॥
 पूजोपहारान्प्रत्यक्षं स ददावनुवासरम् । प्रीत्या भगवते तस्मै तत आप स निर्वृतिम् ॥१८॥
 साक्षात्कृष्णोक्षणानन्दो निराधिश्च स वर्णिरात् । तदिच्छयैव स्वमवैतदेकान्तिकमुद्धवम् ॥१९॥
 दुर्जनोपद्रवं तं च दुर्वासःशापसम्भवम् । विवेदाथ मुदा भेजे श्रीकृष्णं स्वेष्टदेवताम् ॥२०॥
 ततो हिताय जीवानां कृष्णेन स्थापनं भुवि । कृतं स्वस्येति संस्मृत्य तदेव स समाचरत् ॥२१॥
 सच्छास्त्रभगवद्वाक्यसारमादाय तत्त्वतः । नवीनं सम्प्रदायं स्वं बबन्ध नृप ! निर्भयम् ॥२२॥
 जीवेशामायारूपाणां निर्णयं प्रायशः स तु । रामानुजाचार्यकृतग्रन्थोक्तं प्रत्यपादयत् ॥२३॥
 स्ववर्णाश्रमधर्मेण युक्ता श्रीराधिकापतेः । भक्तिः कार्या दृढेत्येतल्लक्षणं ह्युद्धवाध्वनः ॥२४॥

attainment of the Supreme Lord. 16.

Whenever he contemplated on Him, he saw Him, and also had Darshana during his worship, in the flash of Arati. 17.

He used to offer articles of worship in actual presence of the Lord every day with love and in doing so, he got satisfaction. 18.

Establishment of Uddhav Sampradaya.

That great Brahmin, getting rid of his mental worries, enjoyed the pleasure of direct vision of Krishna. By His will, he knew himself to be devout Uddhava. 19.

He came to know the disturbance from wicked people as brought on by curse of sage Durvasa, and with renewed devotion he served Lord Shri Krishna, his favourite deity. 20.

Then remembering that Krishna had established Himself on the earth for the benefit of all living beings, and of himself, he continued to live as before. 21.

O King, Taking clue of the Lord's advice and considering the spirit of scriptural lore, he promulgated his own new sect, fearlessly. 22.

Special characteristics of Uddhav Sampradaya.

He stated his conclusions about individual soul, the Lord, and His power (Maya) as mostly told in works of Sri Ramanujacharya. 23.

This is the significance of the path of Uddhava that: one should be firm in devotion to the Lord of Radha along with observance of religious code according to one's social class (Varna) and the stage of his life

मुमुक्षूच्छरणापन्नास्तदेवोपदिशन्स्वयम् । प्राक् स्वानुभूते तत्स्थाने प्रीत्यैकं मासमावसत् ॥२५॥

स तैर्धिको वर्णिवरो मुमुक्षून् श्रीकृष्णभक्तिं गमयन्सधर्मात् ।

प्राप्तोऽभवत्तत्रूप ! तीर्थराजं धर्मः सिषेवे तमिति ह्यवेहि ॥२६॥

॥ इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे प्रथमप्रकरणे

उद्धवसम्प्रदायप्रवृत्तिनिरूपणनामा पञ्चदशोऽध्यायः ॥ १५ ॥

(Asrama). 24.

He resided for one month happily in that place where it was revealed to him that he was Uddhava in previous birth. And he advised those who surrendered to him and who were desirous of liberation. 25.

The pilgrim, the best of Brahmins, leads those who were desirous of liberation, towards the path of the devotion to Shri Krishna following the righteous way. Moving from place to place he reached the best of holy places Prayag, and O king, know that one named Dharma began to serve him, there. 26.

Thus ends the fifteenth chapter entitled ‘Ascertainment of the beginning of Uddhava Sect’ in the first prakarana of Satsangi Jivan, the life story of Lord Narayan, also titled as ‘Dharmashastra’ (the rules of the code of conduct). 15

॥ अथ षोडशोऽध्यायः ॥ १६ ॥

सुव्रत उवाच -

पादसंवाहनं कुर्वंस्तस्यासावेकदा निशि । स्वप्ने ददर्श श्रीकृष्णं तेजोमण्डलमध्यगम् ॥१॥
तं दृष्ट्वा परमाश्चर्यं प्रसादं तस्य तं विदन् । मुनेस्ततस्तमेवैकं सदुरुं निश्चिकाय सः ॥२॥
सर्वभावेन शरणं तमेव प्रतिपद्य च । तस्माद्भागवतीं दीक्षां सभार्यः सोऽग्रहीन्नृप ! ॥३॥
अष्टाक्षरौ कृष्णमन्त्रौ तस्मै सोऽपि मुमुक्षवे । उपादिशन्मुनिर्दत्त्वा तुलसीकाष्ठजे स्रजौ ॥४॥
श्रीकृष्णेति त्वमादिश्च गतिर्मद्वयमन्ततः । मनुराद्य इतिप्रोक्तो वैष्णवत्वविधापकः ॥५॥
ब्रह्माहमादि च पदं दान्तं कृष्णेति तत्परम् । सोऽस्मीत्युक्तो द्वितीयोऽपि मणुरिष्टफलप्रदः ॥६॥
आद्यः शरणमन्त्रोऽत्र सामान्य इति कीर्तितः । द्वितीयस्तु महामन्त्रो विशेष इति विद्धि भोः ॥७॥

CHAPTER - 16

Dharma initiated and instructed in Vaishnavism by Ramanand, returns home.

Suvrat said:-

One night, while gently rubbing his (Ramanand Swami's) feet, he saw in his dream, lord Krishna in a halo of brilliance. 1.

Looking at that great wonder as the grace of the sage, he resolved in his mind that he is the only preceptor (Guru – spiritual teacher) for him. O king, surrendering wholeheartedly to him, he got initiated along with his wife into Bhagavata cult. 2-3.

The sage initiated that aspirant of salvation whilst chanting the eight syllables Krishna chant twice, and gave two garlands of Tulsi wood to him. 4.

In the first chant which is said to qualify one as the devotee of Vishnu, has the syllables Shri Krishna tvam' initially and '**Gatirmama**' at the end. 5.

The other chant, which is said to bestow desired fruits, has the syllables 'Brahmaham' initially, followed by 'Krishna' and "**Dasosmi**" (at the end). 6.

The first one here is common (for all) and known as the chant of devotion, while, the other one is distinguished as the 'Great chant'. 7.

ततस्तस्मै च सद्धर्मान् पालनीयान्मुमुक्षुभिः । उपादिदेश यैर्युक्तः पूज्योऽत्र स्यात् परत्र च ॥८॥
 सम्प्रदायेऽस्मदीयेऽस्मिन्संस्थिता ये तु पुरुषाः । भवेयुश्च स्त्रियस्तेषां नियमाच्छृणु वच्मि ते ॥९॥
 देवतापितृयागार्थमपि कस्यापि देहिनः । क्वापि हिंसा न कर्तव्या दीक्षां कार्ष्णीमुपाश्रितैः ॥१०॥
 एकादशविधं मद्यं सुरा च त्रिविधा द्विज ! । आपद्यपि न वै पेया नाद्यं तत्स्पृष्टमौषधम् ॥११॥
 भक्षणीयं न वै मांसं यज्ञशिष्टमपि क्वचित् । धर्मार्थमपि विप्रेन्द्र ! न कार्यं स्तेनकर्म च ॥१२॥
 परस्त्रीगमनं पुंसां स्त्रिया दानं च न क्वचित् । जारसङ्गस्तथा नार्या न कार्योऽपि महापदि ॥१३॥
 गृहीतरा आश्रमिणो ये स्युस्तैस्त्वष्टधा द्विज ! । सङ्गः स्त्रिया न कर्तव्यो मर्यादैषा सनातनी ॥१४॥
 पुंसांऽथ विधवास्पर्शः पुंसः स्पर्शस्तथा तथा । बुद्ध्या न कार्यः स्पर्शश्च त्यागिनः सधवस्त्रिया ॥१५॥
 आत्मघातस्तु तीर्थेऽपि बुद्ध्या कार्यो न कर्हिचित् । भिन्नसन्मार्गमर्यादाच्छ्रव्या कृष्णकथा न च ॥१६॥

Bhagwat Dharma as preached by Ramanand Swami.

Then he spoke of good practices of religion to be followed by the seekers of liberation, which makes one glorious here and in the other world. 8.

Now listen as I tell you the rules to be observed by the men and women belonging to our path. 9.

Those who are initiated into Krishna-cult should totally abstain from cruelty acted on living beings in the name of oblations paid to manes and gods. 10.

Even under extreme situations eleven types of wine or three types of intoxicating drinks should not be taken, nor any medicine mixed with it. 11.

O great, Brahmin, meat should never be eaten even as remains of sacrificial offerings. One should never steal anything, even for the sake of religious purpose. 12.

A man should not make union with other's wife nor should he offer his wife to others in any situation. Likewise, a woman should never unite with an adulterer even in great distress. 13.

Those who are in other than the Asrama (stage) of a householder should not commit any of the eight kinds of union with a woman. This is the restriction to be followed forever. 14.

A man should never touch a widow intentionally nor should she do the same with a man. A married woman should not touch an ascetic. 15.

Killing one self in holy-fords is not to be carried out and, the story of

कृष्णप्रासादिकान्नादेर्माहात्म्येनापि कर्हिचित् । स्वजातिभ्रंशकरणं कर्तव्यं कर्म नैव च ॥१७॥
 मिथ्यापवादो नारोप्योऽन्यस्मिन्स्वस्यापि वृत्तये । पापात्मनां न कर्तव्यः सङ्गो व्यसनिनां तथा ॥१८॥
 तपस्वी क्रोधयुक्तो यः कृष्णभक्तश्च कामवान् । स्वधर्मस्थोऽप्यभक्तो यस्त्यागी लोभयुतश्च यः ॥१९॥
 यो गुरुः शिष्यवर्गं स्वं यथाशास्त्रं न वर्तयेत् । यश्च ज्ञानी स्वयं भूत्वा भिन्द्याद्युक्त्याऽऽकृतिं हरेः ॥२०॥
 एतेषामपि षण्णां वै सङ्गः सन्मतिखण्डनः । असत्सङ्ग इव त्याज्यः स्वक्षेमाय मुमुक्षुभिः ॥२१॥
 देवतानां च तीर्थानां वेदानां च गवामपि । ब्राह्मणानां च साधूनां निन्दा कार्या न धर्मिणाम् ॥२२॥
 यत्र श्रीकृष्णदेवस्य स्यात्साकारत्वखण्डनम् । तच्छास्त्रं नैव मन्तव्यं न श्रोतव्यं च कर्हिचित् ॥२३॥

Krishna portrayed in the interest of other paths, should not to be heard. 16.

One should not act in such a way which deprives him of his own caste, due to accepting food (from the prohibited ones) even distributed as Krishna's Prasada which is regarded very high. 17.

One should not lodge a false charge on others even for the sake of one's own gain. One should not enjoy company of sinister people or people of bad habits. 18.

One should keep away from the company of these six types of persons namely -

1. Who is austere but furious,
2. A devotee of Krishna but who is lustful,
3. Having religiosity without devotion,
4. An ascetic having greed,
5. The master who does not make his disciple follow the path of religion,
6. Being himself a learned one, who tarnishes Vishnu's supremacy as the Lord with arguments.

Any relation with these will destroy the right way of thinking. Therefore those who are desirous of salvation should avoid contact with such persons for their own welfare. 19-21.

One should not condemn gods, sacred places, Vedas, cows, Brahmins, saints and religious ones. 22.

Any doctrine opposing the dignity of Krishna's personal form should not be learnt or heard at all costs. 23.

आयुधं च विषं जालं पक्षिमत्स्यादिबन्धकृत् । कस्मैचिदपि नो देयं हिंसामूलं यतोऽस्ति तत् ॥२४॥
 ब्राह्मणेनाश्रमवता धार्यं नैवायुधं क्वचित् । जीवर्हिंसाकरं यत्तु तच्च क्वापि न किञ्चन ॥२५॥
 प्रातः स्नात्वा चोर्ध्वपुण्ड्रं कर्तव्यं प्रतिवासरम् । कृष्णप्रसादिगन्धेन तद्गोपीचन्दनेन वा ॥२६॥
 पुण्ड्रद्रव्येण तन्मध्ये पुंसां वर्तुलचन्द्रकः । राधालक्ष्मीप्रसादेन कर्तव्यः कुङ्कुमेन वा ॥२७॥
 कृष्णपूजावशिष्टेन चन्दनेन सुवासिनी । नारी तु कुर्याद्भृदये चन्द्रकं प्रतिवासरम् ॥२८॥
 राधापूजनशिष्टेन काश्मीरेण च सान्वहम् । मध्यदेशे ललाटस्य कुर्याद्वर्तुलचन्द्रकम् ॥२९॥
 राधाकृष्णार्चावशिष्टं कुङ्कुमं चन्दनं तथा । मिश्रीकृत्याल्पकं कुर्याद्विधवा चन्द्रकं गले ॥३०॥
 यथाधिकारं सन्ध्यादि ततः कृत्वैव नैत्यकम् । राधिकाकृष्णयोरर्चा सर्वैः कार्या यथाविधि ॥३१॥
 पञ्चाध्यायी रासलीला श्रीमद्भगवतोदिता । पठनीया प्रतिदिनं राधाकृष्णं समर्च्य च ॥३२॥

One should not present anybody with arms, poison, or snares that catch birds, fishes and others, as these articles are harmful. 24.

A Brahmin being in Asrama (stage of life), should never hold a weapon or any such thing anywhere that will be harmful to another beings. 25.

After morning bath, on a daily basis one should have a vertical mark of sandalwood paste offered to Shri Krishna or Gopicandana on the forehead. 26.

A round spot should be made within that mark by the same substance used for the mark of Pundra or with saffron that remains after worship of Radha-Krishna. 27.

On a daily basis a married woman should make a mark on her bosom with fragrant sandal paste that remains after worship of Krishna. 28.

Every day she should have a moon like round mark of saffron remains, of Radha-Krishna worship in the middle of her forehead. 29.

A widow should make a small moon like mark on her throat with the mixture of saffron and sandal paste that remains after worship of Radha-Krishna. 30.

Having performed daily rites like Sandhyavandana etc., according to one's own practice, all should worship Radha-Krishna in the prescribed manner. 31.

After daily worship of Radha-Krishna, one should recite five chapters from Shrimad Bhagavata (Purana) pertaining to (divine) sport of Rasa (namely Rasalila). 32.

समग्राया अशक्तस्तु पाठे तस्याः स एककम् । पठेत्तदन्तिमाध्यायं तावता तस्य तत्फलम् ॥३३॥
 स्वस्वशक्त्यनुसारेण तन्मन्त्रस्य जपोऽन्वहम् । नियमेनैव कर्तव्यो दिवा निशि च भक्तितः ॥३४॥
 श्रीकृष्णनाममन्त्रश्च त्र्यक्षरः सकलैरपि । कीर्त्यः स्मर्यः सर्वकालं दीक्षामेतां समाश्रितैः ॥३५॥
 स्वकण्ठपरिवर्तिन्यौ तुलसीकाष्ठजे स्रजौ । यज्ञोपवीतवन्नित्यं धार्ये सूक्ष्ममणी शुभे ॥३६॥
 तुलस्यलाभे द्वे माले द्विजैश्चन्दनकाष्ठजे । धारणीयेऽथ शूद्रैस्तु नित्यं चन्दनकाष्ठजे ॥३७॥
 कृष्णाङ्घ्रिस्पर्शनं पूर्वं कारयित्वैव मालिका । सर्वापि कण्ठे सन्धार्या पुम्भिः स्त्रीभिश्च सर्वदा ॥३८॥
 धर्मानितान् पालयद्भिः पुम्भिः स्त्रीभिश्च नित्यदा । भक्त्या नवाङ्गया कृष्णो भजनीय इति स्थितिः ॥३९॥

सुव्रत उवाच -

एवं धर्मानर्हिसादींस्तस्मै सर्वान्सयोषिते । उपादिश्य पुरश्चर्याविधिं चाह स मन्त्रयोः ॥४०॥
 स्वधर्मज्ञानवैराग्योपेतां श्रीराधिकापतेः । अनन्यभक्तिं साङ्गां स उपादिश्येदमूचिवान् ॥४१॥

If unable to recite the whole (of five chapters), one should recite the one that is the last chapter of it; by reciting the same one gets the fruit (of reciting all the chapters). 33.

One should daily repeat His chant, day or night, regularly and with devotion according to capacity. 34.

All those initiated in to this path should remember and repeat the three syllabled chant 'Shri Krishna' always. 35.

Two beautiful garland of Tulasi wood, having small beads, should be worn around the neck all the time like sacred thread (yajnopavita). 36.

In the unavailability of Tulasi the Brahmins could wear two strings of sandal wood; Shudras should always wear the necklace made of sandal wood. 37.

Men and women should always wear the garland (mala) rosaries around their neck after keeping it at the feet of Shri Krishna. 38.

Shri Krishna should always be worshipped by the men and women following this code of belief with nine components (types) of devotion. 39.

Ramanand Swami authorises Dharmadev to initiate devotees.

Suvrat said -

Thus after instructing all these practices of non-violence and so on to him and his wife, he told them about the practice of Puraucaran-(repetition of the name of a deity accompanied with burnt offerings). 40.

धन्योऽसि द्विजवर्य ! त्वं श्रेयसे यतसे यतः । त्वयि सन्ति गुणा ये ते देहिनामतिदुर्लभाः ॥४२॥
 मच्छिष्याणां हि सर्वेषां मान्यो मुख्यश्च सन्मते ! । भविता त्वं यतो ज्यैष्ठ्यं गुणैरेवास्ति नोऽध्वनि ॥४३॥
 गृहं गत्वा सभार्यस्त्वं महामन्त्रं जपेः सदा । उपादिशेश्चाश्रितेभ्यो यथायोग्यं मनुद्वयम् ॥४४॥
 त्रैवर्णिकेभ्यः पुम्भ्यश्च सच्छूद्रेभ्यस्तथानघ ! । सम्यगुपादिशेस्त्वं हि मनुमाद्यं यथाविधि ॥४५॥
 उत्तमेभ्योऽधिकारिभ्यो जपद्भ्यो मनुमादिमम् । पुरुषेभ्यो द्वितीयं तु विधिनोपादिशेर्मनुम् ॥४६॥
 पुरश्चर्याऽस्य कर्तव्या संकष्टादौ यथाविधि । यतोऽस्य देवता कृष्णः स प्रभुः स्वेष्टसिद्धिदः ॥४७॥
 जीवमायापरेशानां स्वरूपं बोद्धुमञ्जसा । रामानुजाचार्यकृता ग्रन्थाः पाठ्यास्त्वयादरात् ॥४८॥
 नैपुण्यं लक्ष्मणार्यस्य यतो ज्ञानांशनिर्णये । यथाऽस्ति न तथाऽन्येषामित्येते सम्मता मम ॥४९॥
 इत्युक्त्वा सम्प्रदायस्य रहस्यमपि सोऽखिलम् । तस्मै स्वं कथयामास स्निग्धशिष्याय तत्त्वतः ॥५०॥

Preaching to them about the ways of devotion of Shri Krishna knowledge, and also one's own religion said thus: 41.

You are indeed blessed, O best of the Brahmins, because you strive for liberation. You are full of virtues that are rare among human beings. 42.

You are distinguished as the best of my disciples, O man of good intentions, because gaining a higher rank depends on virtues in our path. 43.

When you reach home, along with your wife, you should repeat the great chant and may teach other dependents the two chants according to their eligibility. 44.

Teach the first chant, O the pure one, properly and according to prescriptions, to the men belonging to three Varnas (castes) and the good ones among the Shudras. 45.

You should deliver the second chant as per the instructions to the best of eligible who are already repeating the first chant. 46.

In adversities one should perform Puracharan according to scriptures because, Krishna is the lord who grants the desired fruits to the person. 47.

To know the nature of individual soul, Maya and of the Supreme God, you should respectfully read the works of Sri Ramanujacharya. 48.

This is because I am of the opinion that others are not having that much dexterity in conclusion over the subjects related to supreme - knowledge, as Sri Ramanujacharya. 49.

After that he narrated the whole secret of the sectarian tradition truly

ततस्तं स्वगृहं गन्तमादिश्य स्वयमुद्धवः । द्वारावतीमनुययौ धर्मश्चापि निजालयम् ॥५१॥
 सद्गुरुप्रासिपरमानन्दः सस्त्रीसुतो निजम् । ग्राममेत्याऽऽचरद्भक्तिं श्रीकृष्णस्य स भूपते ! ॥५२॥
 स्थूलादिदेहत्रितयात्पृथक्चैतन्यमाततम् । अखण्डमात्मनो रूपं मेने कृष्णस्य सेवकम् ॥५३॥
 जीवेशकालमायानां नियन्ता पुरुषस्य च । कृष्ण इत्येव निश्चित्य नश्वरं जगदित्यवैत् ॥५४॥
 ग्रन्थान् रामानुजाचार्यकृतान् गुर्वाज्ञया स च । पपाठ गीताभाष्यादीन् पाठयामास चादरात् ॥५५॥
 श्रीकृष्णं भजतस्तस्य धर्मनिष्ठादिभिर्गुणैः । साक्षाद्धर्मोऽयमिति तं देवा जीवा विदुर्नृप ! ॥५६॥
 ततस्तस्याश्रयं चक्रुस्ते स्वनिःश्रेयसाय हि । गुरुलक्षणहीनान्स्वान् हित्वैवासुरदेशिकान् ॥५७॥
 हित्वा गुरुन्स्वान् वृषमाश्रितानामपि प्रणष्टा गुरुधीर्न तेषु ।
 यद्गम्भलब्धाधिरसोच्चितेषु साऽऽसास्पदाऽऽस्थात्किल तद्वपुषु ॥५८॥

as it is, in depth, to his loving disciples. 50.

After permitting Dharma to return home, Uddhava himself went back to Dwarka. 51.

O king, extremely happy with the meeting of the Guru, he returned to his place along with his wife and son and continued to stay there with devotion to Shri Krishna. 52.

He maintained that he is the servant of Krishna in the form of undifferentiated-self which is extended as consciousness beyond the three bodies such as gross body and others. 53.

He realized that the world is brief and got convinced that Krishna is the controller (master) of the soul, the gods, time and Maya, as well as of Purusa. 54.

He, by the order of his guru, studied the works of Sri Ramanujacharya such as Gitabhashya and others, and also taught them earnestly to others. 55.

By his qualities such as faith in religion and his devotion to Shri Krishna, the people of divine nature recognised him as the incarnation of religion-Dharma. 56.

Then they came under his shelter for their own emancipation bereaving own gurus of evil nature who lacked the characteristics of a preceptor (i.e. an Acharya). 57.

Though having taken shelter in Dharma leaving their previous preceptors, they were not free from these preceptors' influence as their incli-

॥ इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे प्रथमप्रकरणे
धर्मकृतरामानन्दस्वामिसमाश्रयनिरूपणनामा षोडशोऽध्यायः ॥ १६ ॥

॥ अथ सप्तदशोऽध्यायः ॥ १७ ॥

सुव्रत उवाच -

देवा इव व्यराजन्त येऽत्र धर्मेण दीक्षिताः । त्यक्त्वासुरक्रिया भूप ! वर्षापायेन्दुसन्निभाः ॥१॥
वासोन्नधनयानाद्यैः सन्मानं तस्य ते भृशम् । चक्रुर्मुहुस्तेन धर्मः समृद्धोऽभून्नृपेन्द्रवत् ॥२॥
संस्कारान् निजपुत्रस्य मौञ्जीबन्धावधि स्वयम् । चकार तेषु दानादि जनविस्मयकृच्च सः ॥३॥
आसुर्या सम्पदा मत्तास्तदृष्ट्वा मनुजासुराः । सुरारिनृपसाहाय्यास्तं तदीयांस्तथाऽऽर्दयन् ॥४॥
धर्मस्य जीविकावृत्तिं धनानि शतशश्च गाः । जहुर्यानादि चक्रुश्च बहुधा तेऽपमाननाम् ॥५॥

nation towards religious hypocrisy (trickery) of previous mentors was still in them. 58.

Thus ends the sixteenth chapter entitled ‘Dharma takes refuge in Ramanand Swami’ in the first Prakarana of Satsangi Jivan, the life story of Lord Narayan, also titled as ‘Dharmashastra’ (the rules of the code of conduct). 16

CHAPTER - 17

Torments suffered by Dharma.

Suvrat said:-

Those who were initiated by Dharma did shine like autumn moon O king, as they had abandoned the evil practices. 1.

Gradually Dharma turned prosperous like a king due to the rewards in the form of garments, food, money, and vehicles etc., made generously by them. 2.

He himself performed sacraments of his son up to thread ceremony and gave away great gifts in that, which made people wonder. 3.

The devil natured people, intoxicated with the prosperity gained through their evil ways, troubled him and his followers, with the help of the king who was also of devilish nature. 4.

दारिद्र्यदुःखमतुलं प्राप्तः शत्रुकृतं महत् । धर्म इत्यपचक्रुस्तं ज्ञातयोऽपि समत्सराः ॥६॥
 प्राघूर्णिकाश्च बहुशो गृहे तस्य नराधिप ! । आगच्छन्ति स्म गच्छन्ति याचकाश्चान्नकाङ्क्षिणः ॥७॥
 प्रक्षीणधनधान्यादिर्हतवृत्तिपरिच्छदः । यथाकथञ्चित्तत्सेवां चक्रे स गृहिसम्मताम् ॥८॥
 सहमानं द्विषद्दुःखं धैर्येण महता पतिम् । एकदा प्रेमवत्याह विनीता तमुदारधीः ॥९॥
 अहो ! ! दैवगतिः स्वामिस्तवापीदृग्दशा यतः । अपकारिण्यपि क्वापि ह्यपकारं न कुर्वतः ॥१०॥
 उपद्रवो महान् जातः शात्रवो निर्निमित्तकः । जीविकापि हता यत्र सह सर्वैः परिच्छदैः ॥११॥
 आयान्त्यन्नार्थिनो भूयो वर्ततेऽन्नं त्वशेषकम् । वयं क्षुधं विसोढारो वदिष्यामोऽतिथींस्तु किम् ॥१२॥
 द्वितीये वा तृतीयेहि मिलत्यावामिहाशनम् । अन्नं क्वचित्फलं क्वापि शाकपत्रं तु कुत्रचित् ॥१३॥
 त्वया धैर्येण तत्सर्वं सह्यते पुरुषेण हि । अधीरायाः स्त्रिया मे तु भृशमुद्विजतेऽन्तरम् ॥१४॥

They snatched from him his livelihood, money, hundreds of cows; vehicles etc., and tried to dishonour him in various ways. 5.

He had incomparable agony of poverty afflicted on him by his enemies. Also covetous kinsmen (relatives) did harm him in that condition. 6.

Guests, visitors and beggars used to visit his house, O king, in large number, in need of food and etc. and leave getting them. 7.

He served them somehow in his capacity in the manner of a house holder, though he had become poor in wealth and food, as his sources of livelihood were taken away from him. 8.

Once, his noble and ever-humble wife asked him, who endured with courage all adversities caused by their enemies. 9.

Lamenting of Bhaktidevi and Dharmadev's attempt to comfort her and give her strength to bear the pains.

Alas! What a fate, O my lord, even you have been subjected to this sort of miseries, one who never does any harm even to the treacherous. 10.

A great trouble is caused by the enemies with no reason, where the livelihood is snatched away by them along with all the possessions. 11.

There is no food left for the food-mongers as we our-selves face hunger, what to tell the guests? 12.

We get food once in two or three days, sometimes it may be rice, or fruits perhaps sometimes only vegetables. 13.

बिभेमि नाथ ! दारिद्र्यात्सतीधर्मविरोधिनः । यत्सत्त्वेऽन्नादिकामा स्त्री धर्मभ्रष्टा विनश्यति ॥१५॥
 अनेकशास्त्रनिष्णातः सर्वज्ञो वर्तते भवान् । अत एतत्कष्टमुक्त्यै साधनं किञ्चिद्ब्रूताम् ॥१६॥
 विपत्कालेऽतिमहति प्राप्तेऽप्यस्मिन्यथा पुरा । स्थितिः स्वस्थतया स्वामिस्तवाश्चर्यावहास्ति नः ॥१७॥
 इति पत्न्या मृदु प्रोक्तः स धर्मः सर्ववित्प्रभुः । प्रीणयंस्तामुवाचेदं क्लिश्यन्तीं बहुधाऽऽपदा ॥१८॥
 कल्याणि ! शृणु मद्वाक्यं यद्ब्रूवे शास्त्रसम्मतम् । धैर्येण तीर्यते नूनमापदब्धिर्मनीषिभिः ॥१९॥
 प्रारब्धकर्माधीनोऽस्ति देहो वै सर्वदेहिनः । प्राप्यते यत्सुखं दुःखं तद्धि तस्यानुसारतः ॥२०॥
 प्रारब्धोपस्थितं दुःखमस्माभिः प्राप्तमस्ति हि । निमित्तमात्रता तत्र सपत्नादेस्तु कीर्त्यते ॥२१॥
 भोगं विना न प्रारब्धं कर्मोपायैः स्वनुष्ठितैः । कस्यापि क्षीयते नूनमिति भद्रेऽस्ति निश्चयः ॥२२॥
 दुष्टप्रारब्धजनितं कृच्छ्रं भूरितरं सति ! । देवैर्नृपादिभिः पूर्वैः समर्थैरप्यभुज्यत ॥२३॥

As a man you do bear it with courage; but I am troubled within due to my womanly weak-mindedness. 14.

O Lord, I am scared of poverty which is a hindrance to follow the course of a virtuous wife. In this situation if she is desirous of food and other things, she would become an outlaw and will get destroyed. 15.

O! All-knowing, you have made deep study of many or scriptures. Think of a remedy for this misery. 16.

It is amazing to see your unflappable composure even at this juncture of great adversity or as in the past. 17.

Thus having been told softly by his wife, that all-knowing Lord Dharma pleasingly told her, who also was going through great distress. 18.

O auspicious lady, hear, what I say according to scriptures, wise people cross with courage the ocean of miseries. 19.

The physical body of humans is under the influence of their past-deeds, according to which, pleasure and pain follows. 20.

Accumulated afflictions of the past now are being obtained by us, but rivals are said to be only instrumental here. 21.

O auspicious one, it is certain that unless the fruits of the past deeds are endured, no other real means are available of effacing it. 22.

Extreme miseries coming as a fruit of past miss-deed are experienced by gods, kings as well as powerful men. 23.

O auspicious lady, once the Lord of three-worlds, Indra with his

त्रैलोक्यस्याप्यधिपतिः शच्या सह पुरन्दरः । प्राप कष्टं महद्भद्रे ! वृत्राद्यरिकृतं पुरा ॥२४॥
 पुण्यश्लोकस्तथा राजा निषधानामधीश्वरः । दमयन्त्या स्त्रिया साकं प्राप भूर्यरिपीडनम् ॥२५॥
 वसिष्ठर्षिरुन्धत्या सह ब्रह्मविदां वरः । शात्रवं बहुधा दुःखं विधितुल्योऽपि लब्धवान् ॥२६॥
 एवं समर्थैर्बहुभिरपि प्रारब्धलम्भितम् । कष्टं धैर्येणैव सोढमस्माभिः सह्यते तथा ॥२७॥
 पत्युरित्थं वचो भक्तिः श्रुत्वा खिन्नान्तरा नृप ! । अपश्यन्ती स्वदुःखान्तं गतधैर्या रुरोद सा ॥२८॥
 तां सान्त्वयन् पुनर्धर्मः प्रोवाच मधुरं वचः । खेदं मा कुरु भद्रे ! त्वं कस्याप्यापन्न सर्वदा ॥२९॥
 कर्मणो दुर्निवार्यत्वात्प्रारब्धस्य पुनःपुनः । हतोद्यमा अपि प्रायो धीरा नोद्योगमुज्जहुः ॥३०॥
 अहं तथैव त्वत्प्रीत्यै साधनं कष्टनाशनम् । यत्किञ्चिदपि कर्तास्मि चिन्तां मनसि मा कृथाः ॥३१॥
 इत्याश्वास्य सतीं पत्नीं धर्मोऽरिभयनाशनम् । कमुपायं करोमीति चेतसाऽचिन्तयत्ततः ॥३२॥
 शीघ्रसिद्धिप्रदं नृणां हृदि चिन्तयतोऽस्य तम् । स्वतातेनोपदिष्टस्य स्मृतिरासीद्भ्रनूमतः ॥३३॥

consort Shridevi had agony rendered by Vrtra and others. 24.

Meritoriously famous king of Nishadhas (Nala) received trouble created by his enemies, along with his consort Damayanti. 25.

The sage Vasishtha, who is well-known among the realised and also considered to be par with Brahmadeva, had to face series of miseries along with his wife Arundhati from their enemies. 26.

Thus many of the powerful persons have been faced with miseries, which were the outcome of their deeds of the past; and we too are bearing them likewise. 27.

O king, thus having heard words of her husband, Bhakti became sorrowful as she had lost courage, not seeing an end to her agony, and wept. 28.

Dharma said again consoling her with sweet words, 'don't be sorrowful O good lady, nobody remains in misery forever'. 29.

Though the fruits of past actions are inevitable, the noble ones do not leave their efforts even if they fail again and again in their attempts. 30.

In the same manner I am going to do something for you, to end the misery; do not be anxious. 31.

Thus having assured his wife, Dharma thought about terminating the threat from their enemy and the ways and means to achieve this. 32.

While thinking of quick measures he remembered Hanuman in his heart as he had been taught by his father. 33.

हनूमान्कुलदेवोऽस्ति सर्वसङ्कष्टभञ्जनः । स एवाद्याऽऽराध्य इति निश्चिकाय वृषो नृप ! ॥३४॥
 क्षेत्रं पुण्यमयोध्याख्यं जपसिद्धिप्रदं द्रुतम् । एत्य तत्र कृतावासस्तदाराधनमाचरत् ॥३५॥
 अज्ञातेहोऽसुरगणैर्हनुमन्मन्दिरेऽन्वहम् । गत्वा सम्पूज्य तन्मन्त्रात्मकं स्तोत्रं पपाठ सः ॥३६॥
 नमस्त आज्जनेयाय वायुपुत्राय धीमते । रामदूताय महते सुग्रीवसचिवाय च ॥३७॥
 नमोऽस्तु ते महावीर ! महाबलपराक्रम ! । वैरिभीषणरूपाय रावणत्रासदायिने ॥३८॥
 नमो हरावताराय शिलावृक्षायुधाय च । रक्षःसैन्यविमर्दाय नमस्तुभ्यं यशस्विने ॥३९॥
 नमो हनुमते तुभ्यं लङ्कानगरदाहिने । दशग्रीवसुतघ्नाय सीताशोकविनाशिने ॥४०॥
 नमोऽस्तु ते महायोगिन्सदा शुद्धान्तरात्मने । सीतारामातिहृदाय नमस्ते चिरजीविने ॥४१॥
 नमः कपीन्द्र ! ते नित्यं सर्वरोगविनाशिने । भूतप्रेतपिशाचादिभयविद्रावणाभिध ! ॥४२॥
 नमस्तुभ्यं रामभद्रपुरुप्रेष्ठाय भूयसे । नमोऽतिस्थूलरूपाय सूक्ष्मरूपधराय च ॥४३॥

O King, 'Hanuman is our family deity who destroys all obstacles. He is to be beseeched now'; Dharma resolved in his mind this way. 34.

Dharma worships Hanuman.

He went to Ayodhya, a holy place reputed for granting quick-yields to chanting of prayers and lived there worshipping Shri Hanuman. 35.

Evil-minded people were ignorant of his daily visit to Hanuman temple and his worship with chanting of hymns thus: 36.

Obeisance to you, 'O brilliant son of Anjani and Vayu and great emissary of Rama, and the minister of Sugriva. 37.

Obeisance to you, 'O great hero! 'O valiant one, of threatening stature to the enemies and the frightening one to Ravan. 38.

Obeisance to you, O! Hara's incarnate, the one possessing weapons of stone and tree, one who obliterated the army of demons to submission, and the glorious one. 39.

Obeisance to you! Who set the city of Lanka on fire, and killing the son of Ravan, effacing the agony of Sita. 40.

Obeisance to you, the great ascetic, the one of pure heart, the one very endearing to Sita and Rama and the one who is long-living. 41.

Obeisance to you, the monkey-supreme, the great curer of ailments, and a terrifying one to bad spirits and other evils. 42.

Obeisance to you, 'O eminent messenger of Shri Rama, the one

नमोऽखिलभयघ्नाय निर्भयाय महात्मने । बालार्कद्युतिदेहाय मुष्टिप्रहरणाय च ॥४४॥
 नमो लङ्केश्वरोद्यानभङ्गवित्रासितास्रप ! । रामनामानुरक्ताय लक्ष्मणप्राणदाय ते ॥४५॥
 नमस्ते विश्ववन्द्याय विजयाय वरीयसे । भक्तसङ्कष्टसंहर्त्रे धर्मनिष्ठाय जिष्णवे ॥४६॥
 नमो नैष्ठिकवर्याय विजनारण्यवासिने । भक्ताभीष्टप्रदात्रे च पाण्डवप्रियकारिणे ॥४७॥
 नमो धर्मारिनाशाय विमलाय च भास्वते । नित्यं रामायणकथाश्रवणोत्सुकचेतसे ॥४८॥
 नमो धार्मिकसेव्याय ब्रह्मण्याय सुरार्चित ! । तुभ्यं बृहद्ब्रतप्रेष्ठ ! सर्वपापापहारिणे ॥४९॥
 नमो दारिद्र्यदुःखघ्न ! मारुते ! बन्धखण्डन ! । सुखदाय शरण्याय नमस्ते ऋषिवृत्तये ॥५०॥
 नमो वरद ! ते नित्यं रामध्यानाद्यनाकुल ! । सुखाराध्य ! दुराराध्य ! नमस्ते दिव्यरूपिणे ॥५१॥

manifesting in micro and macro forms. 43.

Obeisance to you! who can take away all the fears, and the fearless one, of lustrous form of dawning sun, and the one who strike with his fists. 44.

Obeisance to you! who ruined the royal garden of Lanka, and threatened the demons, and one who is passionate about the epithet Rama, and who saved the life of Lakshman. 45.

Obeisance to you, the highly respected, ever-victorious and the leading one. You can wipe off sorrows of devout, you are true to virtues, and you are a great victor. 46.

Obeisance to you, 'O ascetic-supreme who dwells in the forest, one who grants wishes to the devotees and the one who did favours to the Pandavas. 47.

Obeisance to you, who terminates evils of virtuous, the immaculate one, the one of great splendour, the one with a heart yearning for the saga of Rama to be heard perennially. 48.

Obeisance to you, one who is served by the virtuous, and one who is well-doer to the Brahmins, and one who is adored by celestial divinities. One who observes the vow of celibacy and takes away all the sins. 49.

Obeisance to you Maruti (born of wind), one who remove pains of poverty, one who untangles the knots of attachment, one who is the bestowed of happiness, one who is the ultimate protector and one who professes ascetism. 50.

Obeisance to you! O bestowed of boons, who is engaged always in

नमोऽर्कसूनहाराय तुभ्यं मामभयं कुरु । दर्शनं देहि साक्षात्ते नमस्ते सर्वदर्शिने ॥५२॥
 इति श्रीहनुमत्स्तोत्रप्रतिश्लोकैकवर्णकम् । स्वाहाफडन्तमजपन्मन्त्रं स तु यथाविधि ॥५३॥
 जपान्ते प्रत्यहं स्तोत्रं बद्धाञ्जलिरिदं नृप ! । एक्केन पदा तिष्ठन्पुरतस्तस्य सोऽपठत् ॥५४॥
 नीतिप्रवीण ! निगमागमशास्त्रबुद्धे ! राजाधिराजरघुनायकमन्त्रिवर्य ! ।
 सिन्दूरचर्चितकलेवर ! नैष्ठिकेन्द्र ! श्रीरामदूत ! हनुमन् ! हर सङ्कटं मे ॥५५॥
 सीतापहारजरघूत्तमभूरिकष्टप्रोत्सारणैककसहाय ! हतास्रपौघ ! ।
 निर्दग्धयातुपतिहाटकराजधाने! श्रीरामदूत! हनुमन्! हर सङ्कटं मे ॥५६॥
 दुर्वार्यरावणविसर्जितशक्तिघातकण्ठा सुलक्षणसुखाहतजीववल्ले ! ।
 द्रोणाचलानयननन्दितरामपक्ष! श्रीरामदूत! हनुमन्! हर सङ्कटं मे ॥५७॥

contemplation of Rama to be sorrow less. 51.

Obeisance to you! O one, who is adorned by garland of Arka-flowers, bestows me with your protection; grace me with your presence, O versatile one! 52.

At the end of muttering names, each verse with folded-hands, he used to utter mystical words like 'Svaha and Phut' according to custom, by kneeling before him, every day. 53.

At the end of muttering of the names he used to stand on one leg before him, with folded hands, and recite the hymn (following) daily. 54.

Dharmadev's prayer to Shree Hanumanji who subsequently manifests himself to Dharmadev.

O great statesman! the master of Vedas, Agamas and other sciences, the premier minister of the emperor Rama, one with his body smeared with red-lead and a great celibate, humble representative of Shri Ram, O Hanuman! Take away my predicament. 55.

O The helping one! Who had effaced the agony of Rama, owing to the abduction of Sita, the one who obliterated the multitude of demons, and who set the capital city of the king of demons, Ravana, on fire. 56.

O one, who fetched life-saving creeper when Lakshman was down having pierced throat from the launch of inevitable arrows of Ravan and one who brought mount of Drona to the joy of Ram's army. 57.

O! One who wiped off Bharat's agony in the arrival of Shri Ram

रामागमोक्तितरितारितबन्धवयोग दुःखाब्धिमग्नभरतापितपारिबर्ह ! ।
 रामाङ्घ्रिपद्मधुपीभवदन्तरात्मन्! श्रीरामदूत! हनुमन्! हर सङ्कटं मे ॥५८॥
 दान्तात्मकेसरिमहाकपिराट्त्तदीय भार्याञ्जनीपुरुतपःफलपुत्रभाव ! ।
 ताक्षर्योपमोचितवपुर्बलतीव्रवेग ! श्रीरामदूत ! हनुमन् ! हर सङ्कटं मे ॥५९॥
 नानाभिचारिकविसृष्टसवीरकृत्या विद्रावणारुणसमीक्षणदुःप्रधर्ष्य ! ।
 रोगघ्नसत्सुतदवित्तदमन्त्रजाप ! श्रीरामदूत ! हनुमन् ! हर सङ्कटं मे ॥६०॥
 यन्नामधेयपदकश्रुतिमात्रतोऽपि ये ब्रह्मराक्षसपिशाचगणाश्च भूताः ।
 ते मारिकाश्च सभयं ह्यपयान्ति स त्वं ! श्रीरामदूत! हनुमन् ! हर सङ्कटं मे ॥६१॥
 त्वं भक्तमानससमीप्सितपूर्तिशक्तो रङ्गस्य दुर्मदसपत्नभयार्तिभाजः ।
 इष्टं ममापि परिपूरय पूर्णकाम ! श्रीरामदूत ! हनुमन् ! हर सङ्कटं मे ॥६२॥
 इत्यनेन स तुष्टाव सर्वसङ्कष्टहारिणा । स्तोत्रेण मारुति धर्मः प्रत्यहं नियतव्रतः ॥६३॥
 फलकन्ददलाहारः शाकमात्राशनः क्रचित् । जलाहारो निराहारः सोऽवर्तत सह स्त्रिया ॥६४॥

who himself was indulged in the ocean of sorrow from the separation, whose heart is a bee for the honey of lotus-feet of Shri Ram, O great servant of Shri Ram. Take away my misery. 58.

O! One who has subdued his senses, and born of Kesari, the king of giant-monkeys, and to his wife Anjani by virtue of their penance, one who has both the physical strength and speed of an eagle, (Garuda). 59.

O! The valiant one, who has resisted the assault of various malevolent incantations, and one who has awesome-ruddy look and an unconquerable one, one who cures ailments, bestows noble king and prosperity, and one who engaged in uttering of hymns. 60.

O! When whose name is heard, the herd of evils, and ghosts and other negative forces run away with fear. 61.

O! Thee, one who is able to satisfy the ambitions of the devout, grant me, your grace, one with fulfilled desires your grace, as I am, wretched by the terror of wicked foes. 62.

Thus avowed Dharma used to gratify Maruti (Hanuman) with verses that are reputed to take away sufferings, every day. 63.

He lived on fruit or roots or leaves, sometime on vegetables. At times he lived upon water alone without food, with his wife. 64.

तस्मै द्वितीयमासान्ते स्वप्नमागत्य मारुतिः । साक्षात्स्वदर्शनं प्रादात्प्रीतात्मेत्थमुवाच च ॥६५॥
 धर्म ! तुभ्यं प्रसन्नोऽस्मि कष्टत्वं मोक्ष्यसे द्रुतम् । याहि वृन्दावनं तत्र लब्धा प्राङ्मित्रसङ्गमम् ॥६६॥
 सखिभिः सह सङ्गत्य स्वसमानासुरार्दनैः । मरीचिप्रमुखैर्विप्र ! प्राप्स्यसे सुखमीप्सितम् ॥६७॥
 इत्युक्त्वान्तर्धिमापेदे मारुतिः सोऽथ हर्षितः । जजागार च तत्स्वाप्तं वृत्तं तथ्यममन्यत ॥६८॥
 समाप्य स्वव्रतं प्रातः पुत्रं मातुलवेश्मनि । विन्यस्य भार्यया साकं वनं वृन्दावनं ययौ ॥६९॥
 असुरानुगतेर्भीतौ प्रच्छन्नं निर्गतौ गृहात् । असहायावपाथेयौ चेलतुः सभयं पथि ॥७०॥
 स्थूलस्यूतजरद्वस्त्रौ कृशाङ्गौ मधुभाषिणौ । पितरौ तौ च जगतां नैमिषारण्यमीयतुः ॥७१॥
 दशमेऽहनि सम्प्राप्तौ क्षेत्रं तत्तत्र तैर्थिकम् । विधिं विदधतुः शक्त्या दम्पती धैर्यशालिनौ ॥७२॥
 स्मरन्तौ हृदये कृष्णं वृन्दावनविहारिणम् । अयाचितव्रतौ नित्यं ततो ब्रजमुपेयतुः ॥७३॥

Hanuman advises Dharma to go to Vrindavan.

Being pleased with him, Hanuman appearing in his dream, spoke to him, at the end of the second month. 65.

O Dharma, I am pleased with you, I will get rid of your sufferings soon. Go to Vrindavan and meet your old friends there. 66.

You will have desired pleasures with your friends of similar nature such as Marichi, and others who were also tormented by the demons. 67.

Having said thus, Hanuman disappeared. Then Dharma woke up excited and thought of the happenings in his dream as being meaningful. 68.

Completing his Vrata he placed his son in his maternal uncle's house and moved towards Vrindavan in the morning along with his wife. 69.

They left their house secretly with fear of demons chasing them. Anxiously they started to move without the aid of provisions needed on the way. 70.

Those two soft spoken, feeble though parents of the world, wearing roughly stitched worn-out garments reached Naimisharanya. 71.

That courageous couple reaching the holy-ford on tenth day performed the rites ably, customary to the place. 72.

Meditating on the roamer of Vrindavan, Shri Krishna in their hearts living on observance of unsolicited alms, they headed for the place of Vraja. 73.

पुष्पदोलोत्सवं द्रष्टुं व्रजतां सङ्घशो नृणाम् । पथि सङ्गं न चक्राते तद्गतासुरशङ्कया ॥७४॥
 मासेनैकेन शनकैर्व्रजन् धर्मः सहस्त्रिया । पुण्यं वृन्दावनं प्राप दोलोत्सवदिने नृपः ! ॥ ७५॥
 देशान्तरीयजनसङ्घसमर्च्यमानं गोवर्धने कुसुमदोलगतं स कृष्णम् ।
 सम्पूज्य वीक्ष्य च तदीयविचित्रशोभां चक्रे प्रदक्षिणममुं विधिनैव धर्मः ॥७६॥

*॥ इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे प्रथमप्रकरणे
 भक्तिधर्मयोर्वृन्दावनागमननामा सप्तदशोऽध्यायः ॥१७॥*

They did not join the groups of people, who were on their way to see the festival of swings, decorated with flowers on which the deity of child-Krishna is placed and swung, doubting the presence of demons there. 74.

Moving slowly Dharma along with his wife, reached the sacred Vrindavan on the day of the swing festival a month after their journey commenced. 75.

Having worshipped and seen that ever adorable Shri Krishna to many hailing from different places, and His wonderful beauty sitting on the flower swing, Dharma circumambulated Him as prescribed in the rites. 76.

Thus ends the seventeenth chapter entitled ‘Arrival of Bhakti and Dharma in Vrindavan’ in the first Prakarana of Satsangi Jivan, the life story of Lord Narayan, also titled as ‘Dharmashastra’ (the rules of the code of conduct). 17

॥ अथ अष्टादशोऽध्यायः ॥ १८ ॥

सुव्रत उवाच -

पुष्पदोलोत्सवं द्रष्टुं जनास्तत्र सहस्रशः । देशान्तरेभ्य आयाता आसन्भूप ! सयोषितः ॥१॥
शापाद्दुर्वाससो भूमौ ये जाता मुनयो नृषु । भ्रमन्तस्तेऽपि तत्रायन्नसुरैर्बहुधादिताः ॥२॥
प्राप्ता जातिस्मृतिं कृष्णेच्छया ज्ञातपरस्पराः । जनैरज्ञाततत्त्वाश्च दैवादेकत्र सङ्गताः ॥३॥
गिरेः प्रदक्षिणां कुर्वस्तान् परिक्रामतः पथि । लक्षणैर्बुबुधे धर्मस्ते च तं मानुषाकृतिम् ॥४॥
परस्परं मिलित्वा ते स्वस्ववृत्तान्तमादितः । कथयामासुरखिलं कष्टं चासुरयूथजम् ॥५॥
मुनिक्वच्छ्रेक्षया धर्मो धर्मक्वच्छ्रेक्षया द्विजाः । अव्यथन्ताथ मुनयो धर्मं प्राहुरिदं वचः ॥६॥
रौद्रं रौद्रस्य शापेन कृच्छ्रमाप्तमिहासुरम् । अस्माभिरथ तस्यान्तस्तदुक्तो द्रक्ष्यते कदा ॥७॥
धर्मस्तानाह तद्वाक्यं नान्यथा भविता द्विजाः ! । अतो धैर्येण सोढव्यं कृच्छ्रं कृष्णेक्षणावधि ॥८॥

CHAPTER - 18

Dharma and the sages observe vows to appease Krishna.

Suvrat said:-

O king, people in their thousands from distant places had arrived there with their wives to see the festival of the flower-swing. 1.

Those roaming, demon-tormented sages, who took birth among men, due to the curse of Durvasa, also had arrived there. 2.

They, knew each other, with the remembrance of their previous state, their present descent, as wished by Shri Krishna, and had gathered at one place due to their destiny. 3.

On the way Dharma identified them in their human form by certain signs, while going around (Govardhana) when they too were circumambulating. 4.

Having met each other, they exchanged the events gone by from the beginning and the torments of demon groups, experienced by them. 5.

Dharma, learning about the difficulties faced by the sages, and the Brahmins got to know the miseries of Dharma, all of them felt distressed. Then the sages spoke to Dharma thus: 6.

‘We got in to this terrific calamity due to the curse of Durvasa. When shall we see the end of it as per his words.’ 7.

Dharma said that his words will not go otherwise, ‘O Brahmins, there-

कार्योऽस्माभिरुपायोऽत्र कृष्णाराधनलक्षणः । येन तुष्टः स्वयं कृष्णः साक्षाद्दद्यात्स्वदर्शनम् ॥१॥
 अहं कृष्णाष्टाक्षरस्य पुरश्चर्या विधानतः । करिष्यामि तदङ्गानि यूयमप्यनुतिष्ठत ॥१०॥
 निशम्येत्थं धर्मवचो मुनयस्ते प्रहर्षिताः । एतदेवं हि कर्तव्यमिति व्यवसिता नृप ! ॥११॥
 तपस्यस्य द्वितीयायां कृष्णायामथ ते व्यधुः । प्रारम्भं विष्णुयागस्य गुरोवरि च हस्तभे ॥१२॥
 यजमानस्तत्र पूर्वं समारेभे स्वयं वृषः । कृष्णमन्त्रपुरश्चर्या यथाशक्ति यथाविधि ॥१३॥
 श्रीमद्भागवतं केचित्पुराणं पेटुरादरात् । पुरश्चर्याविधानेन वासरैः सप्तसप्तभिः ॥१४॥
 भारते भगवद्गीता याऽस्ति तां केचनापठन् । श्रीवासुदेवमाहात्म्यं पठन्ति स्म च केचन ॥१५॥
 विष्णोर्नामसहस्राख्यं स्तोत्रं पेटुश्च केचन । कतिचिद्विष्णुगायत्रीं जपन्ति स्म यथाविधि ॥१६॥
 श्रीनारायणवर्मैके पेटुर्विप्रा उदङ्मुखाः । नामस्मरणमात्रं च केचित्कृष्णस्य चक्रिरे ॥१७॥

fore we have to bear this misfortune, for as long as we do not have direct vision of Krishna. 8.

We have to find a solution here by virtue of worship of Krishna, by which He will be pleased and come to our vision directly. 9.

I will undergo the sacred-course-Purascharan of repeating the eight-syllable chant of Krishna as prescribed, while you may perform the rites connected with it.' 10.

The sages were delighted over these words of Dharma and decided to do according to the scriptures. 11.

They began to perform the sacrifice in the name of Vishnu (Vishnu yaga) on Thursday of Hasta asterisk which happened to be the second day of dark fortnight in the month of Phalguna. 12.

In the beginning, Dharma as the sacrifice himself, performed the sacred course of Krishna-chant as per practice and ability. 13.

Some recited Bhagavata (Purana) with devotion, according to the rites of the sacred-course of seven days. 14.

Some recited Bhagavad-Gita which is a portion of Mahabharata. Some recited the text on Vasudeva Mahatmya. 15.

Some used to chant the thousand names of Vishnu and some muttered the hymns of Vishnu Gayatri. (A hymn set in Gayatri meter in the name of Vishnu). 16.

Some Brahmins recited (the hymn of) Narayanvarma facing north, while some simply repeated name of Krishna. 17.

श्रीमद्भागवतस्थां च रासलीलोपवर्णनाम् । पञ्चाध्यायीं दृढमतिर्नित्यं भक्तिः पपाठ च ॥१८॥
निशि सुप्तेऽखिलजने गीतगोविन्दगायनम् । वीणामृदङ्गादियुतं सर्वे संहत्य चक्रिरे ॥१९॥
एवं समाराधयतां कृष्णं तेषां यतात्मनाम् । वैशाखस्य सिता प्राप्ता मोहिन्येकादशी नृप ! ॥२०॥
तपःकृशतरङ्गेषु तेष्वपन्नेष्वथ प्रभुः । प्रीतः करुणया कृष्णो ददौ साक्षात्स्वदर्शनम् ॥२१॥
अखण्डरासलीलायां गोलोके यादृशः स्वयम् । तादृशोऽदृश्यत तदा स वृन्दावनचन्द्रमाः ॥२२॥
श्रीकृष्णस्य महापूजां कृत्वा तन्निशि जाग्रतः । ब्राह्मे मुहूर्ते ददृशुः सहसा ते सितं महः ॥२३॥
कोटिकोटीन्दुसूर्याभे सच्चिदानन्दलक्षणे । तस्मिंस्ते ददृशुः कृष्णं सर्वे महसि भूयसि ॥२४॥
नूतनाम्बुधरसुन्दरमूर्तिं तेजसाऽतिमहता सितभासम् ।
कोटिमन्मथविमोहनरूपं वह्निधौतकनकप्रभवस्त्रम् ॥२५॥

Bhakti read daily the five chapters (Panchadhyayi) portion of Rasalila from Bhagavata (Purana), with dedication. 18.

They all together sang Gitgovind accompanied with the instruments like Vina and Mrudanga, at night when people were asleep. 19.

When performing the worship of Krishna in this manner with resolution, O king, came the eleventh day of bright fortnight of Vaishkha month, called Mohini Ekadasi. 20.

Lord Shri Krishna appears before Dharma and Others.

Thus when they became feeble through austerities, the Lord Krishna was pleased and revealed Himself directly before them with compassion. 21.

That moon of Vrindavan (Krishna) seemed as though Himself was in a continuous Rasa sport in Goloka. 22.

Having performed the great worship of Shri Krishna keeping awake overnight, they suddenly saw a white splendour in the auspicious wee hours. 23.

All of them saw Krishna in that magnificent splendour, par with the lustre of innumerable suns and moons, and who is in the form of Truth, pure consciousness and bliss. 24.

Krishna seemed handsome like a young cloud with magnificent lustrous splendour, beautiful like cupid-galore, wearing garment of a shade of golden amber. 25.

पाणिपद्मयुगलेन च वेणुं सन्निधाय रुचिराधरबिम्बे ।
 वादयन्तमुरुधा स्वरभेदैः शोभनं नटवरोचितवेषम् ॥२६॥
 नैकरत्नततिचित्रकिरीटं मीनराजसमकुण्डलशोभम् ।
 स्थूलवृत्तसममौक्तिकमालं चारुगन्धकुसुमोत्तमहारम् ॥२७॥
 भालकैसरविशेषकान्तं लम्बमानसुमशेखरराजिम् ।
 हेमरत्नमयभूरिविभूषं पूर्णशारदसुधांशुसमास्यम् ॥२८॥
 शारदाभिनवजन्मविनिद्राम्भोरुहच्छदसमायतनेत्रम् ।
 सूक्ष्मवक्त्रमृदुमेचककेशं दर्शनीयनिखिलावयवाभम् ॥२९॥
 भैष्मीराधालक्ष्मणासत्यभामासत्याभद्राजाम्बवत्यादिभिश्च ।
 स्त्रीभिः प्रेम्णा पूज्यमानांघ्रिपद्मं दृष्ट्या तासामाददानं मनांसि ॥३०॥
 नन्देन रामेण यशोदया च पत्या समं देवककन्ययाऽपि ।
 नन्दासुभद्रासुरभीमुखाभिर्गोभिश्च सस्त्रेहमुदीक्ष्यमाणम् ॥३१॥
 श्रृङ्गारिकद्रव्यकरैरनेकैर्गोपाङ्गनानामभितश्च यूथैः ।
 प्रीत्येक्ष्यमाणाननपद्मराजन्मितस्मितानन्दितभक्तलोकम् ॥३२॥

Caressing the flute with His beautiful lips and holding it with His two lotus-like hands, playing vivid tunes, costumed like a beautiful actor. 26.

Wearing a long vertical jewel-studded tiara and shining pendants of the shape of a fish on the earlobes, adorned with a thick garland of round pearls and also a splendid garland of aromatic flowers; 27.

Looking great with saffron on the forehead and dazzling with a crest of flowers, adorned with lavish ornaments of gold and diamonds and having beautiful face like autumn's full moon. 28.

Having identical eyes as beautiful as newly blossomed lotus in the autumn and dense black hair soft and curly, pleasing to the eyes with resplendent form. 29.

Whose lotus-feet are being worshipped with affection by the consorts namely Lakshmi, Radha, Laksmana, Satyabhama, Satya, Bhadra, Jambavati and others and winning their hearts simply by His glances. 30.

He was looked at affectionately by Nanda, Balarama, Yashoda, Devaki the daughter of Devaki, and also by the cows namely Nanda, Subhadra, Surabhi etc. 31.

He was surrounded by groups of cow-girls having substances of love

तं दृष्ट्वा परमानन्दं प्राप्तास्ते तु सविस्मयम् । प्रणम्य दण्डवद्भूमौ बद्धाञ्जलिपुटाः स्थिताः ॥३३॥
 मूर्तौ भगवतस्तेषामिन्द्रियाणां तु वृत्तयः । कृष्टास्तस्थुस्ततो जातास्ते काष्ठप्रतिमा इव ॥३४॥
 कृष्णेच्छयेत्थं तु मुहूर्तमेव ते तस्थुस्तयैवाथ पुनर्वपुःस्मृतिम् ।
 प्रापुस्ततस्तस्य पुरःस्थितो वृषस्तुष्टाव साकं मुनिभिस्तमीश्वरम् ॥३५॥

॥ इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे प्रथमप्रकरणे
 विष्णुयागाराधितश्रीकृष्णदर्शनानन्दनिरूपणनामाऽष्टादशोऽध्यायः ॥१८॥

in their hands and He was looking affectionately towards devotees with a gentle smile on His lotus like face. 32.

They having seen Him, were astonishingly delighted, and they knelt before Him with folded-hands. 33.

As their senses remained drawn towards the figure of the god, they stood like wooden statues. 34.

They remained, by the will of Krishna, in that state only for a few moments and by the same (will of god) came back to their senses. Then standing before Dharma with the sages, praised Him. 35.

Thus ends the eighteenth chapter entitled ‘Joy of vision of Shri Krishna due to his worship through Vishuyaga’ in the first Prakarana of Satsangi Jivan, the life story of Lord Narayan, also titled as ‘Dharmashastra’ (the rules of the code of conduct). 18

॥ अथ एकोनविंशोऽध्यायः ॥ १९ ॥

धर्म उवाच -

भगवंस्तव दर्शनं नृणामखिलाघौघविनाशनक्षमम् ।
 प्रतिलब्धमिहाद्य चापदामखिलानामपि वारणं लघु ॥१॥
 त्वमसि प्रभविष्णुरीशिता जगतामादिरनादिबन्धहृत् ।
 क्षरतोऽक्षरतस्तथा परो ननु कर्ता पुरुषोत्तमः प्रभो ! ॥२॥
 तव धाम मत्तं परात्परं बृहदेवाक्षरमव्ययं सदा ।
 अतितेजसि तत्र राजसे सकलैश्वर्यपुरोगशक्तिभिः ॥३॥
 समकारण ! वासुदेवमुख्यप्रथितव्यूहमवपुर्धरस्त्वमेव ।
 सकलैरपि सात्त्वतैरभिज्ञैर्विधिना तन्त्रमयेन पूज्यसे वै ॥४॥
 जगतो जननं च पालनं हरणं चापि करोषि हीश्वरः ।
 विधिविष्णुहराकृतीर्दधन्निगमादिप्रतिपादितश्रवाः ॥५॥

CHAPTER - 19

Dharma and others praise Shri Krishna.

Dharma said:-

O Lord! Your glance has nullifying effect on multitude of sins of men, kindly swiftly sweep away all our perils. 1.

O Lord! You are the puissant one, You have the supremacy, You are the original cause of creation and You break the shackles of illusion (maya) and are beyond perishable and imperishable, the creator and the supreme-being. 2.

Your abode is reputed being the highest one, limitless, imperishable and ever immutable. You reside there with all the wealth, splendour, super powers and such other divine qualities. 3.

O the tantamount (indistinguishable) cause of all! Assuming the forms beginning with Vasudeva, adored by all the discerning devout with due procedure hailed in the Agamas. 4.

O Lord! You are the almighty, You create, protect and destroy the world; (for that) You assume the forms of Brahma-Vishnu and Hara. All the Shrutis and Smritis (Vedas and Shastras) acclaim your eminence. 5.

तनुतां भुवि धर्मवर्त्मनि पृथुलाधर्मपथैरुपागते ।
 अवितुं तदिह प्रजायसे बहुधा साधुसुरांश्च भूतले ॥६॥
 तिमिररूपधृता समाहता निगमाः प्राग्भवतादिदैत्यतः ।
 कमठाकृतिना तथा दधे निजपृष्ठे ननु मन्दराचलः ॥७॥
 क्षितिरुन्निदधेऽग्रदंष्ट्रया भवता सूकररूपिणाम्बुधेः ।
 नरसिंहवपुर्धृता तथा निहतो दैत्यपतिर्जितान्तकः ॥८॥
 छलितश्च बलिस्त्वया हरे ! वपुषा वामनकेन कौतुकात् ।
 धरणीं व्यधितानृपान्वयां जमदग्नेस्तनयो भवान् भवन् ॥९॥
 हतवानसि राघवः पुरा बलिनं कौणपयूथपाधिपम् ।
 जनरावणमीश ! रावणं विहिताम्भोनिधिसेतुबन्धनः ॥१०॥
 मधोः पुरि प्राग्वसुदेवदेवकीसुतत्वमेत्य ब्रजमागतोऽस्यथ ।
 गोगोपगोपीब्रजभूरिदुर्व्यथां हरन्व्यहार्षीर्यमुनातटेऽत्र च ॥११॥

Whenever there is a decline in religious practice and predominant rise in anti-religious activities, on this earth, You appear in different forms, to protect the virtuous and the divinities. 6.

In the form of a fish You retrieved the stolen Vedas by the demons. Assuming the form of a tortoise You bore the burden of mount Mandara on your back. 7.

Assuming the form of a boar You brought up the earth on your tusk, from the sea and saved it from the clutches of the demons ; and again in the form of Narasimha : Man-lion, You annihilated the king of demons, who had conquered death. 8.

Deceived was Bali by Your enticing dwarfness and by becoming the son of Jamadagni, you extinguished all the (tyrannous rulers) tyrants on the earth. 9.

O Raghava! the bridge-builder of the sea, You killed the mighty king of demons, Ravan who was also a tyrant. 10.

Previously born to Vasudeva and Devaki as their son in the town of Madhus (Mathura) You came to Vraja to take away the torments faced by the cows, cow-herd boys and Girls and then You roamed on the banks of river Yamuna with great delight. 11.

Terminating many a demons sent by Kansa, You became the most

निहत्य कंसप्रहिताननेकान् दैत्यांश्च गोपीजनवल्लभस्त्वम् ।
 गत्वा पुनर्जन्मभुवं जघन्थ साधुद्रुहं मातुलमौग्रसेनिम् ॥१२॥
 द्वारावतीमेत्य रमामुखाः स्त्रीरुदूह्य चाविष्कृतभूरिरूपः ।
 भूभारभूतानसुरान् वृषद्रुहो हत्वाऽऽद्यधर्मं प्रथयाश्चकर्थं ॥१३॥
 नरेण साकं च गजाह्वयादौ क्रीडन् निजप्रेष्ठतमेन भूमन् ! ।
 पाण्डोः सुतानामपि सप्रियाणां चकर्थं नाथ ! प्रियमीश्वरस्त्वम् ॥१४॥
 कृतवानसि दैत्यमोहनं ननु बुद्धोऽथ विधास्यते त्वया ।
 हननं च दुरात्मनां कलेरवसाने भुवि कल्किना प्रभो ! ॥१५॥
 त्वया ह्यियन्ते निजसेवकानामापद्रणा ! नाथ ! मुहुर्धरायाम् ।
 ब्रह्मण्यदेवोऽसि सदा स्वतन्त्रः कारुण्यमस्मासु विधेह्यतोऽद्य ॥१६॥

सुव्रत उवाच -

इति संस्तूय मुनिभिः सह श्रीपुरुषोत्तमम् । देवशर्माऽभवत्तूष्णीमानन्दाश्रुप्लुतेक्षणः ॥१७॥

beloved (of) to cow-herd women and again going back to Your birth-place, You killed your villainous maternal-uncle, the son of Ugrasena. 12.

Going to Dwaraka, marrying Rukmini and others there, revealing Yourself in multiple forms, went on to kill the tormenting demons on the earth, who were a real threat to Dharma and finally resurrected the ancient noble religion. 13.

O the unconquerable one! Wandering with Your beloved Nar (Arjuna) with mirth in Hastinapura and other places, O Lord! You become very intimate to the sons of Pandu and their wife. 14.

O Lord! You descend as Buddha and delude the wicked demons. You come as Kalki and destroy the wicked and the mean, at the end of Kaliyuga. 15.

All the grievances of the people who are true to You, here, are decimated, time and again by You O Lord! You are the Godhead, ever-independent one; shower upon us your mercy. 16.

Veneration of Lord Shree Krishna by Bhaktidevi.

Suvrat said:-

Having praised the Supreme Being thus, Devasharma at the instance became ecstatic with tears of joy along with other sages. 17.

अथ कृष्णं तमालोक्य प्रत्यक्षं दिव्यविग्रहम् । बद्धाञ्जलिपुटा भक्तिः प्रणनाम मुदा प्रभुम् ॥१८॥
स्मरन्ती भक्तवश्यत्वं तस्य वृन्दावने प्रभोः । गिरा गद्गदयाऽस्तौषीद्धृष्टरोमाऽश्रुपूर्णदृक् ॥१९॥

भक्तिरुवाच -

आनन्दमानन्दकरं दयालुं वन्दारुमन्दारपदारविन्दम् ।
तं नन्दगोपस्य च नन्दनं त्वां वन्दे सदानन्दितभक्तवृन्दम् ॥२०॥
मुकुन्दमानन्दनिधिं वदन्तं नन्दालये काकलिकाममन्दम् ।
हैयङ्गवीनं गमयाम्ब ! मेति वन्दे यशोदाङ्कगतं बृहत्त्वाम् ॥२१॥
उलूखलेयो नवनीतचौर्ये यशोदया कोपितया बबन्धे ।
दरत्रपानम्रमुखोऽश्रुनेत्रस्तं त्वां भजे भीतदृगीक्षिताम्बम् ॥२२॥
यः स्तोभितोऽगायत गोपिकाभिर्ननर्त भूयो बिभराम्बभूव ।
उन्मानकं पीठकपादुके तं वन्दे क्षिपन्तं च भुजौ तदग्रे ॥२३॥

Seeing the Lord Almighty in person and his divine form delighted Bhakti (Wife of Dharmadeva) saluted the Lord with folded hands. 18.

Reminiscing the Lord's defeat to a devotee, in Vrindavan, with trembling speech she began to praise the Lord. As she was overwhelmed, her sight became full of joyous tears. 19.

Bhakti said:-

'O Bliss incarnate! And spreading Bliss, and compassionate, You are wish-yielding Mandara tree to saluting devotees at Your lotus-feet, I kneel before You, who bestowed of bliss forever to Nanda and herds of devotee. 20.

O Mukunda (liberating people), O ocean of Bliss, (as a child) in abode of Nanda, speaking in sweet soft tone, words like 'O mom, please give me fresh butter! I bow to thee. Sitting on the lap of Yashoda, O the greatest one! 21.

When angry Yashoda tied you to a mortar for stealing butter, You were looking at her with fear, feeling shy, with tears in Your eyes and Your face downward; O Lord I worship You. 22.

Many times, encouraged by Gopis with clapping hands, You sang and danced in front of them and when they asked You to bring (things like) measure, seat, and shoes etc., You took those things in hands (but unable to carry then) You dropped all those before them. 23.

गोपालबालैः कृतखेलनाय गोवत्ससञ्चारणतत्पराय ।
 वंशीरवानन्दितगोकुलाय नमोऽस्तु ते नर्तितमर्कटाय ॥२४॥
 वृन्दावने गोधनचारणाय गोवर्धनेनावितगोकुलाय ।
 कृष्णाय गोपीजनवल्लभाय नमोऽस्तु राधारमणाय तुभ्यम् ॥२५॥
 स्वैक्षोद्धृतानेकचराचराय जिघांसुदैतेयविमुक्तिदाय ।
 अघौघसद्यःक्षयकारिनाम्ने तुभ्यं नमः स्कन्धविलम्बिदाम्ने ॥२६॥
 वृन्दावने पूर्णशशाङ्करम्ये निशासु सर्वास्वपि शारदीषु ।
 योऽरीरमद्रोपवधूरनेकास्तावद्वपुस्तं प्रणमाम्यहं त्वाम् ॥२७॥
 ब्रह्मो शेन्द्रशशाङ्कगीष्पतिमुखब्रह्मार्षिजेतृत्वतः ।
 कामं वाममखर्वगर्वनिभृतं रासोत्सवे सङ्गतम् ॥
 क्रीडां वल्लववल्लभाभिरभितः शृङ्गारशास्त्रोदितां ।
 कुर्वन्नेव जिगेथ नाथ ! शरणं प्राप्ताऽस्मि तं त्वामहम् ॥२८॥

I salute You, You who pleased all the beings in Gokula by Your flute-playing; playing with children of Gopas, teasing and making monkey dance (by smearing curds and butter on Your face); and prompt in taking cows and calves to pastures. 24.

Salutes to Lord Krishna, taking flocks of cows for grazing, lifting mountain Govardhana and thus saving folk of Gokula, beloved one of the Gopis, and sweet heart of Radha. 25.

Who, only by His sight, liberated sentient and non sentients and also those who had come to kill Him; by uttering whose name, streams of sins are destroyed; I salute thee, carrying string for tying cows on His shoulder. 26.

In Vrindavan, looking (more) beautiful due to autumn - full moon, nights after nights you played (danced) with Gopis, assuming forms similar to yourself to match with each of them. 27.

Conquering Brahma, Siva, Indra, Chandra and also Bruhaspati (Guru of Gods), and learned Brahmin sages, cupid, full of excessive pride entered in your Rasa-pastime (with crooked intention to conquer You ; But You defeated him (cupid), even acting amorous gestures full of sentimental love (dispassionately) with Gopis (who were devoid of lower passions) and were absorbed in divine bliss of the Self, (by your inconceivable power); O Master, I have come to Your refuge ! 28.

सुव्रत उवाच -

इति स्तुत्वा च तं नत्वा व्यरमत्प्रेमवत्यपि । तानाह भगवान् भक्तास्तुष्टान्मदृणुतेप्सितम् ॥२९॥
 धर्मस्तमूचे भगवन्नसुरैर्मनुजच्छलैः । उपद्रुता भृशं सर्वे वयं त्वां शरणं गताः ॥३०॥
 तेभ्यस्तत्कृतदारिद्र्याद्धीतानस्मांस्त्वमेव हि । पातुमेकः समर्थोऽसि ततः पालय केशव ! ॥३१॥
 इति ब्रुवन्तं श्रीकृष्णो बद्धाञ्जलिपुटं वृषम् । उवाच धर्म ! मा भैष्ट यूयं दुष्टासुरौघतः ॥३२॥
 असुराः सर्व एवैते सन्ति युष्मत्प्रपीडकाः । मयि पूर्वं बद्धवैरा मत्पराभवकामुकाः ॥३३॥
 युष्मान्मदीयान्विज्ञाय पीडयन्ति विशेषतः । उपद्रवन्ति देवांश्च सुरामांसनिवेदनैः ॥३४॥
 भारभूता भुवो ह्येते मदन्येन तु केनचित् । न विनाशयितुं शक्या दम्भच्छादितदुष्क्रियाः ॥३५॥
 अतोऽहमेव पुत्रत्वं दम्पत्योर्युवयोर्वृष ! । प्राप्य तन्निग्रहं सम्यक्करिष्यामि न संशयः ॥३६॥

Lord assures protection.

Suvrat said:-

Thus praising to the Lord and saluting Him, Bhakti remained silent. Then the Lord said to them all, 'O pious souls devoted to me, I am pleased with your service, for all your penance, prayer and praise uttered by you. From me ask whatever you wish to have'. 29.

Dharmadeva said, 'O Lord, born as humans on this earth, we are tormented by devilish men. We are unable to tolerate them. Hence we have come to your refuge. 30.

O Keshava, protect us, only You are powerful enough to save us. We are afraid of them and poverty imposed upon us by them.' 31.

Lord Shree Krishna pledges to be born on Earth.

To Vrusha (Dharma), thus requesting and praying with folded hands, Lord Shri Krishna said, 'Don't be afraid of multitude of those devils. 32.

They are all demons, harassing you. They are my enemies, nursing hostility towards me since the beginning of time; and they desire to be defeated by me. 33.

Knowing that you are devoted to me, they intentionally torture you, and gods also, by offering them flesh. 34.

Actually, they have become a burden to mother earth. Nobody else but me can destroy those wicked, deceitful criminals. 35.

Hence O Vrush (Dharm), I myself will be born as a son to you and

साकं भवद्भिर्मुनिना शसोऽस्मि बदरीवने । दुर्वास साहमपि तद्भविष्यामि नराकृतिः ॥३७॥
 सपत्नीकस्य ते तेभ्यो मुनीनां चामृतान्धसाम् । कर्तास्मि रक्षणं भद्र ! हरिनाम्नाऽत्रविश्रुतः ॥३८॥
 एतैः साकं यथा भक्तैर्विहराम्यत्र सर्वदा । तथैव सह युष्माभी रंस्ये सोऽहं चरन् भुवि ॥३९॥
 नाशमेष्यति दारिद्र्यमद्यारभ्य तवानघ ! । धनधान्यादिसम्पच्च भाव्या ते पूर्वतोऽधिका ॥४०॥
 शापाद्दुर्वाससो युष्मान्मोचयिष्यामि च द्रुतम् । धर्ममेकान्तिकं क्षीणं प्रथयिष्यामि सर्वथा ॥४१॥
 मन्मन्त्रस्य जपं येऽत्र करिष्यन्ति भवानिव । पाठं च श्रीभागवतपुराणादेर्विधानतः ॥४२॥
 तेषां मनोरथः सर्वः सिद्धिं प्राप्स्यति निश्चितः । देहान्ते धाम परमं मम प्राप्स्यन्ति ते ध्रुवम् ॥४३॥
 श्वेतद्वीपे च वैकुण्ठे गोलोके धाम्नि ये मम । ऐश्वर्यभोगास्तान्सर्वान्प्राप्स्यन्त्येव हि ते ध्रुवान् ॥४४॥
 इति वृषभमिधाय सर्षिवृन्दं कृतकरुणोऽत्र तिरोदधे स कृष्णः ।
 प्रमुदित ऋषिभिः सहाथ धर्मो ब्रतविधिमाशु समापयांबभूव ॥४५॥

your wife. No doubt, I will suppress them completely. 36.

Along with you, I myself and the sages, are cursed by Durvasa in Badrivana, so, I will also assume human form. 37.

Along with you, your wife, and the sages and also gods who enjoy nectar as their food; I am the protector of all, O pious one, I am known here as Shri Hari. 38.

As here in Vrindavan or in Akashardham I have my pastimes with my devotees, likewise, I will move and have pastime with you on this Earth. 39.

Henceforth, you will not suffer from poverty, any more. O sinless one, plenty of food grains and riches will come to you, as before. 40.

I will relieve you all from Durvasa's curse, soon. I will re-establish the cult of Intent (absolute) devotion which has become mean. 41.

Like you, those who will engage themselves in reading Shrimad Bhagavata and other texts, in chanting my name according to ritualistic procedure; will have all their wishes fulfilled positively. They will attain the highest, eternal abode of mine. 42-43.

‘Those objects of pleasures and enjoyment are obtained in Shvetadvipa Vaikuntha and Goloka of mine, they (those devotees) will get, them forever.’ 44.

Saying thus to Dharma and other sages, Lord Shri Krishna, being compassionate towards them, disappeared. Dharma, along with the sages

॥ इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे प्रथमप्रकरणे
धर्मादिकृतश्रीकृष्णस्तुतिवरप्रदाननिरूपणनामैकोनविंशोऽध्यायः ॥ १९ ॥

॥ अथ विंशोऽध्यायः ॥ २० ॥

सुव्रत उवाच -

जपात्मकं विष्णुयागं यथाशक्ति समाप्य ते । विदधुः पारणां भूप ! कृष्णोक्षणमहामुदः ॥१॥
ततस्ते संविदं चक्रुः स्थित्वैकत्र परस्परम् । कस्याप्यग्रे कदाप्येतद्दत्तं वाच्यं न नस्त्विति ॥२॥
प्रादुर्भूते तु कृष्णेऽत्र गोप्तुं शक्येत केन तत् । तदा तु कापि नैवास्ति चिन्ता यत्सोऽस्त्यधीश्वरः ॥३॥
विधायेत्थं संविदं ते मिलित्वा च परस्परम् । नमस्कृत्य च सर्वेऽपि स्वं स्वं स्थानं ततो ययुः ॥४॥
महर्षीणां च धर्मस्य पूर्वजन्मस्मृतिस्त्वह । आसीत्कचिक्कचिद्राजन्न तु नित्यं हरीच्छया ॥५॥

immediately concluded their avowed penance according to regular procedure. 45.

Thus ends the nineteenth chapter entitled 'Narration of praise of Shri Krishna by Dharma and the Lord giving a boon to him' in the first Prakarana of Satsangi Jivan, the life story of Lord Narayan, also titled as 'Dharmashastra' (the rules of the code of conduct). 19

CHAPTER - 20

Ashvattama curses Dharma.

Suvrat said:-

O King, having completed the sacrifice of chanting hymns of Vishnu; they offered their concluding feast in the exceeding joy of seeing Shri Krishna in person. 1.

Then sitting together they made it a mutual understanding amongst themselves, that these happenings should never be disclosed to any one at all. 2.

There is no need to worry that when Krishna is manifested, how it is possible to keep the secret by any one as he is the master of all. It means he will reveal himself. 3.

Having decided this way amongst themselves they greeted each other,

धर्मः सभार्यः सम्प्रीतः सम्पूर्णस्वमनोरथः । गच्छन्स्वग्राममापेदे पुनस्तत्रैमिषं वनम् ॥६॥
 तत्रारण्ये चरन्तौ तौ वृक्षजालसमाकुले । आगच्छतोऽसुरान् कांश्चिद्दृष्ट्वा तां जहतुः सृतिम् ॥७॥
 महामार्गस्मृतिर्नष्टा प्रान्तरे भ्रमतोस्तयोः । इयाय भानुमानस्तं ग्रामः प्राप्तो न कश्चन ॥८॥
 निषेदतुस्तौ तत्रैव क्रयावो ध्वान्त इत्युभौ । युक्तौ धैर्येण महता क्षुधितौ तृषितौ नृप ! ॥९॥
 तौ तत्र दैवादुपयातमेकमपश्यतां कञ्चन मेघनीलम् ।
 तपस्विनं नक्तविवृत्तनेत्रं जटाधरं रौद्रवपुःकरालम् ॥१०॥
 खल्वाटशीर्षं धृतवर्णिवेषं तं सिद्ध एवायमिति प्रणम्य ।
 बद्धाञ्जलिस्तत्पुरतः स तस्थौ धर्मस्तमूचे वचनं तपस्वी ॥११॥
 कस्त्वं सभार्यो भ्रमसि प्रदोषे दुर्गेऽपि कान्तार इहासि धीरः ।
 यथावदेतत्कथयाऽऽशु सर्वमितीरितस्तेन जगाद धर्मः ॥१२॥
 विप्रोऽस्म्यहं कोसलदेशजन्मा देवाभिधो वैरिभयात्तिखिन्नः ।
 भृशं दरिद्रश्च विहातगेहो वृन्दावनं क्षेत्रमगां हि वर्णिन् ! ॥१३॥

then departed and went home. By the will of god Dharma and the great sages only had memories of their past lives at certain times and not always. 4 -5.

Dharma, with his wife, was satisfied, having fulfilled his desires completely, and now headed for their home town, via the forest of Naimisa. 6.

While travelling through that thick forest they missed their way at the sight of those devils. 7.

They lost track of the main road while wandering in the wilderness. There was no sight of any village as dusk approached. 8.

Finding no way further, O king, though hungry and thirsty both of them halted there, with courage and worrying where to go in the dark. 9.

They saw an ascetic, arriving there, dark as a cloud, having red wide eyes, lock of matted hair and a man of an imposing stature too. 10.

He had wide forehead and was wearing garments meant for an ascetic. Thinking him as the spiritually powerful person, Dharma saluted and stood before him. The ascetic spoke to him: 11.

‘Who are you ? Such a brave man, why are you wandering with your wife at night in this inaccessible forest? Tell me all this quickly.’ Having thus asked by him, Dharma replied: 12.

‘I am a Brahmin, born in the country of Kausala, my name is

आराध्य कृष्णं जपविष्णुयागविधानतः प्राप्य वरं च तस्मात् ।
 ब्रजन् गृहं दैववशाच्च्युताध्वा भ्रमन् भवन्तं मुदितोऽस्मि दृष्ट्वा ॥१४॥
 कृष्णाभिधानश्रवणोत्थमन्युर्भूयः स वर्णी तमुवाच धर्मम् ।
 कृष्णाद्वरः को भवताऽऽस एतद्ब्रूहीत्यथोवाच तपस्विनं सः ॥१५॥
 कृष्णं प्रसन्नं प्रति सर्वमुक्तं मयाऽऽत्मदुःखं विहितं सपत्नैः ।
 तदा स मामाह तवारयस्तु सन्ति क्षमायामसुरा हि सर्वे ॥१६॥
 तिष्यावतारस्य सुयोधनस्य साहाय्यकर्तार इमे पुराऽऽसन् ।
 भीमार्जुनाद्यैर्युधि तेषु केचिद्धता मया केऽपि बलेन चान्ये ॥१७॥
 तत्रापि ये वैरधिया मदीयं सम्बन्धमापुर्भुवि वीक्षणादिम् ।
 प्रपेदिरे ते तु निजेष्टमुक्तिं दैत्यास्तथा दानवराक्षसाश्च ॥१८॥
 मृताश्च ये वैषयिके सुखेऽत्र निबद्धतर्षा दृढवासनाश्च ।
 महैरभाजः खलु तेऽद्यजाताः सन्ति क्षमायामसुराः पुनश्च ॥१९॥

Devasharma. Having got into extreme poverty and miserable condition out of fear of enemies, I left my house and went to the sacred place of Vrindavan. 13.

Worshipping Krishna with Yajna of repetition of chant of Vishnu in a prescribed manner, I was conferred with a boon from Him. Returning back home, by chance I missed the way. Now I am delighted at your sight. 14.

That ascetic became furious hearing the name of Krishna, asked Dharma to tell him about the boon he received from Krishna and then he (Dharma) replied: 15.

‘I narrated the pleasing Krishna and about my affliction rendered by the rivals, then He told me that all your rivals are demons on the earth. 16.

They helped Duryodhana, the incarnation of Kali, previously. Some of them were killed by Bhishma and Arjuna in the war, some by Me and others by Balarama. 17.

The demons and other devils watching Me (though through their animosity towards Me) who came into My contact thus, propelled to salvation deserving for a devotee. 18.

Those who died without My grace are born here now, tied in the thirst of sensual pleasures with strong desires. They are indeed born again

त्वां धर्मनिष्ठं ननु धर्ममेव विदन्त एते च मदीयरूपम् ।
 मद्द्वैरनिर्यातनभूरिकामा रुजन्ति चान्यानपि मामकीनान् ॥२०॥
 तवैव पुत्रत्वमुपेत्य तस्मात्तान्नाशयिष्यामि किलामरारीन् ।
 वरं प्रदायेत्थमभूत्तिरोऽसावहं ब्रजन् स्वालयमागतोऽत्र ॥२१॥

सुव्रत उवाच -

कृष्णोत्कर्षमयीमित्थं स्वापकर्षोपलक्षणाम् । श्रुत्वा धर्मगिरं सोऽभूदतिकोपाकुलो नृप ! ॥२२॥
 दहन्निव दृशा धर्ममधरं च रदैर्दशन् । उवाच विप्र ! पुत्रस्ते स कृष्णो भविता ध्रुवम् ॥२३॥
 तस्य सर्वान् गुणान्दोषानद्याहं वेद्मि नापरः । अस्मत्प्रियस्याप्रियकृत्स दुर्योधनभूभुजः ॥२४॥
 मह्यं तेन महद्दुःखं पार्थसारथिना ददे । दुर्योधनसखं मां तु विद्म्यश्चत्थामसंज्ञितम् ॥२५॥
 मत्प्रियासुरसङ्घस्य प्रीतयेऽतो मया द्विज ! । शाप उत्सृज्यते पूर्ववैरनिर्यातनाय वै ॥२६॥
 स ते पुत्रो न शक्नोतु शस्त्रं धारयितुं क्वचित् । विना येन भवेन्नैव निजवैरिनिनाशनम् ॥२७॥

as My enemies on this earth, as devils. 19.

With a sense of strong vengeance towards Me, they may know you as very religious and a partial incarnate of Me, pinch you and my people. 20.

I shall be your son and then surely finish those enemies of gods. He disappeared after bestowing this boon, and now I am on my way home.' 21.

Suvrat said:-

O king! On hearing the words elevating Krishna and lowering him from Dharma, the ascetic become infuriated. 22.

As if he would burn Dharma by his sight, gnawing his lower lip in anguish, he told Dharma that surely Krishna will be born to him as his son. 23.

'Only I know his virtues and vices and no one else. He has acted offensively upon our dear king Duryodhana. 24.

That Shri Harioteer of Partha has given me a lot of pain. Know me for certain that I am Ashvatthama' the friend of Duryodhana. 25.

Therefore, O Brahmin, I discharge this curse in favour of my dear demon folk and in the name of retaliation for the old rivalry. 26.

That son of yours will never be able to hold a weapon and without

शूरो महानपि पुमान्नीतिशास्त्रार्थवेद्यपि । विना शस्त्रं शत्रुवधे क्षमते न कदाचन ॥२८॥
 उल्लङ्घ्य स तु मद्वाक्यं धारयिष्यति कर्हचिद् । शस्त्रं चेत् प्राप्स्यति तदा स्ववैरिभ्यः पराभवम् ॥२९॥
 शप्तेत्थमभवद्द्रौणिरदृश्योऽथ द्विजौ वने । तच्छापचिन्तया खेदं प्राप्नुतः स्म भृशं नृप ! ॥३०॥
 अपारविपदम्भोधौ मग्नयोरसहाययोः । कृष्णेच्छालब्धमेकं हि धैर्यं तरणितां ययौ ॥३१॥
 स्त्रीस्वभावात्खिद्यमानां धर्मः प्रेमवतीं तदा । उवाच भद्रे ! सिद्धं नः कार्यं दैवेन विघ्नितम् ॥३२॥
 सर्वविघ्ननिवृत्त्यर्थं व्रतं गणपतेः सति ! । प्रोक्तमस्ति पुराणेषु स्वमनोरथसिद्धिदम् ॥३३॥
 वैवाहिकोत्सवान्ते चाप्यावयोः स्वपुरं ब्रजन् । एतद्व्रतं कार्यमिति मत्पिताप्यादिदेश माम् ॥३४॥
 श्रीकृष्णस्यावतारो हि प्रोक्तोऽस्ति गणनायकः । अतस्तस्य व्रतं नृणां सर्वसङ्कष्टनाशनम् ॥३५॥
 भाद्रशुक्लचतुर्थ्यां तत्करिष्यावोऽनुवत्सरम् । तेन तुष्टः सः विघ्नेभ्यो रक्षणं नौ करिष्यति ॥३६॥

which enemies will never be destroyed. 27.

However great and valiant a man may be, without weapon never can he kill his enemy. 28.

If he holds a weapon on any occasion ignoring my words, he will get defeated at the hands of his enemies.' 29.

O King! Having cursed thus, that son of Dronacharya (Ashvatthama) disappeared. Then that Brahmin-couple in the worry of his curse, became disheartened. 30.

Dharma tells story of Rama; Hanuman blesses them.

Courage, acquired only through the grace of Krishna, was the boat to float for that helpless couple, merging in the ocean of never ending miseries. 31.

Dharma then said to his beloved one, distressed by the feminist nature, 'O nice lady, misfortune has obstructed our efforts when they were about to become fruitful. 32.

To get rid of all the woes, a vow in the name of Gajapati has to be observed as advocated in Purana, which fulfils one's aspirations as well. 33.

My father had asked me to undergo this vow at the time of our leaving for the town when our marriage ceremony was over. 34.

Ganayak is said to be the incarnation of Shri Krishna and therefore a vow dedicated to him removes all obstacles. 35.

We do observe it annually on the fourth day of the bright half of the

एवं तौ नियमं विप्रौ मनसा चक्रतुर्नुप ! । भक्तिमूचे पुनर्धर्मो दुःखशोकहरं वचः ॥३७॥
दुःखमेतादृशं भूमावावाभ्यामेव सुन्दरि ! । प्राप्तमित्येव मा मंस्था यतो दुःखमयं जगत् ॥३८॥
पुरा श्रीरामचन्द्रेण सह पत्न्या च बन्धुना । भुक्तमीशेनापि दुःखं वनवासवता भृशम् ॥३९॥
इत्युक्त्वाऽकथयत्तस्यै श्रीरामचरितं वृषः । हनुमन्महिमोपेतं निशो यामास्त्रयो गताः ॥४०॥
शृण्वती सा तत्र तत्र साहाय्यं जानकीपतेः । मुहुः कृतं हनुमता चिन्तयामास चेतसि ॥४१॥
अहो नः कुलदेवोऽस्ति हनुमान् रामवल्लभः । उपेक्षते सोऽपि कथं समर्थोऽस्मान्महापदि ॥४२॥
हनूमन् ! रक्ष रक्षेति यावद्वदति सा गिरम् । तावत्प्रत्यक्षतां प्राप मारुतिर्विप्ररूपधृत् ॥४३॥
स हि रामकथां रात्रौ कीर्त्यमानां स्त्रियं प्रति । धर्मेण श्रोतुमायातस्तत्रादृश्यो जनैः स्थितः ॥४४॥
प्रत्यक्षीभूय तौ प्राह भक्ते ! धर्म ! व्यथां त्यज । कुलदेवोऽस्मि हनुमान् युष्माकं रक्षिताऽस्मि वः ॥४५॥

month of Bhadrapada. Pleased with it he will protect us from obstacles. 36

They thus decided thinking to undergo the vow. Then Dharma spoke these consoling words to Bhakti - 37.

O Nice lady, do not think that we are the only to get such misery on earth because the whole world is full of miseries. 38.

Shri Rama, though himself being god, had to bear pains of living in the forest with his wife and brother.' 39.

Dharma thus narrated the deeds of Rama to her, with the greatness of Hanuman, until three parts of the night had passed. 40.

She contemplated in her mind the acts of help rendered to Rama by Hanuman on those occasions, while listening to the story. 41.

Hey, Hanuman the dear one to Rama who is our family deity; being such an able one, how will he ignore us in this great misery ? 42.

Manifestation of Hanumanji

When she was uttering the words 'O Hanuman, protect, protect', Hanuman, manifested himself before her in the form of a Brahmin. 43.

He was present there in the night to listen to the story of Rama, being narrated by Dharma to his wife and had remained invisible to the people there. 44.

Appearing before them he said: 'O Bhakti, O Dharma, do not be distressed. I am your favourite family deity Hanuman; I shall protect you. 45.

द्रौणेः शापेन वां पुत्रो धारयिष्यति नायुधम् । तथापि जेतुं त्रैलोक्यं शक्तो भाव्यः स वै धिया ॥४६॥
 भविता सत्वशस्त्रोऽपि सदा वैरिभयोऽजितः । दारिद्र्यदुःखमपि ते नाशयिष्यति निश्चितम् ॥४७॥
 इत्युक्त्वा तौ महामार्गं प्रापय्याश्चर्यमानसौ । तिरोबभूव हनुमांस्तौ ततो गन्तुमैच्छताम् ॥४८॥
 तत आरभ्य तावास्तां गतसर्वव्यथौ नृप ! । प्राप्यमाणान्नवस्त्राद्यौ निश्चिन्तौ स्वस्थमानसौ ॥४९॥
 महामार्गेण चलितौ पूर्वदृष्टेन निर्भयौ । चिन्तयन्तौ च हृदये श्रीकृष्णं भक्तवत्सलम् ॥५०॥
 प्रीणयन्ती पतिं वाक्यैः प्रेम्णा प्रेमवती पथि । वृत्तं हनूमतोऽप्राक्षीच्चिरजीवित्वलेक्षणम् ॥५१॥
 निशम्य च निशाम्यापि प्रभावं श्रीहनूमतः । आनन्दः परमो नाथ ! जायते मम चेतसि ॥५२॥
 चिरन्जीवी कथं जातः स्वामिन् ! पवननन्दनः । दिवं विहाय भूलोके स्थितो नित्यं करोति किम् ॥५३॥
 इति प्रीत्या प्रेमवत्याऽऽपृष्टे धर्म उवाच ताम् । हनूमांश्चिरजीव्यस्ति सीतारामप्रसादतः ॥५४॥
 निहत्य रावणं युद्धे स्वसैन्यपरिवारितः । एत्यायोध्यां नृपपदमध्यतिष्ठत् स राघवः ॥५५॥

Your son shall not carry weapon due to the curse of Ashvatthama; however he will be able to conquer the universe through his intelligence. 46.

He will never have any fear from the enemies though he remains unarmed. He will also rid you of the pains of poverty.' 47.

Hanuman, after uttering these words, got the wonderstruck couple up to the main road and disappeared. Then they thought of proceeding further on their way. 48.

Then after, O king, the couple got rid of all their worries; they obtained food and cloths, hence without afflictions, they become peaceful. 49.

They walked fearlessly on the main road which they knew before, remembering Shri Krishna who is kind to His devotees, in their heart. 50.

On the way that loving lady, pleasing her husband with sweet words, asked him about the story of Hanuman becoming immortal. 51.

'Having heard and seen the magnanimity of Shri Hanuman, bliss has dawned in my heart. 52.

'O Lord! How Hanuman became immortal? Having left the heavens, what does he do forever on earth'? 53.

Why Hanumanji is eternal (Chiranjivi)

Thus Dharma, having been asked by his loving wife, told her about the grace of Rama and Sita, upon which Hanuman became immortal. 54.

Killing Ravan in the battle, Rama returning to Ayodhya with His army,

वानरा राक्षसा ऋक्षादिव्यरूपधराः सति ! । तद्वियोगासहास्तत्र न्यवसन्नेकहायनम् ॥५६॥
 तं छत्रचामराद्यैस्ते सेवमाना दिने दिने । प्रेमवृद्धिं परां प्रापुर्विस्मृताखिललौकिकाः ॥५७॥
 स्वस्वगृहान्प्रेषयिष्यन्नयातः स्वाग्रतोऽपि तान् । तत्सन्मानं प्रभुश्चक्रे वस्त्रभूषाधनादिभिः ॥५८॥
 यथोचितं मानयित्वा सुग्रीवादीन्स वानरान् । किष्किन्धां प्रेषयामास साश्रुनेत्रान्बलाद्विभुः ॥५९॥
 तदा गमिष्यन् हनुमान्प्रवत्प्रेमाश्रुलोचनः । परित्यक्तुमशक्तस्तं बद्धाञ्जलिपुटोऽब्रवीत् ॥६०॥
 स्नेहो मे परमः स्वार्मिस्त्वयि तिष्ठतु नित्यदा । भक्तिश्च नियता वीर ! भावो नान्यत्र गच्छतु ॥६१॥
 यावत्तव कथा राम ! प्रचरिष्यति भूतले । तावत्ताः सर्वदा शृण्वन् जीवाम्यत्रेति मे रुचिः ॥६२॥
 स्थितं किम्पुरुषे खण्डे गन्धर्वा अपि मां सदा । श्रावयेयुः कथा राम ! तवेति मम याचितम् ॥६३॥

ascended the throne. 55.

‘O good lady, the army consisted of monkeys, demons and bears, having divine-forms, stayed there for one year, as they could not bear to be separated from Him (Rama). 56.

Serving Him with insignia of royal umbrella and fan etc., their love and adoration for Him grew day by day, which made them totally ignorant of earthly life. 57.

Sending them off to their homes, the Lord honoured them and bestowed garments, ornaments, valuables and so on, as they stood before Him. 58.

The Lord having honoured Sugriva and other monkeys, bid farewell to them with difficulty, as His eyes welled up with tears. 59.

Then Hanuman, who was to leave, with tears of love trickling (down the cheeks), in a great difficulty to leave, told Him humbly with folded hands. 60.

‘I should have the strongest love for You forever, O Lord, with natural devotion unto You. O brave one, my mind should not move towards anything else. 61.

O Rama, I would like to live on earth listening to your life-story as so long as it is being narrated here. 62.

I beg even, O Rama, that whenever I am in the region of Kimpurasas, the Gandharvas also should narrate (sing) your story for me all the time. 63.

त्वत्कथामृतपानेच्छा यथा मे हृदि वर्तते । तथा न दिव्यलोकेच्छा नैश्वर्येच्छा च निश्चितम् ॥६४॥
 एवं ब्रुवाणं रामस्तु हनुमन्तं वरासनात् । उत्थाय सस्वजे स्नेहाद्वाक्यमेतदुवाच च ॥६५॥
 एवमेतत्कपिश्रेष्ठ ! भविष्यति न संशयः । वरदानेन मे सर्वं सेत्स्यत्येव त्वदीप्सितम् ॥६६॥
 इति लब्धवरो रामाद्धनूमानिह सुब्रते ! । रघुनाथकथाप्राणश्चिरजीवी हि वर्तते ॥६७॥
 यत्र यत्र कथा भूमौ रामचन्द्रस्य जायते । तत्र तत्राप्यसौ गत्वा शृणोति वरदानतः ॥६८॥
 त्वत्समीपे मया रात्रौ कथ्यमानां कथामसौ । श्रोतुं नूनमुपायातो यातो दत्त्वा स्वदर्शनम् ॥६९॥
 गणेशव्रतसङ्कल्पाद्विघ्ननाशे हनूमता । दत्तं स्वदर्शनं तेन कार्यसिद्धिरभूद्धि नः ॥७०॥
 इति भर्तुर्वचः श्रुत्वा प्रीता भक्तिरभून्नृप ! । तया सह यथाशक्ति ब्रजन् स्वग्राममाप सः ॥७१॥
 सार्धमासेन सम्प्राप्तं स्वग्रामं तं समेत्य च । स्वजना ज्ञातयः सर्वे भृशं मुमुदिरे नृप ! ॥७२॥

It is for certain that I have no desire for the heavenly abode, neither for prosperity, as I have the only aspiration in my heart of drinking the nectar of Your life story'. 64.

When Hanuman uttered these words, Rama got up from the throne, embraced Hanuman with love and said: 65.

'O Monkey-supreme, everything will come true as it is without a doubt. By virtue of my boon all your aspirations will be fruitful'. 66.

Thus, O woman of nice conduct, Hanuman, for whom the story of Rama is his breath, stays immortal here due to the boon received from Rama. 67.

Following this boon He visits all the places on earth where the story of Rama is being narrated and listens to it. 68.

He really came to listen, when in the night I was telling you the story and went away after manifesting himself before us. 69.

Obstacles were destroyed after our resolving for the sacred vow of Ganesh, and Hanuman became visible to us; hence be sure that our purpose is served. 70.

Dharma returns to his native place.

Bhakti, hearing these words, was happy. They reached their town travelling to the best of their ability. 71.

O King! Having reached his home-town in one and half a months, all of his kith and kin, seeing them were extremely happy. 72.

श्रीकृष्णस्य प्रतापेन वैरिणः सकला अपि । मित्राणीवाभवंस्तस्य बिभ्यति स्म तदीक्षणात् ॥७३॥
 धान्ययानपशुद्रव्यसमृद्धिस्तस्य वेश्मनि । ततः पूर्वाधिकैवासीद्वर्धमानाऽनुवासरम् ॥७४॥
 इत्थं हरेः प्रसादस्य जातत्वात्स द्विजोत्तमः । हरिप्रसादनाम्नैव विश्रुतोऽभूत्पुनः क्षितौ ॥७५॥
 भगवानथ जीवानां श्रेयसे करुणानिधिः । नरनारायणोद्देशाच्चृत्वं स्वीकर्तुमैहत ॥७६॥
 एकमूर्तिं स्वेन कृत्वा द्विरूपं तं निजेच्छया । धर्मस्य हृदयाम्भोज आविरासीदसौ नृप ! ॥७७॥
 आविर्भावं भगवतः स्वस्मिञ्जातं विवेद सः । कान्त्यातिमर्त्यया राजन्नाकस्मिक्या च सम्पदा ॥७८॥
 गर्भं ततोऽसावृतुषोडशेऽह्नि गुरौ च पुष्ये निदधार भक्तौ ।
 सा तेन भूमौ शुशुभे शुभाङ्गी श्रीदेवहूतीव विरोचमाना ॥७९॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे प्रथमप्रकरणे धर्मस्याश्चत्थामशाप-
 स्वग्रामप्रत्यागमननिरूपणनामा विशोऽध्यायः ॥ २० ॥

With the influence of Krishna all foes as if turned to friends now, began to fear him as well, when they saw him. 73.

Gradually his house grew and prospered better now with wealth, grains, vehicles and cattle and other valuables than before. 74.

As the grace of Lord Shri Hari dawned on the best of Brahmins, he came to be known as 'Shri Hariprasad' himself on this earth once again. 75.

Now god, the ocean of compassion, wanted to have a human form to suffice the (Nar-Narayan) intent, for the welfare of beings. 76.

He became manifested in the heart of Dharma by turning himself into one (originally being two) by his own will. 75.

He knew that god himself has been manifested within him since he excelled into a super-human brilliance and sudden prosperity. 76.

On one fine Thursday of star Pushya, the sixteenth day of the period of his wife Bhakti, He conceived Himself in the womb of an auspicious woman, thereupon she shone brilliantly just like Devahuti. 77.

Thus ends the twentieth chapter entitled 'Narration of Ashvattama's curse to Dharma and his returning home' in the first Prakarana of Satsangi Jivan, the life story of Lord Narayan, also titled as 'Dharmashastra' (the rules of the code of conduct). 20

॥ अथ एकविंशोऽध्यायः ॥ २१ ॥

सुव्रत उवाच -

एतस्मिन्नन्तरे राजंश्चातुर्वर्ण्यभवासुराः । संहत्य शतशो देवीमानर्चुर्विन्ध्यवासिनीम् ॥१॥
 नवम्यामिषमासस्य शुक्लपक्षे महोत्सवः । तेषामभून्मन्दिरेऽपि देव्या दुष्कर्म कुर्वताम् ॥२॥
 अजान्सहस्रशोऽर्वांश्च महिषादीन्नरांस्तथा । हत्वा निवेदयामासुर्देव्यै ते च सुराघटान् ॥३॥
 अत्वा मांसं सुरां पीत्वा देव्यागारे मदोद्धताः । स्वैरिणीः कामिनीश्च स्त्रीरुपजग्मुश्च पुंश्चलीः ॥४॥
 अधर्ममित्थं चान्यायं दृष्ट्वा तेभ्यश्चुकोप सा । कालीदत्ताय तु भृशं तेषामाचार्यताधृते ॥५॥
 निशि स्वप्नमुपेत्यामुं देव्युवाच भयङ्करा । त्रिशूलं करवालं च बिभ्रत्यारक्तलोचना ॥६॥
 सर्वेऽपि स्थासुरा यूयं निर्मर्यादा मदोद्धताः । मदुद्देशेन कुरुथ सुरामांसाशनं द्विज ! ॥७॥
 पशुहिंसां नृहिंसां च पारदार्यं मदालये । कुर्वतो निर्दयान् युष्माञ्छपाम्यसुरवञ्चक ! ॥८॥

CHAPTER - 21

Goddess Vindhyavasini's curse to the demons.

Suvrat said:-

O King ! Meanwhile all the demons, who had taken birth in four castes, gathered in hundreds to worship the goddess Vindhyavasini (dwelling in Vindhya mountain). 1.

They, the dishonest fellows, who celebrated the festival at the temple of the goddess on the bright ninth day of the month Ashvin. 2.

They offered flesh with pots of wines to the goddess, having killed thousands of sheep, goats, buffaloes and human beings. 3.

Eating flesh, consuming wine, made all intoxicated. The indecently-dressed women were engaged in offensive acts at the temple of the goddess. 4.

The goddess having witnessed the sinful and immoral acts of them became angry with the preceptor whose name was Kalidatta in particular and appeared in his dream at the night, in a terrifying form with reddish eyes holding trident and sword and said: 5-6.

‘O dishonest demons in a Brahmin form; you are overblown with pride, crossing all the moral limits. You consume flesh and wine in my name. You all are merciless and killers of animals and humans. You behave

वंशोच्छेदो हि सर्वेषां युष्माकं तु भविष्यति । धनवृत्तिविनाशश्च नाशमेष्यथ च द्रुतम् ॥९॥
 अद्यारभ्य च मत्पूजां यथा यूयं सुरादिभिः । पृथिव्यां ये करिष्यन्ति ब्राह्मणक्षत्रियादयः ॥१०॥
 युष्माकमिव तेषां च वंशोच्छेदो भविष्यति । धनधान्यादिहीनास्ते यास्यन्ति नरकान्मृताः ॥११॥
 युष्मत्पूर्वरिपुः कृष्णो धर्माद्भक्तौ स कौसलात् । भूत्वा हरिर्बुद्धिशस्त्रो युष्मानुन्मूलयिष्यति ॥१२॥
 पर्यटन्पृथिवीं सर्वा लीनान्युष्मानितस्ततः । एकैकशोऽपि सोऽन्विष्य कर्ता निर्मूलनं हि वः ॥१३॥
 युष्मत्साहाय्यकर्तारो ये च भूपतयः क्षितौ । सन्ति तेऽपि यथा यूयं विनक्ष्यन्ति न संशयः ॥१४॥
 राजा ताम्रमुखः कश्चित्पावन्या दिश आगतः । तान्वशीकृत्य सहसा भोक्ष्यत्यखिलमेदिनीम् ॥१५॥
 एवं शप्त्वा तु सा देवी रुष्टा तेभ्यस्तिरोदधे । कालीदत्तोऽतिसन्नस्तस्तच्छ्रुत्वाऽजागरीनृप ! ॥१६॥
 सर्वेभ्यः कथयामास सोऽसुरेभ्योऽम्बिकावचः । श्रुत्वा तद्वेपमानास्ते जाताश्चिन्ताव्यथाकुलाः ॥१७॥
 स्वकर्मोपस्थितं शापमनिवार्यं हि साधनैः । मत्वा क्षमापयामासुस्तां भूम्नाणवृषादिभिः ॥१८॥

illicitly with other's wives. You have carried all these in my temple. Hence I will curse you! 7-8.

‘All of your race will be destroyed, very soon, and also your wealth will come to an end. 9.

As you worship me with wine and other things, from now onwards, if any men who belongs to Brahman, Krutriya and other categories, resort to the same sort of worships in this world, (their race) would also perish like yours, bereft of wealth and food, will be going to hell after their death. 10 -11.

Your traditional enemy Shri Krishna is incarnated as Shri Hari as the progeny of Dharma and Bhakti in the Kausala province. Having the weapon of intellect, he will destroy you from the roots. 12.

Wandering all over the earth, searching each one of you hiding here and there, he would finish all of you. 13.

The kings who try to help you will also meet the destruction in the same way as you, undoubtedly. 14.

The king Taamramukha (red - faced one) from north-west will come and enjoy this earth by becoming victorious over them.’ 15.

Cursing thus the angry goddess disappeared. And the preceptor Kalidatta awakened with great fear. 16.

He told the curse given by Ambika, to all the demons. Then they

ततः शापप्रतीकारं स्वस्वशक्त्या चिकीर्षवः । सर्वे विचारयाञ्चक्रुरन्तिकोपस्थितापदः ॥१९॥
 उत्पाद्य कृत्यास्ताभिश्च शस्त्रैरस्त्रैश्च साधितैः । वीरैर्मन्त्रैश्च यन्त्रैर्वा हरिर्घात्यः स शैशवे ॥२०॥
 विवृद्धबलमित्रादिः प्रतिकर्तुं न शक्यते । रिपुस्ततो बालमेव तं हनिष्याम उद्यताः ॥२१॥
 इति निश्चित्य जग्मुस्ते स्वं स्वं स्थानं वृषद्विषः । प्रतीक्षमाणास्तज्जन्म कृत्योत्पादादिमानसाः ॥२२॥

निजारिजन्मस्ववधप्रतिज्ञाश्रुतिस्रवद्धैर्यभरा धरायाम् ।

चिन्ताज्वरार्ताः सभयं कथञ्चित्तेऽहानि निन्युर्युगसाम्यभाञ्जि ॥२३॥

तद्द्वीतिहीनः स हरिप्रसादो व्रतं गणेशस्य नभस्यमासे ।

पूजोत्सवं चाश्विनमासि चक्रे मरुत्सुतस्यापि यथाविधानम् ॥२४॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे प्रथमप्रकरणे-
 ऽसुराणां विन्ध्यवासिनीशापो नामैकविंशोऽध्यायः ॥ २१ ॥

became worried, sad and frightened and trembled with fear. 17.

Knowing that the curse occurred as a result of their own deeds and is unavoidable even with the help of vows etc., the demons began to beg pardon, showing utmost surrender with all sorts of obeisance. 18.

Though they were determined about finding ways and means to counter the curse with their abilities, they discussed about the end approaching them. 19.

According to their discussion, Shri Hari could be finished in his childhood, was their only thought of hope. They began to gather means and ways to achieve it, in the form of destructive female forces, weapons, fighters, arms or charms and powerful hymns. 20.

Fully grown up enemy with the strength of peers is always a difficult plan, so we would kill him as a child alone. 21.

With this decision, those demons returned to their own places, awaiting his birth, with an intention to be ready with destructive means. 22.

Awaiting their enemy's birth on the earth, and knowing that he has taken a vow to destroy them, all the demons began to lose their courage. They were anxiously scared of the destruction and felt days were as though aeons. 23.

The fearless Shri Hariprasad observed the vow of Ganesh in the

॥ अथ द्वाविंशोऽध्यायः ॥ २२ ॥

सुव्रत उवाच -

अथ प्रेमवती गर्भं विभ्रती साऽभवत् क्षितौ । देवमातेव सर्वासां माननीया हि योषिताम् ॥१॥
सा च तं जगदाधारं नारायणमधीश्वरम् । गर्भे दधाना सहसा बभूवेन्दुसमद्युतिः ॥२॥
अङ्गणे संस्थितां तां च ददृशुः सङ्घशो जनाः । इतस्ततः समागत्य सविस्मयमतद्विदः ॥३॥
अन्तर्वत्नी सलज्जा च स्वकान्त्या तिमिरं घ्नती । स्वदिदृक्षुजनौघार्ता निर्ययौ न गृहाद्बहिः ॥४॥
स च द्विजो वेदगर्भा सावित्रीमिव तां स्त्रियम् । विलोक्य विस्मयं प्राप महान्तं हर्षमेव च ॥५॥
तां च तेजस्विनीं दृष्ट्वा स्त्रियोऽन्याः सस्मिताननाम् । क्राप्यदृष्टचरीं तन्वीमन्योन्यं प्रोचुरादृताः ॥६॥

month of Bhadrapada, and worshipped Maruti, (son of Marut) accordingly in the Ashvina month. 24.

Thus ends the twenty-first chapter entitled 'Vindyaivasini's curse' in the first Prakarana of Satsangi Jivan, the life story of Lord Narayan, also titled as 'Dharmashastra' (the rules of the code of conduct). 21

CHAPTER - 22

Description of the luminous Bhaktidevi bearing the Lord and Gods and men celebrate Shri Hari's birth; Gods praise Shri Hari.

Suvrat said:-

When Premavati became pregnant, on this earth, she was adored as mother of gods amongst young women. 1.

She suddenly became as lustrous as the moon, as she was bearing in her womb, Narayan i.e. Vishnu, who is the shelter of the world, and the god of gods. 2.

People coming from different places gathered curiously to see her sitting in her courtyard. 3.

Then the pregnant, modest woman, who destroys the darkness with her lustre of body, becomes upset because many people come to see her, and never comes out of the house. 4.

The Brahmin Shri Hariprasad became much astonished and joyful,

अहो !! बह्व्यः स्त्रियो दृष्टा अन्तर्वर्त्योऽत्र भूतले । एतादृशी तु न क्वपि दृष्टाऽस्माभिः श्रुतापि वा ॥७॥
 ईदृग्रूपा सुरैर्वन्द्या सा मासि दशमे ततः । अरिष्टगेहे न्यवसन्मुहूर्ते ब्राह्मणोदिते ॥८॥
 सोष्यन्तीकर्मसामग्रीं देवोऽपि समसाधयत् । साविकाद्या योषितश्च सुज्ञास्तत्रावसन्नृप ! ॥९॥
 अथातिशोभनः कालः सर्वमङ्गलकारणम् । अभवत्सहसा येन सर्व आसन्सुविस्मिताः ॥१०॥
 आविर्भावस्य समये हरेः साक्षात्सुखाम्बुधेः । आनन्द एव त्रैलोक्ये प्रावर्तत ह सर्वतः ॥११॥
 धर्मालयं विष्णुविरिञ्चरुद्रा इन्द्रादयो दिक्पतयश्च सर्वे ।
 विज्ञाय सर्वज्ञतयैव भाव्यं प्राकट्यमानन्दनिधेः समीयुः ॥१२॥
 देवाश्च ते स्वस्वविमानसंस्थाः प्राकट्यमात्माधिपतेः सयोषाः ।
 प्रतीक्षमाणा गगने हि तस्थुस्तद्वेश्ममात्रार्पितदीर्घनेत्राः ॥१३॥
 भक्तेरङ्गात्तदानीं सकलतनुभृतामान्तराणां घनानां ।
 बाह्यानां चाप्यकस्मात्क्षयपटु तमसां तेज आविर्बभूव ॥

when he saw her equalling Savitri possessing the Vedas in her womb. 5.

All other women after seeing her, with smiling face, slim (slender, beautiful) and rare to see elsewhere, respected her and said to one another, “Oh, we have seen so many pregnant women on this earth. But we have not seen or (heard) any one like her”. 5-7.

On the tenth month, the god-respected lady went to stay in the maternity home, on the auspicious time suggested by Brahmins. 8.

O king, Devasharma gathered all the required materials essential for the delivery. Along with that young and educated midwives also stayed there. 9.

Then came, the wonderful and auspicious time (period), due to which all the people became astonished at once. 10.

The three worlds were over-spread with joy, when the time of the birth of Vishnu was approaching, because He is the real ocean of the happiness. 11.

Knowing that the auspicious moment of incarnation of Shri Hari, who is the treasure of joy, is approaching, all omniscient gods like Indra, Vishnu, Brahma, Siva and kings of eight directions etc., riding on their own aeroplanes, accompanied by their wives, stood in the sky upon awaiting the actual appearance of the Lord of the soul i.e. Shri Shri Hari, with the eyes gazed at the home of Dharma. 12-13.

गेहं तद्व्याप्य सर्वं सिततरममलं गाढमानन्दरूपं ।
 व्यापच्चाऽऽब्रह्मलोकात्सकलसुरनरान् भूरि विस्मापयत्तत् ॥१४॥
 तत्कोटिकोट्यग्निरवीन्दुसङ्घतेजोधिकं तेज उरुप्रकाशम् ।
 ततोऽण्डगोलावरणानि चाष्टौ व्यापत्समन्तादपि वर्धमानम् ॥१५॥
 तत्सच्चिदानन्दमयं हि तेजः सर्वैः समन्ताद्दृशे न चान्यत् ।
 नोर्ध्वं न चाधो न तथान्तरालं स्वर्गो न भूमिर्न दिशश्च दृष्टः ॥१६॥
 तत्रागता ये निजशक्तियुक्ताः पुरैव तद्ध्यानबलेन बुद्ध्वा ।
 प्राकट्यमीशस्य विधीश्वराद्या देवास्तदालोक्य विसिस्मिरे ते ॥१७॥
 उत्पत्तिनाशस्थितिहेतवोऽपि ब्रह्मादयस्ते च समस्तदेव्यः ।
 सर्वेऽपि तेजःप्रतिरुद्धनेत्रा ज्ञात्वाऽऽगतं तं प्रभुमीडते स्म ॥१८॥

देवा ऊचुः -

नमस्तेजस्तेजः ! परममहसेऽस्पृष्टतमसे । नमो मायामायापरपुरुषसञ्चिन्त्यवपुषे ।
 नमो भूते भूते नियमनविधौ च स्थितवते । नमो भूयो भूयः परमपुरुषानन्तगुण ! ते ॥१९॥

Suddenly, from the body of Bhakti, some kind of radiant lustre came out and it destroyed all the darkness of inner side and outer side It spread all over the house. It was whitest, spotless, deep and showering joy. As it spread the universe, it was causing much astonishment to all the gods and human beings. 14.

The most powerful lustre was brighter than that of the crores of fire, moon, sun put together. It increased and spread over all the eight universes. 15.

All of them could see only that brightness of the supreme spirit everywhere and nothing else, like sides - upper, lower, space, or the heaven, earth and the directions. 16.

Brahma, Shiva and other deities arrived there along with their wives and children. They knew the omniscient of Shri Krishna. Even then, they were astonished by the great lustre appeared after the birth of Him. 17.

All those (Brahma etc) gods and goddesses have powers to create, to maintain and to destruct the universe. Even then, their eyes became blind due to the dazzling lustre of Him. Then they knew that He had come, and began to praise Him. 18.

यथैकस्याप्यस्ति प्रकटमिह कुर्या यदि तथा । स्वरोम्णस्तेजस्त्वं तदपि पुरपुम्भिस्तदपरम् ।
 न किञ्चिद्दीक्ष्येत प्रभव इह किं तर्हि विबुधास्ततो जाताज्जातास्त्रिगुणमतयस्त्वामवसितुम् ॥२०॥
 वयं त्वेततेजोमयजलधिगमनाण्डपतिता । न पश्यामः किञ्चित्परमपरमन्यं न च निजम् ।
 स्वकीयं देहं वा कुत इह तदन्यच्च भुवनं परं । तेजस्त्वेकं दृशि गतमिदं भात्यतिघनम् ॥२१॥
 न तद्द्रष्टुं शक्ता वयमिदमपारं तव महः । पिधाने च स्वेषां नयनयुगलानामपि कृते ॥
 तदन्तः पश्यामः प्रचुरतरतेजः खलु हरे ! । ततः सम्भ्रान्तानां त्वमसि गतिरेका दिविषदाम् ॥२२॥
 न जानीमः स्तोतुं परममहसा भ्रान्तमनसस्त्वदीयेनातस्त्वां शरणमुपयाताः किल वयम् ॥
 ततस्तेजः स्वीयं सकलमुपसंहृत्य कृपया । स्वकीयां मूर्तिं नः पृथुकरुण ! सन्दर्शय विभो ! ॥२३॥

सुव्रत उवाच -

इत्थं स्तुतस्तैः स बभूव दृश्यः कृष्णः स्वयं धर्मवरप्रदाता ।
 तत्रैव तेजस्यपि तेन दृष्ट्या प्रदत्तया भक्तहितावहेन ॥२४॥

Veneration of the Lord performed by demi-gods and Dharmadev.

Gods said:-

Salute to the lustre of lustre salute to the omnipotent! Salute to the entity beyond the touch of darkness! Salute to the supreme spirit who is beyond knowledge and ignorance - both and who has held the human form! Salute, to Him who enters into the bodies of all beings and controls and rules them! Lots and lots, again and again salute to you, Oh the supreme spirit whose virtues are infinite! 19.

If the lustre of your single hair is manifested, it will be greater than the lustre of innumerable Jivas (even though they are the nearest and dearest to you, they are not able to perceive you) Indeed, none is able to see his origin, here. What to speak of gods who are born of you and dominated by Trigunas, to comprehend you! 20.

We are being drowned in this ocean of brightness under the universe, hence are not able to see anything that is, neither our own, nor others. We cannot touch even our own body, then what else in the universe because our vision becomes overfull with this solid lustre. 21.

We are not able to see your endless, great lustre because of the closing of our eyes (which are not able to tolerate that lustre). But we see your greater overspreading lustre in our hearts. O Shri Hari, you are the only solution to the confused deities. 22.

तत्त्वात्मतेजः स्वयमात्मनीशः स संहरन् ब्रह्महरादिदेवैः ।
 दृश्यः सुखेनास च सङ्गताभिस्तदङ्गनाभिर्मुनिभिश्च सर्वैः ॥२५॥
 गोलोक एवाक्षरधाम्नि दिव्येऽनन्ते च यादृग्रमते स नित्यम् ।
 तं तादृशं ते ददृशुर्द्विहस्तं निनादयन्तं मुरलीं मुकुन्दम् ॥२६॥
 स देवशर्माऽपि सदा स्मरंस्तं भक्तिश्च तस्योपशमे विलोक्य ।
 निजेषुदेवं सुतभावभाजं सम्प्रापतुर्विस्मयमस्मयौ तौ ॥२७॥
 वृन्दावने यादृश आत्मना प्रागाराध्य दृष्टः परिवारयुक्तः ।
 तं तत्र तौ तादृशमेव दृष्ट्वा निश्चिन्वतुः कृष्ण इति स्वचित्ते ॥२८॥
 अथ देवा विदित्वा तं साक्षाच्छ्रीपुरुषोत्तमम् । प्रादुर्भूतं सतः पातुं धर्मं चासुरसर्गतः ॥२९॥
 प्रणम्य दण्डवद्भक्त्या बद्धाञ्जलिपुटा नृप ! । विनयेनोपसङ्गम्य तुष्टुवुर्जगदीश्वरम् ॥३०॥

We are not able to praise you because we are confused in mind due to your great powerful brightness. Hence, really we have surrendered to you. Therefore, oh great merciful one, please withdraw your all lustre and show your own manifested body. 23.

Dharmadev-Bhaktimata gain knowledge of previous birth.

Suvrat said:-

Shri Krishna, caring for the welfare of devotees, gave special vision to them, and became visible to them even in that lustre, who praised (prayed) him, because He himself is the bestowed of blessings to religious people. 24.

Brahmadeva, Shiva and all other gods along their wives, and also all the sages could see comfortably, the omnipotent god, after he had himself restrained all his lustre, in his own body. 25.

He always stays with pleasure in the divine, infinite, the abode (home) beyond destruction viz. Goloka. But at that time, there they saw him bearing two hands and playing on the flute. 26.

Devasharma and Bhakti, who always remembers Him, saw him after the (disappearance) pacification of his lustre, and became astonished getting Him as their son. 27.

“As, when dwelling in Vrindavan, we have worshipped, along with family, and seen the same, this child must be Krishna himself definitely”. Thus parents became doubtless in mind, thinking like this. 28.

देवा ऊचुः -

स्वामिन् ! भक्त्या भक्तजनातिप्रियमाद्यं । मायातीतं मङ्गलरूपं जगदीशम् ।
 आविर्भूतं धर्मगृहे त्वां प्रणमामः । कृष्णं साक्षादासुरसर्गक्षयहेतुम् ॥३१॥
 सर्गस्यादौ शुद्धपुमांस्त्वं निजमायां । पश्यस्येकश्चागणिताण्डोद्भवदृष्ट्या ।
 उत्पद्यन्ते ह्यण्डसमूहाश्च सहेशास्तस्याः । सर्वे नाथ ! ततस्त्वं जगदीशः ॥३२॥
 त्वत्तो जाताश्चागणिताण्डाश्रयभूता । नारासंज्ञामापुरिहापो ह्यत एव ॥
 स त्वं विश्वाधार इदानीं नरनाट्यं । धर्ता नाथ ! स्वाश्रितजीवावनहेतोः ॥३३॥
 नारास्वादौ तासु च शिष्ये पुरुषो यः । ख्यातो वेदे तेन हि नारायणनामा ॥
 देवः सोऽङ्गं देव ! तवैवादिमर्षुसो । दृष्ट्वा साक्षात्सम्प्रति तं त्वां मुदिताः स्मः ॥३४॥
 एकैकाण्डं त्वं खलु सङ्कर्षणसंज्ञः । शेषो भूत्वा शीर्ष्णि दधास्येव यथाऽणुम् ॥
 नानासिद्धैर्नागगणेन्द्रैश्च परीतः । पातालस्थो बोधयसीशात्मगतिं च ॥३५॥

O king! Deciding that this one is the real supreme spirit came into existence to protect the sages and religion from the multitude of demons, the gods, immensely saluted him with devotion. Then they came politely, holding the two hands together, to the lord of world and pleased him. 29-30

Gods said:-

O Master! We salute you with devotion, knowing, that you are the Real Krishna manifested in the home of Dharma. You are very much loved by devotees; you are the origin (of everything). You are beyond the illusive power of eternity. You are the form of auspiciousness. You are the lord of the world. And you are the cause of the destruction of the multitude of Demons. 31.

O Lord! You are well-known as the supreme Lord of the universe; because, at the beginning of the creation, you, in illusive power, with the vision which creates infinite universes, though being alone. And afterwards, the multitudes of universes, along with the gods, are created from it. 32.

O Master! You are the shelter or base of the universe. To protect the surrendered beings, you play the role of Nar (i.e. human form, water form). You are the creator of water. Hence they are called - progeny of Nar. 33.

O God! We are now pleased, to see you personally in the human form; because we know from Vedas, that the first disciples of the Nar -

नित्यं भास्वन्मण्डलमध्येऽम्बुजसंस्थस् । तेजोमूर्तिः कर्मकृतां त्वं कृतिसाक्षी ॥
 अर्चिर्मागार्गाधिष्ठितदेवैश्च नियन्ता । मुक्तानां वै ब्रह्मगतिं प्रापयिताऽसि ॥३६॥
 भक्त्या नित्यं संसृतिबन्धात्स्वविमुक्त्यै । योगिध्यातं द्वादशपत्रे हृदयाब्जे ॥
 तेषामन्तर्ध्वान्तहरं यन्नखकान्त्या । तत्पादाम्भोजं तव वन्दामह ईश ! ॥३७॥

सुव्रत उवाच -

देवादय इति स्तुत्वा तं प्रणम्याथ दूरतः । स्थित्वा तद्दर्शनं चक्रुः प्रसन्नवदनेक्षणाः ॥३८॥
 सोऽथ विप्रः सभार्यस्तं वृन्दावनविहारिणम् । सत्यप्रतिज्ञं तुष्टाव बद्धाञ्जलिपुटः सुधीः ॥३९॥

देवशर्मोवाच -

जयमुरलीधराच्युत ! मुकुन्द ! दयाम्बुनिधे ! । निजशरणागताखिलसमीप्सितदानपटो ! ॥
 सकलगुणैकधाम सदयेक्षण ! विश्वपते ! । तव पदपङ्कजद्वयमहं प्रणमामि हरे ! ॥४०॥

creation is well-known as Narayan. 34.

Being named as Sankarsana, You hold the universe one by one, on the head taking the form of Shesh Naga, as if it is as (light weight) as an atom. Staying in Patala Loka surrounded by many enlightened sages, and prominent royal snakes, O Lord you teach them the real knowledge. 35.

You are eternally seen as the manifested form of lustre, sitting on lotus, in the globe of the sun. You are the witness of these deeds of them who do them. You are the controller of the gods who lead the path of devotion. You are helping the progress on the path of supreme, to them who had achieved salvation. 36.

‘O Lord, we salute to your lotus like feet which are always meditated in the twelvefold hearts by the Yogis, with devotion, for the liberation from the birth rebirth cycle. Your feet, with the lustre of (even) the nails, destroy their inner darkness (of ignorance). 37.

Suvrat said:-

Gods, sages etc. Praising Him like this, standing a bit far, observed his sacred form (with pleasing eyes and faces) showing their happiness in smiling faces and eyes. 38.

Saluting with both hands closing together, the good nature (intellect) Brahmin and his wife, satisfied the god wandering in the Vrindavan (as Shri Krishna), making the truth as a vow (Satyapratigya and epithet of Vishnu). 39.

भवभयमुक्तये हृदि विचिन्त्यमशेषजनैर्निजजनकष्टसंछिदमतीव पवित्रमिदम् ।
 परिणुतमब्जजादिभिरमर्त्यगणैः सततं हृदि विदधे महापुरुष ! तेऽङ्घ्रिसरोजयुगम् ॥४१॥
 जितमरुदिन्द्रियैरमलहृत्कमलेऽर्कशतद्युतिनखमण्डलं दृशिधृतं निजयोगिजनैः ॥
 स्तुतमनिशं पदक्रमषडङ्गयुतैर्निगमैः । शरणमुपागतोऽस्मि तव तत्पदपद्ममिदम् ॥४२॥
 विबुधवरैरपि प्रबलबुद्धिबलेन निजं । दुरधिगमं स्वरूपमिति चात्तनरादितनुः ॥
 स्वयमथवाऽपरोक्षनिजवित्तिसदात्मतया । ह्यवगमयंस्तदीश ! जगतोऽसि संदेकगुरुः ॥४३॥
 असुभृदनादिबन्धनभिदाप्रभुता तव वै । प्रभुरसि तत्त्वमेव जनताश्रयणीयतरः ॥
 त्वदुपकर्ति न कोऽपि भवति प्रतिकर्तुमलं । समुपगतोऽस्म्यतोऽत्र भवदंघ्रिमहं शरणम् ॥४४॥
 देवास्तद्गुरवो नरास्तदधिपाश्चान्येऽपि येऽधीश्वराः ।
 सर्वे कोटितमांशतुल्यमपि ते देव ! प्रसादस्य वै ॥

Devasharma said:-

Victory to you, O God, who plays on flute, who never fails, giving salvation to the devotees, the ocean of mercy, bestowing blessings and fulfilling all of the wishes of all surrendered ones (devotees), whose eyes are merciful (kind) an abode of all virtues, the lord of the universe ! I salute, O Vishnu, to your two lotus-like feet. 40.

These lotus-like feet should be meditated in heart for the freedom of birth rebirth cycle by all the people. These feet are the destroyers of all the effort of taking one's own birth, and they are extremely holy, and hence are always praised by multitude of the gods Brahma etc. 41.

The persons who have control on their breath and organs and also the persons who are always united with supreme, and the persons who are studying deeply the Vedic classic literature - all they are prophets, in their spotless holy hearts, the beauty or history of hundred suns, on the nails of your feet, O God, I surrender to them. 42.

It is very difficult to know the real, original manifestation in the human etc., form, by the supreme gods also, even though they are having (possessing) the power of intellect immensity. O, Master! You are the only good preceptor of the world; because you make them capable to know it directly, or indirectly teaching them. 43.

The human being are not able to destroy (or break) the eternal burdens of their deeds. You are the only, better powerful one to whom the

दातुं न प्रभवन्ति किञ्चन फलं तस्मादहं त्वीश ! ।
 ते प्राप्तः पादसरोजमिष्टफलदं निःशेषदुःखापहम् ॥४५॥
 यावन्नैव पदाम्बुजं श्रयति ते भक्त्या सुरेशोऽपि वा ।
 तावत्कालभयं न नश्यति हरे ! कुत्रापि कस्यापि वा ॥
 ज्ञात्वेत्थं परिहृत्य दुःखनिभृतामन्यां दुराशां धिया ।
 यस्त्वत्पादसरोजमेव सततं सेवेत धन्यः स हि ॥४६॥
 ब्रह्माण्डकोटिप्रभवादिहेतुस्त्वं कारणानामपि कारणं हि ।
 सर्वाश्रयः सर्वपतिस्त्वमेव वरप्रदाता मम कृष्ण एव ॥४७॥
 धृत्वावतारान् बहुशस्त्वमेव युगे युगे पासि च धर्मसेतून् ।
 रक्षन् सतो हंसि च धर्महन्तून् ज्ञानं स्वरूपस्य तनोषि चेश ! ॥४८॥
 स साम्प्रतं त्वं कलिना विवृद्धमधर्मसर्गं गुरुभूपसंस्थम् ।
 निवर्त्य पातुं स्वपदोपसन्नान् गृहे मदीयेऽत्र बभूविथाविः ॥४९॥

people should be surrendered. It is not possible to anybody to repay your obligations. That's why we are coming to surrender and to take shelter to your lotus like feet. 44.

Gods, their preceptors, human beings, their kings, and all other superior personalities are not able to give the blessings - a single part if compared to your full of chores. Hence, O God, I came to your feet knowing that they are capable in bestowing what we wish, and destroying all the sorrows without any remnant. 45.

O Shri Hari, it is not possible to destroy the fear of death of any one, anywhere, until they along with Indra the king of gods, do not take the shelter of your lotus-like feet. Knowing this, who abandons all other hoping against hopes based on sorrows, and always makes service to your lotus-like feet is only the only blessed one. 46.

You are the cause of the creation of cores of universes. You are the only cause of the cause (of origin). You are the shelter of all and the master of all. You are my Krishna, my bestowed of blessings. 47.

O Lords, holding various incarnations, you protect the bridges of religion, in every age. You save the sages, destructs the killer of religions (morality) i.e. demons and you give the knowledge of your own original

सुव्रत उवाच -

इति स्तुतो विप्रवरेण कृष्णो मानुष्यनाट्यं बहुधा विधित्सुः ।

उवाच तं प्रेमरसार्द्रभावं भक्तप्रियः सर्वहितावतारः ॥५०॥

श्रीभगवानुवाच -

त्वं साक्षाद्धर्मदेवोऽभूः पूर्वसर्गे द्विजोत्तम ! । इयं च मूर्तिस्त्वत्पत्नी त्वामेवानुव्रता सदा ॥५१॥
दुर्वाससो मुनेः शापात्प्राप्तौ मानुष्यमत्र वै । उपद्रुतौ मुहुर्दुष्टैः कल्यधर्माश्रितैर्नृभिः ॥५२॥
स्वधर्मस्थावुभौ लोके भ्रमन्तौ तीर्थभूमिषु । सम्प्राप्तौ वैष्णवीं दीक्षामुद्धवान्मदुपाश्रितात् ॥५३॥
वृन्दावनमुपेत्याथ विष्णुयागेन भूयसा । मदाराधनमव्यग्रौ कुर्वाते स्मैकचेतसौ ॥५४॥
वैरिदारिद्र्यातिपीडाविच्छेदं चात्मरक्षणम् । अभीप्सन्तौ मत्त एव निश्छद्मसकलक्रियौ ॥५५॥
जिताहारौ मिताहारौ ब्रह्मचर्यदृढस्थिति । जितनिद्रावेकभावौ मामाराधयतं युवाम् ॥५६॥
दृष्ट्वा वां तपसा काश्यं भावं च दृढमात्मनि । कालेनाल्पेन तुष्टोऽहमीदृग्रूपमदर्शयम् ॥५७॥

form (elegance). 48.

Now, you have taken birth in my home here, to protect your devotees, and to destroy the creation and expansion of non-religion in the minds of preceptors, and kings due to Kali age. 49.

Suvrat said:-

Thus praised by the great Brahmin, playing variously the drama of being in human form, Krishna spoke to him lovingly, because he loves his devotees and takes incarnations to bestow good to all. 51.

The Lord said:-

O great Brahmin, you were real god of religion in your prior birth, and your wife is the manifestation of religion who always follows you. 51.

Because of the curse given by the sage Durvasa, you both are possessing the form of human being, and are tortured, many times by (from) the merciless kings who have obtained immoral, non-religious (or anti-religious) ways due to kali age. 52.

Wandering about holy paths and being religious, both of you got initiated into Vaishnavism by my disciple Uddhava. 53.

Staying in Vrindavan, performing a sacrifice in the name of Vishnu, both of you involved in my worship devotedly without distraction. 54.

Being perfect in every deed, seeking for me alone, both of you prayed

ततः प्रसन्नेन मया वरोदत्तस्त्वदीप्सितः । प्रोक्तं च विप्र ! ते रक्षां कर्ता भूत्वा सुतस्त्विति ॥५८॥
 अन्तर्हितस्ततोऽभूवं त्वं च स्वगृहमागतः । तत आरभ्य ते वैरिभीतिर्नष्टा च दीनता ॥५९॥
 एतत्समृत्यर्थमेवेदं रूपं दिव्यं प्रदर्शितम् । प्राप्तोऽस्मि युष्मत्पुत्रत्वं भव स्वस्थो द्विजर्षभ ! ॥६०॥

सुव्रत उवाच -

एवं तमुक्त्वा जगदीश्वरोऽसौ सद्योऽभवन्मानुषदिव्यबालः ।
 भक्तेः स्वमातुः शयनेऽथ रेमे पूर्णेन्दुकान्तिश्च मनोहराङ्गः ॥६१॥
 कृष्णेच्छयैवाथ स विप्रवर्यो नष्टस्मृतिः सा च बभूव भक्तिः ।
 पुत्रं प्रजातं तमवेत्य हृद्यं हर्षं महान्तं हृदि चापतुस्तौ ॥६२॥
 तं बालकृष्णं धृतमर्त्यभावं देवादयस्ते च स देवशर्मा ।
 वेषान्तरं प्राप्तमिवात्मतन्त्रं नटोत्तमं सन्ददृशुः सहर्षं ॥६३॥

only for self-protection and getting relief from conditions of poverty and enemies. 55.

Being curbed and restrained in eating, being in firm celibacy, conquering the sleep, both of you persistently were in worship of me. 56.

Having seen your withered personality as the result of your observing severe austerities as well as your inner determinedness, I was pleased hence in no time manifested myself before you. 57.

Hence O Brahmin, being pleased I showered you the blessing you wished for and said 'I would protect you being your son'. 58.

Then I disappeared and you came back to your place. From that very day, your fear from enemies and poverty was taken away. 59.

For your recollection, I showed you my divine form, and have become your son. O Brahmin, now be happy'. 60.

Beauty of Shri Hari's divine form as a child; His Horoscope.

Suvrat said:-

Saying thus, the Lord of the universe, suddenly became divine-human-child, bright like full-moon, having beautiful appearance. Then he went to sleep with his mother Bhakti. 61.

The great Brahmin and his wife Bhakti, by Lord's will, forgot what happened in the past. Then they were very much rejoiced in heart seeing the newly born son. 62.

सत्स्वस्तिकादिनवलक्षणदक्षपादं मत्स्यादिसप्तकसुलक्षितवामपादम् ।
 आरक्तपल्लवनिभाङ्गुलिराजिराजत्सुस्निग्धकोमलमनोहरपादपद्मम् ॥६४॥
 उत्तुङ्गशोणनखनिर्गतसन्मयूखैर्मुष्णान्तमुष्णकिरणादिरुचः समग्राः ।
 ईषत्समुन्नतसुवर्तुलगुल्फचारुजङ्घासुजानुकरभोरुयुगातिशोभम् ॥६५॥
 राजद्वहत्कटितटं पुरटाभचञ्चत्स्निग्धातिसूक्ष्मविरलोद्गतरोमरम्यम् ।
 गम्भीरवर्तुलसुशोभितनाभिराजदश्वत्थपत्रसमतुन्दवलित्रयाङ्गम् ॥६६॥
 हासावदारुचिसङ्गधरारुणश्रीश्रीवत्सशोभितपृथून्नतवक्षसं च ।
 आजानुलम्बिदृढपीवरबाहुदण्डं तुङ्गारुणोज्ज्वलमहःकरजश्रियं च ॥६७॥
 सूक्ष्मायताङ्गुलिविराजितशोणपद्मकान्तस्वभावकटिनोत्तमपाणियुग्मम् ।
 संशोभितायतहनुद्युतिकम्बुकण्ठं नम्राग्रतुङ्गतिलपुष्पसमाननासम् ॥६८॥

All the gods, the Brahmin Devasharma and others saw him and became very much pleased, as Krishna had taken the form of the common mortal-human baby, like a fine actor who knows the best technique to change the dress and becoming another person. 63.

His right foot marked with nine auspicious signs like Swastika and others and left-foot with seven good signs like fish and others. Its row of fingers shone like reddish fresh sprouts, tender and beautiful, thus the feet appearing as a pleasant lotus bloom. 64.

Plundering the brightness of the sun-rays were the pleasing rays streaming from His luminous projected nails of crimson type. The little elevated circular ankle, with the beautiful shank up to the befitting knees, conjoined with marvellous looking plump thighs.. 65.

The wide golden-type luminous loins whereupon tender strands of little hair sprouted delicately sublimely. The deep orbit (circular) glowing navel placed in fig-leaf shaped belly with three lines of folds (wrinkles). 66.

The smiling red lips were of lustre of white and cherry-type. The high broad chest marked with a special curl of hair. The two arms are running knee-deep, plump and strong. The hands palms were luminous as rising sun in summit. 67.

The two beautiful hands with long delicate fingers were of the splendour of red lotus bloom, the glow of oblong temple descending on the conch-shaped neck making it prettier, the nose slightly bent at the tip resembling

नस्प्राप्तकर्णपुटकान्तरसूक्ष्मबिन्दुं पूर्णेन्दुमण्डलनिभस्मयमानवक्रम् ।
 शोणान्तरम्यनवशारदपुण्डरीकपत्रायतातिचपलाक्षिनिरीक्षमाणम् ॥६९॥
 तुङ्गायतत्तमविशालललाटशोभाराजत्कपोलकुटिलध्रुकुटिश्रियं च ।
 हासोल्लसन्मृदुलगण्डसमानकर्णं सुस्निग्धसूक्ष्मकुटिलासितमञ्जुकेशम् ॥७०॥
 एवं महापुरुषलक्षणलक्षिताङ्गमुत्तानशायिनमचक्षत तं हि सर्वे ।
 नत्वा तमादरभरेण तदिच्छयाऽथो ब्रह्मादयस्तु निजधाम ययुस्त्रयस्ते ॥७१॥
 एवं तस्य द्विजेन्द्रस्य गेहे स पुरुषोत्तमः । प्रादुर्बभूव विश्वात्मा काले जनमनोहरे ॥७२॥
 विक्रमार्कशकस्याब्दे नगाग्निवसुभूमिते । वर्षे विरोधकृन्नाग्नि सौम्यायनगते रवौ ॥७३॥
 वसन्तर्तौ मधौ शुक्लनवम्यामिन्दुवासरे । पुष्ये सुकर्मयोगे च करणे कौलवाह्वये ॥७४॥
 लग्ने च वृश्चिके युक्ते गुरुणा शनिना सह । उच्चस्थानं गते शुक्रे स्वराशिं च निशाकरे ॥७५॥
 रिपुस्थानं गते राहौ बुद्धिस्थानं गते बुधे । धनस्थानं कुजे याते भास्करे च सुतालयम् ॥७६॥

a sesame flower. 68.

A small sesame-seed shaped dot was seen in between ear and the nose, making the smiling face glow as a beautiful luminous circle of a full-moon. The beautiful anticipating eyes rapidly moving which resembled to a newly bloomed lotus in autumn, having reddish hue inside. 69.

The large prominent forehead and the cheek with their shine, the curved eyebrow, and the lively smiling face adorned with beautiful symmetrical ears and the tender, delicate and curly charming dark hairs on the head. 70.

Thus all of them beheld that supinely sleeping form resembling to a supreme-being having all the auspicious signs on him. Having paid obeisance to him, with love and respect, now the trinity of gods left for their dwellings, on his wish. 71.

Janmakundali of Shri Hari.

Thus the supreme-being, the omnipotent-soul took birth in the house of the great Brahmin, to the joy of the people. 72.

It was in 1837 [(Bhumi (Earth) - 1 Vasu (class of divinities) = 8 Agni (Fire) = 3 Naga (mountains) = 7)] of Vikrama samvat (era), year named Virodhikrut it was spring season, the month Chaitra, on the ninth day in bright fortnight and of Pushya constellation and Sukarma yoga, Koulava Karana. The Lagna was Scorpio together with Guru (Jupiter) and Shani

भूतले दिवि महोत्सवस्तदा सर्वतोऽभवदुदारचेतसाम् ।
 हर्षसम्भ्रमवतां नृणां तथा योषितां च विमतान्यकर्मणाम् ॥७७॥
 देवताः शतमखादयो मुदा पुष्पवर्षणमकार्षुरुत्सुकाः ।
 गायनं च सुरराजगायकाश्चारु नृत्यमकृताप्सरोगणः ॥७८॥
 वह्नयो रुरुचिरेऽग्रजन्मनां सद्य एव भसितावृता अपि ।
 मानसान्यपि तदान्तरारिभिर्वर्जितानि च सतां समासत ॥७९॥
 कौलनास्तिकगुरुत्वशालिनां पापिनां नृतनुदैत्यरक्षसाम् ।
 त्रासमेव सहसा प्रपेदिरे भाविनाशगमकं मनांसि च ॥८०॥
 भूभुजां निलयनेषु नैगडा बन्धमुक्तिमगमंश्च तत्क्षणम् ।
 तत्यजुः सहजवैरिणस्तदा दुस्त्यजामपि मिथो विरोधिताम् ॥८१॥
 दुन्दुभिध्वनिरभूदहर्निशं बालशर्मसुतमन्दिरे नृप ! ।
 देवदुन्दुभिनिनादमिश्रितस्तस्य जन्मसमये ह्यजन्मनः ॥८२॥

(Saturn). Venus was powerful. Moon in his own sign, Rahu was in sixth house (the place of enmity) Buddha (Mercury) in the fifth, (in the place of intellectual faculty) Kuja (Mars) in the second house (wealth), sun in the fifth house (place of progeny) The time of birth was just before dawn. 73-76

Entire creation rejoices Shri Hari's birth.

The noble people became delighted with joy and began to celebrate great festival abandoning all their duties. 77.

Indra (who has performed hundred sacrifices) the king of heaven and other gods, were rejoiced and excitedly showered flowers on earth. The divine singers sang booming songs and the groups of heavenly damsels danced beautifully. 78.

The sacrificial fire's flame suddenly rose higher, though engulfed in ashes till then; the sages achieved mental stability now leaving the inner enemies. 79.

The demons in the form of human beings who were sinners, following the path of the left-hand rituals of Shakti, and who deny the supreme-being as the creator of the universe, became frightened in mind, seeing the sign of forthcoming destruction. 80.

The prisoners in the prisons of kings, became free at the instance of

योषितोऽपि जनमङ्गलं जगुः सङ्घशोऽद्भुतकुमारमाशिषा ।
 योजयन्त्य उरुधा परस्परं कुर्वते स्म पिशुनादिलेपनम् ॥८३॥
 वायवः सुखकरा ववुस्तदा निर्मलं च खमभूत्सहोदुभिः ।
 चक्रिरे जयरवं सुरानुगाः कीर्तयन्ति ऋषयः स्म चाशिषः ॥८४॥
 वाणी मङ्गलरूपिणी च हसितं यस्यास्ति वै मङ्गलं ।
 नेत्रे मङ्गलदे च दोर्विलसितं नृणां परं मङ्गलम् ॥
 वक्त्रं मङ्गलकृच्च पादचलितं यस्याखिलं मङ्गलं ।
 सोऽयं मङ्गमूर्तिराशु जगतो नित्यं क्रियान्मङ्गलम् ॥८५॥
 ऋषिभिः कृतमङ्गलं तमित्थं सुतमानन्दकरं निशाम्य हृष्टः ।
 स चकार हरिप्रसादविप्रो निगमोक्तं त्वथ जातकर्म तस्य ॥८६॥
 प्रथमं सहिरण्यवारिभिः स्नपनं सांशुकमेव सत्वरम् ।
 स्वगृहे स विधाय चाचरत्पितृसन्तर्पणमत्र वैदिकैः ॥८७॥
 अथ मङ्गलवाचनं स सूनो रसनामार्जनमाचचार धर्मः ।
 विदधे विधिनोचितं च मेधाजननं दानविधिं तथा तदङ्गम् ॥८८॥

the great birth, as their chains and shackles were broken involuntarily. The natural enemies (like lion and deer) abandoned their irresistible enmity. 81.

In the house of Shri Hariprasad (Dharma) the echoing sound of kettle-drums were heard whole day and night, even the reverberating drum sounds from heaven joined, at the time of the birth of the supreme-being. 82.

Groups of young women sang auspicious and benedictory songs to that wonder boy. They smeared saffron and other marks to each other indicating the auspiciousness of the day. 83.

Pleasant breeze waft while the sky remaining blue with stars, the followers of heavenly gods made the sounds of victory and the sages showered blessings. 84.

Everything is auspicious about him, the supreme-being, his speech, his smile, looks, his steps and his face exuding auspiciousness thus becoming auspiciousness personified, showering instant auspiciousness onto this world for its welfare, constantly. 85.

Jatkarma Samskara.

As the sages described Him as the manifestation of auspiciousness

समेता ज्ञातयस्तस्य विप्रवर्यस्य वेश्मनि । आनन्दं परमं प्राप्ताः कुमारायाऽऽशिषो ददुः ॥८९॥
गीतामङ्गलवाद्यानि तत्र ग्रामे गृहे गृहे । तदा बभूवुः सर्वेषामानन्दश्च महान् हृदि ॥९०॥
ददौ बहूनि दानानि पुत्रजन्मप्रहर्षितः । ब्राह्मणेभ्यो द्विजेन्द्रोऽसावन्येभ्यश्च यथोचितम् ॥९१॥
गजान् हयांस्तथा धेनुरसङ्घ्याताः सुलक्षणाः । ब्राह्मणेभ्यो ददौ देवः सोपस्करगृहांस्तथा ॥९२॥
तथा दानान्यसौ प्रादाद्यच्छुत्वा भुवि भूमिपाः । विस्मयं लेभिरे भूरिनिधीशं तं च मेनिरे ॥९३॥
मायया श्रीपतेस्तस्य विधित्सोर्नरनाटनम् । भगवानेष एवेति तं विवेद न कश्चन ॥९४॥
आत्मजे पुत्रभावोऽभूच्छ्रीकृष्णे भक्तिधर्मयोः । चिकीर्षोः शैशवीं लीलामिच्छया तस्य च प्रभोः ॥९५॥
ईश्वरत्वेन मज्जानात्पुत्रभावेन लालनम् । मदीयं दुर्लभमिति प्रभुरेवं तथा व्यधात् ॥९६॥

and provider of joys, the Brahmin Shri Hariprasad became pleased, and performed the Vedic rituals customary to the birth of a child. 86.

To begin with, he took bath in gold-purified water and wore a silk cloth. Then, in his house he performed the rituals of offering oblations to his ancestors by the priests' expert in the Vedas. 87.

He began Vedic rituals with chanting of favourable hymns through priests, firstly performing the ritual of cleansing the tongue and instigation of tongue for the child, then gave away gifts on account of the ceremony. 88.

In the house of the great Brahmin, his relatives gathered together being extremely joyful, and blessed the child. 89.

Joyful songs and auspicious sounds of musical instruments echoed in every house of that town, and everyone was pleased in their heart. 90.

The overjoyed Brahmin at his son's birth gave away many gifts to other Brahmins reasonably. 91.

Elephants, horses and several cows of great characteristics were gifted to the Brahmins as well as household articles. 92.

Learning about the range of gifts given by him, even the wealthy kings were astonished and thought that he must be the god of wealth, Kubera himself. 93.

The lord Shripati desirous of manifesting in a human form, with his illusive aspect, was not to be learnt by anyone and nobody came to know that he was the supreme-being. 94.

As Shri Krishna himself becomes the son of Dharma and Bhakti, on

तौ दम्पती प्राप्य मनोरथस्य फलं प्रहृष्टौ नितरामभूताम् ।
 बबन्धतुः स्नेहभरं तनूजे नराकृतिब्रह्मणि वासुदेवे ॥९७॥
 प्रादुर्भावकथाऽद्भुतेयमुदिता तुभ्यं मया भूपते ! ।
 गोत्रायां नरनाटनं बहुविधं प्रीत्या चिकीर्षोः प्रभोः ।
 श्रीराधारमणस्य यः परमया भक्त्या पठेद्वा पुमान् नित्यं ।
 तां श्रृणुयात्पुमर्थमखिलं स प्राप्नुयान्निश्चितम् ॥९८॥
 इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे प्रथमप्रकरणे
 नारायणप्रादुर्भावोत्सवनामा द्वाविंशोऽध्यायः ॥ २२ ॥

his own will, the parents became desirous to look after their son's childhood. 95.

'With the knowledge of my deification, I may be denied of the natural fondling of a child (from the natural love of parents for the child),' thus the lord thought himself. 96.

The couple was very much pleased to get the wish fulfilled and hence there was bond of love and affection between them and their son who was none other than the Supreme Lord in the form of a child. 97.

'O King, this blissful and wonderful story of Shri Krishna has been narrated to you. The story of lord's desire of accepting human-form variously, who is the companion of Radha. Whoever with great devotion listens to it or reads it, undoubtedly, would be blessed with the fruits of life. 98.

Thus ends the twenty-second chapter entitled 'The festival of the birth of Narayan' in the first Prakarana of Satsangi Jivan, the life story of Lord Narayan, also titled as 'Dharmashastra' (the rules of the code of conduct). 22

॥ अथ त्रयोविंशोऽध्यायः ॥ २३ ॥

सुव्रत उवाच -

अथावगत्योद्भवमात्मशत्रोराकस्मिकैर्लक्ष्मभिरासुरौघाः ।
 हृत्कम्पवामावयवस्फुराद्यैरुत्पादयामासुरनेककृत्याः ॥१॥
 तत्रादितश्छुप्पयसं स कालीदत्तस्तु कृत्यागणमात्मसृष्टम् ।
 क्रुद्धोऽडुढौकनृप ! कोटरादि भयङ्कराकारमुदात्तशस्त्रम् ॥२॥
 हरिप्रसादस्य गृहं समेत्य जनेस्तु षष्ठेऽहनि बालकस्य ।
 निशीथकाले परिसुप्तलोके सूतीगृहं तत्र्यविशत्स तूर्णम् ॥३॥
 व्यचष्ट सोऽनेकवपुर्द्विजस्त्रीस्तत्र प्रसुप्ताः कतिचित्पलिकनीः ।
 शय्योपविष्टां द्विजराजपत्नीं भक्तिं च बालाननदत्तदृष्टिम् ॥४॥
 अभ्यर्त्य षष्ठीं महतीं सहाङ्गैः षट्कृत्तिकाषण्मुखविष्णुमुख्यैः ।
 गजाननाभ्यर्चनपूर्वकं वै यथाविधानं नृप ! जाग्रतीं च ॥५॥

CHAPTER - 23

Hanuman protects Shri Hari, Kidnapped by Kritiyas (child devouring women)

Suvrat said:-

O King, due to the sudden indications like throbbing of heart, quivering of left parts of the body, the demons in multitude came to know that their enemy has taken birth. Hence they created many occultist charms. They resorted to many dreadful acts. 1.

The infuriated Kalidatta produced a herd of terrible demonises having weapons, led by Kotara, made them rapidly approach the Chhapaiya town, and at the house of Shri Hariprasad, in the midnight. They entered aiming maternity room in particular, where the birth of the child occurred six days before, when people were asleep. 2-3.

He saw their many Brahmin women including some grey-haired old ladies sleeping deeply. The wife of the great Brahmin, Bhakti was sitting on the bed staring at the face of the child. She was wakeful after performing the ritual of worship of the great goddess of the sixth day, with other gods Gajanana, group of six Kruttikas constellation, six-faced Kartikeya and Vishnu also. 4-5.

बालं तदुत्सङ्गतं च दृष्ट्वा प्रतीसवह्निद्युतिमुद्गहीतुम् ।
 तत्पार्श्वमागत्य जगाद वाक्यं भयानकास्या किल कोटरैका ॥६॥
 दिग्म्बराऽन्त्रस्रगुदात्तशूला करे कपालं दधती सरक्तम् ।
 विकीर्णकेशाञ्जननीलवर्णा वृत्तारुणाक्षा विततोग्रदंष्ट्रा ॥७॥
 बालग्रहाणामधिपाऽस्मि मूढे ! भक्षामि पुत्रं तव नूनमद्य ।
 स्मरेष्टदेवं निजरक्षितारं मदीयदंष्ट्रान्तरमुत्पिपत्सुम् ॥८॥
 उक्त्वेति तस्या भयवर्जिताया धैर्यस्थितायाः सहसाङ्कदेशात् ।
 जग्राह बालं गल एव दुष्टा व्यात्तानना तिग्मकरालजिह्वा ॥९॥
 ईयुश्च तावच्छतशः कराला बालग्रहा व्यात्तमुखाः कुरूपाः ।
 ते छिन्द्वि भिन्द्व्यानय मारयेति क्रोशन्त उच्चैश्च तिरोबभूवुः ॥१०॥
 गले गृहीत्वा शिशुकं गतेषु बालग्रहौघेषु रुरोद भक्तिः ।
 तत्राययौ यत्तु निशम्य कुर्वन्नारायणस्य स्मरणं स विप्रः ॥११॥

To snatch the lustrous child shining like flames, from the lap of his mother, one of the dreadful Kotara, approaching her from sides, uttered some words. 6.

She was naked, raised hand with a spear, wearing a garland of skulls and holding a bloody skull on the other hand. She was black as charcoal with scattered hair, and with reddish big round orbit eyes and projected ferocious teeth. The demons said to the mother: 7.

‘O the ignorant one! I’m the queen of child-snatchers, now I eat away your son, recall your beloved god the real protector who is eager to save him from my molars.’ 8.

Having said thus, the demons suddenly opened her mouth caught hold off the child’s throat with her ferocious sharp tongue, from the lap of the mother, who was firm and fearless. 9.

There gathered those awkward ferocious looking child-snatching devils in hundreds screaming loudly ‘kill him, tear him, break him,’ gradually disappeared. 10.

As the child - killers went holding the child on his throat Bhakti began to cry loudly. Hearing the cry, the Brahmin came there remembering Vishnu. 11.

That lady (Bhakti), due to her deep love for the child, fainted crying

स्नेहेन गाढेन तदैव बाला हा ! पुत्र पुत्रेति रुदत्यमूर्च्छत् ।
 नष्टं सुतं सोऽप्यवगत्य विप्रो मुमूर्च्छ चान्येऽप्यरुदन् गृहस्थाः ॥१२॥
 तौ नष्टसंज्ञावगत्य ताभ्यामाराधितः प्राग्बहुधोपचारैः ।
 मरुत्सुतस्तूर्णमुपेत्य तत्र प्रबोधयामास च दम्पती तौ ॥१३॥
 सुप्ताऽसि किं जागृहि देवि ! भक्ते ! हरिप्रसाद ! द्विज ! जागृहि त्वम् ।
 आह्वानमित्थं तु निशम्य तस्य तौ जागरांचक्रतुरश्रुनेत्रौ ॥१४॥
 उत्थाय सम्भ्रान्तवदेव तौ तं तदैव दिव्यं कपिमैक्षतां च ।
 सतैलसिन्दूरसुचर्चिताङ्गमर्कप्रसूनरुजमीक्षणीयम् ॥१५॥
 कुतो भवन्तौ रुदतोऽतिखिन्नाविति ब्रुवाणं तमुवाच भक्तिः ।
 त्वं कीशबालः सुखकारको मे पीयूषवाक्कोऽसि पवित्रमूर्तिः ॥१६॥
 बालग्रहैर्मेऽद्य सुतोऽपनीतो रोदिम्यतोऽहं बहुकृच्छ्रलब्धः ।
 इत्थं वदन्तीमवदच्च बालां स मारुतिः स्वेक्षणलब्धधैर्याम् ॥१७॥
 श्रीरामदासोऽस्मि हनूमदाख्यो भक्तौ युवां मे भवथो दृढं वै ।
 तयोरिदं कष्टमवेत्य जातं तद्धर्तुमेवाहमिहागतोऽस्मि ॥१८॥

for him. Thinking that his son was lost, the Brahmin also fainted, and people in the house began to cry. 12.

Having seen them fainted, Hanuman, who was adored by them before, in various ways, quickly presented himself there, regained the couple's consciousness. 13.

'O goddess Bhakti, why are you sleeping? Wake up ! O Brahmin Hari Prasad, wake up' ! Hearing the calls made by Hanuman, they got up with tears in eyes. 14.

Being awakened they became confused, when they saw the divine monkey-god, looking very pleasant due to the smearing of oil and red-lead and wearing the garland of Akda flowers. 15.

Hanuman asked, 'Why both of you are crying and being despondent? ', to which Bhakti replied, 'O! Born of monkey, you are the cause of happiness; your words are real nectar, O pity-personified! 16.

'I am crying at my kidnapped son, by child-killing devils whom we obtained through austerities', Maruti said to thus replied Bhakti, who now seemed to be gaining courage, seeing him. 17.

'I am the servant-devotee of Shri Rama and my name is Hanuman. I

बालग्रहैर्वाप्यसुरैश्च हिंस्रैर्हन्तुं न शक्यः खलु कैश्चिदत्र ।
 बालस्तवासौ यदतोऽस्ति भीतिर्भयप्रदस्याप्यखिलस्य मृत्योः ॥१९॥
 आश्वास्य तामित्थमथातितूर्णं स स्वेच्छया स्वीकृतमानवत्वम् ।
 नारायणं भक्तमनोहरं तं बालग्रहान्मोचयितुं जगाम ॥२०॥
 बालं गृहीत्वोत्पतिताऽथ कृत्या ग्रामाद्बहिस्तद्ग्रसनाभिलाषा ।
 तत्याज तं तज्ज्वलनाभदृष्ट्या दन्दह्यमानाखिलदीर्घदेहा ॥२१॥
 क्षित्तो धरायां तरसा पिशाच्या सोऽनिर्दशाहः शिशुकस्तदैव ।
 सुष्वाप शीतद्युतिना सुधाद्रैराप्यायितोऽभूत्स्वकरैश्च शीतैः ॥२२॥
 हन्तुं ततः शावमुदात्तशूला करालदृष्ट्या तमवेक्षमाणा ।
 तस्थावमर्त्याध्वनि साधरोष्ठं पिष्ट्वा रदैरायतवक्रतीक्ष्णैः ॥२३॥
 व्योमस्थिता साऽथ ससम्भ्रमं तं कालाग्निरौद्रं सहसा विलोक्य ।
 दन्दह्यमानाऽतिभयाऽतिकम्पा कृत्या न शक्ताऽस्य निरीक्षणेऽपि ॥२४॥
 चुच्योत् शूलं च सकम्पहस्तात्तस्याः पुरुस्विन्नवपुस्ततः सा ।
 नात्रागमिष्यामि पुनः किलेति चीत्कृत्य दुद्राव सहात्मवर्ग्यैः ॥२५॥

know you both have firm faith in me. Hence, knowing that you are in difficulty, I came here to take away your misery. The child-killer deities or even the terrible murderous demons cannot kill your baby. In fact, your baby is the fear incarnate even to the god of deaths'. 18.

Consoling her thus Maruti took the form of a human on his own will, and went swiftly to release the god, who attracts the minds of devotees, Narayan, from the hands of child-killing demons. 19- 20.

Having taken the child they flew up and went out of the town with a craving to eat up the child, but all of a sudden they left the child as his blazing look, began to burn their whole enormous bodies. 21.

The quickly thrown child by the devils, hardly ten days old, falling on the earth, slept there well soothed and enveloped by the cool-rays of the moon. 22.

Then she raised sharp spear to kill, wildly staring at him, stayed in mid-space, gnawing her lips with irregular sharp teeth. 23.

As she stayed above in space, she was puzzled to see the fire of apocalyptic proportion rising in him, engulfing her, she became terrified, began to tremble, not even able to see the child. 24.

धर्मालयादुत्पतितोऽन्तरिक्षं व्यात्ताननो दीर्घकरालदंष्ट्रः ।
 स मारुतिः स्फूर्जथुभीमनादो धनुर्विमुक्ताशुगशीघ्रयानः ॥२६॥
 द्रवन्तमाकृष्य निबध्य तूर्णं पुच्छेन तृण्यामिव चायतेन ।
 स्वप्रष्ठबालार्दनजातकोपः पदा स कृत्यागणमातताड ॥२७॥
 ततो मृतप्रायमुपेतदुःखं प्रारब्धशेषावितजीवकण्ठम् ।
 उत्सृज्य तं दूरत आशुबालं प्रीत्या दधौ सौम्यवपुः स दोष्णोः ॥२८॥
 मितस्मितं वीक्ष्य शिशुं शनैस्तं ददौ समानीय ततः स भक्त्यै ।
 मृत्योर्मुखायातमिवात्मबालं सा प्राप्य तं प्राह वचः कपीन्द्रम् ॥२९॥
 देव ! त्वया मोचित एष मृत्योर्बालोऽस्यतस्त्वं मम जीवदाता ।
 नासाध्यमेतत्करणं तवेति जानामि रामानुजजीवदातुः ॥३०॥
 निशम्य वाचं भगवज्जनन्याः सोऽथाब्रवीत्सर्वविदाञ्जनेयः ।
 भद्रे ! तवायं शिशुकस्तु दिव्यो न प्राकृतोऽस्तीत्यवधेहि सत्यम् ॥३१॥

She began to sweat and the piercing stake dripped down from her trembling hand, she ran away with her herd, screaming loudly that she would never come again there. 25.

In the mean while, Maruti came there flying in the sky, from the house of Dharma, with his mouth widely opened, showing his long terrible molars, making fierce sound like a thunder. He came there as speedily as an arrow shot from the bow. 26.

Being angry at those, who afflicted his beloved, sincere, child, he tied the escaping herd with his long tail as though a bundle of grass and stroked them with his legs. 27.

Leaving that herd nearly dead, which had still some breath, saved by the little positive deeds of the past, Hanuman becoming pleasant looking, took in his arm the child, with love. 28.

Looking at the gentle smiling baby, he brought it slowly, carefully back to Bhakti. Having obtained the child from the jaws of death, she said to the great monkey; 29.

‘O God, you saved this child from death, so you have given me my life. I know you have given the life to the brother of Rama (i.e. Laksman) (by bringing Sanjivini plant), so it was not impossible for you.’ 30.

Having heard the mother of god, Bhakti, the all-knowing Hanuman

संसारकृच्छ्रादविता सपोष्यौ युवां तथान्याञ्छरणोपपन्नान् ।
 अतः सुरक्ष्योऽद्भुतबालकोऽयं सर्वाधिकः स्नेह इहैव कार्यः ॥३२॥
 तामित्युदीर्यैक्षत तत्सुतास्यं तावन्मनोज्ञः स शिशुर्जहास ।
 नृनाटनं तस्य हरेर्विधित्सोरथेच्छया तत्र तिरोदधे सः ॥३३॥
 ततोऽत्याश्चर्यमापन्नौ तौ वीक्ष्य हनुमद्वलम् । पुनर्जातं स्वतनयं मेनाते लौकिकं यथा ॥३४॥
 आश्चर्येणोचतुस्तौ च जनान्नौ बालकोऽधुना । हनूमता रक्षितो वै पिशाचीनां गणादिति ॥३५॥
 हनूमति ततो भक्तिं परमां प्रापतुश्च तौ । माहात्म्यं तस्य बहुधा स्वसम्बन्धिन ऊचतुः ॥३६॥
 तत आरभ्य तौ ते च मन्दवारे हनूमतः । नियमं जगृहुः प्रीत्या दर्शनस्यार्चनस्य च ॥३७॥
 कृत्यार्दनोपशमनाय ततस्तु धर्मः शान्तिं चकार निगमोदितवर्त्मनैव ।
 सन्तर्पणं च सुरसैर्धरणीसुराणां नारायणीयकवचस्य जपं च भूप ! ॥३८॥
 राजन्निदं शिशुचरित्रमघौघनाशं नारायणस्य वदतामिह श्रुण्वतां च ।
 तुभ्यं मया कथितमात्मपतेः पवित्रं श्रद्धान्विताय परमादरतोऽवधार्यम् ॥३९॥

told her ‘O auspicious one, you should know the real truth, that this baby of yours is divine, and not a human being. He is the protector, from the afflicting worldly life. Hence, you ought to save this divine wonderful baby and give your utmost affection to him alone’. 31-32.

Saying thus to her, he saw the face of the baby. At that time the pleasing beautiful baby made a laugh. Knowing that Shri Hari himself wishes to play the role of an ordinary child, Maruti disappeared. 33.

Seeing the competency of Hanuman, both of them were astonished. As common person think, they thought that their son had a rebirth indeed. 34.

They told people, excitedly, about their son being saved by Hanuman from the herd of devils. 35.

From then on, they both became devoted to Hanuman, and began to tell his greatness to all the relatives. They took a vow to worship and visit him on every Saturday, with adoration. 36-37.

O King! To keep off evil misery, Dharma performing required rituals of pacification as mentioned in the Vedas appeased the Brahmin people with worthy offerings and involved in chanting “Narayaniy Kavacham”. 38

O King! Thus has been narrated, the child Narayan’s competence, thrashing the ocean of sins of the teller and the listener. The holy-story

॥ इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे प्रथमप्रकरणे
हनुमत्कृतबालरक्षणनिरूपणनामा त्रयोविंशोऽध्यायः ॥ २३ ॥

॥ अथ चतुर्विंशोऽध्यायः ॥ २४ ॥

सुव्रत उवाच -

एकादश्यामार्यमणे माधवे मासि भार्गवे । अहस्तुर्यक्षणे प्रेङ्खं बालाऽध्यारोहयत्सुतम् ॥१॥
लक्ष्मीं स्वकुलदेवीं सा स्मरन्ती योगशायिनम् । अस्वापयत्प्राक्शिरसं शोभितायां च तत्र तम् ॥२॥
द्वितीयमासस्यारम्भे गोक्षीरं गालितं शुभम् । अपाययत्सा शङ्खेन तनयं गुरुवासरे ॥३॥
चक्रेऽथ निष्क्रमणसंस्कृतिमात्मजस्य सूर्येक्षणं स च तृतीयकमास एव ।
पुण्याहवाचनमकारयदत्र वृद्धिं श्राद्धं तु नाकृतं वृषः खलु सामगत्वात् ॥४॥

(sacred-history), of the supreme-soul, told by me to dedicated one like you, ought to be adored. 39.

Thus ends the twenty-third chapter entitled 'Hanuman protecting Shri Hari' in the first Prakarana of Satsangi Jivan, the life story of Lord Narayan, also titled as 'Dharmashastra' (the rules of the code of conduct). 23

CHAPTER - 24

Shri Hari's naming ceremony at the hands of sage Markandeya.

Suvrat said:-

On the eleventh day in the month of Vaishakha, of star Uttara, on Friday, in the fourth hour of the day, Bhakti raised her son to be cradled. 1.

Remembering the auspicious family-goddess Lakshmi and Vishnu, she cradled the child by putting his head first. 2.

In the beginning of the second month, one Thursday, she made the son drink pure, filtered, cow-milk, pouring through a conch (Shanka). 3.

In the third month he performed a ritual of taking the child into the open air for the first time and making him view the sun, with other purification rites. He was not to perform the ritual of offering oblations to manes Vruddhi-Shraddha on that day as he was a follower of Sama Veda. 4.

तं चन्द्रदर्शनमकारयदावृताङ्गं त्रैमासिकं च शुचिना वसनेन धर्मः ।
 पूजां विधाय शशिनोऽथ च वामदेव्यं सामाध्यगापयदसौ विधिवत्प्रदोषे ॥५॥
 एकदा तद्गृहमगान्मार्कण्डेयो महामुनिः । त्रिकालज्ञश्च तेजस्वी सशिष्यो वर्णिवेषधृत् ॥६॥
 सम्भावयामास स तमातिथ्येन यथोचितम् । ब्राह्मणः सर्वधर्मज्ञः सभार्यो नृपसत्तम ! ॥७॥
 भुक्त्वा पीत्वा सुखासीनं सेवमानस्तमन्तिके । उपविष्ट इदं प्राह प्रीणयन्स उदारधीः ॥८॥
 कुत आगम्यते ब्रह्मन् ! भवता भूरितेजसा । कृतार्थीकुर्वता लोकान् पावितोऽद्य ममाश्रमः ॥९॥
 ब्रह्मन् ! किं किं त्वयाधीतं वेदशास्त्रागमादिषु । विद्यानिधिरिवाभासि ततो मां वक्तुमर्हसि ॥१०॥
 इति पृष्टः स विप्रर्षिः सर्वज्ञो मतिमानृप ! । तत्सुतप्रेक्षणानन्दो धर्म प्रत्यब्रवीदिदम् ॥११॥
 तीर्थयात्रां चरन्धर्म ! त्वद्वेश्मैतद्यदृच्छया । प्राप्तोऽस्मि भृगुगोत्रं मां मार्कण्डेयमवेहि भो ! ॥१२॥
 वेदशास्त्रपुराणानि ज्योतिःशास्त्रं विशेषतः । पठितं पाठ्यते चापि वेदाङ्गानीतराणि च ॥१३॥
 ततः प्रसन्नो धर्मस्तं प्रणम्याह पुनर्वचः । स्वपुत्रनामकरणं तेनैव हि चिकीर्षयन् ॥१४॥

Covering the three-month child with pure cloth, Dharma performed the ritual of showing the moon in the evening and also offered worship along with singing of hymns (Sama). 5.

Once the transcendent great lustrous sage Markandeya in ascetic attire visited his house with disciples. 6.

O king, the Brahmin and his wife, knowing all the formalities, welcomed him with proper respect. 7.

Pleasing him with offerings to eat and drink, making him rest comfortably, the noble Dharma sitting near him said thus: 8.

‘Where do you come from? It seems people have been blessed by your great splendour, and now also making my hermitage holy. 9.

You appear to me as a treasure of learning, and you would be able to tell me something, what are all the study you have carried in the Vedas and other sciences?’ 10.

Thus asked the all knowing great ascetic intellect, being delighted at seeing the son of Dharma, replied thus: 11.

‘O Dharma! I was on pilgrimage and wished to visit this house of yours. I belong to Bhrgu clan, known by name Markandeya. 12.

Vedas, Shastras and Puranas have been read astrology in particular, also ancillaries of Vedas with other subjects and I teach them as well.’ 13.

अस्मद्भाग्यवशादेव जातोऽत्र भवदागमः । तस्मान्मयि कृपां कृत्वा कञ्चित्कालमिहावस ॥१५॥
 ज्योतिषां पारदृष्ट्वा त्वं ब्रह्मन्नास्यात्मजस्य मे । पश्य भाग्योदयः सम्यग्भविष्यं शास्त्रचक्षुषा ॥१६॥
 नामकर्ममुहूर्तं च निश्चित्यास्य त्वमेव हि । कुरु नाम महाभाग ! गौणमार्क्षं च तत्त्वतः ॥१७॥
 इति सम्प्राथितस्तेन मृकण्डतनयो मुनिः । पञ्चाङ्गपत्रे निश्चित्य मुहूर्तं नाम्न आह तम् ॥१८॥
 एकादशाहादिदिने विष्ट्यादिदोषसम्भवात् । नाम्न्यकृते तु तत्कार्यं शतरात्रव्यतिक्रमे ॥१९॥
 श्वः सप्तम्यां गुरावस्य लग्ने कर्कटकाह्वये । सौम्येषु केन्द्रसंस्थेषु नामकर्म विधीयताम् ॥२०॥
 शुभाशुभं च यद्भावि सुतस्यास्य तदप्यहम् । नामान्ते कथयिष्यामि जन्मकालं विचार्य ते ॥२१॥
 इत्युक्तः सोऽतिसंहृष्टः सम्पाद्योपस्करं तदा । प्रातः क्षणे तृतीयेऽहः प्रारम्भे च कर्म तत् ॥२२॥

Saluting him, Dharma being very pleased, becoming desirous of naming the child in his hands, said: 14.

‘Owing to our fortune, your visit has taken place here. Hence be kind to me, stay here for a while. 15.

O great one! With your uplifting astrological knowledge, predict my son’s future-fortune, see yourself through your eyes of scriptural learning. 16.

O great one! Do arrange an appropriate auspicious time of naming ceremony and name him, for my sake, on the basis of real astronomical acknowledgment.’ 17.

Thus requested by him, the sage, son of Mrukanda deciding on the time of naming through an almanac, told him thus: 18.

‘The naming ceremony if not taken place owing to probable inauspiciousness relevant to the eleventh day or other consecutive days, the ceremony could be performed after hundred nights from the birth of the child. 19.

Tomorrow being the seventh day, the auspicious planet Guru (Jupiter) will be placed in the (fourth) sign of cancer and other positive planets also being placed at the auspicious centres; naming ceremony should be performed on that day. 20.

The positive and the negative aspects of your son’s future, I will tell you after the naming ceremony by going through his time of birth.’ 21.

Hearing this, the Brahmin became very happy. He gathered all the essential things and began his religious rites in the third hour. First, he

वृद्धिश्राद्धं स कृत्वा दौ पार्थिवाख्यहुताशनम् । प्रतिष्ठाप्याचरद्धोमं तत्र व्याहृतिपूर्वकम् ॥२३॥
 ततोऽस्य विदधन्नाम मुनिरन्वर्थमब्रवीत् । अन्तर्दृष्ट्यैव कृष्णस्य जानन्सर्वं चिकीर्षितम् ॥२४॥
 युवयोश्च स्वकीयानां हर्ताऽसावापदो द्विज ! । हरिसंज्ञोऽस्त्वतः कर्कराशिस्थेन्दोश्च जन्मनि ॥२५॥
 कृष्णाख्यः कृष्णवर्णत्वात्स्वस्मिन्श्चाकर्षणाद्भूदः । मधुमासजनेश्चासौ सुतो भवति ते भुवि ॥२६॥
 एतन्नामद्वयं विप्र ! पुत्रस्य तव यन्मया । कथितं व्यस्तमपि तत्समस्तं च भविष्यति ॥२७॥
 त्यागज्ञानतपोधर्मैः पार्वतीपतिना समः । एष भावी च योगेन नीलकण्ठाभिधोऽस्त्वतः ॥२८॥
 एवंविधान्यनेकानि गुणकर्मानुसारतः । नामान्यस्य भविष्यन्ति त्वत्सूनोर्द्विजसत्तम ! ॥२९॥
 कथाश्रुतौ हरेरेष पृथुतुल्यो भविष्यति । भक्त्या च तद्वशीकारे क्षमायां चाम्बरीषवत् ॥३०॥

performed the ritualistic offerings made to the past ancestors, on this prosperous occasion. Then secondly he lit the fire named Parthiva, and then performed sacrifice according to Vedic rituals beginning with utterance of hymns of Vyahruti Homa. 22-23.

Knowing from his inner vision, all the purposes (or wishes) of Shri Krishna to fulfil in the future, the sage named him and told the meaning or significance of it to the Brahmin. He said: 24.

‘As he takes away all the miseries of you and your people and as he is born at the moment when moon happened to be in the sign cancer, (hence) he could be rightly named ‘**Shri Hari**’. 25.

He could also be named **Krishna** due to his dark complexion and his ability of attraction; since your son taking birth in the month of Chitra it is also appropriate. O Brahmin! Though I named him with two individual names, it will be joined together in the future (**Shri Hari Krishna**). 26-27

Markandeya’s predictions about Shri Hari’s future.

He is equal to Hara, the lord of Parvati, in virtues like generosity, knowledge, austerities and religiosity. Through his Yogic achievements he will be known as **Nilakantha**. 28.

O great Brahmin! Your son will get many names henceforth through his qualities and past deeds. 29.

He will be equal to the king Pruthu being a keen listener of stories of Vishnu; and to the king, Ambarish, in capturing the mind of Vishnu with devotion, and in forgiveness also. 30.

दास्ये भगवतश्चैष भविता हनुमत्समः । कार्याकार्यनयज्ञाने भविता विदुरोपमः ॥३१॥
 शुकवतीव्रवैराग्ये बुद्धौ जनकराजवत् । प्रह्लादवच्च भविता कृष्णस्यैष सदाग्रहे ॥३२॥
 मायादितत्त्वभिन्नात्मज्ञाने तु कपिलोपमः । दत्तात्रेयोपमो दोषत्यागे चैष गुणग्रहे ॥३३॥
 अधर्मसर्गभीरुत्वे युधिष्ठिरनृपोपमः । दयालुतोदारतयोर्भाव्योऽसौ रन्तिदेववत् ॥३४॥
 एष नारदवद्भाव्यो विष्णोर्निश्चयकारणे । इन्द्रियारिजये चैष भविष्यत्यर्जुनो यथा ॥३५॥
 कृष्णाङ्घ्रिरेणुमाहात्म्यज्ञाने चाक्रूरसन्निभः । भगवद्भक्तमाहात्म्यज्ञाने भाव्य इवोद्धवः ॥३६॥
 साधुतायामेष भूमावार्षभो भरतो यथा । भविष्यत्यग्रहण्यो वै त्यागिनामात्मदर्शिनाम् ॥३७॥
 नानाप्रश्नोत्तरविधावुत्तरोत्तरयुक्तिषु । तुल्यो गीष्पतिना भाव्यो धैर्ये चैष बलिर्यथा ॥३८॥
 करेऽस्य पद्मं च सृणिरुर्ध्वरेखादिकं पदोः । भवन्तीति भविष्योऽसौ नेता नृणां हि लक्षशः ॥३९॥

He will be compared equally to Hanuman in his devotional services of the Lord Vishnu. He will be like Vidura in the knowledge of law of do's and 'don'ts. He will have extreme absence of worldly desires like sage Shuka and intelligence of the king Janaka. He will be determined always to remembering Krishna like the devotee Prahlada. 31-32.

He will be similar to the sage Kapila in discerning between the great illusive mystic powers (Maya) and the Supreme reality. He will be like Dattatreya in abandonment of vices and acceptance of virtues. 33.

He will be similar to Yudhishtira, who is afraid of immoral deeds; and will be on equivalence to Rantideva king in compassion and fairness. 34.

He will be a devotee of Shri Vishnu, as Narada Muni. He will be victorious like Arjuna, over other rivals and also in calming his senses. 35.

He is like Akrura in perceiving real greatness of the dust of the feet of Krishna; He will be equal, in emphasizing the greatness of god and his devotees, to Uddhava. In simplicity and honesty he will be compared with Rishabhadeva and Bharata, who were famous in spirituality and neglecting of the worldly desires. 36-37.

With his inquisitive quests and queries and finding appropriate answers, he will be on similarity with the preceptor of celestials 'Devaguru - Bruhaspati and He is as dauntless as Bali. 38.

The auspicious sign lotus in his palm, the signs of goad and other vertical lines in his foot, signify that he will be a leader of thousands and

कष्टेभ्यो निखिलेभ्योऽपि सर्वदा सुत एष वाम् । कर्ता संरक्षणं धर्म ! यथा विष्णुः सुधाभुजाम् ॥४०॥
एवंविदानेकगुणो भविष्यत्यात्मजस्तव । गुणानां प्राप्यते नान्तो मया त्वस्य महीयसाम् ॥४१॥

सुव्रत उवाच -

इत्युक्त्वा विरतायास्मै मुनये स ददौ मुदा । नूतवासांसि भूषाश्च बहुलं द्रविणं नृप ! ॥४२॥
उषित्वैकं दिनं तत्र मार्कण्डेयोऽन्यवासरे । कृष्णेक्षाद्यतिसन्तुष्टस्तीर्थराजं ययौ ततः ॥४३॥

श्रुत्वात्मजस्य स गुणानभिवाञ्छनीयान्प्राप्तैर्महत्त्वपदवीमपि सज्जनौघैः ।

धर्मः सभार्य उदितोत्कटहर्षवार्धिमग्नो बभूव नृप ! विस्मृतलोककार्यः ॥४४॥

॥ इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे प्रथमप्रकरणे
नामकरणविधाननामा चतुर्विंशोऽध्यायः ॥२४॥

thousands of people in the future. 39.

This son of yours will always protect you from all misfortunes as Shri Vishnu protects the gods. 40.

Thus, your son a complete genius, and his listless magnificent qualities, wholly could not be counted.' 41.

Suvrat said:-

O King! : The sage Markandeya became silent. Then the Brahmin Dharma, with great pleasure, offered him new clothes, ornaments and ample wealth. Staying there for a day, Markandeya being happy having seen Krishna, proceeded to Prayaga, the holiest place, next day. 42- 43

O King, hearing the most wished virtues of the son, and obtaining the importance from stream of noble men, Dharma and his wife became overwhelmed with ecstasy and forgetful of worldly affairs. 44.

Thus ends the twenty-fourth chapter entitled 'Narration of Shri Hari's naming ceremony' in the first Prakarana of Satsangi Jivan, the life story of Lord Narayan, also titled as 'Dharmashastra' (the rules of the code of conduct). 24

॥ अथ पञ्चविंशोऽध्यायः ॥ २५ ॥

सुव्रत उवाच -

पञ्चमे मासि पुत्रस्य पुत्रदैकादशीदिने । मुहूर्ते सप्तमे धर्मश्चक्रे भूम्युपवेशनम् ॥१॥
 वराहं धरया साकमिहानर्चं वृषो मुदा । गीतवादित्रनादैश्च निगमध्वनिभिः सह ॥२॥
 सप्तमे मासि पुत्रस्य स योगे गुरुपूर्णयोः । सम्पूज्य कुलदेवादीन्कर्णवेधमकारयत् ॥३॥
 सौचिकः कुशलो रौप्यसूच्या द्विगुणसूत्रया । विव्याध कर्णं दक्षार्दिं वेदमन्त्राभिमन्त्रितम् ॥४॥
 इषशुक्लद्वितीयायां तुलालग्ने शिशोर्वृषः । चक्रेऽन्नप्राशनं राजन्मङ्गलस्नानपूर्वकम् ॥५॥
 कृत्वाभ्युदयिकं पूर्वं प्रतिष्ठाप्यानलं शुचिम् । चकार चरुहोमादि ब्रह्मादीनां च पूजनम् ॥६॥

CHAPTER - 25

Shri Hari's childhood, having consecrated according to rituals.

Bhumi-Upvesan Samskar. - In the child's fifth month as it was Shravana, on the eleventh day of bright fortnight (Putrada Ekadashi), in the seventh auspicious hour from the sunrise, Dharma performed the scriptural rite of letting the child for the first time on the ground. 1.

On that day, Dharma worshipped the boar-incarnate Vishnu and the earth, with great delight, accompanied by auspicious instrumental music and utterances of Vedic hymns. 2.

Karnavedh Samskar.

In the seventh month, one Thursday, in an auspicious hour, Dharma paying honours to family-deities performed the rite of piercing of the ears (for ear-rings) of his son. 3.

The expert tailor carried the piercing act skilfully with a silver needle and two-fold string as Vedic hymns heard in the background. 4.

Annprashan Samskar.

In the month of Ashvin on the second day of bright fortnight in the auspicious hour of Tula (Libra) sign in the zodiac, Dharma performed the ritual of feeding the child with solid food for the first time, (boiled rice in particular) (other than mother's milk) after giving the child sacred bath. 5.

Commencing the procedure by setting the sacred fire and performing the sacrifice of Charu (offerings), he worshipped Brahma and other godly divinities. 6.

तं मन्दहासविकसन्मुखमात्ममातुरुत्सङ्गं च समलंकृतमर्भकं सः ।
 तूष्णीं सकृत्करसुवर्णधृतं सदन्नं प्रीत्याऽऽदयद्दधिहविर्मधुभिर्विमिश्रम् ॥७॥
 वृत्तिं परीक्षितुमथास्य पुरः सवस्त्रपात्रायुधादि निदधे वसु पुस्तकं च ।
 तत्राग्रहीत्स तु सुतोऽन्तिममेव हर्षान्न्यस्तं पदार्थमिति हर्षमवाप तातः ॥८॥
 सम्पोष्यमाणोऽनुदिनं पितृभ्यां स वर्धते स्मेन्दुरिवाद्यपक्षे ।
 स्वबाललीलाचरितैरुदारैर्जहार चेतांसि निजेक्षकाणाम् ॥९॥

दम्पत्योः पुत्रभावेन हरिं लालयतोस्तयोः । तदात्मनोरहोरात्रा यान्ति स्म क्षणवद्द्रुतम् ॥१०॥
 तदीक्षकाणां नारीणां पुंसां च स्थगितात्मनाम् । प्रवृष्टं नाशकत्क्रापि हृदये भववेदना ॥ ११ ॥
 वृद्धा अपि च विद्वांसस्तत्प्रेमविवशान्तराः । चिक्रीडुस्तेन साकं वै विस्मृतात्मीयवार्धकाः ॥ १२ ॥
 कल्याणमूर्तिर्भगवांस्तेषां निःश्रेयसाय सः । यथा यथा मनोवृत्तिं स्वस्मिन्यादकरोत्तथा ॥ १३ ॥

The baby was adorning the lap of the mother with a smiling face, the father, calmly, with a golden spoon in hand, gave him pure food mixed with curds, ghee and honey. 7.

Vruti Pariksha (foretelling the Lord's profession.

To evaluate the child's future inclination of its profession, different objects were spotted all over the place within its (child's) reach and sight. Dharma keeping clothes, utensils, weapons and books before the child, became very pleased, as soon as the child took possession of the books. 8.

The child well raised by the parents grew by the day like the moon in bright fortnight. He used to steal the attention of the onlookers by his decent signs and child acting. 9.

When the parents were involved in bringing up Shri Hari, the Supreme Reality as their son, their days and nights passed away swiftly as a flash. 10.

The onlookers men and women, who were bonded souls though, seeing him, their hearts used to become free of worldly afflictions. 11.

Falling in his love were the old and knowledgeable respectively, playing with him, they even became forgetful of their age. 12.

The auspicious-incarnate God got their minds into himself, to bestow them with liberation! 13.

बालं तं लालयन्तीनां योषितां स्निग्धचेतसाम् । नाभूत्स्वपरभेदो वै सर्वासामपि भूपते ! ॥ १४ ॥
 वृद्धास्तं पुत्रभावेन भ्रातृभावेन चापराः । लालयन्त्यो दिवा रात्रौ सस्मरुर्न गुहान्निजान् ॥ १५ ॥
 तस्याः करात्सा तस्याः सा तस्याः सेति पुनः पुनः । प्रेम्णा बालं जिघृक्षूणां त्वं न त्वं नेत्यभूत्कलिः ॥१६॥
 बाला तु नान्तरं लेभे सुतं लालयितुं निजम् । नानेति नानानारीणां वचनैर्वारिता मुहुः ॥१७॥
 कन्कनं मन्मनं चाथ ब्रुवन्तं बालकाकलीम् । ता योषितोऽम्ब ! तातेति वादयन्ति स्म तं मुहुः ॥१८॥
 हासयंस्तास्तदाऽब्रूत कलमर्धाक्षरैः पदैः । आद्यैऽब्द एव सोऽशिक्षद्भाषितुं हिण्डितुं शिशुः ॥१९॥
 आनन्दयन्निजजनानित्थं शैशवलीलया । वर्षमाद्यं व्यतीयाय स्वेच्छानरवपुर्हरिः ॥२०॥
 विवाहं ज्येष्ठपुत्रस्य धर्मश्चक्रे कुलोचितम् । सम्भारेणैव महता तद्देशाधिपतिर्यथा ॥२१॥
 बलदेवाभिधो विप्रो निजकन्यां सुवासिनीम् । ददौ रामप्रतापाय विधिना समलंकृताम् ॥२२॥

All those caring women patting the child became impartial without the thought of 'mine and yours'. 14.

The elders took him to their own son, others to their own brother, and used to cuddle him entire day unmindful of their own families. 15.

The fondlers used to have little encounters among them as to whose hands the child should go; the love for the child made them to pass on the child from one person to another and again. 16.

The mother Bhakti hardly had her own son to cuddle, as other women negating to let him at times. 17.

When the child's mumbling sweet chatter began, women around used to sweet-talk him often to say 'Amba' (mother) and 'Tata' (father). 17.

He used to make those women laugh with his little chatters and in expressions. Prior to the completion of a year, he learnt to speak and move. 18.

Giving happiness to the people around him with his child-plays, wishful human-embodiment Shri Hari completed a year. 19-20.

Marriage of Rampratapbhai.

Dharma did his eldest son Ramapratapa's wedding in traditionalism with family-norms, excitedly as well, on similarity with a royal wedding. 21.

A Brahmin Baladeva gave away his well dressed and ornamented only daughter to Ramapratapa in a customary way. 22.

सुशीला सा तु तं प्राप्य पतिं परमधार्मिकम् । प्रीत्यानुवृत्त्या च गुणैः साध्वीधर्मस्थिताभजत् ॥२३॥
द्वितीयवर्षारम्भेऽथ नवम्यां तु महोत्सवम् । हरिप्रसादः पुत्रस्य कारयामास भूपते! ॥२४॥
हनूमन्तं बलिं व्यासं कृपं द्रौणिं विभीषणम् । मार्कण्डेयं पर्शुरामं विधिना समपूपुजत् ॥२५॥
ब्राह्मणान्भोजयामास हरिभक्तान्सहस्रशः । ईप्सितैः सुरसैर्भोज्यैर्ददौ तेभ्यश्च दक्षिणाः ॥२६॥
बालमूर्तौ भगवति सर्वेषामपि देहिनाम् । तस्मिन्भूयानभूत्प्रेमा तत्प्रित्रोस्तु विशेषतः ॥२७॥
प्राप्ते तृतीये वर्षेऽथ पिता चौलमकारयत् । पुत्रस्यातिविनीतस्य वृद्धेभ्योऽप्यतिधीमतः ॥२८॥
शुक्रस्य कृष्णपञ्चम्यां धिषणे वासवे च भे । आहूय वैदिकान् विप्रांस्तच्चकार यथाविधि ॥२९॥
विधाय मङ्गलस्नानं मातृपूजनपूर्वकम् । नान्दीश्राद्धं च पुण्याहवाचनं स त्वकारयत् ॥३०॥
सभ्यमग्निं प्रतिष्ठाप्य पात्रासादनमाचरत् । धर्मः स्वकुलधर्मज्ञो विधिज्ञब्राह्मणोदितम् ॥३१॥

She being virtuous, obtained a suitable religious husband, followed him with love and virtues, stayed an ideal wife, attentively serving him. 23.

In the beginning of the second year's ninth day, Shri Hariprasad celebrated his son's birthday-festival. 24.

He worshipped the seven immortal divinities as Hanuman, Bali, Vyasa, Krupa, Ashvatthama, Vibhishna, Markandeya and Parashurama according to principles, to begin the procedure. 25.

Brahmins and other devotees of Vishnu in thousands were served with pure delicacies of their wish, also they were gifted generously. 26.

All men and women had great love for the child - form Lord, and it was much more from his parents naturally. 27.

Shri Hari's tonsure ceremony.

Father Dharma performed the ritual of tonsure for the child in his third year, who happened to be the most humble and intelligent, even among elders. 28.

Inviting Vedic scholars to perform the ritual of tonsure (for the first time) for the child, according to norms, that Brahmin did it in the month of Jyeshtha, on Thursday, the fifth day in dark fortnight, on star Dhanishta. 29.

Having taken auspicious bath, he worshipped the seven mother-goddesses, and observed the commencement of religious right, gave oblations to the ancestors and performed purification rites thereafter. 30.

Following the words of ritualistic family-priests, establishing the sa-

तत्रैकविंशतिकुशपिञ्जुलीर्दक्षभागतः । अग्नेर्न्यधाद्दामतस्तु रक्तगोगोमयादि च ॥३२॥
 कृत्वा व्याहृतिहोमादि क्षुरमादाय चायसम् । कपुष्णिकाच्छेदविधिं चकार स नराधिप! ॥३३॥
 कुलाचारात् सशिखं मुण्डनं नापितेन सः । कारयामास पुत्रस्य गोदानादि ततोऽकरोत् ॥३४॥
 भूरिसर्पिःशर्कराढ्यसहकाररसादिभिः । तर्पयामास शतशो ब्राह्मणान् परया मुदा ॥३५॥
 ततः स्वज्ञातिबन्धूंश्च ग्रामस्थानितरानपि । भोजयामास विप्रेन्द्रो जनांश्चागन्तुकानपि ॥३६॥
 तत्कर्मणि व्यग्रचित्ता भक्तिर्माता तु तद्दिने । प्राणप्रियस्यापि सूनोर्नासीत्सम्भावनक्षमा ॥३७॥
 अर्भकेभ्यः किशोरेभ्यः सुतं लालयितुं सती । समर्प्याभ्यागता योषाः साऽर्हयामास भूपते ! ॥३८॥
 क्रीडन्तो भोजनान्ते गतवति तरणावप्युपान्त्यं मुहूर्तं ।
 घस्रस्यार्भं गृहीत्वा तमपि च परमप्रीतितो बालकास्ते ॥
 उद्यानं ग्रामतः प्राक् पुरुविटपितति प्राप्य तत्रातिहृष्टः ।
 पन्नान्यादन् रसालद्रुमपतितफलानीक्षमाणा दुमालिम् ॥ ३९ ॥

cred fire 'Sabhya' Dharma observed the rite of 'Patra Asadanam'. 31.

He offered to the right part of the sacred fire, twenty one blades of the Kusha grass, and to the left he sacrificed in it the dry cow dung of a red cow. 32.

O King! Having performed a sacrifice with the utterances of spiritual words (Vyahrutis); with a small iron razor he observed the ritual of tonsure of the son by leaving a tuft of hair on the crown of his head. 33.

Following the family norms, he engaged a barber to carry the tonsuring rite, leaving a lock of hair on the crown of the child's head; the procedure also included giving away of gifts of cow and others, to the people. 34.

Then, with great pleasure he satisfied hundreds of Brahmins with food, including mango-juice mixed with ghee and sugar. Then he offered lunch to his relatives, natives of the town, and other people who came for it. 35-36.

As mother Bhakti was deeply engaged in her duties of that day she could not cuddle her child though he was the most lovable for her than her own soul. She let other young children to care for her child and served the women guests deservedly. 37-38.

Those children playing after the lunch, taking that most loved child with them to a nearby town-garden in the evening hour. Seeing a mango-

॥ इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे प्रथमप्रकरणे
चौलसंस्कारविधिनामा पञ्चाविंशोऽध्यायः ॥ २५ ॥

॥ अथ षड्विंशोऽध्यायः ॥ २६ ॥

सुव्रत उवाच -

क्रीडत्सु तत्र बालेषु भक्षयत्सु फलानि च । अस्ताद्रिं भास्करः प्रायात्तमः प्रावर्ततानघ ! ॥ १ ॥
तावत्तत्रासुरगुरुः कालीदत्त उपागमत् । व्यथींभूतात्मसंसृष्टकृत्यागणबलो द्रुतम् ॥ २ ॥
कपटोपात्तसद्वेषो मायिको रिपुरन्ध्रवित् । तेषु बालेषु चिक्रीड जघांसुर्भक्तिनन्दनम् ॥ ३ ॥
क्रीडन्वक्रारुणाक्षिभ्यां भीषयामास बालकान् । जिघृक्षुर्धर्मजं वेगात्तदन्तिकमुपाययौ ॥ ४ ॥

grove there, eating the ripe mangoes fallen from the tree they were overjoyed. 39.

Thus ends the twenty-fifth chapter entitled 'Narration of the tonsure ritual of Shri Hari' in the first Prakarana of Satsangi Jivan, the life story of Lord Narayan, also titled as 'Dharmashastra' (the rules of the code of conduct). 25

CHAPTER - 26

Demon Kalidatta trying to kill Shri Hari, loses his life.

Suvrat said:-

The sage Suvrat continued the narration, O sinless king when the children were playing in the garden and eating juicy mango fruits, the sun moved toward the western mountain and slowly the darkness spread over the garden. 1.

At that time the preacher of demons Kalidatta came hurriedly there. All his attempts to kill the son of Bhakti were fruitless before and that made him desperately upset. 2.

That cunning and jealous demon knowing the loop holes of the enemy, having the evil power of jugglery, started playing with the children. While playing, he had a hidden wish in his mind to kill the son of Bhakti whenever he would get a chance. 3.

प्रसारितकरद्वन्द्वोऽपि ग्रहीतुं तमर्भकम् । संवर्ताग्निनिभं पश्यन्न शेकेऽपि निरीक्षितुम् ॥ ५ ॥
 दुर्धर्ष्यं स्वेन तं ज्ञात्वा मन्त्रिकः स दुराग्रहः । प्रावर्तयद्धरिं हन्तुं मायामासुरसम्मताम् ॥ ६ ॥
 बहुकालं साधितेन तेन मन्त्रेण योजिता । वर्धमाना प्रादुरभून्माया जनभयङ्करी ॥ ७ ॥
 ववौ वातो महावेगो द्रुमोन्मूलनकृत् खरः । आसीद्धनघटा व्योम्नि प्रास्फुरन्तु च विद्युतः ॥ ८ ॥
 धाराभिर्वृषुस्तोयं गर्जन्तो जलदा भृशम् । आकस्मिक इवोत्पातः स कालोऽभूद्भयङ्करः ॥ ९ ॥
 अतिवातातिवृष्टिभ्यां बहवोऽपि महाद्रुमाः । निपेतुस्तेन शतशो विनेशुः पशुपक्षिणः ॥ १० ॥
 अन्धकारो महानासीद्धनाघनघटावशात् । आत्मानं च परं कोऽपि नापश्यत्तेन भूमिप ! ॥ ११ ॥
 अरोदनस्वभावत्वाद्धरिं भूमौ निधाय ते । किशोरा हासयन्तस्तं क्रीडन्ति स्म यथारुचि ॥ १२ ॥
 आकस्मिक्याऽतिवृष्ट्या ते व्याकुलाश्च ससम्भ्रमाः । तिष्ठन्ति स्म द्रुमाघस्तात्सकम्पा आर्द्रवाससः ॥ १३ ॥

Playing with them, suddenly he frightened the children with his awkward red eyes and wicked facial expressions, and then moved rapidly towards the son of Dharma to catch and kill him. 4.

As he threw his arms up to catch the child, a light of fire of apocalyptic proportion arising there made him unable to see anything. 5.

Having learnt that the child was undefeatable, the crooked charmer demon, tried to create a vicious web of magic spell to kill the child, a distinctive quality of demons. 6.

That demon Kalidatta had gained the illusory power after many attempts and so many trials. He tried that power to kill the child. His people-frightening black-magic began to grow every minute. 7.

His vicious magic created a tree-uprooting hurricane, owing to which thick clouds gathered in the sky, thunder-bolts began to flash every now and then. 8.

The thundering clouds pouring down heavily as though creating a heart breaking final flood, to end the world. 9.

Due to heavy rain and powerful storm, huge trees uprooted, habitat of birds and animals were destroyed. 10.

Pitch darkness enveloped due to covering of thick black clouds in the sky that made vision absolutely impossible. 11.

Due to crying less nature of Shri Hari, other lads keeping him on the ground, made mirth with him, playing and laughing. 12.

Then with sudden downpour, lads were drenched and became con-

अद्यक्षणे क्षणान्ते वा विरतिर्वातवर्षयोः । भवितेति प्रतीक्षां ते कुर्वन्तस्तत्र संस्थिताः ॥ १४ ॥
 प्रतिक्षणं वर्धमाना वृष्टिर्वातश्च दुःसहः । यदा नोपारमत्तर्हि जाताश्चिन्ताभयाकुलाः ॥ १५ ॥
 यत्र हारिप्रसादिस्तैर्यस्तस्तं तु वनद्रुमम् । विस्मृत्यान्यत्र तं सर्वे विचिक्व्युः प्राप्तसम्भ्रमाः ॥ १६ ॥
 हरिकृष्ण ! हरे ! कृष्ण ! नीलकण्ठेति तं च ते । उच्चकैराह्वयन्ति स्म भयगद्गदया गिरा ॥ १७ ॥
 तेषां शब्दं स नाश्रौषीत्तस्य शब्दं च तेऽखिलाः । वातवर्षातिविततघोरशब्दोपबृंहणे ॥ १८ ॥
 धर्मात्मजमपश्यन्तो रुरुदुस्तत्र तत्र ते । चिन्ताव्याकुलितात्मानो गतधैर्या विचेतसः ॥ १९ ॥
 अहो किमेतदस्माभिः कृतं भाग्यविवर्जितैः । आनीतो द्विजराजस्य हा हा बालः कुतो न्विह ॥ २० ॥
 गत्वा ग्रामं वयं लोकार्किकं वदिष्याम उत्तरम् । कथं वा दर्शयिष्यामो भक्त्यै धर्माय चाननम् ॥ २१ ॥
 भयेन वेपमानानामिति चिन्ताकुलात्मनाम् । दुःखान्तो नाभवत्तेषां बहवस्तेषु मूर्च्छिताः ॥ २२ ॥

fused and worried. They taking shelter under a tree began to shiver. 13.

In anticipation of calm weather resuming, at any moment, they stood there. 14.

As the rain and storm becoming heavier and unbearable by the moment, now ceaseless, they grew anxious and nervous with fear. 15.

Having forgotten in the anxiety the tree in the wild, where they laid the child (son of Shri Hariprasad), all of them began to search here and there for him. 16.

Loudly calling his names 'Shri Hari Krishna, Krishna, Nilakantha' so on and so forth, their voice began to tremble in the shock. 17.

Because of heavy rain and stormy wind, neither they could hear him nor could he hear them. 18.

When the children could not trace Shri Shri Hari, they became depressed, nervous and worried. 19.

'What have we done? We are unfortunates. What an evil minds of ours that we brought the son of Dharma here to play. 20.

How shall we explain to the people after going to village? What will be our answer to their queries? How can we dare to show our faces to Dharma and Bhakti? 21.

Those disheartened lads trembling in fear with endless grief now most of them began to faint. 22.

Shri Hari, knowing from within about the web of vicious illusion thrown

हरिरथ हृदि तामवेत्य मायामसुरजनने कृतां स्वनाशहेतोः ।
 अनुदितविकृतिस्तथैव तस्थावचल इवाचलमूर्तिरात्मदृष्टिः ॥ २३ ॥
 प्रबलतरमरुद्रयाभिघाताद्धिमशिखरिच्युतगण्डशैलरूपः ।
 न्यपतदुपरि तस्य बालमूर्तेः सपदि विभग्नपदो महाम्रवृक्षः ॥ २४ ॥
 पतितः स महावृक्षः स्ववक्रत्वावकाशगे । छत्रायितः कुमारेऽभूद्घातवर्षनिवारकः ॥ २५ ॥
 विलोक्य बालं जीवन्तं महाद्रुमतलेऽपि तम् । प्रासारयत्करौ द्वौ च ग्रहीतुं पुनरेव सः ॥ २६ ॥
 तावत्तद्वालदृष्ट्यैव मुमोह भ्रान्तविह्वलः । ग्रहाविष्ट इवारण्ये बभ्राम स इतस्ततः ॥ २७ ॥
 बाला विद्युत्प्रकाशेन तमपश्यन्भयाकुलाः । उत्तिष्ठन्तं पतन्तं च भ्रमन्तं च यतस्ततः ॥ २८ ॥
 पतत्पतितवृक्षौघाघातभूरिक्षताङ्गकः । पुष्पितः किंशुक इव दृश्यमानो मूर्तिं ययौ ॥ २९ ॥
 एवं हि भगवान् कृष्णो विशस्त्रोऽपि महामतिः । स्वप्रतापेन तन्नाशं करोति स्म निजेच्छया ॥३०॥
 वृष्टिवातौ मृते तस्मिन् ययतुर्विरतिं शनैः । उच्छ्वासं लेभिरे तेन मूर्च्छितास्तत्र बालकाः ॥ ३१ ॥
 अथ ग्रामे भक्तिधर्मो जनाश्चान्ये द्विजादयः । अनागतान्स्वस्वपुत्रान्विचिक्यू रजनीमुखे ॥ ३२ ॥

by demons to cause his end, was perturbed the least, stood unmoved. 23.

A huge mango tree uprooted by the storm, like a mega-lithe rolling down from the top of snow-mountain, fell on him suddenly. 24.

The tree that fell on him with its curvy branches now turned into an umbrella, giving respite from rain and storm, for the child. 25.

Having seen the child still alive under the huge tree, he threw his arms once again to catch him. 26.

No sooner the child's glance fell on him, he began to run helter-skelter, puzzled in the forest, as though haunted by an evil. 27.

The frightened children saw him falling, rising, again falling, staggering and wandering aimlessly in the forest. 28.

Wounded and thrashed by the falling and the fallen trees. The demon drained, looked like a Kimshuka tree blossomed with red flowers, and ultimately ran to death. 29.

Thus, wise Krishna, though weapon-less, killed him by his own wish. 30.

When the demon Kalidatta was dead, consequently, his illusion vanished and the heavy rain and storm stopped slowly, the unconscious children regained their senses. 31.

As the dusk approached in the town, Bhakti, Dharma and other Brah-

अतिवातादि तदृष्ट्वा न दृष्ट्वा चात्मजान् क्वचित् । अत्युद्विग्ना बभूवुस्ते सम्भ्रान्तमनसो नृप ! ॥३३॥
 वामाङ्गान्यस्फुरन् पुंसां दक्षाङ्गानि च योषिताम् । मेनिरे तेन पुत्राणां रिष्टप्रार्सिं तु ते हृदि ॥ ३४ ॥
 अतिवातातिवृष्टिभ्यां महासन्तमसेन च । पुत्रार्त्या च विशेषेण न्यपतंस्त इतस्ततः ॥ ३५ ॥
 निश आद्ये गते यामे वाते मन्दरये सति । वर्षे च विरते ते तु प्राबुध्यन्त हरीच्छया ॥ ३६ ॥
 काचयन्त्रप्रदीपांस्ते महतीर्दीपिका अपि । कारयित्वा तदुद्यानं ययुरुद्विग्नचेतसः ॥ ३७ ॥
 खङ्गचर्मधनुर्हस्ताः कतिचिद्यष्टिपाणयः । ययुर्ग्रामजनाः सर्वे पुत्र पुत्रेति वादिनः ॥ ३८ ॥
 आत्मीयबन्धुधृतबाहुयुगोऽथ धर्मो विस्त्रस्तस्त्रपरिवेष्टितगात्रयष्टिः ।
 कण्ठागतासुरसुरारिनिजात्मजात्मा मार्गे चचाल शनकैः प्रविकीर्णकेशः ॥३९॥
 भक्तिः शशाङ्ककलिताम्बुजतुल्यवक्त्रा हे कृष्ण ! कृष्ण ! मम बाल इतीरयन्ती ।
 पार्श्वद्वयस्थतरुणीधृतबाहुयुग्मा कृष्णासुरध्वनि चचाल विजीवितेव ॥ ४०॥
 रामप्रताप उरुदुःखभरस्तदानीं शोचन् स्वसोदरमतिप्रियतावशत्वात् ।
 मार्गे चचाल शनकैश्च वयस्यवर्यैः साकं रुदन्नतितरां विवशः सकम्पः ॥ ४१

mins went in search of their children who have not yet returned. 32.

Seeing the terrific atmosphere of storm and heavy rain, and not finding their children, they were overwhelmed by fear and concern. 33.

As a wicked sign, left parts of men, and right parts women started trembling, hence they thought, their children might have been struck with misfortune. 34.

Because of the rain, storm and darkness, they started worrying about the children and fainted now and then. 35.

As the first hour of night gone, wind calming, rain almost stopping, by Shri Hari's will, the lads regained their consciousness. Those anxious parents holding kerosene lamp, big torches, entered that garden. Some were possessing swords, bows and some with sticks in their hands, all the town people went there calling their children loudly. 36-38.

(His) shoulders supported by close relatives, Dharma with his drooping robes that covered his slender frame, his vital breath as though coming out to depart, to look for the son who is the enemy of demons, trudged slowly on his way. 39.

Bhakti with her face faded as a sun-lotus gloom at the observance of moon, uttering her child's name 'Krishna repeatedly, with her shoulders held by girls, moved on her way as if she has lost her life, for Shri Krishna

श्रद्धादयस्तु ललनाः सुकृतान्तिकस्थास्तर्ह्येव दिव्यवपुराशुजवा पुरस्तात् ।
 निर्गत्य चोपवनिकां सपदि प्रपद्य भग्नम्रवृक्षतलंगं ददृशुः स्वबालम् ॥ ४२ ॥
 संवीक्ष्य ताः स्नुतपयोधरहेमकुम्भा तर्षादुपेत्य जगृहुः पुरुकम्पगात्रम् ।
 आदाय चाङ्गमनुरागभरेण बालं स्वं स्वं स्तनं नृप ! मुदा तमपाययंश्च ॥ ४३ ॥
 पुत्रस्नेहभरं तासामात्मन्यनुपमं हरिः । दृष्ट्वा तत्प्रीतये सद्य आसीद्द्वादशमूर्तिधृत् ॥ ४४ ॥
 पपौ स्तनरसं तासां पीयूषमधुरं शिशुः । हरिर्ममाङ्ग एवास्ति नान्यत्रेत्यविदंश्च ताः ॥ ४५ ॥
 अभूवन् पूर्णकामास्ताः सर्वा अपि तदा नृप ! । कृष्णः प्रेमवतां स्वस्मिन् ह्यस्ति कल्पतरूपमः ॥ ४६ ॥
 अथाययुः साश्रुनेत्रास्तत्र ते ग्रामवासिनः । विचिन्वन्तः सुतान्प्रापुर्मूर्च्छोत्थात्रुदतो भृशम् ॥ ४७ ॥
 जीवतः स्वात्मजान्प्राप्य ग्राम्या आसन् गताधयः । कुत्र धर्मसुतोऽस्तीति ते तान् पप्रच्छुरात्मजान् ॥ ४८ ॥
 तदा त ऊचुरस्माभिरिह द्रुमतलेऽर्भकः । न्यस्तो धर्मस्य खेलार्थं तत्र त्वद्य न दृश्यते ॥ ४९ ॥

being her life. 40.

Sorrow-stricken Ramapratap, the elder son of Dharmadeva, with much agony owing to his attachment towards his brother also trudged slowly on his way with relatives trembling, bewailing helplessly. 41.

Shraddha and other women-divinities who followed Dharma, moving rapidly in their celestial forms, into the garden, found for themselves the child under a mango tree. 42.

Shri Hari appeared himself in twelve forms.

When they saw him, the milk from their golden pot-shaped breasts started flowing. O king, then they lifted the child shivering in cold, put him on the lap and let him drink the milk from their breasts. Observing the passionate and unique love of them for himself, Shri Hari appeared himself in twelve forms. 43- 44.

The child cherished the sweet milk from their breasts. Every lady was sure that Shri Hari was on her lap and not on other's. 45.

Then having been fulfilled of desires, all of them realized Krishna the wish-yielding tree for those who love him. 46.

Then there came the villagers with tears in their eyes, seeking their children who regained senses and thus were crying extremely. 47.

Seeing their children alive, they felt free from sorrow and started asking about the safety of the son of Dharmadev. 48.

वज्रपातोपमं वाक्यं तन्निशम्यातिदुःखिनः । कुर्वन्तो भृशमाक्रोशं व्यचिन्वंस्तमितस्ततः ॥ ५०॥
 तदा श्रद्धादयः कृष्णं विन्यस्याधो द्रुमस्य ताः । स्थाने स्वकरसंमृष्टे जनादृश्याः समासतः ॥ ५१
 मार्गयन्ती शिशुं तत्र मातुली सुन्दरी हरेः । ददर्श बालं सहसा निर्भयं स्वस्थमास्थितम् ॥ ५२ ॥
 मया लब्धो मया लब्धः शिशुरित्युच्चभाषिणी । गृहीत्वा तं ददौ भक्त्यै सा च तस्यै ललन्तिकाम् ॥ ५३
 प्राप्यात्मजं हृदालिङ्ग्य भक्तिः स्तुतपयोधरा । पाययन्ती स्तनं मेने पुनर्जातमिवात्मजम् ॥ ५४ ॥
 धर्मो रामप्रतापश्च ज्ञातयो ग्रामवासिनः । अक्षतावयवं प्राप्य कुमारं लेभिरे मुदम् ॥ ५५ ॥
 ततोऽसुरगुरुं दृष्ट्वा पतितं ते ससम्भ्रमाः । पप्रच्छुः को मृतो ह्येष बाला ऊचुस्तदा वचः ॥ ५६
 अस्मान्निभीषयन्नेष हन्तुकामो हरिं रुषा । अजिघृक्षत्प्रसार्य द्वौ बाहू विकृतलोचनः ॥ ५७ ॥
 अनेन दृष्टमात्रोऽसौ नीलकण्ठेन तत्क्षणम् । इतस्ततो भ्रमन्नेव ममार नात्र संशयः ॥ ५८ ॥

The children replied ‘we kept the child of Dharmadev under this tree and started playing, but now he is not here’. 49.

Having heard the shocking reply, they became disheartened, and shouting loudly, began searching him here and there. 50.

Shraddha and others who were in possession of Krishna kept him under the tree; they vanished, and became invisible to the people. 51.

Shri Hari’s maternal aunt Sundari came there to trace him and saw the child under the tree. 52.

‘O, I got the child, I got the child’ thus she cried and lifting him up, handed over to Bhaktidevi. When she found her child, overpowered with joy she gave her necklace to Sundari as a gift. 53.

She embraced Shri Hari to her heart. Her breasts started flowing milk. When she gave her milk to him she felt as if her child had taken a new birth. 54.

Then Dharmadev, Ramapratap, the brother of Shri Hari, relatives and villagers seeing Shri Hari uninjured and safe, all of them felt happy. 55.

When they saw the demon preacher’s body lying there, they were surprised and full of doubts; they asked the children ‘Who is this fellow? Whose dead body is lying here?’ Then the children narrated them: 56.

‘He is the one who frightened us with his ugly eyes, throwing his arms, ferociously desirous of killing Shri Hari. 57.

Innocently, with a mere glance of Nilakantha, he died an awful death

श्रुत्वा तद्बालवचनं विस्मिताः सभयाश्च ते । ऊर्चुर्दिष्ट्या मृतः पाप्मा स्वस्य वै पापकर्मणा ॥ ५९ ॥
 ततोऽतिहृष्टाः सर्वेऽपि ग्राममीयुर्निशाकरे । उदिते महदाश्चर्यमापन्ना धरणीपते ! ॥ ६० ॥
 भक्तिधर्मौ तु तच्छ्रुत्वा बालवाक्यं स्वचेतसि । कृष्णं सस्मरतुस्तावज्ज्ञानमासीत्तदिच्छया ॥ ६१ ॥
 मृतोऽसौ पुरुषो नूनं कालीदत्ताभिधोगुरुः । असुराणां येन पुरा वयं मुहुरुपद्रुताः ॥ ६२ ॥
 बालोऽपि नैव खलु मायिकविग्रहोऽसौ नारायणः स्वयमृषिर्धृतमर्त्यनाट्यः ।
 वृन्दावने वरद एष हि नौ स्वकीयं जातो वरं सफलयन्भुवि नौ निकेते ॥६३॥
 असुराणां वधोऽनेन रिपूणां नौ दुरात्मनाम् । आवयो रक्षणं चेति प्रतिज्ञातं प्रसीदता ॥ ६४॥
 अतोऽनेनैव निहतो मायिकोऽसुरराडसौ । अन्यथा शक्नुयात्को वा हन्तुमेनं महाबलम् ॥ ६५ ॥
 बलेनास्यैव सर्वेऽपि बलिनः सन्ति दानवाः । मृत्युनास्यैव सर्वेषां तेषां मृत्युरभूत्किल ॥ ६६ ॥
 एषोऽसुराणां मूलं वै सर्वेषामपि भूतले । मूले छिन्नेऽथ शाखानां पृथग्नाशो न विद्यते ॥ ६७ ॥

running here and there.’ 58.

Having heard the words of lads, they very surprised, happily announcing that the demon had died of his sinful deeds. 59.

O king! Then they being astonished at the same time inspiring, returned to the village, in moon light, when the moon rose in the sky. 60.

Hearing the words from the children, Dharma and Bhakti were lost in thought over it, began to recall Krishna in their minds, even that ability occurring in them with his wish. 61.

‘This dead man indeed, is Kalidatta the preacher of demons, by whom we have often been haunted in the past. 62.

And this child is not an ordinary one. The great sage Narayan has dramatized himself as a human being in the illusionary body of this child. We remember that in Vrindavan he blessed us that he will take birth in our house and to ensure the blessing, he has become our son. 63.

Being pleased then he took a vow that he would destroy our evil enemy i.e. demons and would protect both of us. 64.

So we are sure that he himself has killed the demon; because nobody other than him is able to kill the enormous demon. 65.

Because of the strength of this demon, other demons also became powerful. Indeed his death will result in their destruction. 66.

This Kalidatta was the root of demons on this earth; and when the

अहो भगवताऽनेन विशस्त्रेणापि धीमता । बाल्य एव हतः सद्यो दैत्येशोऽग्रे तु किं पुनः ॥ ६८ ॥
 आवयोः पोषणं भूमावेष एव करिष्यति । जातौ हि निर्भयावावामस्मदीयाश्च सर्वशः ॥ ६९ ॥
 किं वर्ण्यं भक्तवात्सल्यं कृष्णस्यास्य दयानिधेः । इत्युत्सुकहृदालिङ्ग्य तस्थतुर्निर्वृतौ भृशम् ॥७०
 ततो हरिर्निजज्ञानं तयोरपाहरत्पुनः । आसीद्यथापुरा धर्मः सभार्यः पुत्रधीर्हरौ ॥ ७१ ॥
 महोत्पातेऽपि बालस्य जीवनं च रिपुक्षयम् । मेने कृष्णप्रसादं तं कुलदेवकृपां च सः ॥ ७२ ॥
 व्यतीतायां निशि प्रातर्धर्मो धर्मविदां वरः । विघ्नोपशमनं होमं कारयामास वाडवैः ॥ ७३ ॥
 पाठांश्च कारयामास श्रीनारायणवर्मणः । ब्राह्मणान्भोजयामास ददौ धेनूश्च काञ्चनम् ॥ ७४ ॥
 पूजनं बलिदानं च कुलदेवस्य स द्विजः । मारुतेः कारयामास विधिञ्चैर्वैदिकैर्द्विजैः ॥ ७५ ॥
 वन्दनं कारयामास निजपुत्रेण तस्य च । ब्राह्मणानां च सर्वेषामाशिषस्ते ददुः शुभाः ॥ ७६ ॥

root is destroyed, there is no need to destroy the branches. 67.

Dharma's thoughts about Shri Hari, as the protector of his devotees.

Alas! Being weapon-less but wise, he terminated the leader of demons in his infancy alone, what to speak of the future then? 68.

He will protect us on this earth undoubtedly, we are now fearless and so must be our relatives and friends. 69.

How to describe Krishna's love for his devotees, who is an ocean of compassion himself,' thus pondering, they embraced him, becoming delightful. 70.

Then Shri Hari took away their remembrance and then both of them came back to original sense of Shri Hari as their son. 71.

They thought that because of the blessings of Krishna and their family God's, the child was saved through the great tragedy. 72.

As the night passed, Dharma, the best among the religious, performed a sacrifice to ward off obstacles, with other Brahmins. 73.

Observing the procedure with recitations of Shri Narayanvarman, he offered food to Brahmins gave them gold and cows. 74.

The Brahmin worshipped and offered oblations to his family-deity Maruti, with the help of Vedic ritualistic Brahmin preceptors. 75.

He made his son to pay tributes to Brahmins; they also showered auspicious blessings on him. 76.

रमणीयतरः स्वभावतः कृतसंस्कारविधिस्तु सोऽर्भकः ।
 विबभाविव नील ऊर्जितो मणिरुत्तेजित आकरोद्भवः ॥ ७७ ॥
 एतच्चरित्रं भवभीतिहर्तुर्हरेरुदारं कथितं मया ते ।
 यः कीर्तयेद्यः शृणुयाच्च राजन्न दुर्लभा तस्य सभुक्तिमुक्तिः ॥ ७८ ॥

॥ इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे प्रथमप्रकरणे
 चौलसंस्कारेऽसुमायोपमर्दे कालीदत्तमरणं नाम षड्विंशोऽध्यायः ॥२६॥

॥ अथ सप्तविंशोऽध्यायः ॥ २७ ॥

सुव्रत उवाच -

हरिप्रसादो विप्रर्षिः स्वग्रामेऽसुरसम्भवम् । उपद्रवं मुहुर्दृष्ट्वा स्थातुमैच्छन्न तत्र तु ॥ १ ॥
 पुण्यक्षेत्रावासरुचिर्धनधान्यसमृद्धिमान् । सद्यो विहाय तं ग्राममयोध्यां गन्तुमैहत ॥ २ ॥

Being handsome by nature, the child seemed to be cuter after all the rites performed on him, as the mine-sapphire getting attractive when polished. 77.

O King! This story of benevolent Shri Hari has been narrated to you. Whoever sings his glory or hears it, attains advancements of life here and hereafter. They will not be deprived of temporal comforts and bliss of salvation. 78.

Thus ends the twenty-sixth chapter entitled 'The end of illusion of demon Kalidatta and his death' in the first Prakarana of Satsangi Jivan, the life story of Lord Narayan, also titled as 'Dharmashastra' (the rules of the code of conduct). 26

CHAPTER - 27

Dharma settles in Ayodhya.

Suvrat said:-

The Brahmin sage Shri Hariprasad anticipating the torments of demons again and again in his home town did not like to stay there any longer. 1.

Inclined to make a dwelling in a holy place, the rich in wealth and grains. Shri Hariprasad, leaving the town currently, wanted to go

गृहोपस्करमाधाय शकटादिषु सप्रियः । पुत्रादिभिः सह ययौ साकेतनगरीं नृप ! ॥ ३ ॥
 सज्येष्ठतनयो धर्म एकं शकटमारुहत् । हरिमुत्सङ्गमाधाय भक्तिरेकं च सस्तुषा ॥ ४ ॥
 श्रृण्वन् सुतस्य कलकाकलिकामुदारां पश्यंश्च तद्वदनपङ्कजनिं मुहुः सः ।
 धर्मोऽतिहर्षनिभृतो न विवेद मार्गं क्रान्तं च मार्गजनमस्य तथैव पत्नी ॥ ५ ॥
 अहश्चतुर्दशमुहूर्त उदारबुद्धिस्तीरं मनोहरमवाप वृषः सरय्वाः ।
 साकं सुहृद्भिरवलोकयति स्म साक्षात् तामम्बुराशिपरमप्रिययोषितं च ॥ ६ ॥
 स्नानेन यस्यादृशिमात्रतोऽपि याति क्षयं पापगणोऽपि पुंसाम् ।
 या रामवाःकेल्यतिपूततोया नाम्नाप्यघानामतिभीतिदात्री ॥ ७ ॥
 ग्रामोपमाभिश्च पुरोपमाभिर्महातरीभिर्विततान्तराभिः ।
 या शोभमाना च तरङ्गजालैः शब्दायमानैर्बहुभिः समन्तात् ॥ ८ ॥
 या पूजिता चन्दनपुष्पधूपैर्दीपावलीभिश्च फलैर्जनौघैः ।
 क्रीडत्तिमित्रातविसर्पणेन शोभामुपेता कविवर्णनीयाम् ॥ ९ ॥

Ayodhya. 2.

O king, then he put all the household belongings in a cart and went to Ayodhya with his dear wife and children. 3.

Dharma climbed up in one cart with his elder son while Bhakti sat in another with her daughter-in-law (Suvasini), and keeping Shri Hari on her lap. 4.

Listening to soothing child chatter, observing his son's beautiful lotus like face often, the blissful Dharma, never came to know the distance travelled or the people on the way, as did his wife. 5.

The magnanimous Dharma reached the beautiful banks of river Sarayu in the fourteenth hour of the day, with his friends. 6.

The heaps of sins of men are washed away by taking bath in her; or a mere glance towards her would do, whose water is the holiest, since Rama sported in her water. By mere chanting of her name, sins are washed away. 7.

Huge vessels of the dimension of village and towns sailing across her, in lines, making her looking majestic with a maze of waves expanding across, different sounds wafting through her waters, gave her inexplicable beauty. 8.

Sarayu was being worshipped by crowds of people with sandal paste,

या मानसाख्यात्सरसः प्रजाता सन्नादिता मानसवासिभिश्च ।
 तटद्दुमालिप्रतिबिम्बदृश्या सेव्या निजस्वान्तविशुद्धिकामैः ॥ १०
 तरीमथारुह्य महानदीं तां सहात्मपोष्यैर्वृष उत्ततार ।
 उपस्करं नौनिहितं च सर्वं सम्भावयामास पुनः प्रतीरे ॥ ११
 पुरीमयोध्यां समवाप्य तत्र हरिप्रसादः प्रससाद चित्ते ।
 तावत्प्रतीचीनगिरिं दिनेशो जगाम राजन्नरुणाङ्गवर्णः ॥ १२
 सहस्रशोदीपततीस्तदानीं सौधेषु तीरे च जनाः सरख्याः ।
 चक्रुश्च यासां प्रतिबिम्बवृन्दैः सर्वा नदी दीपमयीव रेजे ॥ १३
 तत्र द्विजान् कुर्वत एव सन्ध्यां दृष्ट्वा विधाय स्नपनं स्वयं च ।
 पितृप्रसूपासनमाचचार प्रत्यंमुखः कर्मविधिप्रवीणः ॥ १४
 स्वर्गद्वाराभिधे तत्र कृतसन्ध्याविधिद्विजः । तीर्थे ततो लक्ष्मणस्य दर्शनं कृतवान्मुदा ॥ १५ ॥
 तुलसीपुष्पवृक्षादिशोभितातीर्थतस्ततः । प्रविवेश पुरीं रम्यां यामाहुर्मुक्तिदां बुधाः ॥ १६ ॥

flowers, fragrant substances, and rows of lighted lamps. She would become a beholder's delight with her multitude of playful fishes gliding through as well as a beloved subject of description of the poets. 9.

Originated from the lake of Manasa, she flows with echoing sounds of the dwelling swans and reflecting the trees of her banks with pellucid water; and adored by the seekers of inner purity. 10.

Getting into boat with his relatives, Dharma crossed the great river and retrieved all the household articles from the boat on the other bank. 11.

Vivid description of Ayodhya.

Having reached the town of Ayodhya, Shri Hariprasad felt glad there, when the reddish sun began to move towards west. 12.

Thousands of lamps were lit on the balcony and terraces of the houses and on the banks of Sarayu. The river, having reflection of those lamps, looked as beautiful as the flow of lights. 13.

Observing the Brahmins there performing the evening ritual, he took bath. Being skilled in rituals he also observed evening ritual facing the west. 14.

He observed the evening ritual in the place called the 'gate of heaven'. Then he went to have the Darshana of Lakshman tirtha happily. 15.

योजनानि दश द्वे च याऽऽयता सरयूमनु । विस्तीर्णा त्रीणि च प्रोक्ता मनुना निर्मिता स्वयम् ॥ १७ ॥
इक्ष्वाकुवंश्यभूपानां राजधानीति योदिता । यत्र साक्षाद्वासुदेवो रामनामाजनि स्वयम् ॥ १८ ॥
फलपुष्पभरानम्रनानाद्गुमलतादिभिः । शोभमानैर्बहुविधैरुद्यानैः परितो वृता ॥ १९ ॥

रथ्यामहाध्वापणचत्वरणि यस्यां विभक्तानि च मार्जितानि ।

भवन्ति नित्यं च सुपूजितानि द्वाराणि दध्यक्षतुकुङ्कुमाद्यैः ॥ २० ॥

सौधैर्विशालैरथ साप्तभौमैः कैलासभूभृच्छिखरोपमेयैः ।

पङ्क्तिस्थितैः शुभ्रतरैरनेकैर्विराजमाना च मठादिभिर्या ॥ २१ ॥

जनाश्चतुर्वर्णभवास्तु यस्यां वसन्त्यसङ्कीर्णगृहालयश्च ।

स्वं स्वं च धर्मं परिपालयन्तो धर्मावतारस्य हरेः प्रतापात् ॥ २२ ॥

सुसङ्कुला या करिणां घटाभिश्चतुर्विधानां च विभूषितानाम् ।

सुलक्षणैर्वातजवैस्तुरङ्गैर्वृषैश्च मत्तैरिव भद्रनागैः ॥ २३ ॥

Swarga-dwara and Lakshman-tirtha were beautified by the plants of Tulasi and flower trees and others. Then he entered the beautiful city Ayodhya, which is considered by the learned as the bestowed of salvation. 16.

The city Ayodhya, built by Manu himself is situated near the banks of Sarayu, twelve Yojanas in length and three Yojanas in width. 17.

This was the capital of the kings of Ikshvaku race. Lord Vasudeva himself had taken birth in the form of Rama, in this place. 18.

The city was surrounded by beautiful gardens having trees and creepers bending down by the weight of flowers and fruits. 19.

The roads, the royal paths, the squares and markets in the city were kept always clean and washed. The gate-ways leading to the city were worshipped with auspicious things like curds, grains and saffron, everyday. 20.

The city looked magnificent with its spacious buildings; some of them seven storied, and with its range of summits seemed as though Kailasa Mountain. These various structures of white marbles ran in a row inclusive of dwelling places for seers, priests and other anchorites. 21.

People belonging to all the four castes living in different houses, were observing their own religious duties, by the influence of Shri Hari who was the incarnation of religion himself. 22.

शुश्राव तस्यां प्रतिराममन्दिरं घस्रान्तनीराजनपद्यगीतिकाः ।
 वीणामृदङ्गाम्बुजतालझल्लरीतूर्यानकानां निनदांश्च सोऽनघ ! ॥ २४ ॥
 दीपावलीभ्राजितपङ्क्तिसंस्थविचित्रपण्यापणवीथिकाः सः ।
 पौरांश्च देवानिव राजमानान् पश्यन्नतीयाय पुरं सपोष्यः ॥ २५ ॥
 रामघाटस्य निकटे वरहट्टाभिधं ततः । तच्छाखानगरं प्राप चातुर्वर्ण्यजनाश्रितम् ॥ २६ ॥
 त्रेताग्निप्राश्यमानानां हविषामतिसौरभम् । जिघ्रंस्तत्राकरोद्वासं निजप्राचीनकेतने ॥ २७ ॥
 त्रिकालं सरयूस्नानं सन्ध्यादीनि च नित्यदा । कुर्वन्कर्माणि नित्यानि कृष्णे भक्तिं समाचरत् ॥ २८ ॥
 क्रियमाणां कृष्णभक्तिं पित्रा कृष्णोऽर्भकोऽपि ताम् । दृष्ट्वा तथा स्वयमपि करोति स्मार्भलीलया ॥ २९ ॥
 स बालः शैशवेऽप्यासीत्साधुशीलगुणान्वितः । कृष्णार्चादिरुचिस्त्यक्तग्राम्यक्रीडापरिच्छदः ॥ ३० ॥

A good flock of well adorned elephants of four types, wind-speed horses of great characteristics, and bulls almost similar to giant elephants, made the city their habitat. 23.

O sinless king, in the evening Shri Hariprasad used to listen to the melodious poetry from every temple of Rama with the music of the flute, drums, shell, horn and the other musical instruments like Tal, Turya and Dundubhi etc. 24.

The roads were shining by the rows of lighted lamps, and to its both sides stalls of different commodities incorporated. Shri Hariprasada with his relatives went through the town beholding the citizens who were lustrous like holy religions. 25.

Thus moving along, he reached an extension of the town near Ramaghat, called Barahatta, where people belonging to all the four castes resided. 26.

Coming across an aromatic air and inhaling the fragrance wafted from the sacrificial burnt offerings, he found for himself his old house and began to dwell there. 27.

Taking bath in the river Sarayu thrice a day, observing timely rituals, performing religious duties, he devoted himself to Krishna all the time. 28.

Devout Shri Hari becomes a scholar.

Having observed the adoration of Krishna by his father, lad Shri Hari used to follow the same in his child plays. 29.

स्नातुं स तूषसि प्रायत्सरयूं जननीमनु । प्रत्यहं शीतकालेऽपि कर्मठब्राह्मणो यथा ॥ ३१।
 गृहमेत्यार्चयामास कृष्णं बालपरिच्छदैः । तल्लग्नमानसतयाभोज्यादि क्वापि नास्मरत् ॥ ३२
 पित्रा जनन्याप्याहूतः सवयोभिश्चबालकैः । कृष्णध्यानपरः क्वापि सुचिरं न शृणोति तत् ॥ ३३
 बाल्ये विष्णुकथाकीर्तिश्रवणोत्सुक आस सः । रामायणं तु बहुशो ह्यश्रुणोत्तत्र तत्र च ॥ ३४
 प्रायशो रामभक्तानां समागमवशात् सः । प्राप श्रीजानकीनाथे भक्तिं भक्तजनप्रिये ॥ ३५
 त्यक्तग्राम्यविहारधीः स भगवानब्दं जनेः पञ्चमं ।
 प्राप्तः स्वीकृतशुद्धसाधुसरणिस्तां स्थापयन्भूतले ॥
 नादेयाम्भसि नित्यमाप्लवविधिं प्रातर्विधायाम्बरात् ।
 साकेता खिल देवता नमयितुं याति स्म तत्तद्गृहान् ॥ ३६ ॥

As a child, Shri Hari was well-disposed and virtuous. With his inclination towards adoring Shri Krishna, he was disinterested in other rustic sports. 30.

He used to follow his mother when she was going to Sarayu River to take bath, early in the morning, everyday, even in winter. Like a Brahmin strictly following the rituals, he used to take bath in Sarayu in all seasons. 31.

Coming home, he used to worship Krishna with his child stuff, and become forgetful of his food intake even, so absorbed in the worship. 32.

When he was called by his father, mother or by his friends of same age, he could not hear them for a long time, as he was immersed in the meditation of Lord Krishna. 33.

He was interested in listening the stories or great deeds of Lord Vishnu. In his childhood, many a times he had heard the Ramayan, the life story of Lord Rama. 34.

Often he had the company of the adorers of Lord Rama. Naturally he developed a devotion to Rama who is very dear to his worshipers. 35.

Now Shri Hari became five years old. Leaving aside the interest of rustic behaviours he accepted the pure and holy way of thoughts and acts which he wanted to establish on the earth. After taking bath in Sarayu, daily, and completing the morning rituals, he used to visit the temples of all gods in Ayodhya to pay obeisance. 36.

सीतालक्ष्मणगन्धवाहतनयैर्युक्तं च रामं भजन् ।
 श्रीमद्भागवतं पुराणमखिलं रामायणं चाशृणोत् ॥
 प्रीतिं नैव बबन्ध कुत्रचिदसौ सांसारिके वस्तुनि ।
 स्वृद्धे वेश्मनि मातृपितृपशुषु द्रव्येषु मित्रेष्वपि ॥ ३७ ॥
 सद्धर्मानपि कृष्णभक्तपितृतः शुश्राव सर्वानसौ ।
 श्रौतस्मार्तविदस्ततश्च निखिलान्वर्णाश्रमाणां वृषान् ॥
 धर्माश्चाखिलयोषितां स्वजननीवक्त्रादशेषानसौ ।
 सर्वज्ञोऽपि नृनाटनं परिचरन्बाल्येऽभवत्पण्डितः ॥ ३८ ॥

॥ इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे प्रथमप्रकरणे
 धर्मस्यायोध्यागमनं नाम सप्तविंशोऽध्यायः ॥ २७ ॥

Worshipping Rama, Sita, Lakshmana along with Maruti, the son of wind, who carries fragrance; he used to hear Shrimad Bhagavata, and Ramayan. He never became attached to worldly affairs or things, even to his mother, father or friends. 37.

Hearing from his Krishna-devout father, the noble religion, and knowing more about religious followings of each sect, again from his well versed father in Sruti and Smriti, and learning women's religious duties through his mother, the all knowing Shri Hari, in a human form, became a scholar in his childhood. 38.

Thus ends the twenty-seventh chapter entitled 'Arrival of Dharma in Ayodhya' in the first Prakarana of Satsangi Jivan, the life story of Lord Narayan, also titled as 'Dharmashastra' (the rules of the code of conduct). 27

॥ अथ अष्टाविंशोऽध्यायः ॥ २८ ॥

सुव्रत उवाच -

अस्मिन्नब्दे मधौ शुक्ले द्वितीयायां भृगौ नृप ! । दस्त्रे सिंहे हरिं धर्मो विद्यारम्भमकारयत् ॥ १
लक्ष्मीनारायणं वाणीं सामवेदं च गोभिलम् । पुपूजात्र यथाशास्त्रं गणेशार्चनपूर्वकम् ॥ २
कृत्वा घृतेन होमं च भोजयामास वाडवान् । तेभ्यश्च दक्षिणाः प्रादाद्वाः सुवर्णं च शक्तितः ॥ ३
कुशाग्रबुद्धिः कृष्णोऽथ कालेनाल्पेन सर्वशः । वर्णानङ्गान्श्च शिक्षित्वा ग्रन्थमात्रमवाचयत् ॥ ४
बुद्धिं तीक्ष्णां तस्य दृष्ट्वा धर्मविद्धर्म आदरात् । वेदस्याङ्गानि षडपि पाठयामास तं नृप ! ॥ ५
अनायासेन सर्वाणि तानि सोऽप्यध्यगीष्ट च । मौञ्जीबन्धात्पूर्वमेव मुमुदे तेन तत्पिता ॥ ६
कौमारं समतिक्रम्य विष्ण्वर्चामयखेलनैः । पौगण्डाख्यामवस्थां स प्रपेदे धर्मनन्दनः ॥ ७

CHAPTER - 28

Shri Ghanshyam begins studies.

Suvrat said:-

In the same his fifth year, on the second day of bright fortnight in the month of Chaitra on a Friday, in an auspicious hour, influenced by the Leo sign and of star Ashvin, Dharmadev observed the commencement of education for his son Shri Hari. 1.

He commenced the procedure with the worship of Ganesh in accordance with rituals, followed by worship of Lakshminarayan, Sarasvati, the Samaveda, and the preceptor Gobhil. 2.

He offered ghee etc. in the sacrificial fire and gave food to the Brahmins. Then he gave cows, gold and money to them as much as he could. 3.

Krishna being very brilliant learnt the alphabets and numbers in short time and started reading the books. 4.

Seeing Shri Hari's sharp intelligence, educated Dharmadev, taught him humbly all the six additional texts of the Vedas. 5.

Without much difficulty he studied all of them before his ritual of wearing sacred thread, which made his father happy. There he saw that huge river who happens to be the dearest consort of the ocean. 6.

His early childhood was passed with engaging himself in plays adoring Vishnu. Therefore Shri Hari, the son of Dharma entered into the later stage of childhood. 7.

षष्ठेऽब्दे माधवस्यास्य द्वितीयायां सितेरवौ । ब्राह्मे प्रातः सुतो भक्त्या सुषुवेऽन्यो नराधिप ! ॥ ८
 गुणैः प्रद्युम्नतुल्योऽसौ नित्यं हरिमनुव्रतः । इच्छाराम इति ख्यातो बभूव जनपूजितः ॥ ९
 यामेऽन्तिमे निशो नित्यं सरयूमाप्लवाय सः । याति स्म नाममन्त्रेण रघुनाथमपूपुजत् ॥ १०
 चन्दनाक्षतपुष्पैश्च धूपदीपनिवेदनैः । तमभ्यर्च्य तदुच्छिष्टमुपायुंक्तं न चेत रत् ॥ ११
 रामनामजपं कर्तुं तुलसीकाष्ठमालिकाम् । शुचिर्भूतः करे दक्षे दधाति स्मानुवासरम् ॥ १२
 स्नातः कृतोर्ध्वपुण्ड्रोऽसौ रामकूटप्रदक्षिणाम् । बालोऽप्यनाकुलश्चक्रे जनयञ्जनविस्मयम् ॥ १३
 जन्मस्थाने प्रतिदिनं लक्ष्मणस्य च तीर्थके । विद्याकुण्डादिषु द्रष्टुं राममूर्तीः स्म याति सः ॥ १४
 रामस्य दर्शनं कृत्वा तं प्रणम्य च दण्डवत् । रामायणश्रुतिज्ञाततन्माहात्म्यो नुनाव सः ॥ १५
 योऽहल्यां निजकर्मणैव महतीं प्राप्तां गर्तिं दुर्विधां ।
 दीनां गौतमयोषितं निपतितां निःसाधनां कानने ॥

Birth of Iccharambhai.

O king, when he was six years old, on the second day of the first half of Vaishakha month, on Sunday, early in the morning, Bhaktidevi was blessed with another son. 8.

Possessing qualities like Pradyumna, he always followed Shri Hari. He became popular by name Iccharam, adored by all. 9.

Very early in the morning 'Shri Hari always used to go to Sarayu for taking bath. Then he used to adore Raghunatha by reciting his name and hymns. 10.

He worshipped Rama by sandal-paste, whole grains of rice, flowers, incense-stick and lamp. While worshipping he used to offer some food or fruits to Lord Rama and ate only whatever offered. 11.

Being pure himself holding the rosary made of the Tulasi wood in his right hand, used to chant the name of Rama repeatedly, everyday. 12.

Putting a vertical mark on the forehead with sandal-paste after taking bath, he used to circumambulate Ramakuta. People wondered at the child's composure. 13.

He used to go everyday to Laksmanatirtha, the birth place of Rama and Vidyakunada to see Rama's idol. 14.

Having Darshana of Lord Rama, prostrating before him and knowing Ramayan through listening, he used to praise the greatness of Rama. 15.

सद्योऽमोदयदात्मपादकमलस्पर्शेन तं पावनं रामं ।
जीवहितं भजेऽतिकरुणं निर्हेतुकोपक्रियम् ॥ १६ ॥
यो वा तामसहिंस्त्रजातिजनितं क्रूरं निषादाधिपं ।
घोरारण्यविहारिणं पशुसमं नृणां च हीनं धिया ॥
प्रेम्णा सम्परिष्वजे करुणयाऽनादृत्य जात्यादि ।
तं रामं जीवहितं भजेऽतिकरुणं निर्हेतुकोपक्रियम् ॥ १७ ॥
सीताद्रोहकरं सुरेन्द्रतनयं काकाकृतिं बिभ्रतं ।
वध्यं चापि शरेण सर्वभुवनेष्वभ्रामयद्यः प्रभुः ॥
भ्रान्तं शोकहतं च तं स्वशरणं प्राप्तं मुमोचैव ।
तं रामं जीवहितं भजेऽतिकरुणं निर्हेतुकोपक्रियम् ॥ १८ ॥
जात्या हीनतमां स्त्रियं च शबरीं कोलीरवन्तीमपि ।
ज्ञात्वा स्वेष्वेक्षणमिच्छतीं करुणया तस्यै निजं दर्शनम् ॥
योऽदादाऽऽश च तत्फलानि मुदितस्तं जानकीवल्लभं ।
रामं जीवहितं भजेऽतिकरुणं निर्हेतुकोपक्रियम् ॥ १९ ॥

Shri Hari worships Rama and Maruti.

By the mere touch of lotus feet of Rama, Ahalya the wife of Gautama got enlightened instantly, who was lying in the forest in the form of stone helplessly. I adore that benefactor of living beings, who is compassionate and loving unconditionally. 16.

I worship Lord Rama, who not considering the caste and belief of Guha, the king of Nishdas, the cruel one, who happened to be born in the wicked natured cruel tribe, wandering like a beast in the dark woods, and of low intellect, embraced him with great compassion. 17.

Jayanta, the son of celestial king Indra, though being mischievous to Sita in appearance of a crow and deserved to be killed by an arrow of Rama, who wandered in three worlds to protect himself but did not succeed and he was left with only one choice of saving himself by going to Rama, thus he went surrendering unto Rama in a nervous, sorrowful state, he was forgiven. I worship that Rama. 18.

Compassionate Rama visited the place of Sabari a low-caste tribal woman by birth, who was longing to see Him, and by eating the jujube fruits offered by her, became pleased. I salute Him the companion of Sita. 19.

तिर्यग्योनिसमुद्भवस्य पललाहारस्य यः पक्षिणो । गृध्रस्यापि जटायुषो व्रततपोदानैर्विहीनस्य च ॥
 चक्रेऽन्त्यां सकलां क्रियां सुत इव प्रीत्या स्वतातस्य । तं रामं जीवहितं भजेऽतिकरुणं निर्हेतुकोपक्रियम् ॥ २० ॥
 सुग्रीवं निजबन्धुभीतमगृहं शाखामृगाणां पतिं । दृष्ट्वा स्वं शरणं गतं कथमपि प्रीत्या स्वसख्येऽकरोत् ॥
 हत्वा बालिनमाशुचैनमदधात्स्वीये पदे यश्च । ते रामं जीवहितं भजेऽतिकरुणं निर्हेतुकोपक्रियम् ॥ २१ ॥
 शत्रोरप्यनुजं निशाचरमपि प्राप्तं स्वपादान्तिकं । दूराद्वीक्ष्य विभीषणं प्रमुदितस्तत्सम्मुखं चैत्य यः ॥
 हस्ताभ्यां परिरब्धवानिव निजं सौमित्रिमेवाशु । तं रामं जीवहितं भजेऽतिकरुणं निर्हेतुकोपक्रियम् ॥ २२ ॥
 यत्स्मृत्यापि शुभं भवेन्नहिनृणां तान्कीशत्रुक्षानपि प्रीत्या । वैदिकमन्त्रवच्छुचितरान् योऽत्रा करोत्स्वाश्रयात् ॥
 अन्यांश्चापि बहूनतारयदितोजीवान्भवाब्धेहि । तं रामं जीवहितं भजेऽतिकरुणं निर्हेतुकोपक्रियम् ॥ २३ ॥
 बद्धाञ्जलिपुटो नित्यमित्थं स्तौति स्म राघवम् । गृहमेत्य स चाध्यैत वेदाङ्गान्येव भूमिप ! ॥ २४ ॥
 नाम कुर्वन् गुणानाह मार्कण्डेयोऽस्य यानृप ! । अनुभूयन्ते स्म सर्वे ते धर्मादिभिरञ्जसा ॥ २५ ॥
 योगीन्द्रस्पृहणीयैः स्वैर्नियमैर्बाल्य एव च । सर्वलोकप्रसिद्धोऽभूत्पित्रादेरपि सोऽधिकम् ॥ २६ ॥

Rama performed all the final rites humbly as a son would do to his father, for Jatayu though a flesh eating vulture, born in the family of birds, who was devoid of all asceticism. 20.

Having seen Sugriva, the leader of monkeys, becoming home-less, threatened by his brother, and coming surrendered unto Him, Rama, having killed Vali, brought back the lost throne for Sugriva, as a token of intimate friendship between them. 21.

Though Vibhishana being the brother of His rival, Rama, seeing him coming even from distance, greeted and embraced him, happily. I salute that Rama. 22.

It is believed that remembrance of creatures like bear and monkeys bring forth inauspiciousness for men, even those were rendered piety like hymns of Vedas in His refuge. Other innumerable living beings are saved from the earthly bondage which otherwise is an ocean miseries. 23.

With folded hands, he used to praise lord Rama always, coming home he used to continue the study of ancillary texts of the Vedas. 24.

O King! While naming him Markandeya predicted the noble qualities in him, thus everyone around him including Dharma, were experiencing those qualities. 25.

He became famous everywhere through his ritualistic steadfastness as a boy, excelling even his forefathers' reputation. 26.

बाल्येऽवनं तव चकार हि राक्षसीभ्यः साक्षान्मरुत्सुत इति त्वमिहादरेण ।
 सम्पूजयेस्तमिति तं पितरावशिष्टां भक्त्या तदाचरति च स्म स मानयंस्तौ ॥२७
 ये केचनास्य सुकृतप्रियनन्दनस्य पौराः समागममकुर्वत बालकास्तान् ।
 प्रह्लादवत्स किल शिक्षयति स्म धर्मान् श्रीविष्णुपूजनमुखानखिलान्द्रेन्द्र ! ॥२८
 सर्वेऽपि ते सवयसोऽस्य हरेः प्रतापाद्विक्रीडनं शिशुकसम्मतमाशु हित्वा ।
 कृष्णैकभक्तिनिरताः सनकादिसाम्यं प्रापुः सचित्रमुदमीयुरतस्तदीयाः ॥ २९
 प्रबलतरविरक्तिर्बाल्य एवात्मनिष्ठो विषयरसवितृष्णस्त्यक्तुकामो गृहं सः ।
 उपनयनमपेक्ष्य ब्रह्मचर्योपयुक्तं न्यवसदिवसरस्यामब्जपत्रं गृहेषु ॥ ३०

॥ इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे प्रथमप्रकरणे
 हरिपौगण्डलीलावर्णननामाऽष्टाविंशोऽध्यायः ॥ २८ ॥

As he was saved from the demonises in his infancy by the son of Marut, (wind) Maruti, he was advised to worship Maruti, by his parents, which he used to follow devotedly, respecting their words. 27.

The beloved son of Dharma used to teach the religious worship of Shri Vishnu like Prahlada when the children and the natives came in his contact. 28.

All the friends of shri Shri Hari, by his influence, leaving child-plays instantly, became engaged in adoration of Shri Krishna, like Sanaka and other sages. Seeing this, their parents also became surprisingly happy. 29.

With an intense detachment and being completely spiritual, and disinterested in the pleasures of worldly things, he was desirous of leaving the house, but stayed there like a water droplet on the petal of a lotus, awaiting his sacred thread ceremony to be a celibate. 30.

Thus ends the twenty-eighth chapter entitled ‘Shri Hari’s devotional activities in his later childhood’ in the first Prakarana of Satsangi Jivan, the life story of Lord Narayan, also titled as ‘Dharmashastra’ (the rules of the code of conduct) 28

॥ अथ एकोनत्रिंशोऽध्यायः ॥ २९ ॥

सुव्रत उवाच -

पुर्या वसन्नेव रघूत्तमस्य तस्यां सदैकान्तिकधर्म संस्थः ।
 अनेकसाधूत्तमसद्गुणाढ्यः स्तुत्योऽभवत्सर्वजनैस्तु धर्मः ॥ १ ॥
 दृष्ट्वा तस्मिन्सद्गुरोर्लक्षणानि प्रायः पौरा आश्रयं तस्य चक्रुः ।
 धान्यैर्द्रव्यैर्वस्त्रभूषादिभिस्तं भूयोभूयः पूजयन्ति स्म ह्यष्टाः ॥ २ ॥
 ये तं प्रपन्नाः शरणं जनास्तान्स कृष्णमन्त्रं समुपादिदेश ।
 धर्माश्च पाल्यान्निजदेशिकास्यात् ये संश्रुतास्तानखिलान् यथार्हम् ॥ ३ ॥
 तदुक्तधर्मेषु च वर्तमानास्ते ज्ञानवैराग्यवृषोपपन्नान् ।
 अनन्यभक्तिं विदधुः पुमांसो रासेश्वरीप्राणपतेर्नरेन्द्र ! ॥ ४ ॥
 केचित्सुरापा अपि तस्य सङ्गाज्जहुः सुरापानमथामिषादाः ।
 दैवे च पित्र्येऽपि कथञ्चनापि संसर्गमप्याशु जहुः पलस्य ॥ ५ ॥

CHAPTER - 29

Dharma preaches Vaishnavism; code of conduct advised by him.

Suvrat said:-

Living in the city of Ayodhya, Dharmadev became devoted to Vaishnava religion i.e. the worship of Shri Krishna and adored by all the people for his noble and virtuous qualities. 1.

The citizens observed signs of a good preacher in Dharma and became his followers. Being pleased they worshipped him often with grains, money, clothes and ornaments etc. 2.

He taught the hymn of Krishna to those who have surrendered to him and also the words of ethics to be followed, that he had heard from his preceptor accordingly. 3.

Those who followed the preaching of Dharma got well acquainted with knowledge, detachment and virtue. They were firmly devoted to the consort of Radha (Krishna). 4.

Social reform activities by Dharmadev.

Some people with the habit of drinking wines, after coming into his contact, now withdrew from taking wines, flesh. Even in the name of oblations to manes and in sacrifices, they stayed away from consuming

तदाश्रिता ये गृहिणस्तु तेषां श्रीविष्णुयागादय एव यज्ञाः ।
 हिंसाविहीना यवशालिदुग्धसितादिभिः शुद्धहविर्भिरासन् ॥ ६ ॥
 तं शिश्रियुर्ये नृप ! साग्निकाश्च तेऽपि क्रतौ क्वापि पशुं तु साक्षात् ।
 नैवालभन्ताथ पपुर्न विप्राः सौत्रामणीयांश्च सुराग्रहांस्ते ॥७॥
 निजाश्रयं कर्तुमभीच्छतीस्तु योषाः समीक्ष्याथ सहस्रशोऽसौ ।
 विचारयामास धिया मनीषी हितावहः शिष्यपरम्परायाः ॥ ८ ॥
 श्रेयाञ्छुभं वाप्यशुभं यदत्र समाचरेत्तद्धि तदीयवर्गः ।
 अन्यश्च लोकोऽपि समाचरेद्वैतच्छ्रेयसा कर्म विचार्य कार्यम् ॥ ९ ॥
 स्त्रीणां गुरुत्वं भुवि कुर्वते ये ते शिष्यभूतासु पराङ्गनासु ।
 विशेषतः स्वस्य वशासु तासु भ्रष्टा भवन्त्येव रतप्रसक्ताः ॥ १० ॥
 पुंसां प्रसङ्गस्तु ततोऽङ्गनाया कस्यापि हि क्वापि च नैव युक्तः ।
 स्त्रिया भुजङ्ग्या इव तन्नरेण भेतव्यमस्या गुरुणा विशेषात् ॥ ११ ॥

flesh. 5.

Those married men who followed him, began to perform sacrifices in the name of Vishnu (Vishnuyaga). Following non-violence, they used to offer barley, rice grains, milk and other substances as oblations. 6.

Those priests under his shelter, who used to perform sacrifices, stopped using animals in their rituals and the Brahmins who used to consume wines in the sacrifices like 'Sautramani', desisted from it. 7.

Bhaktimata as Guru of female devotees.

Having seen women in thousands, desirous of following and coming to him, he began to consider over the beneficial ways for the lineage of disciples. 8.

Great people should differentiate between good and bad and act accordingly; as they are liable to be followed by many. 9.

“Those people who want to preach women, may have obsession towards them as they are under the influence of the preceptors, hence they would become dishonoured. 10.

Men should avoid all attachments towards women in general; they should be feared as 'snakes by the preachers in particular. 11.

A preacher wishing the welfare of women should preach the hymn of

स्त्रीणां हितं यस्तु गुरुर्विधित्सुः स कृष्णमन्त्रं नियमैः सहैव ।
 स्वयोषिता ता उपदेशयेद्वै स्वयं तु नेक्षेत न भाषयेत्ताः ॥ १२ ॥
 आसन्नसम्बन्धवतीस्तु योषा विहाय नान्या गुरुणा च दृश्या ।
 स्पृश्या न भाष्या न च कुत्रचिद्वै धर्मो महानेष इदं मतं मे ॥ १३ ॥
 इत्थं स निश्चित्य नरेन्द्र ! पत्न्या भक्त्योपदेशं समदापयत्ताः ।
 सुवासिनीनां च विभर्तृकाणां धर्माश्च ताभ्योऽचकथयथार्हम् ॥ १४ ॥
 या योषितः शिश्रियुरत्र भक्तिं स्वभर्तृनिष्ठा कुलटासमा वा ।
 ताः सर्वशोऽप्यस्य हरेः प्रतापात् पतिव्रताः ख्यातगुणाः बभूवुः ॥१५॥

सपोष्यो निवसंस्तत्र धर्मः प्रतिदिनं नृप ! षट्कर्माण्याचरन् कृष्णमहापूजां समाचरन् ॥ १६ ॥
 न्यवेदयत्प्रत्यहं च महानैवेद्यमुत्तमम् । कृष्णाय तस्य च महानीराजनमकारयत् ॥ १७ ॥
 कृष्णजन्माष्टमीमुख्यान्याचचार व्रतानि सः । तेषु जागरणं चक्रे कृष्णस्य च महार्चनम् ॥ १८ ॥

Krishna to his wife with all necessary instructions, then she may preach other women the same but the preacher himself should not see and speak to a woman. 12.

Any sort of relation or attachment should be avoided by the preacher except his wife. No other women, anywhere should be seen, or spoken to, or touched. This is the best of conducts. 13.

Thinking thus, O King, Dharma preached his wife the devotion of Krishna. He made her to convey these religious instructions among housewives and widows, considering their ability. 14.

Those women who were true to their husbands or even impure ones, under Bhakti's shelter, turned into virtuous wives and became known for their nobilities, by Shri Hari's influence. 15.

O King! Dharma lived in Ayodhya with his relatives observing the six duties like studying and teaching, performing sacrifices for oneself and for others, giving charities as well as accepting; and six rites such as three times Sandhya and offering oblations to sacrificial fire three times a day; along with worship of Krishna. 16.

Offering Krishna with pure and rich food substances, he used to adore Him with lighted lamps. 17.

He used to observe and celebrate great festivals of birth occasions of Shri Krishna, Shri Rama and other deities and he used to keep himself

उत्सवानन्नकूटादीनाब्दिकान् राधिकापतेः । महद्भरेव सम्भारैः सोऽकरोन्नृपतिर्यथा ॥ १९ ॥
 प्रत्यब्दं मासि भाद्रे च गणेशस्य महोत्सवम् । चक्रे शुक्लचतुर्थ्यां च मध्याह्ने विधिवन्नृप ! ॥ २० ॥
 आश्विनस्य चतुर्दश्यां कृष्णायां च महोत्सवम् । मारुतेः कुलदेवस्य प्रत्यब्दं विधिनाऽकरोत् ॥ २१ ॥
 अवतारचरित्राणां श्रीकृष्णस्य सतां पतेः । अपराह्णे प्रतिदिनं कथनं स्वयमाचरत् ॥ २२ ॥
 पठनं पाठनं चैव सद्ग्रन्थानां विचिन्तनाम् । यथावकाशं मतिमान्करोति स्मान्वहं स च ॥ २३ ॥
 इत्थं स्वधर्मनिरतो विजितान्तरारिः कृष्णप्रतापविगतासुरभूरिभीतिः ।
 स्वस्थोऽवसत्सुतकलत्रयुतः स तत्र सद्द्वर्त्मनि स्वशरणानिह वर्तयन्नृन् ॥ २४ ॥

॥ इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे प्रथमप्रकरणे
 धर्मकृतस्त्रीपुरुषगुरुमर्यादादिनिरूपणनामैकोनत्रिंशोऽध्यायः ॥ २९ ॥

awake whole night during Krishna's birth festivity. 18.

Like royal personage celebrating the festivity of Shri Krishna every year with passion, he used to offer various sweets to Krishna and distributed the same to people as Prasad. 19.

Every year in the month of Bhadrapada (Aug-Sept) on the fourth day of bright fortnight, he used to celebrate the great festival of Ganesh according to rituals, during mid-noon. 20.

Every year on the fourteenth day of Ashwin month, during dark fortnight, he observed ritualistically the great festivity of Maruti, the deity of his family. 21.

He used to recite for himself the narrations of Krishna's incarnation, every after-noon. 21.

The wise Dharma used to study for himself and preach others the sacred texts and ponder over it whenever possible. Therefore to be engaged in one's own religious practices and conquering the inner enemies without fear of rivals by Krishna's influence. Dharma lived there with his wife and children, influencing the people who approached him, in nobler ways. 23-24.

Thus ends the twenty-ninth chapter entitled 'Code of conduct for men, women and preceptors as advised by Dharma' in the first Prakarana of Satsangi Jivan, the life story of Lord Narayan, also titled as 'Dharmashastra' (the rules of the code of conduct). 29

॥ अथ त्रिंशोऽध्यायः ॥ ३० ॥

सुव्रत उवाच -

अथोपनीतिं तनयस्य विप्रो विधातुमत्युत्सुकमानसः सः ।
 सम्पादयामास विदेशतोऽपि यथोक्तसम्भारभरानुदारः ॥ १
 आहूय दैवज्ञममुं समर्च्य काश्मीरपुष्पाम्बरदक्षिणाभिः ।
 फलं निधायास्य पुरः सरत्नं पप्रच्छ पुत्रव्रतबन्धकालम् ॥ २
 स प्राह गर्भाष्टम एव वर्षे तपस्यमासेऽद्य तु वर्तमाने ।
 तिथौ दशम्यां च विधौ कुरुत्वं तिष्येऽजलग्ने व्रतबन्धकर्म ॥ ३
 निशम्य मौहूर्तिकवाक्यमित्थं तदेव जग्राह स निश्चयेन ।
 ततोऽलिखन्मङ्गलपत्रिकाश्च स्वज्ञातिसम्बन्धिसुहृत्सखिभ्यः ॥ ४
 त आययुस्तत्र सहोपहारा अनोरथाश्वादिविचित्रयानाः ।
 साकं सुहृत्पुत्रकलत्रदासैः कृष्णेक्षणात्युत्सुकमानसाश्च ॥ ५
 सम्भावयन्नेव यथोचितं तान् सम्भारमाहार्य महान्तमेव ।
 स पुत्रमाङ्गल्यजभूरिहर्षो ददौ स्वकेभ्यो नववस्त्रभूषाः ॥ ६

CHAPTER - 30

Shri Hari's thread ceremony; instructions to an avowed celibate.

Suvrat said:-

That Brahmin was keen and intent on conducting his son's sacred-thread ceremony, for which he began to gather required materials even from distant states. 1.

Then he called on the astrologer and honoured him with saffron, flowers, cloths and money. He offered him fruits and jewels and enquired about the auspicious time of his son's thread ceremony. 2.

The astrologer advised that he may perform the ceremony in the 8th year from his birth, in the month of Phalguna on tenth day of the first half of the month, Monday, when there is Pushya star and Mesha Lagna. 3.

When he heard the astrologer's opinion, he accepted it fully, and then wrote auspicious invitations to his relatives, friends and companions. 4.

Following the invitation they came there with gifts brought in by carts, horses and other means of transportation. With an eagerness to see Krishna they arrived there with their kin and retinue. 5.

स आनयामास च दूतवर्यैर्देशान्तरेभ्यो बहुमानपूर्वम् ।
 विप्रांश्चतुर्वेदविदः सुशीलान् पौराणिकान् शास्त्रविदः कवींश्च ॥ ७
 ते तं द्विजेन्द्रा मिहिरप्रकाशाः पौराश्च विप्रा निगमागमज्ञाः ।
 स्वाचार्यमुख्या मुनिगोभिलोक्तगृह्येण कर्म स्म विधापयन्ति ॥ ८
 मङ्गल्यवाद्यानि बहूनि तस्य गृहेष्ववाद्यन्त दिवा च रात्रौ ।
 जगुश्च गीतानि मनोहराणि सुवासिनीनां निकराः समेताः ॥ ९
 पुत्रोपनीतावधिकारसिद्ध्यै कार्यस्य कृच्छ्रत्रितयव्रतस्य ।
 विप्रः स धेनुत्रयदानमाशु चकार भूप ! प्रतिबिम्बमेव ॥ १०
 यत्कामचाराशनवादमुख्यदोषोपशान्त्यै तनयेन कार्यम् ।
 कृच्छ्रत्रयं तच्च तथैव धेनुत्रयप्रदानेन पिता चकार ॥ ११
 पूर्वेषु रेवोपनयाङ्गकर्म स मातृपूजादि चकार सर्वम् ।
 नान्दीमुखं स्वस्त्ययनं ग्रहाणां शान्तिं सदन्नैर्द्विजतर्पणं च ॥ १२

Welcoming and honouring the guests deservedly, he gifted away new clothing and ornaments to his relatives, on the happy occasion of his son's thread ceremony. 6.

He sent forth noble messengers with honourable gifts to distant places, to invite Vedic scholar Brahmins, virtuous people and those well versed in Puranas and Shastras, and even poets. 7.

Great Brahmins as lustrous as the sun due to their learning, the native Brahmins and Brahmins who were experts in the Vedas and Agamas headed by the family priests began to perform the ritual in accordance with Gobhila School. 8.

Day and night the musical instruments were played in the house of Dharmadeva, along with the groups of ladies singing melodious songs. 9.

O King, Dharma gave three cows to compensate the three Kuchhra vow to be observed to enable himself to perform the ritual of his son's thread ceremony. The three Kruchhra vows were reputed to pacify the blemishes done by lustfully eating, speaking and behaving, by his son. Hence to get rid of these defaults, father gave away three more cows as gifts. 10-11.

The proceeding day of the ceremony, Dharma performed supplementary rituals, like Matru Puja, Nandimukha, Svastyayan and Graha-

प्रातर्दशम्यां पुरतो गृहस्य सम्मार्जनाद्यैरभिसंस्कृतेऽसौ ।
 संस्थापयामास समुद्भवाख्यं हुताशनं स्थण्डिल आर्चयच्च ॥ १३
 स्ववेदशाखोचितकर्ममार्गं स्ववंशधर्मं च विदन्नशेषम् ।
 द्विजातिसंस्कारविधानविज्ञविप्रोक्तरीत्यैव चकार सर्वम् ॥ १४
 स्नातं च भुक्तं कृतकेशवापं स्नातं जनन्या समलङ्कृतं च ।
 स्वदक्षभागे विनयोपविष्टं संस्कारयामास सुतं यथावत् ॥ १५
 आबद्ध्य कट्यां कटिसूत्रमेनं कौपीनखण्डं परिधाप्य चासौ ।
 यज्ञोपवीतं नवतन्तुशुद्धं कार्पासकं स्म त्रिगुणं ददाति ॥ १६
 'अग्ने व्रते' त्यादिभिराज्यहोमं विधाय नाभ्यादि तदङ्गमार्यः ।
 स्पृष्ट्वाऽवदच्चाद्यदिनाद्धरायां त्वं ब्रह्मचारी भवसीति कृष्णम् ॥१७
 प्रैषान् गुरूक्तांस्तनयाय धर्मः सर्वान् यथावत्समबूधुच्च ।
 आधेहि नित्यं समिधः सुत ! त्वं प्रातश्च सायं यदिवैव सायम् ॥ १८

shanti. Then he offered delicious pure food to Brahmins and pleased them. 12.

Then he, on the day of Dashami (tenth day of the month) early in the morning, washed and cleaned the front portion of his house and placed a platform there. Then he placed the fire named 'Samudbhava' in it and worshipped it. 13.

Knowing all the required rituals to be performed, as per his branch of the Vedas, and family tradition, Dharma performed all the rituals, according to instructions of Brahmins who were well-versed in those rituals. 14.

First taking bath, then, food, Shri Hari, again took bath after the tonsuring rite. Then he was well ornamented by his mother. Father made Shri Hari ready for further rites, who sat humbly to his right. 15.

An auspicious girdle was tied around his waist, and dressed up with a small strip of cloth. Then he was given the 'sacred thread' having three thin strings made by the new pure cotton. 16.

Then the priest reciting the hymns 'Agne Vratapate -Ajyahuti and others, put offerings into the sacrificial fire and touching his body-parts like navel' told him 'From today you have become a celibate here'. 17.

Dharmadev preaches the commandments of Brahmachari.

The instructions given by the preceptor in the form of hymns were

आदौ तथान्तेऽशनकर्मणस्त्वं कुर्या अपोशानविधिं च नित्यम् ।
 त्यजेर्दिवास्वापमपि प्रयत्नादाचार्यसेवानिरतो भवेत् ॥ १९
 पितृवैवमुक्तः स हसन्कुमारो बाढं प्रतिप्रैषमुवाच चोच्चैः ।
 तेनातिहर्षं स च तस्य पत्नी सम्बन्धिनोऽन्ये च ययुः प्रकामम् ॥ २०
 कट्यां गुरुस्तस्य बबन्ध मौञ्जीं श्लक्ष्णां त्रिवृत्तां रशनां विधिज्ञः ।
 ग्रन्थित्रयं चापि चकार तस्या हरिप्रसादः प्रवरानुरूपम् ॥ २१
 अग्नेरुदक् प्राङ्मुख उत्तराग्रकुशासनस्थो जनकः सुताय ।
 प्रत्यङ्मुखायादिशति स्म मन्त्रं ब्राह्मं निषण्णाय समानपीठे ॥ २२
 तदा महादुन्दुभिघोष आसीद्ब्राह्मण्यवाद्यन्तं च सर्वशोऽपि ।
 ब्रह्मध्वनिः स्त्रीगणगीतिकाभिः समं दिदीपे जयशब्दमिश्रः ॥ २३

explained to Shri Hari by his father, in detail accordingly. ‘O My son, you do enkindle the sacred fire by offering sacred wood sticks in mornings and evenings, but without fail in the evening. ‘You do Aposhan’ always before and after the meal. (Aposhan- taking water in the right palm, three times and drinking it). Do not sleep during day time and try to be at the service of your guru always. 18-19.

Thus explained by his father, Shri Shri Hari, with a smile replied loudly ‘I will obey all these instructions’ At that time Dharma and his wife and relatives were very pleased. 20.

The ritualistic priest tied a thin girdle of Munja grass, encircling thrice around his waist. Shri Hariprasad (Dharma) put three knots on the girdle to represent three generations of his ancestors (Pravara). 21.

Preaching of Gayatri Mantra.

Father sitting to the north of sacred fire, facing east, on the base of Kusha grass, its tips (of blades) pointed toward north, taught Gayatri hymn to his son, who was sitting on the same base facing west. 22.

Then loud beatings of large drums were heard. Various musical instruments were played from all over the places. The words of blessing ‘Jaya Jaya’ (i.e. Victory...victory) of Brahmins were mixed with the songs, sung by the groups of women and the whole atmosphere had become ever auspicious. 23.

The preceptor gave a Mulberry (Palasha) staff of the length up to his

आमौलिदण्डं गुरुरात्मजाय ब्रह्मद्रुमस्यैव ददौ समन्त्रम् ।
 ऐणं तथैवाजिनमुत्तरीयं सन्ध्याविधिं शिक्षयति स्म पश्चात् ॥ २४
 मध्याह्नसन्ध्या प्रथमं ह्युपास्य सायन्तनी वेति सदस्यवादे ।
 प्रवर्तमाने बहुधा तदानीं माध्याह्नकीत्येव वृषो जगाद ॥ २५
 प्रैषान्पुनः पूर्ववदेव धर्म आदिश्यमानान् गुरुणा सुताय ।
 अबो धयत्स्पष्टतरं वचोभिस्तत्पालनात्युत्सुकमानसाय ॥ २६
 विद्यागुरोर्वाचि सदैव तिष्ठेरन्यत्र पापाचरणप्रवृत्तेः ।
 क्रोधानृते वर्जय मैथुनं च यदष्टधा वै प्रतिषिद्धमस्ति ॥ २७
 ग्राम्यं तु गीतं त्यज नर्तनं च वाद्यानि गन्धाद्यनुलेपनं च ।
 अभ्यङ्गमुद्वर्तनमञ्जनं च सङ्घृष्य च स्वाङ्घ्रयवनेजनं च ॥ २८
 उच्चासनं चापि गुरोः पुरस्तादन्तातिशुद्धिं सुत ! कङ्कताद्यैः ।
 केशप्रसारं च धरावलेखं निर्हेतुकं मा कुरु केशवापम् ॥ २९

head, with recitation of hymns, then gave him an upper garment of deer skin, and taught him the ritual of offering prayers to the sun in the morning, noon and evening, to be followed daily. 24.

There was a difference of opinion among the learned Brahmins gathered there, as to what should be the prayers offered first, for the mid-day or the evening, by Shri Shri Hari on that day. Dharma told persistently that mid-day prayer should be offered at that instance. 25.

The ritual-orders given by the preceptor to Shri Shri Hari, were explained again to him by Dharma who was very eager to obey them. 26.

He taught him accordingly 'O My Son, avoid all sinful acts, be obedient to your teacher, avoid anger and lies, and relation of eight sorts, with women. 27.

'Do not listen to the songs, dances of bad taste and other music. Do not smear any perfumery substances like sandal-paste or oil onto your body, and avoid the use of collegiums. Do not wash your feet rubbing on each other. 28.

'O, my son, in the presence of your preceptor or any elder person, do not sit on a high-seat. Do not pay much attention on cleaning your teeth and hair with combing etc. Without any reason do not cut your hair and do not make marks on the floor. 29.

मह्यं च मांसं स्पृश न क्वचित्त्वं गीयुक्तयानं च यथेष्टचेष्टाम् ।
 आदर्शवीक्षां त्यज चान्यनिन्दामुपानहावातपवारणं च ॥ ३०
 हिंसां तु वाचापि न कस्यचित्त्वं जन्तोस्तथा स्वस्य च मुक्तयेऽपि ।
 कुर्याः कुसङ्गं न च पुत्र ! भूमौ न भोजनं क्वापि च कांस्यपात्रे ॥ ३१
 द्युतं च ताम्बूलमपि त्यजेस्त्वं भङ्गाद्यपेयं लशुनाद्यभक्ष्यम् ।
 गोविप्रतीर्थाभिरसाधुसाध्वीसच्छास्त्रनिन्दां कुरु मा कदाचित् ॥ ३२
 कौपीनमौञ्जीकटिसूत्रदण्डयज्ञोपवीतानि कमण्डलुं च ।
 ऐणं च चर्मैति तु नित्यमेव सन्धारयेस्त्वं सुत ! भैक्षपात्रम् ॥ ३३
 स्नानं च सन्ध्यां च जपं च होमं स्वाध्यायदेवादिकतर्पणे च ।
 समर्चनं शक्ति एव विष्णोः कुर्याः सदा त्वं श्रवणादिभक्तिम् ॥ ३४
 एवं हि तातेन सुबोधितोऽसौ स्वेच्छाबटुस्तं हरिराह बाढम् ।
 भास्वन्तमुद्गाहुरथोपतस्थे प्रदक्षिणां चाप्यनलस्य चक्रे ॥ ३५

‘Never touch wine or meat. Do not use the bullock-cart. Do not behave wishfully. Do not see in the mirror. Do not criticize others. Do not use footwear and umbrella. 30.

‘Do not resort to do violence; even by words. Moreover to get rid of the sorrows or pains, do not commit suicide. O, my son, don’t be in bad company. Do not eat food in bell- metal plate or on plain floor. 31.

‘Avoid gambling, Tambul - intoxicating drugs, garlic and onion, and others. Never blame or condemn a cow, Brahmin, religious places, gods, saints, noble women and sacred books. 32.

‘O, my son, always wear the strip of cloth around your waist, the sacred girdle and have rod and the sacred thread, the water pot, the deer skin and the utensil to have alms (Bhiksha). 33.

‘Do take bath, offer prayers to the sun, do the chanting, perform sacrifice (Homa), do self-study, offer oblations to ancestors and gods, worship Vishnu to your ability, be devoted to the lord in nine ways like listening, praising and so on, always. 34.

Thus taught by the father, Shri Hari said ‘alright’. Paying tributes to the shining sun with raised hands, he then circumambulated the sacred fire. 35.

O King! First Bhakti gave alms to her son, who himself had begged

भिक्षां ददावादित एव तस्मै भक्तिः स्वयं ह्यर्थयते सुताय ।
 सुवासिनीमुख्यसुहृत्स्त्रियोऽन्यास्ततो ददुः प्रीतियुता नरेश ! ॥ ३६
 आचार्यवर्याय निवेद्य भैक्षं तदुक्तमेवात्मन आददेऽसौ ।
 समापयामास्य यथाविधानं तत्कर्म धर्मः सकलं विधिज्ञः ॥ ३७
 वर्णिवेषममलं स दधानो लब्धसंस्कृतिरहस्करकान्तिः ।
 तत्र विप्रवरमण्डलमध्ये ब्रह्मचर्यमिव मूर्त्तमराजत् ॥ ३८
 विप्रेभ्योऽथ स विप्र उत्सुकमना गाः स्वर्णमुद्रास्तथा ।
 वासांस्याभरणानि यानकवराण्यौदार्यतो दत्तवान् ॥
 तस्मै चापि जना यथोचितमदुर्वस्त्राणि वित्तादि च ।
 प्रादात्स्वीयजनेभ्य एष च यथायुक्तं च वस्त्राद्यपि ॥ ३९
 पौरानन्यांश्च विप्रान्स्वगृहमुपगतान्भोजयामास ।
 सम्यग्भक्ष्यैर्भोज्यैर्विचित्रैर्बहुविधसुरसैः स्वेप्सितैः सत्कृतैश्च ॥
 सर्वास्तान् दक्षिणाभिर्नृपतिरिव वृषस्तोषयित्वा विसृज्य ।
 भूर्यानन्दः स्वपुत्रं स्वनिगममखिलं पाठायामास सार्थम् ॥ ४०

(her) then other lady friends of Bhakti, beginning with house-wives, gave alms to him with love. 36.

Shri Hari giving all those offerings (Bhikshu) to the preceptor then took from him what was offered. The all ritualistic Dharma concluded the ceremony in accordance with rituals. 37.

Being consecrated through all the rituals, Shri Shri Hari, in celibate attire, seemed like a gleaming sun. He was celibacy-personified among those noble Brahmins. 38.

At the end of the ceremony the Brahmin Shri Hariprasad (Dharmadeva) earnestly gave golden coins, cows, clothing, ornaments, and vehicles to the Brahmins generously. Then the relatives and friends gave him clothes, wealth, and he in return gave those clothes and other things. 39.

He offered well prepared, various, pure delicious foods of their choice to the natives of the town, and Brahmins who had come to his house. He gratified them with great gifts and sends them. Being very happy, he commenced to teach the Vedas to his son with meanings as well. 40.

॥ इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे प्रथमप्रकरणे
हर्युपनयनोत्सवनामा त्रिंशोऽध्यायः ॥ ३० ॥

॥ अथ एकत्रिंशोऽध्यायः ॥ ३१ ॥

सुव्रत उवाच -

हरिः प्रासोपनयनः स्वधर्मान् गुरुणोदितान् । पालयन् पितरौ प्रीत्या सिषेवे नृपसत्तम ! ॥ १
ततो गृहं जिहासुः स्वं स्वावतारप्रयोजनम् । धर्मसंस्थापनं कर्तुं भूतले स व्यचिन्तयत् ॥ २
विजित्योत्पथगामीनि वृन्दानि विबुधद्विषाम् । धर्मः स्थाप्यो मया भूमौ साम्प्रतं यत्कृतेऽजनि ॥ ३
अद्यैव जह्यां गेहं चेन्मत्प्रासातिसुखौ तदा । वीतद्विषद्भूरिभयौ भवेतां दुःखिताविमौ ॥ ४
पितरौ मद्वियोगार्तिं सोढुं नैव हि शक्नुतः । अत एतौ विप्रशापान्मोचयित्वोत्सृजाम्यदः ॥ ५

Thus ends the thirtieth chapter entitled 'Narration of Shri Hari's thread ceremony' in the first Prakarana of Satsangi Jivan, the life story of Lord Narayan, also titled as 'Dharmashastra' (the rules of the code of conduct). 30

CHAPTER – 31

Shri Hari learns entire Vedic lore.

Suvrat said:-

O great king, after his thread ceremony Shri Hari observing his duties as instructed by the preceptor, served his parents with love. 1.

Then he, desirous of leaving the house to serve the purpose of his incarnation, he thought to strengthen the situation of the religion. 2.

'Religion and nobility has to be established by stopping those raising hostile forces towards the learned, here, for which I am born' thus he thought. 3.

If I were to leave the house now, my parents who are devoid of enemy's fear and also blissful in my presence will certainly become sorrowful. 4.

As my parents cannot bear the pain of my separation, I leave this house as and when I free them from the curse of the Brahmin. 5.

एवं स गूढसङ्कल्पो वेदाध्ययनकैतवात् । तत्रोवास भजन् रामं कृष्णं च निगमादरः ॥ ६
 विद्यागुरुं तु पितरं नान्यं विद्यावतां नृणाम् । स चकार ततोऽध्यैत तृतीयं वेदमादितः ॥ ७
 तीव्रबुद्धितया वेदमल्पकालेन विस्मयम् । तातमन्यांश्च विदुषः प्रापयन्नसमापयत् ॥ ८
 ततः काव्यानि शास्त्राणि पुराणानि पपाठ च । महाभाष्यादि यत्किञ्चिद्धर्मो वेद तदध्यगात् ॥ ९
 धर्मोऽथ जरसं प्राप्तां दृष्ट्वा साङ्ख्यमुपाश्रितः । तीव्रं वैराग्यमापन्नः कृष्णध्यानपरोऽभवत् ॥ १०
 स्वधर्मज्ञानवैराग्ययोगान् भक्तिं च तत्त्वतः । यथानुभूति पुत्राय यथाशास्त्रमुपादिशत् ॥ ११
 माहात्म्यं स्वगुरोस्तस्मै सौराष्ट्रदिषु तत्स्थितिम् । यथावदात्मजायाऽऽहं रीतिं च स्वाध्वनोऽखिलाम् ॥ १२
 विद्याभिश्च गुणैः सर्वैः पितृतुल्यो महायशाः । आसीत्सोऽल्पेन कालेन मान्याः पूज्यस्तथा नृणाम् ॥ १३
 स्वगृहे प्रत्यहं पित्रा वाच्यमानं च सोऽश्रुणोत् । श्रीमद्भागवतं नाम पुराणं ह्येकचेतसा ॥ १४

He, having this hidden intent, the adorer of the Vedas, dwelt there in the name of learning the Vedas, worshipping Rama, and Krishna. 6.

For the learned men, their fathers are the real teachers rather than others. He followed the same trait and began his study with the third Veda i.e. Samaveda under his father. 7.

Incredibly with his sharp intellect, within short span, he completed the learning of the Vedas, obtaining his father and other scholars as teachers. 8.

Then he studied the epics, dramas, and systems of philosophy, Puranas, the great commentaries or expositions. He studied everything which his father Dharma knew and taught him. 9.

Dharma seeing himself getting older, opted to the philosophy of Sankhya, and with a great intent to renounce everything, he merged in the meditation of Krishna. 10.

Blending his experience and traits of scriptural precepts, he taught his son one's own religion, knowledge, detachment, Yoga, and devotion. 11.

He told his son the nobility of his preceptor, Shri Ramanand Swami, and then the situation of Saurashtra and the ways and means of his own sect entirely and truly. 12.

With his learning and virtues, he attained excellence equivalent to his father within short time, becoming most adorable among men. 13.

Every day he used to hear dedicatedly the recitation of Shrimad Bhagavata Purana rendered by his father, in the house. 14.

महाभारतमश्रौषीत् पितुरेव ततोऽखिलम् । सप्तखण्डात्मकं स्कान्दं पुराणमखिलं च सः ॥ १५
 आर्षाः सर्वाः स्मृतीश्चाथ धर्मशास्त्राण्यनाकुलः । धर्मप्रियः स शुश्राव पितुरेव नराधिप ! ॥ १६
 ततः कुशाग्रधीस्तेषां सारं निजमनीषया । स निश्चित्य स्वपाठार्थं लिलेख च पृथक्पृथक् ॥ १७
 श्रीमद्भागवतात्स्कन्धं पञ्चमं दशमं च सः । श्रीवासुदेवमाहात्म्यं स्कान्दाच्चाप्यलिखत् पृथक् ॥ १८
 ततः श्रीभगवद्गीतां नीतिं वैदुरिकीं च सः । विष्णोर्नामसहस्रं चेत्यलिखद्भारतात्रयम् ॥ १९
 ततः स धर्मशास्त्राणां सर्वेषां सारमुत्तमम् । एकामेवालिलखत्प्रीत्या याज्ञवल्क्यस्मृतिं पृथक् ॥ २०
 लिखित्वैतद्भरिः पित्रे चतुष्टयमदीदृशत् । प्रसन्नस्तेन सोऽजानात्तद्बुद्धिमतिमानुषीम् ॥ २१
 प्राह चास्यान्वहं पाठं स्वावकाशानुसारतः । कुरु त्वं कृष्णपूजाऽन्ते सत्सु श्रोतृषु वा कथाम् ॥ २२
 ओमित्यादाय तद्वाक्यं तत्पाठं नित्यमाचरत् । चकार च कथां तस्य श्रोतृकर्णमनोरमाम् ॥ २३

Shri Shri Hari notes the essence of scriptures.

He heard from his father entire text of Mahabharata and all the seven cantos of Skanda Purana as well. 15.

O King! He being undeterred and an adorer of virtues, (religion) used to hear his father reading to him, all the sacred scriptures of religion, and the texts of religious codes (Smritis). 16.

That sharp intellect, with his real understanding of those subjects taught, used to write down the essence of each subject individually, for further self-study. 17.

He wrote the fifth and the tenth Skandha from Shrimad Bhagavata, and the greatness of Shri Vasudeva (Vasudeva Mahatmyam) from Skanda - Purana, separately. 18.

Then he wrote down these three- the Gita, the Vidura Niti and Vishnusahasranama from the Mahabharata. 19.

Then with love, he wrote Yajnyavalkya smriti separately which is the only one and the best gist of all the religious scriptures. 20.

Having written these four texts he showed it to his father upon which the pleasing father came to know that his son's intellect was that of a super-human. 21.

Father told Shri Hari to continue to study these texts whenever possible after the worship of Krishna every day, or these may be narrated to the audience by him. 22.

Addressing to his father's words, he observed it as a ritual every day,

ततः सारचतुष्कस्य स्वक्षरां सूक्ष्मपत्रिकाम् । विधाय पुस्तिकामेकां सोऽरक्षत्स्वान्तिके सदा ॥ २४
 श्रीद्वागवतादीनि प्रत्यहं तस्य शृण्वतः । उपास्यधीः कृष्ण एव सुदृढा समवर्तते ॥ २५
 ततः पिता ददौ स्वीयसम्प्रदायानुसारतः । सामान्यां वैष्णवीं दीक्षां तस्मै तां प्राप्तुमिच्छते ॥ २६
 मन्त्रमष्टाक्षरं कार्ष्णं दत्त्वा च त्र्यक्षरं ततः । उपादिशच्च सद्धर्मास्तस्मै विनयशालिने ॥ २७
 ततस्तदुक्तरीत्यैव कृष्णार्चामाचरन्मुदा । पालयामास सकलान् स्वस्मिन् सिद्धान्स्वतो वृषान् ॥ २८
 ब्रह्मचर्यव्रतं भूमौ पोषयंल्लोकदुष्करम् । ईशोऽपि जनशिक्षार्थमाचचार स्वयं नृप ! ॥ २९
 कृष्णमित्थं भजन्नित्यं सच्छास्त्राभ्यासमाचरन् । जनेरेकादशं वर्षं हरिशर्मा स आप्तवान् ॥ ३०
 असुराः शतशस्तत्र मिलित्वा यूथशो मुहुः । आययुः स्वरिपुं कृष्णं विशस्त्रं हन्तुमुद्यताः ॥ ३१
 दम्भात्तवैष्णवाकल्पा बलिनोऽरुणलोचनाः । करालकरवालादिशस्त्रपाणय उन्मदाः ॥ ३२

making narration of the stories ever pleasing to the ears of listeners. 23.

Writing the essence of those four texts himself onto a small leaf-let, he used to have that book of leaf-let with him always preserving it. 24.

With everyday listening to Shrimad Bhagavat and other sacred texts he was convinced that Lord Krishna is the unique reliever. 25.

His father in accordance with the tradition gave the wishing son the initiation of 'Vaishnavism' which is common to all traditional followers. 26.

Preaching to that humble son, with eight syllabled hymn of Krishna and then the three syllabled one, he also taught the nobilities of the religion. 27.

Then he happily worshipped Lord Krishna as taught by his father and followed all the religious principles which were pre-eminently present in himself. 28.

O King!, In this world observing the vow of complete celibacy is a tough task for the common folk. Being God Himself, he followed the vow to set an example for the people. 29.

Thus worshipping Lord Krishna and practicing and observing scriptural ways, Shri Harisharma, grew up to eleven years old. 30.

Shri Hari destroys demons, cleverly.

Then again demons in hundreds gathered in groups, were eager to kill their weapon-less enemy Krishna. 31.

Those red-eyed, strong, intoxicated demons possessing lethal swords,

सर्वेऽपि ते नीलकण्ठयोगेनैव विमोहिताः । परस्परोत्थारिभावा जघ्नुः शस्त्रैः परस्परम् ॥ ३३
 यथा संशप्तकाः पूर्वं त्वाष्ट्रास्त्रेण किरीटिनः । मूढाः परस्परं हत्वा मृतास्तेऽपि तथा मृताः ॥ ३४
 तत्रागतांस्तु देवारीन्पराभाव्येत्थमीश्वरः । ऐच्छत्पराभावयितुं देशान्तरगतानपि ॥ ३५
 ऊर्जे व्रतस्थाऽथ भक्तिः शुक्लाष्टम्यां महानिशि । प्राप ज्वरं व्रतकृशा शिथिलाङ्गाऽऽस तेन सा ॥ ३६
 रामप्रतापप्रमुखा आनीय भिषजो गृहे । कुर्वन्ति स्म यथाबुद्धि बन्धवस्तत्प्रतिक्रियाम् ॥ ३७
 कृतस्तै रुक्मप्रतीकारो नासीत्तत्तापशान्तये । नवम्या निशितां कृष्णो बोधयामास मातरम् ॥ ३८
 अन्तकालं विदंस्तस्याः सेवमानश्च तां स तु । उपविश्यान्तिके प्राह ददत्स्वज्ञानमिच्छया ॥ ३९
 सच्छस्त्रसम्मतं मातः ! श्रृणु मद्ब्रह्मं हितम् । मायैव विष्णोः सर्वेषामस्ति संसृतिकष्टदा ॥ ४०
 तस्यास्तु सन्निवृत्तिः स्यात्कृष्णे भक्त्यातितीव्रया । स्वधर्मज्ञानवैराग्योपेतया मनसि स्थिरे ॥ ४१

had disguised into Vaishnava suits. 32.

Attracted by the charm of Nilakantha (Shri Hari), there arose hatred among those demons and they killed each other with their weapons. 33.

As in Mahabharata, where Arjuna killed those avowed warriors (Samshapta) by his Tvashtra ' , here Shri Hari, made these demons to kill each other ; thus caused entire destruction of them. 34.

Having defeated those demons who had come there, the Lord wished to defeat other demons hiding in different places. 35.

Bhakti's last days; she asks Shri Hari for spiritual advice.

Observing vow in the month of Kartika during one midnight on the bright eighth day, Bhakti, weakened due to observance of vows, had a fever. 36.

Ramapratap and other relatives bringing a doctor home, got her treated, in the manner they thought better. 37.

The efforts by them to reduce the illness never brought it down. On the ninth night, Krishna made her realise the situation. 38.

Knowing these to be her last days Krishna engaging himself in her service, sitting near, and wishfully told her the real knowledge. 39.

O Mother! Pay attention to my soothing words which are in agreement with sacred scriptures. This world of miseries is nothing but an illusion of Vishnu. 40.

With unflinching devotion to Krishna with knowledge, doing one's

मायायास्तरणोपायो मूलस्य सकलापदाम् । एष एव समीचीनो भवतीत्येव भाति मे ॥ ४२
एवं साङ्ख्यं च योगश्च पञ्चरात्रमुखान्यपि । वदन्ति किल शास्त्राणि तद्विदश्च महर्षयः ॥ ४३

सुव्रत उवाच -

पुत्रस्येत्यं वचस्तस्याः शृण्वत्याः सादरं नृप ! । स्मृतिर्बभूव हृदये यथा पूर्वं तदिच्छया ॥ ४४
वर्णिवेषं ततः पुत्रं नारायणमवेत्य तम् । प्रपेदे शरणं प्रीता विरक्ताऽन्यत्र वस्तुषु ॥ ४५
उत्थाय बद्धाञ्जलियुग्ममस्मै नत्वोपविश्याग्रत एव चास्य ।
सम्प्राप्तसंसारविमुक्तिबुद्धिः पप्रच्छ निःश्रेयससाधनं सा ॥ ४६

॥ इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे प्रथमप्रकरणे
विद्याध्ययनसामान्य दीक्षाग्रहणासुरयूथनिघातनिरूपणं नामैकत्रिंशोऽध्यायः ॥ ३१ ॥

own religious duties and detachment then follows the dispelling of illusion. 41.

This is the only way to cross the illusory ocean, which is the bed of all miseries, according to my perception. 42.

Thus Sankhya, Yoga, Agamas like Pancharatra and other approved texts along with the great sages, have believed the same approved facts. 43

Suvrat said:-

Thus paying attention to son's words humbly, she got recollections of the past as before, by his wish. 44.

Learning that her celibate son is Narayan, she surrendered unto him, pleasingly, with complete detachment in other things. 45.

Getting up from the bed, folding both her hands to pay respect, sitting before him, with a complete detached mind from the worldly affairs, she asked him the means of liberation. 46.

Thus ends the thirty-first chapter entitled 'Erudite Shri Hari initiated into Vaishnava order and vanquishing the demons with his intellect' in the first Prakarana of Satsangi Jivan, the life story of Lord Narayan, also titled as 'Dharmashastra' (the rules of the code of conduct). 31

॥ अथ द्वात्रिंशोऽध्यायः ॥ ३२ ॥

हरिगीता - पञ्चाध्यायी सुव्रत उवाच -

सर्वसदुणसम्पन्ना माता प्रेमवती हरिम् । नारायणावतारं स्वं पुत्रं प्रोवाच भूपते ! ॥ १

प्रेमवत्युवाच -

नमस्तुभ्यं भगवते हरये कष्टहारिणे । नारायणाय ऋषये प्रपद्याय मुमुक्षुभिः ॥ २

अज्ञानस्य निवृत्तिः स्यान्मायाख्यस्य यथाञ्जसा । हरे ! संसृति मूलस्य तथा मामनुशाधि भोः ! ॥ ३

ग्राम्यसौख्यविरक्ताऽहं त्वां प्रपन्नाऽस्मि सन्मते ! । अतो मुमुक्षवे मह्यं वक्तुमर्हसि यद्विदितम् ॥ ४

जानामि त्वामहं साक्षान्नारायणमूर्षिं प्रभुम् । कृतावतारं क्षेमाय भूतले सर्वदेहिनाम् ॥ ५

स त्वं ममाज्ञानमपाहाराशु यथा तमोऽर्कः प्रकटप्रतापः ।

स्वमायया गोपितदिव्यभावः सम्प्रार्थयामीति भवन्तमीशम् ॥ ६ ॥

CHAPTER - 32

Shri Hari Gita's Five Chapters

Shri Hari Gita: 1. Means to attain devotion.

Suvrat said:-

O King! The all virtuous and affectionate mother asked her son Shri Hari, an incarnate of Narayan. 1.

Premavati Said:-

'Salutations to you O God Shri Hari! Who takes away miseries, O sage Narayan! Who is the reliever for the seekers of liberation.' 2.

O Shri Hari ! Please guide me the way by which, there will be the final end of the ignorance known as illusion and the root of the cycle of birth and death. 3.

O Noble one! I have come completely surrendered unto you, leaving those natural temporary pleasures; hence tell this seeker of salvation the beneficial means. 4.

I know that you are the sage Narayan himself; having incarnated here on the earth for the benefit of the living beings. 5.

As the darkness is dispelled instantly at the sight of the sun, take away my ignorance, you who hide the divine nature in the self - created illusion, I pray you O Lord ! 6.

सुव्रत उवाच -

एवं जनन्या प्रणयेन पृष्टो हरिः स्वतःसिद्धविशुद्धबोधः ।
मुमुक्षुवेऽध्यात्मिकशास्त्रमाद्यं प्रीतः स तस्यै नृपते ! जगाद ॥ ७ ॥

श्रीहरिरुवाच -

शृणु मार्तर्हितं वच्मि भवत्यै शास्त्रसम्मतम् । मुमुक्षवे विरक्त्यै निर्णीतं वेदवेदिभिः ॥ ८
श्रीकृष्णो भगवान् साक्षाद्यो विष्णुः पुरुषोत्तमः । स एव सर्वभावेन सेवनीयो मुमुक्षुभिः ॥ ९
तस्यैव मायया लोको मोहितो याति संसृतिम् । अतस्तं ये प्रपद्यन्ते तां तरन्ति त एव हि ॥ १०
सतां सङ्गेन बुद्ध्वाऽऽदौ तन्माहात्म्यं तदाप्तया । स्वधर्मज्ञानवैराग्ययुजा भक्त्या स सेव्यताम् ॥ ११
युक्ताङ्गैस्तु स्वधर्माद्यस्त्रिभिर्भक्तिर्महाव्रते ! । क्वापि केनापि विघ्नेन नैवेह प्रतिहन्यते ॥ १२
एतेष्वेकतमेनापि सा हीनाङ्गेन चेद्भवेत् । देशकालादिवैषम्ये तस्यां विघ्नो भवेद्ध्रुवम् ॥ १३

Suvrat said:-

Thus having been enquired by his loving mother, Shri Hari of pure and perfect knowledge, himself pleased at her, began to tell the guidelines of spirituality to the seeker of liberation. 7.

Shri Shri Hari said:-

Listen to me, O Mother ! I tell things that are good for you, in conformity with sacred guidelines. As you are the seeker of liberation and a detached one, I explain what has been concluded by the learned Vedic scholars. 8.

Lord Shri Krishna is himself Lord Vishnu, the Supreme-Being and so he must be worshipped wholeheartedly by those who wish to be liberated. 9.

By His illusion, the people being confused are entangled in the cycle of birth and death. Hence only those, who take his shelter, can cross that. 10.

First knowing His greatness through the intimate company of the virtuous people, He should be worshipped with devotion consisting knowledge, doing one's religious duties, and detachment toward worldly things. 11.

O great one! Devotion, together with three proper complementaries, like knowledge, doing one's own religious duties, and detachment, will not be destroyed by any obstacle anywhere. 12.

Due to adverse situations of time and place this devotion, if given up

कार्यकारणरूपाया मायायाः सर्वथैव तु । विनिवृत्तिस्तथैव स्यान्नान्योपायेन वै नृणाम् ॥ १४
तस्यां तु विनिवृत्तायां शुद्धः कृष्णस्य सेवकः । परमं याति तद्भाम यद्ब्रह्मेत्याहुरागमाः ॥ १५
अनन्तं चाक्षयं तस्मिन्कालमायाभयोज्झिते । धाम्नि सौख्यं समाप्नोति स्वमनोवाञ्छितं च सः ॥ १६

सुव्रत उवाच -

वेदशास्त्रपुराणानां पञ्चरात्रागमस्य च । सिद्धान्तं पुत्रवाक्यं सा श्रुत्वोवाच पुनः प्रसूः ॥ १७

प्रेमवत्युवाच -

सर्वशास्त्रार्थतत्त्वज्ञ ! सिद्धान्तोऽयं त्वयोदितः । साङ्गया कृष्णभक्त्यैव मायाया यन्निवर्तनम् ॥ १८
तदेतत्तत्त्वतः सर्वं विवित्सामि महामते ! । योषाया मे यथा बोधः स्यात्तथा वक्तुमर्हसि ॥ १९
हरेर्माहात्म्यबोधाद्या स्वधर्माद्यङ्गसंयुता । भक्तिः प्राप्या यतस्तेषां ब्रूहि लक्ष्माणि मे सताम् ॥ २०
धर्मादीनां लक्षणानि विविच्य च पृथक् पृथक् । ब्रूहि मे तत्त्वतः कृष्ण ! सर्वज्ञोऽस्ति यतो भवान् ॥ २१

without any of its complementaries, will be disrupted certainly. 13.

There is no other way to come out of the cause and effects of the great illusion, than perfect devotion, for men. 14.

When the illusion is destroyed, the worshipper of Lord Krishna becomes pure and attains the highest stage which is called 'Brahma' (salvation) by the sacred books of religion. 15.

In that abode which is free from death, illusion and fear, he attains the desired bliss that is eternal and imperishable. 16.

Suvrat said:-

Mother, having heard her son's words based on precepts from Pancaratra agama, Purana and the Vedas, she again said to him. 17.

Premavati said:-

O Knower of all the principles and meanings of scriptures! From you, this conclusion has come, which suggests that devotion to Krishna together with its components will remove the web of illusion. 18.

O You of great intellect! I wish to know all the precepts of philosophy, moreover myself being a woman, please tell me as I can understand it. 19.

Please tell me the greatness of Shri Hari, and the devotion to be followed with its components like one's own religious duties and others, and the signs of noble people as well. 20.

सुव्रत उवाच -

जनन्येत्थं स आपृष्टः पुरातनमुनिर्हरिः । तामुवाचादृतस्तस्याः सद्धर्मादिविवित्सया ॥ २२

श्रीहरिरुवाच -

समीचीनं त्वया पृष्टमिदं सर्वहितावहम् । आत्मनः श्रेय इच्छन्त्या मातर्वेद्यं बुधैरपि ॥ २३

साङ्गाया हेतुभूतानां भक्तेरादौ सतां सति ! । लक्षणानि ब्रुवे तुभ्यं सेव्यानां हि मुमुक्षुभिः ॥ २४

दयालवः क्षमाशीलाः सर्वजीवहितेच्छवः । तितिक्षवश्चानसूयाः शान्ता अनुदितारयः ॥ २५

अनीर्ष्यवश्च निर्वैरा निर्मानाश्च विमत्सराः । यथोचितं मानदाश्च प्रियसत्यगिरस्तथा ॥ २६

जितक्रामा जितक्रोधा जितलोभाश्च निर्मदाः । अहन्ताममताहीनाः स्वधर्मदृढवर्तनाः ॥ २७

निर्दम्भाः शुचयो दान्ता ऋजवो मितभाषिणः । जितेन्द्रिया अप्रमत्ता निर्द्वन्द्वा धैर्यशालिनः ॥ २८

O! All knowing Krishna as you are explain me individually the characteristics of religion and others. 21.

Suvrat said:-

Thus having asked by desirous mother, the ancient sage Shri Hari, honouring her told about noble religion and others. 22.

A company with noble saints.

Shri Shri Hari said:-

O mother, you have rightly asked the question, beneficial to all and which leads to the final bliss of the self, and to be known by the wise, even. 23.

O sati, first I will explain you the characteristics of noble men, who should be adored and served by the persons wishing salvation because, the company of such people is the cause or source of the devotion with its components. 24.

They are compassionate, forgiving, well wishers of living beings, forbearing, un-envious, composed, without rivalry, jealousy or hatred, without pride and hostility, respecting deservedly, truth and sweet-speaking. 25-26.

Conquering the inner enemies like lust, anger and greed, and without pride, ego, and self-interest, they are engaged devotedly in one's own religious duties, without hypocrisy, pure, subdued, upright, modestly speaking, with controlled senses, not intoxicated, unwavering and courageous. 27-28.

आकूतिचित्तिचापल्यरहिता निष्परिग्रहाः । बोधने निपुणा आत्मनिष्ठः सर्वोपकारिणः ॥ २९
 निर्भया निरपेक्षाश्च द्यूतादिव्यसनोज्झिताः । श्रद्धालव उदाराश्च तपोनिष्ठ निरेनसः ॥ ३०
 त्यक्तग्राम्यकथावार्ताः सच्छास्त्रव्यसनास्तथा । विषयासक्तिरहिता आस्तिकाश्च विवेकिनः ॥ ३१
 मद्यमांसादिसंसर्गरहिताश्च दृढव्रताः । पैशुन्यस्तैन्यहीनाश्चा परगुह्याप्रकाशकाः ॥ ३२
 जितनिद्रा जिताहाराः सन्तुष्टाः स्थिरबुद्धयः । अर्हिसवृत्तयोऽतृष्णाः सुखदुःखसमास्तथा ॥ ३३
 अकार्यलज्जाः स्वश्लाघान्यनिन्दाभ्यां विवर्जिताः । यथोक्तब्रह्मचर्याश्च यमैश्च नियमैर्युताः ॥ ३४
 जितासना जितप्राणाः श्रीकृष्णाङ्घ्रिदृढाश्रयाः । कृष्णभक्तिपरा नित्यं कृष्णार्थसकलक्रियाः ॥ ३५
 अवतारचरित्राणि कृष्णस्यानुदिनं मुदा । शृण्वन्तः कीर्तयन्तश्च कृष्णध्यानपरायणाः ॥ ३६
 अयातभगवद्भक्तिवर्जितक्षणमात्रकाः । एवं लक्षणसम्पन्ना ज्ञेयाः सन्तस्त्वयानघे ! ॥ ३७

Their minds are free from emotional fluctuations; they do not accept things from others, masters in imparting knowledge, dedicated to the Self, doing good to all. 29.

Fearless, without expectations, not addicted to bad habits like gambling etc. believing in god, generous, observing austerities and sinless. 30.

Avoiding awkward conversations, digging in studies of sacred scriptures, disinterested in sensual objects, keeping trust in god and discriminating. 31.

They never touch meat or wine; they adhere firmly to their vows, void of brutality and theft, not disclosing secrets of others. 32.

With controlled sleep and intake of food, contented, of settled intellect, non-violent, desireless, they are indifferent to pleasure and pain. 33.

Sin-fearing, avoiding self-praise and censuring others, with restriction and demands, observing celibacy accordingly. 34.

Stable in physical posture, with controlled breath, taking shelter at the feet of Shri Krishna, immersed in devotion to Him and doing all their activities in His name. 35.

Days together they spend listening and singing the stories of Lord Krishna and his incarnations and meditating on Lord Krishna. 36.

Even a moment they do not stay away from devotional activities; O sinless one, know that persons enriched with such marks, to be the saints. 37.

एतेषामेव सङ्गेन साङ्गाभक्तिर्मुमुक्षुभिः । कृष्णस्य प्राप्यते नूनं माहात्म्यज्ञानपूर्विका ॥ ३८
 एभ्यः कृष्णावताराणां चरित्रश्रवणं भवेत् । अद्भुतानां चरित्राणां कृष्णस्य च भवेच्छ्रुतिः ॥ ३९
 गोलोकाक्षरवैकुण्ठादिषु धामसु यत्प्रभोः । अनन्तमस्ति चैश्वर्यं तदप्येभ्योऽवगम्यते ॥ ४०
 तथा क्षीरार्णवस्थस्य व्यासस्य ब्रह्मतेजसा । श्वेतद्वीपस्य माहात्म्यमेभ्य एवावगम्यते ॥ ४१
 बृन्दावनस्य द्वार्वत्या विशालायाश्च बुध्यते । अत्रत्यभगवद्भाम्नां माहात्म्यं चैभ्य एव हि ॥ ४२
 पुलहाश्रममुख्यानां क्षेत्राणां महतामपि । गङ्गायम्यादितीर्थानां खण्डेऽस्मिन्भरते सताम् ॥ ४३
 माहात्म्यं कृष्णसम्बन्धाद्यद्यदस्त्यद्भुतं सतः । तत्तच्चैभ्यः सर्वमपि ज्ञायते श्रोतृभिर्जनैः ॥ ४४
 सद्भ्य एतच्छ्रुतेः कृष्णमाहात्म्यं सम्यगीयते । तेनैव भक्तिः कृष्णे स्यात्स्वधर्मादिभिरन्विता ॥ ४५

दृष्टाः स्पृष्टा नता वा कृतपरिचरणा भोजिताः पूजिता वा

सद्यः पुंसामघौघं बहुजनजनितं घ्नन्ति ये वै समूलम् ।

The knowledge of Krishna's nobility comes through the company of such saintly people and then follows the great devotion of Shri Krishna with its supporting components, for the seekers of liberation. 38.

From them you could hear the life and deeds of incarnations of Krishna and His miraculous deeds. 39.

From them only you could know about the infinite magnificence of the Lord's abodes like Vaikuntha, Goloka and Akshardham, and also the nobility of the Shvetadvipa, placed in Kshirasagara, pervaded by radiance of the Brahman. 40-41.

From them you know the glory and importance of holy places like Vrindavan, Dwarka and Visala (Badrikashram) with Pulahashrama being prominent of them, on this earth; and also they will enlighten you about the fame of the holy rivers like Ganga, Yamuna and others, in this sacred land of Bharata. 42-43.

Those who listen to the words of the devoted sages, can realize the extra-ordinary greatness of entities related to Shri Krishna. By the sages are rightly narrated and sung the glories of Shri Krishna and by listening to them, devotion to Krishna along with its components like observance of one's religious duties, is attained. 44-45.

They destroy completely the stream of sins of countless past births instantly, if and when they are seen, touched, saluted, served, or given food or worshipped. They are praised by Krishna as the nearest to his

प्रोक्ताः कृष्णेन ये वा निजहृदयसमा यत्पदे तीर्थजातं
तेषां मातः ! प्रसङ्गात्किमिह ननु सतां दुर्लभं स्यान्मुमुक्षोः ॥ ४६

॥ इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे प्रथमप्रकरणे हरिगीतायां
सत्पुरुषलक्षणनिरूपणनामाद्वात्रिंशोऽध्यायः ॥ ३२ ॥

॥ अथ त्रयत्रिंशोऽध्यायः ॥ ३३ ॥

हरिरुवाच -

धर्मादीनां लक्षणानि भक्त्यङ्गानामथाम्ब ते ! । कथयामि विविच्यैव त्रयाणामपि तत्त्वतः ॥ १
तत्र त्रयाणां लोकानां सेश्वराणां तु धारकः । धारणीयश्च जीवेशैः सदा धर्मः स उच्यते ॥ २
धर्मनिष्ठस्तु पुरुषो हीनजातिकुलोऽपि यः । सोऽपि ब्रह्मादिभिः पूज्यः श्लाघनीयश्च जायते ॥ ३

heart, and at whose feet all the auspicious aspects are present, and what is impossible to attain for the seekers of liberation, who are in the company of saintly people. 46.

Thus ends the thirty-second chapter entitled ‘Narration of the signs of the noble saints in the Shri Hari Gita’ in the first Prakarana of Satsangi Jivan, the life story of Lord Narayan, also titled as ‘Dharmashastra’ (the rules of the code of conduct). 32

CHAPTER - 33

Shri Hari’s narration of religious duties to men belonging to various castes and stages of life .

Shri Hari said:-

‘O mother I tell you the characteristics of the religion and of other integral components devotion. They are three, and I explain them to you in detail. 1.

Dharma is Religion That which holds the three worlds including Gods; and that which ought to be allocated by gods and living beings. 2.

The man dedicated to the religion is honoured by gods and praised by Brahma and others even if he is born in a lower caste. 3.

When Brahma and other gods become staggered from virtues, even

धर्मच्युतश्चेद्ब्रह्मादिरीश्वरोऽपि भवेत्कचित् । तर्हि सोऽप्यल्पकैर्गर्हाः स्यात्स्थेयं धर्म एव तत् ॥ ४
 स चापि वर्तते नृणां वर्णाश्रमविभागतः । श्रुतिस्मृति सदाचारैः प्रमितो हि पृथक्पृथक् ॥ ५
 विप्रक्षत्रियविट्शूद्रा वर्णाश्रत्वार ईरिताः । ब्रह्मचर्यं च गार्हस्थ्यं वनं न्यासस्तथाश्रमाः ॥ ६
 साधारणो विशेषश्चेत्येवं तेषां द्विधास्ति सः । समासेनोभयविधमपि ते वच्यहं शुभे ! ॥ ७
 अहिंसा सत्यमस्तेयं कामलोभक्रुधां जयः । मद्यमांसपरस्यादेस्त्यागो व्यसनवर्जनम् ॥ ८
 जातिसङ्करताहेतोर्वर्जनं पापकर्मणः । सत्सेवा विष्णुभक्तिश्च धर्माः साधारणा नृणाम् ॥ ९
 शमो दमस्तपो ज्ञानं दया श्रद्धा क्षमादयः । स्वाभाविका हि विप्रस्य धर्मा एते प्रकीर्तिताः ॥ १०
 शौर्यं धैर्यं बलौदार्यं साधुगोविप्ररक्षणम् । क्षत्रस्य सहजा धर्माः प्रोक्ता वार्ता विशस्तथा ॥ ११

they are dishonoured by the lowest people. Hence one should follow one's religious duties, always. 4.

This religion is verified by sacred books like Shruti, Smriti, and righteous behaviour. Different codes are mentioned to be followed by different men, belonging to various stages of life and castes. 5.

The four castes are said to be, Brahmana, Kshatriya (the soldiers), Vaishya (the merchants) and, Shudra (the people who serve or servants), and four stages of life are as follows, (a stage of Brahmacharya (celibacy), Gruhastha (house-holder) Vanaprastha (religious life of an ascetic) and Sanyasa (a stage of complete renunciation). 6.

O auspicious mother, the religious duties are of two types. I tell you those, firstly general duties that are common to all and secondly particular duties to be followed by some. 7.

The common code is that, one should observe non-violence, truth and non-stealing and conquer passions of greed and anger. One should refrain from drinking wine, eating meat and union with other's wife. 8.

One should not indulge in any sinful act which will cause the inter-mixing of the castes. One should serve noble people, and worship Lord Vishnu. These are the common religious duties of everyone. 9.

Now the natural virtues of Brahmin are mentioned. These are control on the senses (Sama) self-restraint (Dama) penance (Tapa) knowledge (Jnana), compassion (Daya) faith (Sraddha) (in God) and forgiveness (Kshama). 10.

Bravery, courage, strength, and generosity are the natural attributes

शुश्रूषणं द्विजातीनां धर्मः शूद्रस्य चानघे ! । हिंसास्तैन्यादिरहितो धर्मोऽन्येषां कुलोचितः ॥ १२
याजनादिश्च विप्रस्य क्षत्रस्यायुधधारणम् । व्यापारश्च विशोऽन्त्यस्य सेवोक्ता जीविका क्रमात् ॥ १३
आपन्नयोर्वैश्यवृत्तिर्विप्रक्षत्रिययोर्मता । विशः शूद्रस्य तस्यापि कार्वादेः स्वैव चान्यदा ॥ १४
त्रैवर्णिको यः संस्कारैः सम्प्राप्तः स्याद्विद्वजातिताम् । ब्रह्मचर्याश्रमे तिष्ठन्विद्यायै स गुरुं श्रयेत् ॥ १५
कौपीनाच्छादनादीनि वासांस्यावश्यकानि सः । कार्पासान्यजिनोर्णादि रक्षेद्दण्ड कमण्डलू ॥ १६
जपमालां ब्रह्मसूत्रं बिभृयाच्च जटाः कुशान् । अञ्जनाभ्यङ्गगन्धस्त्रग्भूषणादि विवर्जयेत् ॥ १७
मुक्तेर्द्वारं महत्सङ्गः स्त्रैणसङ्गस्तु संसृतेः । द्वारमस्तीति निश्चित्य कुर्यादाद्यं परं त्यजेत् ॥ १८

of a Kshatriya (warrior) and giving protection to cows, Brahmins and noble men. Trade and commerce are the habitual professions of a Vaishya. 11.

Serving Brahmins and others is the duty of a Shudra and people born of inter-caste relations, should lead a life without slyness and violence, following their family faiths. 12.

Brahmin should earn his livelihood through ritualistic services, Kshatriya by giving protection by holding weapons, Vaishya by commerce and Shudra by service, respectively. 13.

In difficulty, Brahmin and Kshatriya can earn their livelihood by adopting the profession of a Vaishya, and Vaishya instead can take to a Shudra's work for his nourishment. Otherwise in usualness, everyone should follow his own profession. 14.

Men belonging to three castes such as Brahmin, Kshatriya and Vaishya when sanctified through the ritual of thread wearing, entering their first stage of life (Brahmacarya) they should resort to a preceptor for their learning. 15.

A BrahmacShri Hari should have only essential clothes of cotton, to wear on the loins, and deer skin, a woolen mat and always should keep the sceptre (dand) and water-pitcher (kamandal) with him. 16.

He should have a rosary-bead, sacred-thread and keep his hair matted, and have Kusha grass. He should renounce the usages of cosmetics, perfume and other ornaments, including taking oil-bath. 17.

Noble company is the way for salvation and the company of women leads to worldly attachment. Knowing this fact, he should accept the former and leave the latter. 18.

अष्टधा वर्जनं स्त्रीणां तत्स्पर्शस्य तु सर्वथा । कुर्याद्वर्णीं गुरोर्भार्यामपि वन्देत दूरतः ॥ १९
 प्राणिमात्रं च मिथुनीभूतं तु मतिपूर्वकम् । ब्रह्मचर्यव्रतधरो नैव वीक्षेत कर्हिचित् ॥ २०
 अपि चित्रमयीं योषां देवताप्रतिमां विना । क्वापि नैव स्पृशेद्वर्णीं गुरुं सेवेत भक्तितः ॥ २१
 कुर्यात्कालत्रये सन्ध्यावन्दनं प्रतिवासरम् । जपं च निजशक्त्यैव मौनं प्रातः प्रदोषयोः ॥ २२
 होमं प्रातस्तथा सायं कुर्याद्भिक्षाटनं च सः । वेदाभ्यासपरो नित्यं वसेद्गुरुकुले वशी ॥ २३
 साङ्गं वेदं सहार्थं च देशकालानुसारतः । अधीत्य स यथाशक्ति समावर्तनमाचरेत् ॥ २४
 गृही स्यादविरक्तस्तु दत्त्वा स गुरुदक्षिणाम् । विरक्तश्चेद्वनं न्यासं श्रयेद्वा नैष्ठिको भवेत् ॥ २५
 गृही बुभूषुः कुलजां सवर्णां वयसाऽवराम् । अनिन्द्यामुद्गहेत्कन्यां न्यायेनोपार्जयेद्धनम् ॥ २६

He should stay away from eight sorts of relations with women, that too from touching her. He should salute even his preceptor's wife from distance. 19.

A strict celibate as he is should never see to animals making union, deliberately. 20.

Except the picture of the Goddess, any other picture of a woman should not be touched by the celibate. He should serve his teacher with devotion. 21.

He should observe the ritual of Sandhya three times every day. Chanting should be done to the best of ability as well as observing silence in the mornings and evenings. 22.

He should perform Homa (offering oblations in fire) in the morning and evening, and wander to fetch alms (Bhiksha). Being serious, he should engage himself in the study of the Vedas, dwelling in preceptor's hermitage. 23.

Following the norms of time and place, he should learn the Veda with its ancillaries and meanings. Having studied to the best of his ability, he can seek for convocation (graduation). 24.

He can take to a house-holder's life if he is inclined to it, after paying gratitude with essential remuneration to his preceptor or if he is disinterested in worldly affairs he can take to the third stage of life of a Vanaprastha, or he can resort to Sanyasa (complete renunciation), else he can continue as a lifelong celibate. 25.

One who is desirous of becoming a house-holder should marry a

स्नानं सन्ध्यात्रयं होमं तर्पणं विष्णुपूजनम् । स्वाध्यायं शक्तितः कुर्याद्वैश्वदेवं च सोऽन्वहम् ॥ २७
 प्रातः कुर्यादापदि तु सन्ध्यां माध्यह्निकीमपि । प्रातर्भवां च मध्याह्ने निशि सायन्तनीं तु सः ॥ २८
 सन्ध्यावन्दनगायत्रीजपविष्णवर्चनोज्झितः । चतुर्वेद्यप्यसौ विप्रः शूद्र एव न संशयः ॥ २९
 अधौतं न स्पृशेद्वासः स्नात्वा कार्पाससम्भवम् । अस्नातेनापवित्रेण स्पृष्टं धौतं च न स्पृशेत् ॥ ३०
 विवाहकाले दायस्य विभागावसरेऽथवा । द्विजातिरादधीताग्निं सति वित्तादिसम्भवे ॥ ३१
 यथाकालं पोष्यवर्गं पोषयेन्नतु पीडयेत् । अन्नाम्बुवस्त्रैरतिथिं तोषयेत्सर्वदा गृही ॥ ३२
 नित्यं कुर्यात्सतां सङ्गं भक्तिं च नवधा हरेः । कुसङ्गं नैव कुर्वीत गृहासक्तिं च मूढवत् ॥ ३३

blameless girl from his race and caste, younger to him, and earn his livelihood in proper ways. 26.

Taking bath, observing rituals of Sandhya thrice a day, performing sacrifice in fire, giving libations to ancestors and gods, worshipping lord Vishnu, doing self-study to one's ability, offering oblations to all deities - all these procedures are to be followed every day, by a house-holder. 27.

In difficulty he may observe the noon's ritual with morning ritual. Sometimes he may observe morning ritual in the noon, and of the evening, in the night. 28.

A Brahmin, though well versed in four Vedas, if he does not chant Gayatri hymn, observe rites of Sandhya, and worship Vishnu, then he would be regarded as Shudra, undoubtedly. 29.

After taking bath, he should not touch the unwashed cotton clothes and without taking bath, being impure, he should not touch the washed clothes. 30.

At the time of marriage or at the time of partition of father's property, one may take Agnihotra (Sacred fire) vow as these are proper occasions to do it. Anybody desirous of taking Agnihotra needs to possess enough revenue such as wealth grains and cows. 31.

A house-holder should take care of his kith and kin at right time and should not harm them. He should always satisfy the guests with food, water, clothes and other things. 32.

He should be in noble company and worship Shri Hari with devotion in nine ways. He never should be in wicked company and not to have too much attachment in the house-hold, like the ignorant ones. 33.

जीवेभ्यः सकलेभ्योऽपि भक्तानोकान्तिकान्हरेः । आधिक्येन विजानीयान्मानरक्षार्हणादिषु ॥ ३४
 अश्मादिभ्योऽच जीवेभ्यः श्रेष्ठाः सन्ति तृणादयः । अन्नौषध्यादयस्तेभ्यस्ततः श्रेष्ठाश्च वीरुधः ॥ ३५
 तत आम्रादयो वृक्षाः श्रेष्ठा देवद्रुमास्ततः । स्थासुष्विति विशेषोऽस्ति चरेष्वथ वदामि तम् ॥ ३६
 पिपीलिकादितः श्रेष्ठा जीवास्तु शलभादयः । भ्रमराद्यास्ततस्तेभ्यश्चटकप्रमुखा मताः ॥ ३७
 शशादयस्ततोऽजाद्यास्तेभ्यस्तेभ्यो गवादयः । ततश्च मनुजास्तेषु वर्णाश्चत्वार उत्तमाः ॥ ३८
 ब्राह्मणास्तेषु तेषां च स्वधर्मनिरता वराः । ज्ञाननिष्ठास्तेषु तेषु भक्ता एकान्तिका हरेः ॥ ३९
 तेभ्यः श्रेष्ठो न कोऽप्यस्ति सदाऽऽस्ते तेषु यद्भरिः । तारतम्यं विदित्वेत्यं बहुमान्या हरिश्रिताः ॥ ४०
 य एवं न विजानीयात्सदसत्समधीः स तु । दोषं महान्तमाप्नोति विवेकं विदधीत तत् ॥ ४१

Among all the living beings, those with intent devotion to Shri Hari, should be regarded highly and they deserve honour and protection. 34.

Here, lifeless stones are better than conscious living beings as those give shelter, grass is even better as it is the food for living beings. Herbs and creepers are better than grass as they are used in preparations of food and medicine. 35.

This way mango trees are versatile as Devadrumas, (celestial trees) as these give fruit and shelter. Hence immovables are better; now I tell you about movables. 36.

The grass-hoppers and others are superior to the ants and others. The large black bee or honey-bee and others are superior to the grass hopper and so on. Sparrow and others are superior to the honey - bee and so forth. 37.

Hares or rabbits etc. are superior to the sparrows etc. and goat etc; (are superior) to hare etc. Cows are superior to goats etc. Human beings are superior to the cattle and four castes to the human beings. The Brahmin is superior in the four castes. The Brahmin immersed in his self-religious duty is superior to other Brahmins. The learned Brahmins are superior to the Brahmins immersed in their self-religious duties, and among all of them the devoted worshipers of Lord Shri Hari; are superior. Nobody is superior to the worshiper of Lord Shri Hari, because Lord Shri Hari always resides in the worshiper's heart. Knowing this superiority of the worshipers of Lord Shri Hari, they should be respected by all. 38 - 40.

One who cannot distinguish between noble and ignoble, would be

गन्धान् पुष्पस्रजो भूषा वस्त्रान्नादि च भक्तितः । गृही निवेद्य हरये निषेवेत च वैष्णवः ॥ ४२
 देवान् पितृश्च तैरेव वासुदेवधियाऽर्चयेत् । यथाकालं च पित्रादेः श्राद्धं कुर्याद्यथाविधि ॥ ४३
 अकृष्टपच्यैर्मुन्यत्रैः कर्तव्यं श्राद्धकर्म च । ब्रीह्याद्यैः कृष्टपच्यैर्वै धान्यैस्तु शुचिभिः सति ! ॥ ४४
 मांसं त्वापद्यपि क्वापि श्राद्धे देयं न कर्हिचित् । अहिंसाधर्मपरमा वैष्णवाः पितरो यतः ॥ ४५
 मद्यं मांसं च यस्मै स्यान्निवेद्यं यस्य चाग्रतः । स्याज्जीव हिंसा तं देवं देवीं चापि न मानयेत् ॥ ४६
 देशकालानुसारेण तीर्थानि च व्रतानि च । कुर्वीत स यथाशास्त्रं स्वाधिकारानुसारतः ॥ ४७
 पुण्यदेशे पुण्यकाले पुण्यपात्रे विशेषतः । पुण्यं कुर्वीत यत्किञ्चिद्भवेदक्षयमेव तत् ॥ ४८
 आढ्यस्तु कारयेद्रम्यं दृढं श्रीविष्णु मंदिरम् । वृत्ति दानेन पूजायाः प्रवाहम् वर्तयेद्धरेः ॥ ४९

committing a great mistake; hence with wisdom, he should differentiate between good and bad. 41.

A Vaishnava house-holder, having offered sandal-paste, flower garlands, ornaments, clothes and food, with devotion to Shri Hari first, should accept these things as prasada for himself. 42.

He should worship with the above stated things, the gods and ancestors with mind fixed in Vasudeva. He should observe rituals regarding ancestors at right times in accordance with code of belief. 43.

Oh Sati, the food grains not grown by the farmer (i.e. self grown) and the food suitable for sages pure and well cooked one should be used for the ritual performed for dead relatives. If it is not possible to grow the grains by oneself the pure rice etc, grown by the farmer should be used. 44.

Even in difficulty or in the rituals of past ancestors, meat should never be used as ancestors were Vaishnavas whose highest virtue is non-violence. 45.

The god or goddess who is satisfied by offerings of meat and wine, and in front of whom, cruelty is acted upon living beings, should not be worshipped or honoured. 46.

According to the time and place, one should do pilgrimage and observe vows, in conformity with scriptures and one's own status. 47.

The virtuous act which is done in holy place, on holy time and for holy person, though a little, becomes everlasting. 48.

If he is rich, he should build a beautiful and well founded temple for Lord Shri Vishnu, and should donate generously for the maintenance of

अहिंसान् वैष्णवान् यज्ञान् कुर्यात् प्रचुरदक्षिणान् । वापिकूपतडागादीन् विष्णवर्थांश्चापि कारयेत् ॥ ५०
 प्रचुराज्यसितैर्भोज्यैः साधून्विप्रांश्च तर्पयेत् । नावमन्येत तान् क्वापि सत्सु निष्कपटो भवेत् ॥ ५१
 नातिलोभी नातिक्रामी नातिक्रोधी न मत्सरी । नातिमानी भवेत्क्वापि दयां कुर्वीत देहिषु ॥ ५२
 आसन्नसम्बन्धहीना विधवाः स्त्रीरनापदि । न स्पृशेद्बुद्धिपूर्वं तु गृहस्थोऽपि कदाचन ॥ ५३
 स्वस्य मात्रा भगिन्यापि दुहित्रा वा कदाचन । नैव तिष्ठेद्रहःस्थाने गृही चापदमन्तरा ॥ ५४
 तीर्थादावात्मनो घातमात्मनश्च परस्य वा । मुक्तयेऽपि न कुर्वीत धर्मनिष्ठः सदा भवेत् ॥ ५५
 स्त्रीभिः सभर्तृकाभिश्च देववत्स्वपतिः सदा । सेव्यः पतिव्रताधर्मे स्थित्वा सन्त्यज्य चापलम् ॥ ५६
 विधवाभिश्च नारीभिः पतिबुद्ध्या रमापतिः । सेवनीयः स्वदेहश्च कर्शनीयो व्रतादिभिः ॥ ५७
 नेक्षेत न स्पृशेत्क्वापि स्वसम्बन्धिजनेतरम् । विधवा नरमात्रं च त्यागवान् योषितं यथा ॥ ५८

the temple and for continuation of devotional services. 49.

The rich person should do the sacrifices for Lord Vishnu free from violence and with plenty of cShri Harity. He should build wells, ponds and lakes etc. useful for worship of Vishnu. 50.

He should satisfy sages, Brahmins with food rich in ghee and sugar. He should never insult them and never be deceitful (to them). 51.

One should not have excess of greed, lust, anger, jealousy, and ego. He should be compassionate to living beings. 52.

Even a house-holder knowingly should not touch non-relative widows unless it is absolutely necessary. 53.

Except in emergency situations, he should never sit with his own mother, sister or daughter in privacy. 54.

One should not kill one-self or others in holy-places for liberation. One should always be virtuous. 55.

Women should serve their husbands knowing them to be their gods. With unwavering mind they should be firmly following the duties of a virtuous wife. 56.

Widows should serve Lord Vishnu i.e. husband of Rama as their master. They should make their body weak by taking to vows. 57.

Apart from one's relatives, a widow should not look at or touch other men, as men, of detachment do with women. 58.

A widow, except in emergency situation should never stay in privacy

पित्रा पुत्रादिना वापि विधवा तु रहःस्थले । आपत्कालं विना नैव सह तिष्ठेत्कदाचन ॥ ५९
 तृतीय आयुषो भागे गृहस्थो वनमाविशेत् । सस्त्रीकः स्त्री सुशीला चेदन्यथा त्वेकलः स्वयम् ॥ ६०
 तत्र ग्रीष्मे पञ्चतपा उदवासश्च शैशिरे । आसारषाट्च वर्षासु भवेद्विष्णुपरायणः ॥ ६१
 वन्यैरेवाग्निहोत्रादि कुर्याद्धान्यफलादिभिः । अग्न्यर्थं च कुटीं कुर्यात्स्वयं तु बहिरावसेत् ॥ ६२
 अकृष्टपच्यैरन्नाद्यैर्जीवेत्स्वयमुपाहृतैः । यथाशक्ति वने स्थित्वा ततः सन्यासमाश्रयेत् ॥ ६३
 कन्थामेकां च कौपीने द्वे तदाच्छादने च सः । विभूयाद्वाससी दण्डं वैणवं च कण्डलुम् ॥ ६४
 अष्टाक्षरं जपेन्नित्यं नारायणपरो यतिः । भक्तिमेव हरेः कुर्याज्ज्ञानविज्ञानसंयुतः ॥ ६५
 वर्षाकालं विनैकत्र न वसेत्स त्वनापदि । शुचिविप्रगृहे भैक्षं कुर्यान्नित्यं सकृन्मितम् ॥ ६६

even with her father or son. 59.

In the third stage of life, a house-holder should retire to forest with his wife, if she is willing (Sushila-Samutka) otherwise he may go alone. 60.

In the forest, being an ascetic, he should practice penance in the summer sitting in the middle of four fires with the sun burning right over his head. In winter he should practice penance standing in water. In rainy season, he should immerse in meditation or in chanting of Vishnu, in the open. 61.

He should observe Agnihotra (Sacrifice in fire) with offerings of grains, fruits and others available in forest, and he should build a hut to protect sacrificial fire from wind and rain, himself staying outside. 62.

He should live on grains and fruits that are collected by him in the forest and not on the things grown by others. Living there in the forest to his capacity, then he may take to Sanyasa, the fourth stage of life of complete renunciation. 63.

A monk (sanyasi) should have one patched - garment and two strips of cloth to cover the loins. He should have a bamboo staff and a handy wooden pot. 64.

He should always chant eight syllabled hymn of lord Narayan and be devoted to Shri Hari alone, with knowledge and understanding. 65.

He should not dwell in one place unless there is some difficulty or rains. He should always fetch alms (Bhiksha) once in a day from the house of a holy Brahmin. 66.

Observing vows like Ekadashi and others in the name of Shri Hari

एकादश्यादीनी हरेर्ब्रतानि विधिना चरेत् । पालयेद्ब्रह्मचर्यं च जितात्मा च जितेन्द्रियः ॥ ६७
 वानप्रस्थश्च सन्यासो निषिद्धौ भवतः कलौ । अतो विरक्तो वर्णो वा गृही त्रैवर्णिकोऽपि च ॥ ६८
 वासुदेवीं महादीक्षां गृहीत्वा वैष्णवो भवेत् । स्वाश्रमस्थो ब्रह्मचर्यं पालयन्स हरिं भजेत् ॥ ६९
 त्यक्त्वा वा स्वगृहमसौ साधुमण्डलमध्यगः । साधुशीलो भजेत्कृष्णं यथा प्राग्भरतो जडः ॥ ७०
 नेक्षेत न स्पृशेद्बुद्ध्या काष्ठजामपि योषितम् । हिरण्यादि धनं जह्यात्यागी निजहितोद्यतः ॥ ७१
 स्त्रीस्त्रैणसङ्ग एको हि मुक्तानामपि बन्धकृत् । हरिमेकं विनाऽस्तीति सर्वथा तं परित्यजेत् ॥ ७२
 ज्ञानं भक्तिस्तपो योगस्त्यागः सच्छस्त्रचिन्तनम् । इत्यादयो गुणा व्यर्था भवन्ति स्त्रीप्रसङ्गतः ॥ ७३
 कृष्णाहिभ्य इव स्त्रीभ्यो मुमुक्षुर्बिभियात्ततः । समाधिनिष्ठां प्राप्तोऽपि पुमांस्ता दूरतस्त्यजेत् ॥ ७४
 कामं लोभं क्रुधं मानं ग्राम्यस्नेहं रसैषणाम् । द्वाराण्येव षडेतानि निरयस्येति सन्त्यजेत् ॥ ७५

accordingly, he should preserve his celibacy through conquering the self and senses. 67.

The third and fourth stage of life (Vanaprastha and sanyasa) is forbidden in Kali age. Hence a house - holder though detached, belonging to Brahmin or any other caste, should be taking to Vasudeva-initiation, and become a Vaishnava. Observing strict celibacy and remaining in his stage of life, he should worship Shri Hari. 68 - 69.

If he is fully detached, he may leave his house and move in the company of ascetics. Being noble, he should worship Krishna as Bharat in the past, who was completely unaffected to the happenings around him. 70.

Knowingly he should not see or touch a wooden feminine statue even, and for his real progression, he should abandon gold and wealth. 71.

The company of women and of people, with feminine attitude, is the only cause of bondage even for the liberated. Apart from devotion to Shri Hari, everything should be abandoned. 72.

Knowledge, devotion, penance, Yoga (meditation), renunciation, pondering over sacred scriptures - all these virtues would go in vain with a woman's company. 73.

The seekers of liberation should fear women as snakes (black-cobra). Even after accomplishing the state of Samadhi, women should be left away from distance. 74.

Lust, greed, anger, pride, ignorant-friendship, and becoming slave to tastes, as these are six doors to hell, hence should be abandoned. 75.

ब्रह्मचर्यं सोऽष्टविधं रक्षंस्त्यागी जितेन्द्रियः । हरेर्नवविधां भक्तिं प्रीत्या कुर्वीत सर्वदा ॥ ७६
 विहीनां सेवया विष्णोरसौ मुक्तिं चतुर्विधाम् । अपि नेच्छेच्च कैवल्यं तुच्छं स्वर्गादि किं पुनः ॥ ७७
 विष्णुसेवेतराशेषवासनोन्मूलनोद्यतः । अलब्धात्मप्रवेशावकाशोऽन्तः शत्रुभिश्च सः ॥ ७८
 देशकालक्रियाशास्त्रसङ्गादीनसतस्त्यजन् । सतस्तांश्च श्रयन्नित्यं वर्तेताध्वनि सच्छ्रिते ॥ ७९
 सर्वेष्वेतेषु धर्मेषु यस्य यस्य च्युतिर्भवेत् । वर्णाश्रमी यथाशास्त्रं कुर्यात्तत्तस्य निष्कृतिम् ॥ ८०
 इत्थं मया ते जनयित्री ! धर्मो वर्णाश्रमाणां विहितश्चतुर्णाम् ।
 पृथक् पृथक्साधु निरूपितो वै ज्ञानस्य वक्ष्याम्यथ लक्षणं ते ॥ ८१॥

॥ इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे प्रथमप्रकरणे हरिगीतायां
 वर्णाश्रमधर्मनिरूपणनामा त्रयस्त्रिंशोऽध्यायः॥ ३३॥

Eight sorts of celibacy should be maintained by a renunciate, who has conquered his senses. Shri Hari should be worshipped always with nine steps of devotion with affection. 76.

Without devotional service to Vishnu even salvation of four kinds should not be desired or oneness with the supreme reality, then what to speak of lesser heaven? 77.

He should strive to uproot all the desires except the worship of Lord Vishnu. He should not think about those inner enemies and allow them to enter himself. 78.

Abandoning the evil place, time, acts and scriptures, he should resort to noble ways and take shelter in it. 79.

Whoever disobeys in his religious duties, being in any stage of life or caste, should follow repentance in accordance with Holy Scriptures. 80.

O Mother thus it has been narrated by me about the four stages of life and castes, individually; here after I will explain you qualities of knowledge. 81.

Thus ends the thirty-third chapter entitled ‘Narration of duties to men belonging to all castes and stages of life’ in the first Prakarana of Satsangi Jivan, the life story of Lord Narayan, also titled as ‘Dharmashastra’ (the rules of the code of conduct). 33

॥ अथ चतुस्त्रिंशोऽध्यायः ॥ ३४ ॥

श्रीहरिरुवाच -

यद्वस्तु यादृशं तस्य तादृक्त्वेन प्रमाणतः । वेदनं यत्तदुदितं मातर्ज्ञानस्य लक्षणम् ॥ १
तच्च ज्ञानं द्विधा प्रोक्तं तत्रैकं ज्ञानमात्मनः । परमात्मस्वरूपस्य ज्ञानं चेत्यपरं मतम् ॥ २
आत्माजीव इह प्रोक्तो व्याप्य सर्वं वपुः स्थितः । बाह्यान्तःकरणानां तद्देवानां च प्रकाशकः ॥ ३
जाग्रदादिष्ववस्थासु स्थूलादिषु वपुषु च । बद्धस्तादात्म्यसम्बन्धाद्वस्तुतस्तद्विलक्षणः ॥ ४
यथैव गोलकं लौहं तादात्म्येन धनञ्जयः । व्याप्य स्थितोऽपि तद्विन्नलक्षणोऽस्ति तथा ह्यसौ ॥ ५
न वै विकुरुते देहे विकारान्प्राप्नुवत्यपि । तथा नश्यति देहेऽपि नासौ नश्यति कर्हिचित् ॥ ६
सच्चिद्रूपोऽक्षरः सूक्ष्मो दुर्ज्ञेयश्च स वर्तते । इत्थं यदात्मनो ज्ञानमात्मज्ञानं तदुच्यते ॥ ७
परमात्मस्वरूपस्य ज्ञानं ते कथयाम्यथ । श्रीकृष्णो यः परं ब्रह्म परमात्मा स कीर्तितः ॥ ८

CHAPTER - 34

The nature of individual self and the supreme self.

Shri Hari said:-

‘O, mother, the characteristic of knowledge is to know the thing as it is by (the reliable) evidence. That knowledge is twofold - knowledge of the self and that of the nature of Brahman (Parmatma). 1 - 2

Knowledge of the Soul and God.

The Self is known as Jiva who resides and pervades the body. He enables the external and internal organs and their deities to function accordingly. 3.

The self is independent and distinct though it seems identical with the body in the states of awakening and others as well as gross and others. 4.

As an iron ball is heated and pervaded by fire becomes red-hot and is said to be a fire-ball, but actually the fire and iron are different, likewise the self is different from the body. 5.

He is ever unchangeable in an ageing body, when and though the body perishes, the self never perishes. 6.

It is minute, incomprehensible and imperishable and it is of the form of pure consciousness and existence. Thus knowing about the self is the knowledge of self and is called atmaJnana. 7.

Now I tell you the nature of highest self-i.e. Brahman. Sri Krishna is

अप्राकृतगुणो विष्णुर्निर्गुणश्चेश्वरः । नारायणश्च भगवान्वासुदेवो य उच्यते ॥ ९
 साक्षात्सम्बन्धतो यस्य कर्ता श्रद्धा सुखं तथा । ज्ञानं स्थानं च द्रव्यादि गुण्यपि स्याद्धि निर्गुणम् ॥ १०
 स्वतन्त्रः स्वप्रकाशश्च सर्वकारण कारणम् । ब्रह्मभूतैरप्युपास्यः कोटिसूर्यादिभास्वरः ॥ ११
 प्रधानाद्याष्टावरणावृतानेकाण्डकोटयः । यत्राणुवत्स्थिता ब्रह्माक्षरं तद्धाम यस्य च ॥ १२
 दिव्यरूपोऽक्षरात्मा च श्रुतो यश्चाक्षरात्परः । अन्तर्यामी च सर्वेषामात्मनां योऽच्युतो हरिः ॥ १३
 कालो माया पुमान् यस्य महत्तत्त्वादयस्तथा । शक्त्यः सन्त्येकमेवाद्वितीयं ब्रह्म यः प्रभुः ॥ १४
 श्रेयसे भुवि लोकानां योऽवतारान्विभर्ति च । अनेककल्याणगुणः स ज्ञेयः पुरुषोत्तमः ॥ १५
 श्रीकृष्ण एषोऽक्षरपूरुषात्मना स्वशक्तिमूलप्रकृतिं समीक्षते।
 सिसृक्षुरेवागणिताण्डगोलकान्धत्ते च सा गर्भमथेक्षणात्मकम् ॥ १६

the all knower of the universe, and described as the supreme Brahman. 8.

He is full of extraordinary qualities (Aprakruta Gunah) and free from worldly attributes (Nirgunah). He is Narayana, Vasudeva, who is the God of Gods. 9.

The highest - self, though attached with individual self (Karta) which has the qualities like will, happiness, knowledge, and also dwelling place, and elementary substances; remains unbound, free from all these. 10.

The highest - self is self-willed, self-illuminating, the original cause of all causes worthy of worship by even the ones who have realized oneself. He is shining like millions and millions of suns: 11.

Numerous universes with their eight-fold spheres, including Pradhan, are seemingly situated in the form of atoms in the imperishable abode (Akshardham) of the supreme Brahman. 12.

Shri Hari, having divine form is the imperishable - Self, acknowledged in the Vedas, and who is beyond the individual selves and yet residing in them, the indestructible one. 13.

The Lord is the only one and unique Brahman whose faculties are the time (Kaal), the cosmic Illusion (Maya), the living beings and the principles as Mahattava etc. 14.

He, who takes incarnations for the good of people, is known as Supreme being (Purusottama) with countless divine qualities. 15.

सूते ततः सा सहपुरुषाणि प्रधानतत्त्वानि च कोटिशोऽथ ।

तत्पुरुषात्मप्रभुवीक्षितेभ्यस्तेभ्यो जगत्कारणतत्त्वसर्गः ॥१७

ब्रह्माण्डनि बहूनीत्थं सम्भवन्ति हरीच्छया । तत्रैकस्यानुक्रमेण सम्भवं कथयामि ते ॥ १८
 एकस्याप्युद्धवं वक्तुं विस्तरेण न शक्यते । अतः सङ्क्षेपतो मातस्तदुत्पत्तिर्मयोच्यते ॥ १९
 प्रधानतत्त्वात्तस्मात्तु पुंदृष्टात्रिगुणात्मकात् । जगदङ्कुररूपं हि महत्तत्त्वं प्रजायते ॥ २०
 प्रधानेनावृतात्तस्माद्वासुदेवेच्छया सति ! । महत्तत्त्वादहङ्कारस्त्रिविधो जायते ततः ॥ २१
 सात्त्विको राजसश्चैव तामसश्चेति सत्रिधा । यथा प्रधानेन महान्महता स तथावृतः ॥ २२
 अहङ्कारात्तामसाच्च वासुदेवेच्छयैव हि । शब्दो भवति तस्मात् खं जायते शब्दमात्रकम् ॥ २३

Description of the creation.

This eternal being Purusa observes the original Prakriti (Mula Prakriti) which is his own power, wishing to create the innumerable universes. Then the Prakriti bears the foetus on indication of the glance of Purusa (Akshar Purusa). 16.

Then she i.e. Prakriti gives birth to (creates) the millions and millions of original principles with Purusas the jivas. In this way by the Lord's glance the creation of the principles takes place which is the cause of the world. 17.

In this way numerous universes are created by the wish of the Lord Shri Hari. Now I tell you the creation of one of the world accordingly. 18.

There are many causes behind this creation. It is impossible to explain in detail even one of them. Hence, O mother, I will describe you the creation in brief. 19.

By Pradhana Purusa's glance, Prakriti which is the Pradhan Prakriti, discards her three fold attributes and gives birth to the principle 'Mahattava' which is the sprout - form of this universe. 20.

Oh the virtuous one, by the wish of Lord Vasudeva, from that 'Mahattava' covered by Pradhan Purusa and Pradhan Prakriti gives rise to three fold 'Ego' (Ahankar). 21.

The 'Ego' is three fold as Sattvika, Rajasa and Tamasa. Thus, ego is wrapped by 'Mahattava' and 'Mahattava' is again wrapped by 'Pradhana'. 22.

By the wish of Lord Vasudeva and from Tamasa ego, sound (shabd)

अहङ्कारावृतात्तस्मादाकाशाच्छब्दमात्रकात् । स्पर्श उत्पद्यते स्पर्शाद्वायुश्च स्पर्शमात्रकः ॥ २४
 आकाशेनाऽऽवृताद्वायो रूपमुत्पद्यते ततः । तस्मात्तेजो रूपमात्रं जायते वायुनाऽऽवृतम् ॥ २५
 तेजसश्च रसस्तस्मादापस्तु रसमात्रिकाः । उत्पद्यन्ते च ताः सन्ति वेष्टितास्तेन तेजसा ॥ २६
 अद्भ्यो गन्धस्ततः पृथ्वी जायते गन्धमात्रिका । अद्भिः संवेष्टिता पृथ्वी विशेषाख्या च कथ्यते ॥ २७
 आकाशादीनि पञ्चात्र महाभूताभिधानि च । शब्दादयश्च कथ्यन्ते पञ्च तन्मात्रिका इति ॥ २८
 अहङ्काराद्राजसातु पञ्च ज्ञानेन्द्रियाणि च । पञ्च कर्मेन्द्रियाण्याम्ब ! प्राणो बुद्धिश्च जायते ॥ २९
 श्रोत्रं त्वक् चाक्षि जिह्वं च घ्राणो ज्ञानेन्द्रियाण्यथ । वाग् दोः पाद उपस्थश्च पायुः कर्मेन्द्रियाणि च ॥ ३०
 अहङ्कारात्सात्त्विकाच्च करणानां तु देवताः । बाह्यानामान्तराणां च प्रजायन्ते मनस्तथा ॥ ३१
 दिग्वातार्कप्रचेतोऽश्विन्हीन्द्रोपेन्द्रमित्रकाः । चन्द्रो ब्रह्म क्षेत्रविच्च रुद्रश्चेत्यधिदेवताः ॥ ३२

is produced, from which 'space'(akash) is created wherein sound wraps itself around it. 23.

From space (Akash), the sense of touch (Sparsha) is originated, from which Air (Vayu) comes into existence which is too wrapped around by its cause. 24.

From Air (Vayu) covered by space, sight (Roop) becomes in existence, from that fire (Tejas) will be inborn in form (Roop) which is thereby covered by Vayu. 25.

Tejas (fire) gives rise to taste (Rasa) which again is the cause of water (Jal) and becomes inherent in it. 26.

From water (Jal) comes smell (Gandh) which creates the earth (Prithvi) and becomes its inherent quality. Thus the earth covered by water gets the term 'Visesa'. 27.

Space (Akaash), Air (Vayu), Fire (Tejas), Water (Jal) and Earth (Prithvi) are termed as five Mahabhutas (primary elements) and sound (shabd), touch (sparsh), sight (roop), taste (Rasa) and smell (gandh) are their underlying qualities (Tanmatra) respectively. 28.

O, Mother from Rajasa ego born are five organs of senses and five organs of actions (Jnana and Karmendriyas) and vital breath (prana) and intellect (buddhi). 29.

Five organs of senses are ears (shrotra), skin (tvak), eyes (chakshu), tongue (rasana) and the nose (ghraan), and five organs of actions are speech (vaak), two-arms (paani), two legs (paad), organ of generation

एते सर्वे तत्त्वसंज्ञा देवा भगवदिच्छया । संहत्यैव विराड्देहं स्वस्वांशै रचयन्ति हि ॥ ३३
 तत्स्थ आत्मा तु वैराजः पुरुषः प्रोक्त ईश्वरः । स्वाङ्गोत्पन्नाम्बुशयनाद्यश्च नारायणः स्मृतः ॥ ३४
 तन्नाभिकमलाद्ब्रह्मा जायते राजसः सति ! । जीवांस्तदात्मना सर्वाञ्छ्रीकृष्णः सृजतीश्वरः ॥ ३५
 प्रजेषांश्च मनून्देवानृषीन्पितृन् पृथक् पृथक् । गन्धर्वाश्चारणान्सिद्धान् यक्षान्विद्याधरासुरान् ॥ ३६
 किंपुरुषांश्चाप्सरसः किन्नरानुरगांस्तथा । मातृः पिशाचान् रक्षांसि भूतान् प्रेतान्विनायकान् ॥ ३७
 वेतालान्मादकूष्माण्डान् वृद्धबालग्रहांस्तथा । पशून्मृगान् खगान्वृक्षान् पर्वतांश्च सरीसृपान् ॥ ३८
 स्थावरा जङ्गमा येऽन्ये भूवारिगगनौकसः । सर्वास्तांश्च यथाकर्मगुणदेहान् सृजत्यसौ ॥ ३९

(upasth) and anus (paayu). 30.

From Satvika ego the inner, outer organs with their residing deities and the mind as well are created. 31.

The deities of inner and outer organs are; direction (disha) is the deity of ear, Wind (vayudev) of skin. Sun (suryadev) of eyes. Pracheta (Varundev) of tongue, Ashwini twosome twins is the deity of nose, fire (agnidev) is of speech. Indradev is the deity of hands. Upendra (Vishnu) is the deity of legs. Mitradev is the deity of anus and Prajapati is the deity of the organ of generation. Moon (chandradev) is the deity of mind, Brahma is the deity of intelligence, Vasudeva is the deity of heart, and Rudra is the deity of ego. 32.

By Lord's will, all these principles in the form of deities along with the 24 tattvas come together to produce universal body, with their partial inheritance. 33.

He is called the Virat Purusa who is the Supreme Being residing in the individual self. The soul of Vairaj Purusa that resides within the Virat body is called Isvarsangnik. He is said 'Narayan' who rests on the Gharbhad water called 'Nar' which is produced from his body. 34.

From his lotus-navel is born Brahma, the original Rajas principle. Through Brahma - Lord Shri Krishna (Narayan) creates all the beings. 35.

He creates Prajapatis, Manus, Gods, Sages, ancestors individually (pitrugan), the Gandharva, Charana, Siddhas, yakshas, Vidyadhars and the demons. 36.

Kim Purusas, Apsaras (celestial nymphs) Kinnaras, Serpents, Matrugas e.g. Brahm, Super - natural spirits (Pishacas), demons, gob-

शुद्धसत्त्वा मिश्र राजसास्तामसास्तथा । तेषु मिश्रगुणाश्चैके सन्ति कैचिच्च निर्गुणाः ॥४०
 गुणस्वभावानुरूपं पुण्यं वाऽधं च मिश्रितम् । कर्म ते कुर्वते जीवाः कृष्णभक्तिं तु निर्गुणाः ॥ ४१
 एवं स भगवान्मातर्ब्रह्मात्म सृजति प्रजाः । पाति ता विष्णुरूपश्च शिवात्मा संहरत्यपि ॥ ४२
 असौ जीवेषु सर्वेषु प्रविश्य पुरुषात्मना । यथा कर्म फलं दत्ते तेभ्यः साम्यमुपाश्रितः ॥ ४३
 स हरिस्त्वक्षरस्याथ प्रकृतेः पुरुषस्य च । प्रधानपुरुषाणां च महदादिगणस्य च ॥ ४४
 कालस्य स्थूलसूक्ष्मस्य चरतोऽण्डे च तद्बहिः । एतेषां कार्यभूतस्य वैराजस्य महामते ! ॥ ४५
 तज्जातानां प्रजेशानां ब्रह्मादीनां च सर्वशः । नियन्ता ह्येक एवास्ति सम्राट् खण्डभुजामिव ॥ ४६
 एषां यत्राधिकारे ये जगतस्तेन योजिताः । ते सावधानास्तद्ब्रह्मास्तास्तदाज्ञायां सदा स्थिताः ॥ ४७

lins, and dead spirits, haughty imps and super natural elements that influence negatively the infants and others, and cattles and beasts, birds, trees, mountains, reptiles, conscious and unconscious entities and living beings those that live, on earth or in water or in space. 37- 39.

Among beings some are pure-beings (sattvik) and some are mixed-beings dominated by Sattva and Tama qualities, and some with only Rajas or Tamas quality or with both qualities, and some are beyond qualities, hence they are Nirgunah (free from the attributes of maya). 40.

Following the quality and attributes possessed, they, the living beings commit good deeds or bad deeds or combining these two people, who are free from all the qualities, involve in devotion to Shri Krishna. 41.

O Mother! Thus Shri Krishna, creates beings through Brahma, preserves the universe through Vishnu and also destructs through Shiva. 42.

Entering in all living beings as the Akshar Purusha and being identical with them, Shri Krishna rewards them the fruit in accordance with their acts. 43.

Lord Shri Hari is the only supreme controller like a chief emperor who controls everything and in every way - the imperishable Purush (Akshar), Prakriti (primordial nature) and Pradhan - Purush, with principles Mahattavas and others, the time and the moving planets from in and out, and the micro and macrocosms and universal bodies, its living beings and the rulers, including gods Brahma and others. 44- 46.

Those who are appointed by Him to rule this world thus must be attentive towards Him, abide by his dictates in fear. 47.

एवं हि मातः ! सर्वेऽपि परतन्त्रा भवन्ति हि । कृष्ण एकः स्वतन्त्रोऽस्ति सर्वसेव्यस्ततस्तु सः ॥४८
 परमात्मस्वरूपस्य ज्ञानमित्थं प्रकीर्तितम् । प्राप्तेन सदुरोयेन ज्ञातव्यं नावशिष्यते ॥ ४९
 य इत्थमात्मानमथात्मनाथं सतां प्रसङ्गादवगत्य सम्यक् ।
 करोति भक्तिं भवबन्धहर्तुः श्रीवासुदेवस्य स मुक्त उक्तः ॥ ५०

॥ इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे प्रथमप्रकरणे
 हरिगीतायां ज्ञानस्वरूपनिरूपणनामा चतुस्त्रिंशोऽध्यायः ॥ ३४ ॥

O Mother! Thus all the entities are obedient to Him, Shri Krishna is the only ever-independent or self-willed, hence he is worthy of worship to each and every entity of the universe. 48.

Thus the knowledge of the nature of the Highest- self is described. One can gain this knowledge from a good teacher (ekantik saint). For him, there remains nothing to be known. 49.

Thus, one who knows well, his own self and its association with the Lord, in the company of true saints, and keeping himself devoted to Shri Vasudeva, breaks free from the earthly bondage, is known to be liberated and becomes a liberated (mukta). 50.

Thus ends the thirty-fourth chapter entitled 'Description of the Nature of Knowledge' in the first Prakarana of Satsangi Jivan, the life story of Lord Narayan, also titled as 'Dharmashastra' (the rules of the code of conduct). 34

॥ अथ पञ्चत्रिंशोऽध्यायः ॥ ३५ ॥

श्रीहरिरुवाच -

वैराग्यस्य स्वरूपं ते कथयाम्यथ मानदे ! । भगवन्तं विनाऽन्यत्र रागाभावस्तदुच्यते ॥ १
देहे च दैहिकेष्वम्ब ! स्त्रीपुत्रधनवेश्मसु । पशुयानोपकरणक्षेत्रादिष्वरुचिस्तथा ॥ २
शब्दादिपञ्चविषयभोगेषु विविधेषु च । अनर्घ्यवस्त्रभूषादौ राज्यभोगेषु चारुचिः ॥ ३
स्वर्गादौ पुण्यलोके च सद्भोगेष्वस्थिलेष्वपि । अनासक्तिः सर्वथेति वैराग्यं स्पष्टमीरितम् ॥ ४

प्रेमवत्युवाच -

वैराग्यमीदृशं कृष्ण ! जीवानामुदियात्कथम् । वक्तुमर्हसि सर्वज्ञो मह्यं तत्तत्त्वतो भवान् ॥ ५

श्रीहरिरुवाच -

वैराग्यस्य समुत्पत्तिः सर्वेषामपि देहिनाम् । लोकानां चैव भोगानां भवति क्षयदर्शनात् ॥ ६
नित्यो दैनन्दिनश्चैव प्राकृताख्यस्तृतीयकः । आत्यन्तिकश्चेति मातः ! प्रलयोऽस्ति चतुर्विधः ॥ ७

CHAPTER - 35

Shri Hari's narration of nature and signs of dispassion

Shri Hari said:-

O! Respectable one, I tell you the nature of detachment. It is the dispassion about worldly things excepting God. 1.

It is the disinterestedness in one's body and its pleasure, women, kith and kin, wealth, and house, cattle, and other utensils and land. 2.

It is the dislike for sensual pleasures like hearing (sound) and others, invaluable ornaments and garments and royal enjoyments. 3.

It is the complete disinterestedness towards even likes of Heaven (Swarglok), praiseworthy world, and all enjoyments of fortunes in life besides those of Bhagvan as well. 4.

Premavati said:-

Krishna, how does this sort of detachment is born in beings? O all-knowing one, hence you are able to explain these precepts to me. 5.

Shri Hari replied:-

Detachment is born in all beings by realisation of destructive nature of earthly enjoyments, from Pradhan Purush onwards, including all living beings, their respective abodes and pleasures. 6.

O Mother! There are four kinds of dissolution or destruction (pralaya).

तत्र प्रकृतिकार्यस्य ब्रह्माण्डस्याखिलस्य च । ब्रह्मादेः स्थावरान्तस्य भोगानां चापि सर्वशः ॥ ८
विनाशो जायते नूनं कालेनैव बलीयसा । एवं क्षयं लोकयतां वैराग्यं तेषु सम्भवेत् ॥ ९
तथैव दुःखदृष्ट्यापि देहिनां तत्समुद्भवः । भवेदुःखं तु सर्वेषां फलं दुष्कृतकर्मणः ॥ १०
शिश्रोदरतृपां भूमौ सङ्गादेवासतां नृणाम् । प्रवृत्तिर्जायते पापे प्राणिनामतिदुःखदा ॥ ११
विलीयते च सद्बुद्धिर्धर्मनिष्ठा ततो नृणाम् । ज्ञानादयो गुणाः सर्वे नश्यन्ति च कुसङ्गतः ॥ १२
देहेऽहन्ता च तेनैव ममता दैहिकेषु च । विवर्धते ततस्तेषु ह्यासक्तिर्जायते भृशम् ॥ १३
देहस्त्रीपुत्रवित्तादौ तेऽहन्ताममतावशात् । आसक्तास्तत्कृते नानापापकर्माणि कुर्वते ॥ १४

Nitya (daily) Naimitik (end of Vairaj Purusa's life and destruction of 3
loks) the third one Prakruta (the submerging of Pradhan-Purusa and
mahattavas back into Mula-Prakriti) and Atyantika (absolute – when Mula-
Prakriti and Mula-Purusa and time all submerge back into Bhagvan's dham,
Akshardham and finally all into Bhagvan). 7.

This entire universe, which is the creation of Maya (Prakriti) including
its immovable things and also the enjoyments of Brahma and others are all
perishable. 8.

Destruction occurs to everything here in the passage of powerful time,
thus learning about perishable nature of worldly things, non-attachment
may arise in men. 9.

Due to grievous nature of worldly things, detachments arise in living
beings. Men due to their sinful acts get fruit in the form of sorrow. 10.

In this world, the company of non saintly people who are engaged in
fully satisfying physical thirsts, alone, would give rise to miseries, towards
immoral deeds, that are the most severe ones, in the end, for living
beings. 11.

The ways and means of wicked men.

Men's dedication towards religion and virtuosity tend to decline, in-
cluding knowledge and all other virtues, in wicked company. 12.

Self-pride (Aham Buddhi) in one's body and love for bodily things
are always on the rise, in bad company; thus passion is born intensely at
these things in men. 13.

In the grip of thoughts of 'me and mine' (mamatva), about their body,
women, offspring, and wealth, they become possessed, due to which they

वञ्चयन्ति परन्यासान्विश्वस्तं घातयन्ति च । दम्भपैशुन्यशठतानृतवाद परा नराः ॥ १५
मिथ्यापवादानन्येषु ददत्तश्च परद्रुहः । हिंसाः स्तेना अनीत्यैव कुटुम्बं पोषयन्ति ते ॥ १६
इतस्तत् उपानीय येन केनापि पाप्मना । कर्मणा गर्हितेनैव स्वानि पुष्णन्ति तैर्निजान् ॥ १७
तदासक्त्या स्ववेदोक्तं धर्मं वर्णाश्रमात्मकम् । त्यक्त्वोपधर्मवेषादि दधत्ते च निरङ्कुशाः ॥ १८
गोविप्राणां च साधूनां वेदतीर्थामृतान्धसाम् । द्रोग्धारो मानिनः स्तब्धा विमुखा विष्णुभक्तितः ॥ १९
खादन्ति मांसानि सुरा मद्यानि च पिबन्त्यपि । सज्जन्ते च परस्त्रीषु विधवासु च कामतः ॥ २०
अपेयपानं चाभक्ष्यभक्षणं कुर्वते मुहुः । वदन्त्यवाच्यानि च ते निस्त्रपाश्च मदोद्धताः ॥ २१
य इत्थं दुष्टकर्माणो मानवाः सन्ति भूतले । अन्तकाले लभन्ते ते कृच्छ्रं भूरितरं सति ! ॥ २२

commit various sinful acts. 14.

They cheat other people by robbing their possessions, and hurt even who are faithful to them. They are hypocrites, put blame on others, and deceitful, and speak untruth. 15.

Always lodging false charges on others, and being untrustworthy, violent, and thieving, they take care of their families in immoral ways. 16.

By blaming others or by ignoble ways or by doing trickery here and there, they earn their livelihood through which, they bring up their families. 17.

With this interestedness in things, they leave their own religion, caste, stage of life, as prescribed in Vedas, and head towards false institutions of righteousness. 18.

They are malicious towards cows, Brahmins, saints and Vedas, holy places, and gods, and they are haughty, senseless and live against the worship of Vishnu. 19.

They eat meat, drink wine, and even have union with other's wives and widows, with lust. 20.

They often drink what should not be drunk, eat what should not be eaten; speak what should not be spoken; They are shameless and intoxicated. 21.

Description of different hells and their punishments.

O virtuous one! Thus, those who indulge in ignoble acts in this world, at the end of their life, these men get miseries exceedingly. 22.

यमदूतास्तदाऽऽयान्ति नेतुं तानतिनिर्दयाः । वक्रतुण्डाः पाशहस्ता भयङ्करसमीक्षणाः ॥ २३
 तेषां वीक्षणमात्रेण ते त्रुट्यद्देहबन्धनाः । सन्त्रस्तावेपमानाङ्गा जायन्ते ह्यतिविक्लवाः ॥ २४
 ते लिङ्गदेह आबध्य स्थूलातिदृढभावेन । नयन्ति तान् यमपुरं दीर्घेणैव कदध्वना ॥ २५
 कशाभिर्लोहदण्डैश्च ताड्यमाना भृशं पथि । क्रूरैर्यमानुगैः पृष्ठे रुदन्त्युच्चैरनाश्रयाः ॥ २६
 अर्कदावाग्निसन्तसवालुके भूरिकण्टके । अशक्ताश्चलितुं मार्गे ताड्यन्ते ते च तैर्भृशम् ॥ २७
 पतिताः कृच्छ्रतो भूमावुत्थाप्य पुनरर्दनैः । चाल्यन्ते पापिनो याम्यैः सत्वरं क्राप्यविश्रमम् ॥ २८
 त एवमतिकृच्छ्रेण नीयन्ते तैर्यमालयम् । यथा राजभटैरत्र स्तेनाद्या राजमन्दिरम् ॥ २९
 तेषां दुष्टानि कर्माणि मनोवाक्कायजान्यपि । यमो जानाति सर्वाणि चित्रगुप्तश्च तत्र वै ॥ ३०
 मुक्तिसाधनमानुष्यदेहव्यर्थीकृते रुषा । अपश्यंस्तान् यमो दूतैर्दापयत्यतियातनाः ॥ ३१

Then awkward, terrifying messengers of Yama with ropes and chains in their hands come ruthlessly to carry these men. 23.

At the very sight of these messengers, men become detached from their body, they becoming horrified and bewildered begin to tremble, with immense pain. 24.

They, the servants of Yama, mercilessly, take off the minute (Suksma) body, from their visible body and carry them to the city of Yama in a long dried up path. 25.

Ruthless messengers of Yama beat these wicked men on their backs profusely with hunter and iron rods on the way, hence these men cry loudly without help. 26.

Being parched under hot sun and in forest - fire, and pinched by endless patch of thorns, these men become unable to move, on their way, but continue to be pounded by the servants of Yama. 27.

Being fallen down due to the torture, these men are made to stand again by the tormenting servants of Yama, move them quickly without a break. 28.

Thus these wicked men are carried in a very distressful way by them, to the place of Yama like King's soldiers taking thieves to the court. 29.

There Yama and Chitragupta (the accountant of Yama) know all their vicious acts done by mind, speech or even by body. 30.

Yama seeing furiously at these men who have wasted their human forms and life in senseless ways, which otherwise meant for attaining sal-

नरकाणां दारुणानां भोग्यानां पापकर्मभिः । शतानि च सहस्राणि वर्तन्ते हि यमालये ॥ ३२
पापिनस्तेषु महतीं प्राप्नुवन्ति हि वेदनाम् । नामानि तत्र केषञ्चिच्छृणु मातर्वदामि ते ॥ ३३
तामिस्रश्चान्धतामिस्रो महारौरवरौरवौ । कुम्भीपाकः कालसूत्रमसिपत्रवनं तथा ॥ ३४
अन्धकूपः शूकरास्यं सन्दंशः कृमिभोजनः । तप्तसूर्मिवैतरणी शाल्मलिर्वज्रकण्टकः ॥ ३५
प्राणरोधश्च पूयोदः सारमेयादनं तथा । लालाभक्षो वैशसनमयः पानमवीचिका ॥ ३६
क्षारकर्दममुख्याश्च सन्त्येवान्ये सहस्रशः । क्रोशन्तो यत्र पच्यन्ते नरा दुष्कृतकारिणः ॥ ३७
दुष्कृतं यादृशं यस्य तादृशे निरये तु तम् । यमः क्षेपयति क्रुद्धो दूतैस्तत्कदनोद्यतैः ॥ ३८
अङ्गानि पापिनां याम्याश्छित्वा छित्वा कुठारकैः । चर्वन्ति वज्रदशनाः खादयन्ति च तानि तैः ॥ ३९

vation, subject them to grave tortures by his servants. 31.

There are hundreds and thousands of cells in Yama's abode (hell) wherein severe tortures are acted upon sin - doers. 32.

O Mother! Sinful men obtain greatest of pains therein the hell, hence I tell few of those names. 33.

Tamisra (darkness) Andhatamisra (blind darkness) Raurava (terrible) Maharaurava, Kumbhipaka (where the man is cooked), Kaalsutra, Asipatranam (The forest of the swords.) 34.

Andhakupa (The well of darkness) Shukarasya (the mouth of the hog) Sandamsha (Full with stings) Krimi Bhojana (where the worms are the food or where he is the food of the worms) Taptasurmi (Hot like the sun). Vaitarni, Shalmali, Vajra kantaka (full of thorns) as sharp as the Vajra - the weapon of God Indra). 35.

Pranarodha (which stops the breathing). Puyoda, Sarameyadana (where he is the food of dogs). Lalabhaksha (where the saliva or spittle is the food). Vaishasana, Ayahpana (where various wounds are done). Avichika (grief) and Ksharkrumi. 36.

Likewise there are other thousands of it including places of acid and sling, where men of sin are being cooked all the way. 37.

As the misdeeds so are the hells. Yama throws these men with rage, at his servants who are eager to torment. 38.

Sinful men's limbs are being repeatedly slain with a weapon by the people of Yama, and they are forced to chew and eat it with their diamond like teeth. 39.

दाहयन्ति प्रदीप्तेऽग्नौ तप्त तैलेक्षिपन्ति च । सर्पैश्च वृश्चिकैर्गृध्रैः श्वभिस्तान् खादयन्ति च ॥ ४०
 उद्धारयन्ति चान्त्राणि तेषां ते जीवतामपि । भोग्यकर्मवशात्तत्र म्रियन्ते नैव पापिनः ॥ ४१
 यथा यथेह तैर्जीवा हता ये ये तथा तथा । तैस्तैस्तान् घातयन्त्युग्रा याम्या मुद्गरपाणयः ॥ ४२
 दारयन्ति गजैः क्वापि पातयन्ति च तान्नगात् । विषाग्निधूमे रुन्धन्ति जले च क्षारकर्दमे ॥ ४३
 श्लेषयन्ति तप्तलोहप्रतिमास्तान् यमानुगाः । प्रवेशयन्ति नेत्रेषु शलाकाश्चायसीरपि ॥ ४४
 सिञ्चन्ति सीसं कर्णेषु रसं लौहं मुखेषु च । रेतोविण्मूत्रपूयानि पाययन्ति च भूरिशः ॥ ४५
 सीव्यन्ति दीर्घसूचीभिस्त्वचस्तेषां विदार्य च । निष्पेषयन्ति यन्त्रेषु तांश्च क्रूरा यमानुगाः ॥ ४६
 एवं विधास्ते बहुशो यातनाः प्राप्नुवन्त्यथ । जरायुजाण्डजोद्भिद्भिज्जस्वेदजाख्याः खनीश्च ते ॥ ४७

These men are burnt in high fire, and thrown into boiling oil, and even these men are made to be eaten by serpents, scorpions, vultures and dogs. 40.

They take out these men's intestines while they are still alive and due to these men's sinful deeds, there is no death for them there either and they continue to suffer thus. 41.

The fearful followers of Yama, having hammers in their hands, pound them in similar way in which these men have beaten the creatures, here, on the earth. 42.

Some of them are made torn by the elephants and some of them are thrown from the mountain. Some of them are being shut up in poisonous smoke or chambers of acid or mud. 43.

The followers of Yama make them embrace the hot statue of iron for committing adultery and pierce the iron-rod into their eyes for lustfully looking at others. 44.

They pour the molten lead into their ears and the molten iron into their mouth. They make them to drink lot of semen, faeces, urine, and pus etc. 45.

The cruel followers of Yama sew their skins which are torn by them first, with the long needle. They also put them into the squeezing machine. 46.

Thus variously and immensely they get tortured, and then are categorized into four kinds of life forms such as Jarayuja - humans and other living beings, Andaja-born out of eggs (e.g. all forms of birds and reptiles

गर्भवासमहादुःखं जन्मदुःखं ततो महत् । व्याधिदुःखं जरादुःखं मृत्युदुःखं पुनः पुनः ॥ ४८
 आध्यात्मिकादि त्रिविधं दुःखं मातश्च ते जनाः । यथाकर्म लभन्ते वै रुदन्तो भुञ्जते च तत् ॥ ४९
 युगानां च सहस्राणि शतानि च पुनः पुनः । भ्रमन्ति तासु ते जीवा भूरिदुःखमयीषु च ॥ ५०
 प्राप्नुवन्तः सृतीरित्थं क्वापि कृष्णकृपावशात् । नरदेहं लभन्ते ते भवमुक्तयेकसाधनम् ॥ ५१
 तं प्राप्य ये तु सत्सङ्गं कृत्वा कृष्णं भजन्ति ते । भुक्तिं च स्वेषितां मुक्तिं लभन्ते जननि ! ध्रुवम् ॥ ५२
 ये त्वसत्सङ्गतः स्व्यादौ सज्जन्तेऽत्र कुबुद्धयः । कृष्णभक्तिविहीनास्ते दुःखं यान्त्येव पूर्ववत् ॥ ५३
 यमदूतकरान्प्राप्य महतीर्यान्ति यातनाः । योनीश्चतुरशीर्तिं च लक्षाणि पुनरेव ते ॥ ५४
 एवं संसृतिदुःखं ये पश्यन्त्यत्र मुहूर्त्नणाम् । तेषामुदेति वैराग्यं सत्सङ्गात्तच्च वर्धते ॥ ५५

etc), Udbija-growing from seeds (e.g. all forms of plant life) Svedaja-coming out of sweat (e.g. bacteria). 47.

These categorized beings are subject to the sorrows of dwelling in womb, taking birth, and of ailments, aging and death repeatedly. 48.

O Mother! These people get to experience three fold grieves such as Adhyatmika (mental), Adhibhautika (physical) and Adhidevika (externally induced), according their deeds, which has to be gotten through, with pain. 49.

Repeatedly wandering in great misery are these living beings for hundreds and thousands of ages in their 8.4 million life forms. 50.

Thus getting into this transmigration, sometimes by Shri Krishna's mercy, these living beings get human form which is but a tool to attain liberation. 51.

O Mother! Having gotten that human form, whoever seek true saints company and worship Krishna, they invariably get their desired fruits and liberation. 52.

Those who incline toward non saintly company with wicked mind, and devoid of devotion to Krishna, move to pains of hell only, as before. 53.

Again getting in to the hands of Yama's servants, these are subject to humiliation, and also getting into 8.4 million cycles of births. 54.

Importance of non-attachment.

Thus, those men who see the miseries of transmigration repeatedly, in them, detachment originates and grows, by virtue of noble company. 55.

ततो विरक्ताः कुर्वन्ति दुःखक्षयभयोऽज्झितम् । कृष्णाश्रयं सदानन्दं भीता दुःसङ्गतः सति ! ॥ ५६
 वैराग्यहीनस्य सुखं नास्ति दुःखविर्वाजितम् । भक्तिर्न वर्धते पुंसां वैराग्येण विना द्रुतम् ॥ ५७
 मायिकेषु विरक्तानां पदार्थेषु विवर्धते । कृष्णेऽनुरागो जननि ! तेन यान्ति परां गति ॥ ५८
 स्वरूपमित्थं जनयित्री ! तुभ्यं प्रोक्तं विरक्तेः सह कारणेन ।
 वदामि भक्तेरथ तन्मुमुक्षोरभीष्टदाया भवपाशबन्धात् ॥ ५९

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे प्रथमप्रकरणे
 हरिगीतायां वैराग्यस्वरूपलक्षणनिरूपणनामा पञ्चत्रिंशोऽध्यायः ॥ ३५ ॥

O virtuous one! Thus the non-attached, fearing wicked company, take shelter in Shri Krishna, who is devoid of sorrow, decay and fear and who is ever blissful. 56.

Those without detachment do not have happiness free from sorrows. Without detachment, devotion develops not immediately for men. 57.

O Mother! Love for Krishna grows in detached ones, who are disinterested in the illusory objects of the world, by its virtue, they get the highest state. 58.

O Mother! Thus the nature of detachment is told with proper testimony, now I tell you further about the signs of one-minded devotion (ekantik bhakti) and wishes of salvation-aspirants (mumukshus), to get away from clutches of transmigration. 59.

Thus ends the thirty-fifth chapter entitled 'Narration of the nature and characteristics of non-attachment' in the first Prakarana of Satsangi Jivan, the life story of Lord Narayan, also titled as 'Dharmashastra' (the rules of the code of conduct). 35

॥ अथ षट्त्रिंशोऽध्यायः ॥ ३६ ॥

श्रीहरिरुवाच -

भजधातोस्तु सेवार्थः प्रेम किन्प्रत्यस्य च । स्नेहेन भगवत्सेवा भक्तिरित्युच्यते बुधैः ॥ १
पतिव्रता यथा नारी सेवेत स्वपतिं तथा । अनन्यभावेन हरिं मुमुक्षुः सर्वदा भजेत् ॥ २
श्रवणं कीर्तनं विष्णोः स्मरणं पादसेवनम् । अर्चनं वन्दनंदास्यं सख्यमात्मनिवेदनम् ॥ ३
लक्षणानि नवैतानि तस्याः सन्ति हि येषु च । श्रित एकमपि प्राणी सभुक्तिं मुक्तिमाप्नुयात् ॥ ४
श्रवणं तत्र कर्तव्यं सर्वदा जन्मकर्मणाम् । श्रीकृष्णस्य स्वधर्मस्थतद्भक्तवदनात्सति ! ॥ ५
वराहाद्यवताराणां श्रीकृष्णस्यैव यानि च । चरित्राण्यादारात्तानि श्रोतव्यानि मुमुक्षुणा ॥ ६
तथा श्रीकृष्णभक्तस्य प्रह्लादस्य ध्रुवस्य च । प्रियव्रताम्बरीषादेः श्रोतव्याऽऽदरतः कथा ॥ ७

CHAPTER - 36

Shri Hari elaborates nine features of devotion to his mother.

The word 'Bhakti' is derived from the root 'Bhaj' to serve, to adore; and the suffix 'Ktin attached to it, is in the sense of 'pure love'. Thus to serve the Lord with pure extreme love, to live in god, is the meaning of the word 'Bhakti' i.e. devotion, told by the wise. 1.

As a loyal, virtuous wife serves her husband devotedly likewise a spiritual aspirant (mumukshu) should serve and worship the Lord Shri Hari (with nine ways, as follows). 2.

Listening to and singing the glories of the Lord Vishnu, remembering him, seeking shelter of his sacred feet, worshipping, humbly saluting, servitude (to consider oneself to be a servant), to have friendly affection for him, surrendering oneself unto him completely, these are the nine characteristics of Devotion. A person practicing even one of these fully attains bliss and salvation, as well. 3 - 4.

Shravana devotion

O the virtuous one, (the first, Shravana is) listening to the stories of Shri Krishna's life and deeds, narrated by his devotees is must always. 5.

A spiritual seeker should listen to the holy life stories of Shri Krishna and his incarnations like Varaha and others, respectfully. So also the stories of devotees of Shri Krishna, like Prahlada, Dhruva, Priyavrata, and Ambarisha etc. 6 - 7.

कीर्तनं राधिकाभर्तुश्चरित्राणां च तत्सताम् । कर्तव्यं च कथावार्तास्तेषामेव सदादरात् ॥ ८
 कृष्णतद्भक्तसम्बन्धग्रन्थानां पठनं तथा । पाठनं नित्यपाठश्च कर्तव्यः स्वहितार्थिना ॥ ९
 छन्दोनिबद्धपद्यानां गद्यानां च ब्रजेशितुः । संस्कृतानां प्राकृतानां कार्यं वा गायनं मुदा ॥ १०
 कौशल्ये सति वीणादिवाद्यानुगतमेव तत् । कार्यं वा तालिकाध्वानैस्तद्धीनं वापि कर्हिचित् ॥ ११
 प्रभोः स्तुतिः प्रार्थना च नामसङ्कीर्तनं तथा । कार्यं श्लोकादिभिर्वाम्ब ! प्रीत्या वाक्यैर्मनोरमैः ॥ १२
 साङ्गोपाङ्गा भगवतो मूर्तिश्चिन्त्या हृदम्बुजे । एकैकमङ्गं पादादि ततश्च हसितावधि ॥ १३
 नाम्नां वृन्दावनविधोः कर्तव्यं स्मरणं हृदा । चरित्राणां गुणानां च जसव्यस्तन्मनुस्तथा ॥ १४
 तथा गोलोकवैकुण्ठादीनां धाम्नां जगत्पतेः । तत्रत्यपार्षदादीनां कार्यं च स्मरणं प्रसूः ! ॥ १५

Kirtan Bhakti

We should sing and chant life stories and divine names of Sri Krishna, the beloved of Radha, and of the devout saints; and also partake in such conversations and discourses, always, with reverence. 8.

Reading for oneself, and for others, and daily reciting of the books related to Krishna and his devotees, should be done by one desirous of his own welfare. 9.

Singing of poetry composed in different languages and writing style passages in Sanskrit about the lord of the Vraja (Shri Krishna) or Prakrit (local language) should be done, lovingly and delightfully. 10.

If one is skilled in playing musical instrument like flute, (Veena) he should sing accompanied by it or clapping or even without it, with great love, the eulogies of the Lord in occasions. 11.

O mother one should sing Lord's praise, prayer, and chanting of his names, composed in Verses, in attractive, enchanting style (this is Kirtanam bhakti). 12.

Smaran Bhakti

In his Lotus-heart, one should meditate upon the full form of the Lord, concentrating on each limb, from feet up to His smiling face. 13.

Meaningful remembrance of the divine names, virtues and His deeds, and words, should be done, and also of the abodes of that Lord of the world, like Goloka and Vaikuntha; and his devout attendants and associates, there (this is Smaranam bhakti). 14.

पादसंवाहनं कार्यं प्रत्यक्षस्य तु सत्पतेः । अन्यथा मानसं कार्यं स्पर्शोऽङ्घ्रेः प्रतिमासु तु ॥ १६

उत्पत्तिस्थतिनाशशक्तिमजयज्ञेशा हि यत्सेवया प्रापुः ।

स्पर्शत एव यस्य च पुनात्यण्डं त्रिवर्त्मव्रजा ॥

मायाकालभयं यदाश्रयवतां नश्यत्यथो सेव्यते ।

यो राधाकमलादिभिर्भगवतोऽङ्घ्रिं तं न सेवेत कः ॥ १७

यत्संसेवनतश्च पद्मनिलयादिभ्योऽपि कीर्त्ति ।

ययुर्भूयिष्ठां व्रजयोषितः कविवरव्यासादिगेयां भुवि ॥

तल्लीलानरनाटनस्य चरणं वृन्दावनेन्दोर्मुदा ।

सेव्यं संसृतिमुक्तिकामुकनरैस्तेषां हि नान्या गतिः ॥ १८

अर्चनं तु द्विधा प्रोक्तं मातः ! कृष्णस्य सात्त्वतैः । आभ्यन्तरं तथा बाह्यं यथाशक्ति यथाविधि । १९

If and when the lord is actually present one should serve his lotus feet (charnarvind), gently, or of the idol or one should do it mentally. 15.

Pad-sevanam Bhakti

By serving whose feet, were the gods Brahma, Vishnu and Isha (Shiva) of creation, sustenance and destruction, are empowered and by the touch of whose feet the river Ganges, flowing in three worlds, purifies the whole creation ; 16.

Taking refuge of whose feet, the fear of illusion and death disappears completely, and whose feet are served by goddesses like Radha, Lakshmi and other bhaktas such as Uddhav etc; who will not serve those sacred feet of the Lord? 17.

By serving whose feet, the Gopis - cowherd women were highly honoured and reputed even more than lotus-seated Brahma, and whose (Gopi's) praise was sung by great poet Veda Vyasa and others; those feet of that moon of Vrindavan, playing a role of a human, should be served by those who wish to be freed from the chain of birth and death; for them, there is no other way (this is Pad-sevanam bhakti). 18.

Archana Bhakti

O Mother, worship of Krishna is said to be two fold by the great saints, the foremost bhaktas like Narada etc. Inner-or mental (abhyantar or mansi) and outward (bahya), according to the ritual and to one's own abilities. 19.

यथाश्रुतं हृदि ध्यात्वा कृष्णं मानसकल्पितैः । महोपचारैरर्चा तु प्रोक्तं तत्रादिमं बुधैः ॥ २०
 उपचारैर्यथालब्धैर्बहिः कृष्णस्य पूजनम् । यथाधिकारं वेदोक्तमन्त्राद्यैस्तद्विद्वितीयकम् ॥ २१
 आद्यमादौ विधायैव द्वितीयं तत आचरेत् । चलायां प्रतिमायां तु कृष्णमावाह्य पूजयेत् ॥ २२
 मद्यमांसादिसंस्मरणहितैः शुचिभिस्तथा । द्रव्यैः प्रसिद्धैः कृष्णोऽर्च्यो ह्यन्यदेवासमर्पितैः ॥ २३
 कृष्णं सुस्नाप्य वासांसि धारयेत यथाचितम् । अलङ्कारांश्च विविधान् यथास्थानं तु धारयेत् ॥ २४
 काशमीरकेसरोपेतचन्दनाद्यनुलेपनम् । यथा ऋत्त्वर्चकः कुर्यात् प्रेम्णा च तिलकं प्रभोः ॥ २५
 हारान्सुगन्धिपुष्पाणामवतंसंश्च शेखरान् । भगवन्तं धारयित्वा धूपं दीपं समर्पयेत् ॥ २६
 यथर्तुं च यथाशक्ति नैवेद्यमुपकल्पयेत् । महानीराजनं कुर्याद्वादित्रनिन्दैः सह ॥ २७

Based on one's own knowledge gained from the scriptures, contemplating in heart, on Krishna's mental image and offering ceremonial worship to Him with various rich substances, is said to be the first type of worship, by the wise. 20.

Secondly, outward or visible worship is performed with substances (like flowers etc) collected according to the season etc. and with Vedic or other chanting according to one's own class. 21.

First performing the mental worship (mansi), one should do the external or actual worship. When an idol is movable (chal pratima), one should call upon the Lord Krishna, and then worship should proceed. 22.

Without a touch or smell even, of meat or wine, with pure and selected material, unoffered to other deities, worship of Krishna should be performed. 23.

Bathing the idol, clothes and ornaments should be offered and put on, accordingly. 24.

Saffron-mixed sandal paste should be applied tenderly and lovingly, and the worshipper should put on the Tilak-mark on Lord's forehead. Then a round chandlo of kumkum should be applied in the centre of it. 25.

Offering garlands of fragrant flowers, ear-ornaments and auspicious crown, and also purifying incense and having lighted the lamps, presenting eatables according to the season and to one's ability, waving of lamps with chanting, and singing with sounds of instruments ;

Circumambulating (pradikshana), praising, singing prayers and paying obeisance-every day performing all these rituals thus is worship or

प्रदक्षिणां च स्तवनं प्रार्थनां च सनमस्कृतिम् । कुर्यादित्थं प्रतिदिनं तत् कृष्णस्यार्चनं स्मृतम् ॥ २८
 प्रातःसङ्गवमध्याह्नापराह्नेषु निशामुखे । कृष्णस्येत्थं पञ्चकालमर्चनं प्रोक्तमुत्तमम् ॥ २९
 प्रत्यूषकाले मध्याह्ने सायं चेति त्रिरर्चनम् । मध्यमं ह्येककालं तत्कनीयोऽशक्तदेहिनाम् ॥ ३०
 जन्मोत्सवेषु सर्वेषु कृष्णस्यैकादशीषु च । कर्तव्या महती पूजागीतवादित्रसंयुता ॥ ३१
 उपवासो जागरश्च कर्तव्यस्तेषु शक्तितः । पारणाहेषूत्सवेषु भोज्या विप्राश्च साधवः ॥ ३२
 धनिकः कारयेत्कृष्णमन्दिराणि दृढानि च । प्रतिष्ठां तेषु कृष्णस्य कारयेत्स महोत्सवैः ॥ ३३
 पूजाप्रवाहसिद्धयर्थं ग्रामक्षेत्रधनादिभिः । तद्वृत्तिमपि निर्बाधां सान्तत्येनैव वर्तयेत् ॥ ३४
 कूपं वापीं तडागार्दिं कृष्णार्थं पुष्पवाटिकाम् । कारयेद्वैष्णवान् यज्ञानर्हिसान्निदधीत च ॥ ३५

‘Archana Bhakti’, as told by the religious texts. 26 - 28.

Worship of Krishna this way, five times a day, in the morning, evening, mid-day, afternoon and at dusk, is said to be the best (**uttam poojan**).

Worshipping three times a day - in the morning, mid-day and in the evening, is the middle way (**madhyam poojan**), and at one time a day (in the morning or mid-day) is considered to be of the lower category (**kanishta poojan**), which is mostly performed by the weak. 29 - 30.

On the birth days of Lord Krishna and others, and on Ekadashi, elaborate worship and celebrations should be arranged, along with vocal and instrumental music, keeping fast and remaining awake till late night should be observed on these occasions ; and on the next day (Parana) a feast should be arranged for Brahmins and saints and others. 31 - 32.

A rich, wealthy devotee should plan and put up strong and (well built) beautiful temples, and with grand celebrations install idol of Lord Krishna therein. 33.

For the maintenance of the temple and for the daily and occasional worship to be continued without any interruption, rich devotees should generously donate land, townships, farms, money etc., and also wells and tanks, pools, and gardens in the name of Krishna. He should also arrange sacrifices pertaining to Vishnu without killing of animals (ahimsa yajna). 34-35

Observance of vows like chanting Krishna Mantra, according to the special ritual - ‘Purashacharana’ along with the recitation of the texts on life of Lord Krishna, by learned Vaishnava Brahmins, should be arranged. 36.

श्रीकृष्णस्यैव मन्त्राणां पुरश्चर्या विधानतः । ग्रन्थानां तत्पराणां च कारयेद्वैष्णवैर्द्विजैः ॥ ३६
 कृष्णार्चाशिष्टगन्धाद्यैरर्च्याः सर्वाश्च देवताः । पितरः साधवो विप्रास्तर्प्याः कृष्णार्पितान्धसा ॥ ३७
 साष्टाङ्गं वन्दनं कार्यं श्रीकृष्णाय च पूरुषैः । पञ्चाङ्गमेव नारीभिर्भक्ताभिस्तु शुचिव्रते ! ॥ ३८
 श्रीकृष्णपादस्पृष्टेषु रजःसु परिलुण्ठनम् । कार्यमकूरवच्छीर्षे निधातव्यानि तानि च ॥ ३९
 दास्यं भगवतः कार्यं हित्वा मानं च दूरतः । यथाकालं दास इव परिचर्यापरो भवेत् ॥ ४०
 स्वयमेवाहरेतोयं कृष्णार्थं कुसुमानि च । तुलसीं घर्षयेद्दन्धं कुर्यात् पाकं शुचिः शुभम् ॥ ४१
 तालवृन्तादिभिः कृष्णं वीजयेच्च यथाऋतु । सम्मार्जनं चोपलेपं कुर्याच्छ्रीकृष्णमन्दिरे ॥ ४२
 यथोचितं च भक्तानामन्नतोयफलादिभिः । कुर्वीत सेवनं प्रीत्या निर्मानः प्रणमेच्च तान् ॥ ४३
 द्रौपद्यर्जुनवत्कार्यं सख्यं कृष्णेन मानदे ! । देहस्त्रीपुत्रवित्ताद्यैः कार्यः स्नेहोऽधिकः प्रभौ ॥ ४४

After adoration of Krishna, the residues like sandal-paste flowers etc. should be offered to other deities and manes, eatable offered to Krishna should be distributed to Brahmins and sages. 37.

O pious lady! Now I tell you about 'Vandana'

(Namaskar) paying obeisance, Men should prostrate fully-with their eight limbs (feet, hands, knees, chest, head, eyes, and by mind and speech touching the floor. Women should salute with five limbs (hands, eyes, head, mind and speech). 38.

Like devout Akrura, a devotee should put the holy dust of Krishna's feet on his head and should be immersed in it. 39.

Dasya Bhakti.

'Dasya' i.e. servitude is leaving aside or abandoning one's own personal dignity, egotism, serving lord Krishna, according to the occasion, like - collecting flowers, Tulsi, bringing water, rubbing sandal-wood, preparing pure and good food, by himself. 40 - 41.

He should fan Krishna by Tala-leaf etc. according to the season; and should clean, sprinkle water in the premises of the temple and also sweep the floor, as it necessitates. 42.

He should serve the devotees giving them food, water, fruits etc. as these are available, and should (humbly) salute them, without pride. 43.

O honourable mother, one should nurse friendly and with intimacy for Krishna, like Arjuna and Draupadi. He should have attachment and love

मानुष्यनाट्यं दधतः क्रियास्वस्य न दोषधीः । व्रत्रपि कार्याऽथ विश्वासः कार्योऽस्यैव दृढः सति ! ॥४५
 लक्षणं नवमं भक्तेः श्रृण्वथात्मनिवेदनम् । कृष्णार्थ एव कर्तव्य आत्मा जननि ! सर्वथा ॥ ४६
 देहेन्द्रियान्तःकरणस्वभावानां तथा पितुः । पुत्रादेः स्वजनस्यापि वशे वर्तेत न क्वचित् ॥ ४७
 कृष्णाधीनो भवेन्नित्यं कृष्णार्थसकलक्रियः । कृष्णभक्तौ विघ्नकृतः स्वभावस्वजनांस्त्यजेत् ॥ ४८
 कृष्णस्यैवेक्षणं कुर्यादृशा श्रुत्या च तत्कथाम् । श्रृणुयाच्च त्वचा स्पर्शं कुर्यात्तस्यैव पादयोः ॥४९
 तदुणोच्चरणे जिह्वां तन्नैवेद्याशने तथा । कुर्यान्नासां तदुच्छिष्टपुष्पाद्याग्रहणे परम् ॥ ५०
 हस्तौ तत्परिचर्यायां शीर्षं तदभिवन्दने । प्रदक्षिणायां तस्याङ्घ्री कुर्यात्तन्निकषागतौ ॥ ५१
 सङ्कल्पान्मनसा कुर्यात्कृष्णस्यैव च निश्चयम् । धिया च चेतसाऽस्यैव कुर्याच्चिन्तनमञ्जसा ॥ ५२
 कृष्णदासत्वाभिमानः स्वस्मिन्कार्यस्तथाऽहमा । कृष्णार्थमेव कार्या च कृषिर्व्यापार उद्यमः ॥ ५३

for Lord Krishna more than his own body, his wife, children and others. 44.

O the virtuous, one should never find fault in Lord's deeds, performing the human role. One should have firm faith in Him. 45.

Atma-Nivedana Bhakti.

O Mother, now listen to the ninth feature of devotion - Atma-Nivedana' - absolute, surrender. One should live all in all for Krishna only. 46.

Never a devotee should act influenced by his own bodily or mental impulses, or by his parents or wife and children, or relative's wishes. He should behave depending on Krishna, in every respect, and all his activities aiming at Krishna only (as Krishna being his master).

Those elements in one's own nature, causing disturbance to devotional activities, should be abandoned, including the near relatives also. 47- 48.

By his eyes, he should see Krishna and Krishna only, by ears, listen to His stories, have touch of His feet only, use tongue to utter His glories and to taste food offered to and blessed by Him, nose should smell sandal, flowers remainder of his worship ; respectfully. 49 -50.

He should use his hands to serve Him; head to bow before, feet for going to the temple near Him and to circumambulate (do pradikshana).

By mind, he should entertain ideas and thoughts about Krishna only; and keep reflecting on Krishna by conscience. 51 - 52.

One should always be conscious and feel proud that 'I am a servant of god' and whatever he may be doing (for his livelihood) like farming,

यद्यत्स्वेष्टं भवेत्तत्तत्कृष्णायैव निवेदयेत् । गन्धपुष्पांशुकादीनि तत्प्रसादीनि धारयेत् ॥ ५४
 पत्रमात्रमपि क्वापि कृष्णायानर्पितं तु यत् । तन्न भक्ष्यं तथाभूतं न पेयं वारि चानघे ! ॥ ५५
 तपोयज्ञव्रतं दानं वैष्णवानां च सेवनम् । प्रसन्नतायै कृष्णस्य कर्तव्यं तस्य सेवकैः ॥ ५६
 एवं भजन्ति ये कृष्णं श्रुत्यादिनवलक्ष्मया । भक्त्या ते कथिता भक्ता द्विविधास्तेऽपि कीर्तिताः ॥ ५७
 तत्राद्यास्तु सकामास्ते धर्ममर्थं च विस्तृतम् । कामं च स्वेप्सितं मोक्षं कृष्णादेवाप्नुवन्ति हि ॥ ५८
 देहान्ते ते च कृष्णस्य गोलोकादिषु धामसु । लभन्ते स्वेष्टसौख्यानि तस्मादेवाक्षयाणि हि ॥ ५९
 निष्कामा इतरे ते तु कृष्णसेवनमन्तरा । मुक्तीश्चतुर्विधा सिद्धीश्चाष्टौ नेच्छन्ति कर्हिचित् ॥ ६०
 दीयमानं भगवताप्यैश्वर्यमिदमूर्जितम् । तस्य सेवान्तरायत्वान्न गृह्णन्ति हृदाऽपि ते ॥ ६१

commerce or business, should do it in the name of Krishna only. 53.

Whatever agreeable or likeable to one self ; should be offered to Krishna first like sandal-paste, flowers or clothes etc. and then should be accepted for personal use as His blessings. 54.

O sinless, nothing, even a leaf or water, unoffered to Krishna, should be taken by a devotee. 55.

Penance, sacrifices, observing vows, giving-gifts, serving Vaishnava devotees all these should be done for pleasing Krishna only. (not with any other intention). 56.

The devotees worshipping Krishna with ‘these nine featured devotion-beginning with-‘Shravana’-listening to everything about Krishna are known in two ways; - sakaam devotee and niskaam devotee. 57.

Some of them, desirous of having wealth or sensual happiness, virtue, or salvation do adore Krishna in every way, and by His grace they attain their desired goal. After death, they attain the abode of Krishna-Goloka etc. and enjoy their desired pleasures endlessly (sakaam bhakti). 58 -59.

Secondly, those completely detached, disinterested devotees never desire for even four kinds of salvation: Saalokya (to live in God’s abode with Him), Saamipyra (to live together with God), Saarupya (to attain similar beauty as God) and Saarshti (to possess the same power as God) or eight sorts of yogic accomplishments, at all.

Except lord’s loving service, they cannot tolerate a thought of having wealth or any accomplishments even offered by the Lord Himself, as those

निष्कामभावेनेत्थं यो मातः ! कृष्णं भजेन्नरः । भक्तोत्तमः स विज्ञेयः पूर्णो हृदयमस्य हि ॥ ६२
 भगवन्तं प्रतिदिनं सेवमानस्य तस्य च । प्रेमा विवर्धतेऽत्यर्थं स च विघ्नैर्न हन्यते ॥ ६३
 यथा प्रवाहो गङ्गाया अन्तरायान् गिरीनपि । विभिद्यावगणय्याशु समुद्रमभियाति हि ॥ ६४
 तथा प्रेमाऽस्य भक्तस्य देशकालक्रियामुखान् । विघ्नान्महत उल्लङ्घ्य कृष्णमेव प्रपद्यते ॥ ६५
 आन्तराणां च बाह्यानां करणानां तु सर्वशः । स्वभावाद्वृत्तयः कृष्णे तस्य स्युर्विषयेष्विव ॥ ६६
 साक्षात्कृष्णे भगवति प्राप्तस्नेहभरः स तु । नानुरक्तो भवेत्कापि तं विनाऽन्यत्र वस्तुनि ॥ ६७
 लोकेऽस्ति द्विविधं वस्तु रमणीयं तथेतरत् । तन्नास्य रमणीयं यदुःखरूपं भवेद्धि तत् ॥ ६८
 अरम्येषु पदार्थेषु कापि किञ्चित्सुखं भवेत् । रम्येषु तु महदुःखं भवेत्कृष्णानुरागिणः ॥ ६९

might cause distraction and disturbance in their devotional life. 60 - 61.

Signs of an intent devotee.

O Mother, this way serving the lord devotedly, an unmotivated lover of the lord is known to be the best, the perfect devotee. Actually he is the heart of the lord himself. 62.

Thus serving the lord day by day, his devotion increases, intensifies and it is not obliterated by any obstacle. Like the flow of Ganges, breaking the barriers of stony mountains heedlessly, runs towards the ocean.

Likewise love of such a passionate (ekantik) devotee, neglecting and overcoming obstructions and limitations of time and place, attains to Krishna only. 63 - 65.

Natural tendencies of his inner and outer sense-organs are turned and tuned to Krishna only; which are prone to sensual objects, in case of others. 66.

To nothing in this world he is attracted or attached except Krishna in person, as he is full of and overflowing with love for Him. 67.

There are two types of things in this world, pleasant and unpleasant. Objects pleasant bring happiness those unpleasant ones cause unhappiness. Whatever is pleasant to others causes displeasure to a devotee.

Those unpleasant things (like dust etc.) can be agreeable to a true lover of Krishna, if those are linked or associated with Krishna ; but all those otherwise enjoyable objects will certainly cause displeasure, to him. 68 - 69.

विषपङ्कायते तस्य मलयागरुचन्दनम् । सर्पायन्ते पुष्पहारा भूषणं दूषणायते ॥ ७०
 रुचिराः कौसुमाः शय्या दीप्तपावकसन्निभाः । भवन्ति तस्य चन्द्रोऽपि भक्तस्य तपनायते ॥ ७१
 रुचिरं मन्दिरं तस्य घोरारण्यायते नवम् । सुगन्धिः शीतलो वायुर्दावज्वालायते भृशम् ॥ ७२
 भारायते सूक्ष्मवासः स्वजनश्च वृकायते । रूपं कुष्ठायते तस्य स्वादु भोज्यं विषायते ॥ ७३
 मनोज्ञं गायनं तस्य तीक्ष्णबाणायते तथा । राक्षसीव भवत्येव नारी देवाङ्गनोपमा ॥ ७४
 स्नेहोऽनुमेयो भक्तस्य चिह्नैरेतैर्विरागिणः । कृष्ण एव स्फुरत्येकस्तस्यान्तश्च बहिः सदा ॥ ७५
 सहसा स्फुरितं स्नेहात्तं दृष्ट्वा हसति क्रचित् । क्रचिद्ब्रजन्तमालोक्य विरहादिव रोदिति ॥ ७६
 आनन्दानृत्यति क्वापि क्वापि सम्भाषतेऽमुना । साष्टाङ्गं वन्दते क्वापि क्वाचित्पूर्णां च तिष्ठति ॥ ७७
 अपराधान् क्षमस्वेति क्वापि प्रार्थयते हरिम् । स्नेहेन विवशः क्वापि स च गायति निस्त्रपः ॥ ७८
 हरे! नारायण! स्वामिन् ! कृष्ण ! गोविन्द ! माधव! इत्याद्याः कीर्तयत्युच्चैरभिधाः क्वापि सत्पतेः ॥ ७९

To that intent lover of Krishna, things not associated with Him, like sandal-paste is as though poison-paste, garlands of fragrant flowers, like a snake on the body, ornaments like blemish, soft and beautiful flower-bed like burning fire-pit, and the moon like a hot scorching sun ;

New lovely mansion like fearful forest, cool and sweet-smelling breeze like flames of burning forest fire; a fine soft garment is burdensome ; relatives are like jackals, his own physical beauty is like leprosy ; tasty meals like poison, melodious notes of music like sharp arrows ; and a charming woman with likeness to heavenly nymph (apsara), like a female demon! 70 -74.

From these indications, one can guess intimacy of the renowned devotee, to Krishna. Only Krishna is vibrating within and out to him. 75.

That devotee, thoroughly possessed by Krishna sometimes looking at the Lord delightfully, suddenly his face gleams with laughter, sometimes seeing Him going away, he cries with the thought of separation. 76.

At times, in bliss he dances or speaks with Him, at other times he prostrates before Him or stands still or prays to Him humbly, saying 'O Shri Hari, forgive me of my foolishness, have mercy on me' or overflowing with love he sings loudly in high pitch, confidently. 77 - 78.

Loudly he recites the divine names of that protector of the virtuous, like-'O Shri Hari, O Narayan, O Master, Krishna, Govinda, Madhava', and others. 79.

इत्यादिभिर्बहुविधैश्चिह्नैः स उपलक्षितः । पुनाति भुवनं भक्तः स्वपादरजसाऽखिलम् ॥ ८०
 अनायासेनैव मातर्भवत्यस्य हरेस्तनौ । निरोधः प्राणमनसोः प्रेमभक्तस्य निश्चितम् ॥ ८१
 प्रारब्धान्ते विहायासौ पुमान्वा स्त्री कलेवरम् । गुणान्मायामयां स्त्रींश्च हित्वा भवति निर्गुणः ॥ ८२
 दिव्यां तनुं ब्रह्मरूपां प्राप्य कृष्णेच्छया स च । दिव्यं विमानमारुह्य स्वेषुं तद्भाम याति वै ॥ ८३
 गोलोके सोऽक्षरे धाम्नि वैकुण्ठे वापि भक्तराट् । कृष्णस्य वर्ततेऽखण्डं सेवायां सर्ववन्दितः ॥ ८४
 तेन कृष्णेन दत्तानि ह्यनन्तान्यक्षयाणि च । तत्र दिव्यानि सौख्यानि प्राप्नोति जननि ! ध्रुवम् ॥ ८५
 अध्यात्मशास्त्रमिति ते मया प्रोक्तमशेषतः । एतावदेव जीवानां मतं निःश्रेयसाय मे ॥ ८६
 वेदानां पञ्चरात्रस्य रहस्यं साङ्ख्ययोगयोः । धर्मशास्त्रस्य चाप्येतद्विस्पष्टमुदितं मया ॥ ८७
 तस्मादेतद्भवत्यापि श्रेयसे धार्यमात्मनि । तेन मुक्ता सर्वकष्टात्प्राप्यसे परमं सुखम् ॥ ८८

That devotee of the lord, thus indicated variously, purifies and refines the entire earth, with the dust of his feet. 80.

O Mother, certainly, controlling of mind and breath, in the case of ardent passionate (ekantik) devotee who has fixed his mind in the spiritual form of Shri Hari, is accomplished effortlessly (without yogic practises). 81.

At the end of the destined period of life, leaving the mortal body, a devotee, man or woman, breaking the attributes of Maya, the cosmic illusion, including three Gunas, attains the desireless state. 82.

Obtaining the supreme divine form (Brahmrup i.e. Akshar Mukta), by the grace of Krishna, mounting on the celestial air-car he attains the abode of his favourite deity. 83.

That best of the devotees stays in Goloka or Akshardham or Vaikuntha, serving the Lord eternally, respected by all. 84.

O Mother, there he enjoys the imperishable, celestial happiness unendingly, forever. 85.

An epilogue of Shri Harigita.

Thus I have fully explained you the principles of spiritual knowledge (adhyatma- knowledge of Bhagvan and soul). To my mind, this much is adequate for the ultimate redemption of the souls. 86.

Thus I have explicitly communicated you the gist and the secret of the Vedas, the Pancharatra, Sankhya, Yoga, along with the religious texts. 87.

एतद्रहस्यं परमं यः श्रोष्यति पठिष्यति । भविष्यति तयोः कृष्णे भक्तिश्च सुखमीप्सितम् ॥ ८९

सुव्रत उवाच -

रहस्यमिति पुत्रेण गीतं माता निशम्य सा । प्रसन्नहृदयाऽत्यन्तं प्रोचे निःसंशया सती ॥ ९०

प्रेमवत्युवाच -

स्वधर्मज्ञानवैराग्यैरुपेता नवलक्षणा । भक्तिः कृष्णे त्वया प्रोक्ता नृणां श्रेयस्करी हरे ! ॥ ९१

स तु कृष्णस्त्वमेवासि हरिनामाऽत्र साम्प्रतम् । निश्चयेनेति जानामि त्वद्वाक्यैर्नष्टसंशया ॥ ९२

त्वय्येव संयोज्य मनो मायाकालसमुद्भवात् । समग्रकष्टान्मुक्तास्मि यामि धामाद्य ते परम् ॥ ९३

सुव्रत उवाच -

इत्युक्त्वा सा तमेवान्तर्हरिं नारायणं प्रभुम् । दध्यौ विशुद्धमनसा तेनाभूद्देहविस्मृतिः ॥ ९४

गीतामेतां हि साक्षाद्धरिमुखकमलान्निःसृतां वेदसारं ।

कृष्णं संपूज्य भक्त्या प्रतिदिनमखिलामत्र वाध्यायमेकम् ॥

Hence, for your supreme good, bear it firmly in mind; so that freed from all pain, you will attain the highest happiness. 88.

Whoever will listen to, or read this supreme secret, will attain the desired bliss and devotion in Krishna. 89.

Suvrat said:-

Hearing this saga of devotion from her son that virtuous lady was pleased and fully satisfied. She Premavati or Bhakti said to her son: 90.

O Shri Hari, you have told all about nine-featured devotion to Krishna, coupled with self-duties, knowledge and detachment. It is for the welfare of the people. 91.

From your speech, I clearly understand and recognise you, that you are truly Krishna Himself by name Shri Hari, now present here, undoubtedly. 92.

Now, fixing my mind on you only, liberated from all my sufferings, caused by illusion (Maya) and death (Kaal), I will go to that original abode of yours, the highest one (Akshardham). 93.

Suvrat said:-

Uttering these words, with peaceful mind she entered the Samadhi, meditating on Shri Hari, Lord Narayan, and became unconscious. 94.

This text of (Shri Hari) Gita, the sermon, coming from the lotus-mouth of Shri Hari himself, is the essence of Vedas. Whoever, worshipping

नानाकामाभिलाषी ननु धरणिपते ! यः पठेद्वा निशाम्येद्यायात्स्वेष्टं ।
स सौख्यं त्वरितमथ जनः कृष्णभक्तिं निराशीः ॥ ९५ ॥

॥ इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे प्रथमप्रकरणे
हरिगीतायां भक्तिस्वरूपलक्षणनिरूपणनामा षट्त्रिंशोऽध्यायः ॥ ३६ ॥

॥ अथ सप्तत्रिंशोऽध्यायः ॥ ३७ ॥

राजोवाच -

ध्यायन्ती भगवन्तं सा भक्तिः सम्प्राप कां गतिं? । ततो हरिश्च किं चक्रे? ब्रूहेतन्मे महामुने! ॥ १

सुव्रत उवाच -

तस्यां ध्यानस्थितायां तु भूपासीदरुणोदयः । विधातुमाह्निकं कृष्णः स्नात्वाऽग्न्यागारमाविशत् ॥ २
ददर्श साऽथ ध्यायन्ती हरिं तं हृदयाम्बुजे । आविर्भूतं यथादृष्टं प्रथमाश्रमसंस्थितम् ॥ ३

Krishna, reads or hears it every day, devotedly, fully or one chapter from it, having fulfilled his several desires, will attain devotion in Krishna, becoming desireless, soon. 95.

Thus ends the thirty-sixth chapter entitled 'Narration of the nature and indications of devotion' in the first Prakarana of Satsangi Jivan, the life story of Lord Narayan, also titled as 'Dharmashastra' (the rules of the code of conduct). 36

CHAPTER - 37

Bhakti offering last prayers to Shri Hari, revealing himself as Shri Krishna.

The king said: while meditating upon the Lord, which destination did Mother Bhakti attain? Then what did Shri Hari do? O great sage, kindly tell me all this. 1.

Suvrat said -

While she was still continuing in the state of meditation, O King, dawn advanced and Krishna took bath, and entered the fire-place in order to perform daily rites. 2.

While meditating she saw Shri Hari as a celibate revealing himself as he was perceived earlier in her lotus-heart. 3.

प्रसन्नमुखचन्द्राभं वारिजच्छदलोचनम् । द्विभुजं रमणीयाङ्गं श्यामसुन्दरविग्रहम् ॥ ४
 कौपीनाच्छादनं श्वेतमुत्तरीयं च बिभ्रतम् । नक्तकाबद्धकुटिलश्यामसूक्ष्मशिरोरुहम् ॥ ५
 सितयज्ञोपवीतं च करात्तजपमालिकम् । कण्ठस्थसूक्ष्मतुलसीकाष्ठस्त्रगद्वयशोभनम् ॥ ६
 भाले कण्ठे च हृदये भुजयोः शोभनानि च । काश्मीरचन्द्रकोपेतान्यूर्ध्वपुण्ड्राणि बिभ्रतम् ॥ ७
 एवं हरिं सा पश्यन्ती पृथक् स्वात्मनमैक्षत । देहेन्द्रियमनःप्राणगुणेभ्यस्तत्प्रकाशकम् ॥ ८
 सन्मात्रं तं ब्रह्मणैक्यमापन्नं ह्यक्षरेण च । सा ददर्श ततस्तस्मिस्तमेव समवैक्षत ॥ ९
 सोऽथ स्वमेव श्रीकृष्णं जानन्तीं निश्चयेन ताम् । तद्रूपं दर्शयामास साश्चर्यं सा तमैक्षत ॥ १०
 कोटिकन्दर्पलावण्यं नवीनजलदासितम् । प्रत्यङ्गनिःसरत्कोटिकोटिचन्द्रसमद्युतिम् ॥ ११
 शुद्धहेमाभवसनं रत्नकाञ्चीमनोहरम् । मयूरबर्हमुकुटं मकराकृतिकुण्डलम् ॥ १२

Having pleasant face with moon-like lustre, eyes resembling lotus petals, having two arms, and of dark complexion, and attractive figure,

Wearing loin-cloth (Koupin) and white upper garment, and having fine, tender, curly black hair on his head tied with turban. 4 -5.

(She saw him) wearing white sacred thread (Yajnopavit) and string of beads in hand for chanting (Maala), and wearing two small auspicious Tulsi garlands around his neck (Tulsi-Kanthhi).

There were beautiful vertical marks of saffron with moon like spot inside, on his forehead, throat, heart and shoulders (Urdhvpundra Tilak and Chandlo). 6 - 7.

Then she saw her body, mind, breath and the like attributes separated from her Self, their illuminator. 8.

Then she saw her Self merged in the imperishable 'Akshar' and therein the residing Supreme Self and then again there she saw Shri Hari himself. 9.

When Shri Hari perceived that she has realized Shri Hari being Shri Krishna himself, he manifested the same form to her. She saw that form wonder-struck. 10.

In astonishment, she saw Him assuming the elegance of millions and millions of cupids and having dark complexion of fresh cloud and emitting the brightness of millions and millions of moons through each of his limbs. 11.

He was wearing garment of shining, of pure-golden shade occupied

कण्ठोल्लसत्कौस्तुभं च मुक्ताहारविभूषणम् । वैजयन्तीं स्रजं कण्ठे दधत् च मनोहरम् ॥ १३
 भुजयोः कटके हैमे शृङ्खले चाङ्गदे शुभे । दधत् नूपुरे चाङ्घ्र्योः किशोरं चारुलोचनम् ॥ १४
 नटवर्यसमाकल्पं चन्दनेन सुचर्चितम् । पौष्पान्धाराञ्छेखरांश्च बिभ्रत् चावतंसकौ ॥ १५
 द्विभुजं वादयन्तं च मुरलीं मधुरस्वरम् । आश्चर्यदर्शनं तं च दृष्ट्वा हृष्टा ननाम सा ॥ १६
 पुनस्तमथ साऽपश्यद्यथापूर्वमवस्थितम् । वर्णिवेषं स्वतनयं ततो नत्वा नुनाव तम् ॥ १७

भक्तिरुवाच -

यः पातुं सदमर्त्यविप्रवृषगास्तिष्यावृषाढ्यासुरव्रातेभ्योऽजनि मद्बृहत्करुणया ह्येकान्तधर्मप्रियः ।
 मूलाज्ञानतमश्चर्यार्कं विधृतानेकावतार! प्रभो ! वर्ण्यकल्पवते नमोऽस्तु हरये तस्मै परेशाय ते ॥ १८

सर्वसहावनधनञ्जयगन्धवाहनन्तार्यमाम्बुजहरामृतवाहमित्रे ।

सत्प्रेमवत्युदितसाधुगुणात्मनिष्ठे बुद्धिः सदा त्वयि हरे! मम निश्चलाऽस्तु ॥ १९

with jewel belt; wearing the crown (Mugat) of peacock feathers and ear-pendants of crocodile shape (Makrakaar), and Kaustubha gem (Kausthubhamani) illuminating his neck, and also the ornament of pearl necklace and charming garland made of Tulsi clusters. He was wearing on arms, upper armlets and chains and golden bracelets (on wrists) and anklets. She witnessed Him to be a youth (15 yrs) resembling an actor-dancer with charming eyes, elegantly besmeared with sandal paste and wearing floral garlands and crescent as ornaments. 12 - 15.

She saw him having two arms and playing flute with melodious notes. Beholding Him with wondering eyes, again and again she bowed before Him. Then again she saw Him in his original state as her own son, wearing celibate attire. Then she saluted him and praised him. 16.

Bhaktimata's vision of her Atma.

Bhakti said:-

O Lord, to protect righteous people, gods, cows and religion, from the multitude of arrogant demons, on account of compassion, you are born to me. You are the lover of intent devotion. You are like the sun removing heap of radical ignorance, and have taken several incarnations; to that supreme lord Shri Hari, who has assumed the form of a celibate, I salute you. 17 - 18.

O the friend of the all-tolerating, you are forgiving as the earth, pure as water, indestructible like fire, well-wisher for all like air and untouched

एकान्तधर्मधर! धीर! वराभयाङ्कपाणेऽघसङ्घदवदावसमाभिधान ! ।
 अघ्च्याधरामरधरामरसाधुरक्षे बुद्धिः सदा त्वयि हरे! मम निश्चलाऽस्तु ॥ २०
 पाषण्डषण्डपरिखण्डनपण्डित! श्रीगोलोकधामगमितामितभक्तजीवे ।
 भक्तेप्सिताखिलपुमर्थवितानकल्पे बुद्धिः सदा त्वयि हरे! मम निश्चलाऽस्तु । २१
 हिंसाविहीनमखवर्तन! दैवपित्र्यकृद्धर्मवेदनविरागगभक्तिबोधे ।
 शुद्धे बृहद्ब्रतमहाव्रतशान्तदान्ते बुद्धिः सदा त्वयि हरे! मम निश्चलाऽस्तु ॥ २२
 सच्छास्त्रसंश्रय ! जितेन्द्रिय ! सत्य ! सत्यसङ्कल्प ! माधव ! हरिद्विजसाधुपूजे ।
 श्राद्धे समाधिमतियोगकलाप्रवृत्तौ बुद्धिः सदा त्वयि हरे ! मम निश्चलाऽस्तु । २३
 दम्भात्त्वैदिकपथासुरदेशिकक्षमापालोच्छिदेऽरुणमुखाशयनोदहेतो ! ।
 विश्वासुभृत्करुणतापितृभावभाजि बुद्धिः सदा त्वयि हरे ! मम निश्चलाऽस्तु । २४

like the sky (i.e. five elements), strong as the sun, preserver like the moon, kind as Hara (Shiva), and worthy of devotion like nectar-carrying cloud, O the one loving saintly people and their virtues O settled in the self, O Shri Hari, may my intellect be engaged on you. 19.

O the sustainer of undistracted devotion, O courageous one, posing the hands like giving boons and protection, and whose name uttered only once, burns away the multitude of sins; O the protector of the cows, the Brahmins, the earth, the gods, and the virtuous! May my intellect be engaged on you. 20.

O expert in destroying the multitude of troublemakers, you have lead innumerable devoted souls to the abode of Goloka. You are a canopy fulfilling desires of the devotees. Let my intellect be engaged on you. 21.

You are the promoter of sacrifices without violence (ahimsa yajnas). You are one who offer oblations to gods and manes; and preach devotion with its integral components like knowledge, detachment, and doing one's religious duties; observing great vow of celibacy and others; being calm, pure and restrained; Let my intellect be engaged on you. 22.

O Madhava, the shelter of the genuine scriptures, truth-embodied and truth-willed, worshipped by Brahmins and saints, inclined towards faith, meditation, pure intellect and the art of Yoga. Let my intellect be engaged on you. 23.

Shri Hari, who has caused the uprooting of the demonic king and his

ऐश्वर्यसारविनयप्रतिभानवद्यविद्यातपोनयसदाग्रहदानिताढचे ।
 नानासुलक्षणविलक्षितसौम्यमूर्ते ! बुद्धिः सदा त्वयि हरे ! मम निश्चलाऽस्तु । २५
 पूर्णेन्दुनिन्दिवदनाम्बुजपत्रनेत्रे वासोविभूषणसुवेषसुदर्शनीये ।
 मन्दस्मितेक्षणहताखिलजीवदैन्ये बुद्धिः सदा त्वयि हरे ! मम निश्चलाऽस्तु ॥ २६
 सुव्रत उवाच -

इति संस्तुवती कृष्णं तत्समाहितमानसा । विलीनमूलमाया सा विररामाचलस्थितिः ॥ २७
 पपात देहस्तर्ह्येव नैवाबुध्यत तं तु सा । सद्यो दिव्यतनुं प्राप जनादृश्यां यथा पुरा ॥ २८
 तथैव स्वर्पतिं प्रेम्णा सेवमाना निरन्तरम् । श्रद्धादिभिः सहावात्सीद्धिमुक्ता ब्रह्मशापतः ॥ २९
 विक्रमार्कशकस्याब्दे वसुवेदगजेन्दुभिः । प्रमिते वर्तमाने च भास्करे नीचराशिगे ॥ ३०

preceptor, hypocritically boasting of Vedic path, outraging the red-faced invaders; one who bears fatherly love for all living beings May my intellect be engaged on you. 24.

O Shri Hari, bearing gentle form, marked by all auspicious signs, and endowed with attributes like essence of entire competency, modesty, generous, learning's, austerities, cautiousness; insisting on goodness and cShri Harity, May my intellect be engaged on you. 25.

Excelling the moon with face and eyes like lotus petals, elegant beautiful garments and ornaments; and one taking away the misery of all beings by their slight glance at his gentle smile. May my intellect be engaged on you ! 26.

Bhakti attains divine state.

Suvrat said:-

Thus praising Krishna, her mind got absorbed in him and her root-nescience disappearing, she stopped speaking further and stayed still. Her mortal body collapsed unaware of it. 27.

At that moment she obtained celestial form, invisible to the people, as in the past. 28.

Being liberated from Durvasa's curse she continued to serve her husband with love, and lived with Shraddha and the 12 other wives, with that celestial body. 29.

It was in Vikrama era 1848, in the month of Kartika in the bright

ऊर्जे मासि सिते पक्षे दशम्यां मन्दवासरे । विहाय भौतिकं देहं भक्तिः सिद्धदशां ययौ ॥ ३१
 परिवेष्ट्यस्थितास्तां च तदा तद्वन्धवोऽखिलाः । विसंज्ञां नष्टनाडीं च दृष्ट्वाऽजानन्मृतेति ते ॥ ३२
 रुदन्ति स्म भृशं तर्हि तत्पुत्रा ज्ञातिबान्धवाः । आश्वासयन्तान्धर्मस्तु लौकिकीं दर्शयन् गतिम् ॥ ३३
 यथाशास्त्रं यथावित्तमौर्ध्वदैहिककर्म सः । कारयामास धर्मज्ञस्तस्या ज्येष्ठेन सूनुना ॥ ३४
 कृष्णस्तु तस्यां नृप! दिव्यदेहमुपागतायां निजमातृभावम् ।
 चक्रे सुधीः स्वाग्रजयोषितायां तां मानयन्नेव सदाऽनुवृत्त्या ॥ ३५

॥ इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे प्रथमप्रकरणे प्रेमवत्या
 दिव्यगतिप्राप्तिनामा सप्तत्रिंशोऽध्यायः ॥ ३७ ॥

fortnight on the tenth day that being a Saturday, when the sun was rising in Tula zodiac, mother Bhakti left her physical body and attained immortality. 30 - 31.

Her sons and all the kinsmen surrounding her, seeing her unconscious and pulse-less, knowing her dead, wept heavily. Dharma consoled and reminded them of the fate of worldly things. 32 - 33.

Then he arranged to carry out final rites of the deceased, befitting to his financial capacity, at the hands of his eldest son, Ramapratapji. 34.

Since the day she passed away, practical Krishna respected and loved his elder brother's wife Suvasini Bai as his mother. 35.

Thus ends the thirty-seventh chapter entitled 'Attainment of Divine State by Premavati (Bhakti)' in the first Prakarana of Satsangi Jivan, the life story of Lord Narayan, also titled as 'Dharmashastra' (the rules of the code of conduct). 37

॥ अथ अष्टत्रिंशोऽध्यायः ॥ ३८ ॥

सुव्रत उवाच -

अथ धर्मः स्वधर्मस्थः साङ्ख्ययोगमुपाश्रितः । सेव्यमानः सुतैर्भजे कृष्णमेव दिवानिशम् ॥ १
त्यक्तप्रवृत्तिकर्मासौ विरक्तो विषयेष्वलम् । जितस्वादो मिताहारो ब्रह्मचर्यव्रते रतः ॥ २
तपःकृशीकृततनुर्ध्यानयोगबलोजितः । पुत्ररूपे भगवति गाढस्निग्धमना अभूत् ॥ ३
तपोयोगविशुद्धात्मा लक्षणैराङ्गिकैरथ । स्वाप्तैश्चासन्नमृत्युत्वं सोऽवैच्छस्त्रदृशाऽऽत्मनः ॥ ४
ततः श्रीमद्भागवतदशमस्कन्धमादरात् । नियमेनापठन्नित्यं चिन्तयन्कृष्णमात्मनि ॥ ५
प्रतिमासं मासिकानि प्रेमवत्या अकारयत् । तथोनमासिकं श्राद्धं त्रैपक्षं च यथाविधि ॥ ६
ऊनषाण्मासिकं श्राद्धं ततः षाण्मासिकं नृप ! । सहस्रशस्तत्र विप्रान् यथेप्सितमभोजयत् ॥ ७

CHAPTER - 38

Last days of Dharma His revelations about Shri Hari.

Suvrat said -

Then Dharma, firm in his religious duties, resorted to the philosophical thoughts of Sankhya and Yoga, and worshipped Krishna day and night. He was served by his sons. 1.

He had given up all the interest in worldly matters; dispassionate about sensual pleasures, overcoming taste, taking little food, he was engaged in austerities. 2.

Due to severe penance, and constant meditation and Yoga, his body had become slim, but it was shining with splendour. Deep love was developed in his heart, for the Lord in the form of his son. 3.

As he was purified by austerities and Yogic practices, by some bodily indications and (meaningful) dreams, and through his own knowledge of the scriptures, he came to know that his death was nearing. 4.

Since then he began to read the tenth canto of Shrimad Bhagavat, with devotion, regularly and kept meditating on Krishna in his heart. 5.

After Premavati's death, he performed rituals of offering oblation every 10th day of shukla paksha of the month according to the scriptures; and after three fortnights also and then again, before and at the end of six months. On that day he offered food to thousands of Brahmins, according to their wish. 6 - 7.

सप्तमे मासिके चासौ भोजयित्वा द्विजोत्तमान् । विसृज्य बुभुजे साकं निजबन्धुजनादिभिः ॥ ८
 ज्वरार्तिरासीन्महती शरीरे तस्य तद्दिने । तदान्तकालनैकद्वयं विविदे सोऽपि चेतसा ॥ ९
 विहाय सर्वतः सङ्गं कृष्णध्यानपरायणः । एकादश्यां निर्जलायां कृष्णं विप्रैरपूजत् ॥ १०
 निशि सुषेधु सर्वेषु पादसंवाहनं पितुः । कुर्वन् हरिर्जजागार सहजागरणव्रती ॥ ११
 निद्रामलभमानोऽथ ज्वरवेदनया वृषः । समार्धि सहसा प्राप हरेरेवेच्छयाऽनघ ! ॥ १२
 ब्रह्मज्योतिश्चये तत्र विहरन्तं बृहद्वने । यथा पुरैक्षि तं कृष्णं ददर्श मुरलीकरम् ॥ १३
 तद्दर्शनानन्दसमुद्रमग्नः संहृष्टरोमाऽश्रुकलावृताक्षः ।
 ससम्भ्रमं दण्डवदानमत्तं तस्थौ ततः प्राञ्जलिरग्रतोऽस्य ॥ १४
 तं वीक्षमाणः सहसा हरिमेवैक्षतात्मजम् । कृष्णतुल्याखिलाकारं वर्णिवेषमवस्थितम् ॥ १५

In the seven-month's ritual he satisfied the best of Brahmins with pure, rich food; and only after they left, himself took meals with his family members and relatives. 8.

Dharmadev becomes ill.

On that day there arose high fever in his body. Then he was aware that his death is closer. 9.

Leaving all worldly attachments, he contemplated on Krishna alone. On the eleventh day, that being 'Nirjala Ekadasi' he observed complete fast without taking even a drop of water. 10.

At night, when all others were asleep, Shri Hari was pressing his father's feet keeping awake; as if he had taken a vow of wakefulness, along with his father. 11.

O sinless king, due to the pains of fever, Dharma had no sleep; suddenly he went in deep meditation by the wish of his son, Shri Hari. 12.

Dharma saw before him in the glow of lustrous flame of the supreme spirit, that roamer of Vrindavan, Lord Krishna, holding flute in his hand, as he had seen Him previously. 13.

Visualizing Him, he was thrilled and immersed in the ocean of joy. With tears in his eyes, confused, he prostrated before Him and stood with folded hands. 14.

As he was beholding Him-the Lord, next moment, he saw there his own son Shri Hari, in the same form of Krishna, but in celibate attire. 15.

अवतीर्णो निजगृहे श्रीकृष्णो हरिसंज्ञया । अस्तीति तत्क्षणे तस्य स्मृतिरासीन्नराधिप ! ॥ १६
यावदाश्लिष्यति प्रेम्णा तं तावत्स तिरोदधे । व्युत्थितोऽसौ ददर्शाग्रे निजसेवापरं हरिम् ॥ १७
तं गाढं स परिष्वज्य पुलकाङ्गोऽश्रुलोचनः । प्रणम्य प्रार्थयामास नृनाट्यपिहितैश्वरम् ॥ १८

धर्म उवाच -

ज्ञातोऽस्यद्य हरे ! मयाऽखिलजगत्स्वामी त्वमेकः ।
प्रभुर्मत्प्रेष्ठो वरदो जगद्गुरुरजः श्रीकृष्ण एव स्वयम् ॥
भक्ताभीष्टफलप्रदस्तुनुभृतां सेव्यः सदा श्रेयसे ।
मायायाः परतः पराय विभवे तस्मै नमस्तेऽस्तु मे ॥ १९
स एव कृष्णो भगवांस्त्वमीशः साक्षात्परं ब्रह्म हि निर्गुणं यत् ।
ऋतं विधातुं निजवाक्यमत्र मत्पुत्रनाट्यं धरसि स्वतन्त्रः ॥ २०
हरे ! शरीरं खलु पञ्चषैर्मे पतिष्यतीति प्रतिभाति घस्रैः ।
न तद्भयं किञ्चिदपि स्वचित्ते ममास्ति यत्त्वं दृढमाश्रितोऽसि ॥ २१

O King! At that moment he recollected that Krishna himself has incarnated in his house by name Shri Hari. 16.

(In that state of dream) He embraced Him (Krishna) with love; but suddenly disappeared. When he awoke, in front of him, he saw Shri Hari; his son, prompt to serve him. 17.

He embraced him close, having horrifaction on his body and tears in his eyes. Dharma saluted Him (his son), the lord himself, disguised in human form, as if in drama. 18.

Dharma said:-

O Shri Hari, now I know, you are the only master of the whole world. You are the sole object of my love. You are the preceptor of the world; the bestower of boons, Lord Shri Krishna, fulfilling the desires of your devotees. You are always to be devoted for the final beatitude by human beings. You are beyond the cosmic illusion. O the highest one, the all pervading Lord, I salute you! 19.

You are that supreme spirit, Lord Krishna the Brahman, void of phenomenal qualities. To fulfil your promise, you are born to me, playing the role of my son; though really being (unborn and) self-willed. 20.

O Shri Hari! I know, this my body will perish in five or six days. I do not worry about it because I am surrendered to you, firmly. 21.

एकस्तु खेदो हृदि जायते मे कथं सहिष्ये विरहं तवेति ।
देहान्तरासावपि ते वियोगो मा भून्ममेति त्वदहं वृणोमि ॥ २२

श्रीभगवानुवाच -

दिष्ट्या तात ! त्वया ज्ञातं मत्स्वरूपं यथास्थितम् । ज्ञेयं प्राप्यं च ते किञ्चिन्नावशिष्टमतः परम् ॥ २३
हित्वेमं भौतिकं देहं दिव्यदेहेन सर्वदा । मत्पार्श्वे एव स्वजनैः साकं स्थास्यस्यसंशयम् ॥ २४
अतश्चिन्तां विहायैव निःसङ्गो मत्परायणः । विशुद्धेनात्मनि हृदा मद्दधाननिरतो भव ॥ २५

सुव्रत उवाच -

एवमुक्तो भगवता सोऽतिहृष्टमना वृषः । नमस्यंस्तं जगादेत्थं विनष्टाखिलवासनः ॥ २६
प्रतिकर्तुमत्र नहि कोऽपि भवदुपकृतिं विनाञ्जलिम् ।
प्रभवति तत उरुमोहहरे ! चरणाम्बुजं तव नतोऽस्मि दण्डवत् ॥ २७
इत्युक्त्वा तमसौ ननाम मुदितः कृष्णं स्वबुद्धिप्रदं तं वर्णो सममानयत्स भगवान्स्वाभाविकप्रश्रयः ।
पुत्रावन्तिक आजुहाव च वृषस्तस्याग्रपश्चाद्भवौ यास्यन् दीर्घपथं प्रदातुममलं तज्ज्ञानचिन्तामणिम् । २८

I regret heart, and do not know how I will be able to tolerate your separation. Hence I beg you that I may not be separated from you in the next-birth. 22.

The Lord said:-

‘O revered father! Fortunately, you have known my original form, as it is. Now, nothing remains to be gained or known by you.

Abandoning this physical body, you will have a divine one, and you will stay beside me, with your people, no doubt.

Hence, leaving aside all anxiety, be disinterested, and dedicatedly do concentrate on me, in your pure heart. 23-25.

Suvrat said:-

Thus said by the Lord, Dharma was very happy. All his desires vanished and again saluting Him he said: 26.

Nobody in this world is able to repay your favours, except salutations! O the destroyer of mighty passion. I prostrate before your lotus feet. 27.

Saying thus, he happily saluted Krishna, the giver of self-knowledge, Shri Hari being modest by nature, honoured him. Dharma now leaving for final journey-wishing to impart the true-pure knowledge like a jewel,

॥ इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे प्रथमप्रकरणे
धर्मवरप्रदाननामाऽष्टत्रिंशोऽध्यायः ॥ ३८ ॥

॥ अथ एकोनचत्वारिंशोऽध्यायः ॥ ३९ ॥

सुव्रत उवाच -

तावुपेत्याशु तं नत्वा भ्रातरौ बुद्धिमत्तरौ । निषेदतुस्तं निकषा धर्मः प्रोवाच तौ ततः ॥ १
श्रुणुतं मद्बचः पुत्रौ ! रहस्यं वच्मि वां हितम् । तच्चावधार्यं हृदये प्रतीतिर्यदि वाचि मे ॥ २
उपासनां यस्य कुर्मो वयं श्रीराधिकापतेः । स एव हरिनामाऽयं वर्तते सोदरो हि वाम् ॥ ३
अतोऽद्यदिनतो भक्तिः स्वधर्मेण यमैः सह । निश्छद्वाऽस्यैव कर्तव्या स्थेयं वाचि सदाऽस्य च ॥ ४
कृष्णार्चायाः प्रतिदिनं यस्याः कुर्मश्च पूजनम् । साप्यस्यैवेति हि ज्ञात्वा पूजनीया यथाविधि ॥ ५

fulfilling all desires, called Shri Hari's elder and younger brothers, near him. 28.

Thus ends the thirty-eighth chapter entitled 'Shri Hari offering boon to Dharma' in the first Prakarana of Satsangi Jivan, the life story of Lord Narayan, also titled as 'Dharmashastra' (the rules of the code of conduct). 38

CHAPTER - 39

Dharma's instructions to his sons to worship Shri Hari.

Suvrat said:-

Those two brothers who were most intelligent came and saluting, sat near him. Then Dharma said to them; 1.

O sons! Listen to my speech. I am telling a secret for your benefit. If you have conviction in my speech, bear dear it in your heart, divinely. 2.

Who-so-ever, we do worship, of that consort of Radhika, is the same, your uterine brother Shri Hari. Hence today onwards, devotion may dutifully, and cautiously and perfectly be offered to him and you should always abide by his word. 3- 4.

Whatever adoration we are doing of Krishna's Idol, everyday, that image is to be worshipped as per rituals, apprehending it to be of him alone. Whatever Mantras of Krishna have been taught by me to you,

युवाभ्यामुपदिष्टौ प्राङ्मन्त्रौ कृष्णस्य यौ मया । तावस्यैवेति विज्ञाय जपनीयावभीष्टदौ ॥ ६
 भजतोरदरादेनं मदाज्ञावर्तमानयोः । भविष्यति हि वां श्रेय इहामुत्र च निश्चितम् ॥ ७
 उन्मूलयिष्यति ह्येष कल्यधर्मैधितान्भुवि । असुरान्मानुषाकारानशस्त्रोऽपि मनीषया ॥ ८
 पोषयिष्यति सद्धर्मं ग्लपितं भुवि दुर्जनैः । प्रवर्तयिष्यति कृष्ण भक्तिं चैष विशेषतः ॥ ९
 आचार्यत्वं च युवयोः स्थापयित्वा कुले निजम् । स्वकीयं धाम परमं प्रयास्यति महायशाः ॥ १०
 अस्याश्रितास्ततः सर्वे कृष्णस्यास्यैव नित्यदा । प्रतिमां पूजयिष्यन्ति यास्यन्त्येवात्मवाञ्छितम् ॥ ११
 एतन्निबद्धमर्यादास्थिताश्चास्य समर्चकाः । भक्ताश्चतुर्वर्गसिद्धिं यास्यन्त्येव निजेप्सिताम् ॥ १२
 इत्युक्तवति धर्मे तौ प्रहृष्टौ तत्क्षणे हरिम् । प्रणम्य प्रोचतुः कृष्ण! तव स्वः पाहि नौ सदा ॥ १३
 तावुवाच हरिः प्रीतः कृष्णमेवादराद्युवाम् । भजतं तेन तोक्ष्यामि तिष्ठन्तौ पितृशासने ॥ १४
 ततस्तौ तु तमेव श्रीकृष्णं भजतुरादृतौ । तज्ज्ञानं त्विच्छया तस्य क्वाचित्कमभवत्तयोः ॥ १५

know those pertaining to Him alone and chant them as grantors of desired fruit. 5 - 6.

If you keep on worshipping him with respect according to my instructions your welfare in this world and life hereafter, will undoubtedly be accomplished. 7 - 8.

This Shri Hari will uproot, the irreligious demons arrogance by Kali's influence in human form, even though unequipped by weapons, just by his will power. He will also enhance the righteous tradition faded by wicked people; and he will propagate especially the devotion unto Krishna. Then, establishing your role as preceptor, in family, after gaining great success he will return to his supreme abode. 9 - 10.

All people, will then become followers of this Krishna alone, and those having worshipped His image, granting eternal bliss, will attain their desire fruits. Those worshippers abiding by the code laid down by him, and his devotees in general, will certainly attain their cherished goal. 11 -12

When Dharma told them thus, both of them were much delighted and instantly saluting Shri Hari, said: 'O Shri Hari, ever protect us; since we belong to you'. 13.

Shri Hari was pleased with them and said: 'Both of you worship, Krishna, with reverence. I shall be happy if you keep on acting as per instructions of our father. 14.

Thereafter, they kept on adoring him as Sri Krishna, with reverence.

हर्युपास्त्युपदेशोऽयमेकादश्या निशोऽन्तिमे । यामे सुताभ्यां धर्मेण कृतोऽथार्कोदयोऽभवत् ॥ १६
हरिः पप्रच्छ पितरं भ्रात्रादीनां च शृण्वताम् । यत्तेऽभीष्टं हृदि स्यात्तद्ब्रूहि कर्तास्म्यहं पितः ॥ १७
तमुवाच तदा धर्मः पूर्णकामोऽस्म्यहं हरे ! । नास्ति भक्तौ तु ते तृप्तिः कृष्ण ! क्वचन मे हृदि ॥ १८
देहपातावधि ततः कर्तुमिच्छामि तामहम् । किन्त्वशक्तेन पूजादि कर्तुं शक्यं मया न वै ॥ १९
अतोऽहं श्रोतुमिच्छामि श्रीमद्भागवतं हरे ! । सार्थं सप्ताहविधिना तत्सम्पादय मे द्रुतम् ॥ २०
इत्यभीष्टं पितुः श्रुत्वा हरिर्हृष्टः प्रशस्य तम् । तदैव कारयामास मण्डपादि यथाविधि ॥ २१
रामप्रतापेन तत आनयामास वैष्णवम् । यथोक्तलक्षणं विप्रं पौराणिकमुरुश्रुतम् ॥ २२
आपद्धर्मानुसारेण धर्मः कृत्वाऽथ नैत्यकम् । विधिं विधिज्ञो विदधे पुराणश्रवणस्य च ॥ २३
प्रत्यक्षकृष्णेऽपि सति मर्यादास्थापनाय सः । प्रातिष्ठिपत्कृष्णमूर्तिं सप्ताहावधि पौरटीम् ॥ २४
आदौ निर्विघ्नतासिद्ध्यै समभ्यर्च्य गणाधिपम् । कुलदेवं मारुतिं च ततः कृष्णमपूपुजत् ॥ २५

However, due to his own wish, they had occasionally, his identification as Shri Hari (and occasionally as Shri Krishna). 15.

Dharma delivered this lesson of Shri Hari's adoration, to his sons on Ekadasi, at the last hour of night. Then the sun arose and morning dawned. 16.

Dharma's last wish to listen Shrimad Bhagavata.

Shri Hari asked his father, while his brothers were listening, O father, whatever wish you have in your heart, kindly speak out. I am here to fulfil it. 17.

On that, Dharma, told him: O Shri Hari! I am fully satisfied at heart. However, I do not have completeness of love unto you, in my heart. I would like to intensify it unto the time of leaving this mortal body; I am weak; now it is not possible for me to perform ritual of worship indeed. Therefore I wish to listen to Shrimad Bhagavata Purana, O Shri Hari! along with meaning, by a week-long vow. Do arrange it for me, urgently! 18 - 20.

Shri Hari was pleased to listen to this wish of his father; and having praised him, he ordered to construct mandap etc. immediately. He then sent his elder brother Rama Pratap, to call a Vaishnav Brahmin of prescribed qualities and an expert in Purana discourse and, of wide knowledge. Dharma performed routine rituals as per emergency code and then performed the ritual for listening of Purana. Though, Krishna Himself was

गायत्रीकृष्णमन्त्राणां जपार्थं ब्राह्मणान्विदः । वने पञ्चैव तेभ्योऽदाद्वासोभूषासनादि च ॥ २६
 वृतास्ते तज्जपं चक्रुः ससाहानि यथाविधि । धर्म उच्चासने विप्रं तमुपाविविशततः ॥ २७
 आदौ श्रीमद्भागवतं सम्पूज्य ब्राह्मणं ततः । पुपूज व्यासनाम्नैव श्रोतृविप्रांस्ततश्च सः ॥ २८
 ज्वरार्तिरपि मन्दाऽऽसीत्तस्य धर्मदृढस्थितेः । दिवा पुराणं शुश्राव समार्धिं निशि चाप सः ॥ २९
 यथाविधि कथां नित्यं शृण्वतोऽस्य दिनानि षट् । ययुश्चतुर्थ्यां भृगुजे प्रातस्तामसमापयत् ॥ ३०
 सम्पूज्य वाचकं तस्मै स्वर्णमुद्रासहस्रकम् । ददौ भूषाश्च वासांसि हैमं सिंहं च गां शुभाम् ॥ ३१
 रामप्रतापमुख्यैस्तं गीतवादित्रं निःस्वनैः । सहैव प्रापयामास हयारूढं स्वकेतनम् ॥ ३२
 वृतेभ्यो ब्राह्मणेभ्योऽथ ददावुत्तमदक्षिणाम् । होमं तु देशकालज्ञो जपात्मकमकारयत् ॥ ३३

present in the form of Shri Hari, he installed a golden image for a week, in order to accord with manners. 21. - 24.

Initially, he worshipped Ganapati, for completion of the week long vow, without obstacle, and then, having worshipped family deity Maruti i.e. Hanuman, he then worshipped Krishna. He chose five expert Brahmins to recite Gayatri Mantra and Krishna-Mantra, and he offered them cloths, ornaments and seat. Being chosen thus, they performed the recitation for seven days as per prescribed code. Then, Dharma seated the chief Brahmin on high altar and worshipped him in the name of sage Vyasa. Then he also worshipped Brahmin audience. 25 - 28.

Dharma was firm in righteousness and hence the acuteness of fever was moderate in his case. He used to listen to Bhagavata Purana during day time and practice meditation during night. Thus daily listening to the story (of Krishna) from Bhagavata, six days passed; and on Friday morning on the fourth day of the dark half of the Jyestha month he concluded the ritual. 29 - 30.

On conclusion, he gave thousand gold coins to that recite (vakta) Brahmin, as Dakshina, and honoured him; he also gave him, ornaments, clothes, golden lion and an auspicious cow. Then he arranged him reach to his house, in a horse ride, with singing troop accompanied by Rampratap. 31 - 32.

Then he gave nice Dakshina to elected group of Brahmins. Then, being familiar with the gathering, on auspicious place and time, he arranged Homa ritual incorporating Mantra-recital. In the morning, he gratefully invited Brahmins with sweet food items and bid them farewell, giving

पूर्वाह्न एव मिष्टान्नैस्तर्पयामास वाडवान् । विसर्जयामास च तान् दत्त्वा भोजनदक्षिणाम् ॥ ३४
ज्वरार्तिरासीदधिकाऽथ तस्य रामप्रतापादिषु भुक्तवत्सु ।
शीघ्रं ततस्ते स्वजनाश्च सर्वे निषेदुरेत्यान्तिक एव तस्य ॥ ३५

॥ इति श्रीसत्सङ्गजीवने नारायणचरित्रे धर्मशास्त्रे प्रथमप्रकरणे धर्मकृतपुत्रोपदेश
श्रीमद्भागवतसप्ताहश्रवणकथननामैकोनचत्वारिंशोऽध्यायः ॥ ३९

॥ अथ चत्वारिंशोऽध्यायः ॥ ४० ॥

सुव्रत उवाच -

पितुः शरीरशैथिल्यं दृष्ट्वा पुत्रा विचक्षणाः । आसन्नमृत्युतां तस्य निश्चिक्वुर्हृदि भूपते ! ॥ १
विधिज्ञान्वैदिकान्विप्रान्समाहूय हरिर्द्रुतम् । अन्तकर्मविधिं सर्वं पितरं तैरकारयत् ॥ २
प्रायश्चित्तं षडब्दं ते देहशुद्ध्यर्थमादितः । प्रत्याम्नायेन हेम्नाऽऽशु विधिना तमकारयन् ॥ ३

them gifts. Thereafter, when Ramapratap and others had taken food, he developed severe fever. Immediately, all his kinsmen came and sat by his side. 33 - 35

Thus ends the thirty-ninth chapter entitled 'Advice given by Dharma to his sons and the week-long exposition of the Bhagavata Purana' in the first Prakarana of Satsangi Jivan, the life story of Lord Narayan, also titled as 'Dharmashastra' (the rules of the code of conduct). 39

CHAPTER - 40

Dharma departs; his sons observe funeral rites.

Suvrat said:-

O King! When the wise sons noted the loosened body of their father, they were sure at heart that his death was approaching. 1.

Then Sri Shri Hari called the Brahmins who were well-versed in funeral rites and performed all the rituals. 2.

As a purifying ritual performed for the body, they observed the declaration of six year-atonement with donations as substitutes of gold, accordingly. 3.

पर्षदोऽनुमते तत्र वपनं प्रागकारयन् । शिखाकक्षोपस्थवर्जं स्नानं दशविधं ततः ॥ ४
 पट्टाङ्गनाभिः सहितं रुक्मिण्यादिभिरष्टभिः । कृष्णमष्टदले विप्रा वेद मन्त्रैस्तमार्चयन् ॥ ५
 प्रायश्चित्ताङ्गोदानं दानानि च ततो दश । गोभूमितिलमुख्यानि विप्रेभ्यस्तमदापयन् ॥ ६
 आमामानानां तथा प्रस्थान् सहस्रं साज्यदक्षिणान् । अदापयस्तथोत्क्रान्तिधेनुं वैतरणीं ततः ॥ ७
 ऋणधेनुं पापधेनुं मोक्षधेनुं च तेन ते । अदापयन्मुख्यकल्पमाश्रित्यैव नराधिप ! ॥ ८
 एकदण्डाकृतिश्वासं तं दृष्ट्वाऽथ सुता द्रुतम् । तीर्थोदकेन स्नपयाञ्चक्रुः साश्रुविलोचनाः ॥ ९
 गोमयेनोपलिप्तायां भुव्यास्तीर्य कुशांस्तिलान् । विकीर्य बहुलांस्तत्रोदक्शिरस्कमसूषुपन् ॥ १०
 ततः सङ्कीर्तनं ह्येव नाम्नां कृष्णस्य तेऽखिलाः । चक्रुरुच्चैर्बन्धुजनाः सर्वदुःखापहारिणाम् ॥ ११
 पुरःस्थिते भगवति स्थिरीकृतविलोचनः । धर्मोऽप्यनन्यभावोऽथ जहौ सद्यः कलेवरम् ॥ १२

Taking the permission of the assembly of learned men there, they performed shaving of hair ritual for him, leaving the areas of head, armpits and genitals, and also performed tenfold baths. 4.

Drawing an eight petal lotus diagram, invoking Shri Krishna in that, with his eight queens, beginning with Rukmini and others, they worshipped Him with hymns of the Vedas. 5.

On account of purification rites, they gave away gifts of cows and other ten gifts that included cows, land, sesame and others, to the Brahmins. 6.

One thousand pots of clarified butter with uncooked food articles including money, were donated. Along with it, a 'Vaitarani' cow, Utkranti cow, Runna cow, Paap cow and Moksha cow were gifted, in view of death. 7.

Following the principal codes they donated cows as atonement for debts, sins, and for attaining salvation. 8.

Having seen him lying like a staff and breathing his last, quickly, they, the sons, bathed him with holy water, with tears in their eyes. 9.

They made him sleep on the ground smeared with cow dung and scattered with Kusha grass and sesame, with his head placed in northern direction. 10.

All the relatives, gathered there, began to sing names of Krishna, loudly, that which is reputed to take away sorrows. 11.

The god being in front, Dharma had his eyes fixed on Him, with an

हरेः प्रसादान्निर्मुक्तो दुर्वासः शापबन्धनात् । सद्य एव तनुं दिव्यां प्रपेदे च सुखेन सः ॥ १३
 ततो भक्त्यादिभिः साकं कृष्णं तं पुत्ररूपिणम् । सेवमानः सदा तस्य पार्श्व एवावसत्स वै ॥ १४
 परासुं तं विलोक्याथ सुतास्तत्रोचितं व्यधुः । रोदनस्य निषिद्धत्वात्तदानीं धैर्यमास्थिताः ॥ १५
 वपनं कारयित्वा ते ससुः शीतोदकेन च । पितृमेधविधानेन तत्कर्माऽचरदग्रजः ॥ १६
 ऊर्ध्वोच्छिष्टदिदोषाणां सर्वथैव ह्यसम्भवात् । प्रायश्चित्तं तन्निमित्तं नाचचार स वै पितुः ॥ १७
 अधिकारस्य सिद्ध्यर्थं पितुरुत्तरकर्मणि । स्वयं तु कृच्छ्रप्रतिमास्वर्णसङ्कल्पमाचरत् ॥ १८
 घृतेनाभ्यज्य संस्त्राप्य प्रेतं वसनमेककम् । परिधाप्य सितं नूतं प्राग्वदस्वापयच्च सः ॥ १९
 अन्यच्च तादृशं वासस्तमाच्छादयदुत्तमम् । ततश्चन्दनपुष्पस्रग्गुलालादिभिरार्चिचत् ॥ २०
 छिद्रेषु सप्तसु स्वर्णखण्डकान् स मुखादिषु । प्रक्षिप्योत्क्रमणश्राद्धं मृतस्थाने चकार च ॥ २१

unwavering mind, left his earthly body instantly. 12.

With the grace of Shri Hari, he became liberated from the curse of Durvasa, immediately obtaining divine form, with ease. 13.

Then, in his divine form, he stayed with Bhakti and others, serving, Shri Krishna eternally, being with Him. 14.

Final rites of Dharmadev performed by Rampratapji.

Seeing his vital breath leaving him, the sons behaved in a modest way, becoming courageous, as there should be no weeping at that. 15.

Having shaved their heads, they took bath in cold water and the eldest son performed the funeral rites of his father. 16.

As his father died a natural death, without having any ailments of upper body and also of other parts, owing to which no expiation was required to be observed. 17.

Ramapratap, himself, to be a rightful claimant to perform father's obsequies, observed a Krucchra candrayan vrat, in which he gave away gold to the deserving. 18.

Having besmeared the deceased with clarified butter and bathed and covering him with a single new white cloth, he laid the corpse, as before. 19.

And he covered him (the corpse) again with one more cloth of same quality. Then he worshipped him with sandal, wreaths of flowers. 20.

Having placed golden coins on seven holes beginning with his face, he performed, 'Utkramana Shraddha' one of obsequies, at the

शवनाम्ना तत्र पिण्डमपसव्येन स त्वदात् । द्वारदेशे पान्थनाम्ना चैकोद्दिष्टविधानतः ॥ २२
 प्रेतं वंशकटे बद्ध्वा वाससाच्छादितं ततः । पुत्राः सपिण्डाः स्वजनाः प्राचीं निरहरन् दिशम् ॥ २३
 ज्येष्ठो रामप्रतापस्य नन्दरामाभिधः सुतः । मृत्स्थाल्यां लौकिकं वह्निं गृहीत्वाऽचरदग्रतः ॥ २४
 ददौ पिण्डं तृतीयं च चत्वरे खेचराख्यया । रामप्रतापः प्रेताय विश्रामे भूतसंज्ञया ॥ २५
 चलन्ति स्माग्रतो वृद्धाः कनिष्ठाः पथि ताननु । स्त्रियस्तु चत्वरान्तं तमनुव्रज्य ययुर्नदीम् ॥ २६
 श्मशाने शवमास्थाय चितास्थानेऽग्रजः सुतः । स प्रेताय ददौ पिण्डं विधिवत्साधकाख्यया ॥ २७
 कृतायां संस्कृतभुवि तुलस्यश्चत्थचन्दनैः । चितायां स्थापिते वह्नौ क्रव्यादेऽथ जुहाव तम् ॥ २८
 स्रपितं घृतलिसं तमेक वस्त्रमवाङ्मुखम् । हुत्वाऽर्धदग्धे तस्मिञ्च सतिलाज्याहुतीर्ददौ ॥ २९

place of death. 21.

In the name of corpse, he offered a bit of food, to it, circumbulating anticlockwise, and then at the entrance, in the name of its final journey he again offered one more bit of food, which meant for the deceased alone, (Ekoddista). 22.

Having tied the cloth-covered corpse on to a bamboo-hearse, his sons, nearest relatives and people belonging to him, carried it in eastern direction. 23.

The eldest son of Ramapratap, named Nandaram, having carried customary fire, from the place of death, moved ahead. 24.

Ramapratap offered third morsel of food, in the name of dead-spirits moving in the sky, and other spirits, on the cross-way. 25.

Old and the young men followed him, moving ahead of women, who followed up to the cross way only, then went to the river. 26.

In the crematorium, having placed the corpse on the pyre, the eldest son offered, accordingly, a morsel of food to the deceased in the name of Sadhaka. 27.

On a purified ground, the pyre was prepared with woods of Tulsi, Peepal, sandal (Chandan), and leaving the corpse there, funeral fire was lit. 28.

When half burnt, the bathed, ghee-smeared, single-clothed, downward faced corpse, he, again offered sesame, clarified butter into the funeral fire. 29.

Then his sons and relatives wept exceedingly, stood there till the

पुत्रादयस्ततो गाढं रुरुदुस्तत्र बन्धवः । दग्धप्रायेऽथ तस्मिंस्ते ह्युत्तस्थुः सशुचो नृप ! ॥ ३०
 अपश्यन्तश्चिताभूमिं पुरस्कृत्य कनीयसः । सरयूं ते ययुः सर्वे स्मरन्तस्तं महानदीम् ॥ ३१
 तत्र प्रक्षाल्य वासांसि तान्येव परिधाय च । शिखामुन्मुच्य सस्त्रुस्ते वृद्धपूर्वं प्रविश्य ताम् ॥ ३२
 सकृन्निमज्ज्यैत्य तटं प्राचीनावीतिनश्च ते । तत्राचम्य शिखां बद्ध्वादक्षाग्रानाददुः कुशान् ॥ ३३
 ददुर्जलाञ्जलींस्त्रींस्त्रीन्प्रेतायापाङ्मुखाश्च ते । पितृतीर्थेन सतिलान् वदन्तो गोत्रनामनी ॥ ३४
 पुत्राः सपिण्डाश्च तथा सोदका इतरेऽपि च । ददुर्दाघाञ्जलीनित्थं तस्मै सम्बन्धिनो नराः ॥ ३५
 पुनः स्नात्वाऽथ वासांसि परिधायैतराणि ते । उपाविशन्नदीतीरे शोकव्याकुलितान्तराः ॥ ३६
 शोकापनोदं बहुधा चक्रुस्तेषां पुरौकसः । वृद्धा धीराः पुराणज्ञा नृपते ! प्राङ्निदर्शनैः ॥ ३७
 कनीयसः पुरस्कृत्य तत ईयुर्गृहाञ्छनैः । अपश्यन्तः पराक् सर्वे पङ्क्तीभूता अधोमुखाः ॥ ३८

completion of burning, being mournful. 30.

They never turned back to see the funeral site having let the young in front, went to the great river Sarayu, recollecting about the departed soul. 31.

Having washed their clothes and wearing those only, they all, including the old, having untied their hair (Shikha), on the head, took bath in the river. 32.

Having dipped only once in the river, all of them came back to the bank, wearing their sacred threads on the right shoulders. Having taken water put in palm (Achamanas) three times and tied their hairs, took in their right hands, Kusha grass, pointing south. 33.

Facing south, they offered handful oblations of water with sesame for dead ancestors belonging to three generations, uttering their gotra names. (Gotra-clan's name). 34.

His sons, nearest relatives, other men belonging to him, thus offered handful of water oblations (to him). 35.

Having taken bath again, and worn other clothes, they sat by river bank, being sad and sorrowful. 36.

People those who were there around, like old men, and the courageous, and men well-versed in Puranas, tried variously to console them through exemplifying the past. 37.

Having let the young in front, slowly they walked home, not looking back, all of them moved in a row, sadly. 38.

स्नात्वा स्त्रियस्तु शोकार्तास्तेषामग्रत आलयम् । आययुर्मिलिताः सर्वा रुदन्त्यस्ते च ता अनु ॥ ३९
विदश्य निम्बपत्राणि द्वारि स्थित्वा ततोऽनलम् । वृषभार्दींश्च संस्पृश्य विविशुस्ते निकेतनम् ॥ ४०
आश्वास्य रुदतः पुत्रान् सपिण्डाद्यास्ततो नराः । स्वं स्वं गृहं ययुः सर्वे ताः स्त्रीश्चाश्वास्य तत्स्त्रियः ॥ ४१
शोधयित्वा गृहं पुत्रा ब्रह्मचर्यपरायणाः । दशाहमासताक्षारलवणाशाश्च भूशयाः ॥ ४२
सन्त्यक्तसर्वभोगाश्चहास्यहर्षादिवर्जिताः । प्रत्यहं भगवद्गीतां शुश्रुवुश्च दिनात्यये ॥ ४३
दशाहानि सपिण्डाश्च सोदकास्तु दिनत्रयम् । पालयामासुराशौचमस्पृशन्तोऽन्यमानवान् ॥ ४४
गोत्रसम्बन्धरहिता अपि शिष्याश्च तस्य ये । आशौचं पालयामासुः पक्षिणीं सर्व एव ते ॥ ४५
अर्घ्यान्तां मानसीं सन्ध्यां कुशवारिविर्वाजिताम् । चक्रुस्तेऽर्घ्यं तु प्रत्यक्षं ददुः सूर्याय सूतके ॥ ४६
कृष्णपूजां हृदा चक्रुर्दशा तत्प्रतिमेक्षणम् । विदधुस्तत्र ते नित्यं वैश्वदेवं तु नाचरन् ॥ ४७

Having bathed, the women, sorrow stricken, reached the house ahead, of them, gathered there, began to wail. 39.

Having chewed some curry leaves at the entrance, then having touched the fire and bull they entered the house. 40.

The relatives having consoled the weeping sons, left for their homes, as did even their women. 41.

Then they purified the house and did not eat salt and salted food for ten days and slept on the floor. 42.

They left all enjoyment including laughter and others and listened to Bhagavad Gita, every day. 43.

The nearest seven generations relatives observed period of untouchability (sutak) for ten days while relatives of 8th-14th generations for three days. 44.

Those who did not belong to his family (clan), and his disciples, observed sutak for one and a half day (Pakshini - one night enclosed by two days). 45.

They only observed rituals of the day mentally without oblations of Kusha grass and water. They offered oblations to the sun, directly in the days of impurity. 46.

They did worship Shri Krishna in heart looking at his idol every day, but did not observe giving oblations to Vaishnavadevas. 47.

Confirmed celibate, Shri Hari observed all the rituals pertaining to the

वर्णिव्रतस्थो निजनित्यकर्म हरिस्तु सर्वं विधिवच्चकार ।
पाकं स्वहस्तेन पृथग्विधाय स्वानस्पृशन्वै बुभुजेऽनुघस्रम् ॥४८

॥ इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे प्रथमप्रकरणे
धर्मदेहोत्सर्गे तद्वाहविधिनामा चत्वारिंशोऽध्यायः ॥ ४० ॥

॥ अथ एकचत्वारिंशोऽध्यायः ॥ ४१ ॥

सुव्रत उवाच -

द्वितीयेहि चिताभस्म सरय्वां प्राक्षिपन्नृप । अस्थिसञ्चयनश्राद्धं ज्येष्ठः पुत्रश्चकार सः ॥ १
आममृत्पात्र एकस्मिन् पयोऽन्यस्मिन्स्तु वारि सः । भृत्वान्तरिक्षे निदधौ प्रदोषे प्रेततुष्टये ॥ २
प्रेतपिण्डान् दश ददौ नवश्राद्धं स चाचरन् । अष्टादशाऽऽशीः प्रमुखान् पदार्थास्तत्र नाऽऽचरत् ॥ ३
दशमेऽह्निसपिण्डाश्च पिण्डदानादनन्तरम् । केशश्मश्र्वादिवपने पुराद्धहिरकारयन् ॥ ४

day, accordingly cooking himself separately; he observed strict untouchability (sutak) with his men every day. 48.

Thus ends the fortieth chapter entitled 'Dharma's final departure and rites observed following it' in the first Prakarana of Satsangi Jivan, the life story of Lord Narayan, also titled as 'Dharmashastra' (the rules of the code of conduct). 40

CHAPTER - 41

Sons of Dharma observe further funeral rites.

Suvrat said:-

O King! On the second day, the eldest son, having collected the bones and ashes from the funeral site, threw it in the river Sarayu. 1.

Then filling two un-burnt clay pots with water and milk, respectively, he deposited those there, for satiating the spirit, in the night. 2.

He offered ten morsels (Pinda) of food to the spirit and observed Nav-Shraddha, (funeral rites) for nine days. 3.

On the tenth day, along with all the blood-relatives, he went out of city and had his hair and beard shaved, after the offering of food to the departed one. 4.

तत्र बन्धुजनान्सर्वान्भोजयामास पिण्डदः । देहशुद्धिं विधायाथ चकारैकादशाहिकम् ॥ ५
 श्रीकृष्णपूजां तत्रादौ कृत्वा श्राद्धं च वैष्णवम् । चकार तर्पणं विष्णोः सामभिवैष्णवैः स च ॥ ६
 श्राद्धान्येकादश ततः पञ्च विष्णुगणस्य च । ब्रह्मादीनां च पञ्चानां चकारेत्थं स षोडश ॥ ७
 वृषोत्सर्गं ततः कृत्वा महैकोद्दिष्टमेव च । विष्णुमभ्यर्च्योदकुम्भं ददौ सात्रं ससूत्रकम् ॥ ८
 शय्यां सोपस्करां प्रादात्त्रयोदश पदानि च । विप्रेभ्योऽष्टविधान्येव सह दक्षिणया स च ॥ ९
 गोरथाश्वमहिष्यादिदानानि प्रददौ तथा । श्राद्धानि षोडश ततस्तन्त्रेणैव चकार सः ॥ १०
 तत्राद्यं मासिकं श्राद्धं ततोऽसावूनमासिकम् । द्वितीयमासिकं चक्रे ततस्त्रैपक्षिकं नृप ! ॥ ११
 तृतीयमासिकं चाथ तुर्यमासिकमाचरत् । ततः पञ्चममास्यं च ह्यूनषाण्मासिकं च सः ॥ १२
 षष्ठमास्यं ततः श्राद्धं चक्रे सप्तममासिकम् । ततोऽष्टमं मासिकं च श्राद्धं नवममासिकम् ॥ १३

Then he offered food (lunch) to all the relatives and brothers. On the eleventh day he performed all the rituals after the purification of the body. He worshipped Shri Krishna, at the beginning then made the funeral ritual in the Vaishnava tradition. Afterwards he pleased Vishnu with the musical hymns of Samaveda by the priests of Vishnu cult. 5- 6.

Then he performed eleven funeral rites in which, Vishnu, Shiva, Yama, Chandra, Agni, Kavya, Mrutyu, Rudra, Purush and Pret are the eleven Vishnugan shraddhas and other-five offered to Brahma, Vishnu, Rudra, Yama and Pret for the devatas shraddhas, thus sixteen in total. 7.

Having observed the ritual of letting loose a bull, then followed it with ritual of offering oblation to the deceased alone. Having worshipped Shri Hari, he gave a clay pot of water with food that being tied with a string. 8.

Having donated a bed-stead and other allied articles of utility of thirteen sorts, he gave to the Brahmins, other eight sorts of articles along with money. 9.

He donated cow, cShri Hariot, horse and buffaloes, etc. and performed the sixteen rites objected to departed person, as written in the Tantra books. 10.

He observed the funeral rite applicable to before completion of first month, then the first month, and one in the third fortnight and in the second month. Then followed the third month's and fourth, then the fifth and one rite was observed prior to sixth month and the sixth. Thus he observed, the seventh, eighth and ninth. 11- 13.

ततो दशममास्यं च तथैकादशमासिकम् । चक्रे द्वादशमास्यं च स ऊनाब्दिकमन्तिकम् ॥ १४
 ततश्च भोजयामास स्वजातीन् ब्राह्मणांस्तथा । सपिण्डीकरणश्राद्धं द्वादशेऽह्नि चकार च ॥ १५
 निःश्वसधेनुं तत्रादात्पिण्डसंयोजनादनु । मोक्षधेनुं च दत्त्वाऽसौ वामदेव्यमगापयत् ॥ १६
 ब्राह्मणान्भोजयामास दिने तत्र सहस्रशः । चतुर्विधानिसोऽन्नानि स्वजातींश्चेतरानपि ॥ १७
 त्रयोदशेऽह्नि सम्पूज्य विष्णुं च श्रवणादिकान् । दत्त्वा दानानि बहुधा पाथेयश्राद्धमाचरत् ॥ १८
 ततः स्नात्वा विशुद्धेऽसौ परिधाय च वाससी । गणेशं पूजयित्वाैव कारयामास मङ्गलम् ॥ १९
 तदा तस्मै धर्मशिष्याः पौराश्च शतशोऽपरे । ददुर्धनं बहुविधं नूतनान्यंशुकानि च ॥ २०
 तत्रापि भोजयामास दिने विप्रान्सहरुशः । सोऽन्यांश्चागन्तुकांल्लोकान्प्रासांश्चान्नार्थिनोऽखिलान् ॥ २१
 सात्रिध्याद्धि हरेस्तस्मिन्नौर्ध्वदैहिककर्मणि । कृतेऽपि मुख्यकल्पेन न्यूनं किमपि नाभवत् ॥ २२

He continued to observe rites for the tenth month and eleventh, then the twelfth, finally one more before the end (completion) of the year. 14.

He offered lunch to the relatives and Brahmins on the twelfth day and observed the rite of offering oblations to the deceased equating him with past ancestors. 15.

Following the ritual of offering oblations, he donated a cow, in the name of the deceased and one more, in the view of attaining salvation, along with Samaveda recital. 16.

On that day he satisfied thousands of Brahmins with four kinds of food articles, including relatives and others. 17.

On the thirteenth day, he richly worshipped Lord Vishnu along with minor deities Shravana and others. He gave various donations and thus observed the rite of provision for the journey (to heaven). 18.

Having taken bath and dressed with pure clothes, he having worshipped Ganesha and then observed a procedure of accepting auspices. 19.

Then, the disciples of Dharma, natives of the town and hundreds of others gave him wealth of different kinds, and new clothes. 20.

There he satisfied, on that day, thousands of Brahmins as well as all others, uninvited men, who had come there desiring food. 21.

Though the funeral rites were observed following principal codes, with donations of expensive gifts all along, there was hardly any deficiency, by virtue of Shri Hari's gracious presence. 22.

Ramapratap with his son Iccharama and wife, used to mutter daily

रामप्रतापः ससुत इच्छारामश्च सस्त्रियौ । जपतः स्म कृष्णमन्त्रं तौ पितुर्लब्धमन्वहम् ॥ २३
 हरौ सहोदरेऽथासीत्कृष्णधीर्विस्मृता तयोः । इच्छयैव प्रभोस्तस्य प्रव्रजिष्यत आलयात् ॥ २४
 कर्मकाण्डपथमित्थमीश्वरो भूतले प्रतिहतं तु नास्तिकैः ।
 सम्प्रवर्तयति स स्म भूपते ! तातमेधविधिचारणेन वै ॥ २५

॥ इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे प्रथमप्रकरणे
 धर्मोर्ध्वदेहिकक्रियाविधिनामैकचत्वारिंशोऽध्यायः ॥ ४१ ॥

the hymns of Krishna that obtained from his father. 23.

They became forgetful that brother Shri Hari being Lord Krishna himself, perhaps by his will. He now thought of making exit from the house. 24.

Thus the ritualistic path that was declined by the atheists, now being resurrected by the lord on this earth, in the form of following father's funeral rites accordingly. 25.

Thus ends the forty-first chapter entitled 'Description of Dharma's funeral rites' in the first prakarana of Satsangi Jivan, the life story of Lord Narayan, also titled as 'Dharmashastra' (the rules of the code of conduct). 41

॥ अथ द्विचत्वारिंशोऽध्यायः ॥ ४२ ॥

सुव्रत उवाच -

यथाविधानं संवृत्ते पितुरुत्तरकर्मणि । ऐच्छत्ततः प्रव्रजितुं नीलकण्ठो नराधिप ! ॥ १
 स्नेहं स्वस्मिन्स्वबन्धूनां सखीनां च पुरौकसाम् । सर्वाधिकं स विज्ञाय स्वप्रव्रज्यान्तरायकम् ॥ २
 तच्छान्तये गणाधीशं सर्वविघ्ननिवारणम् । दूर्वादिभिः स सम्पूज्य तुष्टव प्रयताञ्जलिः ॥ ३
 विघ्नेश ! विघ्नचयखण्डननामधेय ! श्रीशङ्करात्मज ! सुराधिपवन्द्यपाद ! ।
 दुर्गामहाव्रतफलाखिलमङ्गलात्मन्विघ्नं ममापहर सिद्धिविनायक ! त्वम् ॥४
 सत्पद्मरागमणिवर्णशरीरकान्तिः श्रीसिद्धिबुद्धिपरिचर्चितकुङ्कुमश्रीः ।
 दक्षस्तने वलयितातिमनोज्ञशुण्डो विघ्नं ममापहर सिद्धिविनायक ! त्वम् ॥५
 पाशाङ्कुशाब्जपरशूंश्च दधच्चतुर्भिर्दोर्भिश्च शोणकुसुमस्रगुमाङ्गजातः ।
 सिन्दूरशोभितललाटविधुप्रकाशो विघ्नं ममापहर सिद्धिविनायक ! त्वम् ॥६

CHAPTER - 42

Shri Hari leaving home praises lord Ganesh.

Suvrat said:-

O King! At the completion of father's funeral rites accordingly, Nilakantha desired to move about for pilgrimage. 1.

He, having thought that the affectionate closeness of relatives, friends, and people of the town for him, to be the highest obstacle in his leaving for pilgrimage. 2.

To overcome this barrier, he having worshipped, Ganesh, who takes away all the difficulties, with Durva grass and others, praised him with folded hands. 3.

Ganapati Ashtak.

O Vignesh, having the description of destroying the heap of hurdles, O! The one born of Sankara, your feet are worshipped by king of celestials, Indra, thou are born as the fruit (result) of Durga's great vow, O all auspicious-incarnate, O! Siddhivinayaka, thou take away my hurdle. 4.

Thy body is of the lustre of a ruby diamond, besmeared with saffron and by Siddhi and Buddhi placed on thy both sides; thy beautiful trunk encircled towards the right chest; kindly take away my hurdle. 5.

Thy four hands hold a noose (paash), a goad (ankush), a lotus (kamal)

कार्येषु विघ्नचयभीतविरिञ्चिमुख्यैः सम्पूजितः सुरवरैरपि मोदकाद्यैः ।
 सर्वेषु च प्रथममेव सुरेषु पूज्यो विघ्नं ममापहर सिद्धिविनायक ! त्वम् ॥७
 शीघ्राञ्जनस्खलनचुञ्चुरवो ध्वकण्ठस्थूलोन्दुरुद्रवणहासितदेवसङ्घः ।
 शूर्पश्रुतिश्च पृथुवर्तुलतुङ्गतुन्दो विघ्नं ममापहर सिद्धिविनायक ! त्वम् ॥८
 यज्ञोपवीतपदलम्भितनागराजो मासादिपुण्यददृशीकृतऋक्षराजः ।
 भक्ताभयप्रददयालयविघ्नराजो विघ्नं ममापहर सिद्धिविनायक ! त्वम् ॥९
 सद्रत्नसारततिराजितसत्किरीटः कौसुम्भचारुवसनद्वय ऊर्जितश्रीः ।
 सर्वत्र मङ्गलकरस्मरणप्रतापो विघ्नं ममापहर सिद्धिविनायक ! त्वम् ॥१०
 देवान्तकाद्यसुरभीतसुरार्तिहर्ता । विज्ञानबो धनवरे ण्यतमोपहर्ता ।
 आनन्दितत्रिभुवनेशकुमारबन्धो! विघ्नं ममापहर सिद्धिविनायक! त्वम् ॥११

and an axe (kohado). Thou are adorned with a garland of red-flowers, O the one born of Uma! Thou are of the lustre of moon with your forehead adorned with a red-mark, take away my hurdles. 6.

Thou are adored by the Brahma and others, fearing obstacles in their missions, and by the best of celestials with sweet-balls and other articles. Thou are worshipped as the foremost among the celestials. 7.

Thy fat mouse moving rapidly, stumble, hence become quiet, making chu, chu, sound, that rendered the band of gods laughing, (glee) Thy ears as large as winnowing basket, and the belly, big and plump. 8.

The king of snake has taken the place of thy sacred-thread, and upon thy grace the Lord of stars - the moon has become grateful by men, wishing merits, in the beginning of every white fortnight. Thou are abode of mercy, giving assurance of safety to the devotees. 9.

Thy crown is dazzling with pure gems decorated, Thou are adorned with two beautiful safflower-dyed clothes. Thou are endowed with various powers, Thy name remembered, showers auspiciousness (favourableness) everywhere. 10.

Thou have taken away the fear of celestial gods afflicted by rival demons, and removed the inner darkness of the king Varenya by teaching him various knowledge, thou have made the three worlds blissful, O brother of Kumara, O Siddhivinayaka, take away my hurdles. 11.

सुव्रत उवाच -

इति संस्तूय विघ्नेशं तं प्रणम्य च भूपते ! । शुचेर्दशम्यां शुक्लायां प्रवव्राज हरिः प्रगे ॥ १२
 अपृष्ट्वैवाग्रजादीन्स्वान्बन्धून् पौरं च कञ्चन । एकाकी निर्ययौ गेहान्नित्युस्नानच्छलेन सः ॥ १३
 उदङ्मुखश्चचालादौ तपश्चर्यासमुत्सुकः । सम्प्राप्य सरयूतीरमतिष्ठद्विजने क्षणम् ॥ १४
 साच्छादनं तु कौपीनमुत्तरीयं मृगाजिनम् । बिभ्रद्दण्डं च पालाशं ब्रह्मसूत्रं सितं तथा ॥ १५
 काण्ठे दधानस्तुलसीकाष्ठजं मालिकाद्वयम् । सचन्द्रकोर्ध्वपुण्ड्रस्य ललाटे लक्षणं तथा ॥ १६
 जटां मौञ्जीं मेखलां च जपमालां कमण्डलुम् । भिक्षापात्रं वस्त्रखण्डं बिभ्रत्पानीयगालनम् ॥ १७
 शालग्रामशिलां बालमुकुन्दं चाल्पसम्पुटे । निधाय वाससाऽऽवेष्ट्य कण्ठे बिभ्रदपादुकः ॥ १८
 लघ्वीं च पुस्तिकां सारचतुष्कस्य सुरक्षिताम् । मधूत्थाक्तसुवस्त्राद्यैः स्कन्धे बिभ्रदतिप्रियाम् ॥ १९

Shri Hari takes articles of worship with Him.**Suvrat said:-**

Thus having praised and saluted Ganesh, Shri Hari left his house on Friday, the tenth day in bright fortnight of Ashada month, 1849, in early morning hour. 12.

Having never asked, his brothers, relatives or the town people, he alone went out of the house in the guise of taking bath. 13.

At the outset, he moved in northern direction with an eagerness to observe penance, then having reached the bank of Sarayu, stayed there for a while. 14.

He had covered himself with a strip of cloth for loins (koupin), deer skin as the upper garment (mrugcharma), holding a Palasham stake (Palasha no dand); he wore a white sacred-thread (Yajnopavit). 15.

Wearing two strings of Tulasi wood around his neck (kanthi), he had marked a moon like dot in between the vertical lines, on the forehead (kumkum chandlo in the middle of Urdhvapundra tilak). 16.

He had his hair matted, and encircled a girdle of Munja grass around the waist (Munj mekhala), and held a rosary (Maala), for uttering names and wooden pot (Kamandalu), another utensil for alms (Bhikshaapaatra), and a piece of cloth to filter the water (Jal Gaaranu). 17.

In a small box he put the divine stone Salagrama (form of Vishnu) and the idol of child Krishna, covered with a small piece of cloth and wore it in his neck (Baal Mukund no batavo). He was not wearing any footwear. 18.

एवंविधः स्थितो धार्मिरुत्तितीर्षुर्महानदीम् । जनदर्शनभीतश्च तर्याः प्रत्यैक्षतागमम् ॥ २०
 तावत्त्रासुरः कश्चिदायाद्विकृतविग्रहः । प्रागन्योन्यायुधहतासुरशेषश्च तद्रिपुः ॥ २१
 मृतानामपि स स्वानां प्रियं कर्तुं समुद्यतः । असहायं स्थितं सद्यो नद्यां चिक्षेप तं रुषा ॥ २२
 पतितः स महानद्यां धीरो रक्षन् स्वपुस्तिकाम् । तरति स्मातिभीमां तां यादोभिरतिभीषणैः ॥ २३
 आ रवेरुदयात्तां तु सार्धयामत्रयं तरन् । प्राप पारं ततस्तस्यां योजनत्रितयात्परम् ॥ २४
 यथा स्वमसुरो विद्यान्मृतमित्याचरंस्तथा । उह्यमानो हिकल्लोलैर्निश्चेष्टोऽदृश्यतेव सः ॥ २५
 चेष्टाविरहितत्वात्तं मृतमित्यवगत्य सः । तन्मायामोहितो दैत्यस्ततोऽगादतिहर्षितः ॥ २६
 यत्र तत्र स्थितान् स्वीयांस्तत्स्वकर्मावदच्च सः । केचन्मृतं हरिं तत्र मेनिरे न च केचन ॥ २७
 योगैश्वर्येण कृष्णस्तु न प्राप्तोऽम्बु पराभवम् । ततो ययावुत्तरस्यां कृष्णवर्णं हिमालयम् ॥ २८

He held on his shoulder a small booklet containing the essence of four texts (Pancharatna no Gutako), which was fully protected with bee-wax and good cloth, as it was very dear to him. 19.

Thus the religious one, desiring to cross the great river Sarayu, waited for the float, standing away from the sight of people to avoid them. 20.

Shri Hari escapes the torment of a demon.

In the meanwhile there came a demon, crooked and ugly. He was an enemy of Shri Hari, in prior birth and was killed by the Lord, in the battle, with the weapons wielded at to each other. 21.

He wished to do something dear to his dead relatives. Hence, at once with anger, he dropped Him in the river, when He was helpless. 22.

The brave Shri Hari, though thrown in the fearful big river, tried to swim protecting the booklet, from the much terrible crocodiles. 23.

From sunrise to almost three hours, he swam in the river, eventually got to the bank, having crossed more than three yojanas (39 – 48 km). 24.

Having imagined that the demon knowing Him to be dead, He behaved in the same manner by becoming unmoved amidst the waves. 25.

Having learnt Him dead through His stillness, the demon caught in His illusive web, became overjoyed and told thus. 26.

The demon told his fellows staying here and there about the deed he committed. Some of them thought Shri Hari was dead, and others did not. 27.

धर्मस्य कुलदेवोऽथ हनूमांश्चिरजीवनः । कृताह्निको हरिं द्रष्टुं देवगेहमुपागमत् ॥ २९
 स हि श्रीरामचन्द्रस्य दृढभक्तोऽनुवासरम् । तद्दर्शनं करोति स्म स्वेषुदेवं विदन् हि तम् ॥ ३०
 अपश्यंस्तत्र तं पुर्यां विविच्य च समन्ततः । अप्राप्य सरयूतीरे मुहूर्तं ध्यानमाचरत् ॥ ३१
 धर्मभक्ती पोषयितुमुच्छेत्तुं तद्विरोधिनः । चरितुं भारते वर्षे निर्गतं तमवैत्ततः ॥ ३२
 विदित्वा तत्स्थितिं तूर्णमुत्प्लुत्य सरयूं ततः । बालरूपधरः कृष्णं प्राप्य नत्वाऽग्रतः स्थितः ॥ ३३
 तमुवाच हरिः प्रीतः प्रणम्याहो कपीश्वर ! । कुलदेवोऽसि नः साक्षात्कुतोऽत्र सहसाऽऽगतः ॥ ३४
 घोरारण्यं निर्गतस्य तपांसि तमुमिच्छतः । दर्शनं मङ्गलायैव जातं ते मम वाञ्छितम् ॥ ३५
 त्वन्नामोच्चारणादेव गृहाद्ग्रामान्तरं नृणाम् । व्रजतां कार्यसिद्धिः स्यात्तत्साक्षाद्दर्शनात्किमु ॥ ३६

Shri Hari leaves for Himalayan Mountain where Hanuman meets Him.

Because of the Yogic powers, Krishna was not defeated from the water. Afterwards he proceeded to North to see the mountains, purple coloured in Himalayan range. 28.

The ever-living Hanuman, Dharma's family-deity, having performed his daily rituals, came there to see Shri Hari. 29.

Being a firm devotee of Shri Ram, he used to have His Darshana, knowing Him to be his most favoured god. 30.

Hanuman not seeing Rama in the temple, searched for Him in the vicinity but to no avail, then he came to the bank of Sarayu, meditated there for a while. 31.

He learnt through his meditation that He has gone to roam about Bharat, India (Bharatavarsha), to resurrect religion and devotion and to terminate its rival demons. 32.

Having known the situation, Hanuman quickly flew from the Sarayu bank, reached child Krishna, saluted Him and stood before. 33.

Shri Hari praises Hanuman, in turn Hanuman praises Shri Hari.

Thus pleased Shri Hari, having saluted Hanuman, told 'O' Monkey-supreme, you are our family god, what made you come here in person unexpectedly? 34.

With a desire to observe penance, I had left for dense forest. Your desired Darshana occurred here is for my good. 35.

 हनुमानुवाच -

जानामि त्वामहं साक्षादिष्टदेवं मम प्रभो ! । सीतापतिं रामचन्द्रं पुरेऽत्र वरदं च मे ॥ ३७
 दिने यत्रागतोऽसि त्वं प्रभो ! छुप्पयसः पुरे । ततः प्रभृत्यनुदिनं करोमि तव दर्शनम् ॥ ३८
 नित्यकर्म विधायाद्य सङ्गवान्ते त्वदीक्षणम् । कर्तुं धर्मगृहं यातो न दृष्टस्तत्र वै भवान् ॥ ३९
 ततस्त्वद्ध्यानयोगेन ज्ञात्वा तव चिकीर्षितम् । अत्रागतो दिदृक्षुस्त्वां कृपां कुरु मयि प्रभो ! ॥ ४०
 मानुष्यनाट्यमासाद्य यन्मां वदसि भक्तवत् । तत्ते शोभनमेवास्ति दास एवास्मि ते त्वहम् ॥ ४१
 साकं त्वयाऽऽगमिष्यामि यद्याज्ञा तव तर्हि तु । सेवां वने करिष्यामि नित्यं तव तपस्यतः ॥ ४२

श्रीभगवानुवाच -

मारुते! भक्तराजं त्वां जानाम्यनुपमं दृढम् । स्मरामि त्वां यदा तर्हि त्वयाऽऽगम्यं ममान्तिके ॥ ४३
 तीव्रवैराग्ययुक्तस्य ह्युदासीनस्य सर्वतः । साम्प्रतं रोचते नैव सङ्गः कस्यापि मे वने ॥ ४४

By uttering your name only, men will venture out of their homes and towns, meet success in their efforts. When you have appeared in person what to speak then? 36.

Hanuman said - O Lord! I know that you are my real favourable god, Ramachandra, the consort of Sita, who bestowed boon upon me, before. 37.

From the very day of your arrival from Chhapaiya town, I am having your Darshana every day. 38.

After observing my rituals, when I went to Dharma's house to see you, you were not seen there. 39.

Then having known through meditation about your desire, I have come here wishing your Darshana, be merciful, O Lord! 40.

You speak to me as a devotee, having adopted human form that shows your highness. But I remain a servant always. 41.

I will come with you, with your order if given; I will serve you daily in the forest, during your penance. 42.

The God said:-

O Maruti! I know you are the devotee-supreme, firm and unparalleled, when I remember you, come to me. 43.

With intense detachment and indifference about everything I have come here in the forest, at present, nobody's company interests me. 44.

स्वस्थानं याहि यहींच्छ तवापि स्यान्मदीक्षणे । तर्हि ध्यानेन बुध्वा मामुपेया यत्र तत्र भो ! ॥ ४५

सुव्रत उवाच -

इत्युक्तस्तेन हनुमांस्तदेकान्तिकभक्तराट् । तदिङ्गितज्ञः सहसा तं प्रणम्य तिरोऽभवत् ॥ ४६
 क्वचित्क्वचित्तदीक्षायै वनमभ्येत्य दूरतः । प्रणम्य तं तिरोधत्ते क्वचित्तिष्ठति चाग्रतः ॥ ४७
 घोरेऽरण्ये क्वचित्तं च समाधिस्थमवेत्य सः । भूतहिंसादितो रक्षां करोत्येवाभितश्चरन् ॥ ४८
 गते मरुत्सुते सोऽथ मासेनैव महाव्रती । प्रापद्धिमगिरिं कृष्णं व्यतीत्य बहुशोऽटवीः ॥ ४९
 उपत्यकायां तस्याद्रेर्दिनैः कतिपयैरसौ । भूरिव्यालमृगाकीर्णं प्रविवेश महावनम् ॥ ५०
 सिंहैर्व्याघ्रैर्वराहैश्च महिषैश्च महागजैः । गवयै रुरुभिश्चैव व्यासं कस्तूरिकामृगैः ॥ ५१
 बहुपुष्पफलानम्रनानाभूरुहजातिभिः । सरिद्धिश्च सरोभिश्च युक्तं नानापतत्रिमिः ॥ ५२

Go to your original place now. When you wish to see me (myself), through meditation accomplish it, and come there wherever I am, O monkey-supreme! 45.

Hanuman exits and Shri Hari enters a great forest.

Suvrat said:-

Thus told by Shri Hari, Hanuman, an ardent devotee-supreme, immediately knowing His inner wish, having saluted him, disappeared. 46.

Hanuman, at times, used to come to see Him from distant places, having saluted, he would disappear, and sometimes he used to sit before him. 47.

As and when, Shri Hari was in meditation in dense forest, Hanuman used to come there, giving protection from devils and beasts, (by keeping guard) wandering around him. 48.

The great ascetic reached the black Himalaya mount (Shyam-giri Himalayas), within a month from the exit of Hanuman, having crossed many a forests. 49.

After some days, He entered great a forest where innumerable vicious snakes and beasts dwelt, at the foot of the mount. 50.

The forest was crowded with lions, tigers, hippos, buffaloes, huge elephants, forest-bulls, deer and musk-deer. 51.

There were groves of various trees embellished with fruits and flowers; also there ran rivers, brooks and lakes, giving shelter to many a species of birds. 52.

अतीव सुकुमाराङ्गो वन्यकन्दफलाशनः । निरुपानत्पदो धीरो बालोऽपि हिंस्रनिर्भयः ॥ ५३
 आत्मदर्शी दीर्घदर्शी कुशाग्रमतिरस्मयः । विचचार वने तत्र स्वधर्मं परिपालयन् ॥ ५४
 वनवासं दुःखरूपमपि गेहसुखाधिकम् । मनुते स्म विरक्तत्वाद्ग्राम्यसौख्यभृशारुचिः ॥ ५५
 भरताख्यानपाठाद्यैः प्रासासङ्गमतिर्हरिः । पुलहस्याश्रमे कर्तुं तपांसि भृशमुत्सुकः ॥ ५६
 एकदा विस्मृताध्वाऽसौ दिशमाबध्य सञ्चलन् । अलब्धफलतोयादिव्यत्यक्रामद्दिनत्रयम् ॥ ५७
 तुरीयेऽह्नि निरन्नत्वाच्चरतः शिथिलं वपुः । धरण्यां न्यपतत्तस्य वाताहत इव ध्वजः ॥ ५८
 स मुहूर्तं तथाभूतः शनैरुत्थाय लोचने । उन्मील्य सर्वतः पश्यन् नदीं दूरादवैक्षत ॥ ५९
 शनैश्चलन्नवापत्तां हिमवत्पादनिःसृताम् । आपद्धर्मानुसारेण तत्र नैत्यकमाचरत् ॥ ६०
 पपौ तोयं ततस्तस्याः प्राप किञ्चन निर्वृतिम् । तत्तीरस्थवटाधस्ताद्विश्राम स भूपते ! ॥ ६१

He was very tender, subsisting on forest herbs and fruits, though a boy as he was, brave, not fearing cruel beasts, wandering without footwear. 53.

He was the prophet of the Self, long-sighted, of sharp intellect, without hatred. He wandered about the forest, strictly observing self-religious duties. 54.

He used to see His forest stay as a comfort more than home, by virtue of His detachment and disinterestedness in rustic pleasures. 55.

Shri Hari had become detached minded towards company of men influenced by the learning he made from Shrimad Bhagavata's fifth skanda of Jadabharata's example. He was very eager to observe penance in the hermitage of Pulaha. 56.

Once moving in certain direction, Shri Hari forgot His way, hence went without food and water for three days. 57.

On the fourth day his body became weak due to insistent moving without food, hence collapsed on the ground like a flag broken by the wind. 58.

Having stayed the same way for a while, he stood up slowly, opened his eyes, seeing around, found a river at some distance. 59.

Moving slowly, he reached the river, flowing at the foot-hill, and observed the daily ritual accordingly in the crisis. 60.

Then he drank water from the river and felt relieved a bit. He took rest under a Banyan tree on the bank. 61.

स्वप्रेष्ठस्य हरेः कृच्छ्रं वनवाससमुद्भवम् । अशक्नु वन्निव द्रष्टुं विवेशाम्बुनिधि रविः ॥ ६२
 सोऽथसायंतनीं सन्ध्यामुपासामास दर्शयन् । प्रासानां तीव्रवैराग्यं नैष्ठिकानां स्थितिं प्रभुः ॥ ६३
 अन्धकारो महानासीत्तत्र कृष्णाष्टमीनिशि । नादृश्यन्ताभ्रसन्तत्या छत्रान्यृक्षाणि चानघ ! ॥ ६४
 शिवा घूकाश्च शार्दूलाः शब्दयन्त इतस्ततः । भ्रमन्ति स्म च झिल्लीनां शब्दास्तीक्ष्णाश्च जज्ञिरे ॥ ६५
 आसन्धनरवा भीमाः सहैव स्तनयित्नुभिः । परितः प्रस्फुरन्ति स्म विद्युतश्च मुहुर्मुहुः ॥ ६६
 भूतावल्यो भ्रमन्त्यश्च दूराद्दृशिरे मुहुः । भयङ्करैव सा रात्रिर्धोराणामप्यभून्नृप! ॥ ६७
 हरिस्तु राधापतिमेव चित्ते दृढासनः स्वं परिचिन्तयानः ।
 प्रापत्सर्माधि गतभीः प्रशान्त आसीद्वपुर्भानविहीनवत्सः ॥ ६८
 तत्राजगाम सहसा धृतसूक्ष्मरूपस्तदर्शनोत्सुकमनाः पवनाङ्गजन्मा ।
 नत्वा तमाश्रितसमाधिमवेक्ष्य तत्तु स्थानं भयङ्करमवेत्य स तत्र तस्थौ ॥६९

The sun as if unable to see his beloved Shri Hari's difficulty in the forest, became immersed in the sea. 62.

The lord showed the world as to how men of intense detachment show dedication and behave in crisis, by observing evening ritual accordingly. 63.

It was pitch darkness all over on the eighth day of dark fortnight, due to thick shroud of clouds; even stars were invisible in the sky, O the sinless one! 64.

There were foxes, owls, tigers and other beasts wandering here and there, making different sounds, and insects like crickets made sharp sounds. 65.

There were awesome thunders with echoing sounds, along with repeated lightening explosions all around. 66.

There were repeated scenes of rows of devils moving around, and the night was dreadful even to the brave. 67.

Firmly sitting there, Shri Hari concentrated on his own form (original form) in mind as the dear of Radha i.e. Krishna, and becoming fearless; he ignored all the feeling of the bodily existence, peacefully, drowned deep in meditation. 68.

At that time, Hanuman, the son of the wind arrived there at once, in subtle form, desiring to see Shri Hari. He saw him drowned deep in meditation, saluted him and stayed there alone, knowing that the place is dangerous. 69.

॥ इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे प्रथमप्रकरणे
हरिप्रव्रज्यायां हिमाद्रिविचरणनामा द्विचत्वारिंशोऽध्यायः ॥ ४२ ॥

॥ अथ त्रिचत्वारिंशोऽध्यायः ॥ ४३ ॥

सुव्रत उवाच -

महानिशायां प्रासायां भैरवस्तत्र भूतराट् । आययौ सहसा राजन् ! कृतान्त इव देहिनाम् ॥ १
पिशाचैर्डाकिनीभिश्च भैरवीयोगिनीगणैः । वृत्स्त्रिशूलपाणिश्च जटिलोऽरुणवीक्षणः ॥ २
दीपिकानां सहस्रेण दृश्यस्तालद्रुमोपमः । व्यात्तास्यस्तीक्ष्ण दंष्ट्रेग्रो मषीवर्णो भयङ्करः ॥ ३
मनुष्यपशुपक्ष्यादिमांसतृप्तः खरारवः । दन्तान्तरगतांश्चर्वन् पशूञ्जीवत एव च ॥ ४
रक्ताञ्चितसमग्राङ्गः प्रेतैरनुगतोऽसितैः । स्कन्धासक्ताहतमृगवराहमहिषादिभिः ॥ ५

Thus ends the forty-second chapter entitled 'Shri Hari's wandering about Himalayan mountain in his migration' in the first Prakarana of Satsangi Jivan, the life story of Lord Narayan, also titled as 'Dharmashastra' (the rules of the code of conduct). 42

CHAPTER - 43

Bhairava and his herd arrive and show their exploits.

Suvrat said:-

When mid-night approached, then there came suddenly Bhairava, the king of evil as if in the form of Yama, the god of death. 1.

He was surrounded by demons (pishach), female rascals (daakini), and a group of Bhairavis and Yoginis and he held a trident, looking rude with reddish eyes. 2.

He seemed like a palm tree with a glow of thousand lights. He was terrifying with his opened mouth and elevated molars, and as dark as ink. 3.

He was satisfied with flesh of humans, animals, birds and others, and making sounds like a donkey. He used to chew with his molars, live animals. 4.

His entire body was smeared with blood, and black-spirits followed him. There were dead remains of animals killed like deer, pigs and buffaloes on his shoulder. 5.

तद्वटद्रुमवाससश्च तद्वनप्राणिभोजनः । विहारार्थं च भक्ष्यार्थं गतः पुनरुपागतः ॥ ६
 तस्य तस्यानुगानां च घोरशब्देन भूरिणा । सन्त्रस्ता दुद्रुवुर्वन्याः शार्दूलाद्या इतस्ततः ॥ ७
 तच्छब्दं मारुतिः श्रुत्वा चक्रे किलकिलध्वनिम् । तत्रसुस्तेन ते सर्वे व्यासेन ककुभश्च खम् ॥ ८
 हरिस्तेन जजागार प्रेतपं च ददर्श तम् । तथाप्यनुद्विग्नमनाः स्वस्थस्तस्थौ स निर्भयः ॥ ९
 तं दृष्ट्वा सगणः क्रुद्धो भैरवो भीमदर्शनः । प्राहास्मत्स्थानगं ह्येनं भूत ! भक्षय सत्वरम् ॥ १०
 प्रेत ! मारय शूलेन रक्षः ! खादास्य चामिषम् । पिब डाकिनि ! शीघ्रं त्वं कवोष्णं रक्तमस्य च ॥ ११
 वदन्नित्थं तत्समीपमागतो हन्तुमुद्यतः । गणा जिघृक्षवस्तं च चक्रुर्घोरं रवं मुहुः ॥ १२
 तावत्स्वरूपं जग्राह महागिरिनिभं कपिः । पुच्छेनावेष्ट्य शतशः पिशाचान्सोऽहनत्पदा ॥ १३
 मृतप्राया बभूवुस्ते किन्तु स्वाशुभकर्मभिः । नारका इव दीर्णाङ्गा न म्रियन्ते स्म भूमिप ! ॥ १४

He dwelt under a Banyan tree, eating forest animals. He used to go away from that place for strolling and hunting preys, again coming back to the same. 6.

Owing to his and his followers' terrible sounds, often, the forest dwelling animals, including tigers and others being threatened, would scatter here and there. 7.

Having heard this sort of sound, Maruti, made a sound kila-kila, that echoed all over, reaching mount-summits and the sky that terrified all those evils there. 8.

Owing to this sound, Shri Hari woke up, and saw that evil, but remained undisturbed and fearless. 9.

Having seen Him, the terrifying Bhairava with his herd became excited, and told 'eat Him up quickly, the man in our place'. 10.

They try to kill Shri Hari but Maruti chase them away.

And he continued 'O dead spirit! Kill him with spear, and eat up His flesh, O Dakini! Quickly drink His warm blood'. 11.

Telling thus, he came near, to kill Him and his herd also desirous of killing, made dreadful sounds, repeatedly. 12.

The great-monkey Hanuman, assuming an enormous form, seemed like a stunning mount, entangled with his tail, hundreds of evils and kicked them with his foot. 13.

O King! They became as if dead and injured, similar to the dwellers

भैरवं दृढमुष्ट्यैव ताडयित्वा महारवम् । चकार भूयः कीशेन्द्रो दर्शयन्विकृताननम् ॥ १५
 उद्धमन्क्रमास्येन न्यपतत्स हतो भुवि । गण्डशैल इवागेन्द्राच्चूर्णयञ्छतशः स्वकान् ॥ १६
 पुनस्ताडनभीतोऽसौ शनैर्दूरमगात्ततः । दुद्रुवुश्च गणास्तस्य त्रस्ताः सर्व इतस्ततः ॥ १७
 तत्र तत्र निलीयैव तस्थुस्ते सकलां निशाम् । कपीन्द्रोऽस्ति गतो वेति वीक्षमाणाः प्रतिक्षणम् ॥ १८
 ध्यानस्थितस्तु भगवान् गूढैश्वर्यः स्वमायया । नैवाब्रवीत्किञ्चिदपि व्युत्तस्थौ चारुणोदये ॥ १९
 स्नात्वाह्निकं कुर्वतेऽस्मै फलान्याहृत्य मारुतिः । सुस्वादूनि ददौ जानन्नुपोषणचतुष्टयम् ॥ २०
 हरिः कृताह्निकस्तस्य प्रशंसन्नुपकारिताम् । भुक्त्वा तानि जलं पीत्वा गन्तुमैच्छत्ततोऽग्रतः ॥ २१
 हनूमन्तं परिष्वज्य बालमूर्तिधरं ततः । प्राह रक्ष्या वयं काले त्वयाऽसि कुलदेवता ॥ २२
 मारुतिस्तमुवाचाथ मा मां मोहय मायया । दासोऽस्मि तव हे राम! धर्मनन्दन ! मां स्मरेः ॥ २३

of the hell, due to their inauspicious deeds, but they did not actually die. 14.

Having banged Bhairava with his fists, Hanuman the monkey-supreme, made a booming sound many times, showing his threatening face. 15.

Vomiting blood from the mouth, the beaten Bhairava fell down on earth, like a high mountain, making flour of his hundreds of followers. 16.

Bhairava slowly ran away, fearing to be beaten again, his herd also melted away, ran helter-skelter, being terrified. 17.

They, having hidden, here and there, stayed entire night, anticipating, the monkey-supreme's presence or his exit, every moment. 18.

The Lord Shri Hari, being in meditation, hiding his powers with his maya did not utter a word, and woke up at dawn. 19.

When He was observing His daily rituals after bath, Maruti, rendered him with ripened and tasty fruits, knowing that He was fasting for four days. 20.

Shri Hari, having completed the rituals, ate those fruits and drank water. Expressing His gratitude, praised Hanuman for the help, and wished to move ahead. 21.

Having embraced the child-form Hanuman, Shri Hari said thus, 'we are to be protected in crisis as you are our family-god'. 22.

Maruti replied him- O Lord, please be kind and do not bind me in your illusory power. O Rama, I am your servant, you are the son of Dharma, please keep me in your remembrance. 23.

उक्त्वेत्थमन्तर्धिमगात्प्रीतः पवननन्दनः । उदङ्मुखो हरिः प्रायात्प्राणिश्रेयस्कृदीक्षणः ॥ २४
 यत्र रात्रिः पतेन्मार्गे तत्रैवोवास निर्भयः । यथालब्धफलान्नादि भुञ्जानः क्वाप्युपावसन् ॥ २५
 दिनैः कतिपयैः श्यामं तं व्यतीत्य हिमालयम् । अग्रे श्वेतं तमेवाद्रिं ददर्श गगनस्पृशम् ॥ २६
 रौप्यवर्णं द्रुमैर्हीनं पशुपक्ष्यादिवर्जितम् । विचित्रधातुखनिभिर्युक्तं विततकन्दरम् ॥ २७
 तपस्विजनसंसेव्यं सेवितं देवतागणैः । क्वचिच्च हेमवर्णं तं ददर्श गिरिमद्भुतम् ॥ २८
 उपत्यकास्वेव चरंस्तस्यासावेकदा नृप ! । विस्मृताध्वा नदीं काञ्चित्प्राप तत्पादनिःसृताम् ॥ २९
 तां क्वचिज्जानुदध्नोदां क्वाप्यगाधजलां हरिः । प्रतिपूरं तरन् यातो ददर्शाग्रे नगद्वयम् ॥ ३०
 एकस्तस्याः पश्चिमे च प्रागेकश्चोन्नतो गिरिः । तयोरन्तर्नदीमूलमवैक्षत महागुहाम् ॥ ३१
 ततोऽध्वानं स नापश्यत्सूर्यश्चास्तमुपागमत् । अथ प्राक्पर्वते कश्चित् पुमान् दृष्टोऽमरोपमः ॥ ३२

Saying thus the son of Pavana, (Maruti) disappeared being pleased. Shri Hari went facing North, looking at the animals, for their welfare. 24.

Shri Hari, the fearless one, used to stop where and when the night approached. He used to eat fruits that were available on the way, sometimes even went fasting. 25.

Shri Hari reaches the Himalaya, from there to Pulaha hermitage.

Some days passed by, He having left, the black Himalaya (Shyamgiri), now saw the white Himalayan Mountain (Shwetagiri Himalaya), touching the sky. 26.

The mountain seemed silver-lustred, without trees as well as birds and animals, significant with mines of metallic ores, with expansive caverns. 27.

He saw the mountain resorted by the ascetics and by groups of gods, and it was a wonderful mount, somewhere looking golden. 28.

O King! Shri Hari was wandering in the valleys of the mountain, and once he forgot the path, and reached a river, originated from the mountain. It had different depths, sometimes knee-deep, sometimes deep down. Shri Hari swam across the river, and saw two mountains before him. 29.

There were two high mountains - one on the western side and the other on the eastern side of the river. Between them,

he saw a huge cave, from which the river originated. There he did not find any way to proceed further and the sun also was ready to set. At that

स हि मूर्तो हिमगिरिस्तं कञ्चित्सिद्धयोगिनम् । दैवादमार्गं ज्ञात्वा तत्र मार्गमदर्शयत् ॥ ३३
 प्रविश्यास्यां गुहायां त्वं नद्यामेव व्रजच्छनैः । अग्रे वर्त्म प्राप्स्यसीति तमुक्त्वाऽभूत्तिरो नगः ॥ ३४
 तच्छ्रुत्वा प्रचलंस्तेन पथा भूरितमोभृता । निशः प्रथमयामान्ते बहिर्मार्गमवाप सः ॥ ३५
 तत्रगाधजलो दृष्टो हृदस्ते नातिविस्तृतः । तटे तस्यावसत्तां तु निशां क्षुधित एव सः ॥ ३६
 प्रातस्ततः प्रचलितस्तृतीयेऽह्नि महापथम् । प्रापेत्थं स व्यतीयाय दुर्गस्थानानि भूरिशः ॥ ३७
 इत्थं ह्यमानुषकृतिर्नुप ! वर्णिराजः पश्यन्नुमाजनयितुः स विचित्रशोभाम् ।
 प्रापाश्रमं कतिपर्यैर्दिवसैर्मनोज्ञं ब्रह्मात्मजस्य पुलहाख्यमुनेः प्रसिद्धम् ॥३८

॥ इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे प्रथमप्रकरणे
 भैरवगणपराजयपुलहाश्रमागमनरूपणनामा त्रिचत्वारिंशोऽध्यायः ॥४३॥

time He saw a person of divine lustre on the eastern mountain. 31-32.

He was the Himalaya Mountain incarnated as human being. He thought that Shri Hari is a great ascetic who has missed his way unfortunately. So he appeared before him to show the right path. 33.

‘You enter this cave, go slowly walking in the river stream - and will then get the way’ said the mountain and disappeared. 34.

Listening to him (obeying him), Shri Hari walked through the very dark path as he was told and at the end of the first hour of the night (around 9pm), he got the way of exit. 35.

He saw there, a lake very big and full of deep water. He passed his night on its bank, though he was very hungry. 36.

On the third morning, He got to the highway, having crossed many a difficult places and forests. 37.

After some days with super-human deeds thus, the celibate-supreme seeing the strange beauty of Himalaya, reached the beautiful hermitage of renowned sage Pulaha, the son of Brahma. 38.

Thus ends the forty-third chapter entitled ‘The Defeat of Bhairava’s herd and Shri Hari’s arrival at Pulaha Hermitage’ in the first Prakarana of Satsangi Jivan, the life story of Lord Narayan, also titled as ‘Dharmashastra’ (the rules of the code of conduct). 43

॥ अथ चतुश्चत्वारिंशोऽध्यायः ॥ ४४ ॥

सुव्रत उवाच -

तं ददर्शाश्रमं कृष्णो दर्शनादेव पावनम् । तपः सिद्धिप्रदं तूर्णं श्रयणीयं मुमुक्षुभिः ॥ १
यत्रात्मभक्तवात्सल्यादिच्छारूपेण नित्यदा । साक्षात्कृष्णः सन्निहितो भगवान्भवति ध्रुवम् ॥ २
आर्षभो भरतो यत्र तपश्चक्रे पुरा नृप ! । महापुण्या चक्रनदी परितो यत्र वर्तते ॥ ३
तत्र स्नात्वा महानद्यां नित्यकर्म विधाय च । स चक्रे मुक्तनाथस्य विष्णोर्दर्शनपूजने ॥ ४
भरतस्य तपःस्थाने स्वावासमकरोत्ततः । तद्ददाराधनं विष्णोरकार्षीच्च महातपाः ॥ ५
मृगार्भे दयया तस्य विष्णूपासन आस यः । विघ्नं स्मरंस्तं च मुहुरसङ्गो नित्यमास सः ॥ ६
सन्त्यक्तबाह्यसङ्गोऽपि पुरञ्चनकथां मुहुः । चिन्तयन्नान्तरस्यापि बुद्ध्यादेः सङ्गमुज्जहौ ॥ ७

CHAPTER - 44

Shri Hari reaches Pulaha hermitage, observes penance there.

Suvrat said:-

Krishna saw that hermitage, a mere glance at which makes one pure. The place is renowned to produce quick yields for penance observed here, and a place to be sheltered by seekers of liberation. 1.

Where Lord Krishna Himself, always, upon His own will, showering affection unto His devotees, becomes visible to them, for certain. 2.

Where Bharat, the son of Rishabhadeva, did his penance here, long before, and the praiseworthy river Gandaki flows around in all four directions like a chakra. 3.

Having bathed there, Shri Hari, observing His daily rituals, worshipped Lord Vishnu, in the holy place Muktinath (the God of Liberation). 4.

He stayed where Bharata did his penance once, and followed the same trait, worshipping Vishnu and observing severe penance. 5.

Often remembering Bharata's interrupted worship of Vishnu owing to unyielding compassion (moha) shown by him unto an young antelope, Shri Hari remained there always undisturbed from the living things around. 6.

Though, having renounced all external connections, thinking repeatedly about the story of attachment of Puranjana (in Shrimad Bhagavata), He, left out any association from intellect and other faculties within, carefully. 7.

असङ्गं निर्गुणं शुद्धं प्रकाशं नित्यमक्षरम् । सच्चिद्रूपं स्वमात्मानं मन्यते स्माजमव्ययम् ॥ ८
 तत्रैकेन पदा तिष्ठन्नूर्ध्वबाहुद्वयो जपन् । गायत्रीं वेदजननीं तपोऽतप्यत दुष्करम् ॥ ९
 अर्कमण्डलमध्यस्थं भगवन्तं हिरण्मयम् । शङ्खचक्रधरं देवं दध्यौ हृदि तपश्चरन् ॥ १०
 त्रिकालं गण्डकिस्नानं मुक्तानाथस्य पूजनम् । विदधत्प्रत्यहं चक्रे तपः फलदलादिभुक् ॥ ११
 तस्य विप्रबटोर्बाल्ये दृष्ट्वा भूरितरं तपः । विस्मयं प्रापुरत्यर्थं बहवोऽपि तपस्विनः ॥ १२
 किं कायाधव एष किं ध्रुव उत स्कन्दः कुमारोऽथवा ।
 दत्तो वा ऋभुरेष किञ्चु भगवान्नाारायणार्षिर्नरः ॥
 दुःसाध्यानि नृभिस्तपांसि कुरुते पूर्णेन्दुशान्तद्युति ।
 रित्याश्चर्यवशात्तपस्विमुनिभिस्तेपे तपस्तर्कितः ॥ १३
 तपस्यन्तं च तं दृष्ट्वा तत्स्वरूपविदश्च ये । ते तु ग्लानिं परां प्रापुः स्वप्रेष्ठकृच्छ्रदर्शनात् ॥ १४
 सदा सहचरौ तस्य भक्तिधर्मौ तपःप्रियौ । तपः कुर्वति तस्मिन् स्म तिष्ठतस्तस्य पार्श्वयोः ॥ १५

Shri Hari considered himself being as completely detached, above all attributes (nirgun), pure, enlightened, eternal, imperishable form of truth and pure consciousness being unborn and absolute. 8.

Standing on one leg, and both hands held upwards, chanting Gayatri mantra known to be the mother of all the Vedic hymns, He observed the most severe of penances. 9.

Observing the penance, He meditated in His heart upon the god, set amidst the radiance of the sun, of golden hue, bearing conch and divine disc. 10.

Every day he used to take bath thrice in river Gandaki, and worship Lord Vishnu, and observe penance, surviving only on fruits and leaves. 11.

Many ascetics, having seen the Brahmin boy observing severe penance in his childhood, were astonished. 12.

They thought of Him ‘Whether is He Prahlada, the son of Kayadhu, or is He Dhruva, or Kumar the son of Shiva, or else Datta or Rubhu, if not, is He god-sage Nar Narayan ? And they seeing Him Observing hard penance that seem to be impossible for ordinary men; and beholding His calm nature of a full moon, got fascinated. 13.

Having seen Him observing penance, and knowing His real form (Vishnu), they became over distressed at their beloved god’s hard work. 14.

Always accompanied him were Dharma and Bhakti, both fond of pen-

ऊर्ध्वबाहोरेकपदा तिष्ठतोऽतिकृशस्य च । भक्तिर्दक्षे वृषो वाम आस्तां भूपातशङ्कया ॥ १६
 निर्दम्भमेव मुनिवदादित्यमुपतिष्ठतः । चातुर्मास्यं व्यतीयाय साश्चर्यान्कुर्वतो मुनीन् ॥ १७
 एकादश्यां प्रबोधन्यामथ साक्षाद्दिवाकरः । उपेयायान्तिकं तस्य द्विभुजो दिव्यविग्रहः ॥ १८
 तं विलोक्य निजाभ्याशे साक्षाद्भास्करमागतम् । प्रणम्य साष्टाङ्गमसौ बद्धाञ्जलिपुटोऽब्रवीत् ॥ १९
 जय! जय! जगदात्मन्भास्कराहस्कर! त्वं सकलनिगममूर्ते! ब्राह्मणाराधनीय ! ।
 भृशतमसि निमग्नं त्वां विना जीवलोकं सुखयितुमिह को वा शक्नु यात्तन्निरस्य ॥ २०
 जगदवननिरो धोत्पत्तिहेतुस्त्वमीशो हरिहरविधिमूर्तिः सर्वलोकप्रकाशः ।
 अभमतफलदातोपासकेभ्यः कृपालो! नमनपरनृणामप्यामयौघं निहंसि ॥२१
 अनलहिमकराद्याः सन्ति तेजस्विनो ये त इह भवत एव प्राप्य तेजश्चरन्ति ।
 तव वरद! किलैतन्मण्डलं प्राप्नुयुर्ये पुनरिह भववाधौ ते न मज्जन्ति मुक्ताः ॥ २२

ance. They used to be there beside Him, as He observed austerities. 15.

Seeing Him standing on one leg and his hands held upwards and becoming weak, Dharma and Bhakti stood there supporting Him from left and right, fearing His fall-down. 16.

The ascetics became startled, seeing His true ascetic like penance for the sun, spanning, more than four months. 17.

The sun god appears and Shri Hari eulogises him.

The sun appeared himself before Him on Prabodhini Ekadasi, with his divine form, having two arms. 18.

Having seen the sun come in person, Shri Hari, having saluted him with eight limb prostration (sashtang pranam), and with folded hands said thus: 19.

‘Be Victorious! Be victorious, O the soul of the world! O Bhaskar! Thou make the day, thou are (Nigama) personified, and adored by Brahmins and who is there competent to comfort this world from its immersion in the dark? 20.

You are the cause of creation, protection and destruction of this world, and an incarnate of Brahma, Vishnu and Shiva, who enshines the entire universe, and giving desired fruits to the worshippers, compassionate, and taking away all ailments of men, who pay obeisance unto you. 21.

The fire, the moon, and others have become lustrous, enlightened by

इह तव किरणस्यास्यैककस्यापि तेजः सहितुममृतपेष्वप्यण्डकोशे न कोऽपि ।
प्रभवति किमु तर्हि ब्रह्मणस्तेऽशुमालिन् ! सकलकिरणतेजस्तं नमामीश्वरं त्वाम् ॥२३
चिरमिह मम चित्तेऽभीप्सितं दर्शनं ते दुरितनिचयमूलोत्कृन्तनं प्राप्य चाद्य ।
उदय इव सुधांशोरर्णवस्यातिहर्षो हृदयकुहरमध्ये माति नैवाब्जबन्धो!॥२४

सुव्रत उवाच -

इति स्तुवन्तं तं प्राह सूर्यनारायणो वचः । हरे! तुभ्यं प्रसन्नोऽस्मि वरं मद्द्वयेप्सितम् ॥ २५
ततो हरिर्ययाचे तं वरं स्वस्याभिवाञ्छितम् । भगवन्! यदि तुष्टोऽसि तर्हि देहि मदीप्सितम् ॥ २६
तमोपहस्त्वमेवेति तमः सर्वं ममान्तरम् । हर्तुमर्हसि देवेश! दुःखसंसृतिकारणम् ॥ २७
कामः क्रोधश्चलोभाद्या इन्द्रियाणि च वर्णिनः । महारयः सन्ति तेभ्यस्त्वया कार्यं ममावनम् ॥ २८
तपःस्थैर्यमकामत्वं सर्वेन्द्रियजयस्तथा । नैष्ठिकब्रह्मचर्याद्या गुणाः स्युः सर्वदा मयि ॥ २९

you. You a bestower of boons, upon attaining your esteemed sphere, men never get entangled in trans-migratory ocean, thus they become liberated. 22.

Even the lustre of your single ray could not be tolerated by the drinkers of nectar (gods) and none from the universe. What to tell then? O bearer of rays! Of the splendour of whole range of rays, I salute you, O Lord! 23.

O lotus-friend! Having obtained your Darshana, a long cherished desire of mine, effecting elimination of heaps of miseries, my heart has become immeasurably overjoyed as the sea becoming effervescent at the sight of the moon. 24.

Boon asked by Nilkanth Varni from Suryadev.

Suvrat said:-

Then Lord Suryanarayan praising Shri Hari, told thus, O Shri Hari! I am pleased with you, ask for the desired boon. 25.

Then Shri Hari asked His cherished boon telling 'O Lord ! If you are pleased, bestow me my desired boon. 26.

As you dispel the darkness, take away all my inner darkness which is the cause of misery related to birth and death. 27.

For a celibate, lust, anger, greed, and sensual organs are the greatest inner enemies, from which, protection to be granted to me by you. 28.

Let there be in me always all these virtues, such as inclination for

यदा यदा स्मरेयं त्वामहं स्वहृदये प्रभो ! । तदा तदेदृशेनैव त्वया देयं स्वदर्शनम् ॥ ३०
एतावदेव मेऽभीष्टं देहान्यन्मायिकं त्वहम् । सुखं किमपि नेच्छामि त्वतो मायाविमोचकात् ॥ ३१

सुव्रत उवाच -

ओमित्युक्त्वा ततः सूर्यस्तं प्रणम्याब्रवीद्वचः । साक्षात्कृष्णस्त्वमेवासि जानामीति हरे! हृदि ॥ ३२
तथापि नरनाट्येन मामित्थं याचसि प्रभो! । यान् याचसि गुणांस्ते तु सन्ति सिद्धाः सदा त्वयि ॥ ३३
त्वद्भक्तेष्वपि ते कृष्ण ! त्वत्प्रतापाद्भवन्ति हि । किं पुनस्त्वयि कल्याणसदुणाकर ईश्वरे ॥ ३४
इत्युक्त्वा हरिमानम्य प्रीतः सोऽन्तर्दधे रविः । हरिशर्मा प्रीतमनास्तपश्चर्या समापयत् ॥ ३५

तत्क्षेत्रमाहात्म्यमतिप्रशंसंस्तूर्णं तपःसिद्धिविधातृतादि ।

सन्मानितो भूरि तपस्विवर्यैरुवास तद्द्वादशिकादिनं सः ॥ ३६

penance, firmness, dispassion, ability to conquer the senses, life-long celibacy and others. 29.

As and when you are recollected in my heart then and there, grant me with this Darshana of yours, O Lord! 30.

All this is my only desire, and I do not wish for illusory pleasure from you, as you are the liberator. 31.

Sun god praises Shri Hari.

Suvrat said:-

Having given positive consent to Shri Hari, Surya, saluting Him told thus 'you are Krishna Himself that I know from within O Shri Hari! 32.

Even then, you beg me thus, being human-incarnate. All these virtues that you have asked for are there within you, forever. 33.

Even in your devotees these virtues are present, by your influence, then what to tell about yourself, being the Lord, who is the treasure of favourable virtues, O Krishna! 34.

Having said thus, the sun being pleased at Shri Hari, paying obeisance to Him, disappeared, Shri Hari Sharma also being completely contented, concluded His penance. 35.

Appreciating the greatness of that place, like its quick delivery of fruits for penance observed and other qualities, Shri Hari, being honoured profusely by great ascetics, stayed with them on Dwadashi (the twelfth day). 36.

॥ इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे प्रथमप्रकरणे
सूर्यनारायणप्रसादननामा चतुश्चत्वारिंशोऽध्यायः ॥ ४४ ॥

॥ अथ पञ्चचत्वारिंशोऽध्यायः ॥ ४५ ॥

राजोवाच -

हरौ प्रव्रजिते गेहाद्धन्धवस्तस्य सुव्रत ! तस्मिन्विवृद्धप्रेमाणस्तच्चित्ताः किमकुर्वत ॥ १
श्रुण्वन्कृष्णकथा ब्रह्मन्मधुराश्च मनोहराः । रसज्ञो नैव तृप्यामि यथा मर्त्योऽमृतं पिबन् ॥ २

सुव्रत उवाच -

यदा स भगवान् गेहं त्यक्त्वा प्रव्रजितो नृप ! । तदा तस्य वयस्यास्तं द्रष्टुं तद्दृहमाययुः ॥ ३
अदृष्ट्वा तत्र ते नद्यां विचिन्वन्ति स्म तं पुरे । तस्योपवेशनस्थानं यद्यत्तत्तद्व्यलोकयन् ॥ ४
तत्राप्यदृष्ट्वाऽन्यत्रापि ते गवेष्य सुहृत्तमम् । यदा न लेभिरे तर्हि रुदन्तस्तद्दृहं ययुः ॥ ५

Thus ends the forty-fourth chapter entitled 'The grace of Lord Suryanarayan' in the first Prakarana of Satsangi Jivan, the life story of Lord Narayan, also titled as 'Dharmashastra' (the rules of the code of conduct). 44

CHAPTER - 45

Shri Hari leaves home His men search for Him.

The King said:-

'O Suvrat! At the departure of Shri Hari from the house, what did his affectionate relatives do then? 1.

O Brahmin! expert like me, after listening to the beautiful and captivating stories of Shri Krishna, is not satisfied, as an ordinary mortal is not satisfied drinking the nectar. 2.

Suvrat said:-

As the god-ascetic left his house, his friends came to see him. 3.

Not finding him there, they searched for him near the river, in the town, and in the places where he used to sit. 4.

But there also they failed to see him. Then they went to other places to search for their best friend, but could not meet him. Then they went to his home with tears in their eyes. 5.

अग्रजं तस्य सङ्गत्य तमुदासीनमास्थितम् । नीलकण्ठो भवद्भ्राता गतः क्रापीति चोचिरे ॥ ६
 तदा रामप्रतापोऽपि गेहे गेहे वने च तम् । तथेच्छराममुख्याश्च विचिक्युर्बन्धवोऽखिलाः ॥ ७
 साश्रुनैत्राश्च ते सर्वे यदा नैक्षन्त तं क्वचित् । तदानीं त्वग्रजस्तस्य जातश्चिन्तातुरो भृशम् ॥ ८
 हे कृष्ण! हे हरे! बन्धो! हरिकृष्ण! ममानुज! । हे नीलकण्ठ! हे वर्णिन्नित्युचैराजुहाव तम् ॥ ९
 महादुःखाब्धिपतितः शोचन् स्वगृहमेत्य सः । विललापोच्चकैः स्नेहाद्भ्रातर्भ्रातरितीरयन् ॥ १०
 हा मां त्यक्त्वा गतः कासौ भ्राता कमललोचनः । तस्य भोजनवेलापि गता नूनं हि नैत्यकी ॥ ११
 क्व गत्वा तस्य वीक्षेयं मुखं चन्द्रमनोहरम् । शृणुयां वा क्व गत्वाहं तदीयं वचनमृतम् ॥ १२
 इत्थं स ब्राह्मणः स्नेहादत्यर्थं विललाप ह । चरित्राणि स्मरंस्तस्य निनायाहानि दुःखतः ॥ १३
 इच्छारामादयस्ते च बन्धवो ज्ञातयस्तथा । तमेव नित्यं शोचन्तो निन्युः कृच्छ्रेण वासरान् ॥ १४
 स्त्रियः सुवासिनीमुख्याः शोचन्त्यस्तमहर्निशम् । कृच्छ्रेणैवाहानि निन्युर्हरिरथ कथां श्रुणु ॥ १५

They met there, his elder brother who was sitting unhappily. They asked him. 'Where has your brother Nilakantha gone?' 6.

Then Ramapratap - the brother - and all the relatives Iccharam and others searched him in every house and also in the forest. 7.

They were not able to see him anywhere, and were full of tears in their eyes. Then Shri Hari's elder brother was much worried. 8.

And then he began to call him loudly O Krishna, O brother, O Shri Hari Krishna, O my younger one, O Nilakantha, O great Brahmin celibate. 9.

He came home as if drowned in the ocean of deep sorrow. And with utmost love and affection cried loudly saying 'O my brother, O my brother! Alas! Where has my handsome brother gone abandoning me? His regular lunch - time has also gone by. Where should I go to see his face - very beautiful like the moon? Where should I go to listen his nectarine speech?' 10 - 12.

Thus, the Brahmin grieved due to love and affection for him and recollecting his behaviour, deeds, he spent his days in grief. Iccharam, his other relatives and Suhasini also grieved about Him daily and passed their days in great difficulty. 13- 14.

All the women including house - wives wept for him day and night, and spent the days in pain. 'Now listen to the story of Shri Hari. 15.

मुक्तनाथं नमस्कृत्य तत्रत्यांश्च तपस्विनः । ततो विनिर्ययौ प्रातर्वर्णीन्द्रो दक्षिणामुखः ॥ १६
 बहून्यरण्यानि नगान्सरितश्च सरांसि सः । अत्यक्रामदविज्ञाततत्त्वो बालमुनिर्नृप ! ॥ १७
 हिमालयोपत्यकायां विचरन् गहनं महत् । प्राप सिंहैश्च शार्दूलैर्गजैर्मत्तैर्भयङ्करम् ॥ १८
 वराहैर्महिषैः क्रूरैराकीर्णं गवयादिभिः । महीरुहैश्च बहुभिर्महद्भिरतिसङ्कुलम् ॥ १९
 दुःप्रवेश्ये मनुष्याणां विचरंस्तत्र गह्वरे । यत्र सायं तत्र वसन्प्राप बुट्टोलपत्तनम् ॥ २०
 तत्र राजा पर्वतीयो महादत्ताभिधः सुधीः । आवास्य स्वालयं तं च सिषेवे बहुभावतः ॥ २१
 भगिनी तस्य मायाख्या स्नेहेन परिचर्यया । सिषेवे परया भक्त्या तमात्मश्रेयसे नृप ! ॥ २२
 तयोः प्रसन्नो भगवान्दत्त्वा संसृतिमोचनम् । ज्ञानं स्वस्य ततः प्रायाद्धनमेव तपःप्रियः ॥ २३
 मुक्तनाथान्निर्गतस्य प्राप्तस्यैतद्वनं हरेः । वसतस्तत्र तत्रास्य कालः संवत्सरोऽत्यगात् ॥ २४
 वने घोरे स विचरन् स्वधर्मं सम्यगाचरन् । महान्तमेकं न्यग्रोधं प्राप्तवान्म्यदर्शनम् ॥ २५

Shri Hari departs Muktinath enters a dense forest.

At the dawn, having paid obeisance to Muktinath and the ascetics of the place, the great celibate went in southern direction. 17.

O King, the child-ascetic crossed many forests, mountains, rivers and lakes, without disclosing his real form. 18.

When he was wandering in the deep valleys of Himalaya, he met the herds of frightful and cruel lions, tigers, boars, buffaloes, and bisons. The forest was much crowded by many big and tall trees. 19.

Moving about the cave, impenetrable to average men, he used to stop wherever he was during dusks, thus he reached Buttolapur eventually. 20.

There was the noble king of that mountain named Mahadatta, who having welcomed, and made him stay at his palace, served with respect. 21.

The king's sister named Maya, also rendered services unto him, with affection and devotion for her own welfare. 22.

The Lord much pleased due to their services, and bestowed them with the liberation from trans-migration and disclosed his own original form to them. As he was fond of penance, he left for forest from there. 23.

One year went by, since Shri Hari left Muktinatha, and stayed at various places, finally reaching this forest. 24.

Moving in the dense woods, observing self-religious duties, finally got to a huge beautiful Banyan (Nyagrodha) tree. 25.

तडागेनातिमहता पूर्वे नद्यास्तथोत्तरे । शोभितं च नलस्तम्बैर्महद्भिरभितो वृतम् ॥ २६
 परितो गजयूथैश्च चरद्भिरभिनादितम् । तं पश्यंस्तत्र सोऽपश्यन्महायोगिनमेककम् ॥ २७
 ऐणमासनमासीनं जटायज्ञोपवीतिनम् । साच्छादनं च कौपीनं वसानमपरिग्रहम् ॥ २८
 शालग्रामार्चनं कृत्वा गीतापठन उद्यतम् । गोपालनाम्ना विख्यातं ननाम विनयेन तम् ॥ २९
 योगीन्द्रः सोऽपि तं वीक्ष्य गाढस्नेहमिवादरात् । उत्थाय सद्योऽतिप्रीत्या परिरभ्याप निर्वृतिम् ॥ ३०
 गाढमित्रे इवोभौ तावास्तामन्योन्यदर्शनात् । उवास तत्र वर्णीन्द्रो योगीन्द्रेणातिमानितः ॥ ३१
 मानयंस्तं गुरुत्वेन बालस्वामी स योगिनम् । अशिक्षत्सकलं योगं योगशास्त्रं तथाखिलम् ॥ ३२
 आदराच्छिक्षयामास यमांश्च नियमान्स तम् । आसनानि विचित्राणि प्राणायामकलास्तथा ॥ ३३

To its East there was a great lake and a river to its North. The place looked beautiful with surrounding of high grown reeds. 26.

Seeing the moving herds of elephants making various sounds, he also, saw a great ascetic there. 27.

Shri Hari meets an ascetic Gopalamuni; learns yoga from him.

He was seated on a mat of deer skin, having matted hair, wearing the sacred thread; and a strip of cloth for loins, and he was without any possessions. 28.

Having worshipped Salagram (divine stone), he began to recite Bhagavat Gita. He was named Gopala, to whom Shri Hari saluted humbly. 29.

The great ascetic also seeing him, immediately having stood up and embraced with friendly love and affection, instantly felt bliss. 30.

Seeing each other, they became intense friends, the great celibate made stay there being honoured by the great ascetic. 31.

The child-ascetic Shri Hari regarded him as his preceptor, and learnt from him all the features of Yoga and Yogic texts. 32.

The great Yogi Gopala taught him, with respect, all the preliminary steps leading up to samadhi such as the rules and regulations (Yama-s include nonviolence[ahimsa], celibacy[brahmcharya], truthfulness[satya], overcoming the desire to steal[ashtay] and desire to possess other's objects[aprigraha]; Niyama-s include purity[shauch], penance[tap], joyfulness[santosh], study of Vedas[swadhyay] and 'Vishnu pooja'[ishwarpooja]), the various postures (Asana) and the art of con-

प्रत्याहारं धारणां च ध्यानं च मनसा हरेः । समाधिमङ्गभूतं स शिक्षयामास चाङ्गिनम् ॥ ३४
 सकृत्प्रोक्तं हि तत्सर्वं कालेनाल्पेन स प्रभुः । यथावदेव जग्राह गुरुं विस्मापयंश्च तम् ॥ ३५
 नेतीं च द्विविधां बर्हिस्त कौञ्जरीं नौलिकां तथा । शङ्खप्रक्षालनाद्याश्च क्रिया आदावसाधयत् ॥ ३६
 ततः क्रमेण चाष्टाङ्गयोगं स समसाधयत् । गुरूपदिष्टमार्गेण कालेनाल्पेन भूपते! ॥ ३७
 योगशास्त्रं तु निखिलं श्रुतिमात्रेण सोऽग्रहीत् । तेनातिविस्मितो योगी तं मेने कृष्णसन्निभम् ॥ ३८
 स्वस्यातिनिःस्पृहस्यापि तस्मिन्प्रेमातिशायिताम् । दृष्ट्वा मतिमतां श्रेष्ठे मेने तं गुरुमेव सः ॥ ३९
 परस्परं गुरुधियौ सेवमानौ परस्परम् । कन्दमूलफलाहारावूषतुस्तत्र वत्सरम् ॥ ४०
 सहमानौ हिमं वातं वर्षं चातपमन्वहम् । स्नातौ त्रिषवणं तीव्रं चक्राते तप एव तौ ॥ ४१
 तदाश्रमसमीपेऽथ घोषो गोपैरकार्यत । महिषीर्गाश्चारयद्विरायातैश्च यदृच्छया ॥ ४२

trolling breath (Pranayama), restraining the sense organs (Pratyahara), steady focusing of the mind on Shri Hari (Dharana), meditation (Dhyana), culmination of meditation (Samadhi). 33 - 34.

As if to astonish the preceptor, the Lord learnt everything perfectly in no time what was told only once. 35.

At the beginning he learnt all the Yogic practices like Neti, Basti of two types, Kunjalkriya, Naulika, Shankha-Prakshalana and others (all these actions are to cleanse and purify the body internally). 36.

O King, after that, gradually, he learnt the eight-fold Yoga (yama, niyama, asana, pranayama, pratyahara, dharana, dhyana and Samadhi), as told by the preceptor, in short period. 37.

He learnt the Yogic philosophy only by listening. Yogi Gopala with wonder regarded him as Krishna. 38.

Though he was dispassionate himself, seeing that highly brilliant Shri Hari, the ascetic developed devoted love for Him and regarded Him as his preceptor. 39.

Having mutual respect with a preceptor-perspective in mind, they served each other. They stayed there for a year surviving on herbs, roots and fruits. 40.

Enduring cold, rain and scorching sun accordingly they both used to take bath thrice a day, and observed hard penance. 41.

Once, there came cow-herds grazing their cows and buffaloes and built a stable, near that hermitage. 42.

तत्रागत्य प्रतिदिनं शार्दूलाः पञ्चषान् पशून् । अभक्षयंस्ततो गोपा बभूवुः खिन्नचेतसः ॥ ४३
योगीन्द्रं प्रार्थयामासुस्ततस्ते रक्ष नः पशून् । योगिराज! समर्थोऽसि नाम स्वं सार्थकं कुरु ॥ ४४
अशक्तः पशुरक्षायां सोऽथ चिन्ताकुलोऽभवत् । ततस्तमाह वर्णीन्द्रश्चिन्तां त्यज महामुने ! ॥ ४५
शङ्खं वादय तेनैव नायास्यन्त्यत्र हिंसकाः । तव योगप्रतापेन गमिष्यन्त्यद्य ते त्वितः ॥ ४६
इत्युक्तः सोऽपि योगी तं मानयधर्मनन्दनम् । तदैव कृपया दध्मौ शङ्खं दीर्घनिनादिनम् ॥ ४७
स नादो यावति क्षेत्रे व्याप्तास्तावति कञ्चन । हिंस्रो नायाच्च तन्नस्थो जगामान्यत्र सर्वशः ॥ ४८
निर्भयं तदभूत्स्थानं साधोस्तस्य प्रसादतः । ऊषुः सुखं सपशवो गोपालाः प्राप्तविस्मयाः ॥ ४९
स चापि विस्मितो योगी प्रतापं तस्य तं हृदि । जानन्नलौकिकं मेने पुरुषं तं नराकृतिम् ॥ ५०
वर्णिराट् निवसंस्तत्र प्रत्यहं शुद्धचेतसा । अध्यायमेकं गीताया द्वितीयं सुविचारयन् ॥ ५१
स्वरूपमात्मनः शुद्धमसाधारणलक्षणैः । तत्त्वतो निश्चिकायाथ स्वानुभूत्या च बुद्धिमान् ॥ ५२

But wild tigers ate their five or six cows every day, which made the cow-herds a lot worried. 43.

They prayed to that great ascetic thus ‘kindly protect our cattle, O! ascetic-supreme, and live your name’s reputation’. 44.

Ascetic Gopal, being unable to protect cattle, became worried. Then Shri Hari addressed him to leave his worry. Shri Hari continued ‘blow your conch; by its virtue, wild beasts will never come here, they leave this place by the influence of your Yogic power.’ 46.

Thus told by Shri Hari, the ascetic honouring the words of Dharma’s son, and with His grace, blew the conch, making a lengthy sound. 47.

As the echoing sound filled the place, unto which, wild beasts would never venture. They all ran away from that place. 48.

Due to the mercy of the sage Shri Hari the place became safe and the cowherds, astonished, stayed there with their animals, happily. 49.

The ascetic, wondered within, knowing His power, then thought Him to be supreme-being in the guise of human form. 50.

The great celibate, staying there, with pure mind, studied the second chapter of Bhagavad Gita, and thought about it, daily. 51.

Being intelligent, he learnt about the nature of the pure self with its typical characteristics, and had His own conclusions about the same, through self-experience. 52.

प्रत्याहारेणेन्द्रियाणां तथान्तःकरणस्य च । प्राणस्य वृत्तिः सकलास्तस्मिन्मुहुरधारयत् ॥ ५३
 एवमभ्यसतस्तस्य कालेन कियतात्मनि । बभूव ध्यानयोगस्य पक्वता नृपसत्तम ! ॥ ५४
 ततोऽस्य हृदयेऽखण्डमिन्द्रियादिप्रकाशकम् । आत्मज्योतिर्महद्राजन्सर्वकालमदृश्यत ॥ ५५
 एवं विशुद्धमात्मानमक्षरब्रह्मणा सह । ऐक्येन भावयन्नित्यं ब्रह्मभूत इवाभवत् ॥ ५६
 योगमेतं स्वमित्रं तं प्रार्थयन्तमशिक्षयत् । ब्रह्मभूयं गतस्तेन ततो गोपालयोग्यपि ॥ ५७
 वर्णीन्द्रं च हरिं साक्षान्नारायणमृषीश्वरम् । अवैतदिच्छयैवासौ भक्तिं तस्मिन्स्ततोऽकरोत् ॥ ५८
 दध्यौ तमेव हृदये सिद्धयोगो दृढासनः । अत्यन्तविस्मृतिं प्राप ततोऽसौ वपुषो मुनिः ॥ ५९
 विहाय भौतिकं देहं दिव्यदेहेन सोऽनघ ! । गोलोकं प्रययौ सद्यो हरेस्तस्य प्रसादतः ॥ ६०
 वर्णराजः सिद्धयोगस्ततश्चाकस्मिकक्रियः । सख्युः संस्थाविधिं कृत्वा प्राङ्मुखः प्रययौ ततः ॥ ६१

Restraining the internal and external senses, as well as all the movements of Pran (breath), he concentrated on the supreme-self, repeatedly. 53.

Thus practising for over a period of time, his meditational quality attained maturity. 54.

Hence, an undivided flame of light of the Self, was visible to him constantly that glowed in his heart eternally, enshrining the entire body. 55.

Thus the pure, individual-self being united with the imperishable Self, eternally, he became as if absorbed in Brahman. 56.

Shri Hari taught this Yogic knowledge to his friend on his request. Then Gopal Muni also became united with the Supreme self. 57.

He knew that Shri Hari himself is the real Vishnu, in the form of the great Brahmin and the great sage. He knew this by the will of Shri Hari, and hence became a devotee of Him. 58.

The perfect yogi, the ascetic Gopal, being seated firmly, having Shri Hari in his heart, became forgetful of himself as well as his bodily existence. 59.

O the perfect one! Gopal Muni, having left his carnal body, attaining the divine one, moved to Golok of Shri Hari instantly, by His grace. 60.

Gopal leaves his body; Shri Hari proceeds to the East.

The great Brahmin Shri Hari, being united with the supreme self, observed all the rituals after the sudden death of the friend. Then he pro-

अखण्डब्रह्मरूपस्थो नासाग्रस्थिरवीक्षणः । धनुर्मुक्तः शर इव प्रयाति स्माध्वनि द्रुतम् ॥ ६२
 देहानुसन्धानहीनश्चिन्तयन्कृष्णमेकलः । आदिवाराहतीर्थं स प्राप्यावात्सीद्दिनत्रयम् ॥ ६३

यत्र यत्र स ययौ बटुवर्यस्तत्र तत्र नृपते! जनतायाः ।

आगतस्य हि गुरोरिव नाकात्तस्य दर्शनमहोत्सव आसीत् ॥ ६४

॥ इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे प्रथमप्रकरणे
 योगाभ्यासविधाननामा पञ्चचत्वारिंशोऽध्यायः ॥ ४५

ceeded in the eastern direction. 61.

Shri Hari, the manifestation of undivided union with the supreme-self, having His looks set firm on the nose tip, moved swiftly like an arrow shot from the bow, on the way. 62.

Without the sensation of bodily existence, Shri Hari, thinking about Shri Krishna, moving alone, reached Aadivaraha Tirtha, where he stayed for three days. 63.

Wherever the young celibate went, there the public celebrated His darsana as a festivity, thinking Him the preceptor coming from heaven. 64.

Thus ends the forty-fifth chapter entitled ‘Description of Shri Hari practising Yoga’ in the first Prakarana of Satsangi Jivan, the life story of Lord Narayan, also titled as ‘Dharmashastra’ (the rules of the code of conduct). 45

॥ अथ षट्चत्वारिंशोऽध्यायः ॥ ४६ ॥

सुव्रत उवाच -

ततः स वङ्गदेशेषु प्रायात्सीरपुरं बटुः । सिद्धवल्लभनामासीद्राजा यत्रातिधार्मिकः ॥१
तेनातिप्रार्थितोऽवात्सीच्चातुर्मास्यं महामुनिः । तद्दुर्ग एवानुसवं सेव्यमानो हि तेन सः ॥२
गोपालदासनामैकः साधुः शीलगुणान्वितः । सेवायां प्रत्यहं तस्य वर्तते स्मातिभावतः ॥३
सिद्धतामसमन्त्राश्च तत्रान्ये सिद्धसंज्ञकाः । आसन् सहस्रशः क्षुद्रदेवतोपासका अपि ॥४
तत्रैके वीतरागाख्याः केचिदासंश्च वर्णिनः । एके परमहंसाख्या यतिसंज्ञाश्च केचन ॥ ५
भैरवोपासकाः केचित्केचित्काल्या उपासकाः । केचिच्च योगिनीभक्ता वीरविद्याविशारदाः ॥ ६
कौपीनमात्रवसनाः सिद्धास्तत्रापरिग्रहाः । आसन्नेकशतं मुख्यास्तपश्चर्यारता नृप ! ॥ ७

CHAPTER - 46

Shri Hari visits Bengal; His victory over proud Siddhas.

Suvrat said:-

Thereafter that youth came there to the city of Sirpura in Bengal where religious - minded, noble king Siddhavallabha lived. 1.

The king requested him wholeheartedly to stay there; so the great sage Sri Shri Hari stayed there for four months in the palace, where he was served by the king. 2.

One ascetic, named Gopaladasa, who was virtuous by nature, used to serve him there every day, with devoted adoration. 3.

There were many sages having 'Siddha' title (who have achieved some spiritual power) who had achieved some black magic powers; moreover there were thousands of worshipers of mean (tamas) deities. 4.

There were some bachelors having the title as Veetaraga (who have conquered the passions fully) or some having the title Paramahansa (who have achieved the salvation), some were sanyasi (monks), some were the worshipers of Bhairava and some of them were the worshipers of goddess Kali. Some of them were the adorers of Yogini i.e. female deity and some were experts in black magic. 5 - 6.

There were some, who used to wear only strip of cloth for loins and Siddhas who followed complete non-acceptance, moving with their hundred leaders engaged in penance, O King. 7.

तान्सुच्छयोज्झिते स्थाने वासयामास भूपतिः । तत्रैवामुं नीलकण्ठं पूजयित्वा न्यवासयत् ॥ ८
 प्रचुराज्यसितोपेतैर्भक्ष्यैर्भोज्यैश्च तान् नृपः । प्रत्यहं तोषयामास तत्तदीप्सितवस्तुभिः ॥ ९
 पट्टकानासनार्थं च ददौ तेभ्यः पृथक् पृथक् । स्वसिद्धतां दर्शयन्तो न्यूपुस्तेऽपि यथासुखम् ॥ १०
 तत्तद्दाम्भिकसिद्धत्वं मुमुक्षुं तं धरापतिम् । हरेर्विजिज्ञापयिषोरिच्छयेत्थमभून्नृप ! ॥ ११
 प्रावृट्काले तत्र वृष्टिः प्रतिवर्षाधिकाऽभवत् । आसारैः पीडिता आसंस्ते तु सिद्धाभिमानिः ॥ १२
 घनाघना ददृशिरे स्तनन्तः स्तनयित्नुभिः । भयङ्कराभिर्विद्युद्भिर्भीषणाः सुरवर्त्मनि ॥ १३
 घोरघोषातिवातेन वज्रनिर्घोषणैस्तथा । दिवानिशं चातिवृष्ट्या खिन्नास्ते सिद्धतां जहुः ॥ १४
 शनैः शनैस्ततश्चक्रुः रात्रौ रात्रौ पलायनम् । क्रचित्पञ्च क्रचित्सप्त वेपमाना हिमानिलैः ॥ १५
 प्रत्यहं राजभृत्याश्च तच्चर्यां ददृशुः स्थिताः । दिनैः कतिपयैः सर्वे सिद्धाश्चक्रुः पलायनम् ॥ १६
 एकमेवावशिष्टं तं वर्णिराजं नृपः सुधीः । दृष्ट्वा सत्यं तमेवैकं सिद्धं मेने न चापरम् ॥ १७

The king had sheltered them in a good open space and in the same place he made this Nilakantha stay after serving him. 8.

Every day the king made them happy with food and eatables enriched with lot of ghee and sugar, and with their desired things. 9.

He gave each of them separate wooden seats. They also stayed there happily exhibiting their perfection in penance. 10.

Then Shri Hari with a wish to disclose untrue or hollow accomplishments of them, to the king, a seeker of liberation, thus decided: 11.

There were more rains in the rainy season this time, than usual, due to which arrogant Siddhas suffered, who lived there. 12.

In the sky there were thick clouds gathered making thundering noise and terrific lightning that made the sky very fearsome. 13.

They left their penance, being depressed and fatigued by the terrific clouds, roaring storm, thunderbolt and heavy rain through day and night. 14.

Slowly, one by one, they ran away at night. Shivering due to cold wind, sometime five or sometime seven of them in groups, fled from there. 15.

The servants of the king observed their behaviour every day, and saw, within a few days all of the Siddhas disappearing. 16.

The noble king, having seen the only celibate-supreme Shri Hari remaining there, came to know that he was the true Siddha, and not others. 17.

अत्यासारातिवाताभ्यामप्यनाकुलमेव तम् । बहुधा मानयामास राजा पौराश्च सर्वशः ॥ १८
 पलायितांस्तु तन्सिद्धान्स्वदुर्गृहवासिनः । इतरांश्च नृपो मेने ग्राम्यैः साधारणान्किल ॥ १९
 तदा शाक्तादयः सिद्धास्तस्योत्कर्षं विलोक्य ते । अत्यमर्षज्वलद्गात्राश्चक्रुस्तं हन्तुमुद्यमम् ॥ २०
 समन्त्रमाषक्षेपाद्यैः स्वष्टदेवोदितैरपि । अभिचारैश्च तं हन्तुं न शेके कोऽपि मान्त्रिकः ॥ २१
 सर्वे प्रयासा विफलास्तेषां तस्मिन्हि वर्णिनि । शस्त्रघाता इवाकाशे बभूवुर्नाकृतीश्वरे ॥ २२
 तं तु हन्तुमशकैस्तैर्माषमुष्टिर्दुरात्मभिः । साधौ गोपाल दासाख्ये तत्सेविनि निचिक्षिपे ॥ २३
 मृतप्रायस्तदैवाभूल्लज्जिह्वः स मूर्च्छितः । मुखनिर्यत्फेनजालो निश्चेष्टो न्यपतद्भुवि ॥ २४
 सहस्रशो जना द्रष्टुं तमागच्छन्निस्ततः । अप्रतीकारमेवाहुर्नृपाद्यास्तमुपद्रवम् ॥ २५
 सिद्धाख्यांस्तांस्ततो राजा प्राह भो मन्त्रशास्त्रिण ! । उपायः क्रियतामस्य भवद्भिः सिद्धयोगिभिः ॥ २६

King and the citizens honoured him variously who withstood heavy rains and storms, undisturbed. 18.

The king understood that the sages who ran away and the other sages living in his palace-houses were simply ordinary ascetics. 19.

Then the Siddhas who followed 'Shakti and others, having seen Shri Hari's rise, became over-jealous, self-burning sensations in their bodies, began to design his end (killing). 20.

None of the sorcerers with the help of their enchanted black grams with mantras thrown at him, or with their called upon favourite deities or with their incantations, were able to kill him. 21.

All their attempts to kill that celibate went in vain, like wielding weapons in the air, as he was divine in human form. 22.

When the evil minded sorcerers could not kill Shri Hari, they threw the black grams enchanted with black magic on the adorer of Shri Hari, named Gopaladas. 23.

By that black magic, Gopaldas fainted and was about to die. His tongue hung out, and foam from his mouth oozed and he became still and fell down on the ground. 24.

From here and there thousands of people came to see him. The king and the people thought that the condition of Gopaladasa was incurable. 25.

The king called on Siddhas and other experts in powerful Mantras to find remedy for the ailment, with their accomplishments. 26.

त ऊचुरप्रतीकार्यो भवत्यस्य ह्युपद्रवः । नीलकण्ठो महान् सिद्धः करोत्वस्य चिकित्सितम् ॥ २७
 मात्सर्यादेवमुक्ते तैरपि राज्ञार्थितः स तु । सद्यस्तत्पार्श्वमागत्य तदवैच्छाक्तदुष्कृतम् ॥ २८
 शनैरवादीत्तत्कर्णे कृष्णस्याष्टाक्षरं मनुम् । तावत्स सहसोत्तस्थौ नृपते! निरुपद्रवः ॥ २९
 विस्मयं परमं प्रापुस्तदा सर्वे जना अपि । साक्षाच्छ्रीकृष्णरूपं तं कृष्णभक्तं च मेनिरे ॥ ३०
 येन क्षितो माषमुष्टिः साधावस्मिन्पुमान्स तु । स्वकृतेनाभिचारेण सद्य आसीत्तथाविधः ॥ ३१
 सिद्धास्तस्य प्रतीकारं यावद्बुद्धिबलोदयम् । चक्रुस्तथापि नो शेकुर्गतदर्पास्ततोऽभवन् ॥ ३२
 प्रणम्य वर्णिराजं ते प्रार्थयित्वा च भूरिशः । तदन्तिकमुपानिन्युर्गुणग्रहणशीलिनम् ॥ ३३
 तत्र गत्वा स भगवान् कृपानिधिरुदारधीः । ईक्षयोत्थापयामास सद्यः कण्ठासुमेव तम् ॥ ३४
 ततोऽतिविस्मितैः सिद्धैरर्च्यमानः स तैः पुनः । स्वस्थानमेत्य न्यवसत्स्तूयमानो नृपेण च ॥ ३५

They said that the ailment was incurable and insisted that let great Nilakantha to do the cure. 27.

This was told by them, with envy. By then he, Nilakantha, having been asked by the king, came beside the deceased, found that indeed to be a cruel act of black magic. 28.

Slowly he whispered eight-syllable Mantra of Shri Krishna into his ears, no sooner this happened, the fainted Gopaldas instantly got up without any trouble, O King ! 29.

Then all the people were surprised and some of them thought that Shri Hari was the Lord Krishna himself and some of them thought that he was the devoted worshipper of Lord Krishna. 30.

The ascetic, who threw the black grams enchanted with black magic on Gopaladasa, became troubled in the same way immediately, by his own black magic. 31.

The ascetics tried to cure him with all their knowledge and power, but they could not and hence they lost their pride. 32.

They having saluted and requested the celibate-supreme Shri Hari, repeatedly, brought him near Shri Hari, gracious enough to consider one's prayer. 33.

He, the god himself, the ocean of compassion and generous minded, having gone there, by his mere glance, instantly got him up. 34.

Then the astonished sages worshipped him again, and king praised him. Thereafter Shri Hari returned to his residence and stayed there. 35.

ततोऽतिविस्मितो राजा ज्ञात्वा साक्षात्तमीश्वरम् । प्राप तच्छिष्यतां प्रीत्या सकलत्रसुतः सुधीः ॥३६
 पुरे वित्तादिलोभेन सिद्धास्ते यं यमार्दयन् । स स तस्य प्रतापेन सद्योऽभून्निरुपद्रवः ॥ ३७
 पौरैर्भृशं दीयमानं धनं किमपि नाग्रहीत् । न वस्त्रं वाहनं वापि स तु सर्वत्र निःस्पृहः ॥ ३८
 ततो राज्ञा दीयमानाः स्वर्णमुद्राः सहस्रशः । वस्त्राणि च न सोऽगृह्णाज्जानन्मायामयं हि तत् ॥ ३९
 एतस्मिन्नन्तरे तत्र तैलिङ्गः कश्चन द्विजः । आयान्निःस्वः कुटुम्बी च वेदशास्त्रपुराणवित् ॥ ४०
 धार्मिकः स ददौ तस्मै महादानानि भूपतिः । मातङ्गकालपुरुषलवणादीनि भूरिशः ॥ ४१
 विप्रः स गौरवर्णोऽपि महादानप्रतिग्रहात् । कृष्णवर्णोऽभवत्सद्यो लोकेऽपि गर्ह्यतां ययौ ॥ ४२
 तथाविधः स स्वदोषशान्त्यर्थं हरिमेव तम् । लोकप्रसिद्धमाश्रुत्य तमेव शरणं ययौ ॥ ४३
 स दृष्ट्वा दुर्दशां तस्य विप्रस्य करुणानिधिः । कर्णेऽवदत्कृष्णमन्त्रं पापेभ्यो सोऽप्यमुच्यत ॥ ४४
 सद्यः स पूर्वरूपोऽभूत्तद्गुणानेव वर्णयन् । स्वदेशमगमद्दृष्टो विस्मितो धरणीपते ! ॥ ४५

The noble minded king, surprised very much, understood him as the God himself and with love became his follower with his wife and son. 36.

In that city, the people who, were troubled by the sorcerers for the greed of wealth etc. were freed from that, by the power of Shri Hari, immediately. 37.

Shri Hari never accepted the generous wealth offered by the citizens, nor any clothing or vehicle, as he was desireless in all aspects. 38.

He did not accept thousands of gold coins and clothes that were given by the king, as he knew that those were the illusory things. 39.

In the meanwhile, there came a householder Brahmin from Telanga-
 province, who had learnt the Vedas and religious texts and Puranas, but
 was poor. 40.

The king being religious gave him plenty of gifts like elephants, ser-
 vants and food including salt etc. 41.

Then that fair-coloured Brahmin on accepting great gifts, turned black
 instantly and was gossiped by the people. 42.

Thus, to redress himself for the false accusation, he surrendered unto
 Shri Hari alone, having heard his fame. 43.

Shri Hari saw his agony and uttered the Mantra of Lord Krishna in
 his ear. And by this way he, the treasure of compassion, liberated the
 Brahmin from his sins. 44.

अशेषयोगीन्द्रतपस्विसिद्धवीर्याधिकां विभ्रदपीह शक्तिम् ।
 अनन्यसिद्धं निजसाधुभावं नोद्रिच्यते स्म प्रथयन् हरिः सः ॥ ४६
 इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे प्रथमप्रकरणे
 सिद्धाभिमानिगुरुपराजयनामा षट्चत्वारिंशोऽध्यायः ॥ ४६ ॥

॥ अथ सप्तचत्वारिंशोऽध्यायः ॥ ४७ ॥

सुव्रत उवाच -

चातुर्मास्ये व्यतीतेऽथ सिद्धा देशान्तरं ययुः । नारायणोऽपि तैः साकं ययौ राज्ञा समर्चितः ॥ १
 देव्याः समीपे कामाक्ष्याः कञ्चिद्ग्राममुपेत्य ते । आरेभिरे बहिर्वाट्यां पाकं कर्तुं पृथक् पृथक् ॥ २
 सिद्धांस्तानागताञ्छ्रुत्वा महाकाल्या उपासकः । तावत्तत्रागमत्कश्चित्तत्रत्यो ब्राह्मणो महान् ॥ ३

Instantly he got back his past form, then praising the virtues of Shri Hari, he went back to his country, being happy. 45.

Shri Hari, though possessed with high skills of excellence to the powers of all the ascetics, sages and Yogis, and people praising his qualities like accomplishments of high order, and intelligence, Shri Hari was not proud even for a moment. 46.

Thus ends the forty-sixth chapter entitled 'Defeat of the overbearing Guru of Siddhas' in the first Prakarana of Satsangi Jivan, the life story of Lord Narayan, also titled as 'Dharmashastra' (the rules of the code of conduct). 46

CHAPTER - 47

Shri Hari's encounter with Shakta and His victory over them.

Suvrat said:-

As four months went by, the ascetics moved to another place. Narayan (Shri Hari), worshiped by the king, also went with them. 1.

While going to another place, they came to a village near Goddess Kamakshi temple and started cooking separately in the garden outside that village. 2.

Having heard the arrival of the ascetics, one great Brahmin, worshipper of the Goddess Kali came there. 3.

स हि पूर्वं स्वधर्मस्थो निगमोक्तक्रियादरः । विद्वान्स्वदारनिरत आसीच्छीलगुणान्वितः ॥ ४
 स चैकदा शाक्तसङ्गात्कुलार्णवमशेषतः । आगमं वाचयामास सद्यःफलनिदर्शनम् ॥ ५
 तदा तस्य रुचिस्तस्मिन्नासीदुःसङ्गदोषतः । तदुक्ताचारसक्तोऽभूत्कौलसङ्गप्रियस्तथा ॥ ६
 ततस्त्यक्त्वा स्वधर्मादीनासीच्छाक्ताग्रणीश्च यः । सिद्धेश्वराभिमानि स तत्रायात्प्रज्वलन् क्रुधा ॥ ७
 सुरापानमदाघूर्णरक्ताक्षः पललाशनः । कुलाष्टकस्त्रीगुह्याङ्गक्षालनाम्बुपिबः सदा ॥ ८
 दधत्त्रिशूलं हस्ते च लौहं सिन्दूरचन्द्रकम् । विभ्रत्कूर्चे च सिन्दूरं कुलपुष्पाक्तकुङ्कुमम् ॥ ९
 मुण्डमालां महाकालीं स्मरन् कुल्लं मुहुर्हसन् । कुमारीपायुशुद्धयम्बुमार्जिताखिलगात्रकः ॥ १०
 पानान्तर्चर्वितापकृतिमिदुर्वासिताननः । पिबैक इति विख्यातः शिरोबद्धारुणांशुकः ॥ ११
 वृतः स्त्रीपुरुषैर्ग्राम्यैः स्वशिष्यैश्च स सत्वरम् । तत्राऽऽगत्याब्रवीत्सिद्धांश्चकितान्स्वेक्षयाऽखिलान् ॥ १२

Earlier he was dedicated to his religious duties, respecting Vedic rituals, and being virtuous and scholarly, true to his wife. 4.

Once due to contact with a black magician, he read thoroughly the text of Koularnavam Tantra of black magic that promises immediate result. 5.

Then due to unholy association, he developed an interest in black magic following and became dedicated to those rituals, and fond of unholy company. 6.

Having abandoned his original religious duties etc., he became the leader of black magicians. Boasting of himself to be a master of Siddhas, he came there burning with anger. 7.

He had red eyes rolling about, being drunk. He was a flesh-eater and used to drink toilet (Kulvari) water, water washed from the secret part of eight different women of a particular sect (Kulashtak). 8.

He held an iron trident in his hand, marked with a moon-like dot of saffron-Between his eye-brows he wore a saffron mark, mixed with substance of women's monthly course. 9.

He was laughing often taking names of Kulla a form of Mahakali, wearing skull garland. He used to wash his body with water with which unmarried girls had dipped their knees. 10.

His mouth was odourous due to chewing of raw fish after consuming wine. He was wearing strip of red head-band, and was recognised as top-drunkard. 11.

अहो कथं सिद्धसंज्ञां धूर्ता ! बिभृथ दुर्लभाम् । एक एव हि सिद्धोऽस्मि साम्प्रतं भुवि नापरः ॥ १३
 युष्मादृशा एव मया कृताः शिष्याः सहस्रशः । यैर्मानितं न मद्वाक्यं ते नीताश्च यमालयम् ॥ १४
 तस्माद्युयं समुत्तार्य धारिता ब्रह्मसूत्रवत् । कण्ठस्त्रजोऽत्रमच्छिष्या भवताद्यैव भूतये ॥ १५
 अन्यथा वीरपुरुषा मदाज्ञामात्रकाङ्क्षिणः । भक्षयिष्यन्ति वः सर्वाञ्जीवतो विकटाननाः ॥ १६
 तदानीं तेऽखिलाः सिद्धाः प्राग्बहुश्रुततद्गुणाः । प्रत्यक्षं च तमालोक्य वेपन्ते स्म भयाद्भ्रूशम् ॥ १७
 मरिष्यामोऽद्य वोन्मत्ता भविष्यामो हि तद्द्रुतम् । शिष्या अस्य भवेमेति प्रोचुस्ते च परस्परम् ॥ १८
 कण्ठस्त्रजस्रोत्थितुमुद्यतानथ तान्स तु । दृष्ट्वा हरिर्नृप ! प्राह सिद्धाः ! किं क्रियते न्विदम् ॥ १९
 चिन्ता कापि न कर्तव्या क्षुद्रोऽयं किं करिष्यति । शिष्यं करोतु मामादावयं युष्मास्ततः परम् ॥ २०
 आश्वस्ता अपि तेनेत्थं भीताः सिद्धास्तमब्रुवन् । नान्यसिद्धसमो ह्येष हन्याद्यत्त्वामपि क्षणात् ॥ २१

He was surrounded by the rustic men and women and by his followers. He came there immediately and gazing at all the ascetics who were astonished by his appearance, spoke to them thus: 12.

‘O cunning men, how can you bear the title ‘Siddha’ which is very difficult to have? Because there is only one ‘Siddha’ on this earth at present and that is me!! I have made thousands of men like you as my followers.

The men who have not accepted my fellowship are carried out to the house of death. Therefore take out the string around your neck which you have possessed like a sacred thread and be my followers immediately, for your welfare; otherwise the Virapurusas i.e. my followers having fearful faces, and waiting only for my order, will eat all of you, alive. 13- 16.

After that those Siddhas who had heard about his qualities previously, having seen him with their own eyes, now started shivering by fear. 17.

The ascetics started talking with each other: ‘We will die today or we will become mad now. Hence we should become his followers.’ 18.

O king! When all of them became ready to take off of the string around their neck, Shri Hari saw them doing like this and asked, ‘O Siddhas! What are you doing ? 19.

Do not be worried. What can this worthless man do? Let him make me first his follower and afterwards you may be his followers. 20.

Though they were promised thus by Shri Hari, the frightened siddhas said to Him: ‘He is not like other Siddhas. He will kill you within a moment.’ 21.

पिबैको वर्णिनं दृष्ट्वा स्वकार्ये विघ्नरूपिणम् । दृष्ट्या करालया पश्यन्नाजुहाव तमन्तिके ॥ २२
 त्यक्त्वा पाकक्रियां सद्यो नीलकण्ठस्तदन्तिकम् । एत्य वीरासनेनैव तत्सन्मुखमुपाविशत् ॥ २३
 तत्पृष्ठतः सिद्धसङ्घास्तन्मुखापितदृष्टयः । निषेदुरथ विप्रोऽसौ स्वसामर्थ्यमदर्शयत् ॥ २४
 चिक्षेप मन्त्रितान्माषान् घनपत्रे वटद्रुमे । सोऽभूच्छुष्कः सद्य एव बिभ्युः सिद्धास्तदा भृशम् ॥ २५
 तथाप्यक्षुब्धमनसं सुस्थिरं वीक्ष्यं वर्णिनम् । माषमुष्टिं निचिक्षेप तस्मिन्नाशकरं द्विजः ॥ २६
 तथापि च यथापूर्वं स्थितं तं वीक्ष्य सोऽवदत् । कालभैरवमुष्ट्या त्वां हिन्मि देवं निजं स्मर ॥ २७
 इत्युक्तवन्तं दुर्बुद्धिं व्यात्तभीषणलोचनम् । वर्णिराट् प्राह का चिन्ता यावच्छक्त्युद्यमं कुरु ॥ २८
 ततो भैरववीरान्स प्रेरयामास तं प्रति । तं द्रष्टुमप्यशक्तास्ते प्रहर्तारं ववल्गारे ॥ २९
 ततः पपात स क्षोण्यामुद्धमन्नुधिरं मुखात् । मुमूर्च्छं च क्षणान्तेऽथ प्रोत्तस्थौ क्रोधितो भृशम् ॥ ३०

The Drunkard seeing the celibate as a obstacle in his mission, called Shri Hari to come near, with terrifying looks. 22.

Nilakantha having stopped cooking immediately went near him and sat down in front of him in Virasana. 23.

At the back of the celibate sat the group of Siddhas concentrating their eyes on the face of that Brahmin. Then the Brahmin showed his power. 24.

He threw the black grams enchanted by Mantra on a fig tree having thick leaves. All of a sudden that tree became dry. Seeing this, Siddhas became terrified much. 25.

Having seen that celibate calm, being firm even then, that Brahmin threw a destructive fist of black grams on Him. 26.

Having seen him (Shri Hari) in the same state as before, this time also, the Brahmin told Him to recall His favourite god, as he was to kill him with a destructive Kalabhairava fist. 27.

The celibate-supreme said thus telling the wicked, awkward eyed Brahmin, 'what is that you are worrying, try whatever is possible?' 28.

Then he ordered his Bhairava fighters to kill him, but they could not even see him, in turn they attacked the Brahmin who ordered them. 29.

After that the Brahmin fell down on the ground and blood began to flow down from his mouth. For a moment he was fainted but he rose up and became angry. 30.

कृत्वोदकेन गण्डूषान्वर्णिनं पुनरब्रवीत् । स्थिरो भवाद्य त्वां घ्नन्ति वीरा बाटुकभैरवाः ॥ ३१
 तदा स प्राह का चिन्ता प्रैरयत्तास्ततश्च सः । तेऽपि तं नाशकन् द्रष्टुं पेतुः सद्यः प्रहर्तरि ॥ ३२
 पूर्ववत्पतितः सोऽथ पुनरुत्थाय चाब्रवीत् । वीरैरद्य महाकाल्या हन्मि त्वां सुस्थिरो भव ॥ ३३
 इत्युक्त्वा प्रैरयत्तांश्च तेऽपि तद्वीक्षणाक्षमाः । प्रहर्तयेव न्यपतस्तत आसीत्स पूर्ववत् ॥ ३४
 पुनः क्षणान्त उत्थाय क्रुद्धः स प्राह वर्णिनम् । वीरैर्हनूमतोऽद्य त्वां घातयामि स्थिरो भव ॥ ३५
 प्रैरयत्तास्ततो विप्रस्ते तु तं वीक्ष्य मारुतेः । प्रेष्ठं नत्वा परावृत्य विप्रं भूमावपातयन् ॥ ३६
 मुखाद्धमन् स रुधिरं मूर्च्छितोऽतीव विह्वलः । नाशकत्पुनरुत्थातुं कण्ठं तदसवो ययुः ॥ ३७
 विवृत्तनेत्रं पतितं म्रियमाणं विचेष्टनम् । तं तत्सम्बन्धिनो वीक्ष्य विलेपुर्हा हता इति ॥ ३८
 रुदन्तस्ते नीलकण्ठं प्रणमन्तः पुनः पुनः । ऊचुः स्वामिन्दयां कृत्वा जीवयैनं त्वमीश्वरः ॥ ३९
 ईदृग्विगर्हितं कर्म पुनर्नायं करिष्यति । इत्युक्त्वा भूरिशो द्रव्यं निदधुस्तत्पदान्तिके ॥ ४०

He, washing his mouth with water said to the celibate again 'Be steady; today the fighters of 'Batuka - Bhairava' will kill you'. 31.

Then Shri Hari replied 'what is to be worried? Order them' Then he ordered them, but they also could not see Shri Hari and reversed towards the killer. 32.

He fell down again in the same manner, but getting up once, told 'Be careful-with fighters of Mahakali 'I kill you'. 33.

Saying thus he ordered them but they also could not see him and attacked the Brahmin and he fell down as before. 34.

After a moment he rose up and being angry said to Shri Hari, "Be steady, now I will kill you by the fighters of Hanuman". 35.

The Brahmin ordered the men of Maruti (to kill Shri Hari) but when they saw their adorable Shri Hari, they paid homage to him, turned back and put the Brahmin on the ground. 36.

He vomited blood from his mouth and became unconscious. He could not stand up again, as he was about to die. 37.

Seeing that broad-eyed, fallen, dying, unmoved, man, his relatives began to wail that he is dead. 38.

Those weeping relatives requested Nilakantka, repeatedly, and said 'O Master, be merciful, make him alive, as you are the god.' 39.

This sort of shameful act will not be carried by him again,' saying thus, they offered plenty of wealth at his feet. 40.

आमान्नानि च सिद्धेभ्यः सर्वेभ्यः शोभनान्यदुः । ततो दयालुर्भगवान् कृपयैव तमैक्षत ॥ ४१
 तावत्स सद्य उत्थाय प्रणनाम तमादरात् । नैवं पुनः करिष्यामीत्युक्त्वागात्सान्वयो गृहम् ॥ ४२
 सिद्धास्ते प्राणदातारं तं ज्ञात्वा जगदीश्वरम् । सविस्मयं प्रणम्यैव प्रापुस्तच्छिष्यतां नृप ! ॥ ४३
 कृत्वा पाकं ततः सर्वे भोजनं च विधाय ते । तां रात्रिमूषुस्तत्रैव भजन्तो राधिकापतिम् ॥ ४४
 भग्नमानः पिबैकस्तु पादाहत इवोरगः । क्रोधाग्निदह्यमानाङ्गो नैव प्राप स निर्वृतिम् ॥ ४५
 कालभैरवमभ्यर्च्य महामांसैर्महानिशि । सुरां रक्तं पाययित्वा वर्णिनं हन्तुमैरयत् ॥ ४६
 करालवदनो नग्नो रक्ताक्षो मुक्तमूर्धजः । सोऽञ्जनाद्रिनिभः शूलं बिभ्रद्धरिमुपाययौ ॥ ४७
 तदन्तिके तु संस्थातुमशक्तो दूर एव सः । तस्थौ तं च स दृष्ट्वापि न विभाय जहास च ॥ ४८
 उषःकालावधि क्रूरः स तस्थावथ वर्णिराट् । स्नातुं गच्छन्नालुलोके तमूर्ध्वकरशूलिनम् ॥ ४९
 तद्दृष्ट्या वेपमानाङ्गो भैरवोऽपि स तद्भयात् । चक्रे पलायनं तूर्णं हनिष्यन्नेरकं द्विजम् ॥ ५०

Raw and pure food articles were given to all the Siddhas, then merciful Lord glanced at him compassionately. 41.

Then suddenly he rose up and paid homage to him with respect. 'I will never do such things again,' said he and went to his house with his relatives. 42.

O king, the Siddhas, knowing him Lord of the world, capable of giving life, saluted him with wonder and accepted his fellowship. 43.

Cooking food there all of them had meal and stayed there for that night reciting the songs of the Lord of Radhika i.e. Krishna. 44.

But the Brahmin drunkard, whose ego was hurt, whose body was burning with the fire of anger, could not be pacified, like a snake hit by leg. 45.

He worshiped Kala-bhairava in mid-night with plenty of meat and gave him wine and blood to drink and sent him to kill Shri Hari. 46.

That naked, ugly-faced, red-eyed, Kala-bhairava, with his hair scattered, and of the complexion of a black-mountain, holding a spear, went to Shri Hari. 47.

He could not stay near Shri Hari, so he stood at a distance. Shri Hari seeing him did not fear, laughed instead. 48.

Till dawn, the cruel one waited there. When the celibate-one Shri Hari, on his way to bath, saw him, that bearer of spear, Bhairava began to shiver with fear, and ran away instantly to kill the Brahmin, the inspirer. 49- 50.

पलायमानं तं प्राह वर्णिराट् स कृपानिधिः । मावधीर्ब्राह्मणं तं त्वं तदज्ञादा यतो वयम् ॥ ५१
 इत्युक्तः सोऽपि तद्वाक्यं प्राह विप्रमुपेत्य तम् । तदातिविस्मितः सोऽपि मेने साक्षात्तमीश्वरम् ॥ ५२
 अपकारं प्रकुर्वन्तमात्मानमुपकारिणि । धिक्कृत्य तस्य शिष्यत्वं प्राप्तवानृपसत्तम ! ॥ ५३
 ततोऽभवद्यथापूर्वं धर्मनिष्ठश्च पापभीः । वेदबाह्याञ्जहौ सद्यो ग्रन्थान्कौलागमादिकान् ॥ ५४
 श्रीमद्भागवतं गीतां प्रोक्तां भगवता च सः । पठञ्चृण्वन्नाधिकेशं भेजे भक्त्या विदन् हि तम् ॥ ५५
 देशान्तरे विचरितुं सिद्धानाज्ञाप्य तानथ । एकाक्येव हरिः प्रायान्नवलक्षाभिधं गिरिम् ॥ ५६
 इत्थं मानुषनाटनं स विदधद्द्रूपातिमर्त्यक्रियः कुर्वन्नुत्खननं महागुरुगताधर्मान्वयस्यौजसा ।
 धर्मज्ञानविरागयोगसहितां श्रीकृष्णभक्तिं परां भूमौ सम्प्रथयञ्चचार स मुदे श्रीनीलकण्ठोऽस्तु नः ॥ ५७

The celibate - noble, treasure of mercy, said to that running fellow
 'Do not kill that Brahmin as he has given us food'. 51.

Having gone to Brahmin, Bhairava told him what he heard. Now Brahmin becoming perplexed came to know Shri Hari to be the real god. 52.

Having criticized his own treachery committed towards that well-wisher, he accepted his discipleship, O great king! 53.

Thereafter he became dedicated to the original religion as he was previously, and feared sin. He renounced all the Agama texts like the Kaula and others, except Vedas. 54.

He was taught Shrimad Bhagavata and Gita by the Lord, Reading and listening that, and knowing Him to be Shri Krishna the consort of Radha, he worshipped Him devotedly. 55.

Having ordered the Siddhas to move about, Shri Hari, alone went to the mountain named Navalakha. 56.

O King, the divine lord taking human form for the welfare of beings, and eradicating the overgrown irreligious traits, at a young age, with vigour, wandered about this earth, spreading the highest devotion of Krishna consisting self religious duties, non-attachment and knowledge. That Nilakantha may bestow happiness unto us. 57.

Thus ends the forty-seventh chapter entitled 'Defeat of the drunkard Shakta' in the first Prakarana of Satsangi Jivan, the life story of Lord Narayan, also titled as 'Dharmashastra' (the rules of the code of conduct). 47

॥ इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे प्रथमप्रकरणे
शाक्तपिबैकपराजयनामा सप्तचत्वारिंशोऽध्यायः ॥ ४७ ॥

॥ अथ अष्टचत्वारिंशोऽध्यायः ॥ ४८ ॥

सुव्रत उवाच -

प्राप्य तं गिरिमारुह्य स ददर्शाद्भुतं विभुः । सिद्धानां नवलक्षाणां स्थानान्यैक्षत सर्वशः ॥ १
नवलक्षस्थलीष्वग्निज्वाला अपि निरिन्धनाः । शीताम्बूनि च कुण्डानि तासूष्णाम्बूनि च क्रचित् । २
आश्चर्यमिति सम्पश्यन्सिद्धांस्तत्र स्थितानपि । ददर्श सकलान्मुक्तान्दुर्दृश्यान्पि योगिभिः ॥ ३
नमश्चक्रे स तान्वीक्ष्य ते च तं योगिनां गुरुम् । आनन्दयन्स तान्भक्तांस्तत्रोवास दिनत्रयम् ॥ ४
ध्यायन्तो वासुदेवं ते तमेव स्फुरितं हृदि । अक्षरे धाम्नि ददृशुर्भूरितेजसमद्भुतम् ॥ ५
ततस्तमेव निश्चित्य कृष्णं धृतनराकृतिम् । प्रापुस्तपःफलं सर्वे भेजिरे तं ततो नृप ! ॥ ६

CHAPTER - 48

Shri Hari Visits Navalakha Siddhas and meets sage

Kapila, then proceeds to Jagannatha Puri.

Suvrat said:-

Having reached and climbed the mountain, the Lord saw that wonderful places of nine hundred thousand (lakh) Siddhas-entirely. 1.

In those nine lakh places (Navalakshasthali), there were flames of fires without fuels, and some springs of hot and cold waters. 2.

With wonder, he saw their Siddhas living, and all the liberated men, who are impossible to be seen even by the Yogis. 3.

Seeing them he saluted and they also saluted him, the preacher of Yogis. He stayed there for three days granting them happiness. 4.

Meditating Vasudeva in heart, they recognised him as being the same, wonderful and very bright in the imperishable abode. 5.

O King then they decided that he is the lord Krishna himself, accepting the form of a human. All of them got the fruit of their penance (seeing him) and worshiped him. 6.

Shri Hari being devotedly saluted by them climbed down the mountain, by elephant-way and came to 'Vadava-Kunda'. 7.

वन्द्यमानोऽथ तैर्भक्त्या गजमार्गेण पर्वतात् । उत्तीर्याधः स वडवाकुण्डं हरिरुपाययौ ॥ ७
 तत्र सङ्घं निःसरन्तं भुवो वाय्वग्निपाथसाम् । पश्यन्नुवास साश्चर्यं नीलकण्ठो दिनत्रयम् ॥ ८
 ततो ययावग्निदिशं गङ्गासागरसङ्गमम् । प्राप्य स्नात्वा च तत्रापि स उवास दिनत्रयम् ॥ ९
 समुद्रखाडीमुत्तीर्य नावागात्कपिलाश्रमम् । वृतं परिधिभूतेन सागरेण सुशोभनम् ॥ १०
 यत्रास्ते भगवान्साक्षात्साङ्ख्याचार्यगुरुः स्वयम् । तपस्यन्कपिलो नित्यं त्रिलोक्याः श्रेयसे नृप ! ॥ ११
 स्वधर्मज्ञानवैराग्ययोगभक्तिनिरूपकम् । तं तत्रालोक्य परमां प्राप भक्त्यात्मजो मुदम् ॥ १२
 ईशवत्सेवमानं स्वं गूढैश्वर्यमपि प्रभुम् । विवेद कपिलः कृष्णं ध्यानेनासीत्ततोऽतिमुत् ॥ १३
 धर्मस्थापन उद्युक्तं स्वेच्छयैव नराकृतिम् । प्रीत्यासिषेवेऽनुदिनमातिथ्येन यथोचितम् ॥ १४
 तपस्विनामतिप्रेष्ठे स्थाने तत्र स वर्णिराट् । मासमेकमुषित्वाथ पुरीमेतां समाययौ ॥ १५
 निवसन्नत्र वर्णीन्द्रः पुरुषोत्तमपत्तने । अब्धौ स्नानं जगन्नाथवीक्षां प्रत्यहमाचरत् ॥ १६

Nilakantha stayed there for three days observing with wonder, the earth sparkling with huge eruptions of elements like fire, air and water. 8.

Then he went to the south east direction to the union of river Ganga and the ocean. Taking bath there, he stayed for three days. 9.

Then sailing in a boat he crossed the creek and came to Kapilashrama which was beautiful as surrounded by the ocean. 10.

O King, in that hermitage there lived sage Kapila, the principal preceptor of Sankhya philosophy, observing penance for the welfare of three worlds. 11.

Seeing him there, who was practising devotion consisting of one's religious duties, knowledge, detachment, the son of Bhakti, Shri Hari, was very well pleased. 12.

Seeing that Shri Hari, the Lord with concealed powers (supremacy), serving him like the god; Kapila, while meditating realized Him to be Krishna; thus became overwhelmed. 13.

Everyday sage Kapila, showing great hospitality, served Krishna with love deservedly, the one who has accepted human form on his will, and one who is aiming on establishing the religion, (Dharma). 14.

The celibate-king stayed there in that place, very endearing to the ascetics, for one month and then went to Jagannatha Puri. 15.

इन्द्रद्युम्नसरोमुख्यतीर्थेषु च स आप्लवम् । अत्रत्येषु करोति स्म विधानं तैर्थिकं विदन् ॥ १७
 ततोऽत्र वसतोऽद्राक्षीच्चरतो यूथशः पुरे । असुरान्बहुशो राजन्दम्भभक्तनराकृतीन् ॥ १८
 परस्परस्पृधो मानक्रोधशूरत्वमत्सरैः । उद्धृत्तान्धर्मविमुखाङ्कामक्रीडनकान् खलान् ॥ १९
 गुरुत्वसाधुताख्यात्यै भूरिदम्भेन बिभ्रतः । शैववैष्णवशाक्तानां बाह्यलिङ्गानि सर्वशः ॥ २०
 मन्त्रसिद्धिचमत्कारदर्शनेन पुरौकसः । वशीकृत्य नरान् स्त्रींश्च धर्मान्हापयतो निजान् ॥ २१
 वर्तमाना गुरुत्वेन निःस्पृहा इव बाह्यतः । पुत्रीतुल्याः शिष्यपत्नीर्मुहुः प्रीत्योपगच्छतः ॥ २२
 प्रलोभ्य मायया लोकान् महाफलनिदर्शनैः । गृह्णतो द्रविणं तेभ्यः कांश्चिच्च भयदर्शनैः ॥ २३

Shri Hari stays in Jagannatha Puri and finds brigades of rivals in disguise.

The celibate-king staying there in the city of Purusottama i.e. Jagannatha Puri, used to take bath in the sea and used to have Darshana of Jagannatha every day. 16.

Taking bath in the holy lakes like Indradyumna and others, he performed the rituals applicable to those holy places, knowing them accordingly. 17.

O King, staying there he saw many demons in the form of hypocritical worshippers wandering in groups in that city. 18.

They were mutually envious due to their ego, hatred, power and jealousy, and there were arrogant men, who had turned away from religion, and indulging in physical thirsts, and evil. 19.

Bearing traditional marks of Shiva, Vaishanava and Shakta outwardly, they even had taken names like 'Guru' 'Sadhu' etc. with their extreme hypocrisy. 20.

Showing strange things with their magical power of Mantras which they had achieved, to the men and women living in that city, they captured them and then forced them to renounce their original religion. 21.

They behaved like preceptors outwardly showing themselves as having no greed, no wish for anything; but slowly used to develop relation with the wives of their disciples with lust though they were like their daughters. 22.

Drawing the people of great illusory fruits through their charms they used to take away wealth or at times by frightening them. 23.

तत्र कांश्चित्क्षिणशस्त्रस्थूलयष्टीस्तथायसान् । दधतश्चिपिटान् स्थूलायतांस्तापससन्निभान् ॥ २४
 अशस्त्रानेव कांश्चिच्च सौम्यवेषान्स ऐक्षत । वीरकृत्यामन्त्रयन्त्रैः प्रच्छन्नं द्रोहिणो नृणाम् ॥ २५
 शैवाञ्छाक्तांस्तत्र वामाध्वगान्कौलागमादिभिः । तन्मूलपद्धतिग्रन्थैः शिवशक्त्यर्चने रतान् ॥ २६
 वैष्णवान्दक्षिणाध्वस्थान्मकारादिमवर्जितान् । एतान् द्वयानपि स्वीयशिष्यस्वाचारवर्तनान् ॥ २७
 सहस्रशो यूथचरान्वीक्ष्यैतान्स्वैकवैरिणः । धरामतिभरां मेने हरिस्तैर्गूढदुष्क्रियैः ॥ २८
 पञ्चरात्रमुषित्वैव ततस्तीर्थान्तरं प्रति । गन्तुकामोऽप्यसावत्र तत्पराभूतयेऽवसत् ॥ २९
 इन्द्रद्युम्नसरस्येव प्रायो वासं स चाकरोत् । सर्वत्र निःस्पृहः शान्तः स्वधर्मं भक्तिमत्यजन् ॥ ३०
 यथा न विद्युरसुरा आत्मानं निजवैरिणम् । तथा स बवृते तत्र वर्णिराजो नराधिप! ॥ ३१
 पौरास्तं विविदुः कञ्चिन्महान्तं सिद्धयोगिनम् । ततोऽस्य दर्शनं चार्चा चक्रुः प्रतिदिनं जनाः । ३२

There he saw some men possessing sharp weapons and thick (round) iron rods and some having thick flattened iron. Also there were ascetics lustrous due to their penance, and some without weapons and some pleasantly dressed. Some were secretly cheating the people with chants, Charms and mystic diagrams. 24 - 25.

There were Shaivas, Shaktas who followed wicked ways in accordance with Koulagama texts. Following the original ways as dictated by those scriptures they worshipped Shiva and Shakti. 26.

Though there were Vaishnavas, following right hand ways (rituals) they had not abandoned five 'Makaras (Madya, Mamsa, Matsya, Mudra, Maithuna), and both groups of men insisted their disciples to follow these respective ways. 27.

Shri Hari saw his adversaries in thousands moving in groups and thought they were of excessive burden on this earth, with their hidden wrong doings. 28.

Having stayed for five nights, though he was desirous of moving for other pilgrimage, but continued to be there, to defeat them. 29.

He stayed near the lake Indradyumna, most of the times, being dispassionate about everything, peaceful and not leaving one's religious duties and devotion. 30.

O King! That celibate-king moved in such a way that demons never came to know him as their true foe. 31.

The citizens knew him as a great ascetic so they used to come and

तमापुच्छ्य जना ये ये कार्यं यद्यत्समाचरन् । तेषां तेषामसिध्यत्तदुःसाध्यमपि द्रुतम् ॥३३
 सिद्धस्वार्था नरास्तस्य पुरतो द्रविणं भृशम् । निदधुर्वस्त्रपात्रादि प्रोचुश्चेदं तवेति तम् ॥ ३४
 स तु दृष्ट्यापि तत्किञ्चिन्न जग्राहातिनिःस्पृहः । अत्याश्चर्यं तदालोक्य विविदुस्ते तमीश्वरम् ॥३५
 असुरास्तेऽथ वित्तस्त्रीरसास्वादादिलोलुपाः । दम्भभक्तास्तदुत्कर्षं मात्सर्यान्नैव सेहिरे ॥ ३६
 अपमानं तस्य चक्रुस्तेऽपशब्दमुखा मुहुः । तस्मिन्मिथ्यापवादं चारोपयामासुरुद्धताः ॥ ३७
 क्रचिद्ध्यानस्थमुत्तोल्य स्वावासं निन्युरुन्मदाः । बहुधा भर्त्सयामासुस्तत्र ते तं महाव्रतम् ॥ ३८
 केचित्तं निर्दयाः क्रूरा धृत्वा विष्टिमकारयन् । अभाषयंश्च प्रसभं केचित्तं मौनमास्थितम् ॥ ३९
 इत्थं ह्युपद्रुतोऽप्यज्ञैर्देहाहंमतिवर्जितः । आत्मनिष्ठो हरिः किञ्चिन्नाखिद्यत निजान्तरे ॥ ४०

see him and serve him every day. 32.

Whatever work the people started to do after consulting him, they immediately used to succeed in that, though it seemed to be very difficult. 33.

When people used to get success in their deeds they used to offer him plenty of wealth, cloths and vessels etc. They used to tell him 'This is for you'. 34.

That dispassionate person never accepted those things even by sight; seeing thus, people wondered and thought him to be the Lord. 35.

Demon's intolerance of Shri Hari's rise; they torment Him.

Those demons greedy of wealth, women, food and other things and the hypo critic devotees, could not tolerate his rising greatness, out of envy. 36.

They indulged in humiliating him through insulting remarks often and those arrogant men engaged themselves in imposing false charges on him. 37.

Sometimes those furious men took him, while meditating, to their places and used to threaten him, who was an observer of great vow. 38.

Some merciless cruel men holding him and making a slave of him, and some forcibly made him to speak when he observed silence. 39.

Thus being tormented by the fools, Shri Hari, who was free from his bodily - ego and always absorbed in the Self, never became agitated within. 40.

साधुतामत्यजन् स्वस्य क्षमाशीलो हरिस्ततः । प्रहसन्नाह तान् राजंस्तदासुर्यजिहीर्षया ॥ ४१
 देहोऽस्ति नश्वरो नूनमात्माऽच्छेद्यादिलक्षणः । अस्तीति वेदशास्त्राणि प्राहुः पूर्वं च साधवः ॥ ४२
 अतो मानापमानौ मे दैहिकत्वात्समावुभौ । मतौ भक्तिं त्वात्मनैव कुर्वे कृष्णस्य नित्यदा ॥ ४३
 क्रोधस्त्वेष मनुष्याणां शरीरस्थो महान् रिपुः । वर्तते प्रदहन् देहं सुकृतानि च नाशयन् ॥ ४४
 भक्ताः सर्वे यूयमपि भवथातः क्रुधं धिया । भक्तिज्ञानमहाशत्रुं जित्वेष्टं भजतामरम् ॥ ४५
 इत्याश्रुत्य हरेर्वाक्यं तत्र ये दैविका नराः । कुसङ्गाप्तासुरत्वाश्च ते तु तं श्रेयसेऽश्रयन् ॥ ४६
 जात्यासुरास्तु ये तेषु केचित्तद्वचनं नृप ! । युक्तं प्राहुस्तदा त्वन्ये मेनिरे तानपि द्विषः ॥ ४७
 ततोऽभूत्कलहस्तेषामन्योन्यं धर्मवैरिणाम् । महद्व्यतिक्रमभ्रष्टबुद्धीनां शस्त्रधारिणाम् ॥ ४८

Shri Hari, advice's for them.

Not leaving his uprightness and forgiveness Shri Hari, laughed and told them, with a wish to remove their evil nature, thus: 41.

‘This earthly body is perishable and the inner Self is characterised by indestructibility and such other qualities. This has been claimed by Vedas and other scriptures and sages, long before. 42.

Therefore respect and insult both are related to the body and so they are equal to me. I worship Lord Krishna always within my heart. 43.

Anger is the great enemy of human beings which dwells in the body. It burns the body as well as destroys the good deeds. 44.

All of you should be the worshipers and do renounce anger from your mind; because that anger is the great enemy of knowledge and devotion. So conquer it and worship your desired deity’. 45.

Demons disobey; quarrel between them and cause self destruction.

Listening to this advice by Shri Hari, the men who were noble and virtuous previously, but by the cruel company had become demons, took to Shri Hari’s shelter for their beatitude. Some of them who were demons by birth even, took Shri Hari’s words as acceptable but others took these men to their enemies. 46 - 47.

There arose a great quarrel between those corrupt minded demons fighting with each other with weapons, who had been the enemies of religion. 48.

मानेर्ष्यामत्सरक्रोधग्रस्तानां मूढचेतसाम् । वृथा कलिरभूद्भूयांस्तेषामरुणचक्षुषाम् ॥ ४९
 तदा स्वस्थानमागत्य तस्थौ वर्णिवरस्ततः । अनादृतस्ववाक्यानामुच्छेदं पाप्मनां विदन् ॥ ५०
 परस्परं ते सङ्गत्य यूथशस्तत्र तत्र च । क्रुधोद्भ्रान्ता इवान्योन्यं प्रोचुर्मर्मभिदो गिरः ॥ ५१
 कलहोऽभून्महांस्तेषां मूढानां मायया हरे । अश्रव्यभूरिदुर्वाक्यो घोरदीर्घ महारवः ॥ ५२
 परस्परं भर्त्सयन्तः सद्योऽसीञ्जगृह्यते । केचिच्छक्तीर्धनूंष्येके केचिच्च परशूञ्छितान् ॥ ५३
 कुन्तान्केचित्कशाः केचित्खट्वाङ्गानि तथाऽपरे । लोहदण्डान्काष्ठदण्डांश्चिपिटानेव केचन ॥ ५४
 सिन्दूराक्तानि जगृह्स्त्रिशूलानि च केचन । भुशुण्डीश्च क्षुरान्केचिदग्निबाणानुपाददुः ॥ ५५
 ततस्ते निर्दयं जघ्नुः परस्परममर्षिणः । शस्त्रैरस्त्रैर्मुष्टिभिश्च यष्टिदण्डद्रुमादिभिः ॥ ५६
 प्रहारशब्दश्च महानासीत्तेषां बलीयसाम् । भेरीपटहतूर्याणां शब्दश्चारभटीयुतः ॥ ५७
 शूराणामपि दुर्दृश्यं तद्युद्धं तुमुलं तदा । बभूवासुरसङ्घानां मत्तानां पललाशनैः ॥ ५८

Those foolish demons overpowered by ego, envy, hatred and anger, quarrelled with each other without reason. 49.

Then the great celibate came to his own place and stayed there. He knew the forthcoming destruction of those sinful men, as they had no regard for his advice. 50.

Gathering in groups here and there, slaughtering each other, with agitated minds, they exchanged emotional remarks. 51.

There was a great conflict again arose by Shri Hari's illusory power between them with exchange of revolting words that not to be heard, and inaudible long shrilling noises. 52.

Blaming and condemning each other, they immediately started fighting taking weapons in their hands. Some of them took Shakti and some sharp axe, or lance or whip or a staff with a skull at the top, (Khatwanga) or iron rods or wooden sticks, or tridents, red with lead, or Bhushundi i.e. the knife or fire-arrows. 53 - 55.

They slaughtered each other mercilessly being intolerant, with weapons or missiles or fists and wooden staffs and also with trees. 56.

Those mighty men's fighting sound was very high, mixed with beatings of kettle drums and other instruments. That violent war of demons, who became intoxicated by meat eating, was a horrible sight even to the brave. 57 - 58.

It was a great festivity for flesh eating devils, herons, crows, vultures

तदा महोत्सवो ह्यासीद्भूतानां पललाशिनाम् । कङ्कानां वायसानां च गृध्राणां च शुनामपि ॥ ५९
 पिशाचानां शाकिनीनां योगिनीनां च रक्षसाम् । भैरवाणां च सर्वेषामस्त्रपां पलभोजिनाम् ॥ ६०
 शिरांसि करवालाद्यैस्तेषां कृतानि भूतले । नालिकेरफलानीव पतन्ति स्म सहस्रसः ॥ ६१
 छिन्नाङ्घ्रिमूलाः प्रधने केचिच्छिन्नभुजद्वयाः । पेतुः पृथिव्यां विच्छिन्नसकलाङ्गाश्च केचन ॥ ६२
 दन्तपिष्टाधरोष्ठानि पतितान्यपि भूतले । तेषां शीर्षाणि राजेन्द्र ! दुर्दृश्यान्यभवञ्जनैः ॥ ६३
 असुराणां सहस्राणि दश तस्मिन्दिने नृप ! । शमनातिथितां प्रापुरन्योन्यं निघ्नतां रुषा ॥ ६४
 ततःप्रभृत्यभूद्युद्धं तेषां नित्यं जयाशया । मांसाहारबलिष्ठानां मत्तानां मद्यपानतः ॥ ६५
 क्रचिद्धिने सहस्रे द्वे क्रचित्पञ्चशतानि च । क्रचित्पञ्चसहस्राणि सहस्रं क्वापि ते मृताः ॥ ६६
 द्वे शते क्वापि च शतं पञ्चाशच्च दिने क्रचित् । मृताः परस्पराघातादेवं मासद्वयं ह्यभूत् ॥ ६७
 एवं कृष्णेच्छया राजन्सर्वे धर्मद्रुहोऽसुराः । विनेशुस्तेन सम्प्रापुर्मुदं देवगणा नृप ! ॥ ६८
 छिन्ननासाश्छिन्नकर्णाश्छिन्नहस्ताश्च केचन । संग्रामभीरवश्चैके ततश्चक्रुः पलायनम् ॥ ६९

and dogs, goblins, female devils, demons and Bhairavas, and all others who strive for blood and flesh. 59 - 60.

Thousands of heads were rolled down the earth being slain by swords, as if coconuts. Some fighter's feet were chopped, both shoulders were slain of some, and all the limbs were cut and thrown on the ground of some, in the battle, thus. 61 - 62.

Lower lips of men had fallen, owing to pounding (gnawing) of teeth, their heads were crushed, that made the sight terrifying for the people. 63.

O king, about ten thousand demons killing each other by anger, became the guests of Yama - the God of death, on that day. 64.

Their war that begun in search of victory, thus continued forever, as they were mighty due to flesh eating, and intoxicated due to drinking wines. 65.

They died in thousand or two thousands a day, or in five hundreds, sometimes even five thousand of those (demons) in a day with death. 66.

Sometimes only in hundred or two, or fifty on some day, they died, hurting each other, which went on for two months. 67.

Thus, by the will of Shri Krishna, all the men of opposition to the religion, met with danger, that made gods joyful. 68.

Some of them had their nose or ears or hands chopped off, and some were frightened at the war, ran away from the scene. 69.

देशान्तरस्थितेभ्यस्ते वृत्तमेतदशेषतः । असुरेभ्यो बलिष्ठेभ्य कथयामासुरादितः ॥ ७०
 तदा विशेषतः कृष्णे बद्धवैरा जिघांसवः । शस्त्राघातकलाभ्यासे बभूवुस्तत्परा भृशम् ॥ ७१
 मृतेष्वसुरसङ्घेषु धर्मधुक्षु हरिस्तदा । अधर्ममूलं नष्टं हीत्येवं मेने निजान्तरे ॥ ७२
 ततः स बोधयित्वैव दैवाङ्गीवांस्तदाश्रितान् । त्याजयित्वा दुराचारं सन्मार्गेऽस्थापयत्युनः ॥ ७३
 कृष्णभक्तमहिंसादीन्धर्मास्तेभ्यश्च सोऽखिलान् । उपादिदेश तैः प्रीत्या मानितश्च सुपूजितः ॥ ७४
 नष्टान्तस्तमसः सर्वे प्रतापेनैव तस्य ते । नारायणं तं निश्चित्य भेजिरे तद्वचःस्थिताः ॥ ७५
 एवं स भगवान्राजन्नशस्त्रोऽपि वृषद्रुहः । असुरान्स्वप्रतापेन तमो भास्वानिवाहरत् ॥ ७६
 इत्थं धर्मं च भक्तिं च पोषयन् धर्मनन्दनः । तद्द्रुहश्च जयन्नत्र पुरे मासान्दशावसत् ॥ ७७

एतश्चरित्रं शृणुयाद्धरेर्यः सङ्कीर्तयेद्वा प्रयतः पुमान्सः ।

मुक्तो भवेत्स्वारिविपद्रज्जेभ्यो लभेत चान्ते पदमच्युतस्य ॥ ७८ ॥

They told about this occurrence from the beginning entirely, to the powerful demons staying in various places. 70.

Then those arch enemies of Shri Krishna, who were desirous of killing him, began to engage themselves in implementation of armoury, with eagerness. 71.

Then Shri Hari thought that in the destruction of those demons, who were opponents of religion, the root cause of irreligious acts, had come to an end. 72.

After that Shri Hari guiding those men who took to his shelter, and who were virtuous by nature, induced them to leave their bad ways and established them on a favourable path. 73.

He taught them devotion to Shri Krishna, non-violence and entire religious duties, and in reciprocation he was honoured with love and worshipped by them. 74.

Having got rid of the inner darkness by His influence, they came to know Him to be Narayan himself, began to serve Him abiding in His words. 75.

Thus that Lord, though without weaponry, terminated haters of religion, by His own might, and his splendour dispelled the darkness. 76.

Thus protecting the religion and devotion, the son of Dharma, being victorious upon the rivals of righteousness stayed in that town for ten months. 77.

॥ इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे प्रथम प्रकरणे
उत्कलदेशीयासुरसङ्घपराभवनिरूपणनामाष्टचत्वारिंशोऽध्यायः ॥ ४८ ॥

॥ अथ एकोनपञ्चाशत्तमोऽध्यायः ॥ ४९ ॥

सुव्रत उवाच -

इतो ययौ वर्णिराजो दक्षिणां दिशमेकलः । अनृसृतो दिव्यदेहैर्धर्माद्यैः सर्वदैव सः ॥ १
गमिष्यन्सेतुबन्धं स आदिकूर्ममुपाययौ । ततो महावने गच्छन्प्राप मानसपत्तनम् ॥ २
तत्र राजा सत्रधर्मा दैवीं सम्पदमाश्रितः । तं महापुरुषं ज्ञात्वा वासयामास मानयन् ॥ ३
अनाच्छत्रां रहःस्थाने सोऽध्युवास वितर्दिकाम् । राजकीया अनुसवं सेवन्ते स्म तमादृताः ॥ ४

Men who listen or sing Shri Hari's life-story will become free from disturbances of enemies as well as other miseries and ultimately attain the abode of Achyuta. 78.

Thus ends the forty-eighth chapter entitled 'The Defeat of demons in Utkaladesa' in the first Prakarana of Satsangi Jivan, the life story of Lord Narayan, also titled as 'Dharmashastra' (the rules of the code of conduct). 48

CHAPTER - 49

Pilgrimage of Nilkanth Varni in South India.

Suvrat said:-

From Jagannatha Puri the great celibate Shri Hari alone went to the south though always being followed by Dharma and other celestials in divine forms. 1.

Going up to Setubandha Rameshwar, he reached a place named AadiKurma, then moving in that great forest he got to a place called Manasapattana . 2.

There the king Satradharma, being noble and religious recognised Shri Hari to be a great person, honoured and made him stay there. 3.

He stayed in a secluded place, on a raised ground, which was open to air. He was very well served by the royal attendants, respectfully, every day. 4.

जगन्नाथपुरभ्रष्टासुरोक्तस्वजनक्षये । हेतुं विदन्तस्तं दैत्यास्तत्रत्या हन्तुमुद्यताः ॥ ५
 एकाकिनं तमाज्ञाय निशि वेद्यामवस्थितम् । संहृत्य चक्रुस्तस्मिन्ते शतशोऽश्माभिवर्षणम् ॥ ६
 प्रदोषादाप्रभातान्तं चिक्षिपुस्ते महोपलान् । निर्दोषे साधुशीलेऽपि पापनष्टधियो हरौ ॥ ७
 तद्वेदिमभितस्त्वासञ्छतशो ह्यशमराशयः । एकोऽप्यश्मा नास्पृशत्तं तदासीदद्भुतं महत् ॥ ८
 एवं भगवता तेन स्वैश्वर्ये दर्शितेऽपि ते । तद्द्रोहबुद्धिं न जहुरन्तिकागतमृत्यवः ॥ ९
 अथ व्यर्थप्रयत्रास्ते शस्त्रैस्तद्धननेच्छवः । स्वस्वायुधानि संसाध्य तत्रासन् यूथशोऽखिलाः ॥ १०
 तदाश्चर्यं नृपः श्रुत्वा प्रातरयात्तदन्तिकम् । पौरा जनाश्च निखिलास्तदृष्ट्वा विस्मयं ययुः ॥ ११
 विस्मितो नृपतिः प्राह प्रह्लादस्य यथा पुरा । रक्षा नृसिंहेन कृता तथा भगवतास्य हि ॥ १२
 एष एव भवेत्किं वा ? प्रह्लादो भक्तराट् स्वयम् । इत्युक्त्वा तमुवाचासौ तवास्म्यद्यदिनादिति ॥ १३

The native demons, knowing the destruction of their akin members, through those who ran away from Jagannathapuri, and being Shri Hari the cause and his present stay here, prepared themselves to kill him. 5.

Knowing him to be alone and staying there in the open in the night, the demons gathered together, threw hundreds of stones at him. 6.

From dusk to dawn, those sinful wicked demons engaged in throwing huge stones at Shri Hari, who remained perfect and virtuous. 7.

It was a great wonder that heaps of stones in hundreds that were thrown at him, fell around his high ground, none of those stones even touched him. 8.

Though having seen the might of the Lord, they never hesitated from their wickedness, since death was nearing them. 9.

Their efforts went in vain thus, they became desirous of killing him with weapons; hence they began to collect their weapons, gathering in groups, all of them. 10.

The king, having heard, was wondered at that, came near him in the morning, and also native people, and others, having seen that, became startled. 11.

The astonished king exclaimed 'O, as in the past, the Lord Narasimha protected the devotee Prahlada, just like that he must have protected this Brahmin also. Or is it possible that this one is the great devotee Prahlada himself?' Then the king said to him 'From today I am yours only'. 12- 13

O King! Then Shri Hari, knowing that the king is desirous of salva-

ततो हरिर्मुमुक्षुं तं कृष्णाश्रयमकारयत् । यथाविधि तदीयांश्च मुमुक्षून्भूपते ! नरान् ॥ १४
 ततोऽसुरांस्तांस्तद्दोग्धृन्सर्वाञ्जात्वाऽतिपापिनः । घातयामास भूपालः स्वसैन्यैरतिदारुणैः ॥ १५
 स्वपापकर्मभिर्नाशं जानंस्तं पापिनां हरिः । तेनार्चितस्ततः प्रायाद्वेङ्कटाद्रिं महीभुजा ॥ १६
 तत्रस्थस्येक्षणं कृत्वा श्रीविष्णोरगमत्ततः । शिवकाञ्चीं विष्णुकाञ्चीं ततः श्रीरङ्गमाययौ ॥ १७
 नद्यां स्नात्वा स कावेर्यां तत्राक् पुष्पफलानतैः । शोभितायां वाटिकायां समुवास महीरुहैः ॥१८
 तत्र मासद्वयं स्थित्वा वैष्णवैः सह संवदन् । स्वप्रतापेन तन्निष्ठदुराचारमहापयत् ॥ १९
 पराभूय च तत्रत्यानाभिचारिककर्मणः । विप्रादीञ्छतशः कृष्णः स्वप्रतापमपप्रथत् ॥ २०
 विनष्टमायिकाज्ञानास्तत्प्रतापेन ते ततः । तमेव विष्णुं निश्चित्य भक्तिं तस्यैव चक्रिरे ॥ २१
 सेतुबन्धं ततस्तीर्थं महापातकनाशनम् । प्राप्य स्नात्वाम्बुधौ चक्रे स रामेश्वरदर्शनम् ॥ २२

tion, sheltered him, along with his salvation seeking subjects, at the feet of Krishna, as the devotee. 14.

Then the king came to know that all those extremely sinful demons are the enemies of Shri Hari. Hence he killed them with the help of his powerful army. 15.

Arrival of Nilkanth in Venkatadri. Shivkanchi, Vishnu Kanchi, Shrirang, Setubandh Rameshwar, Sundarraaj Tirth and Bhutpuri.

Then Shri Hari, knowing their destruction due to their own sinful deeds, went to Venkatadri, being served and honoured by the king. 16.

Having Darsana of Lord Vishnu residing there, he then proceeded to Vishnu-Kanchi and Shiva-Kanchi, finally reaching ShriRangam. 17.

Having taken bath in river Kaveri, he stayed there in a garden, full of trees rich with fruits and flowers. 18.

Dwelling there for two months, and conversing with Vaishnavas, he, with his influence, eliminated their cruel practices. 19.

Krishna, having defeated hundreds of Brahmins, who were engaged in evil, established his influence there, firmly. 20.

Having got rid of illusion by his influence, they learnt for sure that he was Vishnu himself, devoted themselves unto him. 21.

Having reached Setubandha, a place reputed for destroying sins, he, took bath in the sea, had Darshana of Lord Rameshwara. 22.

He stayed there for two months as it was the beloved place of ascet-

तत्राप्युषित्वा द्वौ मासौ क्षेत्रे तापसवल्लभे । ततः सुन्दरराजाख्यविष्णुमागच्छदेकलः ॥ २३
 ततो भूतपुरीं गच्छन् प्राप घोरां महाटवीम् । तत्राहानि चलन् पञ्च नात्रं प्रापापि वारि च ॥ २४
 पञ्चमेऽहिं प्रदोषेऽसौ कञ्चित्प्राप जलाशयम् । तत्र स्नात्वाऽर्चयामास शालग्रामं स भूपते ! ॥२५
 चतस्रो वनशिम्बीश्च भर्जयित्वाऽग्निना ततः । निवेद्य विष्णवे तत्र जघास तपतां गुरुः ॥ २६
 आद्ययामावधि निशस्तत्र स्थित्वा ततोऽब्रजत् । परेद्यव्याप मध्याह्ने कूपमेकं वनान्तरे ॥ २७
 ततो निष्कास्य पानीयं स कण्डलुना नृप ! । स्नात्वा वटद्रुमाधस्तान्निषद्याऽऽहिकमाचरत् ॥ २८
 एतस्मिन्नन्तरे तत्र शङ्करौ लोकशङ्करौ । राजस्तूर्णं समायातौ विचरन्तौ यदृच्छया ॥ २९
 पितरौ जगतः साक्षाद्दरदावाशुतोषणौ । तपःप्रियौ तपः संस्थौ तपस्विजनवल्लभौ ॥ ३०
 सार्वश्येनैव तं ज्ञात्वा साक्षात्कृष्णं निजेच्छया । नरनाट्यं विदधतमाविर्भूतं भुवि स्वयम् ॥ ३१

ics - and then proceeded further alone by himself to the sacred place of Vishnu, having nickname Sundararaja. 23.

Going from there, he got to a dense forest in Bhutapuri, wandering there amidst that wilderness, he went without food and water for five days. 24.

On the fifth day, in the evening he found a lake, in which, he took his bath, and worshipped Saligrama. 25.

Having dried up some (four)–wild-beans in fire, offering the same to Vishnu, the ascetic-preceptor, then took it. 26.

He took rest there only for the first Prahara - about three hours of the night and then went ahead. Next day, by afternoon, he got to a well, in another forest. 27.

O King! He took out the water from the well, with his ascetic utensil (pot) [kamandalu], then had a bath there, and sitting under a Banyan tree, observed his daily rituals. 28.

In the meanwhile, goddess Uma and the great god Sankara, who are well-known for their noble auspicious deeds to the people, came there wandering eventually. 29.

They are the parents of the world, pleasing the devotees with their quick-bestowal of boons and fond of austerities and always engaged in that and very endear to the ascetics. 30.

Due to their omniscience, they came to know that Shri Hari is none other than Krishna himself, and with his own desire, he has come down on

तद्दर्शनमहोत्साहौ तन्नृनाट्यानुसारिणौ । नृणां स्वतत्त्वाज्ञानाय धृतकार्पटिकाकृती ॥ ३२
जपन्तौ शिवनामानि दम्पती चारुदर्शनौ । आयातां वृषमारूढौ तौ तत्र कृशविग्रहौ ॥ ३३
काषायवसनौ तौ च तं दृष्ट्वातितपस्विनम् । उत्तीर्य वृषभात्तूर्णं तं नत्वाऽऽरान्निषीदतुः ॥ ३४
तावत्प्रवासविधिना सन्ध्ये द्वे समुपास्य सः । शालग्रामं पूजयितुमारेभे स्नपनादिभिः ॥ ३५
वेदमन्त्रान् पठञ्छालग्रामं चन्दनपात्रके । निधायभिषिषेचासौ महाकुण्ड्यास्तु धारया ॥ ३६
प्रस्थपञ्चकमानाम्बू रिक्त आसीत्कमण्डलुः । तथाप्याधारपात्रं तद्यथापूर्वमदृश्यत् ॥ ३७
एतावत्क गतं वारीत्युक्त्वोदृह्य तदैक्षत् । अच्छिद्रमेव तदृष्ट्वा पुनर्भूमौ न्यधारयत् ॥ ३८
शालग्रामेण तत्पीतं तृषितेनाम्ब्वति स्वयम् । निश्चित्य तत्तृषाशान्तिमचिकीर्षद्भरिः स्वयम् ॥ ३९
कुण्ड्याम्बु कूपान्निष्कास्य धारयाभिषिषेच तम् । तत्सर्वमपि बत्सोऽपि सोऽपि चक्रे पुनस्तथा ॥ ४०

earth to play the role of a human being. 31.

As they both were eager to see that human - incarnate Shri Hari, and to keep men away from recognising them, they took to the form of poor pilgrims. 32.

That beautiful couple uttering the names of Shiva, looking weak, came there on a bull. 33.

Wearing saffron coloured garments, they having seen that great ascetic, got down from the bull suddenly. 34.

By then, he, having observed, the two Sandhya rituals of the day accordingly for one who is on journey, commenced his worship of Saligrama, with cleaning and other procedures. 35.

Chanting Vedic hymns, he placed the Saligrama in sandal - vessel. Then he performed auspicious bath by pouring water on it, with a big pot. 36.

The sandal-container, where the Saligrama was placed in, remained as before, though water was poured down from a kamandalu of five prasthas, (Prastha-A measure) that became empty. 37.

‘Where had all these waters gone?’ thus exclaiming, he took up the container, finding it compact without any hole, again put it on the ground. 38.

‘Water has been drunk by thirsty Saligrama’ thus thinking, Shri Hari, himself became desirous of appeasing its thirst. 39.

As all the water was consumed by the ‘Saligrama that was fetched

पपौ तदपि पानीयं शालग्रामस्तदा स तु । हसन्भूयोऽम्बु निष्कास्य धारयैवाभ्यषेचयत् ॥ ४१
 तदप्यपाद्यदा तर्हि ज्ञात्वातितृषितं हि तम् । कूपमायात्पुनः कुण्ड्याः स निष्कासयितुं पयः ॥ ४२
 श्रमखिन्नाखिलाङ्गस्य बह्वहोपोषितस्य च । भक्तिं तां तस्य दृष्ट्वा तौ दम्पती विस्मयं गतौ ॥ ४३
 शालग्रामोऽपि भगवान् श्रान्तमाज्ञाय वर्णिनम् । आसीद्गततृषः सद्यो निजशुश्रूषुवत्सलः ॥ ४४
 आहृताम्भाः स्नानपात्रं हरिदृष्ट्वाऽथ सोदकम् । ज्ञात्वा गतपिपासं तं चन्दनादिभिरार्चयत् ॥ ४५
 व्यचिन्तयच्च मनसा शालग्रामस्य भूयसी । निवृत्तैव तृषा त्वद्य क्षुन्नवृत्तिः कथं भवेत् ॥ ४६
 इत्थं विष्ववर्थमेवासौ चिन्तयाऽखिद्य दन्तरे । स्वस्योपवासाः षड् जातास्तदर्थं तु न विव्यथे ॥ ४७
 इति व्यवसितं तस्य ज्ञात्वा जायापती उभौ । प्रीतावभूतां नृपते! पुमान् योषामथाब्रवीत् ॥ ४८
 प्रियेऽस्मै बटवे देहि नैवेद्याय रमापतेः । सकृंस्त्वं गोणिकाबद्धाल्लवणं चापि सत्वरम् ॥ ४९

and poured from the pot, he again went to the well. 40.

Even that water being consumed by the Saligrama, he smilingly went to fetch water and streamed it in the same way. 41.

Since that water also was drunk, and then he thought Saligrama to be very thirsty, again went to the well to fetch water from it in a pot. 42.

Seeing the devotion of Shri Hari, though he was fully exhausted due to the exertion and complete fast, the divine couple became astonished. 43.

God Saligrama, knowing the exhausted Brahmin, became satisfied with the thirst, being truly a loving Lord of his servers. 44.

As Shri Hari fetched the water, he found water in the bathing container, thought that Saligrama's thirst pacified, and began its worship with sandal paste and other articles. 45.

Thus thinking in mind about the pacified thirst of Saligrama, now Shri Hari began to wonder how its hunger be pacified. 46.

Offering of Sathvo by Parvatiji.

He became much worried only about the offering for Vishnu thoughtless about himself, though he was without food for six days now. 47.

O King! Knowing the difficulty that He was in, and being pleased at Him, that man from the couple told his partner thus: 48.

O dear, give this young man some barley flour from the sack and also salt, immediately for offering Vishnu (Ramapati, another name of Vishnu). 49.

ततः सा ग्रन्थिमुन्मुच्य पेशीस्थं वर्णिने ददौ । सक्तुप्रस्थं स चाऽऽदात्तान् यावदर्थं हरिर्नृप ! ॥५०
 लवणेनाम्बुना मिश्रीकृत्य सक्तून्स विष्णवे । निवेद्यार्चाविधिं तस्य विधिनैव समापयत् ॥ ५१
 दरिद्राभिक्षुकाकारावपि कान्त्याऽतिमानवौ । तावथापृच्छदानम्य दैवमानुष्यलक्ष्मवित् ॥ ५२
 आकस्मिकागमौ शान्तौ कौ युवां करुणानिधी । योगिरूपप्रतिच्छन्नौ शिवाविव मनोहरौ ॥ ५३
 युष्मादृशेक्षणं त्वत्र कान्तारे दुर्लभं खलु । मर्त्यो तु सर्वथा न स्थः स्वतत्त्वं ब्रूत मामृतम् ॥ ५४
 तमाहतुस्तौ क्षुन्नृङ्भ्यां ग्लानोऽसि त्वं कृशो भृशम् । वर्णिस्ततः पिब जलमद्धि विष्णुनिवेदितम् ॥५५
 ततो वार्ताः करिष्याम इत्युक्तो मानयन्स तौ । सक्तून्प्राशयोदकं पीत्वा निषसाद तदन्तिके ॥ ५६
 योगी तं प्राह विप्र ! त्वं ब्रह्मचर्यव्रतस्थितिः । तपस्व्यपि जितक्रोधः कृष्णभक्तो महानसि ॥५७
 अभाषितचरं तस्मात्वदग्रे नानृतं ब्रुवे । अशेष पुण्यक्षयकृत्तपस्व्यग्रेऽनृतं वचः ॥ ५८

O King! Undoing the knot of the bag, she gave some barley-flour to the Brahmin, and he also took it enough, only to offer Vishnu. 50.

Mixing the barley flour with water and salt, he offered it to Lord Vishnu and concluded the ritual of worship, accordingly. 51.

Though they seemed to be poor beggars, they were lustrous like super-humans. As they had signs of divine and human, He having saluted them modestly, asked. 52.

‘Suddenly coming here, you both appearing calm and compassionate, in the guise of ascetics, and beautiful like Uma and Mahesvara. 53.

To see people like you here in the forest is nearly, impossible, that too, ordinary mortals never stay here, hence tell me the true whereabouts of yourselves’. 54.

Then they said to Him thus ‘You have become exhausted with hunger and thirst hence weak O Brahmin! Please drink water and eat the offering of Vishnu’. 55.

‘Then let us speak, honouring their words thus, he ate barley flour and drank water and sat near them. 56.

Lord Shivji in disguise reveals is his true form to Nilkanth.

Then that ascetic said to Him ‘O Brahmin! You are observing the vow of celibacy, having conquered anger and being an ascetic and a great devotee of Shri Krishna. 57.

As you are moving being silent, I do not tell lie before you, as an

शङ्करं मां विजानीहि पार्वत्या सह वर्णिराट् ! । यदृच्छयागतं ह्यत्र दुर्दर्शं तपतामपि ॥ ५९
 इत्युक्त्वा दर्शयामास स्वरूपं सहसैव सः । साश्चर्यं नीलकण्ठस्तमपश्यदिव्यविग्रहम् ॥ ६०
 कर्पूरगौरमुरुभास्करभासुराङ्गं भस्माङ्गरागरुचिरावयवेक्षणीयम् ।
 यज्ञोपवीतवलयायितनागराजं केयूरहारकटिसूत्रपदस्थनागम् ॥ ६१
 द्वीपिद्विपाजिनसदंशुकयुग्मशोभं प्रोत्फुल्लनीरजनिभाननमन्दहासम् ।
 शीतद्युतितरुम्यविशालभालं चञ्चद्बहुत्पुरटपिङ्गजटाकलापम् ॥ ६२
 वीरासनेन पुरतो धरणौ निषण्णं कौशासने स्तिमितदृक्रितयं स्थिराङ्गम् ।
 वामे करे निजजनाभयदानमुद्रां दक्षेऽपि दोषणि च बिभ्रतमक्षमालाम् ॥ ६३
 पार्श्वे च वाम उमया स्थितया त्रिलोकीसाध्वीगणार्चितपदाम्बुजयाऽतिभक्त्या ।
 सद्बीजनेन परिसेवितमात्मनिष्ठं नन्दीश्वरादिगणमण्डलनूयमानम् ॥ ६४

untrue word uttered before an ascetic takes away all the merits accumulated entirely. 58.

Know me for 'Shankara with Parvati O celibate king! We came here on our own will, and are invisible even to the men, who are engaged in penance. 59.

Having told thus, he revealed his original form immediately. Nilakantha seeing that divine form was awestruck. 60.

The divine form seemed white as camphor and lustrous like the shining sun, and with smearing of auspicious aromatic ashes over the limbs gleaming, made the sight delightful. One king-snake knotted Him across like a sacred thread and others becoming a bracelet, a garland and a waist band. 61.

He was looking beautiful with tiger and elephant skin and delightful with his face like a bloomed lotus, gently smiling, His large forehead looking attractive with cool rays of the moon, his long matted hair of the glow of golden brown wavering on the head. 62.

He was sitting in Virasana, (a particular sitting posture practiced by ascetics) on a seat of Kusha grass, on the ground, with his looks of three eyes fixed, and his body stand-still, his left hand showing 'Abhaya' pose to true devotees, while he held a rosary of beads on the right. 63.

He free in the self, was admiringly devoted by the most virtuous in three worlds, Uma, sitting on his left side, whose lotus feet are worshipped

ब्राह्मीं बुभुत्सुभिरुशन्मतिभिश्च विद्यां क्रौञ्चारिनारदसनन्दनमुख्यविप्रैः ।
 नम्रैः सिताञ्जलिपुटद्वितयैः सहर्षं सम्प्रेक्ष्यमाणकरुणाक्षिकटाक्षपातम् ॥ ६५
 तं वीक्ष्य साक्षाच्छिवमेव वर्णीं प्रणम्य बद्धाञ्जलिरश्रुनेत्रः ।
 तुष्टाव राजञ्जगतामधीशं रोमाञ्चिताङ्गः प्रणयेन नम्रः ॥ ६६

श्रीनीलकण्ठ उवाच -

सदाशिवं शाश्वतमीशितारं प्रशान्तमाशापतिमण्डलेशम् ।
 ब्रह्मादिदेवार्चितपादपद्मं श्रीशङ्करं त्वामहमानतोऽस्मि ॥ ६७
 सर्वेश्वरं सर्वगुणाधिवासं देवं महादेवमुदारकीर्तिम् ।
 विद्यातपोयोगकलानिधानं श्रीशङ्करं त्वामहमानतोऽस्मि ॥ ६८
 सकालमायायमभीतिभङ्गं जगज्जनित्राणविनाशहेतुम् ।
 प्रचेतसां देशिकमाप्तकामं श्रीशङ्करं त्वामहमानतोऽस्मि ॥ ६९

by the groups of devotees and being praised by divine bull Nandi with his other orb of devotees. 64.

Kartikeya, Narada, Sanandana, and other prominent humble learned Brahmins who are hungry and desirous minded to know BrahmaVidya, standing before Him with folded hands, have become blissful, as His compassionate looks fell on them. 65.

Having seen Him who is Shiva himself, that Brahmin saluted with folded hands and eyes full of tears. Having his body-hair erect in the thrill of joy, he began to praise the Lord of the universe, humbly, with love. 66.

Shivstuti

‘You are Sadashiva, the eternal, having the supremacy, calm, chief of the orb of quarters of heaven, and whose lotus-feet are adored by Brahma and others, you are Sri Shankara, I salute thee. 67.

You are the Lord of all, an abode for entire host of virtues, you are the god and the great god, and highly renowned, you are the treasure stock of knowledge, penance, Yoga and divine arts. You are Sri Shankara, I salute thee. 68.

You snap the fear of time and illusion (Maya) and the god of death, and you are the cause of creation, sustenance and destruction of the universe, the preceptor of Prachetas (sons of Pracheta), and one who fulfils desires. 69.

महाविषत्रातसमस्तलोकं मृत्युञ्जयं मर्त्यजनाशुतोषम् ।
 भस्मावशेषीकृतकामदेहं श्रीशङ्करं त्वामहमानतोऽस्मि ॥ ७०
 अशेषविद्यागममन्त्रमूलं वैराग्यवेगोज्झितसर्वभोगम् ।
 मुमुक्षुभिर्मुक्तजनैश्च सेव्यं श्रीशङ्करं त्वामहमानतोऽस्मि ॥ ७१
 गङ्गाधरं चान्धकदैत्यनाशं कैलासनार्थं सुखितात्मदासम् ।
 पापोच्चयोन्मूलननाममात्रं श्रीशङ्करं त्वामहमानतोऽस्मि ॥ ७२
 श्रीविश्वनाथं कृतकाशिवासं प्रमीतकर्णोदिततारकं च ।
 भवोद्धृतानेकमहाधिजीवं श्रीशङ्करं त्वामहमानतोऽस्मि ॥ ७३
 देवादिसङ्कष्टहरं हराख्यं श्रीपार्वतीप्राणपतिं पुरारिम् ।
 वृषध्वजं मङ्गलमूर्तिमीशं श्रीशङ्करं त्वामहमानतोऽस्मि ॥ ७४

सुव्रत उवाच -

इति स्तुत्वा शिवं भक्त्या प्रणम्य च स धर्मभूः । तुष्टव जगदम्बां च दुर्गा दुर्गतिनाशनीम् ॥७५

You are the protector of this world from great venom, one who conquered death, and quickly pleasing to ordinary mortal, one who has burnt the cupid (Kamadeva) into ashes. 70.

You are the origin of the Vedas and Agamas with their hymns. You have abandoned all worldly enjoyments due to the force of asceticism. And hence you are adored by all who desire salvation, and who have already achieved salvation. O Sankara, I salute you. 71.

You beautify Ganga, killed the demon Andhak, you are the Lord of Kailasa, you bestow happiness to your devotees, with mere utterance of whose name takes away the stream of sins. 72.

You are the Lord of the universe, who resides in Kashi, in the ears of dying men the Tarak mantra (the chant of Rama) and elevate even the great sinners from the cycle of birth and death, to liberation. 73.

You take away miseries of gods and others, hence have another name Hara, the beloved consort of Parvati, and the rival of Tripura demon, bearing bull-mark flag, and auspiciousness-personified. O Shankara I salute you'. 74.

Suvrat said:-

The religious one, having praised and saluted Shiva with devotion, began to praise the mother of the world, Durga, who destroys the misfortune of the world. 75.

श्रीनीलकण्ठ उवाच -

मातः! शिवे ! मङ्गलवृन्ददात्रीं सर्वेश्वरीं चाखिललोकधात्रीम् ।
 महासतीं शङ्करशक्तिमाद्यामुमामहं त्वां प्रणमामि देवीम् ॥ ७६
 सुरेन्द्रमुख्यामरकष्टदातुर्विनाशयित्रीमसुरव्रजस्य ।
 सदैव सर्वाभरसौख्यदात्रीमुमामहं त्वां प्रणमामि देवीम् ॥ ७७
 निशुम्भशुम्भासुरदर्पहन्त्रीं निजाश्रितापन्निचयापहन्त्रीम् ।
 श्रीविष्णुकार्योद्यतयोगमायामुमामहं त्वां प्रणमामि देवीम् ॥ ७८
 सुरारिनाशार्थमनेकशक्तीरुत्पादयन्तीममरेन्द्रपक्षाम् ।
 महामृधाविष्कृतभूरिहस्तामुमामहं त्वां प्रणमामि देवीम् ॥ ७९
 सुरापलस्वार्चकसर्ववर्णशीर्षच्छिदाक्रोधकरालवक्राम् ।
 अभीष्टदात्रीं व्रजकन्यकानामुमामहं त्वां प्रणमामि देवीम् ॥ ८०
 दाक्षायणीं रूपधरां युगादौ सतीं ततः श्रीगिरिराज पुत्रीम् ।
 साध्वीव्रतत्राणपरामनादिमुमामहं त्वां प्रणमामि देवीम् ॥ ८१

Jagdamba stuti.

Nilakantha continued - O, Mother, the auspicious one, bestowing host of favours, the supreme goddess (one who is) bearing the entire world, the great virtuous consort of Shiva and his power, the primitive being, I salute you, O Goddess Uma. 76.

You are the destructor of the army of demons who harass all the gods and their king Indra. Thus you give the gods happiness forever. O Uma, I salute thee. 77.

You suppressed the arrogance of demons like Nishumbha and Shumbha and climate series of woes of true refugees, with your yogic power. Vishnu is induced in what is to be done. 78.

Favouring the gods, you produce massive amount of powers to destroy demons, and hold various weaponry in as many hands, in the great battle with them; O goddess Uma, I salute thee. 79.

You, being angry, showing your terrifying form to those who offer wine, flesh and other things, behead them; bestow boons to milk maids to fulfil their desires, O Uma. 80.

Though you are without beginning in the beginning of ages, taking the

नरामरैर्दुष्करमुग्रमादौ तपश्चरन्ती गिरिशप्रसक्त्यै ।
 न पत्रमप्याद इति ह्यपर्णामुमामहं त्वां प्रणमामि देवीम् ॥ ८२
 प्रसूं गणेशस्य सदैव सेवापरायणामम्ब! महेश्वरस्य ।
 अमङ्गलघ्नीं निजसेवकानामुमामहं त्वां प्रणमामि देवीम् ॥ ८३

सुव्रत उवाच -

इति स्तुत्वैवोपरतं वर्णिनं तावुमाशिवौ । ऊचतुर्नो वरं वर्णिन् ! वरयत्वं निजेप्सितम् ॥ ८४

श्रीनीलकण्ठ उवाच -

यदि प्रसन्नौ भवथो जगतः पितरौ युवाम् । यच्छतं तर्हि वैराग्यं दृढं सांसारिकेषु मे ॥ ८५

उमामहेश्वरावूचतुः -

त्रियते यत्त्वया वर्णिस्तनु सिद्धं सदा त्वयि । तथापि तद्विशेषेण भविष्यति महामुने! ॥ ८६
 नारायण ऋषिः साक्षादसि त्वं बदरीपतिः । मानुष्यनाट्यं विदधद्वर्तसेऽत्रेति विद्ध वै ॥ ८७

incarnations of Daksayani, being the daughter of Daksa, then becoming daughter to the mountain-king (Himalaya) you have protected the vow of Virtuous wife. 81.

In the past, to please Girisha, you observed hard penance that is difficult for mortals and immortals, in which you never ate a leaf even, thus getting another name of Aparna, O Uma. 82.

O! Amba, Mother of Ganesha, always engaged in the service of Maheswara, eliminating evils of the true devotees, and salute thee, Uma. 83.

Suvrat said:-

Having praised thus the celibate became quiet. Now both Uma and Shiva addressed Him thus 'O, Brahmin, ask for your desired boon. 84.

Sri Nilakantha said:-

If you are really pleased with me, the parents of the world as you are, grant me firm detachment in worldly things'. 85.

Uma and Mahesvara said:-

'O Brahmin, the boon that you sought is always been there in you. Henceforth it will become magnificent, O great sage. 86.

You are the sage Narayan Himself, the Lord of Badri and you are here taking a human form, as we know. 87.

नमोस्तु जगदीशाय नरनारायणाय ते । सहार्जुनाय कृष्णाय धर्मसंस्थापनाय च ॥ ८८
 त्वं हि साक्षात्परंब्रह्म क्षराक्षरपरं विभु । अनेककोटिब्रह्माण्डोदयस्थित्यन्तकारणम् ॥ ८९
 गोलोकाधिपतिर्दिव्यवृन्दावनविहारकृत् । अखण्डरासलीलस्त्वं राधिकारमणः स्वयम् ॥ ९०
 कल्यधर्मासुरगुरुपाषण्डोपद्रुतं प्रभो ! । सद्धर्मं पातुमत्रत्वमाविर्भूतो दयानिधिः ॥ ९१
 निमित्तीकृत्य दुर्वासःशापं नारायणात्मना । भक्तौ जातोऽसिधर्मात्त्वं हरिर्भक्तविपद्भरः ॥ ९२
 भाव्यानामिह लोकानां कलौ संसृतिमुक्तये । कीर्तनश्रवणार्हाणि चरित्राणि करोषि वै ॥ ९३
 अद्यत्वद्दर्शनेन स्वः परमानन्दनिर्वृत्तौ । आवां त्वदीयभक्तिस्थौ सदा त्वद्दर्शनोत्सुकौ ॥ ९४

सुव्रत उवाच - इति शिवश्च शिवा प्रणिगद्य तं प्रहसिताननपद्ममृषीश्वरम् ।

तदवलोकनहर्षभृतान्तरौ नृप ! तिरोदधतुः सहसा ततः ॥ ९५

Salutations to the O Nar-Narayan incarnate, master of the world. O Krishna, the one with Arjuna who had the religion established (on this earth). 88.

You are the supreme-reality itself, who is beyond perishable and imperishable, and the Lord. You are the original cause of creation, maintenance and destruction of innumerable worlds. 89.

You are the king of Goloka, wandered in divinely Vrindavan, continuously dancing and sporting Raas-leela with (cow-herd damsels), and a beloved one to Radhika. 90.

O treasure of compassion, you have manifested here to protect religion from the hands of harassing demons and their heretics, preachers in this Kali age. 91.

In the consequence of Durvas' curse, you, being Narayan yourself, took birth here as Shri Hari, to Dharma and Bhakti, taking away all the miseries of your devotees. 92.

Your exploits are noble enough to be heard or sung, by men, which is the way to liberation, in this Kali age. 93.

Having your Darsana, we have become blissful. As we were devoted to you, always we were eager to see you. 94.

Suvrat said:-

Having praised Him with obeisance, Shiva and Parvati, having seen His, master-ascetic's gentle smile in the lotus like face, became blissful, eventually disappeared, immediately. 95.

॥ इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे प्रथमप्रकरणे
महाटव्यामुमामहेश्वरदर्शनं नामैकोनपञ्चाशत्तमोऽध्यायः ॥ ४९ ॥

॥ अथ पञ्चाशत्तमोऽध्यायः ॥ ५० ॥

सुव्रत उवाच

अन्तर्हिते शङ्करेऽथ स्वस्यातिप्रियदर्शने । नीलकण्ठस्ततोऽगच्छत्स्मरन् भूतपुरीं स्म तम् ॥ १
तत्र रामानुजाचार्यप्रतिमायाः स दर्शनम् । पूजनं च विधायगादुर्गा कन्याभिधां ततः ॥ २
ततो ययौ वर्णिराजः पद्मनाभं जनार्दनम् । आदिकेशवनामानं ततो विष्णुमुपाययौ ॥ ३
असुराणां सहस्रे द्वे तत्रास्तां शस्त्रधारिणाम् । ते तत्रत्यनृपेणैव निहते तज्जिघांसुनी ॥ ४
मानसे पत्तने पूर्वं क्ष्माभुजा सत्रधर्मणा । निहता असुरा यद्वत्तथा राज्ञाऽत्र धर्मिणा ॥ ५
मलयाख्यं ततः प्रायान्नानाद्रुमसमाकुलम् । नारायणः कुलगिरिं तीर्थयात्रापरायणः ॥ ६

Thus ends the forty-ninth chapter entitled 'Appearance of Uma and Maheshvara in the great forest' in the first Prakarana of Satsangi Jivan, the life story of Lord Narayan, also titled as 'Dharmashastra' (the rules of the code of conduct). 49

CHAPTER - 50

Shri Hari's journey in various holy places.

Suvrat said:-

Nilakantha, at the disappearance of His beloved god Shankara, went to Bhutapuri, recollecting him. 1.

There, He, having seen and worshipped Ramanujacharya's idol, went ahead towards a Durga named Kanyakumari. 2.

Then the celibate-king moved to the place of Padmanabha and from there to Janardana, and eventually reaching the place of Vishnu of another name AdiKeshava. 3.

As previously in Manasa city, the demons were killed by the brave king Satradharma, there also the religious minded king killed the two thousand demons having weapons in their hands. 4 - 5

Then, the dedicated pilgrim Narayana, went to the high mountain named Malaya, beset with various kinds of trees. 6.

पञ्चाहानि गिरौ तत्र साक्षिगोपालदर्शनम् । कुर्वन्श्चन्दनवृक्षाणां ससर्पाणां वनेऽवसत् ॥ ७
 चन्द्रभागानदीतीरे पुण्डलीकपुरं ययौ । तत्र श्रीविठ्ठलस्यासौ चक्रे श्रीभर्तुरीक्षणम् ॥ ८
 नद्यां स्नानं विठ्ठलस्य दर्शनं गुणकीर्तनम् । कुर्वन् प्रतिदिनं तत्र द्वौ मासौ न्यवसद्धरिः ॥ ९
 दैवा जीवाः सहस्रे द्वे तत्र चक्रुस्तदाश्रयम् । हित्वा दुःसङ्गं दोषं भेजुस्तं तद्वचःस्थिताः ॥ १०
 श्रीविठ्ठलं ततो नत्वा परिष्वज्य च भक्तितः । स्तुवंस्तत्क्षेत्रमाहात्म्यं दण्डकारण्यमाययौ ॥ ११
 कुर्वन्प्रदक्षिणां तस्य नासिकाख्यां पुरं ययौ । दर्शनं त्र्यम्बकेशस्य कृत्वाऽगात्तपतीं नदीम् ॥ १२
 ततः स नर्मदायात्रां कृत्वोत्तीर्य महीं नदीम् । तीर्त्वा साभ्रमतीं प्रायाद्धीमनाथाख्यशङ्करम् ॥ १३
 गोपनाथमुपेत्याथ पञ्चतीर्थी समाचरन् । नीलकण्ठ उपेयाय मकरालयपत्तनम् ॥ १४
 एवं तीर्थानि विचरन्सद्धर्मं परिपालयन् । अधर्मसर्गं तीर्थस्थमुच्चखान निजौजसा ॥ १५
 पाषण्डिनो गुरुञ्जित्वा वादैः सच्छास्त्रसम्मतैः । मुमुक्षूत्रक्षितांस्तेभ्यो मोचयामास संसृतेः ॥ १६

He paid homage to Shakshi Gopala on that mountain and stayed there for five days in the forest of sandal trees, pervaded by snakes. 7.

From there, he came to Pundalikapura on the bank of Chandrabhaga river. There he saluted Shri Vitthala who is the incarnation of Sri Vishnu. 8.

Shri Hari stayed there for two months, taking bath in the river and worshipping and reciting the hymns of Vitthala every day. 9.

There, two thousand virtuous, men took His refuge, having abandoned evil association, and became staunch followers of Him. 10.

Then saluting Vitthala, and embracing him with adoration, praising the greatness of that holy place, he went to Dandakaranya. 11.

Taking a round of that Dandakaranya, he came to the city named Nasik. Having seen the God Tryambakeshwara, he went to Tapti (Tapi) river. 12.

After that, He, doing the pilgrimage of river Narmada, crossed Mahindi River and sailing Sabarmati River, came to the place of Shankara named Bhimanatha. 13.

Then He came to Gopanatha and did the pilgrimage of five holy places. Afterwords He, Nilakantha came to the city named Makaralaya. 14.

Thus wandering about holy fords, as well as preserving noble religion, He executed the irreligious herds of those places, with His real vigour. 15.

Having conquered heretic gurus, in disputations, in conformity with classical scriptures, He, giving protection to the seekers of liberation from

तपश्च ब्रह्मचर्यादीन्नियमानाचरन् स्वयम् । त्यागिनां तैर्थिकानां च स्थितिरीतिमदर्शयत् ॥ १७
 शान्तस्तितिक्षुरेकाकी निःस्पृहो निष्परिग्रहः । कौपीनमात्रवसनो मृगाजिनधरो जटी ॥ १८
 अनावृताङ्गः सर्वेषु ऋतुष्वपि दिवानिशम् । बहिर्ग्रामाद्द्रुमाधस्ताद्वसन् ग्रामे तु न क्वचित् ॥ १९
 नित्यं त्रिषवणस्त्रायी त्रिकालं कृष्णपूजकः । पञ्चाध्याय्याः पूजनान्ते पाठं कुर्वन्दिनेदिने ॥ २०
 प्राणायामांस्त्रिकालं च कुर्वन्नानासनानि च । स्वेच्छया हिमकालेऽपि सेवमानो न चानलम् ॥ २१
 अखण्डं स्वस्वरूपस्थो निर्निमेषविलोचनः । त्वगस्थिशेषगात्रश्च भूयो धमनिसन्ततः ॥ २२
 देहानुसन्धानहीनः शर्कराकण्टकादिषु । निरुपानच्चलन्मार्गे न पृच्छन्वर्त्म कञ्चन ॥ २३
 घोरेष्वरण्येषु चरन् पर्वतेषु च निर्भयः । सिंहव्याघ्रोरगाद्यैश्च कुत्राप्यक्षतविग्रहः ॥ २४

those men, eventually liberated them from trans-migrations. 16.

Observing penance and following the belief of celibacy He Himself, showed ways and means of a renunciate, and a pilgrim. 17.

Shri Hari shows the characteristics of an ascetic.

He the renunciation, was tranquil, enduring, lonely, dispassionate and without gaining tendency, and only wore a strip of cloth for loins, and deer-skin for the upper garment and had his hair matted. 18.

He kept his body uncovered with any other garment in all seasons, day and night, and lived under a tree out of township, and never in the town. 19.

He was taking bath thrice a day as well as worshipping Shri Krishna, and at the end of the worship, read five chapters from sacred scriptures every day. 20.

The exercise of controlling breath and doing yogic postures, were carried thrice a day, and in the cold season, He never took to the warmth of fire, willingly. 21.

He remained dedicated to the Self fearlessly, and had his looks steady, without shutting the eyes. His body was weak with only skin and bones, prominently manifesting veins. 22.

He was insensitive to his body while moving on stones or thorns, without foot-wears, and never asked about the way. 23.

Moving about dangerous dense forests or mountains, He remained fearless and uninjured by wild lions, tigers or snakes. 24.

सकृदश्वन् क्वचिच्चान्नं फलं मूलं च वा दलम् । तिष्ठन्निरशनः क्वापि नीराहारश्च कुत्रचित् ॥ २५
दिनानि कतिचित्तिष्ठन्प्राशयैव पवनं सकृत् । क्वाप्ययाचितवृत्तिश्च कृच्छ्रव्रतपरः क्वचित् ॥ २६
विरक्तो रमणीयेषु विषयेष्वपि पञ्चसु । स्त्रीणां त्वसहमानश्च गन्धमात्रमपि ध्रुवम् ॥ २७
एकादशीषु सर्वासु हरेर्जन्मदिनेषु च । नान्नगन्धग्रहः सोऽभूदूर्ध्वरेता जितेन्द्रियः ॥ २८
तपस्विनस्त्यागिनोऽन्ये तं दृष्ट्वातितपस्विनम् । स्वयं तथा कर्तुकामास्तत्सङ्गं केऽप्यकुर्वत ॥ २९
देहाभिमानजातेन देहदुःखेन पीडिताः । तत्समीपे न ते स्थातुं शेकिरे मानिनोऽपि च ॥ ३०
त्रिरात्रं पञ्चरात्रं वा कृत्वा तस्य समागमम् । पालयन्ते स्म ते केचिद्दशरात्रं च केचन ॥ ३१
मनुष्यैर्दुष्कराणीत्थं तपांस्याचरतो वने । चरतः सप्त वर्षाणि मासश्चौको ययुर्हरिः ॥ ३२
विक्रमादित्यभूपस्य षट्पञ्चाष्टैकसम्मिते । शकस्य वर्तमानेऽब्दे दक्षिणायनगे रवौ ॥ ३३

He ate only once, some cooked food, or fruits or herbs or leaves. Sometimes He went without any intake or only surviving on water at other times. 25.

He remained only taking air once, for few days, or sometimes went without seeking anything from anyone, and at times remained observing acute vows. 26.

He was detached from five attractive objects of pleasure and was firmly against entertaining women in particular not tolerating even their smell. 27.

On all Ekadashi days (eleventh day of every fortnight) and on all Shri Hari's birthdays, He did not even smell food, and being in complete self-discipline, conquering the senses. 28.

Having seen this great ascetic, other renunciates and ascetics, themselves becoming desirous of following His traits, sought His association. 29.

Those who were obsessed by bodily pains and those who were possessive of their bodies were never able to stay near Him and also men of self-pride. 30.

Some men, having met Him, could not with stand His association for more than three or five nights or at the best ten nights, else they all ran away. 31.

Thus observing in the forests penances that were impossible to ordinary men, Shri Hari moved about for seven years and one month. 32.

In 1856, of Vikrama Samvat, when the sun was in southern solstice,

संवत्सरे च शुक्लाख्ये नभः कृष्णेऽग्निभूतिथौ । पुरं लोजाभिधं प्राप काले सङ्गव एव सः ॥ ३४
 पुराद्वहिस्तात्र स वापिकायामुपाविशद्वर्णिवरौ मुहूर्तम् ।
 वृन्दावनेन्दुं हृदि चिन्तयानो निजेष्टदेवं नृप! राधिकेशम् ॥ ३५

॥ इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे प्रथमप्रकरणे लोजपुरागमननामा
 पञ्चाशत्तमोऽध्यायः ॥ ५० ॥

॥ अथ एकपञ्चाशत्तमोऽध्यायः ॥ ५१ ॥

सुव्रत उवाच -

तत्रोद्धवावतारस्य रामानन्दमुनेर्नृप ! । मुक्तानन्दादयः शिष्याः पञ्चाशत्यागिनोऽवसन् ॥ १
 तेषां सुखानन्दनामा साधुः स्नानार्थमागतः । तत्राद्राक्षीद्धाननिष्ठं वर्णिनं तमलौकिकम् ॥ २

in the year shukla, in the month of Shravana, on the sixth day of bright fortnight (Wednesday, Shravan Vad 6 [Randhar Chhath]), Shri Hari reached the city of Lojpur. 33.

Staying out of that city, He, the celibate-king sat near a well for a while, pondering on His beloved god at heart, the moon of Vrindavan, the consort of Radhika. 34.

Thus ends the fiftieth chapter entitled ‘Shri Hari’s arrival at Lojpur’ in the first Prakarana of Satsangi Jivan, the life story of Lord Narayan, also titled as ‘Dharmashastra’ (the rules of the code of conduct). 50

CHAPTER 51

Meeting with Sukhanand Swami at the well of Loj.

Suvrat said:-

About fifty disciples of Ramanand Muni, the incarnation of Uddhava, were staying at Lojpur headed by Muktanand Swami. They all were free from worldly attachments. 1.

Once, one of those disciples named Shukanand came there at Lojpur to the well to take a bath. He saw Him, the godlike celibate absorbed in meditation. 2.

ततस्तपस्विप्रवरं तं नमस्कृत्य सोऽब्रवीत् । कुत आगम्यते वर्णिन्कुत्र वा गम्यते त्वया ॥ ३

श्रीनीलकण्ठ उवाच -

उत्तरेभ्यः कोसलेभ्यस्तीर्थानि विचरन्नहम् । यदृच्छयात्राऽऽगतोऽस्मि कस्त्वं शिष्योऽसि कस्य च ॥ ४

सुखानन्द उवाच -

श्रीमद्रामानन्दमुनेः ख्यातस्येशतया भुवि । शिष्याः सहस्रशः सन्ति त्यागिनो गृहिणस्तथा ॥ ५

तत्र ये त्यागिनस्तेषु मुक्तानन्दोऽग्रणीरिह । पञ्चशता मत्प्रमुखैस्त्यागिभिः सह वर्तते ॥ ६

अत्रागतोऽहं स्नानार्थं विलोक्य त्वां तपोनिधिम् । तवान्तिकमुपेतोऽस्मि दर्शनार्हस्य योगिनाम् ॥ ७

अस्मज्जयेष्ठसतीर्थोऽपि योगपारं गतोऽस्ति हि । तपस्व्यपि कृष्णभक्तस्त्वादृशान् द्रष्टुमिच्छति ॥ ८

आज्ञया स्वगुरोरत्र त्वादृशां सेवनाय वै । सोऽस्माभिर्वर्तते साकं दर्शनार्हश्च देहिनाम् ॥ ९

देयं स्वदर्शनं तस्मै भवतापि तपस्विना । नागमिष्यसि चेत्तत्र स एवात्रागमिष्यति ॥ १०

Saluting the devoted sadhu, he said, 'O excellent one, where have you come from? And where do you wish to go?' 3.

Sri Nilakantha said:-

I have come from North Kausala. Left for pilgrimage, I am going around holy places, and now I have come here. Please tell me which sampradayado you belong to and who is your teacher. 4.

After hearing all the questions, Sukhanand said: 'there is a famous powerful sage in this region, named Ramanand Muni. There are thousands of his disciples, sadhus as well as householders. 5.

Among them Muktanand is the chief of the sadhus. With him, and myself, fifty other sadhus are staying here. 6.

Today, I have come here to take a bath, and to my good fortune seeing you sitting here, I have approached you; O the most religious one, engaged in self-discipline and worthy of respects by Yogis. 7.

Our senior sadhu is a famous yogi, also the most honored person. He is desirous of meeting persons like you. And even being a sadhu, he is fully devoted to Shri Krishna. 8.

By order of our guru, he is staying here along with us to serve persons like you. He is worthy of respects by all. 9.

Please come to see him, O self-disciplined one; and if you do not come to our place he himself will come here. 10.

सुव्रत उवाच -

इत्याश्रुत्य वचस्तस्य वर्णिराट् प्राह तं नृप ! । तीर्थयात्राफलं जानंस्तादृग्योगीन्द्रदर्शनम् ॥११
ग्रामं पुरं वापि मुने! प्रविशामि न कर्हिचित् । वृक्षं नवं नवं नित्यं वनेष्वधिवसन्नहम् ॥१२
तथापि तादृग्योगीक्षां सर्वतीर्थतपःफलम् । जानामीति त्वया साकमायाम्यद्य तमीक्षितुम् ॥१३
इत्युक्त्वा सद्य उत्थाय साकं तेन तदाश्रमम् । आयात्प्रत्युद्गमं तस्य मुक्तानन्दादयो व्यधुः ॥१४
स तांस्ते तं नमस्कृत्य यथोचितमुपाविशन् । सर्वेऽपि सन्तस्तं वीक्ष्य प्रापुराश्चर्यमेव ते ॥१५
जाञ्चल्यमानं तपसा मनोनयननन्दनम् । पश्यन्तः शान्तमूर्तिं तं बहुधा ते व्यतर्कयन् ॥१६
अहो ! तपस्विनो दृष्टा बहवो योगिनो भुवि । ईदृशस्तु न कोऽप्यैक्षि न श्रुतोऽप्यत्र साम्प्रतम् ॥१७
क्रेदमुग्रं तपः क्रेदं बालखेलोचितं वयः । ततः साधारणो नायं पुमान् काऽप्यस्ति देवता ॥ १८
सूर्यश्चन्द्रोऽथवा वह्निः कुमारो वा नराकृतिः । श्रुतो निरन्नमुक्तो वा मूर्तिमत्तप एव वा ॥ १९

Meeting of Shri Hari with Muktanand Swami.

Suvrat said:-

O king, hearing these words from him, the great religious celibate said to him: 'I know, it is the real aim of a pilgrimage to meet such a famous yogi like him. 11.

O sage, usually I do not enter in a city or town. Travelling through forests I spend my days under some fresh tree every time. 12.

But I know, that to visit such a great yogi is the fruit of all pilgrimage and penance, so I will come with you to see him., 13.

Saying thus, he immediately arose from his seat and went with Sukhanand to Ramanand Swami's hermitage. When he arrived there, Muktanand and other sages arose from their seats to greet him. 14.

They saluted each other and were seated accordingly. All of them were astonished to see him. 15.

Suvrat said, O king, due to the merit of penance, his figure was shining brightly, giving delight to eyes as well as mind. Looking at him, good natured and calm, they began to guess about him variously. 16.

'O, we have seen many religious, saintly men and yogis on this land, but we have never seen or heard of a yogi like this in our times. 17.

Because where this severe penance, and where this young age for playing! Surely, he is not a common man but some deity. 18.

अस्तु यः कोऽपि दिष्ट्याद्य दृष्टेऽस्माभिस्तपोनिधिः । सेवयाऽस्यास्मदुपरि श्रीस्वामी तोषमेष्यति । २०
इत्थं वदन्तस्ते तस्य परिचर्यां प्रचक्रिरे । मुक्तानन्दः स्वागतादि पृष्ट्वाऽऽतिथ्यमकारयत् ॥ २१
वर्णिराजोऽपि तान्साधूत्कलावपि जितेन्द्रियान् । धिया सुशीलान्निश्चित्य स्वसङ्गार्हानमन्यत ॥ २२
ततो मुक्तानन्दसंज्ञं तं महान्तं परीक्षितुम् । स बहुर्विनयेनैव पृच्छति स्म बुभुत्सुवत् ॥ २३

श्रीनीलकण्ठ उवाच -

महामुनेऽतिसुज्ञोऽसि सम्मतोऽसि सतामपि । पृच्छामि यदहं तस्य कर्तुमुत्तरमर्हसि ॥ २४
रूपाणि जीवेश्वरयोर्मायाया ब्रह्मणस्तथा । परस्य ब्रह्मणश्चाहं विवित्सामि पृथक् पृथक् ॥ २५

Whether he is Sun, Moon or god of fire, or Kumara (Kartikeya son of Shiva), in human form ? Whether he is a liberated soul from the other world or austerity incarnate! 19.

May he be any of them, by our good fortune, today we have seen him, the pre-eminent ascetic. If we serve him, our Guru (Ramanand Muni) will be pleased. 20.

Saying thus, they came forward to serve him. Muktanand welcomed him and offered services suited to a guest. 21.

The eminent celibate by his own judgment considering them as self-subdued and well behaved, a rarity in Kali age, accepted them as worthy of his company. 22.

Then to test the leading ascetic Muktanand, the young yogi asked him modestly, as if out of curiosity; 23.

Shri Hari enjoys company of the ascetics; Muktanand's answers to Shri Hari's philosophical queries. That is : Form of Jeev, form of Ishwar, form of Maya, form of Brahma and form of Parabrahma

Thereafter Shri Hari wanting to test him and to know how much knowledge Muktanand is possessed of, he began asking 'O great sage, you must be knowing the tenets of scriptures and you are respected by virtuous people as well. Please answer whatever I am asking about. 24.

I want to know accurately and clearly the nature of the Self, the God almighty and his power Maya; the Brahma—pure consciousness and the supreme consciousness (Param Brahma). 25.

सुव्रत उवाच -

सूक्ष्मं प्रश्रमिति पृष्टः स मुनिस्तेन वर्णिना । यथाश्रुतं गुरुमुखात्तथोवाच तदुत्तरम् ॥ २६

मुक्तानन्दमुनिरुवाच -

स्थूलादिदेहत्रितयमानखादाशिखं च यः । व्याप्येन्द्रियान्तःकरणैः करोति विविधाः क्रियाः ॥ २७
अजो नित्यः शाश्वतश्च निरंशश्च प्रकाशकः । सोऽच्छेद्यादिगुणो ज्ञेयो जीवात्मा वर्णिसत्तम ! ॥ २८
देहत्रये विराडादौ व्याप्योत्पत्तिस्थितिक्षयान् । करोति जगतां यस्तु सर्वज्ञो ज्ञेय ईश्वरः ॥ २९
जन्मक्षेत्रं च जीवानामनादिश्चिज्जडात्मिका । तमोमयी हरेः शक्तिः कार्यकारणरूपिणी ॥ ३०
गुणत्रयात्मिका चाजा या चोक्ताऽज्ञानसंज्ञिका । सा मायेति त्वया ज्ञेया यां तरन्त्याश्रिता हरेः ॥ ३१
सत्यं ज्ञानमनन्तं च पूर्णं चाखण्डमक्षरम् । धाम यद्वासुदेवस्य मूर्तं चामूर्तमुच्यते ॥ ३२

Suvrat said:-

Question asked by the celibate was very subtle. Then Muktanand Muni began to answer it as he had learnt from his Guru's words. 26.

Muktanand muni said:-

Muktanand Muni as learnt and heard from guru Ramanand swami began answering and said: 'The one who spreads through three bodies including the gross one, which is visible from hair on head, down to the nails of the feet; and acts variously through the sense organs and mind inside; Known that he is the (individual) Self (soul) unborn, eternal, permanent, whole, illuminating (the entire field), he is in divisive and possesses such other qualities (neither wetted nor dried etc),. 27 - 28.

O celibate, the god almighty is omniscient, spreading through the three worlds and the residing deities like Virat and other two. He creates, sustains and destroys the world. He is the truth to be known from the scriptures. 29.

Maya is without beginning. It is Consciousness and Ignorance together. Maya is the field of the soul's birth (and death cycle). It is the power of Shri Hari, darkness, the ignorance in the form of cause and effect. It is known as constituted by three Gunas (sattva, rajas and tamas), it is unborn, and said to be ignorance. Such a maya is overcome by those who take refuge in Shri Hari. 30 - 31.

Truth, knowledge and eternity, whole, undivided and imperishable, is the abode (and the body also) of Vasudeva. It is said to be manifest and unman-fest. (Akshardham). 32.

शुद्धं नित्यं चाविकारि मायादीनां प्रकाशकम् । तद्ब्रह्मेति विजानीहि सर्वाधारतया मतम् ॥ ३३
 नारायणो वासुदेवः स्वतन्त्रः स्वप्रकाशकः । आनन्ददिव्यमूर्तिश्च विष्णुः कृष्णोऽच्युतोऽव्ययः ॥ ३४
 सर्वज्ञः सत्यसङ्कल्पः सर्वकर्मफलप्रदः । अन्तर्यामी सर्वशक्तिसेवितः परमेश्वरः ॥ ३५
 सर्वत्रैवान्वितः शक्त्या व्यतिरिक्तः स्वतः स्थितः । नियन्ता कालमायादेः सर्वकारणकारणम् ॥ ३६
 परमात्मेति यत्प्राहुस्तत्परंब्रह्म कथ्यते । उपासनीयं सर्वेषामेतदेव मुमुक्षताम् ॥ ३७
 इत्युत्तरं मया प्रोक्तं यथामति यथाश्रुतम् । व्याख्यानं विस्तरेणास्य जानात्यस्मद्गुरु प्रभुः ॥ ३८
 रूपाण्येतानि च स्वामी स तु प्रत्यक्षमीक्षते । मुमुक्षुभ्यः स्वौजसा च तानि दर्शयतेऽपि सः ॥ ३९

सुव्रत उवाच -

इत्युक्त्वा विररामासावौद्धवीयाग्रणीर्मुनिः । सोऽपि तद्वचनं श्रुत्वा प्रसन्नो वर्णिराडभूत् ॥ ४०
 ऋजुं निष्कपटं साधुं तं निश्चित्याब्रवीच्च सः । त्वयोत्तरं यथार्थं वै मुने ! कृतमसंशयम् ॥ ४१

It is Brahma that is ascertained by all, as pure, eternal and immutable. It enlivens Maya etc. It is the support of all. 33.

He is known variously as Narayana, Vasudeva, Vishnu, Krishna, and he himself is Para-Brahma, he is self-willed, self-luminous and undeceiving. 34.

He is the omniscient, true-willed, giver of fruits of all actions, controller residing in heart. He possesses all powers. He is the lord Almighty (the Supreme person). 35.

Immanent by his power, remains unrelated, controller of Time, Maya and others. He is the original cause of all causes. 36.

He is called Paramatma, Param Brahma, and the Supreme Lord. He is the object of worship by all spiritual seekers. 37.

Thus I have answered, as I have heard from my guru; and according to my intelligence as well. Our great Guru the Master knows the clarification in details. 38.

Our Master actually visualizes these forms (of the Lord) and by his own power can exhibit the same, to the sincere spiritual seekers. 39.

Speaking thus, the leading Sadhu and disciple of Uddhava (Ramanand) rested. The noble celibate was also pleased to hear his words. 40.

Considering him to be upright, humble (undeceitful) and virtuous, the celibate said to him, 'O sage, certainly you have answered my queries

बहुभ्यः शास्त्रविद्भ्योऽपि पृष्टमेतन्मया पुरा । केनापि नेदृशं युक्तं कृतमुत्तरमस्य तु ॥ ४२
यूयं महान्तः सर्वे स्थ यथाशास्त्रोक्तलक्षणाः । सन्तोऽद्य वो दर्शनेन ममानन्दो महानभूत् ॥ ४३
मुक्तानन्दोऽथ तं प्राह मयाप्यत्र सहस्रशः । दृष्टास्तपस्विनः ख्यातास्त्वादृशस्तु न कश्चन ॥ ४४
ईदृक्प्रश्नं विधातुं च बोद्धुं वापि तदुत्तरम् । तवैव बुद्धिर्योगीन्द्र ! सर्वोपर्यद्य वर्तते ॥ ४५
नीलकण्ठोऽथ तान्साधून् साधुलक्षणशालिनः । ज्ञात्वा दिनानि कतिचित्सेव्यमान उवास तैः ॥ ४६
तं कोऽपि ब्रह्मविद्यायाः प्रश्ने प्रश्नोत्तरेऽपि वा । नातिचक्राम मतिमान् प्राकृते संस्कृते तथा ॥ ४७
दृष्ट्वातिमानुषीं बुद्धिं तेऽपि सर्वे विचक्षणाः । साधारणां नरधियं तस्मिन्नैव हि चक्रिरे ॥ ४८
अलब्धपारास्ते सर्वे साश्चर्यं तस्य वर्णिनः । नराकृतेर्भगवतः शुश्रूषामेव चक्रिरे ॥ ४९
शृण्वन्कथाः पुण्यतमाः स नित्यं रासेश्वरीप्राणपतेर्मनोज्ञाः ।
सद्भ्योऽतिभावेन सदा स्थिराक्षस्तत्रापि भूपाल ! तपश्चकार ॥ ५०

clearly and correctly. I have no doubts in that. 41.

O sage, I have asked this question to many learned men while traveling through the Tirth's but no one of them has been able to explain properly as you did. 42.

I am really very happy to meet you today. Behavior of all of you indicates that you are correctly following the precepts of Shastras. 43.

Muktananda also said to him that: I have also seen many more Sadhus here, but have not found a single one like you! 44.

In asking such hard questions, and moreover to understand the answers, this causes the greatness of your own intellect above all people.' 45.

Nilakantha, knowing them to be well behaved virtuous sages, he lived with them for some days, and all the saints served Nilkanth Varni with faith. 46.

In Prakrit or Sanskrit language scriptures, nobody could surpass him in discussions, in quest and answers about spiritual science (Brahmavidya). 47.

Witnessing his super-human intellect, all of those discriminating sages thought it not to be a normal human intellect. 48.

They all were surprised; they could not figure out his divine qualities, they served him as god in human form with love and faith. 49.

॥ इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे प्रथमप्रकरणे
मुक्तानन्दादिसाधुसमागमनामैकपञ्चाशत्तमोऽध्यायः ॥ ५१ ॥

॥ अथ द्विपञ्चाशत्तमोऽध्यायः ॥ ५२ ॥

सुव्रत उवाच -

साधवस्ते वर्णिनोऽस्य ध्यानदृक्स्थिरतां सदा । पश्यन्तो विस्मयं प्रापुर्मुक्तानन्द उवाच तम् ॥ १
दृक्स्थैर्यं सर्वकालं ते दृश्यते वर्णिसत्तम ! । कां देवतां ध्यायसि त्वं वक्तुमर्हसि तत्तु नः ॥ २

श्रीनीलकण्ठ उवाच -

श्रीराधिकेशो भगवान् योऽस्ति सर्वेश्वरोऽनघ ! । इष्टदेवः स एवास्ति मम सच्छस्त्रसम्मतः ॥ ३
ब्रह्मधर्मशिवादीनां देवानामपि देवता । वराहाद्यवताराणां धर्ता कृष्णः परं बृहत् ॥ ४

Listening to the auspicious delightful stories of the beloved of Radha (the mistress of Raas) with great respect; together he engaged himself in penance with senses restrained. 50.

Thus ends the fifty-first chapter entitled 'Meeting with Muktanand and other sages' in the first Prakarana of Satsangi Jivan, the life story of Lord Narayan, also titled as 'Dharmashastra' (the rules of the code of conduct). 51

CHAPTER 52

The Meeting of Muktanand Swami and Nilakantha Varni.

Suvrat said:-

O king, Muktanand swami and other sages were amazed to see the steadiness of the celibate's eyes, like meditating all the time. Muktanand asked him: 1.

'O great celibate, by looking at your eyes steady all the time, will you please tell us which deity you are meditating upon? 2.

Sri Nilakantha said:-

'O sinless one, Lord Shri Krishna, the beloved of Radha, the Almighty, is my favourite God, and is recognized by our scriptures also. 3.

He is worshipped even by gods like Brahma, Shiva, Dharma and others. And he is the form of Varaha and other incarnations. He is Krishna,

ध्यायामि तमहं नित्यं पूजयामि च तं मुने ! । कीर्तयामि च तन्नाम यदाहुः कलितारकम् ॥ ५
संसारे भ्रमतां पुंसां दुःखितानां स्वकर्मभिः । कृष्णमेकं विना नान्या गतिरस्ति कलाविह ॥ ६
श्रीमतोऽस्य गवेन्द्रस्य चरणाम्बुरुहान्मम । अन्यत्राणुरपि प्रीतिः क्वापि नास्त्येव सर्वथा ॥ ७

सुव्रत उवाच -

इत्युक्तवन्तं तं ज्ञात्वा कृष्णभक्तं महामतिम् । प्रीतो मुक्तानन्द ऊचे राजन्भागवतप्रियः ॥ ८

मुक्तानन्दमुनिरुवाच -

सर्वे भजामः श्रीकृष्णं वयमप्यधुना भुवि । कृपया सदुरोरेव पश्यामो हृदयेऽपि तम् ॥ ९
रामानन्दाख्यया लोके प्रसिद्धो ह्युद्धवः स्वयम् । अस्माकं सदुरुः सोऽस्ति श्रयणीयो मुमुक्षताम् ।
कृपां स कुरुते यस्मिन्स समाधौ समीक्षते । गोलोकेऽखण्डरासस्थं श्रीकृष्णं मुरलीकरम् ॥ ११

the supreme Godhead. 4.

I meditate upon him all the time and I worship Him all the time, and I also sing, recite his name, which is said to be saving from the sins of Kali. 5.

For those wandering through the cycle of birth and death and facing difficulties because of their own actions, there is no other refuge than Krishna in this Kali-age. 6.

Except the lotus feet of the Lord, the leader of the cowherd boys (Gavendra) I have no love even to slightest extent for anyone or anything at all (in this world)., 7.

Suvrat said:-

O king, from his words knowing him to be a noble devotee of Krishna, Muktanand who loved devotees of Krishna, was very much pleased and said to him: 8.

Muktanand Muni said:-

'All of us sadhus, staying here, are devoted to Krishna only and worship him and by the grace of our great Guru Ramanand Swami, we can see Him in our hearts. 9.

The greatness of Shri Ramanand Swami.

O Nilakantha, He is famous in this land by the name of Ramanand Swami. He is Uddhava himself! He is our Master, Sadguru; and deserves to be taken refuge by spiritual seekers. 10.

Whom he blesses, does visualize; Shri Krishna playing flute in his

भवादृशस्तु ये ब्रह्मन्भक्तिधर्मतपोन्विताः । प्रत्यक्षदर्शनं दत्ते तेभ्यः कृष्णश्च तद्वशः ॥ १२
 पृथक्तया न पश्यामः श्रीकृष्णात्तं वयं त्विह । यतस्तदात्मना कृष्णः श्रेयसे वर्तते नृणाम् ॥ १३
 मुमुक्षूणां गुरुत्वं च तस्मिन्नेव हि भूतले । स्वयं कृष्णेन निहितमस्ति तं जानतात्मवत् ॥ १४
 अतो गुरुपदं ब्रह्मन्नास्त्यन्यत्र हि साम्प्रतम् । अत्र श्रीमद्भागवतश्लोकौ शृण्वादिमाश्रम ! ॥ १५
 अस्माल्लोकादुपरते मयि ज्ञानं मदाश्रयम् । अर्हत्युद्धव एवाद्धा सम्प्रत्यात्मवतां वरः ॥ १६
 नोद्धवोऽण्वपि मन्त्र्यूनो यदुगैर्नादितः प्रभुः । अतो मद्भयुनं लोकं ग्राहयन्निह तिष्ठतु ॥ १७
 इत्थं प्राह स्वयं कृष्णस्तस्माद्वयमिहानघ ! । तमाश्रितास्तदाज्ञायां स्थिताः कृष्णं भजामहे ॥ १८

hand, and engaged in everlasting Raas, in Goloka. 11.

O religious one, to persons like you, virtuous, devoted and advanced in practicing austerities, he can give experience of Lord Krishna's presence, as the Lord is won over by him. 12.

We do not see him different from Shri Krishna, because Shri Krishna is at the moment in the form of Ramanand swami, and is working through him for the good of men. 13.

Considering him Uddhava His own part and parcel, Lord Shri Krishna Himself has entitled him to be a Guru for those striving for liberation on this land (Bharata). 14.

Hence, O virtuous one, in, in present days, there is no existence of authoritative guru other than Uddhava O celibate, listen to the two stanzas of Trutiya skand of the fourth Adhyaya from Bhagavata, in support to this. 15.

The offering of the guru-seat by Shri Krishna.

O religious one, Lord Shri Krishna said that 'When I will disappear from this earth, Uddhava will be the worthiest and wisest person to have my knowledge and my teachings. He is the greatest among the realized souls. 16.

Uddhava is no less to me even by a particle. He is not afflicted by gunas - modes of nature, like Rajas, and Tamas, passion and ignorance and their effects pain, greed, dullness, folly like etc; Hence he may live on this earth to impart my knowledge to the people of this earth.' 17.

O faultless Nilakantha! 'Thus Shri Krishna himself said this; so we have taken refuge in him and under his guidance we all worship Lord Krishna, staying here.' 18.

सुव्रत उवाच -

एवं मुक्तानन्दवचः शृण्वतस्तस्य वर्णनः । पित्रुक्ततदुरुत्वादिस्मृतिरासीन्नरेश्वर ! ॥ १९
 ततः प्रत्यक्षकृष्णस्य कर्तुं दर्शनमुत्सुकः । आसीद्रामानन्दमुनेः कृपां सम्पाद्य सेवया ॥ २०
 ततः प्रणम्य तं प्रीत्या प्राहाहमपि सन्मते ! । यौष्माकीणो भवामीति शासनीयस्त्वया हितम् ॥ २१
 यथा च दर्शनं तस्य शीघ्रं मे स्यात्तथा कुरु । इत्युक्त्वा जन्मकर्मादि स्वस्य सङ्क्षेपतोऽवदत् ॥ २२
 ततस्तमग्रजन्मानं मानयन्स सदग्रणीः । उवाच त्वं हि धन्योऽसि कुरुषे सार्थकं जनुः । २३
 साम्प्रतं सदुरुः स्वामी त्वास्ते भुजगपत्तने । द्वित्रैर्मासैरिह पुनः समायास्यति निश्चितम् ॥ २४
 भवेत्तद्दर्शनेच्छा चेदस्मद्वचसि सर्वथा । विश्वस्य निवसात्रैव तावदत्रत्यवर्णिगवत् ॥ २५

Suvrat said:-

O king, hearing these words of Muktanand, the celibate remembered his father Dharmadeva's speech about Guru Ramanand Swami and his qualities. 19.

Since then he became very eager to see, to serve Ramanand Muni, and to have his grace, so that he will be able to imagine Krishna in person. 20.

The firm decision of Shri Nilkantha Varni to stay in satsang.

Hence Nilkanth Varni saluted him (Muktananda Swami) and said with love: 'O knowledgeable one, I also wish to join your group (of followers of Ramanand Muni). Please guide me on what I should do for my good. 21.

O Swami, Please kindly arrange a way in which I will be able to see Ramanand Swami at the earliest.' Saying thus he told Muktanand Swami about his own birth (in a Brahmin family, his education, pilgrimage etc.) briefly. 22.

At that time, Muktanand Swami, the leader of the ascetics congratulated him for his birth in Brahmin family, and said to him, "indeed you are the blessed one, because, you are on the way of fulfilling the purpose of human life. 23.

These days our Master is staying in Bhujnagar. (Bhuj-Kutch)) He will certainly come back here, after two-three months. 24.

If you wish to see Ramanand Swami, believe in my words and stay here with us just as all other sadhus till he comes back.' 25.

ततः स न्यवसत्तत्र सद्धिर्मानित आदरात् । तस्यागमं प्रतीक्ष्यैव स्वधर्मं पालयन्नृप ! ॥ २६
निर्मानः स सिषेवे तांस्तत्रत्यान्साधुवर्णिनः । पत्रकाष्ठकरीषाद्यानयपाकक्रियादिभिः ॥ २७
आर्तानां सेवनं चासौ सदन्नौषधवारिभिः । पादसंवाहनाद्यैश्च तत्रत्यानां मुदाचरत् ॥ २८
तस्य साधुगुणान् दृष्ट्वा दुष्प्रापान्प्रयतैरपि । स्वगुराविव तस्मिंस्ते बभूवुः स्निग्धचेतसः ॥ २९
सोऽपि साधून्सेवमानो धर्मं भक्तिं च न त्यजन् । तप एवाचरन्नित्यमुद्धवेक्षोत्कमानसः ॥ ३०
निवसन्भगवांस्तत्र गूढैश्वर्यो नृनाट्यधृत् । तेषां स्वस्मिन् स्नेहवृद्धिः स्याद्यथा ववृते तथा ॥ ३१
क्वचित् क्वचिन्नैश्वर्यं किञ्चित्किञ्चिददर्शयत् । नरासाध्यां साधुतां च कला योगस्य दुष्कराः । ३२
ध्यायन्तो विजने कृष्णं सन्तः केचिद्धृदम्बुजे । हरिं तमेव ददृशुस्तेजःस्थं दिव्यविग्रहम् ॥ ३३

O king, by hearing the words of Muktanand Swami, Shri Hari lived there accordingly, the sadhus gave him lots of love therefore while doing his duties as a sadhu, Shri Hari waited for the arrival of Ramanand Muni. 26.

Teaching the way of living to the Mumukshu

There, free from pride, he helped the other sages in all ways, bringing leaves, dry wooden pieces, make cow dung cakes, fetch water, clean grains for cooking, wash utensils after cooking etc. 27.

He looked after any Sadhus who became ill, willingly, by giving them proper food, medicines and water etc. and gently rubbing their feet and pressing their forehead etc. 28.

Observing his saintly qualities, very difficult to attain even by (self-) Muktanand Swami and other Santo's respected and loved him just as they loved and respected their Guru Ramanand Swami. 29.

With mind eager to meet the Master, the descent of Uddhava, he practiced penance all the daylong and also serving the sages; he did not fail to observe his own religious duties and devotional services. 30.

The honoured lord stayed there at Lojpur performing his role in human form (did not reveal his identity) hiding his divine powers, behaved in way where Muktanand Swami and other Santo's friendly affection for him may increase. 31.

Though at intervals he exhibited his divine powers, his difficult yogic skills and super-human qualities. 32.

रामानन्दस्वरूपं च तमेव हृदि केचन । तमेव स्फुरितं सन्तो यथादृष्टं व्यलोकयन् ॥ ३४
 क्रचित्तं हृदये दृष्ट्वा वर्णिरूपं क्षणान्तरे । तमेव ददृशुः सन्तो नारायणमूर्षि पुनः ॥ ३५
 अलौकिकत्वमित्थं ते तस्य दृष्ट्वा तमीश्वरम् । मेनिरेऽथ नृनाट्येन तस्य तद्विस्मृतिं ययुः ॥ ३६
 केषाञ्चिद्ध्यानकालेऽथ बलात्कृष्णे स योजितम् । मनोऽन्यत्र ब्रजदृष्ट्वा दूरस्थस्तानबोधयत् ॥ ३७
 तेनातिविस्मितास्ते च तत्स्वरूपस्य निश्चयम् । कर्तुं न शक्ता नृपते तमसेवन्त देववत् ॥ ३८
 क्रचित्रेतीं क्रचिद्धौतिं क्रचिद्वस्त्यादिकाः क्रियाः । साश्चर्ये ददृशुस्ते च तस्य स्वेषां सुदुष्कराः ॥ ३९
 प्राणायामप्रभेदांश्च शून्यकेन सहैव तान् । क्रचित्स दर्शयामास योगिनामपि चित्रदान् ॥ ४०

The darshan of Shri Hari in the form of God.

Meditating on Krishna in their lotus heart, sitting in a lonely place, some of the sages saw the celestial figure of Shri Hari the celibate in glow of light (in place of Krishna). 33.

Some of them in their hearts saw him manifested in the form of Ramanand Muni and others perceived him shining in their hearts as Shri Hari Krishna, same as they were seeing him outside! 34.

Some of those sages saw him as Narayan Muni and again next moment as the same Nilkantha varni moving among them. 35.

Witnessing his supernatural powers, they thought of him as the Lord himself. But due to his acting like a human, they forgot about it. 36.

The rising of all knowingness and Ashtang Yoga.

Some of them experienced that while meditating on Krishna, when their mind ran away by their previously attracted worldly objects. He forcibly brought it back to Krishna; even being at distance He awoke and alerted them and told them , O Sadhu your mind has been running away from the Lord, therefore hold it and fix it towards this Murti . He used to teach them this way. 37.

Astonished by his miraculous deeds, they did not try to guess, who he really might be; hence they served him like God. 38.

With wonder they saw him doing Neti, Dhouti, Basti and other Shuddhi Kriyas (prescribed in Hatha Yoga, for cleansing inner organs of the body) at times, which were almost impossible for them to do. 39.

At other times he showed the sages several types of (eightfold)

एकैकाङ्गे क्वचित्तस्य समाधौ प्राणधारणम् । विलोक्य साधवस्ते तं विविदू राजयोगिनम् ॥ ४१
 या या काचित्क्रिया तस्य तपश्चर्यादिका नृप ! । सा सा चित्रावहैवासीद्दुष्करत्वावृणां भुवि ॥ ४२
 अलौकिकक्रियोऽप्येवं स साधुगुणमाश्रितः । दासवत्साधुसेवायामवर्तत सतां प्रियः ॥ ४३
 समागतानन्नसत्रे तत्र सोऽभ्यागतानपि । तत्तदीप्सितदानेन तर्पयामास सर्वशः ॥ ४४

तपान्त आसारसहो हिमतीं पाथः स्थितिः पञ्चतपा निदाघे ।

वसंश्च तत्रोग्रतपाः स इत्थं विस्मापयामास तपस्विनस्तान् ॥ ४५ ॥

॥ इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे प्रथमप्रकरणे
 रामानन्दस्वामिगुरुत्वनिरूपणनामा द्विपञ्चाशत्तमोऽध्यायः ॥ ५२ ॥

Pranayama- breathing exercises namely Sunyaka with Purak, Rechak and Kumbhak and other Yogas, which astounded yogis even. 40.

They thought him to be a 'Raja Yogi' (well versed in Patanjala Yoga) when they saw him holding breath (vital power) on different parts of the body, in meditation. 41.

Whatever severe practices he did, caused astonishment to the sadhus, as they were impossible for all earthly man to do. 42.

Though he was a wonder-yogi, he was also adorned with qualities of a sage. He was attentive like a servant to all, and dear to the sages. 43.

Not only this, he offered food to whoever came, and used to welcome and give them whatever they wanted, and thus satisfy them. 44.

Staying there, he observed hard penance like- enduring rain in rainy season, bathing in (or standing in) cold water in winter, and practicing five-fold fire penance Panchagni Vrata in hot season. Thus he surprised Muktanand swami and other sadhus more and more. 45.

Thus ends the fifty-second chapter entitled 'Ramanand Muni's preceptorship' in the first Prakarana of Satsangi Jivan, the life story of Lord Narayan, also titled as 'Dharmashastra' (the rules of the code of conduct). 52

॥ अथ त्रिपञ्चाशत्तमोऽध्यायः ॥ ५३ ॥

सुव्रत उवाच -

वसतस्तस्य राजेन्द्र! तत्र सन्मण्डले हरेः । मासाश्चैत्रो व्यतीतोऽपि नागात्स्वामी तु तत्र सः ॥ १
तदातिचिन्तयास्विन्नस्तद्विदृक्षाहतान्तरः । गन्तुं भुजङ्गनगरं हरिरैच्छन्निराशवत् ॥ २
अत्युत्कण्ठस्ततस्तस्य दर्शनार्थं स वर्णिराट् । मुनिं सदग्रगण्यं तं प्रणम्येदं वचोऽब्रवीत् ॥ ३
कथं नायाति नः स्वामी पुरेऽस्मिन्भक्तवत्सलः । त्वत्कृता मासमर्यादा व्यतिक्रान्ता महामुने ! ॥४
प्रतिबन्धो भवति किं ममादृष्टं तदागमे । अन्यथा स कथं नेयात्स्वतन्त्रो जगतां गुरुः ॥ ५
अहमेव गमिष्यामि मुने ! तन्निकषाऽधुना । आज्ञा प्रदीयतां मह्यं गन्तुं भुजगपत्तनम् ॥ ६
इति तद्वाक्यमाकर्ण्य तं तु गन्तुं समुद्यतम् । सद्वाक्यैः प्रीणयन्प्राह मुक्तानन्दमुनिः सुधीः ॥ ७
वैशाखस्यासिते पक्षे श्रीस्वामी स तु निश्चितम् । आगमिष्यति तर्ह्येव त्वं कुर्यास्तस्य दर्शनम् ॥ ८

CHAPTER – 53

Shri Hari's eagerness to meet Ramanand Swami.

Suvrat said:-

O king, staying him with the group of the sages, there passed the month of Chaitra; but still the Master did not come to Lojpur. 1.

Then worried and depressed Shri Hari, whose mind was carried away by desire to see the Master, disappointedly decided to go to Bhujnagar (Bhuj). 2.

The celibate, very eager to see the Master, saluting Muktananda Muni the head of the group of the sages, thus said: 3.

O great sage, why is it that our loving Master did not yet arrive to Lojpur? The limit of two-three months set by you has already passed. 4.

Whether my ill luck is an obstruction in his arrival, otherwise as he is the Master of all, many more, and moves at his own will, why would he not have come here? 5.

So, now, I myself will go to him now. Please allow me to go to Bhujnagarat his place. 6.

Hearing these words and seeing that he is set to go, the wise Muktananda a satisfied him and said: 7.

‘Our Master will certainly come in dark fortnight of the month of Vaishakha; at that time you will have an opportunity to see him. 8.

तपःकृशीकृताङ्गेन त्वया गन्तुं न साम्प्रतम् । शक्यं तपस्विप्रवर! ततोऽत्र स्वस्थमावस ॥ ९
इतो दूरे पुरी सास्ति मध्ये चास्त्यब्धिखाडिका । महती विषमोत्तारा वस सन्मण्डलेऽत्र तत् ॥ १०
अधुना त्वत्सुवृत्तान्तां लिखित्वा पत्रिकामहम् । स्वामिने प्रेषयिष्यामि खेदं किञ्चन मा कृथाः । ११
तदुत्तरानुरूपा च त्वया गतिविचारणा । कार्या मतिमतां श्रेष्ठ ! त्वरितो मा भवाधुना ॥ १२
विना तदाज्ञां तत्पार्श्वे गमने तु तवानघ ! । अभीष्टसुखदं नैव भवितेत्यद्य मा ब्रज ॥ १३

सुव्रत उवाच -

एवमाश्वासितस्तेन सोऽवसत्तत्र वर्णिराट् । मुक्तानन्दोऽलिखत्पत्रीमुपविश्य रहः स्थले ॥ १४
स्वस्ति श्रीमदनेकसद्गुणगणैर्नित्यं महासिद्धिभिर्नानाशक्तिभिरप्युपाश्रितपदं सद्भक्तलक्षैर्नुतम् ॥
स्वेच्छाविष्कृतमानुषाकृतिमहं श्री स्वामिनं सदुरुमुक्तानन्दमुनिर्भुजङ्गनगरानन्दं नमामीश्वरम् । १५
अत्र त्वत्कृपयैव लोजनगरे नस्त्वत्पदाब्जात्मनां भक्तानां वरिवर्तिसौख्यमथ तल्लेख्यं च यौष्माककम् ।
आज्ञायां तव सर्व एव हि वयं वर्तामहेऽत्र प्रभो ! पत्रप्रेषणकारणं भवति यत्तच्छ्रव्यमेवादरात् । १६

O great ascetic, your body has shrunk due to hard penance; hence you are not fit to travel up to there now. So please stay here happily, and don't hurry. 9.

Bhujnagar is very far from here and on the way there is a large creek of the sea; and it is difficult to cross. So, please stay here happily in our group of sages. 10.

Do not be disappointed at all. Now I will write a detailed letter about you and send it to the Master. 11.

Afterwards you go ahead in accordance with his reply O the wisest one, do not be in a hurry now. 12.

Moreover, to go there without his permission, before him, your purpose may not be served rightfully. Hence please do not go now.' 13.

Muktanand's letter to Ramanand about Shri Hari's arrival.

Suvrat said:-

Thus pacified by him, the best of the celibate, stayed there only. Then sitting aside, sage Muktanand wrote a letter to his Master. 14.

'May it be well with our Master, the Sadguru, whose feet are ever resorted by numerous clusters of virtues, and by the highest super-human powers, and divine faculties, and one who has adopted human form by his own will; who is the joy of the (people of) Bhujnagar; I bow to him, the lord. 15.

अत्र कश्चन महामुनिवर्यः सङ्गतोऽस्ति खलु कोसलदेशात् ।
 वर्तते धमनिसन्ततदेहो मूर्तिमत्तप इवोत्तमकान्तिः ॥ १७
 नीलकण्ठ इति स प्रथिताख्यो नीलकण्ठसमभूरिविरक्तिः ।
 नीलकण्ठसखवत्सकलाथ्यो नीलकण्ठरिपुदर्पहरेक्षः ॥ १८
 वर्णिवेषधर एष महात्मा ब्रह्मरूपसततस्थितिमाप्तः ।
 निर्निमेषनयनः स्थिरगात्रो निष्परिग्रह उदारमतिश्च ॥ १९
 प्राप्त एष च किशोरवयोन्तं पुण्यतीर्थपरिशीलनदक्षः ।
 सूक्ष्मवक्रलघुमञ्जुलकेशः स्पष्टकोमलमनोहरवाक्च ॥ २०
 स्त्रैणगन्धमपि सोढुमशक्तो मानमत्सरविवर्जितचित्तः ।
 न स्पृहां हृदि तु कस्यचिदेष कृष्णमेकमपहाय करोति ॥ २१

O Lord by your grace only, we, staying in Lojnagar, fully devoted ourselves to your lotus feet, are enjoying highest bliss, and herewith we express our reverence to your lordship. We are staying here, and following your commands. Now, kindly give attention to the purpose of writing this letter. 16.

Here in our hermitage, one yogi of very high order has come from Kaushal province. He is penance-incarnate. Though his body has become shrinked, he looks very bright and gleaming. 17.

He is famous by name Nilakantha; renounced completely like Nilakantha – Shiva himself; he is like friend of Nilakantha (peacock), a black cloud desired by all; he has conquered and taken away pride of the enemy of Nilakantha (Shiva) the cupid, just by glance! 18.

Wearing garments of an ascetic, the exalted soul, constantly remains in the state of super-consciousness. His eyes are steady with eyelashes unmoved; organs firmly set. He has no belongings with him. He is noble at heart. 19.

He has stepped down from childhood age and stepped onto 20 years of age. He has visited sacred places such as Pulashram. His hair is soft, curly, short and beautiful; his speech is clear, soft and sweet. 20.

He cannot bear the slightest smell of women; his mind is void of pride and jealousy. He has no desire in his heart whatsoever except Lord Krishna. 21.

जीर्णवल्कलमृगाजिनवासा मालिकाकर ऋजुक्रिय एषः ।
 शिक्षयन्नपि मुनीन्मुनिधर्मान् शिष्यतां भजति नोऽत्र मुनीनाम् ॥ २२
 किञ्चिदन्नमरसं क्र च भुंक्ते क्वापि किञ्चन फलं च दलं वा ।
 नीरमात्रमपि च क्रच पीत्वा वर्तते क्रचन वायुमशित्वा ॥ २३
 भैक्षभुक्कतिचिदेष दिनानि क्वापि कर्हिचदयाचिवृत्तिः ।
 नक्तभुक्क्रच तृतीयदिनाशी दुश्चरं चरति कर्म मनुष्यैः ॥ २४
 अस्य वास ऋतुषु द्रुममूले षट्स्वपि ध्रुवमभीष्टतरोऽस्ति ।
 एष सौधवसतिं तु निजान्तर्वेत्ति बन्दिभवनेन समानाम् ॥ २५
 ग्रीष्म एष उरुधाऽग्निनिषेवी स्थण्डिले स्वपिति चाम्बुदकाले ।
 शैशिरे शिशिरतोयनिवासी शोषयत्यविरतं निजदेहम् ॥ २६
 बालखेल उचितं क्र वयो वा दुर्लभा क्रच सुसिद्धदशा वा ।
 वीक्ष्य तद्द्वयमपि ध्रुवमस्मिन्संशया बहुविधा हि भवन्ति ॥ २७

He wears old bark of tree and deer skin as garment and always has threaded beads (for chanting) in his hand. His actions are agreeable and honest. Staying here in Lojpur, he teaches the sages of their duties just like a guru does. But still he stayed as a disciple of our sages! 22.

Sometimes he takes a little tasteless food, at other times he eats some fruit or leaves, or sometimes takes water only, sometimes even on air also (he lives alive and active). 23.

Sometimes he eats whatever he gets as Bhiksha (from householders) and on other days lives on whatever he gets unasked for. Sometimes he eats only in the evening and sometimes he passes his days by observing fast for three days. Thus he keeps himself engaged in rigorous austerities, which are difficult for men to do. 24.

He really likes to stay under tree in all six seasons. And For him, staying in a mansion is like staying in jail! 25.

In hot season in the afternoon under the burning sun, he stays near five-fold fire. In rainy season, he sleeps on stony surface in open, in winter he stays in cold water. Thus he is withering away his body in these ways! 26.

Where is his age of childhood, appropriate to play, and where this unbelievable, very rare state of a perfect Yogi. We all get surprised to see

अस्य निर्मलतपोमयधाम्नि ह्यस्मदुग्रतपसां रुचयस्तु ।
 व्योममध्यगतभास्करदीप्तौ दीपकान्तिसमतामुपयान्ति ॥ २८
 वेत्ति यः सकलयोगकला वा सोऽपि शिष्यपदवीं भजतेऽस्य ।
 कौशलं किमपि कोऽपि नरोऽस्मै नैव दर्शयितुमात्मन ईष्टे ॥ २९
 शास्त्रजालकमनेन कियद्वा सद्गुरोरधिगतं भवतीति ।
 निश्चयं तु विदधीत पुमान् यः सोऽत्र कश्चन न भाति पुरे वै ॥ ३०
 पशमल्पमपि कुर्वति चास्मिन्कुण्ठता इव धियो विदुषां वै ।
 क्षीणतर्कततयः प्रतिवादे शून्यभावमुपयान्ति सभायाम् ॥ ३१
 संशयं कमपि शास्त्रविदापि पृष्ट एव झटिति त्वमिवैषः ।
 युक्तियुग्बहुविधोत्तरदानैरेव किं प्रभुरिति प्रवितर्क्यः ॥ ३२
 ध्यानमास्थितवतां च मुनीनां सुस्थिरासनदृढस्थितिभाजाम् ।
 मानसं बहिरितः क्र च निर्यद्वैत्यसाविव निजान्तरसाक्षी ॥ ३३

his superhuman qualities and are unable even to guess who this divine soul is! 27.

Before the fire-like glow of his intense penance, glitter of our hard austerities looks like tiny lamp in the presence of the sun shining in the middle of the sky, with its thousands and thousands of rays. 28.

Knowing all the skills of yoga, one becomes his student. Not a single human is able to stand before him in all these skills. 29.

We cannot imagine how much and when he may have learnt the Shastras in detail, from his great Guru. No scholar in this city of Lojpur is able to challenge him. 30.

Even to his small question, those learned men's intellect get mutilated by their defensive arguments and become weak, they become non-plus in replying. Also the assembly was stunned. 31.

And on the other side, any doubts asked by those well-read, learned scholars, he immediately answers it explaining in various ways just as you do with details of reasoning. At that moment we guess him to be God himself! 32.

Sitting in meditation in steady posture, when the mind of the sages go off track to some worldly objects, he knows it (even being at distance) like the all-knowing Supreme Being residing within. 33.

तीक्ष्णदुर्जनवचःशरवृन्दैर्भिद्यते न हृदयं किल चास्य ।
 संवृतं दृढतरक्षमया तद्वज्रसारसमतामुपयाति ॥ ३४
 अन्यदुःखलवदर्शनमात्रात्तत्क्षणे द्रवत एव हृदोऽस्य ।
 मार्दवस्य कणिका किमु लेभे पद्मकोशनवनीतशिरीषैः ॥ ३५
 साधुता तु निखिला निजदृष्ट्या वीक्ष्यते मुनिवरेऽत्र यथा वै ।
 न श्रुता खलु तथा क्रचनर्षौ त्वां विहाय जनतागुरुमेकम् ॥ ३६
 एतदीयचरितं निखिलं वै वीक्ष्य चेतसि ममेत्यपि भाति ।
 अस्मदीयमतिदाढ्यपरीक्षां कर्तुमागत इहास्ति भवान्किम् ॥ ३७
 दर्शनोत्सुकमनास्तवचासावुद्यतोऽपि स मया निषिषेधे ।
 प्रेषयेय तमहं तव पार्श्वे साम्प्रतं किमु न वेति तु लेख्यम् ॥ ३८
 इत्येतत्सूचनाहेतोः पत्रमेतद्यथामति । लिखितं तद्विलोक्यैष प्रेष्यं शीघ्रं तदुत्तरम् ॥ ३९
 सुज्ञेषु बहुना किं स्याल्लेखनेन ततः प्रभो ! । एतावदेव लिखितं कृपा कार्या सदा मयि ॥ ४०

His heart is not pierced by the arrows of the harsh words of wicked people; as though shielded by highest tolerance, it has become as strong as thunderbolt! 34.

The moment he perceives slightest suffering of others, his heart melts. Even a particle of that tenderness cannot be equaled by the soft lotus bud, butter or Shirisha flower! 35.

Goodness, chastity par excellence, is seen in this great sage, by my own eyes, never heard of in the territory of sages, except your lordship, the one and only Guru of the people. 36.

Observing all his super human qualities and deeds, I feel in my mind that to test our determination and faith, whether your Mastership have come here (in his disguise)! 37.

His heart is very eager to see your good-self, therefore he was just prepared to go from here to see you; but I stopped him from doing so. Now shall I send him there or not? Please write back to me. 38.

Thus I have written this letter to inform you about these happenings of Nilkantha Varni according to my own thought. Reading it, please answer at your earliest. 39.

Now this much I have written what more is needed to write to wise persons like you? Kindly be gracious to me forever. 40.

सुव्रत उवाच -

पत्रमित्थं लिखित्वाऽथ वर्णिराजं जगाद सः । स्वामिने लिखितं पत्रं मया त्वमपि तल्लिख ॥ ४१
पत्रं विलोक्य भवतः शीघ्रमायास्यति प्रभुः । इत्युक्तस्तेन मुनिना सोऽलिखत्पत्रिकां सुधीः ॥ ४२
उपविश्य रहःस्थले निजोरौ फलके काकुदपत्रकं निधाय ।

स तु दक्षकरात्तलेखनीको लिखति स्मानतकन्धरः सुवर्णम् ॥ ४३

॥ इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे प्रथमप्रकरणे
मुक्तानन्दलिखितपत्रिकानिरूपणनामा त्रिपञ्चाशत्तमोऽध्यायः ॥ ५३ ॥

॥ अथ चतुःपञ्चाशत्तमोऽध्यायः ॥ ५४ ॥

सुव्रत उवाच -

स्वभावगर्भितां पत्रां वर्णीन्द्रः स यथाऽलिखत् । तथा तां नृपते ! तुभ्यं कथयामि निशामय ॥१

Suvrat said:-

writing such letter, he said to the celibate, I have written a letter to the Master to inform him about your trueness; you also write to him. 41.

Reading your letter, the Master will come immediately. Thus said by Muktananda, the wise celibate began to write a letter. 42.

Sitting aside, keeping paper on board beside his chest, taking pen in his right hand, bending his neck, he started to write in beautiful characters. 43.

Thus ends the fifty-third chapter entitled 'Narration of the Letter written by Muktanand' in the first Prakarana of Satsangi Jivan, the life story of Lord Narayan, also titled as 'Dharmashastra' (the rules of the code of conduct). 53

CHAPTER 54

Nilakantha's letter to Ramanand Swami.

Suvrat said:-

I will tell you, O king, listen, how the celibate wrote a letter to Ramanand Swami relating his hearts and desires. 1.

'May well be with your Mastership staying in Bhuj Nagar, whose

स्वस्ति श्रीविलसद्भुजङ्गनगरे राजाधिराजश्रिया जुष्टाद्भिः प्रथयन्भृशं विजयते श्रीकृष्णभक्तिं भुवि ।
 नानासदुणसन्मणीन्द्ररचिताकल्पो गुरुणां गुरुः स्वैकाकृष्टनिजाश्रिताखिलभयः श्रीस्वाम्युदारश्रवाः ।२
 साक्षादुद्धव एव यस्यनुभृतां निःश्रेयसायावितुं धर्मं चाजयविप्रतश्च सुमतौ जातो ह्ययोध्यापुरे ।
 स्वामिस्तं तु भवन्तमेव शतशो नत्वा निपत्य क्षितौ विज्ञप्तिं विदधे त्वदेकशरणोऽहं नीलकण्ठद्विजः ।३
 विहाय सम्बन्धजनान्निजानहं निजं च देशं किल कोसलाभिधम् ।
 तीर्थानि कुर्वन्निह लोजपत्तने स्थितोऽस्मि सङ्गत्य विभो ! त्वदाश्रितान् ॥ ४
 कृष्णस्य साक्षादहमीक्षणार्थं प्रत्यब्दमेवेह तपान्त आदरात् ।
 व्रतं तु मासांश्चतुरः करोमि यद्धारणापारणमित्युदीरितम् ॥ ५
 मासोपवासं विदधे तथोर्जे कृच्छ्राणि वा कर्हिचिदत्र कुर्वे ।
 चान्द्रयणं चानघ ! माघमासे पाराककृच्छ्रं च विभो ! तदर्थम् ॥ ६

feet are adorned by the splendor of sovereign rulers who is endowed with numerous virtues like valuable jewels, the supreme Guru, promoter of the devotion to Krishna on the earth, may he be victorious who drives away fear from the hearts of his devotees. He, the Master, whose good name has reached far and wide. 2.

You are Uddhava incarnate who come to this earth to show the path of liberation to human beings, and to save religion; born of Ajay Vipra and his wife Sumati, in the city of Ayodhya; To that master, to your lordship, I bow prostrating down on the floor for hundred times, and I present here with my humble request that I am a Brahmin, Nilakantha by name, who has come to take your refuge with full devotion. 3.

Leaving behind my relatives and my place in Kaushal region, and left for pilgrimage, I have come here to Lojpur and now I am staying with your disciples. 4.

With eager desire to see lord Krishna in person, I am practicing four-months-vow, starting at the end of hot season every year, respectfully. According to the commands of religious texts, I keep fast three consecutive days taking food on the fourth day. 5.

For that end only, O pure one, I observe complete fast during the month of Kartika every year. Also I follow austerities like krurcha, chandrayana; and in the month of Magha parakrurcha, continuous fast for twelve days, for the lord, only. 6.

I do not care in the least for physical hardship experienced in per-

एकादशीमुख्यतमाऽस्ति येषां व्रतानि नित्यानि च तानि कुर्वे ।
 कृष्णस्य तोषाय न देहदुःखं किञ्चित्स्वचित्ते गणयामि नूनम् ॥ ७
 हित्वैन्द्रियान्पञ्च च शब्दमुख्यान्सुदुस्त्यजानप्यतुलप्रताप ! ।
 त्वगस्थिरोषं स्ववपुर्माया वै चक्रे तपोभर्जितरक्तमांसम् ॥ ८
 तद्दर्शनाशामृतवलिमेकामालम्ब्य देहेत्वसवश्चलन्ति ।
 न त्वन्यदालम्बनमस्ति तेषां यियासतामन्नविहीनदेहात् ॥ ९
 निरन्नदेहेऽस्थिषु वर्तमानाः प्राणामदीयाः प्रणतार्तिहन्तः ! ।
 अन्नात्मके ह्यत्र कलौ नराणां कुर्वन्ति वै सत्ययुगभ्रमं तु ॥ १०
 अष्टाङ्गयोगाभ्यसनार्जितेन क्रिया ममैश्वर्यबलेन सर्वाः ।
 दैह्या भवन्तीति विभो ! विदित्वा कृपां कुरु त्वं मयि कृष्णभक्ते ॥ ११
 पिता च माता मम कृष्ण एव स्वामी च बन्धुश्च गुरुः सुहृच्च ।
 तस्मिन्नमम स्नेहभरोऽस्ति पूर्णो ह्यन्यत्र तु स्याद्यदि तत्परत्वम् ॥ १२

forming the rituals of vows, Ekadashi being the main occasion for pleasing Krishna only so that he is pleased by me and shows himself to me. 7.

Abandoning the five sense-objects sound being prominent of them, extremely difficult to overcome, I have reduced this body of mine to skin and bones burning my flesh and blood by severe penance. 8.

In case you feel questioned why am I yet alive? Then my breathing goes on in this body only on the support of the nectarine-creeper of hope of Krishna's sight. With no other support for breath, which is on the way to go out from the body without food ? 9.

O destroyer of afflictions of those surrendered unto you! Looking at my body alive without food, people imagine that 'Satya Yuga' is present in this Kali-Yuga, in which people mostly depend on food. 10.

Knowing that all my bodily actions are carried on by the power (divine faculty) attained through practice of eight-fold Yoga, O all-pervasive Lord ! O Master, have grace on me, a devotee of Krishna and let me have your sight. 11.

Krishna is my father, mother, and everything to me, Krishna is my Master, my relative, Guru and best friend; and those, whoever related to Krishna, are my kith and kin. Because have love towards Krishna only, and those who are intently devoted to Krishna, I Love them wholeheartedly just as devotees of Krishna. 12.

पञ्चेन्द्रियाणां विषयोपभोगप्रदस्य मेऽपि स्वसुहृज्जनस्य ।
 कृष्णे न चेत्स्यादनुराग ईशे तं तर्हि जह्यां रिपुवद्धि सद्यः ॥ १३
 स्नेहेन मत्पोषणकारिणोऽपि तातं प्रसूं सोदरमप्यहं स्वम् ।
 वीक्षेय चेत्तद्विमुखात्कदाचित्सद्यः प्रजह्यां किमुतान्यबन्धून् ॥ १४
 ब्रूया यदि त्वं निजबन्धुवर्गत्यागे भवेद्दोष इतीह वच्मि ।
 तद्भक्तिहीना निजबन्धवोऽपि प्राचीनभक्तैर्बहुभिः प्रहाताः ॥ १५
 विभीषणो भ्रातरमप्यहासीत्प्रसूं स्वकीयां भरतश्च तद्वत् ।
 कुलं जहौ स्वं विदुरोऽपि भक्तः सर्वान्स्वबन्धूनपि चर्षिपत्यः ॥ १६
 श्रीकृष्णसङ्गप्रतिषेधकर्तृन् गोप्यो जहुः स्वांश्च पतीनपीशः ।
 कृच्छ्रेण लब्धं तनयं च वेनं त्यक्त्वा नृपोऽङ्गोऽपि जगामदावम् ॥ १७
 इत्यादयः सन्ति विभो ! ह्यनेके तद्भक्तिहीनस्वजनत्यजोऽत्र ।
 नैवापकीर्तिः क्रचनापि तेषां लोके च शास्त्रेऽपि च कीर्तिरस्ति ॥ १८

Immediately I will abandon them like enemies, who have no love for Krishna, even though they may be giving me all luxurious pleasures, may they be my relatives or beloved friends! 13.

May they be my affectionate father or elders, or my own brothers, who have supported me, if they are indifferent about Krishna, I will leave them; then what say about other relations? 14.

If you may find fault in leaving relatives like this, I say, in early times, many devoted worshippers abandoned their relatives, who had no love for Krishna. 15.

Vibhishana left his brother (Ravana) and Bharata his mother Kaikeyi and also devoted Vidura left his entire Kaurava family; and wives of the Rishi (who were religious, performing sacrifices; but without devotion to Krishna) deserted their husband's, son's and brother's.. 16.

Gopis left their husbands even, O Master, who were obstructing them from going to Krishna. The king of Anga left his son Vena, gained by hard penance, and he went to the forest. 17.

O lord, there are many others who have left their own nearest relatives, devoid of devotion to Krishna. Nowhere in the world or in the scriptures, their bad name is heard, but their good name prevails! 18.

This is the path of righteousness followed by the virtuous from un-

ईदृक्सतां वर्त्म भवत्यनादि कृष्णे मयाऽतश्च तदीयभक्ते ।
 विधीयते प्रेम विमुक्तिहेतुर्नान्यत्र तु क्वापि पदार्थ ईश ! ॥ १९
 सन्तोऽत्र ये सन्ति च तावकीना निवृत्तिनिष्ठा मम ते तु पूज्याः ।
 सर्वस्वमेते च भवन्ति मे वै माहात्म्ययुक्तपरभक्तिबोधाः ॥ २०
 येषां न तस्मिन्निह भक्तिभाजां सङ्गोऽस्ति तान्वेद्यि नरानहं तु ।
 अनश्वकौलेयकषण्डतुल्यान् यद्वीक्षणेनापि भवेद्धि दोषः ॥ २१
 सक्तास्तु ये वैषयिकेऽत्र सौख्ये निद्राभयक्रोधषडूर्मिजुष्टाः ।
 तेषां नराणां च विभो! पशूनां वीक्षे विशेषं नहि कञ्चनापि ॥ २२
 नृजन्म देवास्त्रिदशालये यत्स्तुवन्ति तत्तेषु न किञ्चिदस्ति ।
 तद्भक्तियुञ्जन्म नृजन्म देवस्तुत्यर्हमस्तीत्यहमीश ! जाने ॥ २३
 तद्भक्तिहीनः कुलरूपकीर्तिनानागुणैश्वर्ययुतोऽपि यस्तम् ।
 अन्तर्विषं वीक्षणमात्ररम्यं फलं गवाक्ष्या इव लक्षयामि ॥ २४

known times. I am following the same path of devotion to him, to Lord Krishna. 19.

The sages devoted to you who are staying here, have renounced worldly attachments and are venerable to me. They know the glory of the lord, and have the highest devotion. They are all in all to me. 20.

Those who are void of devotion to him, and do not deserve company of fellow devotees, I consider them to be like bullocks, dogs and eunuchs. Even looking at them will cause harm. 21.

Those who are absorbed only in sensuous pleasures, subjected to sleep, fear and anger, and six infirmities of human nature (like hunger and thirst, dejection and illusion), old age and death) I think, there is no difference between them and animals. 22.

Those men have no thought for what purpose, even Gods in heaven do praise the human life, I think, that life engaged in devotional service to him, is worthy of praise, O Lord ! 23.

A person void of devotion, may he be born of good family, having beautiful appearance, endowed with various fine qualities, wealth and fame, I think, he is like the fruit of Indravana which is beautiful in looks but bitter to taste. 24.

As even a grain of salt brings taste to vegetable dishes; otherwise,

अल्पोऽपि तद्भक्तिगुणो नराणां ग्राह्यान्करोत्येव गुणानशेषान् ।
सुसंस्कृतान्वाऽक्षिवमत्र शाकान् हेया भवन्तीतरथा तु ते वै ॥ २५
तद्दास्यहीनः स्वतपोबलेन ब्रह्मादिलोकानपि चेत्ययायात् ।
तत्रापि कालाद्भयमस्ति तस्य नानन्तसौख्यं त्विति वेदसिद्धम् ॥ २६
ब्रह्मेशशक्रा अपि सिद्धिभाजो ब्रह्मैक्यनिष्ठश्च शुकादयोऽस्य ।
कुर्वन्ति भक्तिं ननु मानहीना यथेतरे संसृतिमुक्तिकामाः ॥ २७
तस्मिन् गुणाः सन्ति हि तादृशा वै भक्तिं यथा मुक्तिजुषोऽपि कुर्युः ।
राधारमाद्या अपि शक्तयस्तं भजन्ति सम्राजमिव स्वदास्यः ॥ २८
अल्पाश्च जीवा अपि तस्य भक्त्या भवन्ति नूनं गतकालभीकाः ।
विना तु तां ब्रह्ममुखेश्वराणामप्यस्ति कालाद्भयमेव भूरि ॥ २९
माहात्म्यमीदृग्भुवि तस्य सद्भ्यः सच्छास्त्रतश्चाहमवेत्य भक्तिम् ।
तत्रैव कुर्वे विदधत्तपांसि भक्तप्रियोग्राणि विहाय तन्द्राम् ॥ ३०

they are discarded as tasteless; like that, even slightest virtue of devotion to Krishna, makes men acceptable with all their good qualities. 25.

A man by his own power of penance may attain to the realm of Brahma; but without devotion to the lord, there also prevails fear from death to him; and the happiness he gets there is not everlasting. This is the truth witnessed by the Vedas also. 26.

Deities like Brahma, Shiva, Sukracharya (Guru of Demons) possessing divine powers; and also those liberated souls enjoying union with Brahma (the Supreme Being) humbly and devotedly remember and serve Him; then what to say about those trying for liberation from birth-death cycle. 27.

The Lord possesses such virtues that those enjoying union with Brahma (the Supreme Self) would love Him and feel delighted in devotion to Him. Radha, Rama and other goddesses of power serve him like he being a sovereign ruler. 28.

Even insignificant mortals become free from the fear of death, by loving him. Without devotion to him, Gods, headed by Brahma, also have great fear from death. 29.

His greatness and glory, I have heard from the wise and learnt from the venerable Shastras (scriptures) so I am engaged in devotional services

प्रत्यक्षवीक्षामनवाप्य तस्य न स्वास्थ्यमाप्नोमि तदुत्कचेताः ।
 अत्रत्यसद्वाक्यगुणावबद्धो वर्ते प्रतीक्ष्यागमनं तवैव ॥ ३१
 कीर्तिं विना तस्य मनोज्ञगानं विचित्रपद्यानि च लोकशब्दाः ।
 तदेकचित्तस्य ममेश ! कर्णे तिग्माग्रशूलत्वमिहोपयान्ति ॥ ३२
 स्त्रियः सुरूपा अपि यातुधानीसमा हि मे दृष्टिपथं प्रपन्नाः ।
 अङ्गारवत्तस्य सुपुष्पमाला भवन्ति कण्ठं च ममोपपन्नाः ॥ ३३
 श्रीखण्डकाश्मीरजकेसरादिविलेपनं मे शितिपङ्क्तुल्यम् ।
 तच्चिन्तनैकात्मरतेर्मुनीन्द्र ! प्रासादवर्योऽपि वनायते मे ॥ ३४
 घनानि सूक्ष्माणि सदंशुकानि व्यात्तास्य कृष्णाहिसमानि देव ! ।
 विचित्रभोज्यानि विषोपमानि भवन्ति मे तद्विरहातुरस्य ॥ ३५
 यत्किञ्च लोके सुखहेतुरुक्तं तद्वस्तु मे दुःखमयं हि भाति ।
 तस्यावलोकं भगवन्नलब्ध्वा प्राप्तोऽस्मि चोन्मत्तदशामहं वै ॥ ३६

to him; and practicing hard penance, keeping away laziness. 30.

Not experiencing his actual presence, I am not feeling rested, with mind eager to see Shri Krishna. Bound by the string of words of assurance of Muktanand Swami and other Sadhus, I am staying here, waiting for your arrival only. 31.

O Lord! Absorbed in his thought, melodious music, various compositions and worldly utterances are like sharp tip of an arrow, to my ears, excepting the songs of this name and glory. 32.

Beautiful women coming in the range of my sight, look like demons to me. Garland of beautiful flowers put in my neck if not being the Prasad of the Lord, become like burning cinder to me. 33.

To me, absorbed happily in the thought about him, lotion made of sandalwood and saffron filaments etc is like black mud; and big mansion is like forest to me! 34.

By suffering on his absence, wearing thick and soft beautiful clothes, I feel like black serpent put on my body with its mouth opened; O Lord, various kinds of good eatables are like poison to me. 35.

Whichever object giving happiness to others in this world becomes the cause of my unhappiness. Without the sight of Shri Krishna, O lord, I have reached the state of madness. 36.

मनोरथस्यास्य फलोपलब्धिस्त्वदङ्घ्रिसंसेवनमन्तरेण ।
 कथञ्चनापीह भवेन्न मे वै कलौ त्वमेवासि जगद्गुरुर्यत् ॥ ३७
 अतः कृपामाशु विधाय तावत्स्वदर्शनं देयमुदारकीर्ते ! ।
 यावन्न देहो निपतेन्मदीयो दयानिघ्ने! स्वाश्रितजीवबन्धो ! ॥ ३८

सुव्रत उवाच -

पत्रमित्थं नीलकण्ठो लिखित्वा भक्तिभावतः । मुक्तानन्दाय मुनये ददाति स्म जनाधिप ! ॥ ३९
 स्वपत्रं तस्य पत्रं च सोऽप्येकीकृत्य बुद्धिमान् । संवात्य मुद्रयित्वा च नामोपर्यलिखद्गुरोः ॥ ४०
 मयरामाख्यविप्रेण साकं तत्प्रैषयत्ततः । स्वभावाच्छीघ्रगतिना सदर्थं तु विशेषतः ॥ ४१
 भुजङ्गनगरं प्राप्य सप्तमेऽहनि स द्विजः । गृहे गाङ्गेयभक्तस्य तं ददर्श जगद्गुरुम् ॥ ४२
 भक्तानानन्दयन्तं नवनलिनदलव्यायताक्षिद्वयं तं ।
 गौराङ्गं पुष्टगात्रं शशधरवदनं श्रीमदाजानुबाहुम् ॥

Fulfillment of this desire of mine will only be when I get shelter at your feet, somehow, as it would happen. Because, in this Kaliyuga, you are the only Guru, the preceptor in this world who would make me to have the sight of Shri Krishna. 37.

So, please favour me early; allow me to come and meet you, O of high eminence, before my body is not withered away and fallen, O well-wisher of souls who have come to your refuge !' 38.

Suvrat said:-

O king, with high reverence, writing letter like this, Nilakantha gave it to the sage Muktananda. 39.

The wise sage then kept his own and Nilakantha's letter together, folded it, closed and sealed it, and wrote Guru Ramanand's name on it. 40.

Then he sent it by hand with a Brahmin named Mayaram, a man going speedily, and more speedily for the saintly people. 41.

The Brahmin (Mayaram) reached Bhujnagar on the seventh day. He went to the house of a devotee named Gangaram; there he saw the revered Master Ramanand. 42.

There he (Mayaram) prostrated before Ramanand Swami and handed over the letter to him. He was sitting dressed in white robe, with pair of eyes elongated like new-bloomed lotus petal, giving joy to his devotees, having moon-like (smiling) face, eyebrows curved, with brilliant skin, body

वस्त्रे श्वेते वसानं कुटिलितभृकुटि मन्दहासं प्रसन्नं ।
शोणाम्भोजन्मराजन्मृदुलपदयुगं स प्रणम्यार्पयत्तत् ॥ ४३

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे प्रथमप्रकरणे
श्रीनीलकण्ठलिखितपत्रिकानिरूपणनामा चतुःपञ्चाशत्तमोऽध्यायः ॥ ५४ ॥

॥ अथ पञ्चपञ्चाशत्तमोऽध्यायः ॥ ५५ ॥

सुव्रत उवाच -

वाचयामास तत्पत्रद्वयं स मुनिराट् ततः । प्रसन्नोऽभूत्समायातं विदित्वा वर्णिसत्तमम् ॥ १
स्वस्मिन्भावं तदीयं च तपश्चर्यां च वाचयन् । अभूद्गदकण्ठश्च साश्रुनेत्रो जगद्गुरुः ॥ २
पत्रवृत्तान्तमखिलं भक्तान्सुन्दरजिन्मुखान् । श्रावयन्सदसि स्वामी प्रशशंस च तदुणान् ॥ ३
ततस्तमाश्वासयितुं मुक्तानन्दाय धीमते । स्वयं लिलेख पत्रं च तत्पत्रोत्तरगर्भितम् ॥ ४

well supported, hands long up to the knees and pair of feet soft like red lotus. 43.

Thus ends the fifty-fourth chapter entitled 'Narration of the Letter written by Nilakantha' in the first Prakarana of Satsangi Jivan, the life story of Lord Narayan, also titled as 'Dharmashastra' (the rules of the code of conduct). 54

CHAPTER 55

**Ramanand's letter to Muktananda and Nilkanatha Varni,
emphasizing vow of celibacy.**

Suvrat said:-

O King: The Master Ramanand Swami read both the letters and was very delighted to know about the celibate's arrival. 1.

Having read Nilakantha's feelings about himself and about his own severe penance, the Master was moved to tears of happiness and his voice was choked. 2.

Ramanand Swami read out the letter with all details written in it, to the assembly of devotees headed by Sundarji Suthar, and praised his Nilakantha's virtues. 3.

In response to the letter by wise Muktananda he wrote a letter to comfort him (Nilakantha). 4.

स्वस्त्यस्तु लोजाख्यपुरे वसद्भ्यः साधुभ्य आनन्दितदुःखितेभ्यः ।
 बृहद्ब्रतं चास्तु निरन्तरायं ब्रह्मेति यत्प्राह सनत्सुजातः ॥ ५
 भुजङ्गपुर्या वसताऽत्र रामानन्देन बह्वी प्रहिता शुभाशीः ।
 ग्राह्यास्मदीयं कुशलं च मुक्तानन्देन वेद्यं भगवत्प्रसादात् ॥ ६
 पत्रं त्वया यन्मयरामनाम्ना विप्रेण साकं प्रहितं तदाप्तम् ।
 तद्वाचयित्वा निखिलोऽप्युदन्तो मया यथावद्विदिदे त्वदीयः ॥ ७
 बुद्धश्च वृत्तान्त उदारबुद्धेस्तत्रागतस्यापि च वर्णिराजः ।
 अस्यास्ति वृत्तिः सकलातिमर्त्या ततो न साधारणपूरुषोऽसौ ॥ ८
 श्वेतान्तरीपात्तु निरन्नमुक्तः कश्चिन्मुनीन्द्रो बदरीवनाद्वा ।
 यदृच्छया वोऽन्तिकमागतः स्यादिति ध्रुवं मे प्रतिभाति चित्ते ॥ ९
 अतः परं तस्य मनोनुकूला सेवा विधेया सततं भवद्भिः ।
 सद्भिः समस्तैः स्वबृहद्ब्रतस्य गुप्त्यै ततो योगकलाश्च शिक्ष्याः ॥ १०

**Ramanand Swami writes a letter to Muktanand Swami and
Nilkanth Varni.**

‘Blessings to Muktanand Swami and the sages staying at Lojpur who give happiness to the people in distress. As it is said in Sanatsujatiya, may your vow of celibacy, leading to the realization of the supreme soul, be without obstruction. 5.

Accept plentiful of blessings sent by me, Ramanand Muni, staying at Bhujnagar and let Muktananda know our well-being by the grace of god. 6.

I have received the two letters sent by you with Brahmin Mayaram. I have read it fully and understood the purpose of whatever you have written. 7.

I have noted the purpose about the celibate who has come there. His nature and behavior is above human limits. Hence he is not an ordinary man. 8.

It appears to my mind that certainly some liberated divine soul has descended from Shvetadvipa or some sage of high order, from Badrivana has come to your place by his own will. 9.

So, hereafter you all virtuous sages, serve him according to his inclinations, to your best, for the sake of protecting your own, Brahmcharya vrat (vow of celibacy) and for your training in yogic practices. 10.

नेती च धौतिद्विविधा च बस्तिनौली क्रियाः कौञ्जरिकादयश्च ।
 शरीरशुद्धौ प्रथमं तु शिक्ष्या अष्टाङ्गयोगश्च ततः क्रमेण ॥ ११
 यमाश्च शिक्ष्या नियमासनानि प्राणोपयामो बहुभिः प्रकारैः ।
 प्रत्याहतिश्चेश्वरधारणा च ध्यानं समाधिश्च तदुक्तरीत्या ॥ १२
 अष्टाङ्गयोगाभ्यसनं विना तु बृहद्व्रतं सिध्यति नैव शुद्धम् ।
 अतस्तदभ्यासपरैर्भवद्भिः साध्यं तदात्मव्रतारक्षणाय ॥ १३
 ये ब्रह्मचर्यं तु बृहत्स्वरूपं योगेन संसाध्य जितेन्द्रियाःस्युः ।
 ब्रह्मात्मना कृष्णमथो भजेयुः प्रोक्तास्त एवोत्तमभक्तसंज्ञाः ॥ १४
 सर्वार्थदस्यास्य बृहद्व्रतस्य सम्पादितस्याप्यवनं विधेयम् ।
 कामाख्यशत्रोर्वनिताप्रसङ्गं सर्वात्मना दूरत एव हित्वा ॥ १५
 यो ब्रह्मचर्यं परिपातुमिच्छेत्स बुद्धिपूर्वं वनिता न पश्येत् ।
 स्त्रीणां कथा नो शृणुयाच्च वार्तास्तासां गुणान् नाप्यगुणान्वदेच्च ॥ १६

(From him) You learn at the beginning - Neti and Dhauti, these two types and Basti, Nauli and other Shuddhi Kriyas for purification of the body and also Kunjarika and others. After that learn the eight fold yogic practices one by one. 11.

You learn Yamas, Niyamas, Asanas, Pranayama (control of breath) of different types; Pratyahara restraining the sense organs, Ishvara Dharana (concentration of mind on the Lord), Dhyana (meditation), and Samadhi (deep meditation), as instructed by the celibate. 12.

Without practice of eight fold yoga, vow of celibacy in its pure form, is not possible. So, you all keep practicing it and you are skilled to protect your own vow. 13.

Those who attain the vow of celibacy perfectly in the form of Brahmcharya vrat through yoga, and who have conquered their senses, and who worship Krishna as the Supreme Brahman, are said to be the best of the devotees. 14.

If and when this Brahmcharya vrat of celibacy is attained, protection from its enemy named Kama, the cupid, should be avoided carefully. By all means the person should abandon company of women (in the following way). 15.

One who wants to protect his vow of celibacy should not look at women with prurient intention, nor should he listen to the stories about

गच्छेन्न योषारमणस्थलं च बालामपीक्षेत धिया न नग्नाम् ।
 स्त्रीणां न चित्रं प्रतिमां च पश्येन्न च स्पृशेन्नैव लिखेच्च चित्रम् ॥ १७
 न नर्मवार्ताः क्वचनापि कुर्यात्स्त्रीभिर्न भाषेत च किञ्चनापि ।
 स्त्रीभिः सहाध्वन्यपि नैव गच्छेन्न बोधयेत्ताः पुरुषान्तरेण ॥ १८
 स्पृशेन्न च स्त्रीपरिधार्यवस्त्रं सङ्कल्पनं तद्विषयं न कुर्यात् ।
 प्राणान्तकालेऽपि न बुद्धिपूर्वं स्पृशेत्तदङ्गं त्विह कृष्णभक्तः ॥ १९
 स्यात्तत्क्रिया यत्र च यत्र या या कुर्यान्न तां तामपि तत्र तत्र ।
 स्त्रीभ्यश्चतुर्हस्तमितान्तरेण गच्छेत्स्वपेन्नैव गृहै सयोषे ॥ २०
 इत्थं सदाचारपरस्तु योगी स्यादूर्ध्वरेता विधिमुख्यवन्द्यः ।
 एतैरूपायैः स्वबृहद्व्रतं तत् कामाख्यशत्रोः परिरक्षणीयम् ॥ २१
 कुर्याद्य इत्थं न स तूर्जितोऽपि योगी स्वसङ्कल्पवशः प्रसङ्गम् ।
 स्त्रीणां करोत्येव ततोऽष्टमात्स्वाद्बृहद्व्रताद्भ्रष्ट उपैति दुःखम् ॥ २२

women, nor should talk about their good or bad qualities. 16.

He should not enter places where women entertain themselves. He should not look even at a small girl in naked state, attentively. He should not see or touch a picture or idol of women, nor should he draw their picture. He should never and nowhere talk lightly with women, or should not talk with them about anything at all. He should not walk on road with women nor call them through other person nor teach them about any kind of knowledge.

He should not touch clothes used and kept aside by women; nor should he have in mind any ideas about them. A declared sadhu of Krishna should never touch a woman's body intentionally, apart from when his life is at stake. 17- 19.

Wherever women perform their daily routine, he should not visit there. He should always keep distance from them while going on road and everywhere; nor should he sleep where householders stay with their women. 20.

Thus following the way of righteousness a yogi will attain the state of Urdhvareta (one living in perpetual chastity), will be honored even by Brahma and others. He, behaving this way, one should carefully protect his own Brahmcharya vrat, from the enemy kama (attachment for sensual pleasures). 21.

If he does not follow this code (of Brahmcharya vrata), a yogi, even

क्रोधश्च मानो मदमत्सरौ च लोभस्तथेष्यां विविधो रसश्च ।
 एतेऽपि योगस्य भवन्ति विघ्नास्त्याज्यास्ततो योगिजनेन दूरात् ॥ २३
 आहारनिद्रे विदधीत युक्ते कार्ष्णाश्च योगी व्यसनं तु किञ्चित् ।
 सेवेत नैवाथ सुरां च मांसं न च स्पृशेद्रोहधियं त्यजेच्च ॥ २४
 देहेन वाण्या मनसा स हिंसा कार्या न कस्यापि न चात्मनोऽपि ।
 स्तेयं च साङ्ग्यकरं च कर्म हितार्थिना योगिजनेन वर्ज्यम् ॥ २५
 एवंविधा ये पुरुषा भवेयुः स्वधर्मनिष्ठा भुवि कृष्णभक्ताः ।
 प्रसन्नता तेषु सदा ममास्ति प्रेष्टास्त एवानघ ! नन्दसूनोः ॥ २६
 तस्मात्सुबुद्धे ! त्वमपि स्वकीयैः साकं सतीर्थैर्मुनिनीलकण्ठात् ।
 कृताद्गुरुत्वेन गृहाण योगं वर्तस्व धर्मेषु मयोदितेषु ॥ २७
 तपःकृशस्यास्ययथोपयुक्तैः सेवा विधेयान्नजलादिभिश्च ।
 वयोऽवरत्वादिह बालबुद्धिर्न क्वापि कार्या तपसां निधौ च ॥ २८

of very high order, by his mental weakness, may come in to contact with women and fall down from his Bruhadvrata Brahmcharya vrata, and will suffer in the world of born and death. 22.

Anger, pride, intoxication, arrogance, jealousy, greed and desire for tasty food etc. all these also are obstructions to Yoga; hence yogis should abandon them from a distance. 23.

In respect of sleep and intake of food, a yogi devoted to Krishna, should be controlled and never be addict to any bad habit. Never should he consume nor touch liquor or meat. He should not even think of any such adverse practices. 24.

A yogi should not physically, mentally or by speech afflict pain to others or to himself for the sake of his own good and should not involve in theft or any act of breach of code of conduct set for different classes (in the society). 25.

O sinless one! Those persons devoted to Krishna, and following their ascetic code told as above, are dear to Krishna, the son of Nanda; and I am always pleased with them. 26.

Hence, O righteous one, you also along with your fellow ascetics learn Yoga, following the instructions of Nilakantha, under his preceptorship, and follow the commands given by him. 27.

Do serve him with proper food and water etc. as he has been shrunken

द्रागागमिष्यामि निदाघकाले राधे गते पिप्पलनाम्नि खेटे ।
तावद्भवद्भिः स तु सेवनीयो यथा न गच्छेदतिनिःस्पृहोऽसौ ॥ २९

सुव्रत उवाच -

पत्रोत्तरं लिखित्वेत्थं मुक्तानन्दं प्रति प्रभुः । उत्तरं नीलकण्ठस्य पत्रिकाया लिलेख सः ॥ ३०
स्वस्ति स्ताद्वर्णिराजेऽमृतनिलयमहामुक्तमुख्यातिधाम्ने ।
तीव्रैः स्वीयैस्तपोभिर्जनहृदि दधते धर्मपुत्रत्वशङ्काम् ॥
रामानन्दस्य वाच्या निगमनिगादिता आशिषो धर्मरक्षा ।
बह्व्यस्तेन त्वयातिप्रमुदितमुनिना श्रेयसे नीलकण्ठ ! ॥ ३१
पत्रं प्राप्तं त्वदीयं तदुदितमखिलं बुद्धमेवास्ति वृत्तं ।
देहाचारस्तपस्ते त्विह हि कलियुगे दुश्चरो मर्त्यधर्मैः ॥
वैराग्यं ज्ञानभक्ती दृढतरनियमा धर्मनिष्ठा च शान्तिरे ।
तत्प्राग्जन्मसिद्धं ह्यधिगतमिह तद्विस्मयो नात्र कार्यः ॥ ३२

by severe penance. He being younger than you don't treat him as a small boy, because his merit as an ascetic is very high. 28.

I will go to a village named Pippalana Gaam immediately after the hot season (is over). Up to that time you all serve him, so that he does not leave your place, as he is a very disinterested person. 29.

Suvrat said:-

Thus, writing a letter in answer to Muktananda's letter, the Master Ramanand Swami then began to write in response to Nilakantha's letter. 30.

Ramanand's letter to Nilakantha Shri Hari.

'May God give well-being to Nilakantha, the best of the ascetics in the cluster of liberated souls from the immortal abode (Shvetadvipa); Wellbeing to him who bears resemblance to the son of Dharma in the minds of the people on account of his severe penance. O Nilakantha, kindness to you. Let blessings from Ramanand be conveyed to you, who is very much pleased by various penances practiced by you towards protection of Dharma recommended by Vedas. 31.

I have received your letter, and have understood the purpose of whatever is written in it. Really your penance and the code of conduct you followed is very difficult to go through by humans in this Kaliyuga; (your) disinterestedness, knowledge, devotion, faith in religion, faith in follow-

ध्याने यादृशमेव पश्यसि सदा कृष्णोऽस्ति तादृक्त- ।
 स्त्वं तद्ब्रह्मचानपरश्च सत्सु निवसन्कुर्याः प्रतीक्षां मम ॥
 ग्रामे पिप्पलनाम्नि राधविरतौ युष्मत्प्रियाय द्रुतं ।
 ह्यायास्याम्यहमेव तत्र भवताऽऽगम्यं च सद्भिः सह ॥ ३३
 मदीक्षोत्सुकतास्ति तेऽतिशयिता जानामि तत्कारणं ।
 मार्गः साम्प्रतमस्ति दुर्गमतरः कङ्कादिधाटीभयात् ॥
 नागन्तव्यमिहात एव भवता मय्यस्ति चेदिज्यधी- ।
 स्तर्ह्येतन्मम मानयंश्च वचनं योगं सतः शिक्षयेः ॥ ३४
 औत्सुक्यं भवतो मदीक्षणकृते यादृग्भवत्यन्तरे ।
 तादृग्मेऽपि तवेक्षणाय भवतीत्येवं त्वया बुद्ध्यताम् ॥
 आयास्यामि ततो द्रुतं च भवता स्थेयं स्वधर्मे सदा ।
 त्वाद्गृधार्मिकभक्तसङ्गममहं याचे यशोदासुतात् ॥ ३५
 ये स्युर्धर्मपरायणा भुवि जनास्तेऽतिप्रियाः सन्ति मे ।
 तेषां दूरगतो न कर्हिचिदहं तल्लग्नचित्तत्वतः ॥

ing religious code and (your) calmness, all these I know, are acquired in past life. So I am not astonished at all. 32.

As you always see Krishna in your meditation, you keep meditating in the same way, staying there only; and do wait for me. At the end of the month of Vaishakha, I will come to Pippalana to fulfill your desire. You come there accompanied with Muktanand Swami and other sages. 33.

I know, you are very eager to meet me, and also the cause of the same. These days the road is very difficult to cross due to the fear of deceits who are roaming about. So, you do not come here now, if you have faith in and respect for me. Honouring my words, stay there and teach Yoga to the sages. 34.

Just as you are eager to see me likewise I am also earnestly looking forward to meet you. I will come as early as possible; you keep following your ascetic code continuously. I pray to lord Krishna, the son of Yashoda, to bestow upon me the company of a religious and sincere devotee like you. 35.

Those persons earnestly engaged in religious and devotional services on this earth, are dearest to me. I am not far from them as my mind is attached to them. Sages like you are honorable to me. Water offered at their feet is instantly and more effectively purifying for men who touch it,

सन्तस्त्वादृश एव मे बहुमता यत्पादवारि ध्रुवं ।
 तीर्थेभ्योऽपि नृणां विशुद्धिमधिकां स्पृष्टं विधत्ते द्रुतम् ॥ ३६
 भोजयन्ति भुवि पूजयन्ति वा ये तु साधुपुरुषान्भवादृशान् ।
 तैश्चराचरमिदं सदैवतं पूजितं च बहुधा सुभोजितम् ॥ ३७
 प्रीतिरस्ति मम सत्सु यादृशी तादृशी तु न निजेऽपि चात्मनि ।
 सन्त एव हृदयं भवन्ति मे कृष्णभक्तिरसिकाश्च धार्मिकाः ॥ ३८
 खेदितव्यमत एव न त्वया वीक्षणाय मम यत्समागमः ।
 आवयोर्झटिति सम्भविष्यति ग्राम एव ननु पिप्पलाह्वये ॥ ३९
 आगमोऽत्र भवता विनाज्ञया नैव कार्य इति मेऽनुशासनम् ।
 स्वेच्छयैव यदि वागमिष्यसि प्राप्स्यसे न हि सुखं तदेप्सितम् ॥ ४०
 दर्शनप्रियतया मम त्वया मन्निदेशमतिलङ्घ्य सर्वथा ।
 नागमोऽत्र तु विधेय आदरः सत्सुकार्य उरुधा मदात्मसु ॥ ४१
 क्षीणमेव नितरां वपुर्निजं येन चोग्रतपसा क्षयं व्रजेत् ।
 तादृशं तु न तदाचरेः पुनर्धर्मसाधनमिहास्ति यद्वपुः ॥ ४२

than any other sacred water. 36.

Those who offer food to or worship saints like you on this earth, they get the fruit of worshipping and giving food to the whole world sentient and non-sentient with the spirituality residing within. 37.

As much as I love the righteous, I have no that much love for my nearest relatives, or for my own self! The saints are my heart itself, who enjoy devotion to Krishna, and who are religious. 38.

So, you do not feel sad over not being able to see me; because our meeting will take place at the earliest at the village named Pippalana. 39.

Without my consent do not come here; that is my order, if you come on your own, you will not get happiness as per your expectations. 40.

With a desire to see me, disregarding my order you should not come here. By all means, engage yourself in teaching Yoga, with respect towards Muktanand Swami and my disciples. 41.

Your own body has become very weak, and by fierce penance any more it will go weaker. Hence please do not practice such severities. This body is an instrument to attain Dharma in this earthly life. 42.

This human body is very difficult to get again. If it is reduced to the extreme by severe penance, there will be no useful instrument for realiza-

पातितेऽतितपसातिदुर्बले दुर्लभे नरकलेवरे पुनः ।
 ज्ञानभक्तितपसां न जायते साधनं च निजधर्मवर्त्मनः ॥ ४३
 तात! मद्बचनतो निजं वपुः पोषयेर्मम हिताय सर्वथा ।
 भूरि कार्यमपि मामकं त्वया साधनीयमिह वर्तते यतः ॥ ४४

सुव्रत उवाच -

लिखित्वा पत्रिकामित्थं रामानन्दमुनिर्नृप ! । मुद्रयित्वा ददौ तस्मै मयरामाग्रजन्मने ॥ ४५
 गृहीत्वोत्तरपत्रं तां स च विप्रवरः पुनः । प्रायाल्लोजपुरं तूर्णं सप्तमेहि तदाप च ॥ ४६
 तत्र पत्रं स तत् प्रादान्मुक्तानन्दाय वाडवः । सोऽपि साकं वर्णिनैव वाचयामास तन्मुनिः ॥ ४७
 स्वामिनो मानयन्नाज्ञां तत्रोवास ततो हरिः । अशिक्षन्त मुदा सन्तस्तस्माद्योगकलाश्च ते ॥ ४८
 स शिक्षयामास यथोपदेशं तान् योगमष्टाङ्गमशेषमेव ।
 तेऽप्यल्पकालेन गुरोः प्रसादात्तस्यैव तत्सिद्धदशामवापुः ॥ ४९

॥ इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे प्रथमप्रकरणे
 रामानन्दलिखितपत्रिकानिरूपणनामा पञ्चपञ्चाशत्तमोऽध्यायः ॥ ५५ ॥

tion (of God) devotion and penance; and for following one's own religious path. 43.

So, my dear, on my word, please by all means protect and properly feed your body; for my sake, because much of my work also is to be done by you, on this land.' 44.

Suvrat said:-

O king, writing a letter like this Ramanand Muni sealed it and gave it to the Brahmin Mayaram. 45.

Taking that answering letter, that good Brahmin speedily came back and reached there at Lojpur on the seventh day. 46.

The Brahmin gave the letter to sage Muktananda. He read it together with the celibate Nilkanth Varni. 47.

Reading the letter, Shri Hari obeyed the orders of the Master Ramanand Swami, and stayed there happily and those sages learnt skills of Yoga from him. 48.

He taught them the eightfold Yoga completely, according to the precepts. By the grace of their yoga Guru, they also in a short time attained perfection in the same. 49.

॥ अथ षट्पञ्चाशत्तमोऽध्यायः ॥ ५६ ॥

सुव्रत उवाच -

वर्णिनो वसतस्तस्य योगं शिक्षयतः सतः । तपस्यतो व्यतीयाय तत्र मासस्तु माधवः ॥ १
अद्य श्वो वा परश्वो वा नूनमायास्यति प्रभुः । इति चिन्तयतस्तस्य शुक्रमासार्धमप्यगात् ॥ २
ततोऽतिव्याकुलो वर्णी तपश्चिन्तातिकर्षितः । तदागमप्रतीक्षार्तिः स्वास्थ्यं न प्राप किञ्चन ॥ ३
अथ सोऽपि सतां स्वामी तद्द्विदृक्षाह्वतान्तरः । भक्तैः कतिपयैः साकमहिपुर्या विनिर्ययौ ॥ ४
रथं महान्तमारूढो हेमरत्नपरिच्छदम् । पङ्क्तिशः संस्थितान् पौरान्पश्यन्मधुरया दृशा ॥ ५
सोऽनुयातः पूजिताश्च पौरैः साश्रुबिलोचनैः । भक्तानानन्दयन्मार्गे पिप्पलग्राममाययौ ॥ ६
नरसिंहाख्यविप्रस्य स्वभक्तस्य स मन्दिरे । तत्र व्यराजद्भगवान्पूज्यमानो निजैर्जनैः ॥ ७

Thus ends the fifty-fifth chapter entitled 'A Letter written by Ramanand' in the first Prakarana of Satsangi Jivan, the life story of Lord Narayan, also titled as 'Dharmashastra' (the rules of the code of conduct). 55

CHAPTER – 56

Shri Hari on the way to Pippalana.

The month of Vaishakha passed while the celibate was staying there at Lojpur, engaged in austerities and teaching yoga. 1.

Half of the month of Jyestha also passed while he was thinking of the master to arrive in a day or other two. 2.

Troubled by the expectation for Ramanand Swami's arrival, the celibate could not get even a little of ease, extremely disturbed and shrunken due to austerities and anxiety, in pain of expecting his arrival. 3.

Also, Carried away in heart by longing to see him (Shri Hari), the best of the noble men people (Swami Ramanand) left Bhujnagar, accompanied by many devotees. 4.

He was sitting in the cart covered with gold and jewels. On the way, he took glances at the citizens gracefully, who were standing in rows (to see him). 5.

Honoured and followed by the citizens with tearful eyes, he arrived in Pippalana giving joy to the people on the way. 6.

There he stayed in the house of one of his Brahmin devotees namely

ततः कुमारजित्संज्ञं दूतं लोजपुरं प्रति । प्राहिणोत्सोऽखिलान्भक्तांस्तत्राकारयितुं निजान् ॥ ८
 तस्मिन्नेव दिने शीघ्रं स लोजपुरमेत्य तान् । प्राह श्रीस्वामिना यूयमाहूताः स्थिति दौत्यकृत् ॥ ९
 श्रुत्वाऽमृतायमानं तद्वचस्तेऽतिमुदं ययुः । अद्यैव चलतेत्याह नीलकण्ठस्तदा वचः ॥ १०
 ततो विचार्य ते सन्तः सर्वे निशि विधूदये । प्रययुः पिप्पलग्रामं स्वगुरोर्दर्शनोत्सुकाः ॥ ११
 मुक्तानन्दमुखाः सन्तो भक्तवर्यश्च पर्वतः । देवानन्दः परिव्राट् च भक्ता ज्येष्ठदयस्तथा ॥ १२
 स्वप्रेष्ठदर्शनौत्सुक्यसमाकृष्टान्तरास्तु ते । विचेलुः सत्वरं मार्गं तं लक्ष्मीकृत्य खेटकम् ॥ १३
 अतिकाश्याच्छरीरस्य नीलकण्ठस्तु वर्त्मनि । शीघ्राञ्जनश्वासपूर्णहृदयो न्यपतत्क्षितौ ॥ १४
 किञ्चिदात्वाऽग्रतः पश्चात् पश्यन्तोऽग्रगामिनः । ते सन्तः पतितं दृष्ट्वा तदन्तिकमुपाययुः ॥ १५
 पादसंवाहनं चक्रुस्तस्य ते च शनैः शनैः । किञ्चिदाश्वस्तमालोक्य प्रोचुस्ते वर्णनं वचः ॥ १६
 दिनेऽत्रैवास्ति गन्तव्यः पिप्पलग्राम आशु नः । आश्रयातस्त्वममलामात्मनो योगधारणाम् ॥ १७

Narasimha Mehta, and there being worshipped by his followers. 7.

From there he sent a messenger named Kumarjit to Lojpur to call Muktanand Swami and other devotees staying there. 8.

Immediately reaching Lojpur on the same day, he delivered the message that: 'all of you have been called by the master' to Pippalana. 9.

They all were extremely happy with this nectar like pleasing words. Then Nilakantha said to Muktanand Swami: we shall go to the sight of guru today itself. 10.

After consulting with each other all those ascetics eager to see their master, started for heading towards Pippalana gaamin the same night with the rising of the moon. 11.

Those noble sages headed by Muktanand, accompanied with devotees like Parvat, and ascetic Devananda, Jyestha and others, moved speedily on the way towards that village, driven by the eagerness in their hearts to have a sight of their beloved master. 12- 13.

On the way, Nilakantha on account of walking fast suddenly fell on the ground due to extreme weakness of body, gasping for breath. 14.

Those sages who were leading, after moving ahead for some time looked behind for him and seeing, him fallen, went near him quickly. 15.

They rubbed his feet slowly and seeing, him gaining consciousness, they spoke to the celibate: 16.

'Walking fast' today only we have to reach Pippalana hence you may

तद्धलेनाध्वनः पारं यास्यस्येव न चान्यथा । इत्युक्तः स तथा चक्रे चचाल पथि सत्वरम् ॥ १८
 भगवन्तं हृदि ध्यायन् धनुर्मुक्तः शरो यथा । स विस्मृतवपुस्तूर्णं सर्वेषामग्रतोऽचलत् ॥ १९
 सन्तस्तमनुधावन्तोऽप्यवापुर्नैव शीघ्रगम् । प्रापुरोजस्वतीसंज्ञां नदीं सर्वेऽपि ते द्रुताः ॥ २०
 दक्षिणे पिप्पलग्रामाद्बहन्तीं कलुषोदकाम् । वृष्ट्याम्बुपूरितां भीमकल्लोलामति दुस्तराम् ॥ २१
 वर्णिराट् तां समुत्तीर्य सहसैव परं तटम् । अनाकृष्टस्तरङ्गौघैः प्राप सन्मुखवर्त्मना ॥ २२
 अर्वाच्चेव तटे तस्थुर्भक्ताः सर्वे तरङ्गिणीम् । नाव्यां भीमां च पश्यन्तो विदित्वा दुस्तरां च ताम् ॥ २३
 महताऽथ प्रयासेन कोलमाश्रित्य तेऽखिलाः । तामुत्तीर्य समेत्यामुं पिप्पलग्राममाविशन् ॥ २४
 ज्येष्ठकृष्णाद्वादशिकादिने पूर्वाह्णे एव ते । नरसिंहद्विजगृहे ददृशुः स्वामिनं निजम् ॥ २५
 गौराङ्गं पुष्टमूर्तिं सितवसनधरं स्वास्यमाजानुबाहुं ।
 पद्माक्षं मन्दहासं निजजननिकरैश्चन्दनैः पुष्पहारैः ॥

take help of your pure yogic strength. 17.

Moving fast hence you will be able to cross the path with the help of that strength only. Having told thus he acted accordingly and moved speedily on the way. 18.

Observing upon the lord in his heart, he moved fast like an arrow released from the bow, in front of all, forgetting his bodily pain. 19.

The noble sages following, moving fast could not keep up with him. Soon all of them reached the river called Ojasvati. 20.

The river was flowing south of Pippalana. It was flooded with muddy water due to heavy terrible rains with waves rising high and extremely difficult to cross. 21.

The great celibate crossed it quickly straight away without being dragged by the flow of waves and reached the other bank. 22.

All the devotees seeing the terrible river difficult to cross stood on the bank looking for a boat. 23.

All of them with great efforts crossed the river on shaft and reached the other side and entered Pippalana with him. 24.

The First meeting of Ramanand Swami and Nilakantha Varni .

They saw their master in the house of the Brahmin Narasimha in the morning itself, of the twelfth day of the dark half of the month of Jyeshtha in samvant 1856. 25.

They saluted the master seated on the heavenly throne, having fair

भक्त्या सम्पूज्यमानं सदसि च वितते दिव्यसिंहासनस्थं ।

स्वीयानानन्दयन्तं परमसुखनिधिस्वामिनं ते प्रणेमुः ॥ २६

वर्णिराजं विलोक्याऽऽशु यावदुत्तिष्ठति प्रभुः । साष्टङ्गं प्रणनामासौ तावद्भक्तोत्तमः स तु ॥ २७
तमुत्थाप्य स बाहुभ्यां परिरभ्य निजान्तिके । उपावेशयदन्यांश्च प्रणतान्सममानयत् ॥ २८
वर्णीन्द्रः स्वामिनं दृष्ट्वा श्रुतं सद्भ्यो यथा तथा । निर्वृतं परमामाप प्रेमाश्रुः पुलकाञ्चितः ॥ २९
निमेषहीनया दृष्ट्या पश्यन्तं स्वेक्षणे हरिम् । तादृश्यैव दृशाऽपश्यन्मुहूर्तद्वितयं स च ॥ ३०
प्राग्देहभानहीनं च ततः स्वस्थं तमादरात् । पश्यन् पप्रच्छ स स्वामी स्वागतादि यथोचितम् ॥ ३१
मुक्तानन्दः कथितवांस्तद्वृत्तान्तमशेषतः । यथा ज्ञातं तदा स्वामी वर्णिनं प्रशशंस तम् ॥ ३२
प्रेम्णा गद्गदकण्ठेन स्तुत्वा तं वर्णिराडपि । प्राहाद्य सफलो जातो मन्मनोरथपादपः ॥ ३३
साक्षाच्छ्रीकृष्णचन्द्रस्य भुवि भक्तिप्रवर्तकम् । त्वां प्राप्याद्य कृतार्थोऽस्मि नृजन्म फलितं मम ॥ ३४

skin tone, of healthy built, wearing white cloth, having beautiful smiling face with lotus-like eyes and arms long down to the knees. He was being worshipped devotedly in the assembly of the devotees, with sandal paste and flower-garlands, who was the treasure throne of the highest joy delighting every one. 26.

As soon as the master saw the great celibate coming, he stood up and the great devotee prostrated before him. 27.

Raising him He (the master) embraced him with his arms and gave him a seat close to him and also made others seated accordingly. 28.

The great celibate after seeing the master as was given to know by the noble ones, was extremely satisfied and became excited with tears of joy, and body horripilated. [VA1] 29.

For a couple of moments they were looking at each other with their eyes fixed and unmoved (without twinkling). 30.

The master Ramanand Swami welcomed him accordingly, with due honour when he saw him after his initial excitement (having no body consciousness). 31.

Muktananda narrated all the happenings with Nilakantha as were known by his experience. Hearing this master praised the celibate. 32.

With the voice choked in devotion the celibate also praised him and said: ‘‘The tree of my wishes has born its fruits today. 33.

I feel accomplished in meeting you who is spreading on earth the

प्रसन्नः कारयामास ततस्तस्य च तत्सताम् । यथोचितं स आतिथ्यं सत्फलैः पय आदिभिः ॥ ३५

प्रेमनिभृतविलोचनाब्जयोः सिद्धयोरमृतसारवाचयोः ।

वर्णिराजमुनिराजयोस्तदा योग आप जनदर्शनीयताम् ॥ ३६ ॥

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे प्रथमप्रकरणे

रामानन्दस्वामिसमागमनामा षट्पञ्चाशत्तमोऽध्यायः ॥ ५६ ॥

॥ अथ सप्तपञ्चाशत्तमोऽध्यायः ॥ ५७ ॥

सुव्रत उवाच -

स्नात्वा स्वामी प्रदोषेऽथ राधिकाधीशपूजनम् । उपचारैर्महद्भिश्च यथाविधि चकार सः ॥ १
एकादश्या जागरणं ततः कुर्वन्निजैः सह । स्वामी पुनरपृच्छत् तज्जन्मस्थानमादितः ॥ २

devotion of Lord Shri Krishna himself. My human life is now fruitful. 34.

Then the master happily welcomed him and others with good fruits and milk etc. accordingly. 35.

The meeting of those two spiritually powerful persons like the royal sage and the celibate having lotus tearful eyes full of love and speech like an essence of nectar was amazing for the people. 36.

Thus ends the fifty-sixth chapter entitled 'The meeting with Ramanand Swami' in the first Prakarana of Satsangi Jivan, the life story of Lord Narayan, also titled as 'Dharmashastra' (the rules of the code of conduct). 56

CHAPTER - 57

Shri Hari stays with Ramanand Swami

Suvrat said:-

O King: Taking bath in the evening the master Shri Ramanand Swami performed worship of the husband of Radha (Shri Krishna), according to the rituals, highly with various rich substances. 1.

Then on Ekadashi, while keeping awake at night in worship of the Lord, along with his devotees, the master asked him questions regarding his birthplace etc. from the beginning. 2.

(He also enquired about his) family, parentage, Gotra, pravaras, guru,

कुलं च पितरौ गोत्रं प्रवरान्देशिकं तथा । वेदं शाखामिष्टदेवं वैराग्यं स्वजनत्यजिम् ॥ ३
 वनवासं तपोभेदान्साङ्गयोगस्य साधनम् । तीर्थयात्रां तत्र तत्र तैर्धिकाणां समागमम् ॥ ४
 एतत्पृष्ठः स्वामिनाऽसौ यथावत्सर्वमादितः । क्रमेण कथयामास ह्यनुभूतं यथा यथा ॥ ५
 सविस्तरं तद्दृत्तान्तं स श्रुत्वा प्रीतिमान्भृशम् । प्राह त्वमस्मदीयोऽसि वर्णिन् ! धर्मस्य यत्सुतः ॥ ६
 स हि प्रयागे सम्प्राप भक्त्या स हि पिता तव । दीक्षां भागवतीं धीमान्मत्त एवाखिलार्थवित् ॥ ७
 मदाज्ञया कोसलेषु मुमुक्षून्स निजाश्रितान् । उपादिशत्कृष्णभक्तिमहिंसाद्यैर्यमैः सह ॥ ८
 त्वं तु तस्मादपि गुणैरधिकोऽसि महातपाः । अमर्त्यशङ्कं हृदये धत्से स्वं पश्यतां नृणाम् ॥ ९

सुव्रत उवाच -

अनुग्रहं स्वपितरि श्रुत्वाऽसौ स्वामिनो भृशम् । मुमुदेऽथ गुरुं कर्तुं निश्चिकाय तमेव हि ॥ १०

branch of the Vedas, favorite deity, detachment to worldliness, abandoning family, his stay in forest, various austerities, practice of yoga in phases, visits to sacred places, meeting there with holy men (etc.). 3- 4.

Having asked thus by the master, he narrated one by one everything as had been experienced by him. 5.

Hearing his story in details about his birth the master said in loving voice, 'O celibate, you belong to us as you are the son of Dharmadeva my devotee. 6.

That your father was very intelligent and knowledgeable and he understood the meanings of all the shastras. He received Bhagavati's admission from me with devotion, when he was in Prayag with your mother Bhaktidevi. 7.

He preached devotion of Krishna to his followers seeking liberation, in Kaushal region, with morals like non-violence etc. according to my request. 8.

You are still better in qualities, O great austere, at your sight people think of you as a super-human. 9.

Suvrat said:-

He was highly delighted when he heard that his father was graced by the master, and then Shri Hari decided to have him Raman and Swami as his master. 10.

'His qualities are like that of Krishna only. Hence it seems that Krishna resides permanently in him and He (Krishna) is in his (Swami's) favour -

गुणैः कृष्णसमे ह्यस्मिन्नेव कृष्णोऽस्ति नित्यदा । वशे चास्येति गीः सत्येत्येवं प्राह सतो हरिः ॥ ११
 तत्रोवास सुखेनैव स ततो दृढनिश्चयः । मानितो बहुधा तेन गुरुणेश्वररूपिणा ॥ १२
 आश्चर्यदर्शनं तं च नीलकण्ठतपस्विनम् । पश्यतां स्वामिभक्तानां विस्मयोऽभून्महानथ ॥ १३
 स्वयं स्वाम्यपि तं दृष्ट्वा योगिदुष्प्रापसदुणम् । कृष्णस्यैव तनुं काञ्चिन्मेने धर्मावनक्षमाम् ॥ १४
 सर्वज्ञोऽप्युद्धवस्तं तु साक्षान्नारायणो ह्ययम् । इति नावैत्प्रभोस्तस्य नरनाट्यविधित्सया ॥ १५
 उद्धोषोऽथाभवल्लोके कञ्चन स्वामिनोऽन्तिके । बालो वर्णी ह्यागतोऽस्ति तपस्वी योगिराडिति ॥ १६
 तद्दर्शनार्थमाजग्मुर्नानादेशेभ्य आहताः । सहस्रशो नरा नार्यस्त्यागिनो योगिनोऽपि च ॥ १७

पप्रच्छुस्ते गुरुं को वा वर्णी योऽद्याऽऽगतोऽत्र सः ।

तान्स्वामी दर्शयामास तमङ्गुल्याऽन्तिके स्थितम् ॥ १८ ॥

तं वर्णिनं कृशतनुं वीक्ष्य तेऽतितपस्विनम् । विस्मयं परमं प्राप्य पप्रच्छुः स्वामिनं पुनः ॥ १९

‘These words regarding him are definitely true’. Thus Shri Hari told to his fellow ascetics. 11.

Then onwards he stayed there with steady mind and at ease only. The guru who was the other form of god, also honoured him in many ways. 12.

Shri Hari perceived as divinity in human form.

Those devotees of Swami had a wonderful vision at the sight of the austere Nilakantha and they were highly wonderstruck. 13.

The Swami himself also, on seeing him with rare virtues of a Yogi, thought that his body was one of that of Shri Krishna only, which was capable of protecting religion. 14.

Uddhava, though having knowledge of everything, did not recognize that he is truly Narayan (Lord) himself, as the human drama should go on, (according to Shri Hari’s will). 15.

There spread the news among the people that some boy bachelor who is austere and a great Yogi has come to stay with the Swami. 16.

Thousands of men and women and also ascetics and Yogis from many regions rushed to see him in Pippalana, respectfully. 17.

They asked the master which celibate has come there on that day. The master pointed out him with his finger who was sitting nearby. 18.

They were highly wonderstruck when they saw the celibate looking thin due to extreme austerities, and again asked the Swami: 19.

कुतोऽयमागतो वर्णी बालोऽप्यतितपोबलः । आश्चर्यं जनयन्तृणां वेत्ति योगकलाश्च यः ॥ २०
 उपवीती च जटिलः शान्तो धमनिसन्ततः । ऊर्ध्वपुण्ड्रं च तुलसीमाले ऐणाजिनं दधत् ॥ २१
 उदासीन इवासीनो ध्यानस्तिमितलोचनः । देहानुसन्धानहीनो निष्परिग्रह एष कः ॥ २२
 तान्स्वामी प्राह बालोऽयं कोसलेभ्य उपागतः । आस्तां भगवतो भक्तौ पितरावस्य धार्मिकौ ॥ २३
 भक्तिज्ञानविरागाणां माहात्म्यं तन्मुखादयम् । शुश्राव बुद्धिमान् बालस्ततस्तत्रासुमैहत् ॥ २४
 उत्कण्ठितोऽथ तत्सिद्ध्यै ह्यनापृच्छ्य सुहृञ्जनान् । हित्वा गत्वा वनं घोरं तपश्चक्रेऽतिदारुणम् ॥ २५
 तेनैव भक्तियुक्तेन षण्मासाभ्यन्तरे हरिम् । प्रसाद्य तीर्थानि चरन्प्राप्तोऽत्रास्ति यदृच्छया ॥ २६
 एतस्य चरितं त्वेतद्भ्रुवस्येवास्ति निश्चितम् । विष्णुं प्रीणयतो बाल्ये दुराराध्यं सुरैरपि ॥ २७
 इति श्रुत्वा भगवतो वाक्यं ते विस्मिता जनाः । ययुर्यथागतं नत्वा तं ध्रुवाभं च तं हरिम् ॥ २८
 सुबुद्धिमथ तं राजन् ! क्रियायोगातिनैपुणम् । उपाहराहृतौ स्वामी कृष्णार्चयामयूयुजत् ॥ २९

From where has this celibate boy come from? He is empowered with extreme austerities, knowing all qualities of Yoga and creating curiosity among people. 20.

Who is this one wearing sacred thread, with matted hair, showing outstanding blood vessels on body, bear vertical mark on forehead (Urdhvapundra), having tulasi rosaries and deer skin. 21.

Seated with unengaged mind with steady eyes as if in the meditation, unaware of his body consciousness and without any belonging. 22.

Swami told those people that ‘the boy had come from the Kaushal province and that his parents gained initiation from him (Ramanand Swami) and were religious and devoted to Lord (Krishna). 23.

This intelligent boy who heard of the greatness of devotion, knowledge and detachment from his parents, wished to acquire them. 24.

With eagerness to achieve them, he abandoned his people (family and friends etc.) and performed extremely difficult austerities by getting into an awful forest. 25.

With his austerities and devotion he received the grace of Surya Narayan in six months and has happened to reach here, wandering sacred places, with the intention of Shri Hari. 26.

These acts of him are certainly like that of Dhruva, who in the childhood dedicated himself to Lord Vishnu who is very difficult to please for gods even. 27.

सोऽपि स्वधर्मं भक्तिं च पालयन्नेव नित्यदा । कृष्णार्चावसरे तस्य गुरोः सन्निहितोऽभवत् ॥ ३०
 स्नात्वा कुर्वति तस्मिन्सु सन्ध्यादिं नैत्यकं विधिम् । करोति स्मार्चनविधेः पात्राणां परिमञ्जनम् ॥ ३१
 पूजायां क्रियमाणायां तुलसीपुष्पचन्दनम् । धूपं दीपं च नैवेद्यं तत्तत्काल उपाहरत् ॥ ३२
 यथाकालमनुक्तोऽपि पदार्थं तं तमाहरत् । इङ्गितज्ञो हरिस्तेन गुरोरपि मनोऽहरत् ॥ ३३
 वर्णिनः कृष्णसेवायां श्रद्धातिशयमुत्तमम् । समीक्ष्य मुनिराद् तस्य वश आसीन्नरेश्वर ! ॥ ३४
 कृष्णस्तु नित्यमर्चयामाविर्भूयोद्धवार्पितान् । साक्षादादत्तोपहारांस्तं तदन्यस्तु नैक्षत ॥ ३५
 एकदा नीलकण्ठस्य सर्वथैवाधिकारिणः । तत्प्रत्यक्षेक्षणायासौ प्रत्यक्षं कृष्णमार्थयत् ॥ ३६

After listening to the words of the (Swami) those people amazed went back as they came, after saluting Shri Hari the one who was like Dhruva, and the Swami. 28.

Shri Hari takes initiation from Ramanand Swami.

O King, the Swami then engaged the intelligent fellow who was extremely efficient in practical yoga, in collecting things necessary in worship of Krishna. 29.

While observing his own religious duties and devotion he also remained with his guru at the time of the worship of Krishna every day. 30.

Whenever he (his guru) used to perform daily practices like Sandhya, meditation after taking bath, he used to wash utensils to be used for worship. 31.

When the worship was being performed, he used to bring tulasi, flowers, sandal paste, incense, oil lamp and offerings of eatables, at proper times. 32.

He used to serve with all those things at right time without being asked. Shri Hari, who could read the minds, conquered the mind of his guru also. 33.

Looking at his extreme dedication in the devotion of Shri Krishna. O King, the great ascetic (Ramanand Swami) also favoured the Celibate. 34.

And Krishna regularly used to accept the things offered by Uddhava in worship, personally appearing before him. Nobody except him could see that. 35.

Once he (the swami) prayed Krishna himself to make Nilakantha to

भगवन्नीलकण्ठाय मद्दत्प्रत्यक्षदर्शनम् । त्वयि प्रेमवतेऽत्यर्थं देहि सद्गुणशालिने ॥ ३७

सुव्रत उवाच -

तथास्त्विति ततः कृष्णः प्रतिजज्ञे महामुनिम् । प्रहस्य दर्शनं प्रादात्प्रत्यक्षं स्वस्य वर्णिने ॥ ३८
परिचर्यां गुरोः कुर्वन् हरिः श्रीकृष्णमैक्षत । उपचारानाददानं प्रत्यक्षं स्वामिनार्पितान् ॥ ३९
नैवेद्यं समदन्तं तं वीक्ष्य प्राप स मुद्गरम् । पूजाकाले गुरोरित्थं सोऽद्राक्षीदनुवासरम् ॥ ४०
एकदा प्राह स गुरुं नीलकण्ठो रहः स्थितम् । मत्पूजावसरेऽपीत्थं कथं स्यात्कृष्णदर्शनम् ॥ ४१
यथोपहारान् गृह्णाति त्वया दत्तान्स नित्यदा । तथा मदर्पितान्प्रीतो ग्रहीष्यति कदाऽच्युतः ॥ ४२

श्रीरामानन्दमुनिरुवाच -

कृष्णदीक्षामवासस्य महत्सेवारतस्य च । धर्मे भक्तौ चादृतस्य स्याच्छीघ्रं कृष्णवीक्षणम् ॥ ४३

view his appearance as he was eligible for it by all means, (thus-) 36.

‘O Lord, (please) show your appearance as you show me, to Nilakantha who has extreme devotion to you, and possesses virtues of noble ones’. 37.

The vision of Shri Krishna by Nilakantha Varni.

Suvrat said:-

Then Krishna assured the great ascetic with His consent (with words Tatha’stu) and with a smile, gave his own direct vision (appearance) to the celibate. 38.

Thus Shri Hari, while in the service of guru, had a vision of Shri Krishna virtually accepting the offerings made by Swami. 39.

He became excited to see the offerings (Naivedya) being eaten (by the lord). He saw it every day at the time of worship by the guru. 40.

Once (Nilakantha) asked guru when he was alone - ‘how can I also have Lord Krishna’s vision while performing worship? 41.

When the Lord, the eternal one, shall accept with love my offerings as he accepts the offerings made by you everyday?’ 42.

Sri Ramanand Muni said:-

‘Krishna will appear before the eyes readily when one is initiated into Krishna’s fold, and is engaged in the great service of devoted saints and has taken to religiosity and devotion.’ 43.

सुव्रत उवाच -

सिषेवे सोऽथ तं नित्यं भक्तिश्रद्धासमन्वितः । चातुर्मास्यं व्यतीयाय तस्येत्थं कुर्वतः सतः ॥ ४४
विक्रमार्कस्य नृपतेरष्टादशशतोत्तरे । सप्तपञ्चाशत्तमेऽब्दे वर्तमाने शकस्य च ॥ ४५
एकादश्यां प्रबोधन्यामुत्तमायाधिकारिणे । तस्मै दातुं महादीक्षामैच्छत्स्वं याचते स ताम् ॥ ४६
दीक्षां गृहीतुं महतीं स वर्णिराट् समुत्सुकस्तस्य गुरोरनुज्ञया ।
चकार पूर्वेद्युरुपोषणं शुचिर्दिवानिशं त्र्यक्षरमेव सञ्जपन् ॥ ४७
प्रमोदसंवत्सर ऊर्जमासे प्रातः सितैकादशिकादिने तम् ।
स दीक्षयामास यथाविधानं महोत्सवेनैव मुदा नरेन्द्र ! ॥ ४८

॥ इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे प्रथमप्रकरणे
रामानन्दस्वामिशुश्रूषणनामा सप्तपञ्चाशत्तमोऽध्यायः ॥ ५७ ॥

Request of Nilakantha Varni to get initiation

by Guru Ramanand.

Suvrat said:-

Thus he served the Lord daily with faith and devotion. Four months passed this way of his service. In the year Eighteen Hundred and Fifty Seven of Vikrama era, on the day of Prabodhini Ekadashi, he (the Guru) decided to give him, to that worthy ascetic, the great initiation as he wished for it. 44 - 46.

On the eve of the great initiation, the eager celibate observed fast for a day and night, in clean state, repeating three word mantra ("Shri Krishna") as per the advice of guru. 47.

O King, on the eleventh day in the morning of the bright half of the month of Kartika he (guru) initiated him happily according to the ritual ceremoniously. 48.

Thus ends the fifty-seventh chapter entitled 'Shri Hari at the service of Ramanand Swami' in the first Prakarana of Satsangi Jivan, the life story of Lord Narayan, also titled as 'Dharmashastra' (the rules of the code of conduct). 57

॥ अथ अष्टपञ्चाशत्तमोऽध्यायः ॥ ५८ ॥

सुव्रत उवाच -

एकादश्यां मुनिपतिराजुहाव द्विजोत्तमम् । निजाध्ववर्तनं शान्तं दीक्षाविधिविशारदम् ॥ १
तेनैव कारयामास तत्रत्यं सकलं विधिम् । सोऽपि सर्वं यथाशास्त्रं करोति स्म यथोचितम् ॥ २
आदौ शरीरशुद्ध्यर्थं प्रायश्चित्तमकारयत् । प्रत्याम्नायेन कृच्छ्राणां त्रयाणां स हरिं नृप! ॥ ३
मण्डलं सर्वतोभद्रं नानावर्णसुशोभनम् । विधाय स्थापयामास स तत्र कलशान्नव ॥ ४
तत्र ताम्रमयानष्टौ न्यधादिश्वष्टसु क्रमात् । एकं हेममयं मध्ये सोऽस्थापयदुदारधीः ॥ ५
सतोयेषु सरत्नेषु सपल्लवफलेषु च । सवासःपूर्णपात्रेषु तेषु देवानतिष्ठिपत् ॥ ६
श्रीराधासहितं कृष्णं तत्र मध्यघटे न्यधात् । प्राच्यां भगवतीं दुर्गां दक्षिणे भास्करं तथा ॥ ७
प्रतीच्यां विघ्नराजं च शिवं सौम्यामतिष्ठिपत् । विश्वक्सेनं वह्निदिशि नैऋत्यां गरुडं च सः ॥८

CHAPTER - 58

Shri Hari's taking of great initiation at the hands of Ramanand Muni.

Suvrat said:-

On Prabhodini Ekadashi, the eleventh day of the fortnight 'the ascetic supreme Ramanand Swami invited one of the best Brahmins, who followed true qualities, and who was peaceful and a master in rituals of giving initiation. 1.

The great sage observed all the rituals through him; and he also performed all the rituals as intended by scriptures in the right manner. 2.

To begin with, Shri Hari was made to observe penance in the place of three Krurchhra vows, for purification of the body. 3.

He drew an auspicious circle (Sarvatobhadra mandalam) decorated by various colours, and then placed nine pots on it. 4.

Among those pots, eight copper pots were put on each of the eight directions with due order, and at the center, the noble one put the golden pot. 5.

He installed deities on those pots full of water, gems leaves, fruits, and covered those with clothes. 6.

He placed Lord Krishna's idol along with Radha, on the middle golden pot, Goddess Durga on the eastern, on the southern the sun, Lord Gajanana on the western and Shiva on the northern, Vishvaksena on the south east-

अस्थापयच्च कलशे वायव्यां पवनात्मजम् । श्रीदामानं तथेशान्यां क्रमेणैव यथाविधि ॥ ९
 ततो वेदपुराणोक्तैर्मन्त्रैर्मूलेन च द्विजः । प्रधानदेवतां कृष्णं सहाङ्गैरार्चयत्सुरैः ॥ १०
 उपचारैः षोडशभिः सह पञ्चामृतेन च । महानैवेद्येन महादीपेन समपूपुजत् ॥ ११
 मृदङ्गकांस्यतालाद्यैर्भक्तानां कीर्तनध्वनिः । तूर्यानकादिशब्देन मिश्र आसीन्महांस्तदा ॥ १२
 संस्कृतायां ततो वेद्यां वह्निं संस्थाप्य चाजुहोत् । मूलेन मनुनाऽऽज्यस्य सोऽष्टोत्तरशताहुतीः ॥ १३
 ततो महामुनिः प्रादात्कौपीनाच्छदनं सितम् । उत्तरीयं च हरये स्थिताय प्राङ्मुखाय सः ॥ १४
 प्रासादिक्यौ भगवतस्तुलसीकाष्ठमालिके । सूक्ष्मे नवीने स ददौ कण्ठधार्ये च वर्णिने ॥ १५
 कृष्णार्चाशिष्टगन्धेन पुण्ड्रमूर्ध्वं तदन्तरे । राधार्चाशिष्टकाशमीरचन्द्रकं चाप्यकारयत् ॥ १६

ern, the Garuda on southwest, Maruti on the northwest and Shridaman on northeast according to this order. 7 - 9.

Then the Brahmin, with Vedic and Puranic chants and also with particular chants similar to those deities, worshipped at the hands of Shri Hari, the principal deity Shri Krishna along with subsequent deities. The worship included sixteen offerings along with a mixture of five ingredients (Panchamruta) and pure eatables and a lighted lamp. 10 - 11.

At that hour the sounds of the devotees singing glories of the Lord, accompanied by Mrudanga and cymbals, mixed with other instruments like Turya and others, creating a booming sound that filled in all the directions. 12.

Having established the sacred fire on a purified altar, he observed the sacrifice with hundred and eight oblations of ghee offered to Shri Krishna by reciting the mantra “**Shri Krishnaya Namah**”. 13.

Then the great ascetic Shri Ramanand Swami gave Shri Hari, a white strip of cloth for loins as well as an upper garment, who sat before him. Then he gave the celibate two new fine Tulasi wood garlands to wear in the neck. He also gave the Brahmin Shri Hari, two small new garlands made of Tulasi wood as the grace of Lord, to wear in the neck. 14 - 15.

Then he made Shri Hari to mark vertical lines on the forehead with remains of sandal paste of Krishna worship, and a moon like mark in between those lines with remains of saffron of Radha-worship. 16.

The preceptor’s narration of significance of the chants.

The Master then facing north, having meditated Krishna, uttered an eight syllable Mantra of Krishna, in His right ear. 17.

उदङ्मुखस्ततः स्वामी ध्यात्वा श्रीकृष्णमस्य च । अष्टाक्षरं कृष्णमन्त्रं दक्षकर्ण उपादिशत् ॥ १७
हरये शुद्धमतये मन्त्रस्यार्थं ततो गुरुः । यथावद्वोधयामास सम्प्रदायानुसारतः ॥ १८
क्षेत्रं पिण्डं च ब्रह्माण्डं द्विविधं योऽभिमन्यते । अल्पज्ञः सर्वविच्चासौ क्षेत्रज्ञोऽत्राहमोच्यते ॥ १९
अन्वितं द्विविधे चात्र क्षेत्रज्ञे तन्नियन्तृ च । व्यतिरिक्तं ततो यच्च तद्ब्रह्माक्षरमुच्यते ॥ २०
यमाश्रित्य प्रेरयति क्षेत्रज्ञमिदमक्षरम् । पुरुषोत्तमसंज्ञोऽसावक्षरातीत उच्यते ॥ २१
स एव श्रेयसे नृणां धृतदिव्यनराकृतिः । स्वाज्ञानं ज्ञानदानेन कर्षन् कृष्ण इतीर्यते ॥ २२
प्रेम्णा तत्सेवनेनैव यच्छोभावत्त्वमात्मनः । स एव दासशब्दार्थो मन्त्रोऽस्मिन् परिकीर्तितः ॥ २३
अस्मीति पूर्णकामत्वं ज्ञेये प्राप्येऽपि चात्मनः । शेषाभावश्च विज्ञेयो मुक्तत्वाज्जीवतो यतः ॥ २४

Following the beliefs of tradition, the preceptor taught pure-minded Shri Hari, the meaning of Mantra as it is. 18.

There are two entities as the (individual) physical body (Pinda) and the universal one (Brahmanda) resided by the little-knowing jiva (Kshetrajna) and the all-knowing one, both dominated by their respective ego. 19.

These two jivas (Kshetrajna) are controlled by one distinct entity, named the imperishable Brahma (Akshar Brahma). 20.

The highest one Purusottama, the supreme being is beyond Akshar Brahma, on whose support this Akshar Brahma operates (whole creation). 21.

This Purusottama the Supreme Being, for the welfare of living beings, takes divine human form, bestows knowledge of the self and attracts its nescience, and in turn gets the name Krishna. 22.

The jiva - individual self, should serve the Lord Purusottama, with love, for its own prosperity; and whoever, has this sort of bondage for the Lord, is the real servant (Dasa) as determined in the chant. 23.

The word 'Asmi' that denotes 'I am' The Jiva being in a state of complete fulfillment by knowing and obtaining Purusottama alone. By virtue of this liberated state, there remains nothing to be known by the one who is living though. 24.

As the devotees get the fulfillment of their desire to dwell in Vaikuntha or Goloka, or in the Svetadvipa or in Brahmapur, offering service to the Lord; similarly here also serving Shri Hari in the form of divine human, gives the same fulfillment of desire - is the meaning of the Mantra. 25.

वैकुण्ठेऽथ च गोलोके श्वेतद्वीपे बृहत्पुरे । यथा प्राप्या भगवतः पूर्णकामाश्च सेवया ॥ २५
 भक्ताः सन्ति तथैवात्र हरेः प्रत्यक्षलम्बनात् । सेवया चास्ति पूर्णत्वमिति मन्त्रार्थमाह सः ॥ २६
 अन्तःकरणवृत्तीनां बहिर्गतिनिरोधनम् । हृदि प्रकाशः कृष्णेश्च स्यादित्याह च तत्फलम् ॥ २७
 मन्त्रार्थं बोधयित्वेत्थं गुरुस्तं पुनरब्रवीत् । यावदेहस्मृतिस्तावद्धर्मं क्वचन न त्यजेः ॥ २८
 सन्ति श्रुतास्त्वया धर्मा अस्मदध्वानुसारिणः । सर्वेऽपि जनकादेव पाल्यन्ते ते च नित्यदा ॥ २९
 अत्यजन्नेव तान्सर्वान्विशेषनियमांश्चरेः । कृष्णार्चा नियमेनान्तर्बहिः कुर्याश्च नित्यदा ॥ ३०
 पञ्चाध्यायीं पठित्वादौ पूजान्ते निजशक्तितः । श्रीवासुदेवमाहात्म्यं पठेरेकाग्रमानसः ॥ ३१
 भोज्यं कृष्णप्रसाद्यन्नं पेयं वारि च तादृशम् । अनर्पितं तु कृष्णाय नाद्यं फलदलाद्यपि ॥ ३२
 नामसङ्कीर्तनं कुर्याः श्रीकृष्णस्य च सर्वदा । भक्तिं विना भगवतो व्यर्थं कालं तु मा कृथाः ॥ ३३

It is told that the fruit of the chant is the limit on the outgoing tendencies of inner organs like mind, mental power etc., and having enlightenment in one's heart of Krishna's vision. 26.

Having explained the meaning of the chant thus, the preceptor told Him again, 'As long as the remembrance of the body persists, do not leave the religious duties at all'. 27.

The preceptor's instruction of religious beliefs to Shri Hari.

You have learnt about the religious duties according to our path, and all the followers including your father have always observed them. 29.

Not leaving any of those duties as well as observing occasional ones, Krishna should be worshipped with regularity, from within and without, always. 30. Having read five chapters from tenth Skandha of Shrimad Bhagavata (Panchadhyayi) in the beginning of the worship, the text on greatness of Vasudeva, should be read at the end, single mindedly. 30-31

Food should be taken, that being offered to Krishna Even water should be drunk the same way. No fruits or leaves, to be eaten, that has not been offered to Krishna. 32.

Glories of Krishna's names should be sung always, and time should not be spent uselessly without devotion to the Lord. 33.

O ascetic! Wherever the greatness of Krishna or His story is narrated, such texts should be heard every day, always. 34.

By virtue of listening to such discourses and compositions only, the devotion unto Him develops, hence one should hear it, read it loudly, by oneself always. 35.

यत्र कृष्णस्य माहात्म्यं चरितं वा भवेन्मुने ! । तद्ग्रन्थस्य कथा श्रव्या प्रत्यहं नित्यमेव च ॥ ३४
 तत्कथाश्रवणादेव तद्भक्तिर्वर्धतेतराम् । साऽतः श्रव्या वक्त्रभावे वाच्या स्वेनैव नित्यदा ॥ ३५
 एवं धर्मानुपादिश्य रामानन्दमुनिर्नृप ! । तस्य शिष्यस्याभिधानं चक्रेऽन्वर्थे विचार्य च ॥ ३६
 सहजानन्द इत्याह प्रथमं नाम तस्य सः । ततो नारायणमुनिरिति चक्रेऽभिधां स्वयम् ॥ ३७
 तपसा च स्वभावेन मूर्त्याकारेण सर्वथा । नारायणमुनेः साम्यात्तामेवाख्यां मुदाकरोत् ॥ ३८
 ततो हरिः स्वामिनं तं पूजयामास सादरम् । प्रदक्षिणां विधायैव दण्डवत्प्रणनाम च ॥ ३९
 साधून्विप्रान्वैष्णवांश्च विनयेनार्चयत्ततः । विप्रः समापयामास तद्विधिं विधिवत्तु सः ॥ ४०
 बद्धाञ्जलिपुटस्तस्थौ वर्णिराट् गुरुसन्निधौ । तस्मै प्रसन्नः स प्राह स्वेप्सितं वृणु मद्वरम् ॥ ४१

श्रीनीलकण्ठ उवाच -

आविर्भूय त्वदर्चायां साक्षात्कृष्णो यथाऽन्वहम् । उपहारान्समादत्ते भुङ्क्ते हसति भाषते ॥ ४२
 तथान्वहं मदर्चायामाविर्भूय स्वयं स च । कुर्यादित्यस्ति मेऽभीष्टं देहि प्रीतोऽसि चेदिदम् ॥ ४३

The preceptor's naming of Shri Hari and the bestowal of His desired boon.

O King! Having instructed the religious beliefs thus, Ramanand Muni, named his disciple accordingly, having thought over it. 36.

The preceptor first named him 'Sahajanand', and himself gave him another name Narayan Muni. Due to His complete appearance in penance, behaviour, and in form to Narayan Muni himself, the preceptor happily named Him thus. 37 - 38.

Then Shri Hari served his master Ramanand Swami respectfully having circumambulated and prostrated before him. 39.

The Brahmin concluded the rite of initiation accordingly, and served humbly the saints, Brahmins, and Vaishnavas. 40.

The celibate-supreme stood there with folded hands before the preceptor, and the preceptor being pleased at Him, said have your desired boon from me'. 41.

Nilakantha said:-

'As the Lord Krishna becomes manifest in person accepting the offering, laughing and conversing in your worship every day, likewise I wish to have Him in my worship, acting in the same way, this is my desire ; if you are pleased, grant me that'. 42 - 43.

Suvrat said:-

सुव्रत उवाच -

तथास्त्वित्याह मुनिराट् तस्मै प्रीतोऽथ तन्निशि । सर्वे जागरणं चक्रुः कृष्णसङ्कीर्तनादिभिः ॥ ४४
 अभोजयत्प्रगे स्वामी विप्रान्साधूंश्च वर्णिनः । तदभीष्टैर्भक्ष्यभोज्यैस्तेभ्योऽदाद्वस्त्रदक्षिणाः ॥ ४५
 हरेश्च पूजावसरे प्रत्यक्षः स्वामिवन्नृप ! । उपहारग्रहादीनि कृष्णश्चक्रेऽनुवासरम् ॥ ४६
 प्रत्यक्षकृष्णवीक्षाद्यैः स सम्पूर्णमनोरथः । कृतकृत्यं स्वमात्मानं गुरवे संन्यवेदयत् ॥ ४७
 राधया सहितं कृष्णं क्वचित्प्रत्यक्षमैक्षत । द्विभुजं वादयन्तं च वेणुं नटवराकृतिम् ॥ ४८
 क्वचिद्रामेण सहितं रुक्मिण्या सहितं क्वचित् । क्वाप्यर्जुनेन सहितं तं क्वाप्येककमैक्षत ॥ ४९
 द्विबाहुमपि तं क्वापि चतुर्भुजमवैक्षत । ततोऽस्य परमः प्रेमा कृष्णे भूयानवर्धत ॥ ५०
 इत्थं नृनाट्यं परिशीलयन् हरिस्तपस्विलीलां विदधद्भरेश ! ।

शुश्रूषणं कृष्णधियाऽनुकालं गुरोः करोति स्म भृशं विनीतः ॥ ५१

॥ इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे प्रथमप्रकरणे

महादीक्षाग्रहणनामाऽष्टपञ्चाशत्तमोऽध्यायः ॥ ५८ ॥

The great sage was pleased unto him, accepted it and said - 'Let it be like that'. On that night, all of them were awake and spent the whole night singing glories of Krishna. 44.

The master Ramanand Swami offered food on the next day to Brahmins, saints and ascetics according to their tastes, along with gifts of clothes and money. 45.

From there on, in Shri Hari's worship Lord Krishna, used to accept the offerings along with other articles in person, as He did in the master's. 46.

Having seen Krishna in person accepting his offerings, he became fully satisfied. He told about his meaningful experience to the preceptor Ramanand Swami. 47.

At times he saw Krishna in person along with Radha, with two arms, playing on the flute, in the form of an actor. Sometimes with Balarama, sometimes with Rukmini somewhere with Arjuna, and 'somewhere' saw Him alone. 48. - 49.

At times he saw him two armed or four armed, thus his love for Krishna grew deeply. 50.

O King, thus in the human form, Shri Hari played the role of an ascetic, and regarding the preceptor Ramanand as real Krishna himself, all

॥ अथ एकोनषष्टितमोऽध्यायः ॥ ५९ ॥

सुव्रत उवाच -

प्राप्तेऽपि शिष्यतां तस्मिन्स्वशुश्रूषारते हरौ । स्वामिनः सखिभावोऽभूत्सर्वसद्गुणमण्डिते ॥ १
बुद्धिमन्तं तमेवासौ पृष्ट्वैव व्यावहारिकम् । अपि कार्यं करोति स्म प्रोचे तं स्वमनोगतम् ॥ २
साकं तेन स्वभक्तानां ग्रामेषु विचचार सः । रैवतोपत्यकास्वेव कृष्णभक्तिं प्रवर्तयन् ॥ ३
क्वचिन्मासं क्वचित्पक्षं क्वचित्पञ्चदिनानि च । वसन्नुपागमत्स्वामी जयन्ताख्यं पुरं नृप ! ॥ ४
उन्नडाख्येन भूपेन धर्मनिष्ठेन तत्र सः । बहुधा प्रार्थितोऽवात्सीज्जनानानन्दयन्निजान् ॥ ५
तत्र नारायणमुनिर्गुरुसेवापरायणः । नित्यं तस्यावतिक्रम्य शिष्यान्सर्वाङ्निजैर्गुणैः ॥ ६
तस्मिन्स्वेते गुणा नित्या आसन्नृपतिसत्तम ! । सर्वत्र सर्वकालेऽपि स्वस्वरूपेऽचला स्थितिः ॥ ७
सत्यं शौचं दया क्षान्तिस्त्यागः सन्तोष आर्जवम् । शमो दमस्तपः साम्यं तितिक्षोपरतिः श्रुतम् ॥ ८

the while offered services to him very politely. 51.

Thus ends the fifty-eighth chapter entitled ‘Shri Hari taking Vaishnava Initiation’ in the first Prakarana of Satsangi Jivan, the life story of Lord Narayan, also titled as ‘Dharmashastra’ (the rules of the code of conduct). 58

CHAPTER - 59

Shri Hari, the best disciple of Ramanand Muni

Suvrat said:-

Even though Shri Hari had opted for discipleship (of Ramanand Swami) and he was dedicated to his attentive service, the master i.e. Guru (Ramanand Swami developed an attitude of companionship with him who was gifted with all qualities. After consulting the intelligent Shri Hari, he used to carry on daily affairs, and also used to share his inner thoughts.

He used to travel to the villages of devotees, being accompanied by him, at the feet of Raivataka Mountain, promoting devotion to Krishna. 1-3

O King! The master used to return to the township named Jayanta, after, staying away sometime, for a month, sometimes a fortnight, and sometimes for five days. 4.

He stayed most of the times in Jayanta, being repeatedly urged by king Unnada, who was religious, and thus he pleased the people there. 5.

ज्ञानं विरक्तिरैश्वर्यं शौर्यं तेजो बलं स्मृतिः । स्वातन्त्र्यं कौशलं कान्तिर्धैर्यं मार्दवमेव च ॥ ९
 प्रागल्भ्यं प्रश्रयः शीलं सह ओजो बलं भगः । गाम्भीर्यं स्थैर्यमास्तिक्यं कीर्तिमौनमगर्वता ॥ १०
 अमानित्वमदम्भित्वं मिताहारश्च दक्षता । मैत्री सर्वोपकारित्वं कामैरक्षुब्धचित्तता ॥ ११
 अद्रोहो मानदत्वं च षडूर्ध्वविजयस्तथा । ब्रह्मण्यत्वं शरण्यत्वमनीहा चापरिग्रहः ॥ १२
 श्रीराधिकापरिवृढे भक्तिश्च परमाऽचला । अतिप्रेम्णा च निर्दम्भं गुरुशुश्रूषणं तथा ॥ १३
 शिष्या मुनिपतेस्त्वेतांस्तस्य सर्वाधिकान् गुणान् । विलोक्य विस्मयं प्रापुः स्वाधिकं मेनिरे च तम् ॥ १४
 गुरोः प्रियं कुर्वतोऽस्य वसतश्च तदन्तिके । वर्षद्वयं व्यतीयाय नारायणमुनेर्नृप ! ॥ १५
 एवंविधं तमालक्ष्य रामानन्दमुनिस्ततः । तस्मिन्त्रयस्य धुरं स्वीयामितोऽन्तर्धातुमैहत ॥ १६
 सर्वेषां निजभक्तानामथ तं श्रृण्वतां सताम् । स ऊचे व्यवहारेषु विरक्तमपि योजयन् ॥ १७

There over, Narayan i.e. Shri Hari, dedicated to the service of his Guru. 6.

Ramanand, always improved all other disciples by his merits.

O doyen of kings! In him all those qualities were ever-present in all places and times and he was ever absorbed in the Self. 7.

Those virtues were: truth, purity, kindness, forgiveness, renunciation, happiness, and straightforwardness, calm, self-control, penance, equability, forbearance, abstinence, learning, knowledge, detachment, majesty, bravery, luster, strength, and memory, independence, dexterity, charm, courage, softness, 8 - 9.

And also modesty, character, patience, vigour, might and fortune, greatness, stability, positive approach, reputation, silence, humbleness;

Absence of pride and hypocrisy, moderate intake of food, alertness, friendship, universal charity Non- concern by desires; 10 - 11.

Non-treachery, habit of giving respect, victory over increase of six inner foes, hospitality towards Brahmins, protection to refuge-seekers, desire-lessness, non-acceptance, supreme unshakeable in the Lord of Radhika i.e. Krishna, and service to the teacher with great love and without deceit. 12 -13.

The disciples of Shri Hari's preceptor saw these qualities of him, which were par excellence to them, and were surprised by those and regarded him to be their superior. 14.

O King! Two years passed, while he was staying with Ramanand

 श्रीरामानन्दस्वाम्युवाच -

नारायणमुने! धीमञ्छृणु मद्वाक्यमादरात् । श्रुत्वा च तत्तथैव त्वं कर्तुमर्हसि सर्वथा ॥ १८
 एते मदाश्रिताः सन्ति कृष्णभक्ता नराः स्त्रियः । स्थापनीयास्त्वया धर्ममर्यादायां तु तेऽखिलाः ॥ १९
 श्रीवासुदेवमाहात्म्यं यत्त्वया पठ्यतेऽन्वहम् । वर्णाश्रमवतां धर्मास्तत्र स्त्रीणां च सन्ति हि ॥ २०
 यथाधिकारं तेष्वेव स्थापनीयास्त्वया जनाः । ग्राह्यं श्रीविठ्ठलेनोक्तं कृष्णसेवनवर्त्म तु ॥ २१
 व्रतानामुत्सवानां च सर्वेषां राधिकापतेः । प्रवर्तनीयस्तत्प्रोक्तो निर्णयो वैष्णवोचितः ॥ २२
 सम्प्रदायं स्थितिः पूर्वमासीद्रामानुजस्य मे । उपद्रवो महास्तत्र वैष्णवैर्मत्सरात्कृतः ॥ २३
 ततो हित्वा बाह्यमेव तद्वर्त्मदं मया भुवि । नूत्रं प्रवर्तितं वर्त्म सच्छस्त्राप्यनुसृत्य वै ॥ २४
 अध्यात्मज्ञानसिध्दै तु रामानुजकृता मया । ग्रन्थाः संस्थापिताः सन्ति कृष्णोपासनपोषकाः ॥ २५
 अतो रूपाणि निश्चेतुं जीवमायापरात्मनाम् । रामानुजाचार्यकृतभाष्यादि त्वं प्रवर्तयेः ॥ २६

Guru and doing favourable acts for him. 15.

Having noticed him thus, Ramanand Muni desired to leave the world after assigning responsibility on him. 16.

While all of the disciples as well as Shri Hari were listening, Guru spoke unto him even though he was disinterested in worldly affairs, placing him as a preceptor. 17.

Shri Ramanand Swami said - 'O Narayan Muni! O prudent one! Kindly listen to my words with respect. After listening to it you deserve to act accordingly in all respects. 18.

Ramanand wishes to place Shri Hari as the preceptor

Shri Hari unwilling.

All these men and women are devoted to Krishna and have taken shelter in me. They are to be settled by you in the religious custom. 19.

Whatever magnificence of Vasudeva (Vasudeva Mahatmya) is learnt by you every day, therein duties assigned for men and women belonging to all social classes and all stages of life have been stated. 20.

Corresponding to their eligibility, the people have to be settled by you in those duties alone. The way of offering service to Lord Krishna enunciated by Shri Vitthala is to be authoritatively accepted. 21.

In respect of all vows and festivals related to the Lord of Radhika, the outcome uttered by him which suits Vaishnavas is to be promoted. 22.

Earlier my following used to be in Ramanuja tradition. However, lot

इत्याज्ञा मम पाल्या ते सर्वशास्त्रार्थवेदिनः । त्वमेक एव मत्स्थाने स्थातुमर्होऽसि साम्प्रतम् ॥ २७
 यस्मिन्दिने भवान् दृष्टस्तत आरभ्य मे त्वयम् । मनोरथो भवति तं त्वं पूरयितुमर्हसि ॥ २८
 वैराग्यतीव्रतां वेद्मि तव नूनमहं मुने ! । तथाप्येतत्त्वयैव स्यात्कार्यं नान्येन केनचित् ॥ २९
 स्वीकार्या जनपूजा च वस्त्रालङ्कारसंयुता । आरोहणं त्वया कार्यं रथवाजिगजादिषु ॥ ३०
 सर्वतः कलिदोषेभ्यो रक्षणीयास्त्वमे त्वया । शक्तोऽसि रक्षणं कर्तुं त्वमेवेह तपोधन! ॥ ३१
 द्रव्यै स्त्रीभिः क्रुधाद्यैश्च पराभाव्यो न सर्वथा । त्वमसीत्येव जानामि गुणैः कृष्णभ्रमप्रदः ॥ ३२
 न धर्मसङ्करं कर्ता धीरो गाङ्गेयवद्भवान् । भवतीति विदित्वैव स्वामित्वे स्थाप्यते मया ॥ ३३

सुव्रत उवाच -

श्रुत्वेति सदुरोर्वाक्यं नारायणमुनिर्नृप ! क्षणं विचिन्त्य हृदि तं प्रत्यूचे विमना इव ॥ ३४

of nuisance was created by Vaishnavas therein on account of jealousy. Consequently, I abandoned that outward feature and promoted new path after abiding by the genuine Shastras indeed. 23 - 24.

Still, for accomplishment of spiritual knowledge, I have retained and settled those works written by Ramanuja, which are nourishing devotion and the service to Krishna. 25.

Therefore, in order to ascertain the nature of individual Self, nescience and the Supreme Being do promote the observations on Brahma-sutra i.e. Sribhashya and other works written by Ramanuja. 26.

This command of mine is to be obeyed by you as you have grasped the purpose of all Shastric works. Currently you deserve to be the one and only person to take my position. 27.

Since the day I saw you first, this has been the will and wish in my mind. You deserve to fulfill that. 28.

O Sage! I understand the strength of your detachment. But this mission has to be accomplished by you alone and not by anyone else. 29.

You have to accept people's respect involving acceptance of garments and ornaments, and you have to mount on elephant, horse, chariot etc. 30.

These devoted people have to be guarded from the defects of Kali by you. You alone are fit to protect them in this world, O austerity-affluent one! 31.

You have not to be ever defeated by wealth or women or vices like

श्रीनारायणमुनिरुवाच -

शिष्यैराज्ञा गुरोः पाल्या धर्म एष सनातनः । तथाप्येतद्वचः कर्तुं प्रभो ! नाहं स्वमुत्सहे ॥ ३५
वर्णिधर्मान्समाश्रित्य स्थितस्य खलु सत्पते ! । एतत्त्वद्वचनं मन्ये लोकशास्त्रजुगुप्सितम् ॥ ३६
आघ्राय यदन्धमात्रमपि कुर्वे पलायनम् । सोऽहं तासां कथं स्त्रीणां करिष्ये निकटे स्थितिम् ॥ ३७
स्त्रीप्रसङ्गे मुमुक्षूणां महान् पाशो हि बन्धकृत् । मुक्ता अप्यभवन्म्रष्टा बहवो येन तत्क्षणे ॥ ३८
नैष्ठिकव्रतवान् पुंस्त्रीभेददृष्ट्यापि वर्जितः । ऋष्यश्रृङ्गः स्त्रीप्रसङ्गाद्भ्रष्टोभूत्स्वबृहद्व्रतात् ॥ ३९
सङ्गात्सञ्जायते कामः कामात्क्रोधोऽभिजायते । क्रोधाद्भवति सम्मोहः सम्मोहात्स्मृतिविभ्रमः ॥ ४०
स्मृतिभ्रंशाद्बुद्धिनाशो बुद्धिनाशात्प्रणश्यति । स्त्रीप्रसङ्गात्ततः स्वामिन्बिभेम्यहमिह ध्रुवम् ॥ ४१
न कुर्यात्कर्हिचित्सख्यं मनसि ह्यनवस्थिते । यद्विस्त्रम्भाच्चिवराच्चीर्णं चस्कन्द तप ऐश्वरम् ॥ ४२

anger etc. I know you to exceed all these and you are taken to be like Lord Krishna himself, owing to these merits. 32.

You are indeed dedicated like Bhishma, the son of Ganga, and not liable to make unjust impurity of class and stage. Having understood this well, you are being installed on master's position by me. 33.

Suvrat said:-

Having heard these words of Guru Ramanand, O King! Narayana Muni, having thought for a while, answered being depressed. 34.

'It is the righteous custom of constant tradition that the command of Guru is to be obeyed by disciples; however O Master! I do not risk acting accordingly. 35.

O the head of all ascetics truly believe that I will become an object to be ridiculed by society and scriptures, if I were to obey this commandment. This is due to having taken shelter in the observance of the vows of celibacy. 36.

Even on smelling the smell of which, I do flee away. I am of that nature, then how shall I stay near women. 37.

Contact with women is a great trap putting the aspirants of liberation into bondage. Many liberated souls too have instantly gone off track by that. 38.

A strict believer of vow of celibacy, not knowing even distinction between male and female, the sage Rushyasrunga was corrupted from his vow on account of contact with a woman. 39.

नित्यं ददाति कामस्य छिद्रं तमनु येऽरयः । योगिनः कृतमैत्रस्य पत्युर्जायिव पुंश्चली ॥ ४३
 कामो मन्युर्मदो लोभः शोकमोहभयादयः । कर्मबन्धश्च यन्मूलः स्वीकुर्यात्को नु तद्बुधः ॥ ४४
 कर्तव्यो मनसः सङ्गो यदि भूतानुकम्पया । तत्राप्युपेक्षा युक्तैव यतः कर्मफलं जगत् ॥ ४५
 दययापि मनोऽन्यत्र कृष्णाद्ये योजयन्ति ते । मृगसङ्गाद्भ्रतवद्भ्रश्यन्त्येव निजस्थितेः ॥ ४६
 प्रतीप्तेऽग्नौ निपातं वावरं मन्ये विषाशनम् । नत्वहं स्त्रैणसम्बन्धं कदाचिदपि कस्यचित् ॥ ४७
 धनादीनां प्रसङ्गोऽपि न मे रुचिकरस्तथा । सुशीलोऽपि दुराचारे प्रवृत्तो येन जायते ॥ ४८
 धनासक्त्या वसिष्ठोऽपि पुरा भ्रष्टमतिर्नृपम् । निर्मि शशाप धर्मिष्ठं व्याख्यात् द्वेष्यासुतः स्वयम् ॥ ४९
 देशः कालः क्रिया ध्यानं शास्त्रं दीक्षा तथा मनुः । सङ्गश्च यादृशा ह्येते तादृक् तत्सेविनां फलम् ॥ ५०
 शुभैरैतैः सेवितैस्तु शुभा बुद्धिर्भवेन्नृणाम् । अशुभैस्तैर्भवेद्बुद्धिरशुभा नात्र संशयः ॥ ५१

As per Gita, due to contact (with women) lust is evoked, and out of lust anger is generated, from anger passion evolves; passion results in loss of memory, loss of talent results in senility and man perishes on loss of intelligence. 40 - 41.

Therefore, O Master! Certainly I am scared of female contact. And when mind is unsteady, one should not develop companionship with them. By over-confidence the divine penance accumulated by great personalities for long duration is perished. 42.

When a Yogi's mind befriends with lust, it gives way to other inner foes, like a lustful unchaste wife gives entrance to her lovers, who are the foes of her husband. 43.

Which prudent person will opt for accepting such foes like lust, anger, pride, greed, temptation, fear etc., which are the source of karmic bondage? 44.

In case that happens to be done for the sake of compassion on beings, there also disregard is proper, since the world is a product of Karma alone. 45.

Even out of kindness, if one's mind is diverted from Krishna, he will become like Bharata, who was demoted from his path due to severe attachment. 46.

I would rather jump in burning fire or consume poison rather than woman-contact at any time with anyone. 47.

Likewise, relation with wealth etc does not appeal to me. By that

यादृशी यस्य बुद्धिः स्यात्कर्म कुर्यात्स तादृशम् । कर्मानुरूपं च फलं प्राप्नुयात्स ततः पुमान् ॥ ५२
 असतो देशकालादीन् सेवेत ततः सुधीः । विहाय ताञ्छुभानेव हितार्थी शीघ्रमाश्रयेत् ॥ ५३
 निपीतं मद्यभङ्गादि शास्त्रज्ञं वा जडं नरम् । मादयित्वा यथा सद्यो नयत्युन्मत्ततां खलु ॥ ५४
 तथैव स्त्री धनं वापि मादयित्वा स्वसेविनम् । उत्पथं प्रापयत्येव विद्वांसमपि सात्त्विकम् ॥ ५५
 ईदृक्स्वभावमेवैतद्वर्तते वस्तु सर्वथा । स्वाभाविकं गुणं नैव हातुं शक्नोति कश्चन ॥ ५६
 स्त्रीणां वाऽतो धनादीनां प्रसङ्गे मम निश्चितम् । स्वाभाविकी रुचिर्नास्ति सत्यमेतद्वदाम्यहम् ॥ ५७
 सदुरोस्तव चाज्ञायाः प्रतिवादोऽपि नोचितः । तेन मे खिद्यते चेतस्ततस्त्वं ब्रूहि मे हितम् ॥ ५८
 सर्वेषां धर्ममर्यादारक्षणेऽस्ति त्वमीश्वरः । अतोऽत्र किं नु मे कार्यमेतदन्यत्प्रशाधि माम् ॥ ५९

even a man of high morale tends to commit corrupt practice. 48.

Even sage Vasistha cursed righteous king Nimi of foregone ages, calling him a 'son of harlot', since his mind got corrupted on account of greed for money. 49.

Following the merits of these eight aspects like place, time, action, meditation, shastra, initiation, Mantra, as well as association, fruits are obtained accordingly by men. 50.

If these eight aspects come together in auspicious way, the intellectual tendency of men would turn auspicious. On the contrary, if these aspects occur in an inauspicious way, then the intellectual tendency will be inauspicious. There is no doubt about it. 51.

A person, whose tendency is of a strange nature, he may commit actions similar to that, and consequently, he will bore fruit similar to that action. 52.

Therefore, a wise person should not resort to ignoble places and times, etc., avoiding those, one interested in his good, should resort to auspicious objects alone, as early as possible. 53.

Just as liquor or drowsy drugs, Bhang etc., when consumed intoxicate both a simpleton and a learned person and turn him mad indeed. 54.

Likewise, a woman or wealth would attract even a learned person, when he comes in contact, and leads him off track, even though he is moderate by nature. 55.

The factual state of affairs is of this character alone in all respects, and no one is capable of overcoming natural qualities. 56.

सुव्रत उवाच -

प्रतिवाक्यं गुरुः श्रुत्वा नारायणमुनेरिति । स्वामित्वं स्थापयंस्तस्मिन्स्वहार्दं तमुवाच सः ॥ ६०

श्रीरामानन्दस्वाम्युवाच -

सन्मते! शृणु मद्वाक्यं त्वद्दार्दं वेद्म्यहं ननु । मया यत्क्रियते तत्तु विचार्यैव न चान्यथा ॥ ६१
समर्थो धर्मरक्षायामहं स्वाश्रितदेहिनाम् । वर्ते हि साम्प्रतं भूमौ सत्यमेतत्त्वयोच्यते ॥ ६२
तथापि त्वयि सच्छिष्ये धुरमध्यस्य सुव्रत ! । निश्चिन्तः कृतकार्योऽहं हातुमिच्छाम्यदो वपुः ॥ ६३
न त्वादृशं कञ्चिदन्यं पश्याम्यत्र च धूर्वहम् । अतो मद्बचनं तात ! कर्तुमर्हसि सर्वथा ॥ ६४
वर्णिनां व्रतभङ्गः स्यात्स्त्रीभिः सम्भाषणादिना । इति त्वयोदितं यत्तत्सत्यमेव न संशयः ॥ ६५
अन्ये ते वर्णिनो येषां स्त्र्यादिभिर्लुप्यते व्रतम् । अमानुषक्रियस्त्वं तु न वर्णी प्राकृतो ह्यसि ॥ ६६
वर्तितुं स्त्रीसहस्रेषु निर्वकारतयाऽनघ ! स्वर्णपुञ्जेष्वपि तथा शक्तिरस्ति तवैव हि ॥ ६७

I have no natural aptitude for women or wealth etc. It is my true and firm opinion. 57.

At the same time, it is improper to violate or deny your word, o my master! Hence I am grief stricken; please tell what is good for me. 58.

You are indeed capable of protecting the bounds of religion, so kindly instruct me, as to what I should do now and afterwards. 59.

Ramanand firm on his decision, Shri Hari accepts his word.

Suvrat said:-

After listening to the response by Narayan Muni, Ramanand Swami revealed his heart-felt thoughts establishing him in mastership. 60.

Shri Ramanand Swami said - O good-natured one! Now listen to my speech. I understand your hearty feelings; indeed, of whatever done by me is well considered over, and not otherwise. 61.

I am capable of protecting the code of righteous conduct of those who have taken shelter in me. I am living on this earth presently and this truth is also well said by you. 62.

Yet, I wish to abandon this mortal body after transferring this responsibility unto you, who are a true disciple, O righteous one! Now I will be free from worry, having accomplished my mission. 63.

Indeed, I do not find anyone else like you, who will take on this responsibility. Therefore, o lad! You deserve to accomplish my command. 64.

Whatever you have said, that the breach of vow would occur in dia-

सूर्यनारायणः साक्षाद्दरदाता तव प्रभुः । कामादे रक्षणं कर्ता राजते हृदये तव ॥ ६८
 सर्वथैव समर्थस्त्वं विदितोऽसि मयाञ्चसा । अतश्चिरन्तनानेतानपि हित्वा त्वमर्थ्यसे ॥ ६९
 त्वदन्ये वर्णिनस्त्वङ्ग ! स्त्रीकथाश्रवणादपि । भ्रष्टा भवेयुः सहसा किं पुनर्दर्शनादिभिः ॥ ७०
 संसर्गः स्त्रीधनादीनां त्याज्योऽतः सर्वथैव तैः । त्वं त्वीश्वरः स्वाश्रितानां कुरु धर्मादिरक्षणम् ॥ ७१

सुव्रत उवाच -

इत्याकर्ण्य गुरोर्वाक्यं मानयंस्तं स वर्णिराट् । प्रतिजग्राह तद्वाक्यमनिच्छन्नपि भूपते ! ॥ ७२
 स्ववाचीत्थं स्वीकृतायां तेनाथ स मुनीश्वरः । उपवेश्य स्वासने तं चन्दनादिभिरार्चिचत् ॥ ७३
 महोत्सवं कारयित्वा गीतवाद्यपुरोगतम् । सुप्रसन्नमनाः स्वामी स्वाश्रितानिदमब्रवीत् ॥ ७४

श्रीरामानन्दस्वाम्युवाच -

शृण्वन्तु मामकाः सर्वे गृहिणस्त्यागिनस्तथा । अयं नारायणमुनिर्मम स्थानेऽस्ति निश्चितम् ॥ ७५

logues with women, is certainly true, no doubt. 65.

However, those persons are different whose vow may be failed by contact with women. But you are a person of supra-human ability, and not like them. You are indeed not a common mortal. 66.

O sinless one, indeed you possess that power to act disturbingly amidst thousands of women as well as heaps of gold. 67.

Lord Sun, Suryanarayan is your direct boon-giver. He dwells in your heart protecting you from lust etc. 68.

I have straightway grasped that you are capable in all respects; therefore, having overlooked other disciples, who have long apprenticeship, you are being solicited by me. 69.

Other members belonging to high social order may become corrupt by simply listening about stories of women, what to talk of direct glance. 70.

So contact with women and wealth is to be avoided by them, in all respects. You are the lord of those who take shelter in you. You have to protect their dharma etc. 71.

Suvrat said:-

O! King, thus having listened to the dictates of his Guru Ramanand, the best of the celibates Shri Hari respecting his words, Shri Hari accepted that command, even though unwillingly. 72.

When the celibate chief found that his advice was obeyed by Narayan, he then placed him on his own seat and adored him with

मनुष्याणां सुदुष्प्रापैः सम्पन्नः सदुणैरयम् । युष्माकं धर्ममर्यादापालनेऽस्त्येव शक्तिमान् ॥ ७६
 तदेतद्दिनमारभ्य स्थेयमस्यैव शासने । सर्वैर्भवद्भिरित्याज्ञा मम पाल्यैव सर्वथा ॥ ७७
 स्वामिन्नेवं करिष्याम इत्युचुस्ते ततोऽखिलाः । प्राञ्जलिं वर्णिराजं च तदोवाच पुनर्गुरुः ॥ ७८
 महामुने ! प्रसन्नोऽस्मि मदाज्ञापालनात्त्वयि । अतस्त्वं वाञ्छितान्स्वस्य वरान्वरय कांश्चन ॥ ७९
 अदेयं नास्ति मे किञ्चित्तुभ्यं ब्रह्माण्डगोलके । महापुरुष ! तद्ब्रूहि निश्चितं निजवाञ्छितम् ॥ ८०

सुव्रत उवाच -

इति सञ्चोदितस्तेन वरार्थं स महामुनिः । नीलकण्ठ उवाचेदं सर्वजीवदयानिधिः ॥ ८१

श्रीनीलकण्ठ उवाच -

यदि तव वरदानपात्रता मे वितर तदा तु मयेप्सितान्वरांस्त्वम् ।

sandal paste etc., 73.

Then he got a big festival celebrated, proceeded by music and rock band; master Ramanand, best of the celibates, was highly pleased and addressed his disciples, who had taken refuge in him. 74.

Shri Ramanand said:-

‘O my disciples, householders and renunciates! All of you listen. Sage Narayan is now installed in my place. This is a firm resolve. 75.

He is endowed with virtues which are difficult to be achieved by human beings. He is surely capable to guard the religious interests of yours. 76.

Hence, today onwards all of you have to stay under his command. It is my order to be strictly followed by you., 77.

There upon all of them assured him, saying ‘O Master! We shall abide by your order. Then again the master said to Narayan, who was standing with folded hands. 78.

‘O Narayan! I am pleased with you for your obedience of my order. Hence do ask whatever cherished wishes as boons from me. 79.

There is nothing in this world whatsoever for me that cannot be given to you, certainly speak out whatever is your desired boon. 80.

Suvrat said:-

Thus insisted upon by him for a boon, the great sage Nilakantha, an incarnation of compassion on all living beings, spoke thus: 81.

Nilakantha said:-

‘If it is in your capacity to grant boons, then kindly bestow on me

मृदुलपदसरोरुहद्वये मे मतिरचलास्तु सदैव नन्दसूनोः ॥ ८२
 इह च यदुरुदुःखमन्तकाले ह्यगणितवृश्चिकदंशतुल्यमाहुः ।
 यदितरदपि तच्च वैष्णवानां भवतु ममाथ च ते तु सन्त्वदुःखाः ॥ ८३
 क्वचिदपि भुवि कृष्णभक्तिभाजां निजकृतकर्मवशादवश्यभोग्यम् ।
 इह यदुरु तथाऽन्नवस्त्रदुःखं तदपि ममास्तु न तु प्रजेश ! तेषाम् ॥ ८४
 ब्रजरमणकथा च यत्र यत्र प्रथितगुणाश्च भवेयुरीश ! सन्तः ।
 मम भवतु सदैव तत्र वासो न तु भवसक्तधियां क्वचित्प्रसङ्गे ॥ ८५
 वाणी मे गुणकीर्तने भगवतः कर्णौ कथायाः श्रुतौ ।
 सेवायां च भूजौ स्मृतौ च हृदयं भूयाद्दृशौ लोचने ॥
 कृष्णार्थैव मम क्रियाऽस्तु सकला शारीरिकी मानसी ।
 दुःसङ्गः क्वचनापि मास्त्वह विभो ! देहि त्वमेतान्वरान् ॥ ८६

सुव्रत उवाच -

एवं स भगवान् कृष्णोपासनारीतिमञ्जसा । सेवारीतिं सद्गुरोश्च शिक्षयन्नात्मसंश्रितान् ॥ ८७

the following 'Let my intellect be engaged on the pair of tender lotus-feet of the son of Nanda i.e. Krishna. 82.

'And in this world whatever is said to be the great pain at the time of death, equal to countless scorpion bites, and whatever other pains may be of devotees of Vishnu, let that be my lot and let them be free from pain. 83.

'O Lord of the people! Let there not at all ever be any pain on this earth, for those sharing the devotion of Krishna, which is expected on account of deeds committed by themselves all that great pain for obtaining food and clothes and also be my lot and not their lot. 84.

'And wherever saints telling the stories of and singing of his glories of that darling of Vraja, O Lord, let my presence be there ever, and not in the company of worldly inclined. 85.

'Let my speech be dedicated to chanting of virtues of god, and my ears to listening to his stories, my hands to his service. Let all my activities, physical and mental, be dedicated to Krishna only. Let me not be ever put to evil company anywhere. O Lord! Kindly grant me these boons'. 86.

Suvrat said:-

In this way, though being the Lord himself, glorifying his human role on this earth, he, praying thus to his Guru, as though instructed the ways of

शोभयंश्च स्वानुकृतं नरनाट्यं नराधिप! । ईश्वरोऽपि गुरुं भक्त्या प्रार्थयामास भक्तवत् ॥ ८८
 इति सम्प्रार्थयन्तं तं प्रोवाच वचनं गुरुः । मनोरथास्ते सम्पूर्णा भविष्यन्ति न संशयः ॥ ८९
 परोपकारैकपरायणाय नारायणायेति वरान्स दत्त्वा ।
 स्थितस्तदीयाननपद्ममेव विलोकते स्म स्थिरयात्मदृष्ट्या ॥ ९०
 तस्मै प्रसन्नोऽथ च सोऽपि कृष्णः स्वातिप्रियायात्मयथार्थबोधम् ।
 ददावचिन्तं विदधत्तमीशो विवेद तं सोऽपि निजेष्टदेवम् ॥ ९१
 गोलोकसंस्थाक्षरदिव्यधाम्नि यादृक् स्वदृष्टश्च बृहद्वनादौ ।
 विलोक्य तं तादृशमेव कृष्णमानन्दवाधौ निममज्ज सद्यः ॥ ९२
 चिरं निभाल्याथ तमेव भक्तरक्षाविधानाय च धर्मगुप्त्यै ।
 तत्रागतं हृद्यवगत्य सद्यो निश्चिन्त आसीन्नृप ! पूर्णकामः ॥ ९३
 नृनाटनं तस्य विभोर्विधित्सोर्हार्दं विदन्नान्यजनाय ततु ।
 प्राकाशयद्वेदनमात्मबुद्धमेकान्तिको भक्तवरो यतोऽसौ ॥ ९४

servitude and devotion to Krishna, in his noble preceptors following.

O King, when he sought for those boons, the Guru responded as thus: 87 - 88.

'No doubt your cherished desires will be fulfilled. Thus having granted boons to Narayan, wholly dedicated to charity unto others, the preceptor stood staring at Shri Hari's lotus-face with his steady inner vision. 89- 90

Shri Hari reveals himself (Krishna) to Ramanand who wishes to leave the world.

At that instant, he, the Lord Krishna pleased with him (Ramanand) who was immensely beloved to him, granted him realization of his own Self, and made him free from worry. The Master himself knew Shri Hari to be his chosen deity. 91.

Guru witnessed him in that form of Shri Krishna in which he had perceived Him in the never-ending abode situated in Goloka and in great forest Vrindavan, and he was instantly submerged in the ocean of Krishna bliss. 92.

Having then glanced at Him for a long time, he witnessed that He has descended on earth to protect religion and the devotees. Having recognized him at heart, and that with the curse of Duravasa muni he has come to save dharma Bhakti, Marichyadi muni and himself, he felt that his wish was fulfilled, O King! And he became free from worry. 93.

तस्मिस्ततः शिष्यधियं विहाय निजेशबुद्ध्या हृदि भावयन् सः ।
वृतस्तदाद्यैर्निजशिष्यमुख्यैस्ततः फणिग्राममियाय भूप ! ॥ ९५

॥ इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे प्रथमप्रकरणे
नारायणमुनिस्वामित्वस्थापननामैकोनषष्ठितमोऽध्यायः ॥ ५९ ॥

॥ अथ षष्ठितमोऽध्यायः ॥ ६० ॥

सुव्रत उवाच -

एकादश्या मोक्षदायास्तत्र चक्रे महोत्सवम् । द्वादश्यां भोजयामास साधून्विप्रान्सहस्रशः ॥ १
दत्त्वा दानानि विप्रेभ्यः प्रातर्भद्राभिधां नदीम् । उपेत्य तस्यां स्नात्वा रहःस्थान उपाविशत् ॥ २
बद्धपद्मासनस्तस्मिन् समार्धिं विदधद्भरौ । तदिच्छया जहौ सद्यो मानुषीं तनुमुद्धवः ॥ ३

Also having realized and understood the human dramatization of the Lord and the affectionate friendship shown by Him, he being intent and the best devotee, refrained from revealing his experience to others. He realised himself and his own realization; because. 94.

Thereafter, he having left the feeling of discipleship of Shri Hari, and taking him as his real master at heart, the master (Ramanand) proceeded to the town Farenī, together with his disciples, O, King. 95.

Thus ends the fifty-ninth chapter entitled 'Initiation of Mastership on Narayana Muni' in the first Prakarana of Satsangi Jivan, the life story of Lord Narayan, also titled as 'Dharmashastra' (the rules of the code of conduct). 59

CHAPTER - 60

Ramanand departs his funeral rites observed.

Suvrat said:-

There on the eleventh day of the fortnight of the month of Magashar in the year 1858, on 'Mokshada' (bestowing salvation) Ekadashi he celebrated a grand festival. On the twelfth day, he offered food to thousands of sages and Brahmins. He also gave gifts to the Brahmins.

At the dawn of the thirteenth day he offered gifts of cows, land, etc to the Brahmin sages. Then he reached to the river Bhadra and bathed there.

मुक्तो दुर्वाससः शापाद्धदरीमेत्य पूर्ववत् । प्रावर्तयत् कृष्णभक्तिं सिद्धदेहः स भूपते ! ॥ ४
 विक्रमार्कशकान्नागशरहस्तीन्दुसम्मिते । वर्षे मार्गे त्रयोदश्यां शुक्ले सोऽन्तर्दधे गुरौ ॥ ५
 सङ्कीर्तयन्तो नामानि श्रीकृष्णस्य तदाऽखिलाः । तन्मुखैकदृशः शिष्या विविदुस्तमुपारतम् ॥ ६
 तत्पार्श्वमेत्य संवीक्ष्य नाडीप्राणविहीनताम् । साश्रुनेत्रा बभूवुस्ते विभ्रान्ता इव सर्वशः ॥ ७
 हरिस्तु धैर्यमासाद्य देशकालोचितक्रियः । धर्मशास्त्रार्थपारीणः स्नात्वा केशानवापयत् ॥ ८
 पुनः स्नात्वा चन्दनेन चर्चयामास तद्वपुः । पुष्पाबीरगुलालाद्यैस्तदानर्चं ननाम च ॥ ९
 पितृमेधविधानेन क्रमात्कुर्वन् स तत्क्रियाः । विमानं कारयित्वाशु तस्मिन्तत्संन्यधारयत् ॥ १०
 अनर्घ्यसितसूक्ष्मेण वाससाच्छद्य तत्त्रिभिः । शिष्यैरन्यैः समं निन्ये स्नातैर्भद्रां विमानकम् ॥ ११
 विष्णुसूक्तं द्विजाः पेटुस्तदानीं कृष्णकीर्तनम् । मृदङ्गझङ्गरोपेतं चक्रुः सन्तोऽश्रुचक्षुषः ॥ १२

Afterwards he went to a secret place, and sat there for meditation, in Padmasana posture. He meditated objecting Shri Hari, and with his wish, Uddhava (Ramanand), suddenly, gave up his human body. 1 -3.

O King, now he became free from the curse given by Durvasa, and obtained a new divine form. Then he arrived at the sacred place Badri and began to worship Krishna as before. 4.

In the year 1858 (1-moon, 8-elephants, 5-arrows of cupid, and 8-Nāgas, serpents) of the Vikrama era in the month of Maagsharon the thirteenth day of the bright fortnight, the sage Ramanand disappeared from this world. At that time all his disciples were singing songs of Shri Krishna, and looking at him intently, knew that he is expired. 5 - 6.

When they came near him and saw that the pulse and breath has stopped, with tears in their eyes they became mournful. 7.

Shri Hari, somehow bearing courage, he observed all funeral rites proper to time and place, as he was expert in religious matters. First he took bath, shaved his hair, taken bath again, smeared sandal paste on the Master's body. Then worshipped him with flowers, fragrant red powder (Abir and Gulal) and then saluted him. 8 - 9.

Then he performed funeral rites, following the traditional codes of belief. Then he manufactured an excellent celestial car, and immediately made him sit there, in an auspicious position. 10.

He covered that celestial car with valuable, soft, fine white silk cloth, and took it to the banks of river Bhadra along with other disciples who had taken bath. 11.

नद्यास्तटे शुचिस्थाने तन्निधाय च ते चिताम् । चक्रुः श्रीखण्डतुलसीपिप्पलानाद्रदारुभिः ॥ १३
 तत्र तद्देहमाधाय स्नपितं स्रग्विभूषितम् । आज्यलिसं ततः कृष्णो ददाहोत्तपनाग्निना ॥ १४
 आज्यं जुहाव मध्ये तु ततो दग्धे कलेवरे । शमयित्वाम्भसा वह्निं नद्यां तद्भस्म सोऽक्षिपत् ॥ १५
 सुस्रुः सर्वे ततो नद्यां शिष्या हरिपुरःसराः । दत्वोदकं च गुरवे पुनः स्नान्ति स्म ते नृप ! ॥ १६
 ततो गत्वा फणिग्राममूषुस्ते च शुचान्विताः । उपोषणं दिने तस्मिन्कुर्वन्ति स्म निरोजसः ॥ १७
 द्वितीयेऽहनि पत्राणि लिखित्वा कतिचिन्नरान् । नानादेशस्थभक्तेभ्यः प्रैषयत्स सदग्रणीः ॥ १८
 ते वाचयित्वा पत्राणि ज्ञात्वान्तर्धिं गुरोर्भुवः । भृशं शुचाकुला आसन् पुरुषाश्च स्त्रियोऽखिलाः ॥ १९
 हित्वा सर्वाणि कार्याणि सयोषा गृहिणो जनाः । शक्तितो धनमादाय तत्रजग्मुस्त्वरान्विताः ॥ २०
 वर्णिनस्त्यागिनश्चैतं वृत्तान्तमतिदुःसहम् । श्रुत्वा प्रापुः शुचं भूरि ब्रह्मभूयं गता अपि ॥ २१

There the Brahmin disciples recited 'Vishnu-Sukta'-(hymn dedicated to Vishnu); and others sang songs of Krishna, accompanied by drums like Mrudanga and Zarzari, with tearful eyes. 12.

At the bank of the river, on a sacred place, they made a funeral pyre with dry sandal - wood, Tulasi, and fig-tree-sticks. 13.

Then Krishna placed the preceptor's body there, previously bathed and adorned with garlands, then smeared the body with ghee, and flamed it with the 'Utthapana' fire. 14.

He poured ghee also in the midst when the burning was going on. When the corpse was fully burnt, he extinguished the fire with water, and dropped the ashes in the river. 15.

Then all the disciples headed by Shri Hari, took bath in the river, offered water to the preceptor and again performed a ritual of taking bath. 16.

Then they returned to the town Fareni and stayed there. Full of grief they observed fast on the day, their faces faded. 17.

On the next day noble Shri Hari wrote and arranged to send letters to some of the devotees, staying at different places. Having read and known the news of the preceptor's passing away forever, all of them, men and women became very sad and bathed with their clothes on according to the rituals. 18-19.

Having left all the duties, the householders immediately gathered money according to their ability and arrived there at Fareni town along with their families. 20.

यत्र यत्र स्थिता ये ये ते ते सद्यस्ततस्ततः । फणिग्राममुपाजग्मुः स्नात्वा भक्ताः सहाम्बरम् ॥ २२
 तत्रागतेभ्यस्तेभ्यश्च साश्रुदृग्भ्यो यथोचितम् । वासस्थानादि स प्रादान्नारायणमुनिर्नृप ! ॥ २३
 द्वितीयदिनतो नित्यं त्रयोदशदिनावधि । सार्था श्रीभगवद्गीतामपराह्णेऽश्रुणोच्छुचिः ॥ २४
 अहानि द्वादश तथा क्षारांश्च लवणं नृप ! । आशौचनियमस्थोऽसौ नाभक्षयदुदारधीः ॥ २५
 सन्ध्याग्निकार्यमुख्यानि नित्यकर्माणि तु स्वयम् । आशौचेऽपि स्मृतिबलाच्चङ्गाकारान्यांस्तु नास्पृशत् ॥ २६
 आशौचान्त्यदिने चक्रे नवश्राद्धं गुरोः स च । ऐकादशाहिकं कर्म वृषोत्सर्गयुतं ततः ॥ २७
 त्रयोदशपदानीहविप्रेभ्योऽष्टविधानि सः । दश दानानि च प्रादाद्वादीनि सदक्षिणम् ॥ २८
 यथाविधि चकाराथ कर्म स द्वादशाहिकम् । ब्राह्मणान्भोजयामास तत्र तत्र च कर्मणि ॥ २९
 त्रयोदशाहिकं कर्म चकार च ततो हरिः । तत्र चाभ्यर्चयामास त्रिंशतो ब्रह्मचारिणः ॥ ३०

Having heard these painful news all the ascetics, celibates, became sorrowful though they were realized ones. 21.

From all quarters wherever they stayed, instantly taking bath all ran towards Faneni town , on those wet clothes only. 22.

O King, sage Narayan, gave new clothes to wear and shelter, when he saw them coming swiftly, with tears in their eyes. 23.

From the second day up to the thirteenth day, every noon, the religious Narayan listened to 'Shrimad Bhagavad Gita' with original verses and meanings. 24.

The noble one did not take food with salt and spices for twelve days as he was observing the vow of defilement (Sutak). 25.

He himself observed all his regular rituals including Sandhya and offering sacrifice in fire in morning and evening in that period, as it was prescribed in Smriti texts; but he kept himself distant and untouched by others. 26.

On the last day of defilement he observed ninth day ritual of the preceptor. On the eleventh day he did the same together with Vrushotsarga' (letting loose a bull.) 27.

On the same day he gave thirteen assorted articles along with eight sorts of gifts and also donated ten gifts including cows, money and other things. 28.

He observed the twelfth-day ritual accordingly and then offered food to the Brahmins. 29.

तेभ्यस्तदुचितान्येव वासांस्येणाजिनानि च । मणिप्रवालमालादि ददौ तांश्चाप्यभोजयत् ॥ ३१
 स्वस्तिवाचनकर्मान्ते तस्मै च गृहिणो जनाः । स्वस्वशक्त्यनुसारेण वासांसि च धनं ददुः ॥ ३२
 तस्मिन्दिने तु तान्सर्वान् गृहस्थांस्त्यागिनो द्विजान् । तद्ग्रामस्थांश्चातिथींश्च भोजयामास वर्णिराट् ॥३३
 गीतावाचकविप्रं च पूजयामास तद्दिने । वासोभूषाचन्दनाद्यैर्दक्षिणाभिश्च भूपते ! ॥ ३४
 यथोचितं भूप ! विधाय सोऽखिलं क्रियाकलापं विधिनौर्ध्वदैहिकम् ।
 गुरोः स्वकीयस्य सतीर्थ्यमण्डलं समग्रमेकत्र समाह्वयत्ततः ॥ ३५

॥ इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे प्रथमप्रकरणे
 रामानन्दस्वामितिरोधानतदूर्ध्वदैहिकक्रियाविधिनामा षष्ठितमोऽध्यायः ॥ ६०॥

॥ प्रथमप्रकरणं समाप्तम् ॥

On the thirteenth day, Shri Hari observed the rituals and worshipped thirty young Brahmachari, and gave them clothes, deer-skins, diamonds, coral rosaries and also food. 30 -31.

At the end of the ritual of benedictory utterances (Svastik-Vachana) the householders gave Shri Hari clothes and money according to their ability. 32.

The great celibate, Shri Hari, on that day, offered food to all householders, the ascetics, Brahmins, the natives of the town of Faneni, and all the guests present there. 33.

On the thirteenth day, Shri Hari worshipped the Brahmin who recited Gita, and gifted him with clothes, ornaments, sandal paste etc. 34.

O King! Thus Shri Hari observed all the thirteen - day rituals, after the death of the preceptor Shri Ramanand Swami according to rules. And after that he invited all the devotees and disciples of the preceptor, to think and recollect his teachings and invited them for the next day (fourteenth day) for a mourning assembly. 35.

Thus ends the sixtieth and the last chapter entitled ‘The Departure of Ramanand Muni and observance of his funeral rites’ in the first Prakarana of Satsangi Jivan, the life story of Lord Narayan, also titled as ‘Dharmashastra’ (the rules of the code of conduct). 60.

Thus end the First Volume