Second Volume

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 Sampradaya over a long period.” Keeping this in mind, Shri Shatanand Swami composed Satsangi Jivan.

Shri Swaminarayan Mandir - Bhuj has published several editions of Satsangi Jivan over a period of time. To make our young Satsangis, born and brought up overseas, familiar with this important scripture, Bhuj Mandir decided to translate it into English and publish it “On the occasion of the Grand opening of Shri Swaminarayan Aksharbhuvan.” One of our highly scholar saints, Dr. Swami Satyaprasad Dasji ‘Vedantacharya’ was assigned this mammoth task which he has accomplished successfully with the help of Sri Prabhakar Pandurang Apte and other scholars. May Bhagawan Swaminarayan bless him and give him further opportunities to serve Bhagawan Shri Hari and our Sampradaya!

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

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

Mahant Sadguru Purani
Swami Dharmanandan Dasji - Bhuj - Kutch
Shrimad Satsangijivan

Introduction of Second Volume

Bhagawan Shri Swaminarayan granted Sadguru Shatanand Swami the knowledge of the past, present and future prior to asking him to compose Satsangi Jivan in Sanskrit. However, this renders the scripture difficult to understand for a layman. Gujarati translation of Satsangi Jivan has been available in our Sampraday for a long time. Recently, Shri Swaminarayan Mandir, Bhuj undertook the task to translate the Satsangi Jivan into English and we are very pleased to publish the complete Satsangi Jivan (in five parts) today on the occasion of the inauguration of Shri Swaminarayan Aksharbhuwan at Bhuj. This scripture is the crown jewel amongst all scriptures. It is difficult for anybody to describe its greatness fully.

The Second Prakaran of Satsangi Jivan can be described as Shri Hari’s heart. It starts with the first assembly Shri Hari addressed after Shri Ramanand Swami’s return to Akshardham. It is here where He narrated Dharma of all Satsangis. It narrates Shri Hari’s great power of putting anyone and everyone under the spell of Samadhi, Shri Hari re-establishing the practice of non-sacrificial Yagnas at Bhuj, celebration of various festivals such as Janmashtami and Ekadashi at Gadhada and Sardhar, meeting between the British Governor and Shri Hari, and Shri Hari fulfilling latent desires of His devotees by gracing their villages and towns such as Machchhiyav, Amdavad, Jetalpur, Dabhan, Surat and Dhampur. Reading or listening to these Leelas strengthens the soul to attain great heights.

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 Badrikaashram 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 Prabodhini 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
Shrimad Satsangijivan

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.

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

Dr. Swami Satyaprasad Dasji Bhuj-Mandir
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SATSANGI JIVAN - II
CHAPTER – 1

Preaching of Shri Hari delivered in the assembly held mourning the passing away of Sri Ramanand Swami after 14 days.

Suvrat said:-

On the fourteenth day after passing away of the preceptor Sri Ramanand, Shri Hari, after bathing, went about his daily rituals. He then convened and presided over a special meeting of the disciples. 1.

Mukundanand and other loyal celibate followers of the preceptor were seated in front of Shri Hari. 2.

Also present were ascetics among whom was Muktanand, Brahmins including Mayaram and members of the warrior class
In the back rows were seated the merchants Parvat, other devotees and low caste devotees such as Kaluj Bhai. Women led by Ladaki Bai were seated to one side, keeping their distance from the men. 4.

Some other devotees of Uddhava (Sri Ramanand Swami) like Mukund were present there and after giving respect to Shri Hari, they said to Him thus. 5.

"Salute to thee, O Sahajanand Swami. Thou art the preceptor incarnate, thou art the sage Narayan gifted with various virtues.

"O Lord, now only thou art our preceptor in the place of our Late Guru. Hence, from this day, you are our teacher and we are your disciples.

"We will always follow your orders with respect, since you are the knower and guide in determining what should be done and what should not be. Please instruct us accordingly." 6 - 8.

Foremost preaching of Shree Hari as the Acharya of the Sampraday.

Suvrat said:-

In reverence to the devotees, and to strengthen their religious and moral state of mind, Shri Hari addressed those sincere
devotees in accordance with the religious diction.” 9.

Narayan Muni said:--

“O good-natured Mukunda and all other devotees, please listen to me. I know that you all are dedicated to me, no doubt. 10.

As you all are born human and are desirous of salvation, you have to act in accordance with the duties expected of a spiritual seeker. 11.

Our holy preceptor Sri Ramanand had assigned your position in accordance with your ability, and now you have to institute yourselves there, as designated by him. 12.

Importance of Dharma.

Whether you are commoners or ascetics, you have to observe religious tenets and his teachings as irrevocable vows. Similarly you should not perform acts that are removed from the path of righteous moral code though it be much rewarding. Intelligent pious men never use impure water in any condition. 13 -14.

Those acts, which are appreciated by the noble thinkers of the Vedas, are known to be religious acts and those, which are condemned by them, are irreligious. 15.

One acquires knowledge, wealth, beauty, courage, noble birth, good health and relief from worldly miseries merely by practicing dharma. 16.

The attainment of worldly pleasures gained through sense objects i.e. sound, touch, form, taste and smell by human beings
is the result of religious observation. 17.

Given that a person who meets with death while meditating upon the dharma attains heavenly abode, what then can be said about one who actually practices it? 18.

Property obtained by treading the Dharmic path is real wealth. Hell to the riches acquired by immoral means! Dharma, the eternal principle in this world, should not be abandoned for the sake of lust for wealth. 19.

Only the faithful, peaceful and religious people can celebrate festivities after festivities, enjoy heavenly pleasures and worldly happiness to their hearts content. 20.

If dharma is practiced perpetually, its adherents increase manifold. Prosperity, fulfillment of desires, happiness and knowledge can be achieved only through righteousness. 21.

One desirous of wealth and pleasures should practice dharma from the beginning itself. I am sure, there is nothing in the world, which is not attainable by one zealous about dharma. 22.

Just as a pool full of water attracts frogs and birds towards it do prosperity and wealth follow one who performs auspicious and Dharmic deeds. 23.

Kingdom (power), prosperity, happiness, accomplishments, pleasures of this and nether world are attainable only through righteousness. 24.

If dharma prospers, all living beings prosper. In its decline
they degenerate. Hence, one should always follow dharma. 25.

One who follows Dharmic path told by the Vedas and the religious texts is bound to attain fame here and highest pleasure in the heaven. 26.

A human being can merit only one friend, Dharma, which accompanies him even after his death. All other things like body etc. meet with nothing but destruction. 27.

If dharma decays, it will make you perish. If it is protected, it will protect you. Hence one should always practice virtue in mind, speech and deeds. 28.

One should not give up his dharma for any desire, anger, fear, greed, worries or for the purpose of saving one’s own life.

One should not think of taking recourse to un-dharmic acts, though there may arise difficulties due to observance of dharma. The un-dharmic persons meet with their destruction in no time because of their sins. 29 - 30.

The life of a human being is very fickle, like a drop of water on the edge of a blade of grass. Hence one should not be lax in adhering to dharma. 31.

One should always strive for gaining knowledge and wealth as if he were not to face old age or death. On the contrary, he should observe dharma unfailingly as if he were held by death. 32.

According to wise men, he that spends even a single day with-
out observing dharma is but a breathing bellow though he lives on! 33.

It is not wrong to live on alms but without wavering from righteous path. He can still pride in his wealth, for saintly men value Dharma as the real wealth. 34.

If one is desirous of ample wealth, he should tread the righteous path, for this path alone brings him real accomplishment, just like ambrosia is not far away once you reach heaven. 35.

Hence, one should always accumulate merits through virtuous deeds, day after day. This virtue is helpful in crossing the ocean of ignorance, which is otherwise not easily transgressed. 36.

**Six categories of Dharma explained.**

There are six categories (of Dharma) told by the learned religious scholars. These are Varna Dharma, Ashrama Dharma, Varnashrama Dharma, Gauna Dharma, Naimittika Dharma and Sadharana Dharma.

O devotees! I will tell you about the nature of Sadharana Dharma— common code of righteousness. 37 - 38.

They are: forgiveness, mercy, absence of envy, purity, absence of exertion, auspiciousness, absence of miserliness and dispassion. 39.

Forgiveness is to abstain from getting angry and violent against anyone who tortures either physically or mentally. 40.

Mercy is to protect one who is other than your relative or
member of your family or a friend. Even a foe or anybody in distress may be protected. 41.

Absence of envy means encouraging virtues of a person, praising even his minor virtues, and ignoring his vices. 42.

Purity is to avoid prohibited food, being in the company of persons who are praiseworthy, and to follow all the Dharmic and moral duties. 43.

Absence of exertion means not to do any such thing that brings suffering to the body, even if performed for an auspicious cause. 44.

Auspiciousness is being friendly with all living creatures, not uttering lies, and following high morals. 45.

Generosity means always distributing unhesitatingly whatever little quantity of anything you have, everyday. 46.

To be dispassionate is to be satisfied with whatever you have, not to think about wealth belonging to others, and not to have excessive attachment for physical pleasures. 47.

O devotees! I have told you in short, the characteristics of dharma which holds this entire creation intact. Hereafter, I will tell you about those ways and means, which need to be known by people desirous of salvation. 48.
Thus ends the first chapter entitled ‘Dharma explained and extolled in the conversation between Narayan Muni and Mukund’ in the second Prakaraṇa of Satsangījīvan, the life story of Lord Narayan, also titled as ‘Dharmashastra’ (the rules of the code of conduct). 1

CHAPTER – 2

Faith, the vital breath of dharma.

Narayan Muni said:-

‘Dharmic merits cannot be obtained by chastising the body. Neither is splurging loads of wealth on Gods a display of faith. 1.

If one gives up all his wealth or even his life, but without faith, he will not derive any success or even fruit of labour. Hence one should always have faith. 2.

The knowledge of the self, non-self and the supreme-self is very subtle; it cannot be obtained by eyes or hands i.e., by sense organs or motor-organs; but only by means of faith. 3.

Faith is mother of knowledge and detachment. One can attain virtue only by having faith and not by any other means. 4.

The Brahmins, seer-sages and the completely renounced attain heaven only because of faith. Dharmic merit, worldly prosperity, fulfillment of one’s desires and even the final emancipation can be obtained only by means of faith. 5.
A wise, non-jealous, noble, faithful person who practices traditional austerities and who discriminates between righteous and unrighteous can overcome the inescapable darkness of ignorance. 6.

Other essentials of dharma: observance of sacred duties regularly.

Although one performs Dharmic rites faithfully, he cannot get the expected fruit if he lacks determination. Hence one should observe them regularly and unfailingly. 7.

To observe the rules and regulations without lapse and with full faith is indeed as difficult as walking on the edge of a sword, for the human beings are likely to be caught up by anger or lust. 8.

The gods gained divinity, the stars illuminate forever and the oceans remain within their bounds only because they observe their duties according to the sacred laws set by the god. 9.

The fire burns, the sun shines, the wind blows and the universe is sustained only because of the divine law. 10.

Observance of rules and regulations always bestows remarkable success. Those who are careless and violate the stipulations have to face severe calamities. 11.

Hence people have to repose faith in Dharmic values in order to attain entitlement to the bliss of the other world. 12.

Auspicious (1) place, (2) time, (3) rites prescribed by
scriptures, (4) utensils rightfully earned, (5) faith, (6) worthy person, and (7) abandonment of ego, are the seven basic factors operating towards accomplishment of religion (any religious act). 13.

Learned people know it for certain that if these are pure, (rightful) the religion turns out to be virtuous and it gives good results and if they are impure, the results will be adverse. 14.

Essentials of dharma: holy association.

Virtues and vices of a man depend on his association with the wise or the wicked. Hence, those who really aspire for salvation should always be in the company of the virtuous, and not in the company of wicked ones. 15.

Association with dishonest men is the root of all vices, and association with pious holy men gradually helps imbibe Dharmic virtues. 16.

An intelligent man should first discern three characteristics in a person: his origin, traditional knowledge base and deeds. If they are good, strong and righteous respectively, such person should be served with veneration. 17.

He that renders his services to a noble person acquires merits (pujya) though he does not observe any religious ritual. Similarly he that renders his services to a sinful person acquires sin. 18.

Human beings are sure to go astray from religious path and be derived of success if they converse, come in contact and be in the company of sinful men. 19.
The intellect of men wanes due to his association with wicked people, it becomes mediocere in the company of ordinary people and is elevated from allegiance to noble men. 20.

One should always be in the company of pious, good natured, wise, matured and noble men as well as of those who are of subdued nature. 21.

The true nature of religion that has to be practiced and the traits of one that have to be shunned can both be known from only virtuous men indeed. 22.

Hence, all devotees! Always ensure that you are associated with well-mannered people and always be particular to observe your own religious duties properly. 23.

The preceptor Ramananda Swami himself has said that this (one’s Dharmic duties) can also be learnt by thoughtfully reading the Vasudevamahatmya and reflecting on the same. 24.

Being firm in practicing self-religious duties you should always perform devotion to Krishna, which bestows upon you all your desires. 25.

**Essentials of a good Religion: study of sacred texts.**

The discernment between righteous and unrighteous, good and bad, just and unjust as well as the knowledge of Sri Krishna’s true nature, and devotion to Him can all be learnt only from sacred texts. 26.
Hence, my followers should study the religious scriptures with respect, according to their intellectual capacity. 27.

Even after attaining the state of attribute-less atman, one should not give up the study of sacred scriptures, for even an accomplished soul may slide from that state by ignoring the sacred texts. 28.

Abstaining from reading the holy texts may cause one’s vigour, enthusiasm and devotion towards Sri Krishna to diminish, may cause his wisdom to be overcome by delusion and his faith slacken. 29.

The texts which are in conformity with the essence of the Vedas and which expound the divine incarnation of Krishna and His attributes are the authentic religious scriptures. 30.

There are numerous such scriptures. I will name some of them, which I approve of and are beneficial for your well-being. 31.

The eight books recommended by me are: the four Vedas, the Brahmasutras written by the great sage Vyasa, the Bhagavadgita narrated by Lord Krishna, the thousand names of Vishnu, the Bhagavatapurana written by sage Vyasa, Sri Vasudevamahatmya, Viduraniti and the Yajnavalkyasmriti. 32 - 33.

Among these, Bhagavadgita and Sariraka (Brahmasutra) bhashya with the commentaries by the great sage and ascetic Sri Ramanujacharya are the two classics according to me. 34.
If one studies them, his mind will be full of devotion towards Sri Krishna. There are many other books and texts explaining various religious subjects, which may distract one from the path of Uddhava tradition. 35.

If one is incapable of reading these two texts, at least he should read the Bhagavadgita with the commentary of Sri Ramanujacarya. 36.

I recommend Yajnavalkyasmrity, a book on code of conduct with the commentary of Vijnanesvara known as Mitakshara. 37.

In conformity with this commentary (Mitakshara), one can take decisions regarding individual and social conduct and atone for sinful acts. 38.

But among all these books, I appreciate mostly these three – the 10th and 5th skandas of Bhagavatapurana and the Yajnavalkyasmrity. 39.

Hence, my followers should daily read these two noble shastras, and contemplate over them with a quiet mind for their own welfare and bliss. 40.

**Shri Hari tells His followers to give up sorrow.**

You may obey my orders and I will protect you. And you should not grieve like a common man, upon the passing away of our preceptor. 41.

Great men who remain eternally in their true selves take birth here for the universal well-being. 42.
Unlike the common man depending on his past deeds, the noble men manifest or disappear according to their will. The death of noble men causes pleasure to demons due to their ignorance. The people on the divine path realize their real original form and hence, understand that the death is nothing but their sportive pastime. 43 - 44.

Hence, now you can all go back to your place give up your sorrow over our divine preceptor’s death. I too am proceeding for Dhirajiparam. 45.

Suvrat said:-

Thus enlightened by Him, all the devotees became griefless. They saluted him and accepted Him as their preceptor. 46.

O King! Shri Hari thus clearly taught them the basic principles and essence of all the sciences of Religion. In this manner, he alleviated their grief, and proved his name meaningful. 47.

Thus ends the second chapter entitled ‘In the conversation of Narayan Muni, Mukund and others, speaking in praise of faith and other virtues and instructing about noble preaching ‘ in the second Prakarana of Satsangijivan, the life story of Lord Narayan, also titled as ‘Dharmashastra’ (the rules of the code of conduct). 2
CHAPTER – 3

Shri Hari traveling place-to-place propagating dharma in Sorath region.

Suvrat Said:-

Then followed by some of his disciples, Shri Hari, contemplating in his mind on dharma, reached the city of Dhirajitpura. On the way, many devotees worshiped him with full faith. Then he went to Manibhadrapuram via Bhandirpuram, Pipalana town, Agatraya and finally Kalavani for the benefit of his devotees. 1 - 3.

He stayed for a day or two or three at some places. He instructed his devotees, and made them adhere to their religious duties. As per the instruction of his preceptor, sometimes he made use of vehicles, wore ornaments, and new clothes for the sake of his devotees. 4- 5.

Singularly desirous of establishing a religious path, at times he even spoke to women devotees. Due to his inherent power he did not show any attachment towards them. 6.

Moving about places only to promote righteousness O king, he reached the town Makaralaya near the sea beach. He dwelt in the shadow of tamarind and banyan trees, which were on the
outskirts of the town, not far away from the seashore. 7-8.

Rich merchants, devotees and the natives desirous of liberation, who were pleased by His sight, rendered their services to Him. 9.

Amongst them Govardhan and Damodara were the prominent. Ramachandra, Surachandra, Ratnajit and others belonged in the merchant class and Manasarama was from a warrior family. Dhanajit, Madhu, Anandajit, Vikrama and others of low caste also served Him. 10-11.

O King! Rajani, Bhanu and other pure hearted women also offered their services to Shri Hari, religiously. 12.

He dug a huge sweet-water well there and performed auspicious rites for its prosperity. 13.

**Shri Hari revealing Himself as Vishnu.**

On the occasion of this charitable deed, Shri Hari arranged and celebrated great festivals on such a grand scale that all citizens and even the king were surprised. 14.

He satiated thousands of Brahmans with pure and delicious food, and appeased celestial Indra and other divinities with oblations through the medium of fire. 15.

When the master-celibate took his seat for worshipping Vishnu, a miraculous incident unfolded. 16.
Mayaram and other Brahmins were surprised to see four arms on Him who was worshipping Vishnu, holding a mace, a lotus flower, a conch and a divine disc in each, himself adorned with a beautiful diadem, wearing golden yellow garment, was of the complexion akin to a dark cloud and with a Srivatsa mark on His chest. 17 - 18.

On the left side of the Lord they saw Dharma (Vrsha) in the form of a deity, fair in colour, having four faces, four legs, eight eyes and four arms. He had folded his two hands to salute the Lord. In one hand he held a plate having the articles of worship and religious scriptures in the other. Calm looking, he was dressed in white clothes, was adorned with various ornaments and his crown was studded with precious diamonds. 19 - 21.

On the right side of Vishnu (Shri Hari) they saw Bhakti (His mother), looking very beautiful, fair in complexion, adorned with rich clothes and ornaments and having two hands. 22.

She was holding in one hand golden pots full of various articles of worship. In her other hand was the garland of flowers. 23.

O King, they saw Vishnu, flanked by Dharma and Bhakti by Shri Hari’s wish who was at present playing the role of a human being. 24.

For a moment, all the Brahmins witnessing this were
astonished – Getting to know Shri Hari himself as Lord Vishnu who had taken human form at His will. 25.

After that moment, they saw Him in His original form and saluted Him. Then they concluded the rites. From that day, they sought firm refuge in Him. 26.

They worshiped Him ceremoniously according to the Vedic rites and recited the Vedic hymns with firm faith. 27.

From that day, they surrendered only to Him, obeyed Him, and meditated on Him and worshipped Him with full concentration abandoning all their previous ways of worship aimed at other gods. 28.

O King! Shri Hari thus demonstrated his own original form to the Brahmans with kindness, making them aware of His supremacy and revealed his divine prowess. Shri Hari stayed in that town till the summer. 29.

Thus ends the third chapter entitled ‘Shri Hari revealing Himself as Vishnu’ in the second Prakarana of Satsangijivan, the life story of Lord Narayan, also titled as ‘Dharmashastra’ (the rules of the code of conduct). 3
CHAPTER – 4

Meghajit in confrontation with Shri Hari.

There lived a man named Meghajit Vanik, in Mangrol. Formerly, he was a co-disciple of Sri Shri Hari, but was self-assertive and over-confident. 1

While meditating, he was able to leave his body, visit the abode of Vishnu and return to the earth (body) at his free will. 2.

When Uddhava passed away, Meghajit began to think that now he surpassed everyone, and looked down upon Mukunda and others, and even the great master Narayan also. 3

Once, he was found insulting the devotees of Krishna and the other ascetics, and also indulged himself in dispute with some gentlemen in a meeting. Once Swaminarayan noticed this and said this to him. 4

“How dare you insult those good people who are respected even by the gods? I am aware of your power, but I will put an end to it in no time. 5

“If you wish to be happy, then obey my orders. Otherwise your power of freewill in meditation will vanish in a moment.” 6

Then Meghajit said “O celibate, you have become the follower of the preceptor just recently. What harm you dare do me, for I
am the disciple of Guru Ramananda for a long time. I have no fear.

“I am senior to you. Hence you should obey my orders in all aspects. Are you not ashamed of expecting me to obey your order?” 8

“I will show you my superiority right now.” Saying thus he put his hands in a pan full of boiling oil. 9.

His hands burnt and became swollen. Still he did not feel any pain. He was so vehemently engaged in that hot discussion, that he was oblivious of bodily pain. 10.

Seeing this wondrous act, all the men thought that he must be in possession of some supernatural powers. Then he told them as they were listening to him. “On the fourth day from now, at the fourth hour of the day, I will definitely abandon my body.” 11-12.

Swaminarayan told him, “If you can do it successfully, we will all follow you and accept you as our preceptor. Else you should become my disciple.

“Take it from me that I will hold you in the middle of the abode of Shri Hari’s Vaikunta, and your gross body like Trisanku. You may try according to your capacity. 13 - 14.

Then Meghajit replied – ‘All the eight supernatural powers including Anima are under my control. Your powers will not have any effect on me.’ 15.

Meghaji defeated, accepts Shri Hari’s supremacy.

Then he went home, wishing to abandon his body. Before that
he began donating huge amount of money, rich food and sweets to the thousands of Brahmins and ascetics. 16 -17.

He gave food even to people of low caste and people of other castes and creeds. But due to jealousy, he did not offer any food to the devotees and ascetics who were under the shelter of Nilakantha. 18.

Doing thus for three days, he in the early morning on the fourth day also gave food to the sages and Brahmins, hurriedly. 19.

In the fourth hour of that day, he sat in a lotus-like posture and went into deep meditation. At that time the native people gathered to observe his feat. 20.

Having withdrawn his vital breath from all the parts of the body into the chamber of his heart, he stilled the web of the nerves with his steady eyes. 21.

Then he tried to take his vital breath (Prana) from his heart upwards to the top of the head, so that the Prana could escape from the body by breaking through the skull (Brahmarandhra). But despite trying hard, he was not able to succeed. 22.

He tried to lift up his vital breath several times, for long, but could not make it move, either upwards or downwards. Thus his life-breath was held in the middle of the body, immovable in spite of repeated efforts. 23.
O king! Although he had conquered the eight yogic powers like Anima etc. he was not able to move his vital breath. 24.

He was lying down in a place, lifeless like Trishanku, who was hanging in the sky with his head downwards. 25.

As he could not keep his word, he experienced severe mortification and suffering. Seeing him thus on the next day the Brahmin and merchant natives said to him: 26.

‘You have insulted the noble celibate and the virtuous people. Your vow did not come true and hence you are in this distress. It would be better that you should immediately surrender to Him. He will do whatever is good for you. Either He will free you from the body or give you life.’ 27-28.

His pride was not yet humbled. Despite suffering in such a miserable condition, having lost his discrimination, he did not honor the advice of the natives though it was in his own interest. 29.

He stayed for five days in the same place and was unable to move at all. Then his ego melted and he was ready to surrender wholeheartedly to Shri Hari. 30.

Somehow he tried to speak with movements and indistinct words to the people near him ‘Please call the great celibate here, without delay.’ 31.

As He was requested by the people, the merciful Nilakantha
came there with the sages and devotees. He looked into his eyes. The moment his vital breath—Pranas moved to their respective places - to the organs and entire body through the nerves. Meghajit became normal in a moment and rose up. He realized that Shri Hari is Krishna Himself. He got up and saluted Him. 32 - 33.

Meghajit said to Him – ‘Today onwards, you are my Lord; I am your servant. Be merciful and excuse me for my offences. Now you order me, and I will obey you’. 34.

Swaminarayan said:-

O, devoted Meghajit, do not leave the body now. You live happily on this earth reflecting on Lord Krishna and spreading devotion unto Him. 35.

After saying thus, the Lord came to His abode with Meghajit. All the people of the town were much astonished to see Him. 36.

When all the people of the town heard about this miraculous and divine event, they wondered whether the same Shri Hari is the Lord of the world. Some of them became eager to surrender to him, and others thought that ‘He must be the Supreme Lord’ due to His tested wonderful power. 37.

Thus ends the fourth chapter entitled ‘Victory over Meghajit who was proud of his own freewill meditation’ in the second Prakarana of Satsangijivan, the life story of Lord Narayan,, also titled as ‘Dharmashastra’ (the rules of the code of conduct). 4
CHAPTER – 5

Jain Shravaks and followers of other sects realizing Shri Hari’s supremacy, take shelter under Him.

Suvarat Said:-

Thousands of Jain Shravaks (pupils) of the merchant class had gathered there desiring to take shelter in Him. They saluted Him and said thus: 1.

‘O celibate-supreme! We wish to see our celibate Tirthankarasz (holy preceptors) and then we will surely follow your orders sincerely.’ 2.

Swami asked them to sit in front of Him, and looking at them with His compassionate look, revealed to them many Tirthankaras. 3.

Outwardly, they were looking like a wood log as their vital breath had ceased. But, in their inner self they saw all the blessed Jain teachers, exactly in the same form as they had learnt from their scripturies. 4.

O King! In this manner, they were sitting in meditation for three Yamas (9 hours), and were very pleased to see Rishabhadeva and other great Jain ascetics. 5.

But in the town, there arose a great rumor that those jain pupils are dead. Having heard this, their relatives rushed to the site. 6.
When they saw them lying on the ground like dead bodies, they began to scream and prayed Swami to restore them to life again. 7.

Then He gave a fleeting look at them and made them come to senses. The awakened pupils told their relatives that Swami had revealed to them their great sages - Tirthankaras. 8.

Then, they came to know that Narayan Muni Himself is the real incarnation of God, and with firm devotion, they became detached from the body and bodily pleasures. 9.

In that town there lived many other followers of the saints and learned (Vaisnava) preceptors like Vallabha, Nimbarka, Madhvacharya and Ramanujacharya. 10.

And also of Sankaracharya, Ramananda, Gajanana, Siva, Shakti (Shaktas) and the worshippers of the Sun-god belonging to three castes. 11.

There were also people of low caste, women and the ascetics, celibates, Atitas and mendicants, who came to know about the super human exploits of the lord. The gathering was quite large. 12.

They saluted him and expressed their desire to reveal them their own favorite deities. 13.

With a view to establish the religious path, Swami fulfilled their desire with a smile on his face. He thought: 14.

‘If with my yogic powers I show their gods in their own hearts, then they will respect me as their Lord. Knowing me to be an all-
pervading Lord, they will come to me. And afterwards abandoning their pseudo-dharma, they will dedicate themselves to me. That dedication will bestow desired fruit to them. 15 -16.

Thinking thus, the Lord made them all seated in front of Him, and posited them in deep meditation immediately. 17.

As he gazed at them, they entered into a state of Samadhi with flow of vital breath absorbed in the heart. But in their hearts, they were visualizing their own favorite deities. 18.

The followers of Vallabha, and other three (Vaisnava) sages, (Madhva and Nimbarka) saw Sri Krishna, surrounded by gopis-the cowherd women in Vrindavana. 19.

The followers of Ramanuja saw their deity Laksmi-Narayan, with their attendants like Nanda, Sunanda, Garuda (the divine eagle), Visvaksetra and others. 20.

The followers of Ramananda saw Rama with his consort Sita, Laksmana, and Hanuman, adorning the divine throne. 21.

The pupils of Shankaracharya, saw in their inner self, the glow of the supreme (spirit). And the devotees of Siva saw Lord Shankara, with his consort Uma and the other pramatha attendants. 22.

Devotees of the Sun saw the golden form of god (Narayan) in the orb of the Sun, and the devotees of Ganapati saw Mahaganapati in their hearts. 23.
Similarly devotees of Shakti saw her in the form of their favourite deity in their hearts. Thus all of them saw their own desired deities, owing to His yogic splendour. 24.

All of them were overwhelmed with joy, for the fulfillment of their hearts’ desire – to see their preferred deities along with all their affluence. 25.

When they were visualizing within themselves their favorite deities, the master with his graceful look awakened them, who were lying as if dead. 26.

They were wondered and told each other whatever they saw in their hearts and that Nilakantha Swami, being supreme-being, could take universal form. 27.

They accepted him as the Great Lord, and abandoning their own religious beliefs and also preceptors, they surrendered to Him. 28.

O King, Mukunda, Muktananda and other followers of Uddhava also experienced his supreme felicities and realized that He is the Lord Krishna himself. Then onwards they became very happy, were devoted to Him and always obeyed His commands. 29-30

**Muslims seek shelter of Shree Hari.**

There was a Yavana king, named Vajradeen. His brother-in-law (wife’s brother) named Kazi came to know about this
As instructed by the Yavan King, Kazi along with other Yavanas approached and saluted the Lord and said. 32.

O great celibate ‘You are showing everybody their own favorite deity. If you show us our Paigambers, to whom we are devoted, we will follow you. 33.

Then Swami instructed him to sit down, and asked to stare at Himself. As he was looking at Swami, he went into deep meditation, his vital breath was withdrawn from veins and controlled in his heart and the body became motionless. At the same time, he saw in his heart, the prophet Mohammad and other Paigambers exactly similar to what he had known about them and hence was very much delighted. 34 - 35.

When he returned to his senses after Swami’s glance, he told his people what he had seen during meditation. 36.

From that moment he accepted Swami as his Lord, with firm faith in Him and followed His commands forever. 37.

Having experienced this miracle, the king also with firm determination, became solely devoted to Swami, forever and sought His protection. 38.

Thus hearing about Swami’s divine excellence, whosoever approached Him was astonished by His exploits and confessed to His Lordship and came to His shelter. 39.
Owing to His influence, they were convinced that to eat non-vegetarian food, consume alcoholic drinks, and enjoy other’s wife is not at all acceptable to dharma. And hence they gave up all this with firm determination. 40.

Those who took His shelter abandoned consumption of wine etc., eating flesh, immoral contacts, theft, violence against oneself or other and all such acts which were not allowed by their castes. 41.

Except commoners, those devotees who were celibate and ascetic used to observe eightfold rules of celibacy strictly. Commoners also avoided the touch or keeping any kind of contact with women (except their wives) in the family, especially with widows. 42.

The good devoted wives observed chastity and widows observed celibacy like ascetics. 43.

Owing to His great influence all the devotees prospered, endowed with the knowledge of self religious duties, detachment from worldly things and understanding of Lord’s magnanimity. 44.

Thus, the disciples of Narayan Muni, were different from ordinary people in the world. Though they lived in this mortal world, it was as if they were residents of the celestial Svetadveepa. 45.

Thus were the powers of the great celibate, which were not attainable to even the Gods, human beings, demons or to the deities
like Brahma (creator) or Rudra (destroyer) and others even in their imagination. He revealed to them on this earth for the welfare of the human beings. He manifested Himself in the form of a human-being, to enlighten men with his divinely sports again and again; and destroyed all the sinful irreligious cults and their preceptors. 46.

Thus ends the fifth chapter entitled ‘Wonderful act of bestowing state of Samadhi’ in the second Prakarana of Satsangijivan, the life story of Lord Narayan,, also titled as ‘Dharmashastra’ (the rules of the code of conduct). 5

CHAPTER – 6

King Vajradin requests Shree Hari to prolong His stay at his residence where Shree Hari celebrates Janmashtami.

Suvrat said:-

Thus, revealing His divine powers to thousands of people and bringing them under His shelter, the Swami wished to go to other towns. But as the humble king and the people prayed to Him many times, He stayed there for the four holy months (Chaturmasya) to fulfill their desire. 1 - 2.

O king, the stories of His wondrous powers, which spread far and wide, surprised the people, as even the elderly people had not heard of in the past. 3.
When the divine sages, who had taken birth as humans in remote corners of this earth on being cursed by Durvasa, heard about the sanctifying noble deeds of the Lord, they became desirous of having His Darshan. 4.

As those sages born unto three castes came to the town in groups, Lord Shri Hari welcomed them and made them stay with Him. 5.

Having listened about, and having perceived His mystic powers, they firmly believed that he is the Lord Krishna Himself. But some of them were yet doubtful as to whether He was the Lord Krishna or some other deity. 6.

The Lord, desirous of celebrating the grand function of Janmashtami, sent messengers all over and invited all His devotees and followers. 7.

The Son of Dharma suitably honored the groups of the ascetics and commoners that arrived there. 8.

On the 8th day He got up early in the morning, observed all His daily rituals and commenced the festival by performing the worship of Uddhavaswami - the preceptor of Ramanand. 9.

He instructed to erect a beautiful pandal decorated with gorgeous drapes, garlands of flowers and of plantain columns. 10.

There at midnight, He worshipped Lord Krishna, according to religious rituals and offered many rich offerings. The ascetics,
to the accompaniment of musical instruments like drums, cymbals and flutes etc., sang songs recounting the virtues of Sri Krishna. 11 - 12.

He then put the idol of Krishna in a cradle, swung it and enjoyed the occasion with the devotional songs, stories etc. in the company of His devotees overnight. 13.

At the third hour of the night, in the congregation of the devotees, He occupied the dais to the delight of all His devotees. 14.

The ascetics, commoners, women, and all other people sat, gazing at His lotus like face with full devotion. 15.

Then the Lord Swaminarayan wished that He should favour them all by revealing to them His real knowledge. And then they saw Him in full. 16.

**Shree Hari grants divine darshan.**

Each of His limbs were emitting divine luster equal to multitude of suns, he had donned the complexion of a raincloud, he had on a yellow garment and in his crown was a crest of peacock feather. 17.

He was adorned with garlands of Tulasi (Vaijayanti) and necklace of gems with Kaustubha, the girdle studded with diamonds, his ear lobes were in the shape of crocodile. 18.

The youthful Lord was adorned with gracious looking anklets on His feet and beautiful armlets and bracelets on His long arms.
He was besmeared wit sandal paste and adorned with garlands of flowers. 19.

He was playing on His divine flute, His tender lips caressing it ever gently. They were very much delighted to see Him in the form of Lord Krishna, a handsome actor. 20.

Some of them who were staring at Him even without blinking their eyes, experienced Samadhi and some remained in the same state for almost two hours. 21.

Afterwards they saw Him as before in celibate attire with His hair matted, of dark complexion wearing spotless white garment and deer skin on it. 22.

He was tranquil and held a rosary of beads in hand. Seeing Narayan Muni thus they saluted Him by prostrating on the ground. 23.

**Thousands of devotees seek refuge of Shree Hari.**

They were overwhelmed with joy and said rapturously, “He is the Supreme Lord Sri Krishna Himself in the form of Narayan Muni.” 24.

All the followers of Uddhava (Ramananda Swami), the sages, all other citizens and others who were present in the meeting aspired for protection under Him. 25.

With folded hands they said to Him, “O Swami, we surrender to thee!” By then it was dawn. Swami took bath and worshipped Sri Krishna. 26.
O King! Then he offered rich food to the thousands of ascetics and Brahmans, and thereafter He and His disciples concluded their fast. 27.

All the sages who had come from various places, firm in their faith, strict adherents to their religious duties and endowed with spiritual knowledge, worshipped Him with devotion. 28.

Among them were sages, avowed (lifelong) celibates and some avowed renunciates following the path of devotion. 29.

O King! In the afternoon the Lord Swami convened a meeting of men and women who sat in front of him according to their ranks. 30.

Shri Hari sat on a spacious comfortable seat. He was looking like a waxing full moon in the midst of twinkling stars. 31.

O King! Then all the devotees worshipped Him with deep devotion and, bowing before Him, offered sandal paste, beautiful floral garlands, attractive garments of various types and wealth. 32.

Eager to listen to Him about their own religious duties, they then sat obediently before Him. Their eyes were fixed upon His lustrous lotus like face. 33.
Thus ends the sixth chapter entitled ‘Shri Hari visualized as Lord Sri Krishna’ in the second Prakarana of Satsangijivan, the life story of Lord Narayan, also titled as ‘Dharmashastra’ (the rules of the code of conduct). 6

CHAPTER - 7

Narration of Narayan Gita by Shree Hari. Bhagavata Dharma common for all.

Suvarat said:-

Mukunda and other disciples having saluted Narayan Muni with folded palms, asked Him respectfully: 1.

‘O Lord, you are the only refuge to all beings, and especially to us your disciples you are the sole Master, the preceptor guiding us on righteous path. 2.

Hence O Lord, kindly tell us renunciates, commoners and women who have sought your shelter, about the righteous ways and means leading us to the find beatitude.’ 3.

Thus asked by devotees, the Lord treasure trove of compassion explained to them the eternal Vedic principles of righteousness in its essence. 4.
Sri Narayan Muni said:-

Listen to me all my men, women devotees. I tell you the principles leading to intense devotion in conformity with sacred texts. 5.

Everyday getting up in the auspicious hour (Brahmi) before dawn, the last hour of the night, all my devotees should chant the name of Shri Hari and His devotees names with a tranquil mind. Shri Hari should be meditated upon for one or two hours. 6-7.

In the same meditative mood, devotees should observe even the morning physical duties with pure mind recollecting Sri Krishna alone, the consort of Radha, in their lotus heart. 8.

Purification of body and meals.

After the morning bath, men belonging in all three castes should offer oblation with salutations to Sun god by chanting Gayatri hymn (Sandhya) and the names of Vishnu, offer oblation in fire, read sacred scriptures and offer water libation to the manes, and worship God every day. 9-10.

The worship of Shri Hari’s idol should be done with pure ingredients ritualistically and according to one’s status, to the chanting of hymns. 11.

While eating food you should not take overdue interest in it (its taste, richness, appearance, smell, touch etc.). Eat whatever is available at the time – cooked delicacies or raw vegetables/ fruits. 12.
The host should take food only after feeding his co-mates everyday and there should not be discrimination of any kind. 13.

Those who are my followers should observe fast on all Ekadashis (eleventh day of every fortnight), Janmashtami and Shivaratri. 14.

They should never touch meat, wine or anything that contain them. They should keep away from intoxicative substances like hemp (fresh or dried), tobacco etc. 15.

**Purification of listening and reading of scriptures.**

Scriptures of spiritual knowledge in which the incarnations of Lord Shri Hari and their exploits are narrated should be studied with devotion and memorized with full import of the meaning. 16.

All those texts should be learnt verbally only from intelligent and wise people and not at all from one whose heart smarts from passion, greed, anger and such foes within and who is not a devotee of Sri Shri Hari. 17.

Among the philosophical scriptures, those that do not establish the divine form of Lord Narayana should not be listened to at all. 18.

**Purification of association.**

Men should not learn scriptural (or any other) knowledge from a woman even though she may be observing all stipulated restraints and though she has attained the highest state of spirituality. 19.

One should always praise and sing the glories of Vishnu and
His devotees with full devotion, and one should always be associated with saintly men, and not at all with those who do not believe in Vishnu. 20.

You should always attend upon saints and sages modestly like a servant, without ego and listen to their advice with full concentration, inculcating it in your actions. 21.

You should avoid making senseless arguments, listening to rustic stories or using abusive language, and you should not utter lies unless you are in distress. 22.

You should not leave, on any account, the company of those who support you in observing vows and in developing excessive love for Krishna. 23.

He that severs association with such wise saintly men is likely to fall from the righteous path even though he is firm in spiritual wisdom. 24.

You should not at all be disturbed in the mind if any one blames you for being associated with the saintly ones. 25.

One priding in his devotion to Vishnu, but not observing stipulated vows should be kept off. Also, never befriend a sinful man. 26.

You should always be aloof from a person who is rid of faith in Vishnu and calumniates the Lord of the world and His incarnations, even though he has good knowledge of self and the supreme self. 27.
Though one holding perfect signs of my sect outwardly and inwardly are attached to passion, women and such pleasures, he should be disavowed and kept at bay. 28.

My followers should imbibe virtues like tranquility, self-control, desisting from worldly pleasures, forbearance, faith in god etc., which are difficult even to the gods. 29.

Having succeeded in obtaining actual vision of self and the supreme self, my devotees should not indulge in the objects of five organs like words etc. 30.

You should follow only the righteous acts of the highly accomplished ancestors and not any of their irreligious acts done contextually. 31.

If one preaches devotion alone to be the immediate means to salvation, but does not emphasize on disciplines like restraints, celibacy and observance of duties etc., a virtuous devotee should forthwith abandon such preacher as well as his ways of devotion; his disciplines need not be disowned. 32 -33.

One should know that devotion has three limbs - righteousness, knowledge and detachment, respectively representing the head, heart and feet. 34.

If one takes an oath to observe particular vows in the beginning, but fails to adhere to them eventually, he or she is to be considered as an outcaste. 35.
Aware that greed, passion, anger etc. as real foes, you should not be influenced by them, for they are the doors leading to hell. 36.

That virtuous person, who has reached a state of complete renunciation, has realized the nature of the highest and worships Sri Krishna well and with love, should be adored like one’s own preceptor. 37.

You should always listen to and tell each other the stories about the celestial abodes of the Lord like Goloka, Vaikuntha and the beautiful Brahma-pura (Aksharadham) and their opulent splendour. 38.

You should reflect upon and reminisce in your heart those divine abodes, the indwelling Gods with their divine attendants, liberated souls, His shakti Radhika and others, for at the moment of your death, constantly reminiscing these will bestow salvation on you. 39 - 40.

Those wise people living in this world who are fully absorbed in Brahman also may involve themselves in devotional practices like listening to and singing the glories of Krishna all the time and pondering over these like Shuka Muni and other liberated souls. 41.

After worshipping the Lord, remnants of food-offerings and auspicious water offered at the feet of the Lord should be accepted according to one’s own status and caste only and not otherwise. 42.
The holy water of Lord’s feet and the food offering should not be given to a non-devout man who does not seek it. It should be given only to devotees who aspire for it. 43.

True devotees of Shri Hari, even though destitute, should never be dishonored, for insulting them would bring great distress. 44.

One should be serving a Vaisnavite who is suffering from some ailment; you should give food etc. according to his liking. 45.

One should confess his own faults before the noble and saintly men, and should not brag about his own qualities. 46.

My followers should not sit impolitely spreading their legs before the Lord, the preceptor, the king, a devotee of Vishnu and in an assembly. 47.

You should always speak the truth thoughtfully and pleasingly in their presence. Their secrets if any, should not be revealed to others in any way. 48.

You should not harm anybody. Theft should be completely avoided and you should always speak truth which is beneficial to others. 49.

There should not be any act on your part causing admixture of castes. Do not torment yourself or others; and do not utter words unpleasant to others; do not accuse anybody. 50.

On hearing of the preceptor’s arrival, one should go and welcome Him. In the same way, on his return, you should follow
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Him up to the outskirts of the town. 51.

On seeing a devout Vaisnavite you should not be jealous of
Him. You should neither insult nor abuse Him. 52.

In any assembly you should glorify the virtue of intent
devotees and of great men but never their shortcomings. 53.

You should always honour Brahmans knowing that they are
dear to the Lord. Beholding a temple even from distance, you
should bow at it with folded hands. 54.

My followers should not enter the temple of those who defy
Vedas and God. They shall neither speak to their preceptors nor
listen to their scriptures. 55.

**Code of conduct of men in three stages of life.**

So far I have told you the general code of conduct for my
devotees, ascetics and commoners. Now I shall tell you the
specific rules. 56.

The student–celibates should study and recite Vedic hymns
and should serve their teacher. The men in the third stage of life
(Vanaprastha) dwelling in the forest should observe penance and
perform sacrifices without killing of animals. 57.

The renunciates should stay without any possessions. They
should adore Vishnu and keep chanting the sacred syllable ‘Om’
at all times. 58.

Excepting commoners, my celibate, renunciate and hermit
(Vanaprastha) followers shall not accumulate wealth like gold, silver etc. 59.

They should observing the eight-fold celibacy, avoid contact with women, abstain from seeing or drawing or touching pictures or images of women except that of a Goddess. 60.

While walking along a road you should keep a distance of a bow from any woman. In the festivals in the name of Shri Hari and while going through a narrow lane, you should keep yourself untouched by anyone. 61.

My men should not find their way to women’s’ domains where they attend to their usual activities; they shall not emulate such activities. 62.

One should neither stay in a place being partitioned by a thin wall in a house where woman are staying alone nor sleep at night in such places except in an emergency. 63.

Men firm in their vows should not go to see ceremonial rituals which are done by women devotees. 64.

My followers who are ascetics or celibates should not approach families or be found in their gatherings, other than for reason of seeking alms. 65.

They should not go alone anywhere and at any time; and they should not sleep on a bedstead unless suffering from illness. 66.

They should not travel on the roads at night and should not go
out of their dwellings during nights. 67.

There can be exceptions in extreme situations in observance of other vows, but not in case of the eight-fold celibacy, even if one's life is at stake. 68.

The renunciates should abandon their ego like Rusabhadeva and (his son) Bharata. Similarly my disciples who have realized in themselves the supreme self should give up attachment to the body. 69.

Those who are firm in cessation of worldly activities should not take the words advocating motivated practices coming from the preceptor or even the Lord. 70.

**Code of conduct for women.**

During the period of four auspicious months (Chaturmas), it is advised to observe the vow of fasting on alternate days for widows in particular. At the same time they should not touch a man, or his picture etc. except the image of God. 71 - 72.

They should not donate money meant for their daily expenses even for religious purposes. O people, this indeed is my order. 73.

Women, young or old, widowed or otherwise, are not supposed to live independently. They should always be under the protection of their father. 74.

Women should not go to holy places alone. They should be accompanied by their relatives. 75.
Married woman who are under my shelter should serve their husbands as they would serve God, notwithstanding that they are blind, ailing or old. 76.

They should always preserve their character and overcome their fickleness. They should not behave in such a way that it would bring blemish to their fathers or family of in laws. 77

The duties of a house holder and a king.

The commoners should look upon women other than their wives as they would their mother. They should keep contact with other women relatives similarly. 78.

While relating the stories of Sri Krishna to an audience of women relatives, proximity should be avoided and proper distance should be maintained. Such narrations should not be done by men to other than relative women in groups. 79.

Commoners should not sit with their mother, sister or daughter in a private place unless there is some difficulty. 80.

Commoners should not touch a widow or a woman unrelated to them intentionally, unless there is some need for it. 81.

Commoners should daily perform five sacrificial rituals towards Gods, manes, fellow beings, preceptors and animals. They should adore ascetics, sages by offering food etc. and should also gift them according to their capacities. 82.

Know that real charity is done when one gives his most
favourite thing, except his wife, to a deserving one, without any ego, jealousy or hypocrisy. 83.

The wealthy commoners should perform sacrifices without animal slaughter and spend for works of charity also. They should make charities and appease Brahmans by offering food and gifts at holy places. 84.

My followers of royal families should take to four-fold policy of negotiation, enticement, penalty, dividing to achieve their political objectives without annihilating life. 85.

Though for political purposes killing of beings is advised in ruler’s code, it should be observed only in times of war only. The ruler should protect his subjects as would a father. 86.

**Shri Hari on importance of human life.**

If anybody fails to observe these rules told by me, he should atone for his wrong doings, accordingly. 87.

Thus I have told you the real noble dharma. One should observe it with full knowledge and detachment according to his status and to the best of his ability. 88.

One should do service to the Lord, with love and without deceit, greed etc., and with sympathy to all, and at the same time make those inclined towards the Lord know that for sure all these virtues and acts of him will soon please Shri Hari. 89 - 90.

Having taken birth as a human, which is rare to get, and being
guided by a good preceptor, whoever becomes disposed to Lord Shri Hari, can cross the ocean of worldly life. 91.

This human birth is compared to a divine gem (Chintamani) which is believed to yield whatever is desired. Likewise, with his human life, one may attain any desired end, heaven or salvation. 92.

This human body is the boat to cross this worldly ocean. With preceptor as the helmsman and Krishna as the favourable wind, who would not be able to cross it? 93.

Enjoying these worldly pleasures through sense organs is a common tendency of all living beings, but an intelligent man endowed with the rare human body should adore Shri Hari for his own good. 94.

Knowing this body as a transitory phenomenon, a morsel fallen in the mouth of a serpent in the form of death, one should exert for his own good, making it meaningful. 95.

Wise men understand that it is by God’s grace they are gifted with this human life which even divinities aspire for. 96.

Despite meriting such a precious human birth, those indolent fools that devolve divine devotion and inclination to religious duties, practices & restraints onto favourable time, past deeds and Lord’s grace shall never, even after many births, attain the goal of life, and they keep whirling in the worldly current. 97-98.

Hence all of you being firm in following self-religious duties
and observing restraints with unswaying faith be devoted to Him in all earnestness. 99.

O my virtuous devotees, you should all keep observing the following six auspicious disciplines every day: Bathing, meditating, worshiping Shri Hari, chanting His name, singing of His divine virtues and being in the company of holy men. 100.

As long as you are conscious of your body, you should not fail to observe these self duties I have told you. This is my order. 101.

Suvarat said:-

Listening to the words in accordance with sacred texts from the master of the world, the Lord Himself, all of them were delighted. 102.

They said: ‘O the master of the virtuous we will certainly follow your instructions as you have said’ and all of them saluted Him with love. 103.

Following His orders, knowing Him as Sri Krishna and taking shelter firmly under him, they served Him in all attentiveness. 104.

**Greatness of Narayan Geeta.**

Whoever sings or listens to this song of Narayan Muni, the benefactor of beings, is sure to realize his wishes. 105.

This story of Naraya Muni, is a great wish-yielding tree (creeper) which fulfills every wish of men. Hence all living beings should savour this (nectar) for their wellbeing. 106.
This song (poem) is the best of all other scriptures, and has flowed directly from the lotus face (mouth) of Sri Narayan Muni Himself. 107.

Whoever practices the disciplines told by this eternal poem, set forth by Sri Narayan Himself, according to one’s status following self-religious duties regularly, he is poised to reap the highest fruit meant for humans. 108.

*Thus ends the seventh chapter entitled ‘Narration of Narayangeeta’ in the second Prakarana of Satsangijivan, the life story of Lord Narayan,, also titled as ‘Dharmashastra’ (the rules of the code of conduct). 7*

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**CHAPTER – 8**

Shree Hari instructs saints to travel around various villages.

**Suvrat said:-**

‘Then Shri Hari, asked the commoner devotees to return to their own places. They bowed down to Him and departed with their wives and children. 1.

Swami honored Mukund, Muktananda and others with respect and asked them to stay with Him. And O king, he asked the other
ascetics to go to various towns in delegations and teach worldly people. 2 - 3.

**Shri Hari’s visit to Kalavani.**

Then, He advised the natives and the king to continue to tread the path of dharma. He then returned to the place named Kalavani followed by His disciples. 4.

O King! There, he dwelled in the house of Jivanasarman. The local devotees of that place attended to him with devotion. 5.

Meghaji, Lakshman, Bhimaji Raghunath, Ambaram Yadav, Jayaram and others attended to him with devotion. 6.

The wealthy merchants headed by Parvata Bhai along with their followers Rajabhaj, Jevaraj, Unmatta, (Ghela Bhai) Mulaji, hruda, Khoda, Vasta, Narsinha, the two brothers Jetha and Jutha, two devotees sharing the name Krishna, Madhava, Amba, Kesava, Laksmana, Visrava and many others attended to Him. 7 - 9.

The women devotees Tejasvati, Magha, Fhulli, Hira, Jivantika also attended to the Lord. 10.

Due to the grace of Swaminarayan, these and thousands of other devotees also achieved success in meditation and had become proficient in all yogic skills. 11.

In a short period of time they achieved excellence in yoga
equal to the state of accomplished yogis practicing yoga by steps (for long), but only by the grace of Shri Hari. 12.

Thus devotees and even some children became experts in the control of their breath; even they could now sustain their body and abandon it at their free will. 13.

When the free willed Lord of the people made the entire gathering of devotees to realize their own selves in their meditation, it surprised everyone. 14.

Those men and women in hundreds and thousands who attained the Samadhi state instantly were sitting in separate rows. 15.

O King! They were sitting in different postures, like Siddhasana, Padmasana, Vajrasana, Virasana, Shavasana and Svastikasana. 16 - 17.

In the highest degree of deep meditation, all of them were in such a motionless state, that they looked like the idols made of wood or stones. 18.

Lord Swaminarayan woke up some of them from the meditation after three hours, some after six hours and some at the end of the day. Some of them were asked to hone their meditation skill for two days, some people for a fortnight, some for a whole month and some for two, three or four months. He would then awaken them by just calling out, or by a glance, or by telepathy. 19-21.
Divine experience in the state of trance.

But some of them were so much overwhelmed with joy of meditation that they did not want to return to the worldly life, even though He summoned them. 22.

But as the Lord was a great powerful Yogi, and being the indwelling ‘self’ in all being, he would use his powerful yogic powers and compel them to return to their senses in no time. 23.

Everyone who was awakened from the meditation started narrating to the people assembled there, about what they saw in their Samadhi state. 24.

Some of them narrated the wonderful Brahmapura-Aksaradham, some told about the Svetadvipa and some about the divine abode of Vishnu (Vaikuntha). 25.

Some described the divinely exuberance seen in Goloka. Some told about the abodes of the gods, demons and others and their activities in the three worlds. 26.

Some recalled the realms of the Primeval Being and the Prakruti (the primeval substance) and their affluence as they saw in the meditation. 27.

Some of them expressed what they noticed about the divine abodes of Sankarsana, Pradyumna and Aniruddha and their prowess and prosperity. 28.

Some people told in the assembly that they had visualized the
twenty-four elements of the creation, their abodes, their presiding deities and their splendour distinctly. 29.

Some of them narrated about the holy fords of Shri Hari in three worlds and some of them described the spheres beyond ‘Lokaloka’mountains. 30.

Some of them narrated about the infinite universes being created, sustained and depleted respectively by Brahma Vishnu and Shiva; and their enormous opulence. 31.

Some of them told about the wonderful sight of those innumerable universes and the activities of gods, demons and humans going on therein. 32.

Some of them described enormous creation of the universe and others the internal composition of their physical body (anatomy). 33.

Some related about the topography of the globe they had seen and the entire gamut of constellation in the sky, O king! 34.

Shree Hari talks of the practice of Yoga.

Swaminarayan, after hearing their accounts thus, examined the maturity and immaturity of each one involved in yoga. 35.

Swaminarayan helped those who were below the state of attaining perfect Samadhi, through the appropriate way of stabilizing the mind for a long time. 36.

He taught some of them to contract and expand the breath
and in turn the arteries etc. (The Nadis). 37.

He guided some of them to draw the vital breath and consciousness from all the organs and converging them in the eye or on the finger tip. 38.

The life force thus fixed in a particular part, the body becomes inert (unconscious) and experiences no pain even from burns or injuries. 39.

Lord Swaminarayan taught them some more – Fixing the vision in one eye, turning it inwardly and turning the other outwardly without winking, and to repeat this act alternately with the other eye, which is a unique exercise of the eyes called Akshiyoga. 40 - 41.

He taught some of them to turn both their eyes towards the inner self and to attract the vital breath from all parts of the body. 42.

To some he taught to turn vision outwardly without winking of the eyelids and to attract the vital breath. 43.

Fixing the vital breath on one of the six plexus in the body, he made them hear some of the various inner sounds. 44.

Fixing of the vital breath on one of the plexus he made them hear the sound of Pranava (AUM) and made to count those sounds. On awakening them, He would ask them how many Pranavas they heard. 45.
He made the devotees pass the vital breath through the passages of Ida (Left nostril), Pingala (right nostril) and the Susumna (the central Nadi) and to traverse all along the realms of the sun, the moon and elsewhere in the cosmos. 46.

The souls suffering in hell got liberated immediately as they heard the sanctifying names of Shri Hari uttered by some devotees, being sent to the abode of Yama (God of death) in their Samadhi by His will. 47.

Just as a king releases prisoners when he is crowned an emperor, Swaminarayan liberated souls entangled in hell even as He adorned the seat of the preceptor. 48.

O sinless one, thus He made them achieve perfection in every aspect of Yoga without practicing the means of Yoga. 49.

By His divine splendor they all became sagacious and highly accomplished Yogis. Entering the bodies of others, they were able to know the latters’ thoughts. 50.

Staying in the body of others and arresting the movement of their vital breath, some of His disciples were able to show them the abodes of Lord, as would be done by Shri Hari Himself. 51.

Thus anyone inspired by Shri Hari was able to lead others into Samadhi state and to awaken them from that state. 52.

Thus the compassionate Lord resurrected the tradition of Yoga, which was lost in the course of time, by exhibiting His divine
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CHAPTER – 9

Shree Hari performs magnificent Vishnu Yaags for six months at two villages Akha and Piplana simultaneously.

Suvrat Said:-

O King! In this way, Swaminarayan, whose glory had pervaded far and wide, spent two months in the town Kalavani lending delight to the devotees. 1.
Then from the Pippal town, Brahmin Narasimha and from Akshaya town Narayan arrived to Kalavani at the same time. Both of them requested Him visit to their towns, and Swaminarayan accepted the invitation as He was pleased with both of them. 2 - 3

On Prabodhini Ekadashi (i.e. eleventh day of the first half of the month Kartik) he celebrated a grand festival. Then He, along with some followers, came to Akshayaragam on the bank of the river Ojaswati. On the same day, He left for Pippalagram, a nearby town. At these two places He stayed for six months. 4 - 5

Devotees Narayan, Ramaji, Govind, Kuvarjit Narsimh, Paramanand, Kalyan, Kal, Raghu and others together with other Brahmins attended to Him with devotion. Women devotees Jeeva, Ladini, Mitthi, Rukma and others headed by Laduba attended to him faithfully. 6 - 7

By the grace of Sri Shri Hari, who had the power to liberate His devotees from the fear of time, bondage of action and death, all of them experienced meditation at free-will. 8.

On the full-moon day of kartik month they celebrated a great festival there, and all the people worshipped him and bequeathed him clothes, ornaments and wealth. 9.

All the people were astonished to find the generous Narasimha offering a mound full of wealth in front of Krishna. 10.
Shri Hari performed Vishnuyag on the banks of the river Ojasvati. Thousands of people had arrived there from distant places for the festival. 11.

He encouraged the good learned Brahmans to get a holy altar, basins for sacrificial fire, pandal etc. erected, and worshipped Lord Vishnu with various rich offerings. 12.

**Thousands of learned Brahmans participate in Yagna.**

Swami had invited thousands of Brahmans well versed in the Vedic and philosophical sciences, Puranas and Shrauta (Vedic) & Smarta (religious) rituals. 13.

He asked some Brahmans to recite Surya Gayatri hymn and Vishnu Gayatri hymn. Some of them were asked to recite six, eight and twelve syllable sacred hymns in the name of Vishnu as well as Vishnusukta and Lakshmisukta. He asked some Brahmans to recite Visnusahasranama, NarayanVarma hymn and the Bhagavadgita. 14 - 16.

Shri Hari requested some Brahmans to recite the Bhagavata Purana, and some to recite only 10th canto therein. Few of them were asked to recite Katha and Mundaka Upanisads and Vasudevamahatmya. He asked the Brahmans to repeatedly recite his own traditional Veda i.e. Samaveda and He Himself recited the eight-syllabled Krishnamantra. 17 - 19.
At the concluding session of the sacrifice He gave rich food to Brahmans and gave them clothes, ornaments and wealth according to their wish. 20.

He gave much wealth to the Brahmans for their daughters’ weddings (kanyadana) and the investiture of sacred thread of their sons. By performing sacred rites, He also gave hundreds of milking cows, chariots, horses, vehicles and gold coins to them. 21 - 22.

For six months he gave desired rich food to the thousands of Brahmans who had come from Saurashtra and even to the other visiting Brahmans. 23.

**Arrival of Shree Hari in Meghpur.**

The Superhuman Swaminarayan thus made His devotees rejoice and observed the Dashahara (A ten day festival in worship of river Ganga in the bright half of month of Jyesth-June) and arrived in Meghapur. 24.

He asked many devotees such as Nrsimha and others who had accompanied Him on the tour to return. He reached Meghapura to a rapturous welcome by a deluge of devotees. 25.

The senior devotee Raghunath and other Brahmin devotees attended to Him. Besides, Amarsimha Bhatta with his sons, goldsmiths Ramajit, Jeeva, Narayan, the prominent women devotees Ladaki, Valli and others also served Him. 26 - 27.

O king, by the grace of Swaminarayan, those people attained
perfection in yogic art on their own. 28.

There Swami came across a Brahmin named Ravajit who suffered because of his inability to repay his debt. He gave him sufficient money and made him free from debt. The Lord stayed there for two months revealing His mystic powers and then went to the town named Manibhadrapura. 29.

Arrival of Shree Hari in Manavadar.

There, He stayed in the house of Mayaram who with his brother Govindaram attended to the Lord. The merchant devotees Amba, Jiva, Syama, Kalyana, Laksmana and Jasu also enjoyed offering their services to Him. Other women devotees Mista, Ratnavati and others also assisted Him with deep devotion every day. 30 -33.

Causing His devotees to be overwhelmed with joy and revealing His mystic powers, Swaminarayan celebrated Janmashtami festival. Commoners with their wives, devotees, ascetics and others eager to see Shri Hari had also arrived there from other cities. 34 - 35.

Swami and the other devotees observed fast for the whole day and were awake for the whole night. They worshipped Sri Krishna at midnight by performing religious rites appropriately. 36.

On the next day He satiated the Brahmins by giving food etc.
and then concluded His fast. In the afternoon, O King, He convened a great meeting. 37.

All devotees who were invited arrived and took their seats according to their respective ranks. All the women sat to one side. 38.

In the meeting, the ever adorable Swaminarayan adorned a divine throne with a smile on His face. He was worshipped by hordes of His devotees. 39.

The devotees offered Him rich costumes, flowers and beautiful fragrant sandal paste. He accepted the worship adorning a high seat in the assembly. People and ascetics were eager to listen to Him. Brahmin Mayaram bowed to him modestly. 40.

Thus ends the ninth chapter entitled ‘Performing of the Visnuyaga and the arrival to Manibhadrapuram’ in the second Prakarana of Satsangijivan, the life story of Lord Narayan, also titled as ‘Dharmashastra’ (the rules of the code of conduct). 9
Mayaram’s enquiry about the means to devotion.

Mayaram said:-

O The great preceptor Swaminarayan ! I salute you. You are full of mercy. You have evidenced your mystic powers by ridding the human beings, who have surrendered to you, of the three fold sufferings. You are the incarnation of joy, you are the pure supreme spirit, and you are the bestowed of happiness. 1.

O Shri Hari! You are the omniscient Lord. You are the wish-yielding divine tree to the devotees on this earth. You are a God who has assumed a human form for the welfare of all living beings. 2.

By your grace I came to know that devotion to you alone promotes highest happiness in all the living creatures on earth. That’s why, O great one, I request you to tell me by what means we will be able to stimulate devotion for the fulfillment of our desired goal. 3 - 4.

Narayan Muni Said:-

O, good Brahmin! Generally devotion undefeated by obstacles will only serve to fulfill the desires of human beings immediately. 5.
Two-fold creation of Brahma - Dharma and Adharma.

The very first interruption while initiating devotion is the existence of anti-religious elements. Righteousness can be established only by great efforts. 6.

The creation of the demoniac natures is considered to be harmful. And the second, that of divine, is considered to be virtuous. 7.

O, great Brahmin! If one wants to reinforce devotion, it will be only by conquering anti-religious elements and adhering to religious ones. 8.

Suvrat Said:-

‘Brahmin Mayaram was very much pleased to hear the nectar-like speech of Lord Swaminarayan, but he again requested thus to Him who was the eliminator of all doubts’. 9.

‘Please tell me the details how these two (i.e. religious and anti-religious) elements came into existence, how they are identified and how one can differentiate between them. 10.

Suvrat said:-

‘When in assembly, that religious Brahmin asked Him thus, the Lord spoke in a way that it appealed to the multitude of devotees present there’. 11.
Sri Narayan Muni Said:-

'O Brahmin! In ancient times Brahmadeva took birth from the lotus, the navel of Sri Vishnu. Then he meditated on Vairaj (the primordial form) in His own Self and commenced the creation of the world. 12.

He created the gods, demons, human beings, serpents and all the animals and birds along with immovable (like tree, creepers) and movable things etc. as in the previous cycle. 13.

From the back of Brahma, Adharma, in the form of spiritual ignorance (i.e. Maya) arose, and with the help of co-mates, he became powerful and pervaded all over the universe. 14.

It proved to be the cause of unhappiness and the cause of birth and death of people. It was nothing but a vicious wheel, churning them in delusions of birth, old age, disease, death etc., and at the end pushing them towards hell. 15.

Falsehood, jealousy, anxiety, envy, desire for worldly pleasures, pride, false expectations etc. are the powers of anti-dharma which are very difficult to overcome by inept men. 16.

Treachery, greed, jealousy, lust, anger, fascination for worldly pleasures, harshness, arrogance, undue attachment, ego, falsehood, dispute. 17.

Malice, impurity (of body, speech, mind), faithlessness, theft, the act of drinking liquor, unkindness, gambling, pride, disbelief in god, crime, wickedness, the lust for things which are beyond reach. 18.
Anger, enmity, fear, sadness, ignorance, addiction for the prohibited things, insulting speech, cheating, violence, sins, torture and death are the pedigree of the Adharma. These are favoured by the people of demoniac nature. People of divine nature should avoid them. 19 - 20.

Each one of the vices mentioned above is equally powerful and effective. Hence a devotee of Shri Hari should never get himself trapped in any of them. 21.

Brahma the creator having observed his subjects being distressed by those irreligious vices, thought in mind to guard their welfare. 22.

When he was thinking of how they will be happy attaining their desired ends, all of a sudden a flash of light appeared in his heart. 23.

Then from the heart of Brahma emerged Virtue who was Sattva incarnate in the form of a sage in whom resided Lord Narayan Himself. 24.

He was looking beautiful with lotus-like soft and elegant feet, hands, face and eyes, was fair in complexion, was dressed in white, was adorned with white sandal paste and had donned fragrant flowers. 25.

Being endowed with religious and spiritual knowledge, he cheered up the people, brought divine happiness to them and paved way for their emancipation. 26.
He had powers like faith, peace, mercy, intelligence, satisfaction, culturing of the mind, progress, friendship, endurance, bashfulness, decisive power, idol-worship, observance of rites and vows, progress in the path of salvation etc., which invariably caused people to serve him with utmost obedience. 27 - 28.

Now I shall tell you predominant features of dharma. They are: knowledge, dispassion, prowess, fearlessness, straightforwardness, austerity, truth, purity, happiness, welfare, stability, courage, gentleness. 29.

...satisfaction, control of sense organs, abandonment of the fruits of action, yogic practices, performing sacrifice, tranquility, self-restraint, worship of the Lord, abstinence, belief in God, forgiveness, remembrance. 30.

...luster, propitiousness, auspiciousness, self-study, modesty, joy, meditation, equanimity, attainment of knowledge of the supreme spirit, sweet speech, diligence and mobilization & utilization of money for good. 31.

So far I have enumerated the vices or Adharma vis-à-vis religious merits and also I explained the qualities born of righteousness. 32.

The nine modes of devotion like listening etc. are pre-eminent in the line of dharma which I have delineated earlier. 33.

All the sages, gods and human beings desirous of bliss have
followed these virtues wholeheartedly; so have the liberated ones as well as the seekers of liberation. 34.

All these divine qualities have, by overcoming the creation of Adharma, pervaded the universe with their splendor and have given happiness to all the people who have taken recourse to them. 35.

Each of these is equal in valor and power to that of dharma, wherefore one who is desirous of salvation should not neglect any one of these. 36.

Both dharma and Adharma in their formation stick to their respective inherent virtues and vices separately. In the same way both these positive and negative qualities take shelter in both dharma and Adharma respectively. 37.

It is like the Banyan tree existing in its seeds and the seeds in the tree, thus both are giving room to exist mutually. 38.

Thus I have told you the two-fold creation of religious and irreligious practices. The vices are off-shoots of Adharma, and the virtues that of dharma. Only those who overcome vices with the help of virtues, and turn their mind in devotion to Shri Hari will attain the highest happiness. Not others. 39 - 40.

Exerting oneself hard, abandoning all rustic pleasure and taking recourse to virtues, one should conquer vices the enemies. 41.
Five main flaws.

Among all these vices, five prominent vices are to be conquered categorically. It is certain that if these are conquered it will be as good as getting victory over all the evils - Greed, passion, enjoyment of worldly pleasures, undue affection and ego are these five inner enemies, which should be overcome by pushing oneself hard. 42 - 43.

These evils are the obstacles in the path of those who desire salvation. Even a small mistake on the part of a greatly accomplished person can cause him to slide from his attainment. 44.

If any one of these vices is predominant in a person, other four vices will follow that one. 45.

O wise one, in the Puranas it is explained in detail how a single vice is at the root of all evils and, left to itself, becomes invincible. 46.

Hence, by all means, these influential evils are to be conquered. My followers should always be alert and devote themselves to Krishna. 47.

Do not take it for granted that they will not do any harm to the devotees like us, pure in their hearts. Even a slightest trace of any of those enemies will cause sorrow. 48.

Allusions of men fallen due to imprudence.

Even great devotees are doomed, if they commit a small mistake due to overconfidence. 49.
There are great devotees who were overpowered by vices like greed etc. I tell you their names in brief.

The very pious Brahman, the great sage Vasistha, the great powerful king Kartaviryarjuna who was condemned due to excessive greed are among the prominent names. 50 - 51.

Brahma, Indra the king of gods, the sage Saubhari and king Nahusa were very religious persons. But because of their over attachment for passion, they were defamed and had to suffer miserably. 52.

Rushyashrnga and many other great sages, Brahmans and kings defeated by their passion for worldly comforts and pleasures have fallen from spiritual path. 53.

Rsabhadeva’s son King Bharata who had renounced his sovereign power due to his undue affection for the fawn of a deer lost his merit of austerities. 54.

Daksa prajapati and the sage Durvasa, the son of Atri had to face instantaneous defeat due to their ego! There and many other gods, kings and great sages who were felled by their own passion and had to face great calamities. 55 - 56.

O king, such being the predicament of those great men, what may be said of these modern people who are overconfident? Are they not prone to corruption too? 57.

Therefore, my followers should control their minds, and
always keep themselves alert, conquer the evils and worship Shri Hari. 58.

They that abandon irreligious ways, take to the path of dharma and nourish devotion unto Shri Hari will indeed attain desired bliss. 59.

Thus ends the tenth chapter entitled ‘Description of virtuous and vicious tendencies in the world’ in the second Prakarana of Satsangijivan, the life story of Lord Narayan, also titled as ‘Dharmashastra’ (the rules of the code of conduct). 10

CHAPTER - 11

Mayaram’s query about blemishes of inner foes.

Suvrat said:-

‘Mayaram listened to the speech of Swaminarayan but was not fully satisfied. Hence, he bowed down to Him with folded hands and asked: Shri Hari, O Lord, the ocean of mercy, O bestower of happiness to all the living beings! We request you, to look after our well-being, just as a father does his sons. 1 - 2.'
You told us about the extensive influence of the five great evils like passion, greed etc. which are dangerous to even the liberated men. 3.

O Lord! We all wish to listen in all detail the stories of Vasisth and others who were defeated by their passion. 4.

Suvrat said:-

Thus requested by great devotee Brahmin Mayaram, the Lord began narrating the stories in His sweet speech, which made his devotees rejoice. 5.

Narayan Muni now shares stories of the evils of greed, namely Vasisth and Kartavirya.

Sri Narayan Muni said:-

‘In the books of history and Puranas, the stories of Vasishtha and others are described in detail. But I will relate them in brief. 6.

To begin with, I tell you the story of the great sage Vasisth, who was defeated by his fascination for greed. Once upon a time, there was a great king of the solar dynasty, named Nimi, who wished to perform sacrifices. He appointed Vasisth, his preceptor, as the chief officiating priest. 7 - 8.

Initiating the procedures of the sacrifice, Vasisth told the king, ‘I have been already invited by King Indra for performing sacrifices. Hence, after having done with, O King, I will
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definitely come here and perform the sacrifice. You wait for me till then.’ 9 - 10.

Having said so, Vasisth departed. Nimi knew very well that life was momentary. Hence he performed that great sacrifice by inviting other learned Brahmins. When Vasisth, who had a great passion for wealth, returned from heaven after performing the sacrifice for Indra, he noticed that his disciple Nimi had not kept his word, and he became angry. 11 - 12.

Then he cursed Nimi. ‘You think that you are the learned one. Hence you will have to leave your body now. Nimi also cursed Vasisth.’ You are over-greedy and have ignored the moral of religion. Hence you will also lose your life now!’ And thus, both of them lost their lives cursing each other. 13 - 14.

The Brahmins performing the sacrifice of Nimi saved his life, but sans his body, and gave him a place in the eyes of beings. He can be seen even today as the eyelids of living beings. 15.

Vasisth then was born to a beautiful nymph Urvasi of the gods Mitra Varuna, but due to this greed he was defamed permanently as the ‘son of prostitute’. Thus, Vasisth, even being a great ascetic who was recognized as the royal preceptor of the solar dynasty, was doomed by his own greed. 16 - 17.

Now, I will tell you about the defeat of the emperor Haihaya who was proficient in all the yogic practices and a great disciple of Sri Dattatreya Muni. 18.
King Sahastrarjun defeated by greed.

King Arjun, who hailed from the Lunar dynasty was the son of Krtavirya. He had unequalled valour and power. 19.

Worshipping the great sage Dattatreya, the incarnation of Narayan, he wished for a thousand arms for use in wars and was bestowed with them. 20.

He obtained yogic powers, and as a result possessed valour, strength and prosperity without obstruction. Thus he enjoyed kingship across the continents of the world. 21.

Once when he went hunting through a dense forest, he accidentally came to the hermitage of the great ascetic sage Jamadagni. The sage, with the blessings of the divine cow Kamadhenu, welcomed the king with his army and ministers and gave food and appropriate gifts to the king. 22 - 23.

The king surprisingly noticed that the wealth and prosperity of the sage exceeded his own. This was not heard of or seen anywhere hitherto. But when he came to know that it was possible only due to the powers of the divine cow, he took her away along with her howling calf to his capital. 24 - 25.

At that time, Rama (Parashuram) who had been away at a Gurukul returned home. Having heard about the wicked deed of Arjun, he became furious like a provoked snake. 26.

Like the unconquerable god of Death, he took his intimidating
ax, went to the capital city Mahishmati and fought with Arjun Haihaya. 27.

He killed the king and his army of seventeen Akshouhini and returned to the hermitage with the divine cow. (One Akshouhini = army consisting of 21870 elephants, 21870 chariots, 65610 horses and 109350 foot soldiers). 28.

On seeing him, Jamadagni the ocean of forgiveness said, ‘My son! Your action is not amenable to the Brahmin caste. We Brahmins are honoured because of our forgiveness. Brahma (Ambujasan) obtained the highest position among the gods because of his virtue of forgiveness. 29 - 30.

Lord Vishnu is pleased only by forgiveness and not by anything else. Hence you have incurred a sin. 31.

O Rama, the assassination of a crowned king is a graver sin than killing a Brahmin. So you should immediately start on a pilgrimage for expiation of you sin. 32.

On hearing the words of his father, Rama conducted the proper rites and went through the pilgrimage which lasted one year, after which he came back to his hermitage. 33.

Once Rama had left for the forest along with his brothers, Arjun’s sons seized the opportunity to barge into the hermitage, and in spite of Renuka’s incessant lamenting, they heedlessly severed the head of the sage (Jamadagni) and taking it with them
left for the capital immediately. 34 - 35.

Hearing the lament of his mother, Rama hastily came to the hermitage, and beholding the excessive wickedness of those insolent Ksatriyas, he became furious. 36.

Going to Mahishmati, killing all the sons of Arjun, he heaped their heads into a mountain which resulted in the flow of a terrible river of their blood. 37.

He brought back the head of his father, and rejoining it to his body brought him back to life. This act accorded the powerful Parashuram a permanent place in the sky in the constellation of seven divine sages. 38.

Then wandering all over the earth with his formidable axe primed like fearful death, he toured the earth twenty one times, each time erasing the Kshatriya clan from the face of the earth. 39.

Thus, due to the intense greed, the emperor, with his thousand sons met with destruction. Not only that, the imprudent king became the cause of the massacre of the Ksatriyas. 40.

Thus, many other liberated men, accomplished yogis, great sages and kings were ruined due to their greed. 41.

O, wise Brahmin! There are so many such stories told in Puranas. I have told you the stories of Vasth and Haihaya Arjun who could not free themselves from greed. Now I shall tell you
the stories of Brahma and others who were overpowered by lust. Listen to them attentively. 42.

Thus ends the eleventh chapter entitled ‘The fall of Vasishth and others due to greed’ in the second Prakarana of Satsangijivan, the life story of Lord Narayan,, also titled as ‘Dharmashastra’ (the rules of the code of conduct). 11

CHAPTER – 12

Brahmaji defeated by lust.

Sri Narayan muni said:-

‘Once upon a time, Sarasvati became a subject of love to her own father Brahma, the creator of the world. When he attempted to embrace her, frightened that she was, she ran away assuming the form of a female deer. 1 - 2.

Though the girl was not supposed to be desired by him (as she was his own daughter), he had developed a fascination for her. Forfeiting his wisdom due to that immoral desire, he shamelessly followed her assuming the form a deer. 3 - 4.

Sage Marichi and others saw this and tried to enlighten him who had crossed the limits of morality and overcome by ill motive. 5.

Even an ordinary man will not be overcome by such an evil
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desire and chase his own daughter. Brahma, Sarasvati is running from you for safety. 6.

O father, this is not becoming of divine persons like you. People like you are to prove themselves exemplary in the path of righteousness in the world. 7.

As great men are followed by others in all their dealings, whatever standards he sets, the people follow. 8.

Thus enlightened by the sons, god Brahma felt ashamed of himself and was afraid of his immoral and defaming act. Instantly he gave up the form of the deer. 9.

O Brahmin, thus, in ancient times, the creator of the world was also overcome by desire for sensual pleasures or passion and behaved like an animal shamelessly. 10.

Even today, this act of god Brahma is condemned even by a low born. I have told you about the humiliation Brahma suffered due to excessive lust. Now I will tell you the story of a steadfast ascetic Saubhari. 11 - 12.

Saubhari Muni defeated by lust.

Once the great ascetic-sage named Saubhari was observing severe penance entering in the waters of river Yamuna for a thousand years. 13.

There he happened to see a mega-fish overwhelmed with lust
and enjoying the pleasure of union with a female fish. Looking at that sight, the desire for company of a woman flamed up in his heart. Then, abandoning penance, he kept thinking about woman only. 14 - 15.

Desirous of having some princess, as a bride, and learning about King Mandhat having a number of daughters, sage Saubhari went to him and prayed for one of them as his bride. 16.

At that time, Saubhari was very old due to which his body was trembling, and he had become very lean because of the hard penance. Nevertheless, fearing the sage’s curse, the King asked the sage to go to his palace and choose among his daughters. A servant led the sage to the palace. 17 - 18.

Knowing that the King was not happy with him due to his old age, the sage immediately adopted a divine form that would attract even the divinities. 19.

Looking at that handsome divine person all the fifty daughters of the King got attracted and wanted to marry him on their own will. 20.

Wedding them all, the sage brought them to his hermitage and with his miraculous powers gained through penance, created then and there, a grand celestial palace rich with luxurious amenities. 21.

Saubhari was so much engrossed in enjoying pleasures in their
company, that he was not aware of the passing days and nights. He gave birth to thousands of beautiful sons from his wives. 22.

Thus, an accomplished sage Saubhari, who had practiced severe penance that pleased the Gods, fell from the path of penance due to his fascination for women. 23.

Thus I have told you the story of Saubhari. O good Brahmin, now I tell you how the king of gods was defeated by the overdue lust. 24.

**Indra defeated by lust.**

Once, wandering aimlessly, sitting in an celestial car, Indra, the king of gods saw the wife of sage Gautama (Ahalya) coming to the river Ganga to bathe. 25.

The moment Indra saw that most beautiful Ahalya, he was seized by a desire for her, forfeited his wisdom and began to fancy her in his heart all the while. 26.

He contemplated to win her over without disclosing his identity, for he knew that she was devoted to the sage. He followed her in his invisible form and hence went unnoticed. 27.

Reaching the hermitage and seeing sage Gautama there, he was scared. But still he waited there looking for an opportune moment. 28.

For performing daily rituals, Gautama went to the banks of the river Ganga. At that time evil-minded Indra, entered into the hermitage in disguise of the sage (Gautama) himself and enjoyed her. 29.
Completing the routine rituals, sage Gautama returned to the hermitage and saw Indra, engaged in amorous dalliance with Ahalya in his own guise. 30.

Knowing his crookedness, the sage became furious. His eyes became red. He harshly condemned Indra in many ways and cursed him for his illicit act. 31.

‘O perverted lover! Hence-forth your whole body will have thousands of vaginas oozing blood and bad odour!’ The moment he was cursed thus, Indra transformed thus. His condition became miserable and he had to face great defamation in the world. 32-33

Ahalya disappeared into the forest due to the curse of sage Gautama. (But being a faithful wife) she was also cursing in her mind, Indra, who had spoiled her chastity. 34.

**King Nahush defeated by lust.**

Thus, I have told you how immoral desire for sexual pleasure defeated Indra. Now listen to the story of Nahusha who had been of the status of Indra himself. 35.

Once Indra sinned by killing a Brahmin by name Vrtra. He hid himself in a lotus-creeper in Lake Manasa. 36.

As the heaven was without a king, all the gods and divine sages unanimously crowned Nahush as their king. 37.

Being a pious person endowed with good intellect, penance and yogic powers, he ruled the three worlds conscientiously. 38.

All the attendants of Indra, all the prosperity of heaven and all
the divine communities like heavenly singers, nymphs etc. rendered their services to him. 39.

Although he enjoyed entire wealth of Indra, he was still dissatisfied, for he could not win over Shachi (consort of Indra). He accosted and requested her, “O Lotus-eyed one, please marry me, the Indra.” 40.

She said: ‘O righteous one! You will never be happy by seducing the wife of another person. O good one, leave me alone.’ 41.

Although thus enlightened by her, King Nahusha, due to his pride and passion, persisted with his cajoling. 42.

Surmising that dodging him would be the best way, she said to him, ‘O gentleman! At present I am observing a vow. I will wed you after I am done with it. You may now leave please.’ 43.

After he (Nahush) left for his abode, she sought the wise counsel of Brhaspati, the preceptor of the Gods, worshipped goddess Upasrti, invoked Indra and narrated the incident to him. Indra suggested a way out. 44.

Following the advice of Indra, she smilingly said to King Nahush, who accosted her again, ‘If you come here in a wonderful vehicle carried by the great divine sages, I will definitely wed you.’ 45 - 46.

He summoned and ordered those great sages to carry him in his palanquin and hastily embarked on the journey. His unbridled
and misplaced passion eventually led him to his doom. 47.

His fortune running out, he angrily kicked the sage Agastya who was slow on his feet and said, ‘Be quick, move on.’ 48.

The enraged sage cursed him, ‘O sinful one! You will live life as a serpent (sarpa) on earth for a long time to come.’ 49 - 50.

Because of that curse of Agastya, King Nahusha morphed into a serpent and fell to the earth no time.

O Brahmin, there are so many great sages, kings and even liberated ones who were defeated because of their overpowering immoral desire. I have told you how vile cupid is; the wise should keep off it. You are my people, my devotees. Hence bear this in your mind firmly, and abandon that enemy forthwith. 51 - 52.

**Thus ends the twelfth chapter entitled ‘Defeat of Brahma and others due to lust’ in the second Prakarana of Satsangijivan, the life story of Lord Narayan, also titled as ‘Dharmashastra’ (the rules of the code of conduct). 12**
CHAPTER – 13

Rusyasrung (Ekalshrungi) Rishi defeated by the sense of taste.

Sri Narayan Muni said:-

O Brahmin, now I will tell you in brief, the story of the sage Rusyasrung, (Ekalshungi) and how he had to face misfortune because of his excessive interest and affection in worldly pleasures. 1.

Long ago, there lived an ascetic named Vibhandaka on the bank of river Kaushiki. He had a son named Rsyasrng who practiced great penance. 2.

Staying in the forest since childhood, he had never seen or known any other human being, man or woman, except his father. 3.

As did his father, he abandoned all worldly pleasures covetable by the five organs and observed perfect celibacy. Hence he was respected even by the gods. Although he was young, due to his penance, he could destroy the ego of great sages and they respectfully served him. 4 -5.

Ekalshungi seduced by a prostitute sent by Lomapad

At that time there lived a king called Lomapad who ruled over the country named Ang. He was the friend of King Dasarath. 6.

He promised to give the Brahmins whatever they asked for.
But being prohibited by his family priest, the King said ‘No’ to one of the Brahmmins. Hence all of them expressed solidarity by disregarding him. 7.

Because of the violation of the promise given to the Brahmmins, Indra the ruler of the heavens (Pakashasan) withheld rains in that country and hence the subjects suffered miserably. 8.

Then King Lompad along with his elderly ministers went to the forest to enquire with the great sages and get to know the cause of the drought. 9.

A sage told him that consequent to the breach of promise given to the Brahmmins, Indra has caused draught in the country. It was necessary to perform rituals in atonement thereof and placate the Brahmmins by inviting them to stay in the capital, honour them and worship them as before. 10 - 11.

‘Rusyasrung is known to be a master ascetic. You somehow invite him to your town. The moment he treads there, it will rain copiously and your citizens will be happy’. The King became pleased and, saluting the sage, returned to the town. 12 - 13.

Bent on atonement, he made arrangements for the stay of the Brahmmins in the city. He sent a prostitute to respectfully cajole the sage Ryszarsng into visiting the kingdom. 14.

On the bank of the river Kaushiki, she erected a wonderful
hermitage and set sail a boat decorated with artificial flowers and other embellishments. 15.

When she came to know from the secret messengers that the sage Vibhandaka was out of place and Rsyasrng was alone in his hermitage, she came there to win him over. 16.

She of the charming looks and captivating physique, adorned herself with beautiful clothes and precious ornaments. Bowing to him, she enquired about his well-being, penance etc. 17.

He being ignorant about the difference between a man and a woman, took her to be a celibate like himself and welcomed ‘him’ by offering the seat of Darbha grass. 18.

He asked: ‘O ascetic, who are you whose complexion is so lustrous like a flaming fire from severe penance? O anchorite! Where is your hermitage? Who is your meritorious father?’ 19.

The prostitute replied, ‘On the other bank of the river Kaushiki, reachable by boat, is my beautiful hermitage. It is three Yojanas (about four kms) away from your place. I am not worthy of respect from you; you are the one whom I should honour. In expression of my veneration, I aspire to embrace you.’ 20 - 21.

Rusyasrng said:-

‘Please have these Bhallatak (acardium) and inguda fruits. And have some water from the Alabu pot (made from a kind of
The woman gracefully placed those fruits away and instead gave him drinks. He relished the drinks and also the sweets in pots bedecked with gold and diamonds. 23 - 24.

He whose senses were agitated and unsteady due to the effect of those juices began to laugh. He enjoyed the fragrance of the flowers around and he behaved like an ordinary man. 25.

An expert knave, she knew that he was fully intoxicated, and embraced him again and again and praised him in enchanting words. 26.

Now that he was completely assailed by passion, she again embraced him and finding him fully under her influence, greatly rejoiced at her achievement. 27.

Fearing the wrath of sage Vibhandaka, the whore departed from the place well before his arrival, offering an excuse that it was time for performing the ‘Agnihotra’ ritual. 28.

The sage who had deviated from the path of asceticism due to the influence of drinks, thought about nothing but her in his mind, and was perturbed like a man possessed. 29.

On arrival, the sage Vibhandaka saw his son restless and asked him, ‘What upsets you, my son?’ 30.
Rusyasrung said:-

‘Today, a great lotus-eyed, auspicious, black haired Brahmin having a good form had come here. He was very soft spoken. He had two lumps under the throat and had a slender waist. He wore shining dark garments and he looked like the son of gods. 31 - 32.

‘Taking me face to face, he embraced me firmly and entertained me by soft speech. He satiated me with very tasty dishes and sweet juices. He is everything to me. My body is burning in pain from his separation. 33 - 34.

So, O father, I wish to go to his hermitage just now. I will observe my penance in his company at his place.’ 35.

Listening to what his son said, Vibhandaka was shocked and thought that it must be some unknown entity in the disguise of a lady, and that was why he was mentally confused.

He admonished his son. ‘There are many demon-cheats wandering in the forest taking different forms to devour the ascetics. This could be one of them.’

For three days, the father wandered all over the forest in search of that woman but did not find her. 36 - 38.

When on another occasion sage Vibhandaka left for the forest to bring some roots etc., the woman seized the opportunity and walked in sounding her anklets and waist-band (to attract Rusyasrung). 39.
He spotted her at a distance, became much joyful, and hastening towards the prostitute he embraced her with passion. 40.

Rusyasrug said:-

‘O my love, before my father returns you please take me from here to your beautiful hermitage.’ 41.

She was happy to hear this, and immediately made him sit in the boat and brought him to the harem of the king. There she said to him, ‘This is my hermitage!’ 42.

There, many ladies taught him various amorous techniques. Abandoning his religious morals, he took interest in their coaching. 43.

Because of the arrival of the Rusyasrug in the country of King Lomapad, there was heavy rainfall. The King was pleased and married off his daughter Shanta to him. 44.

O Brahmin! Thus, an honorable, chaste, devout and renowned ascetic had fallen from his own great vow of celibacy owing to the lust for worldly pleasures. 45.

There are many more kings and great sages who were condemned because of their fetish for worldly pleasures. 46
Thus I have narrated the story of great ascetic Rysarsrg and him wavering from his vow. Now I shall tell you the story of King Bharat, which is worth listening to by all men. 47.

Thus ends the thirteenth chapter entitled ‘Defeat of Rysarsrg due to undue affection for worldly pleasures’ in the second Prakarana of Satsangijivan, the life story of Lord Narayan,, also titled as ‘Dharmashastra’ (the rules of the code of conduct). 13

CHAPTER – 14

Bharat, the ideal king-sage.

Narayan Muni said:-

‘Once in the olden days, there was an emperor named Bharat the son of Rsabh. He was the sovereign ruler of the nine continents of the island Jambu. 1.

O Brahmin, in ancient times, this continent was known as Ajanabh. Now, it is known as Bharat. 2.

He ruled the kingdom with a view to promote righteousness. He worshipped Lord Sri Krishna, the son of Vasudev by performing various sacrifices. 3.

By the day, his devotion towards Vishnu gained on in his heart. Alongside, his desire for the kingdom, love for women and aspiration for wealth waned. 4.

He appropriately distributed his kingdom amongst his sons,
gave up all his wealth which was fit to be coveted even by the
gods, as if one would get rid of dirt. 5.

Abandoning his wife, sons, wealth and kingdom, he went to
the hermitage of the sage Pulah. Bharat of great intellect had a
strong desire to worship Shri Hari with devotion. 6.

He was very calm, peaceful, without any desire for worldly
pleasures, and aspired only for spiritual salvation. He observed
penance for the sake of Sri Shri Hari alone on the bank of the
river Gandaki. 7.

He worshipped Shri Hari with fruits, roots, water, Tulasi leaves,
tubers etc. Lost in deep love for Lord Shri Hari, at times he would
not be aware of the order of the rituals of worship. 8.

The pure-minded king worshipped the Sun, meditating on the
imperishable Supreme power in the golden orb of the Sun. 9.

**Bharat losing all his merit due to attachment.**

Once while bathing in the river Gandaki, he was chanting the Om-
kar Mantra in his heart, when a thirsty pregnant doe came there. 10.

As she was about to drink water, a lion roared very loudly
scaring everyone around. 11.

The doe was so frightened that while trying to run away her
foetus fell into the flowing water of the river Gandaki, and the
doe herself fell down dead. 12.

When the royal-sage saw the feeble, tender fawn being swept
away by the waves, he felt pity for it and brought it to his hermitage. He thought that there was none else other than himself to care for the orphaned fawn. Hence out of compassion, his love towards that little deer grew by the day. He was so much involved in fondling it that he gradually gave up his regular rituals like bathing, morning and evening rites (Sandhya), self-restraints like non-violence etc. 13-15.

Being a newborn, the fawn was very small and tender. The royal-sage was very much charmed by it. All his feelings were centered on it. And eventually he forgot the worship of Shri Hari for which he had given up his kingdom. 16.

He developed such sentimental towards the fawn that he would not leave it for even a moment even as he sat, slept, walked or ate. If the doe strayed away from him even for a moment, the royal sage would be perturbed as if he had lost all his wealth! 17-18.

He would shed tears if the cub, engaged in eating the green grass for a long time, delayed in returning to the hermitage. 19.

Due to excessive affection, the royal-sage was not able to tolerate separation from that baby doe, akin to a lover from his beloved. 20.

O Brahmin! Thus the King became fully engrossed on the cub. As willed destiny, his life came to an end eventually. 21.

After his death he was reborn as a deer, as he was looking in-
tently at one at the time of his death as would a father his son. 22.

Thus, though the King had given up his family, sons, kingdom and wealth, he was reborn as an animal due to his undue affection towards the cub of a doe. 23.

There are many more sages and kings who strayed and suffered immensely due to misplaced affection. 24.

O great Brahmin, he that gets mentally involved with compassion towards anything except towards Sri Hari, though he be an accomplished virtuous devotee, he shall forfeit his wisdom and fall into worldly abyss just as Bharat took birth as an animal. 25.

Thus ends the fourteenth chapter entitled ‘Bharat’s fall due to undue compassion’ in the second Prakarana of Satsangijivan, the life story of Lord Narayan, also titled as ‘Dharmashastra’ (the rules of the code of conduct). 14
CHAPTER – 15

Daksh in confrontation with Shiva.

O Brahmin, now I will tell you the stories of Daksh and Durvas, who were defeated because of their ego. Noble men should not only listen to it but also bear it in mind always. 1.

In ancient times, Prajapatis (patriarchs) together started to perform the sacrifice, on the bank of Bhagirathi river in the witness of all gods, goddesses and sages. 2.

Daksha Prajapati, who was appointed by Brahma as the chief of all the Prajapatis, suddenly appeared there as a blazing sun. 3.

He was very proud of himself and thought that he was far superior to everyone there. He, who was duly respected by all the gods, bowed down to Brahma and took his seat. 4.

He looked at the gods around and saw Shiva sitting on his seat meditating on Vasudev and being one with Brahma the supreme self: 5.

The egoistic Daksha immediately noticed that Shiva did not salute him, got angry, cursed Him and said to the Gods, ‘O gods, I am saying this neither out of jealousy nor ignorance. I want to tell you how good people behave generally.’6 - 7.
Thus by using dignified language, he was showing his innocence to the gods, and condemned Shiva in the process. 8.

‘He is a blot on reputation of the guardian deities of the quarters, this shameless Shiva! He has crossed the limits of propriety. He is very obstinate and has insulted me.

‘Being my son-in-law, his is like a disciple to me. He should have respected me keeping in mind my status and his relation to me. He has shown no respect by words or by rising from his seat when I came into this assembly. He has thus misbehaved. 9 - 10.

‘This Shiva is monkey-eyed, idle, associated with ghosts, a mendicant dwelling in a cemetery, wears a garland of skulls and smears his body with the ashes of funeral pyres.

‘In spite of being against it, I gave my daughter in marriage to him only because of Brahma’s advice. He is addressed as Shiva (auspicious), but in fact he is most inauspicious, unclean and wicked at heart.’ 11 - 12.

**Daksh’s curse on Shiva; Nandi’s counter – curse on Daksha and the Brahmins.**

Daksha got very angry and cursed Shiva, ‘This wretched Shankar may not receive any portion of sacrificial offerings as his share.’ He then departed for his abode. 13.

The divine bull Nandi in return cursed Daksha who was on his way back home. ‘This Daksha will not be able to attain knowledge of the true self. He will be indulged only in worldly pleasures and his face will turn into a goat.’ 14.
Nandi, with his eyes red due to anger from inflicting a curse on Daksha Prajapati, again cursed those Brahmins who supported him: ‘Those Brahmins who have fascination for heavenly pleasures will be deluded and will consume all types of food without any discrimination. Although they will be outwardly dedicated to scholarship for their livelihood they will wander everywhere aspiring for gifts and donations from others.’ 15 - 16.

**Bhrgu’s imprecations of Shiva’s worshippers; Shiva’s exit.**

Bhrgu Muni could not tolerate Nandi cursing the Vedic Brahmins. Becoming furious he pronounced a counter-curse on all the worshippers of Shiva. 17.

‘Let the followers of Shiva and those who are faithful to him become heretics and hostile to the Vedas and religious scriptures. Let them be void of purity and low in intellect. Let them adorn matted hair on their heads and bones on their bodies, smear ashes on themselves and attain such initiation involving offerings of liquor and wine to the Gods. 18 - 19.

Seeing Bhrgu cursing his devotees, Shankar became displeased and departed with his attendants to the Kailas Mountain. 20.

As it is impossible to perform sacrifices without offering oblations to Shiva, nobody, including gods, could perform sacrifice on the earth for a long time since. 21.
Satidevi insulted by Daksha immolates herself in Yogic fire.

Daksha went about performing a sacrifice without inviting Shankar. Really his pride had rid him of common sense. He invited all the gods and sages to perform the sacrifice, except Shiva. 22.

He had invited Brahma and Vishnu with utmost respect, but realising that Shiva had been intentionally insulted in the sacrifice, they did not attend. 23.

Daksha had invited all his daughters and their husbands with great love and respect. But due to the enmity with Shankar, he did not invite Sati (the wife of Shankar) though she was his own daughter. 24.

Sati was envious to see the divine ladies traveling by celestial cars to attend the sacrifice performed by Daksha. 25.

Though she was not invited by her father, typical of her womanly nature she was eager to attend the great event. In spite of Shankar repeatedly prohibiting her from attending the sacrifice, self-willed that she was, she ignored his advice and went there with some of her attendants. 26 - 27.

Due to the enmity with Shiva, although he saw her, Daksha ignored her presence. The self-esteemed Sati, being thus insulted by her father, became furious. 28.

Having seen the sacrifice without any offering to Rudra, she condemned Daksha angrily, and left her body instantly (fire-
Daksha slain; his sacrifice destroyed by Virabhadra.

Then the attendants of Shiva proceeded to kill Daksha. In retaliation, the chief priest Bhrigu invoked gods from the sacrificial fire to counter them. 30.

Rubhu deities emerged from the sacred fire and began killing the attendants of Shiva with the terrific fire-branded weapons. Hence they ran away from the place. 31.

Narad reached the Kailas Mountain and told the news of all the events to Shiva who was obviously overwhelmed with anger. 32.

Through his matted hair he summoned Virabhadra, the chief of his attendants, and ordered him to kill Daksha immediately without any consideration. 33.

Thus ordered by Shiva, he (Virabhadra) with all his followers and soldiers suddenly appeared at the place of sacrifice where Daksha was seated. He made the whole earth tremble as if a huge mountain were tilting. He dug up the fireplace of sacrifice, burnt down the canopy, cut off Daksh’s head and threw it into the fire. 34-35.

Those attendants of Shiva, along with Manimat and others, with their firebrand weapons, excessively beat all the gods and sages who had taken sides with Daksha. 36.

All of them ran away with their wounded and fractured bodies. Their mission accomplished, all the attendants of Rudra returned
Days later all the gods prayed to Shiva for mercy. Shiva relented and hence Daksha came alive albeit with the head of a goat. 38.

Thus due to ego, Daksha met with disaster though he was a Prajapati – the patriarch. He was condemned in the world for insulting Shiva. 39.

**Devotional life of King Ambarish.**

O Brahmin! Now listen to the story of Durvas, the great ascetic and an incarnation of Shiva, and his defeat due to his ego. 40.

In ancient times, there was a great noble king of solar dynasty named Ambarish ruling over seven islands of the earth. 41.

He performed many great sacrifices to worship Vishnu. He took care of his subjects like a loving father. He observed so many vows and gave gifts to the people to please Vishnu. 42.

He possessed abundant wealth, which was unattainable even to the gods. But he knew that it was momentary. Hence, unattached as he was, he devoted himself to Vishnu alone. 43.

He was always associated with pious people following the path of nine-fold devotion and owned up unwavering allegiance to Vishnu. Hence Vishnu who was very pleased with him ordained
that his divine discus Sudarshan shall always be available for the King’s protection and destruction of all calamities. 44 - 45.

Ambarish observing Dwadashi vow caught in dilemma due to Durvasa.

Once, the King with his wife went to the forest Madhuvan to perform the ritual of the twelfth day of the month for one year so as to please Lord Krishna. 46.

At the end of the vow in the month of Kartik, he observed fast for three nights (and three days). He celebrated a great worship and gave ample gifts to the all people. 47.

On the twelfth day of that month, he satiated the Brahmins by giving them the desired food. And when he was about to conclude his three-day-fast, sage Durvasa arrived there. 48.

The King saluted and honored him as the most respected guest. He welcomed him by offering a seat and requested him to accompany him for lunch.

Durvasa accepted the invitation and immediately went to the river Kalinidi to take bath. But while performing mid-day rituals, he was delayed there. 49 - 50.

In order to conclude the twelfth day vow, it was mandatory for the King to take food. As the sage was delayed, the King asked the learned Brahmins as to what he should do in order that it should not make injustice either to the sage or to his own twelfth day vow. 51 - 52.
The Brahmans advised him to conclude the fast of the twelfth day, by drinking a little holy water. That would neither affect the fast nor offend Durvas. As per the advice of the Brahmans, he concluded the fast by drinking some holy water. 53.

On his return, the egoistic sage Durvas, who thought that he deserved the highest respect, was annoyed when he came to know that the King had concluded the fast. He said: 54.

‘O merciless King! You are blinded by pride of wealth and your so-called devotion to Vishnu. You have transgressed the limits of tradition. You think of yourselves as being supreme and can be controlled by none.

I am your guest and you have honorably invited me. In spite of that, you have taken food without offering it to me. I will make you recompense your deed.’ 55 - 56.

**Durvas trying to kill Ambarish, himself chased by Sudarshan getting no refuge.**

Durvas, whose eyes had become red due to anger, invoked from locks of his matted hair, a demoness-fire of the magnitude that would cause cosmic dissolution, and ordered the demoness to kill the king. 57.

The King, who knew well that the human body is perishable, and the soul to be eternal, was not at all frightened even though he saw her advancing to attack him with sword in her hand. 58.

Then the Sudarshan wheel which was designated for his
protection appeared, burnt her and chased the sage who being singed by the flames of that wheel was trying to run hither and thither to protect his life. 59 - 60.

Wherever the sage went, Sudarshan followed him as would death or shadow follow a being. 61.

The sage wandered in lower as well as upper worlds, and the abodes of the guardian deities of directions. But finding nobody to protect him, he surrendered to Brahma. 62.

Brahma said, ‘I am not capable of protecting you from Sudarshan’. Then, the sage surrendered to Lord Shiva, but he too echoed the words of Brahma. 63.

Rumbling the whole sky with the words ‘Protect me, save my life’ in high pitch, he came to the abode of Vishnu i.e. Vaikunth. He saluted Shri Hari and said, ‘Protect me. I have insulted your devotee unknowingly. Please be merciful, and save me from your wheel O lord!’ 64 - 65.

**Durvasa advised by Vishnu surrenders to Ambarish**

Listening to his prayers, Sri Hari, who is the admirer of egoless devotees, said to him, ‘I am under the will of my devotees. I am not free to take any decision in this matter. I am not able to protect those who are hostile to my real devotees. Hence you should surrender to the king, and he will protect you from the Wheel.’ 66 - 67.
The sage suffered a lot due to his ego. (But, having listened to the words of Vishnu) He gave up all his pride and surrendered to the king. 68.

Although the king was a kshatriya, when the sage saw him from a distance, he prostrated himself on the ground in reverence and saluted him with folded hands, uttering ‘save me, save me’. 69.

Then the king praised and prayed to the Divine Wheel of Shri Hari and liberated the sage from his panic, and worshipped him with respect. 70.

O Brahmin! Thus the sage Durvas who was a terror to all, was compelled to suffer much because of his pride. Hence, a devotee should always distance himself from it. 71.

Thus, on this earth, there were so many kings and sages who suffered a greatly and were defeated due to their egos. 72.

O great Brahmin! Thus I have told you in brief the stories of Vasisth and others who were defamed due to greed. 73.

So, the devotees should always be cautious and destroy those great internal enemies. Only then devotion becomes fruitful without any obstacle. 74.
**Suvrat said:**

Listening to Narayan Muni’s words, the Brahmin became very happy and saluted him and the whole group of devotees. 75.

Thus ends the fifteenth chapter entitled ‘The defeat of Daksha and Durvas due to excessive pride’ in the second Prakarana of Satsangijivan, the life story of Lord Narayan, also titled as ‘Dharmashastra’ (the rules of the code of conduct). 15

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**CHAPTER – 16**

Shree Hari prohibits the worship of tamsic demi-gods.

**Arrival of Shree Hari in Bhaderpur.**

**Suvrat said:**

O king, the princes of the Bhandirapur who had come to attend the great festival prayed to Sri Hari to visit their kingdom. 1.

On the day of Kapilashasthi, Sri Hari accompanied by his devotees arrived at Bhandirapur to bestow happiness on those princes. 2.

There in that city, Sri Hari was attended with love by prince Vyaghrajit, Mulajit and Desajit who were very pure hearted and loyal. 3.

Devarama and other Brahmin devotees attended to him with devotion. Many merchants, low-caste people and women served
On the new-moon day (Amavasya) of the month of Bhadrapad, the celibate supreme Swaminarayan offered rich food to thousands of Brahmins in the name of His father (as it was the day of offering libations to the manes). 5.

On that day, at noon, an auspicious meeting was held where He had adorned a beautiful divine throne amidst all the good people. 6.

He looked dignified, his physique even, eyes like lotus petals, arms running knee-length, complexion akin to that of a rain-cloud and his face lit up with a gentle lotus-like smile. 7.

Shoulders high, the neck like a conch, the nose long and sharp, chest broad and the belly beautiful with its three folds, the navel being deep and the feet elevated. 8.

Vertical lines marked his forehead and a garland of Tulasi rested on his neck, he appeared handsome in celibate attire - white raiment. 9.

Being worshipped by devotees with sandal paste, wreath, crest of flowers etc. he held in His right hand a rosary of Tulasi beads. 10.

He cast a merciful look on His devotees and delighted them by being a treat to their eyes. 11.

Looking intently at His face, the Sages and ascetics sat right to His fore. Behind them were seated other men and women
according to their ranks. 12.

The whole assembly of devotees was silent and eager to listen to His nectarine speech. Then Sri Hari spoke sweetly thus: 13.

Narayan Muni said:-

‘O ascetics and commoners, please listen to me. I will tell you that which is beneficial to you at all times in all respects. 14.

The Vedas always teach that non-violence towards all is the highest virtue. Hence all my followers should abandon all types of violence at all times and places. 15.

Those wishing their own well-being should not nurse enmity towards anybody in body, mind and speech. Even sacrificing of animals should not be done in the name of gods. At a Soutramani sacrifice too, my followers should not drink wine. 16 -17.

Those gods or goddesses, to whom animal flesh and liquor is offered and at whose altar an animal is slaughtered, are not adorble to us. 18.

You should not observe any vow for such deities nor recite any of their hymns, and never in routine life should one even bow to them. 19.

You should bear in mind that, you should never listen to or read the texts like ‘Koulanava’ etc. That cult named as ‘Urdhvamann’ is abandoned by the Vedas. 20.
Unless there is contingency as such, my followers should avoid the company of those who are engaged in such acts prohibited by me. 21.

Today onwards, those men who do acts prohibited by me will have to face the destruction of their family. 22.

They will have to witness destruction of their wealth (prosperity), kingdom, their prestige in the society and extensive defeat in the life if they ignore my words. 23.

**Preaching of non-violence.**

They will not achieve success in any of the four principal objects of human life. And after death, no doubt, they will go to the frightful hells. 24.

**Whether or not one should celebrate Navratri.**

**Suvrat said:**

‘Having listened to the speech of Sri Hari, the good-natured king Vyaghrajit with single minded devotion bowed down at the feet of Sri Hari, brought his palms together and modestly said: 25.

‘O Shri Hari! In the coming days we will be observing annual family vow in the name of the goddess for nine days. 26.

There may be killing of animals and drinking liquor during those days. We are your devotees, therefore, tell us then, whether we should observe it or not. 27.
You are indeed the promoter of noble religion. Please tell us what is proper in this matter’. Then having been asked thus, the Lord Himself being always righteous said: 28.

**Narayan Muni said:**

‘O King! There are deities of Rajas (marked by passion and activity) and Tamas (by ignorance and darkness) qualities who are appeased by wine and meat. But those gods and goddesses who possess Sattvika quality of goodness and purity never approve it. 29.

Parvati, like Lakshmi and Sarasvati (Savitri the mother of Vedas) are the goddesses of Sattvik nature; endowed with the quality of goodness, virtue, knowledge, penance, yogic powers and non-attachment. 30.

Know that Parvati, who is the consort of Siva, is worthy of respect to us. Hence the ‘Navaratra’ festival is observed in her name. O King! You should always worship only of those gods and goddesses endowed with qualities of goodness, and never others. 31-32.

Parvati is always associated with her husband who is engaged in penance. She is not in favour of violence. Those who kill animals for her sake are of demonic nature. 33.

O King, bear in mind that if there is any such family-vow objected to Her (Parvati) in which animal flesh and liquor is
offered, it will be against our religion. 34.

The religion in which violence, drinking of wine and immoral pleasures are recommended should be avoided from a distance. 35.

It is irreligion under the guise of the religion, and hence it is not wrong to disapprove it. On the contrary, O sinless one, abandonment of such pseudo-religion is the real virtue approved by religious texts. 36.

The mean gods and goddesses who love liquor and animal flesh are the deities of men who are influenced by Tamas qualities of ignorance and darkness. You should not observe their vows and worships. 37

For those who have taken refuge under me and who are desirous of spiritual progress devoted to Vishnu of sattvik qualities, it is not proper to worship the deities who recognize violence and alcoholism as worship. 38.

Violence goes with irreligion and non-violence is in tune with religion; irreligious men prefer the former and religious people the latter. 39.

The devotees of Krishna should not at all be afraid of the people who are of Tamas nature influenced by ignorance and darkness; because Krishna Himself is the controller of Time and Maya, the cosmic illusion. 40.
Moreover, you being my followers should never criticize those deities or their followers or make dispute with the followers of ‘Shakta’ cult. 41.

Suvrat said:-

King Vyaghrajit, listening to the speech of the Lord, became free from all his doubts. He accepted the orders of the Lord by bowing down his head in the affirmative. 42.

Then Brahmins approached Lord Narayan and saluted Him in all humbleness. They said – ‘we have something to ask you about the ’nine-days vow’ (Navaratra). Please listen, O Lord! 43.

We all are Vaisnavas and we wish to surrender at your feet. Generally we do not observe the vows of deities of Tamas qualities. 44.

Some of us do observe only it being the family tradition. But now onwards they certainly will not follow it. 45.

But as our daily livelihood depends upon the performance of the rites like installing (the idol of deity), daily worship, chanting of hymns etc. (for our supporters) 46.

O Lord of the universe, please tell us, shall we follow it or not? Tell us what is proper for us. Then Lord Nilakanth said to those Brahmins asking thus. 47.

O Brahmins you may worship Chandika and other deities for your livelihood or in a pressing crisis situation. 48.

If it is done by oneself or through others in crisis, having no
another way, you should observe atonement for your purification for the same accordingly. 49.

You may observe vows like Chandrayan etc., for expiation of the resultant blemish, keeping the patron unaware of it. 50.

Vow for expiation may be observed secretly if there is a possibility of the patron being offended from finding out and therefore riding him off his livelihood. 51.

Suvarat said:-

O King, thus listening to the words of the lord, the Brahmins were pleased for having got rid of ambiguities in their comprehension. They asked Him again. 52.

The Brahmins asked - O Lord tell us what prayers should such people chant who are afflicted with diseases like leprosy and are haunted by ghosts, goblins etc. How may children and the old, disturbed by planetary movements rid themselves of their miseries? 53.

What chants should be recited by people, who are on their death bed; and what should be recited which may lead Him to better state hereafter, though one may be a sinner. 54.

O Lord! Please tell us a hymn of praise that will bestow the desired fruit to those who chant it being motivated or unmotivated. 55.
Suvrat said:-

Thus asked by those Brahmins Narayan Muni in His delighting speech said to them and the whole assembly. 56.

Sri Narayan Muni said:-

‘O Brahmins and all other (members of the assembly) devotees, listen to me carefully. I am going to tell you about an auspicious devotional song, which can be called as the best of all the hymns. 57.

According to me, VishnusahasraNama appearing in the epic MahaBharat in Danadharma parva (a portion dealing with charity) narrated to Yudhisthir by Bhishm, should be recited. 58.

All the desired objects are obtained by reciting VishnusahasraNama. O Brahmins, it should be recited on all occasions. 59.

A hymn called ‘Narayan Kavach’ from SrimadBhagavat, which destroys all your troubles and misfortunes, should be recited by you. 60.

Chanting of these two hymns should be observed with regard to one’s objectives and monetary ability. Doing it according to the special ritualistic procedure Purascharan will benefit men with their desired objects. 61.

If done with stringent adherence to Purascharan, men will accomplish their desired fruit. Hence these two hymns should be
chanted by all twice born (men of all three castes). 62.

In any circumstance, my devotees should not recite any base chants, although it may give them immediate results. 63.

At the same time, the hymns of deities of Rajas and Tamas qualities, who are fond of animal flesh and liquor, should not be recited for it will nip the sprout of spiritual progress. 64.

Those men who recite such hymns are reborn as ghosts, and women as female goblins. 65.

Hence, O good Brahmans, motivated or unmotivated, you should always recite these two hymns only (Vishnusahasranama and Narayankavach) on all occasions. 66.

Otherwise, one should recite the hymn of Hanuman according to the rules and the capacity observing celibacy. It gives fruits instantly’ 67.

Suwrat said:-

O King! Having listened carefully to the words of Swaminarayan, the Brahmans, King Vyaghrat and all the people accepted Lord’s advice and saluted Him. 68.

Thus delighting all the devotees and staying there till Annakut festival (putting heaps of food-offerings in front of Lord Krishna), Shri Hari proceeded to Moda town, O King! 69.
Arrival of Shree Hari in Moda and Alaiya.

On the way Shri Hari he halted in various towns for two or three days before arriving in Moda with His attendants. 70.

In Moda town He was worshipped by Dalijit and others belonging in the warrior class. After staying there for five days bringing happiness to the people, He left for Alaya town. 71.

Thus ends the sixteenth chapter entitled ‘Negating vows observed in the name of base deities’ in the second Prakarana of Satsangijivan, the life story of Lord Narayan, also titled as ‘Dharmashastra’ (the rules of the code of conduct). 16

CHAPTER – 17

Shri Hari going place-to-place instructing people about True religion.

Arrival of Shree Shri Hari in Shekhpat and Bhadra.

Suvrat said:-

O King, worshipped by the chariot-maker Narayan and other carpenters, Shri Hari left for the town of Sheshapat. 1.

There in that town the lord stayed for a few days and was worshipped by the carpenter Laljit along with his mother and son. 2.

From there He came to the town Bhadra (Bhadara) with His
followers on VasantPanchami (fifth bright day of Magh) and celebrated the festival there. There Mulayandar and other Brahmins, Vrddharatna, Labdhadeva and other merchants (Vaishyas), Vishram, Bhav, Ramaji and other carpenters and Nath and other Shudras served Him respectfully. 3-5

Many devotees coming from different places had gathered there. They delightfully worshipped Him with Sandal paste, flowers and ornaments. 6.

A massive congregation was arranged in the afternoon. In the middle sat Sri Hari on a beautiful throne, bestowing delight on all his followers. 7.

They were all seated orderly according to their class and looked Sri Hari’s face intently. Sri Hari, the celibate-supreme thus, pleased the devotees and said: 8.

**Characteristics of Asuras.**

'O servants of God, for all the embodied souls, devotion to Krishna is the only way to emancipation. It develops in the company of holy men and perishes in the company of vicious people (Asuras). 9.

A person striving for spiritual knowledge should never keep contact with demoniac natured men. There is no particular caste, etc., for them. They are to be known from their characteristics. 10.
Hearing these words of beneficial advice by the beloved of devotees, Mulasharma, a wise Brahmin, saluting Him spoke. 11.

**Mulasharma said:-**

‘O protector of the world, we are keen to know clearly the signs of wicked men that are to be avoided. 12.

O all knowing Lord, ‘please tell us those signs to look for. ‘Thus asked by the Brahmin, Shri Hari said: 13.

**Narayan Muni said:-**

O Brahmin, nursing hatred towards Krishna, His incarnations and His devotees are the main characteristics of the demonical men. 14.

Know that it is their natural tendency. Outwardly they show their devotion. Know that this is their one more peculiarity. 15.

They find fault with life and the superhuman, miraculous deeds of Krishna and His devotees. This is one more sign of those demons. 16.

They firmly believe in and worship gods and goddesses loving violence and intoxicating drinks and meat. They chant Mantras and observe vows agreeable to such deities only. 17-18.

They engage themselves in reading and listening to scripts of those deities and take initiation in those left-hander sects. These are the characteristics of those enemies of gods.

Know that killing animals intentionally, alcoholism, eating
flesh and keeping contact with another’s wife are the peculiar signs of those wicked people. 19.

O Brahmans, in the same way, haughtiness on account of passion, anger, greed, pride and arrogance is the sign of wicked men. 20.

They pretend to follow religious code regarding caste and life stage. They are desirous of tasty food and are prone to intermingling among castes. 21.

In brief these are the marks of those enemies of gods. Men having these blemishes are demons. 22.

Devotees of Krishna should not keep company with them normally. If they do so, they will become corrupt and fall from the path of righteousness.’ 23.

Suvrat said:-

Listening to these words, Brahmim Mulasharma and other devotees of Sri Hari sitting in the assembly replied humbly that they would follow his advice. 24.

Arrival of Shree Hari in Anjar and Bhuj.

Thus instructing His devotees each day, the Lord stayed in Bhadra town for six days and then proceeded towards the creek in the sea on the way, which he crossed by boat and went to the town
named Anjara. There Kachar and other Brahmins worshipped Him with great joy. 25-26.

Staying there for a few days, the Master left for Bhujangpur with a purpose of establishing true religion and vehemently root out irreligious forces. 27.

Hearing the news of His arrival, the devotees in the town immediately hastened to welcome Him. Taking along buggies, horses and other vehicles and playing on musical instruments like drums, they welcomed him by prostrating at his feet. 28.

He blessed them. The accompanying devotees were then seated in several vehicles. The Lord Himself riding on an excellent horse entered the city with them. 29.

There He stayed at the residence of carpenter Sunderjit and accommodated his followers in the houses of other devotees in the city. 30.

Thus ends the seventeenth chapter entitled ‘Signs of demoniacal people and arrival in Bhujangpur’ in the second Prakarana of Satsangijivan, the life story of Lord Narayan, also titled as ‘Dharmashastra’ (the rules of the code of conduct). 17
Shrimad Satsangijivan

CHAPTER 18

Shri Hari celebrating RamaNavami in Bhuj.

When the people of town Bujangpur heard about the miraculous deeds of the Lord, they were very eager to see Him, and when they actually perceived Him, they were greatly delighted. 1.

Very happily they offered Him prompt services in every possible way. O King, I will tell you the names of the prominent devotees among them. 2.

Brahmins headed by Prayagjit, carpenters like Sunderji, Hirji, Bhagavanji, Jiva, Pragji, Devaram, intelligent Narayanji, Raghavji and others, Shudras (of fourth caste) like Shivaram, Harajit, Utkar, Vallabh and others and wrestlers Gangeya and others were present to attend to Him. 3-5

O King, women like Punja, Amari, Labdha, Lahari, Suraja and others were engaged lovingly in His service. 6.

On the ninth bright day of Chaitra (Madhu), a grand celebration was arranged there. People came from places far and near and gathered there (at Bujangpur). 7.

A well-decorated large canopy was erected and at midday. The Lord worshipped Sri Ramachandra according to the rituals, O King. 8.
On that day the commoners, ascetics and Sri Hari Himself, including others present there, observed fast and kept awake at night singing glories of Lord Rama. 9.

After worshipping Rama, the celibate-Supreme, fully contented that he was, exhorted learned pious Brahmans and saints to establish religious order though Himself. 10.

**Prayagajit visualizing Shri Hari as Krishna, extols.**

In the afternoon He was seated on a beautifully decorated golden throne in a grand meeting. Saluting Him devotees started to worship Him.

Brahmin Prayagajit, a prominent among learned scholars in Vedic lore, bowed down before Him and offered sandal paste, flowers, new clothes etc. He then stood up and gazed lovingly at the Lord. In a moment he went into Samadhi.

The next moment he saw the Lord in celibate attire, in the glow of his inner self and again as Krishna in the illumined Golok. Then coming to the wakeful state he saw Him in celibate form, all by the will of Sri Hari! 11-14.

Then that wise virtuous Brahmin praised Him with folded palms, firmly held His Lotus feet and spoke thus: 15.
Veneration by Pragji Purani.

Prayagjīt said:-

‘Obeisance to Thee, merciful Lord, sporting with Radha and Gopis in Golok and there in the divine splendor of Aksamradham, playing notes on flute. I salute you. Be gracious to me. 16.

Obeisance to Thee, O Sri Hari, Vasudev, Krishna, I salute Thee, ever pure, giving right intellect, always ready to protect devotees. Be gracious to me. 17.

Obeisance to Thee, the son of Bhakti and Dharma, destroyer of evils, appearing as a celibate supreme, promoter of religion. Thou art the spade digging out irreligion. Be merciful to me! 18.

O Laudable by gods and by Indra, the king of gods, obeisance to Thee. Thou art worshipped by Lotus-born Brahma and three-eyed Shiva. You are the sustainer of innumerable universes resting in each hair on your body. 19.

O merciful Lord, thou art the creator and sustainer of the world. Thou has to be meditated on by those wishing happiness. Thou art the Supreme Being beyond perishable and imperishable. 20.

O merciful lord, you have taken forms of the Fish, Tortoise,
Boar, Man-lion, Vaman the dwarf, Parashuram, Ram and Krishna to protect your devotees. 21.

O merciful Lord, you manifest yourself in several incarnations for suppressing irreligion and promulgating religion time and again. You being self-willed are nevertheless bridled by the love of the devotees. 22.

O merciful Lord, bear with me as a father would his child and a friend would his friend, and look after my welfare, O merciful Lord.' 23.

Suvrat said:-

The Lord appreciated his hymn of praise, and knowing his erudition in Puranas, enrolled him in the group of His associates to read Puranas and other holy texts. 24.

Sunderjitt, one of the ministers of the king, who equaled the celestial architect (Tvasta) in ability and possessed wealth becoming of a king, worshipped Him in his stately mansion, just as the devoted king Ambarish did, with fragrant sandal paste, garlands, lots of flowers and various beautiful, soft, valuable clothes and ornaments. 25 - 26.

Offering thousands of gold-coins at the feet of Sri Hari, and waving-lamps along with his wife, son and brother, he prostrated before Him with folded palms and ecstatic with joy, he kept
Divine trance of Sundarji Suthar.

Looking at Him intently he reached the highest state of Samadhi. Then in the middle of the abounding splendour he saw the Lord in celibate attire without, and within in the light of his inner self he saw him as Sri Krishna in Golok playing the flute in a state of Rasa. 29 - 30.

Then he saw in Avyakrut Dham (non-illustrative brilliance) His enor-mous (Bhuma) eight armed figure gracefully lying on the bed of Shesh. 31.

Then he saw him in the imperishable abode, served by number of NirannaMuktas –celestial associates in the form of universal beings, and the Master of yoga served by Rama resting on Shesh in the celestial ocean in Vaikunth. 32 - 33.

Then in a sacred fire as the presiding deity of sacrifice, marked by Sruk and Sruva (sacrificial utensils) in hands; and again in the orb of the Sun in the golden form of Narayan. 34.

Then in Badarivan as Nar-Narayan and again as Sri Hari in celibate form as he had seen Him before. 35.

When he was awakened by Lord’s gracious glance, knowing Him to be the originator of all, he happily saluted and praised Him. 36.
Veneration by Sundarji.

Sunderji said:-

‘O Lord of Golok, the Supreme Person, Krishna, you are the controller of Kala (Time) and Maya (cosmic illusion). You are the lord governing all, you are beyond perishable and imperishable, you are the self luminous divine person, the indwelling Self, the Supreme Being, shining with affluence and prowess. I bow before you O wish-yielding divine tree in the form of a celibate! 37.

In Avyakrut Dham you are the immeasurable Bhuma, you are the Supreme Person in Vaikunth and in the celestial ocean you are ‘Yogeshwar’ Vishnu. You are the Lord of sacrifice in the sacred fire and the shining golden-person in the orb of the sun. On earth, you are living in Badarivan as Nar-Narayan! 38.

You are the mighty support (of the devotees) that takes away fear of Maya, Kala (Time) and god of death. You reside in those abodes with your divine powers and supremacy along with your attendants. Now you are born as human for the beatitude of men and to compassionately lead them to Samadhi and show them those divine forms of yours. 39.
Thus praising and prostrating along with his brother, son and other relatives, that large hearted man worshipped him again and again. 40

Witnessing lord’s divine prowess with great affection, each of them offered valuable presents, worshipped and praised Him thus: 41.

**Veneration by family members of Sundarji.**

O Lord, you are the refuter of irreligion, you grace pure intellect, you thrash away sensuality and strike out anger and greed. You punish those entertaining wicked thoughts and their allies. You are the armour of those who support virtue (or virtuous). You root out vicious ways and condemn passion and infatuation. 42.

O the Lord of the virtuous, the original cause of the universe, the devotees’ boat for crossing the ocean of worldly miseries, the destroyer of inner foes (like passion, greed etc.) of the devotees, the decimator of distresses arising out of human infirmities (like hunger-thirst, sorrow-delusion, old age, death), the one who wards off desires causing seduction, the supporter of righteous ways, the disseminator of benevolence, the decimator of miseries, I salute you. 43.

Victory to Thee, O the foremost among promoters of religion, served by celibates of the highest order bowing down their heads
humbly, O staying in a beautiful mansion (of Sunderjit), O the lord of bliss (giving happiness). Victory to Thee, O Lord of extraordinary powers and adept at imparting knowledge, of divine qualities, protector of devotees, of eyes like lotus petals, of gait like an elephant’s, Victory to thee!

Victory to Thee O Lord who gives joy to the dispassionate, who bestows peace for just salutations, who destroys bondage, who eradicates sins, who enlightens those who chant thy names, who brings delight to the virtuous, who is enraged at the ways of the vicious, who promotes righteous path, who is the jewel of the righteous, who is free from blemish, who is always absorbed in the Self. Victory to Thee. 44.

Victory to Thee, O blaster of tribulations, ever pure (spotless), conferrer of delight to the liberated, of attractive and beautiful eyes, reliever of bondage. O Lord of emancipated ones, Victory to Thee, O merciful to the beings, giver of spiritual knowledge like the soothing moon, skilled in yogic practices, respecting devotees, beautiful than cupid, O Lord of the devotees;

Victory to Thee, O exterminator of base-natured men, decimator of ostentation, eliminator of sins, furtherer of religion, bestower of desired object and enjoyments;

Victory to Thee, O one who being saluted by the hosts of guardian deities of the quarters and officiating deities of the world, ye give happiness to the learned thinkers and remove doubts. O Lord of redemption, victory unto Thee. 45.
O Shri Hari, I bow down before Thy Lotus-feet that take away darkness of ignorance from the hearts of the devotees by the light of the row of nails shining like full-moon; (Thy feet) the only abode of highest happiness; bearing a long Urdhvakha mark. O Lord bless us. 46.

Divine trance and prayer of devotees of Bhuj.

Suvarat said:-

Thus praising Shri Hari the giver of bliss and salvation to the exclusion of restraints etc., they saluted Him and sat. 47.

Then all other commoners worshipped Him according to their capacity by offering clothes, ornaments, money etc. 48.

Adoring Him thus and looking intently at Him, in a moment they went into Samadhi by virtue of His grace. 49.

They saw Him reigning in all those celestial abodes, prominently in Golok, the incarnate of Truth-ConsciousnessBliss. 50.

They all enjoyed the highest bliss and were convinced about His Supremacy undoubtedly. Hence they took to His shelter firmly. 51.

Then they, with folded palms, kept looking at His face and prayed to the Lord, the wish-yielding gem. 52.

O Lord, Thou art the helmsman in this ocean of worldly life.
With a human body as a boat to cross that ocean, the being is being tossed and shaken by high and low tides in the form of six inner enemies like lust & anger, swirling in the whirls of greed for wealth and familial infatuations (wife, sons and friends) serving as crocodiles to drag the stricken boat. 53.

Uttering your name by a man who is on his death bed even once would repel the mighty servants of the god of death (Yama). We humbly worship you who are ever adorable to the saints. 54.

Thus offering praises, those devotees saluted the Master reverentially and sat down, full of delight. 55.

Then the Lord gave away all those clothes, ornaments etc., whatever was offered to Him by devotees to Brahmmins who were present there. 56.

Noticing it, even those wicked men inimical to Him were surprised. They thought that He must be some great favourite deity appeased by those devotees. 57.

Next morning Shri Hari offered food to thousands of Brahmmins and ascetics and gave adorable presents to them. 58.

Benefitted by His actual presence, serving and worshipping the Supreme Person, the ocean of mercy and forgiveness, the citizens believed themselves to be blessed. They felt the purpose of their human life was fulfilled, O King! 59.
Thus ends the eighteenth chapter entitled ‘Narration of eulogies sung by Sunderjit and others in Ramanavami festival‘ in the second Prakarana of Satsangijivan, the life story of Lord Narayan, also titled as ‘Dharmashastra’ (the rules of the code of conduct). 18

CHAPTER – 19

Shri Hari condemning non-violence in sacrifice.

Shri Hari attends sacrificial ceremony organized by Jagjivan where He prohibits such ceremonies involving animal sacrifice.

In that town (Bhujanagar) were three famous brothers by the names Kuberjit, Jagatjit and Ramachandra working as ministers of the King. 1.

Those three uterine brothers were staunch supporters of Shakti cult. Wealthy, insolent, full of excessive pride and of villainous character, they were inclined to animal sacrifice. 2.

The eldest among them proposed to perform Somayag and Sautramaniyag and made provision for necessary material in abundance, not procurable to even kings. 3.

For the Yag, he had invited many learned Brahmins from different provinces well versed in sacrificial procedure. 4.
Knowing His high excellence and scholarship in Vedic lore, he invited Narayan Muni to the sacrifice. 5.

The lord went there with His disciples, endorsing the words of Smrti texts that ‘one should go to the place where sacrifice is performed even uninvited, all the more when thus invited.’ 6.

The host honoured Him deservedly and made Him sit on a suitable seat, paid obeisance him and sat before Him. 7.

Learned Brahmmins, resplendent like fire, who had come from different regions came forward to salute Him and then sat in their respective seats. 8.

When they were settled in their respective seats in the assembly, saluting Him, Kuberjít spoke with folded palms thus: 9.

‘O great celibate, O lord, you are an expert in enunciating Vedas and Shastras. I pray that you stay here in the town till the completion of the sacrifice. Please accept our services, with your followers, like food etc. Presence of great persons like you embellishes our magnificent sacrifice. 10 -11.

These Brahmmins from different places, belonging in high lineages, scholarly in the Vedas and Shastras have gathered. 12.

Some of them are from Kashi (Varanasi), some from Dravid province (South India), others are from Maharashtra and Gaud (Bengal) and some from Gujarat. 13.
I, together with all these Brahmins wish that you stay here O virtuous one, stay peacefully and preside over the sacrifice.’ 14.

Suvrat said:-

Having heard these words from him and on seeing a number of goats to be killed tied up there crying piteously, the compassionate Shri Hari said thus: 15.

Narayan Muni said:-

‘O Brahmin, your brothers, relatives and other Brahmins following religious tenets listen, whatever I tell you is for the good of all. 16.

‘It is said that first of all a wise person should not go to the assembly where controversial issues are discussed. In case he goes, he should speak the truth only. If he keeps quiet or speaks otherwise, it is as good as committing a sin. So I speak only the truth. 17.

It is advised that sacrifice without killing innocent animals is for the good of all, particularly for Brahmins and good-natured men. 18.

It is not proper for a righteous Brahmin to take meat though as part of rituals, for it has come at the price of sacrificing an innocent animal. 19.

It is not good for a merciful Brahmin, to witness the act of
killing a wailing animal and cutting of its limbs. 20.

O Kuberji, you are saying that these Brahmins are virtuous. How then will they do such devilish acts? 21.

Their status and their worth as Brahmins would then be lost. Without moral rectitude these two (status and worth) will not stay with them in spite of their scholarship etc. 22.

O Brahmin, Here I quote some of the statements from the religious text cited by preacher Hemadri. 23.

**Characteristics of a true Brahmin.**

‘O King, mere caste, lineage, studies in Vedas and scholarship in Shastras do not make a Brahmin venerable. Purity of character is the basis of true Brahmin-hood.’ 24.

‘For one who is characterless, caste, scholarship etc., do not lend credence. Are not even insects born of fragrant flowers? (Yet they are not regarded highly)’ 25.

‘O King, only learning the Vedas should not be taken as sign of a Brahmin. O good one, it is his moral conduct that should be observed. Don’t the demons (Rakshas) study Vedas and Shastras too?’ 26.

‘What is the use of the scholarship of that wicked man who, akin to an actor, talks and studies for display? The real scholar is one who actually brings it into practice. 27.

Like water in a skull or milk in a bag made of dog skin becomes
tasteless because of the container, so is learning that is characterless. 28.

‘So, O noble one, know that integrity is the sign of a Brahmin. An ill-behaved man though well versed in the Vedas is reckoned as lower than a low caste by the scriptures. 29.

‘O King, in whom truth, restraint, penance, charity, non-violence and control of the senses are found, he is the Brahmin according to the scriptures.’ 30.

‘One who always observes non-violence, offers oblations in the sacred fire, is true to his wife and is generous is said to be a Brahmin.’ 31.

‘In whom qualities like truth, charity, forgiveness, character, compassion, mercy and gentleness are seen, gods know him as Brahman, on this earth. 32.

‘Penance, observing religious duties, restrain, charity, truth, purity, scholarship, mercy, wisdom, humility and non-thieving are the indicators that one is a Brahmin. 33.

‘Performing sacrifice, observing austerities, having mercy, charity, truth, purity, aversion from vile, learning, spiritual knowledge and faith are the distinguishing qualities of a Brahmin.’ 34.

‘Those endowed with patience, control of sense organs, full of Vedic knowledge, of subdued senses, abstaining from violence
towards animals and constrained while accepting gifts are the real Brahmins, the saviors of humanity. 35.

‘Patience, control of the senses, mercy, truth, charity, virtue, austerities, learning, these eight qualities indicate merits of an esteemed Brahmin. 36.

‘Neither learning nor penance is adequate for being a true Brahmin, unless these are combined with a good character.’ 37.

O best of the Brahmins, there are many such proclamations about Brahmins (born in first caste) being merciful. Righteous men abide by them. 38.

Hence this sacrifice that you propose to perform should be sans killing of animals. Only then will it be conducive to the good of all. 39.

O Brahmin, such worthy Brahmins will not even think of killing innocent animals. 40.

I am very much pained. My heart is overcome with mercy at the sight of these dispirited crying animals tied up here! 41.

Sacrifice can be performed by offering food substances like rice, yava (barley) and aqueous liquids like milk, curds and ghee. That will satisfy the deities. 42.

In the holy books, deities - gods - are told to be pious and good, while the deluded and ignorant Asuras - demons - are of Tamas character and humans are Rajas - acting under pressure of
desires and passions. 43.

Deities reside high in the heavens, men in the middle, on earth, and Asuras in the lower region.

Demons like wines and flesh due to their Tamasic nature and O Brahmin, gods being goodness personified, they like pure food, ghee and other substances made of grains etc. 44.

In normal conditions, offering meat to gods is not proper, except on rare occasions, in scarcity or in total unavailability of food. 45.

Here, even when ample food and other substances like milk are available without any difficulty, you perform sacrifice involving animal killing, which is condemned by people and by scriptures. 46.

If you set free these animals and perform sacrifice offering pure, auspicious substances like milk etc. to the gods, only then will I stay here. 47.

Suuvrat said:

Hearing these words from Sri Hari, the Brahmin became confused. Some good-natured Brahmins thought it to be true and worthy of consideration. 48.

Then, Jagajivan, one of the three brothers, boastful and arrogant, encouraged by Brahmins from Kashi and elsewhere, and instigated by his own Rajasic and Tamasic tendencies (full of passion and delusion) spoke thus: 49.

It is said in the Vedas that animals are born to be killed in
sacrifices, and those who slaughter them for other purposes are the Asuras. 50.

Wise men do not think of killing of animals to be acts of violence, for it is prescribed by the Vedas. Hence, O celibate, animal sacrifices are done in thousands by the ancients. 51.

Who is capable to change the injunctions set by the Vedic traditions? We are executing sacrifice in accordance with Vedic rules. 52.

**Meaningful interpretation of violence referred to in Vedas.**

**Suvrat said:-**

Then hearing these words of one who was interested in violence, and not knowing the purport of the Vedas, the Lord spoke again for his good. 53.

Narayan Muni spoke. ‘O Brahmin, Vedas do not stipulate violence. It is not the cardinal teaching of the Vedas. It is advised only to curb or limit the tendency of killing on account of uncontrolled passion. 54.

Men of Rajasik and Tamasik nature are normally inclined to kill animals. There is no need of particular instructions or injunctions for them in this regard. 55.

In case of having inclination to violence, it may be done in
sacrifice (only). Thus saying the Vedas have restricted violence
O Brahmin, (and not permitted it). 56.

Vedas mean abstinence from violence undoubtedly. This fact
is ascertained in Srimad Bhagavata. Listen: 57.

‘People in general have natural desire for sex, eating meat
and drinking wine. No urging is necessary for that. But to regulate
these tendencies (that they may not go for it indiscriminately and
uncontrolled) rules are made for their rightful fulfillment like
marriage for sex, festivals like Yags as Sautramani (Suragraha)
for eating meat and drinking wine etc. Nevertheless, abstinence
from these is considered desirable. 58.

It is typical of the Vedas to instruct indirectly; the sweet loving
children take sugarcoated medicine agreeably. Similarly, regulated
by ritual, these tendencies lead to getting rid of excesses. 59.

Hence never think that the Vedas sanction violence. Else,
disaster will befall unto you, no doubt. 60.

The fall of King Uparichar Vasu.

In the olden days there was a king named Uparichara Vasu
(Vasu moving in the skies). Gods and sages sought this
clarification from him: Do Vedas support violence? Thus asked,
the King replied, ‘Yes, Vedas are prone to violence.’ At that very
moment he fell down to the earth. 61- 62.
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Notwithstanding that he always moved about in the sky, he immediately fell on uttering those words. This story is narrated in Vayu Puran, Matsya Purana and Mahabharat. 63.

If the Vedas were inclined to violence, how did King Vasu, after uttering these words fall down in a moment O Brahmin? 64.

Hence, be it known that non-indulgence in violence is the moral of the Vedas. Thus advised, infuriated with anger, he again crossed Krishna. 65.

‘In sacrifice, all the animals are sanctified by priests uttering Mantras, by virtue of which they are freed from their beastly life and will attain heaven! 66.

O ascetic, violence in sacrifice is a religious act altogether. Naming it as irreligious does not look agreeable to this assembly of learned Brahmins. 67.

Here, the words of the Lord are authoritative. ‘Virtuous men that eat the sacrificial remains are freed from all blemishes.’ (Bhagavad-Gita -3. 13) 68.

Hearing these words of that hypocrite who was evidently fond of flesh eating under the guise of sacrifice and arguing unrighteous to be righteous, the Lord said: 69.
Narayan Muni said:-

‘Your opinion that killing animals is a righteous act is not agreeable to wise men. Fruit of virtue is happiness and that of sinful act is sorrow.’ 70.

It is said by Narad in SrimadBhagavata that the act of killing animals brings only misfortune. O Brahmin, I tell thee. 71.

Benevolent sage Narad, knower of the Self instructed King Prachinabarhi who was steeped in Vedic ritualism. 72.

‘O King, protector of the subjects, look at the flocks and herds of innocent animals in thousands you have killed ruthlessly in sacrifices. Now they are waiting on the path of your journey post death, recalling the suffering you have inflicted on them, to torment you by their iron weapon like horns, enraged with vengeance on you (Srimad Bhagavat: 4.25.7-8). 73.74.

(Narad, telling Prachinabarhi the story of Puranjani who was engaged in animal sacrifice, said) ‘The animals that had cruelly been put to death by him for sacrifice, now attacked him (Puranjan) and tore him to pieces with their sharp horns.’ (Srimad Bhagavat: 4.28.26). 75.

When the King (Prachinbarhi) heard this story, he abandoned all animal sacrifices and took to rituals without violence. 76.

Hence, O wise man, having a good name in this kingdom, it is proper on your part that you perform the sacrifice by observing non-violence’. 77.
Arrival of Shree Hari in Dhamadkapur.

Suvrat said:-

In spite of the advice of Shri Hari, he (Jagjivan) did not move from his resolve. Shri Hari, knowing him to be full of pride, immediately left that place and went to His own residence. 78.

Next day Shri Hari left the city instructing His devotees, who accompanied Him on His way, to observe religious duties steadfastly. 79.

Then he sent His devotees back and proceeded further, according blessings to the devotees on the way, and reached Dhamakapur after a few days. 80.

Disaster falls on the animal sacrificers.

Not listening to Shri Hari’s advice, that deluded, insolent and arrogant Brahmin resumed his practice of killing animals for sacrifice. 81.

O King, disrespecting Shri Hari’s words and that of the Vedas and attempting to establish Veda’s endorsement of violence brought disaster to him. 82.

By god’s will, unexpectedly, the King (of Bhuj) becoming angry with him attacked with his army and extirpated the sacrifice. As in the past Veerabhadra destroyed Daksha Prajapati insulting Shiva, in the same way the King ruined it. 83 -84.
The King’s soldiers looted his wealth, his vehicles, household things, utensils of sacrifice and heaps of cooked food. 85.

Those three brothers overpowered by pride, along with their men, under Kuberjit fought furiously. 86.

Beaten by the long bearded Yavanas, the Brahmins from Kashi and other places ran away in fear. 87.

At that time the King stopped and called back his deadly soldiers who were chasing those fear stricken Brahmins wailing and running away, robbed of everything. 88.

In that battle those three brothers with their eyes reddened in wrath, furiously fighting with weapons in their hands, were killed by the swords of the bloody soldiers. 89.

They, with their sons and relations, were instantly devoured by predators like herons and vultures. 90.

There occurred a great havoc everywhere in that town. People thought that it was the result of defying Shri Hari’s advice. 91.

O King, there was a cry on all sides that killing animals in the name of god, brings disaster. 92.
O King, since then, righteous people on the earth abandoned killing animals, eating meat and drinking wine. 93.

Thus Narayan’s noble exploits like eradicating malpractices of wicked demons became famous everywhere.

By that, Dharma, his wife and sons felt exalted and happy. 94

Thus ends the nineteenth chapter entitled ‘Shri Hari Preaching and establishing Nonviolence’ in the second Prakarana of Satsangijivan, the life story of Lord Narayan, also titled as ‘Dharmashastra’ (the rules of the code of conduct). 19.

CHAPTER – 20

Shri Hari’s spiritual exploits attract people to religiosity.

Stay of Shree Hari in Dhamadka and Bhachau for two days and in Kanthkot for one day.

Suvrat said:-

O King, there ruled a king named Labhaji, in Dhamkapur. He arranged for Shri Hari’s stay in his own place. His four sons Kalyanji, Induji, Ramaji and Rayadhanaji were also diligently engaged in Shri Hari’s service. 1-2.

Jijiba, Manyba, Vayu, jeeva, Motini, Karniba and other ladies (form the royal family. also served Him devoutly. 3.

Shri Hari, staying for a couple of days there, came to the
town Bhachahu. There Jayaram, Karman and other men, and a lady devotee called Devika and others served Him enthusiastically. After staying there for a couple of days, He came to Kanthakot for a day, where He was adored by Mulaji, Kachara and other devotees and by Vayavi, Haribala and other ladies. 4-6.

**Arrival of Shree Hari from Pipali to Rajkot.**

From there, having crossed a sea-creak, He moved towards the land of Abhiras and then to Pippalana to please His close devotees. There He was served by merchants like Dev, Ganesh and others, and by women devotees like Manya, Rama and others, according to their capacity. 7-8.

Staying there for two days, He came to Rajkuta, where He was worshipped and served by a princess called Lakshmi with highest devotion. O King, by Shri Hari’s grace she got proficiency in all yogic skills. Staying there for a day, He left from there. 9-10.

Thus, Lord Shri Hari traveled from place to place, educating people to rein in their wrath, suppress false pride, uproot passion, rule out arrogance, overcome desire, destroy greed, abstain from the sins and effects of kali and heretic tendencies, propagate truth, enhance righteousness on this earth etc., thereby creating awe in peoples’ mind, manifesting valour, eliminating darkness of ignorance, shining like a brilliant sun, with His spiritual wisdom. 11-12.
Witnessing and hearing His excellence as a promoter of the path of righteousness, numerous men and women came to His refuge. 13.

O King, He, the lord, the only shelter for the good, exhibited His prowess to them to enthuse them and to firm up their belief in Him. 14.

He restrained the breath of many and brought them to the state of deep concentration (Samadhi) and got them settled in the Absolute Brahman in their inner self. 15.

In that state, he showed to them Golok, Aksharadham, Shvetadvip and Vaikunth with their entire prowess, and also the Ayakrta, the unmanifest Brahman, the divine Badarivan, the fire, the sun, the abode in celestial ocean, and in each place, He revealed Himself in those divine forms surrounded by attendants and associates therein and with full prowess. 16 - 18.

He made some hear the sound of ‘Om’ and to some He showed His lustrous form shining like crores of suns. 19.

Some of them were made to realize the Absolute Brahman described as the locus of existence (bliss, pure consciousness), which is beyond the three states of consciousness (waking, dream and sleep), the Absolute Seer as Himself. 20.

To some devotees He showed the holy fords of Shri Hari and other divinities on the earth and in the space beyond with all their grandeur. 21.
To some He showed the presiding deities of each chakra (plexus) in the body, like Lord Ganesh in base (Muladhar) and other deities placed in their own plexus. 22.

To some devotees, He was manifest in colossal form (Viratrup) and to some as the supporting universal Purush, the presiding deity described in PurushSukta. 23.

To the devotees staying at distant places even as far as a hundred Yojanas (about 800 to 900 miles) and beyond, He became visible in His original from and they experienced His actual presence at their places. 24.

He made the other devotees at remote places wonderstruck by eating the food offerings kept in front of lord’s image, in their homes in those places. 25.

He took some of His devotees, who were on deathbed to His celestial abode (Aksharadham) and Himself appeared before many others. 26.

Even non-believers were astounded to witness Shri Hari giving such miraculous, extraordinary experiences to seekers of spirituality as well as others, (and they took to His refuge.) 27.

Many scholars supporting different views and belonging in other sects came forward to argue with Him, but none could succeed against him. 28.
Those who worshipped Ram, saw Him as Ram and devotees of Krishna, as Krishna Himself. For those following Shakta sect, He became Shakti; to those adoring the sun He appeared as the sun; Shaivas found Him to be Shiva and Vaishnavas found Him to be Vishnu; at the same time Jains experienced Tirthankar in Him and Yavanas, in meditation, to their surprise, saw Him as Paigambar. 29.

Whoever went to see Him would experience Samadhi in a moment by His grace, and amazingly perceived Him as his own favorite deity. 30.

They, abandoning their cults, took shelter in Him and began to worship Narayan and followed the righteous code devotedly. 31.

Even ordinary, uneducated men who overcame the desire for meat and wine became His followers and attained dispassion and knowledge of the self. 32.

Among those studied in Shastras none were able to defeat even His uneducated, low-caste disciple in spiritual matters among others. 33.

**Shri Hari as an ideal socio-religious reformer.**

Thus destroying the root of ignorance by His splendour, He re-established the true religion, which was declining on this earth. 34.

He opened many centers giving free food to the needy. Those who came there once never wished to go elsewhere again. 35.
O King, the Lord encouraged His wealthy disciples to perform Vishnuyag to appease Vishnu according to prescribed procedures. 36.

In sacrifices like Vishnuyag, Maharudra-yag etc., He offered delicious sweet meals to the Brahmins in thousands to their satisfaction for days together. He distributed thousands of gold and silver coins generously like a sovereign king. 37 -38.

He performed those sacrifices offering ghee, milk and food-grains and thoroughly expelled the rituals (of the left handers) which were disagreeable to the Vedas, done with five ‘Ma’karas - madira, mamsa, meena, mantra, maithun (wine, meat, fish, chantings and sex). 39.

Thus several times the Lord eradicated the irreligious practices of the heretics, and adored and appeased the saints, Brahmins and gods. 40.

At places He preached the tenets of righteous ways, knowledge, detachment and manifold devotion elaborately. 41.

He defeated the heretic preachers by his innate valour and wisdom, and from them he protected those striving for salvation and initiated them to religious practices. 42.

Lord, the protector of the religion, re-established the eternal religious order of four-castes and four Ashrams - duties to be performed at four stages of life. 43.
Promoting and following Himself the prescribed code of celibacy, He stood shining as the supreme idol among the celibates. 44.

Bhakti, Dharma and the other components becoming stronger and well supported, shone in His service, with full splendor. 45.

They were visible in celestial form to those of pure heart by His will rarely; not to all. 46.

O king, thus exhibiting His wondrous acts, that ocean of compassion, wandering from place to place, came to the town Sharadhar in the month of Ashadh. 47.

Thus ends the twentieth chapter entitled ‘Shri Hari giving joy to numerous devotees showing various divine glories’ in the second Prakarana of Satsangijivan, the life story of Lord Narayan, also titled as ‘Dharmashastra’ (the rules of the code of conduct). 20
Shri Hari’s Chaturmas camp in Sharadhpur.

There in Sharadhpur two princes named Tungjit and Vairijit, who were deeply devoted to Shri Hari’s lotus-feet, very respectfully served Him. 1.

Among the two, the elder was equal to Akrur (Sri Krishna’s beloved devotee) in donning on his head and body the dust from the feet of Krishna, and the younger one resembled Vidur (in wisdom and devotion). 2.

Other gallant warrior-class devotees like Vairibhaya, Bhim, Hikkajit, Yavanas like Karim, Muka, Hassan, Raya, Hayajit and others also served Him very happily, lovingly and with unflinching faith. 3-4.

The Lord stayed in the mansion of Tungajit with His close devotees, giving them delight, dispelling darkness and ignorance from their hearts like a shining sun. 5.

Requested by humble devotees, He stayed there during Chaturmas and celebrated Janmastami festival on grand scale as never before (in Samvat 1851). 6.

Thousands of His devotees - commoners and austere men had come from various places with ardent desire to have His Darshan. 7.
Observing fast, keeping awake at night and worshipping Krishna along with all the devotees on Janmastami, Shri Hari kept the religious faith alive. 8.

On the ninth day, offering food to the Brahmans and sages, concluding the fast, in the afternoon, the Lord of the virtuous presided over the grand assembly of the devotees. 9.

O King, when He was seated on the throne, in obeisance to Him, the Brahmans and sages who had assembled there sat in front of Him and others on all sides, according to their ranks. 10.

**Shri Hari cautions devotees against evils of greed.**

When all were seated on their respective seats, eager to listen to Shri Hari’s words, the valiant King (Tungajit) came up to him, saluted him and with folded palms asked Him: 11.

**Tungajit said:-**

O Lord, in this world it is seen that desire, wrath and greed are the three great enemies of all beings. 12.

O Lord, tell us, among these, which is the strongest one that should be controlled and conquered by spiritual aspirants in every possible way. 13.
Suvin said:—

When the king asked thus, the master of the world answered him with His enchanting sweet voice: 14.

Sri Narayan Muni said:—

Yes, those three are the deadly enemies of men. Among them greed is the strongest one, very difficult to conquer. 15.

It should be overcome in every possible way by the seekers of truth, particularly by ascetics and commoners also. It is a sin by itself. 16.

Those who are extremely attached to the worldly objects will in a short time lose themselves because of loss of discrimination. 17.

Avarice is the root for all sins. It promotes vice. Most of the blemishes are the outcome of greed. It leads to hell. 18.

Greed generates lust; anger is also an offshoot of greed. Infatuation, jealousy, envy are all the products of greed. 19.

Even the learned, wise men, well-known ascetics and great sages have fallen from the path of righteousness due to greed. 20.

And also the mighty demon Kings like Hiranyakashapu and gods including Indra have been defiled and ruined due to greed. 21.

O of great intellect, Kauravas were brought to an end by greed alone. Many other kings met with perdition on this earth because
of their insatiable desires. 22.

Hence, those who have taken shelter in me should not go after worldly things. They should understand that money (greed for money) is the house of calamities. 23.

Blemishes like theft, violence, falsehood, pretence, lust, anger, pride and haughtiness are the outcome of desire for money. Also hatred, disbelief, doubt, treachery, betrayal, rivalry and three more, addictions to women, wine and gambling - these fifteen and many other blemishes are rooted in greed for money. 24-25.  

Knowing that (desire for) Money brings misfortune, my followers should not run after money, for it causes distraction in devotion to Krishna. 26.

Suvarat said:-

Hearing about all the evils of greed as told by the Lord, the King, the sages and the other commoners also felt happy (as their doubt was cleared by the Lord). 27.

Then the Lord bid devotees coming from distant places to leave for their respective locations next morning. 28.

Shri Hari accepts King Khatvang’s invitation to visit his place.

In the meantime while king-sage Khatvang who was of good intellect had come from Karyayan rose to put up his request to the Lord. 29.
He was religious, devoted, and an avowed celibate, subdued and broad minded. Earlier he had attended the Janmastami festival at Makaralay, where he was impressed by Shri Hari’s prowess and had accepted His discipleship. He was well versed in narrating and explaining Krishna’s life and deeds. 30 -31.

O King, he had also participated in the last Janmastami festival at Manibhadrapur and had gone back to his place by Shri Hari’s order. He had come again wishing to take Him to his town. Appearing before Him and saluting with folded palms King Khatvang said: 32 - 33.

‘O Lord, I am your humble servant, and you are very kind to your devotees serving you. Please be gracious to visit my place. 34.

By serving you with my family, my attendants and my belongings, I feel that the purpose of my life will be fulfilled. 35.

Suvrat said:-

Shri Hari was much pleased by King’s humble request and said to him, ‘O King, I will certainly come to your town. But as I have decided to stay here during Chaturmas, I will visit your place after ‘Prabodhini’ (Ekadashi) festival (the last day of
Chaurmas). 36 - 37.

Thus, O King, being pleased in mind, King Khatvang left next morning and proceeded to his place, resting in Durgapur on the way. 38.

Thus ends the twenty first chapter entitled ‘Narration of blemishes of greed’ in the second Prakarana of Satsangijivan, the life story of Lord Narayan, also titled as ‘Dharmashastra’ (the rules of the code of conduct). 21

CHAPTER - 22

Description of Gadhapur and pious family of King Abhay.

Suvarat said:-

In the land of western Panchal, there is a very clean pure river, which washes away the sins of the people. 1.

In this holy river Achyut (Lord Krishna) took bath and enjoyed playing with sages many times, and for reason of having come in contact with Lord Krishna and the sages, the river has become the destroyer of greatest sins. 2.

On the bank of this holy river is a town named Durga, where the people of all the four castes live. 3.

This town was a suburb of the city of Dvaraka and was a place
There was a religious minded king verily devoted to Shri Hari called Abhay. He had a great liking for listening to scriptural texts. He was brave and followed the duties of a warrior (Ksatriya) religiously. 5.

King Abhay had married princess Suraprabha, daughter of King Nagesh and his wife Purna of Kariyanapur. 6.

His other wife was Somadevi, the daughter of King Ranagami of Buttadpur. 7.

Both the queens were loyal to their husband. Suraprabha had four daughters named Jaya, Lalita, Panchali and the youngest one Nani. 8 - 9.

Queen Somadevi had a son, who was well behaved, virtuous, of high morals, soft spoken, calm and of good intellect like Prahlad. 10.

Jaya and Lalita had lost their husbands in their childhood and the two widows were disinterested in worldly affairs. They were pious, strictly followed religious code, lead a celibate life and observed vows like Krchhra etc. and lived in their father’s house. 11-12.

King Abhay had a sister named Soma and her husband, the king’s brother in law, was Galav. All of them were very religious minded and intently devoted to Krishna. 13.
Along with them the king used to listen to Srimad Bhagavat(Purana)Katha, every day regularly with great respect. 14.

Listening to Bhagavata Katha during daytime, he used to narrate and discuss those episodes at evenings to them and meditated upon the purport again and again. 15.

On completion of the reading of Purana, he gave dakshina (monetary honorarium) to the speaker (a Brahmin) and asked to listen to it again. Thus he listened to the Purana for seven consecutive times. 16.

As he went on listening and thinking about the meaning of such lines as ‘Yada Yada hi Dharmasya’ to himself, he assuredly thought that whenever irreligion is increasingly dominant and religion declining, the Lord dons yet another incarnation to visit this earth. 17 - 18.

At present, irreligious practices are witnessed to be increasing fast. Now is the time for Shri Hari to come down to earth. 19.

Each time such thoughts came to king’s mind, his detachment to worldly things grew stronger. 20.

Once, in the month of Shravan, on Ekadashi, the eleventh day of dark the fortnight, he offered grand worship to Lord Krishna according to the rituals. Following the rules of Ekadashi vow strictly, He sang many hymns and songs to Lord Krishna. 21 - 22.
In the afternoon, he listened to the Bhagavad-Gita with respect and devotion; then he discussed it with others. 23.

He said ‘O brothers, please listen to what I wish to say. It is good and favourable to all human beings to dedicate themselves to Krishna alone. 24.

It is assumed that devotion and service to Lord Krishna in person, becomes fruitful instantaneously, and devotional service to His image has a long lasting result. 25.

Those are really blessed who have actually seen Him, served and worshipped Him according to their ability. They attained the highest goal of life. 26

To offer direct service and worship Him is possible if and when incarnation of Lord Krishna is an actuality on this earth. But it is a very rare occurrence for human beings to be witness to it. 27.

**Rise and fall of religion.**

Regress of righteousness and progress of unrighteousness on the earth is the cause of incarnation of Krishna. As the Lord Krishna has Himself said: 28.

‘Whenever religion declines, religion is at stake and irreligion ascends, for the resurrection and reestablishment of religion, I come again; to protect saints and punish the sinners; I take birth age after age.’ 29- 30.
At the advent of Kaliyug, when irreligious forces were powerful, Lord Krishna took birth as the son to Vasudev and Devaki. 31.

Destroying the sinful and cruel demons in thousands, He promulgated the true religion based on caste and stage, on this earth. 32.

The religious traditions established by Him were protected by kings of the Lunar dynasty like Parikshit and Sahadev, up to the end of King Ripunjay. Then King Brhdran and others up to the end of King Sumitr of the Solar dynasty preserved and promoted them according to their abilities. 33 - 34.

Then during the course of time, when it again weakened, King Vikramaditya and Shalivahan kept it alive and furthered it. 35.

Then came Shankaracharya who defeated the heretics and restored the religious order on his own valour. 36.

Then preceptors like Vishnu Swami, the valiant Ramanujacharya, Nimbarka and Madhvacharya, and then Vallabhacharya with Gosvami promoted the religious ideals giving impetus to devotion of Krishna. 37 - 38.

**Blemishes of Kaliyug: King Abhay’s prayer.**

When these foremost preachers disappeared from the earth, and since Kaliyug’s advent, irreligious tendencies have increased among commoners, ascetics and kings. 39.
The traditional caste and stage system has been polluted. The people of the higher class have developed taste for irreligious acts. 40.

The low caste Shudras are behaving like Brahmans, and abandoning their religious duties the Brahmans have taken to a lower way of life. Ascetics have become commoners and commoners have become mendicants. 41.

Women have shown infidelity to their husbands and are engaged in immoral activities with men clandestinely. And men belonging to good families are fond of eating meat, drinking wine and violent acts. 42.

Under the pretext of devotion, penance, Yoga and religiosity, people are seen apprehending women, money and tasty food O brethren! 43.

Widows are interested in chatting and joking with men and seeking their intimacy. They (widows) want tasty food and they decorate themselves with fine clothes and ornaments. 44.

Such are the irreligious tendencies, and the effects of Kali seen everywhere on this earth agonize the saintly people. 45.

I think, as predicted by the Shastras, the suitable time has come for the incarnation of Lord Krishna, who has taken a vow of protect religion. 46.

It is certain that the Lord is born somewhere, to uproot irreligion, as per the prediction of the sacred scriptures. 47.
May Lord Krishna mind us as His own people, His close devotees and protect us from the ills of heretics; and may the merciful lord appear before us! 48.

Suvrat said:-

As King Abhay was uttering these words, his good old friend and well wisher King-sage Khatvanga arrived there. King Abhay heartily welcomed and honored him. 49.

Thus ends the twenty second chapter entitled ‘King Khatvanga’s arrival at Abhay’s mansion’ in the second Prakarana of Satsangijivan, the life story of Lord Narayan, also titled as ‘Dharmashastra’ (the rules of the code of conduct). 22.

CHAPTER – 23

King Khatvanga conveys the news of manifestation of the Lord to King Abhay and his family.

Suvrat said:-

O King, giving respectful welcome and offering high seat, water, fruits etc. to King Khatvanga, and when he and the rest were
all comfortably seated, King Abhay of good intellect along with his wife, sons, daughters and other relatives saluted him and asked this of him: 1 - 2.

‘O honorable King, from where are you coming now, o wise, expert in religious matters, your arrival is certainly for our good fortune, for we are near and dear to you. 3.

Thus asked, he said: O King Abhay, my preceptor named Sahajanand has arrived in Sharadhpur. With a few of my attendants, I had gone there to see Him. Thousands and thousands of people had gathered in that town. 4 - 5.

There He had arranged a great festival on Janmastami day. Attending that celebration, now on the way back to my town, I have made a halt here. 6.

When Khatvbang replied thus, the King asked him again, ‘O great man, what are the merits your Guru is endowed with? Are they firmly set in religious disciplines? I think He must be truly a great person. Otherwise a noble King like you would not have gone to see Him in this rainy season. 7 - 8.

I guess he is not an ordinary Guru. O my good friend, can you please tell us his virtues and merits. 9.

King Khatvang said:-

I shall certainly tell you about his eminence, but I doubt
whether you and your people will take it as true. 10.

Abhay said:-

We have full faith in you, as you are the most righteous and truth speaking person. We revere your good self as we would the eldest Pandav, Yudhishthira (who was famous for speaking only truth). 11.

We are like children to you, striving for spiritual progress. So, please tell us his excellences. 12.

King Khatvang said:-

O good soul, you and your relatives listen attentively to this wonderful story I am telling. 13.

Saying thus, he told all the magnificent deeds of his Guru as he had witnessed and heard from saintly people. 14.

Then the King related the astonishing prowess He had instilled in Makaralay, and his saintly qualities. 15.

The King and his family members rejoiced and were thrilled to hear His amazing heroic powers. 16.

No doubt, the lord Himself is born again on this earth. With this firm faith, he said again to King Khatvang: 17.

‘O, of great intellect, whatever you have told is certainly
true. That Swami, worshipper of Krishna is Krishna Himself, no doubt. 18.

It is our good fortune that you have come here. Please tell us whose son He is, where does He come from and how he has reached Saurashtra province and where He will go hereafter? Tell us everything about His birth, life and deeds as they have taken place. 19 - 20.

All these days I was thinking of incarnation of Vishnu as an actuality. O, how to express my good luck! I am hearing the same from you! Please tell me everything from the beginning. 21.

My relatives will also earnestly listen to this authentic account coming from you, as you are our well-wisher. 22.

Suvrat said:-

Thus asked respectfully by King Abhay and his relatives, King Khatvang, the best of the devotees became pleased and instantly plunged in the stream of the essence of joy emerging from the reminiscences of Neelakanth’s (Shri Hari’s) wonderful life and deeds. 23.

He lost himself and became still for a while and slowly came to his senses. His eyes were filled with tears, his body full of
horrilation, his mind riveted with loving devotion in the lotus feet of Shri Hari throbbing in his heart. 24.

Thus ends the twenty third chapter entitled ‘Conversation between King Khatvang and Abhay’ in the second Prakarana of Satsangijivan, the life story of Lord Narayan, also titled as ‘Dharmashastra’ (the rules of the code of conduct). 23

CHAPTER – 24

Short account of Sri Hari’s life and acts as told by King Khatvang

King Khatvang said:-

There is a town named Chhapaiya in north Kosal province. In that town lived a pious, wise Brahmin Devasharma, an incarnation of Dharma Prajapati Himself. 1.

He was born in the family of Savarni lineage belonging to Samaved School. Both he and his pious wife named Bhakti observed their religious duties diligently. 2.

Along with his wife, he respectfully worshipped Sri Krishna performing Vishnuyag in Vrndavan. 3.

The Lord pleased with them was born to them on this earth to promote righteousness and uproot anti-religious forces. 4.

He was a handsome boy and he became famous by the name
Shri Hari. Since His childhood, he removed sins of many, just by his sight and his gestures. 5.

When he was an infant of just ten days old, a child-killing female demon Kotara and her helpers, tried to harm him by kidnapping him. But His mere glance burnt them and hence they ran away. 6.

At the age of three, He annihilated the deadly demon Kalidatt, the originator of female demons, puzzling and haunting him in a whirligig, only by His sight. 7.

His father, who was afraid of evils that was caused by the female demons etc. brought Him to his old residence in Ayodhya and stayed there. 8.

Playing the role of a human being hiding His divine powers, in his childhood, that boy of outstanding intelligence gave delight to the people with His sportive acts. 9.

Since his adolescence He was gifted with all saintly qualities. When His father performed His thread-ceremony he took a vow of celibacy. 10.

Staying in His house He started His studies; and to the astonishment of his preachers He acquired mastery over the entire Vedic-lore, in short time. 11.

Then He bestowed the divine state to His parents at the end of their life: At the age of eleven, He left home, disinterested,
and took to a life of an ascetic. 12.

Roaming about holy fords, observing celibacy to its perfection, He became an epitome for an avowed celibate. Doing severe penance He showed the way to practice penance to ascetics; and by practicing yoga, He put forth an example of an ideal Yogi. 13-14.

In Sirpur He shattered the pride of haughty Siddhas and Shaktas. He saved a Brahmin whose body had turned black due to the sin of accepting gifts indiscriminately, by turning him to fair complexion by virtue of His glance. 15.

He defeated thousands of Virs (like Bhairavs) etc. and Ktryas (female spirits). He destroyed sins of thousands of those who had taken refuge in Him. 16.

In Jagannathpuri, He annihilated innumerable devilish Asuras, creating confusion among them and making them fight against each other (without wielding weapon by Him). 17.

Again, in Manaspur He eliminated thousands of Asuras engaged in antireligious activities, at the hands of King Ksatradharma, for protecting religion. 18.

Moving about sacred places, He liberated many from transmigratory cycle, only by His sight, touch, words and such other gestures. 19.

O, of good intellect, uprooting irreligious forces and establishing true religion in this land He came to Lojpur in
Saurashtra. 20.

There He came into contact with the disciples of Ramanand Muni, the great Vaishnav preacher, promoter of devotion to Krishna, and whom they venerated. 21.

He created awe in their minds with His righteousness, knowledge, penance, yogic skills, learning, detachment and devotion. He excelled all of them, though they possessed all those virtues. 22.

With them He went to Pippalana and met preceptor Ramanad Swami, the incarnation of Uddhav himself, who was staying there with thousands of his disciples. 23.

He took initiation in the great Vaishnav following even though Himself being a supreme preacher, to promote the discipline of initiation, on earth. 24.

The preceptor happily named Him Sahajanand and called Him by another epithet Narayan Muni befitting to Him. 25.

Narayan Muni being endowed with all the virtues unequalled. Ramanand swami, having entrusted him with a responsibility of becoming the chief of his sect, in a few days, made his way to the celestial abode. 26.

All his followers and disciples, commoners and ascetics obeyed Narayan Muni’s commands in every respect. 27.

Then, to enhance true religion, moving from place to place in
the country, He first came to the town Makaralay on the shore of
the western sea to manifest His excellence on the day of full
moon in Pausa month in the year 1858 (Vasu - 8) (Bhutas - 5)
(Gaja -8) (Indu -1). 28 - 29.

To protect people from anti-religious acts of evildoers and
to promote ancient religious tradition, He stayed there for nine
months. 30.

In the festival of worshipping of Vishnu arranged at the time
of digging the tank as a part of philanthropic work (Purta Karma),
He appeared as Vishnu before the Brahmin worshippers, with great
joy they adored Him with Vedic chants. 31.

In the grand celebration of Janmastami festival He manifested
Himself in a superb form of Krishna, in the presence of all who
were gathered there. 32.

Followers of Ramanand Muni, having full faith in Him
worshipped Him as their favourite deity-Sri Krishna, the consort
of Radhika, and came under His shelter. 33.

Innumerable men and women, seeking emancipation took His
refuge and venerated Him. 34.

At that time, sitting in the assembly, I was assured in mind
that He was Lord Krishna Himself, and I accepted His discipleship.
O sinless one! 35.

In that assembly manifesting His supreme yogic powers He
controlled and attracted the vital breath of thousands of men and women in Him, and gave them ecstatic joy of Samadhi, without any consideration to their fitness or unfitness; whether they deserved it or not; like a cloud in the rainy season, showering water for all without discrimination. 36 - 37.

People became astound at His miraculous act and thenceforth took His refuge and firmly set on the path of righteousness. 38.

When He showed his divine forms of their own favourite deities in Him, many others belonging to other faiths, were astonished and came under His shelter. 39.

To remove doubts of the people of the Kalvani town He vividly expressed His super-human yogic prowess. 40.

By His grace, He enabled thousands and thousands of His devotees to experience Samadhi independently, without yogic practices or observing austerities. 41.

On the banks of river Ojasvati He performed a stupendous Vishnu-yag and offered meals to the Brahmins continuously for six months. He gave them money, gold, silver and other substances like clothes, vehicles, profusely, like a thick cloud in rainy season, pouring water on the earth to the satisfaction of all. 42 - 43.

O honorable one! Sri Hari was now celebrating religious festivals in immeasurable manner at places, such as Sharadharapur. 44.
While sitting in the assembly when I requested Him to visit my town, He replied that He would come on the full-moon day of the month of Kartik. 45.

He is Narayan Muni, named as Sahajanand He is also known as SwamiNarayan, Swami Hari Krishna, Hari, Krishna, Nilakanth and called by many other names. 46 - 47.

Thousands and thousands of ascetics and commoners and intently religious women worship and serve Him with utter devotion. 48.

It is heard that Bhakti, Dharma and others also attend upon Him in celestial forms. But someone having purity and merit to his credit, may visualize them, that too very rarely. 49.

To some of His devotees He exhibited Himself in the form of Krishna with His celestial attendants and associates like Radha and others as in Golok; to some devotees, in the form of Vishnu with Lakshmi, and other attendants in Vaikunth. 50 - 51.

He appeared as universal the God in the lustrous Shvetadvipa with NityaMuktas before some devotees. 52.

To some devotees in the form of Bhuma Purush the all pervading, and as infinite deity with Lakshmi and with celestial powers in the form of female deities and as attendants in the non-manifesting abode; 53.
To some devotees in the form of Nar-Narayan, in Badarikasrama (Vishalaka) surrounded by numerous great sages and ascetics; 54.

To some, in the celestial ocean, in the form of Yogeshvar, with Lakshmi, resting on Shesh (the divine serpent). 55.

To some devotees that the Lord, the master of the virtuous, manifested Himself in the golden form of divine person, in the orb of the Sun. 56.

Some devotees saw Him, that devotee-loving Lord as the presiding deity of sacrifice, in the middle of the sacrificial fire. 57.

Hence, it is certain that He is the Supreme Lord of the universe who has come to this world, and none else is higher than Him. 58.

To those unacquainted with yogic practices, He brings them to a state of Samadhi state by controlling and concentrating their vital breath flowing in the veins; He exhibits Himself in these various forms. 59.

Because of this miraculous experiences people were exceedingly surprised and those aspiring for emancipation among them, adored Him as the Lord Himself. 60.

I shall tell you O great Abhay, one more incredible but well-known fact about Him that actually happened and seen in this land. 61.

That any of His devotees, knowledgeable or ignorant, children, youngsters or old men, women or even impotents, may he or she actually seen Him or not, remembers and utters His name having
full faith in the word of His devotee and resolving that He is the all powerful Supreme Lord. 62 - 63.

All those, devoted to Him thus, at the end of their life, without suffering pangs of death, have vision of this Lord along with His celestial attendants seated in the space-craft. Those attendants will ensure that the wonderful divine spacecraft is there for the devotee and will take the devotee to His celestial abode coveted even by yogis. 64 - 65.

Not that, only dying persons see Him thus, also others at his bed side, having no dedication to Him, sometimes, by chance, visualize Him. Having seen Him thus and surprisingly looking at Him, all their doubts about His supreme divine character, are vanished, and among them those who were of good intellect, immediately sought His shelter. 66 -67.

This kind of puissance could not be seen anywhere except in Lord Shri Hari, hence you should all know and believe in Him to be the Lord Himself and not anyone else. 68.

If you meditate upon Him as I have prescribed, you will certainly find Him in your heart, in the same way. 69.

**Abhay accepts Shri Hari’s supremacy.**

**Suvrat said:-**

Hearing these words from him, King Abhay and his relatives decidedly thought that preceptor Shri Hari is Krishna Himself. 70.
O King, becoming extremely happy they profusely praised King Khatvanga. Again King Abhay consented by his accompanying relatives, asked: 71.

**Abhay said:**

‘O King sage, whatever you have told is certainly true. You are really blessed having actually seen Lord Sri Krishna, and having firm faith in Him.’ 72.

Know that now onwards we all belong to Him and settled in Him alone. Please tell us how to contemplate upon Him. 73.

**Suvrat said:**

‘O King, thus asked by King Abhay, Khatvanga of unbroken chastity whose mind was settled in the lotus-feet of Sri Krishna like a black bee, began to tell the mode of contemplation of Shri Hari, to the utmost pleasure of Abhay and his family members. 74.

Thus ends the twenty fourth chapter entitled ‘Narration of Shri Hari’s life and deeds in short’ in the second Prakarana of Satsangijivan, the life story of Lord Narayan, also titled as ‘Dharmashastra’ (the rules of the code of conduct). 24
CHAPTER -25

Instructions about meditation on Sri Hari’s form by Khatvang.-

A spiritual seeker, with his body washed and clean, sitting in Svastikasan - posture, upper part erect, in a clean, sanctified, undisturbed place, should observe silence. 1.

Keeping hands (palms) on laps, and sight on the tip of the nose, with a tranquil mind, he should contemplate on Sri Hari in his lotus heart. 2.

Upang Dhyan.

He should meditate on Narayan Muni in sitting or standing pose, in front him, of young, handsome human form. His limbs perfectly proportioned to His beautiful form, eyes looking like new-bloomed lotus petals; His looks, very attractive, pleasing and comely, His speech soft and sweet; 3- 4.

He, looking beautiful with His palms and feet like freshly bloomed crimson lotus; nails shining like crescent moon; 5.

His gentle smile shining with the row of pearl-like teeth slightly visible; His arms long and well supported, chest wide; 6.

His forehead high and broad, adorned with upward saffron mark with a vermilion dot in-between (Urdh vapundra); cheeks
delicate and soft, lips of purple hue. 7.

His body dark blue like a rain cloud; having a string of Tulsi-beads in His right hand, and the - left hand in posture of giving protection; 8.

Wearing twin delicate Tulsi - wood strings in His neck, His left shoulder adorned with white sacred thread. 9.

Wearing soft white cloth for lower garment with its hem tightly tucked in to His waistband, and very fine cloth as smooth as feathers of swan for an upper garment; 10

Wearing soft fine white turban tied on His head, adorned with many ornaments offered by His devotees in the festivals. 11.

The Lord adored by His devotees with offerings of garlands of various flowers, sandal paste, crests and tufts, flower strings hanging on Him; looking charming with His sweet, bewitching smile. 12.

Contemplate on Him, who is like a full moon in the galaxy of stars, being in the middle of the assembly of devotees, respected and saluted by all with folded palms; magnetizing hearts of His devotees by gestures of His hand and looking with eyes full of compassion. 13 - 14.

**Sang Dhyan.**

Gradually, when the image of Lord Vasudev in human form is
settled in your mind, then try to concentrate your attention on each of His limb from feet unto the head. 15.

As you are visualizing Him in your heart looking intently at each limb one after the other, the mind even though unsteady, should be fixed on it; doing this way, its impurities will get washed off. 16.

(In the beginning) The very soft and delicate, Lac-red lower surface of His feet, adorned by beautiful auspicious marks like flag, lotus, barley, goad, and upward lines, should be mentally beholden. 17.

One should focus then on the pair of those feet taking away the darkness of ignorance in the hearts of His devotees, by the shining glory of rows of crescent moon-like nails. With His fingers, shapely and descending, tender like flower, excelling the splendour of a new foliage; 18.

Pair of His feet wearing anklets making jingling - sound attracting, stealing the sight of His dear devotees, should be thought of. 19.

His legs well shaped, tender as foliage, thick upwards, knees and ankles circular and well formed thighs plump and tapering like an elephant trunk should be thought of. 20.
Your mind should now be fixed upon the solid waist of the master of devotees, for long; with thick and fine white long cloth with shining golden belt on it. 21.

His shining abdomen marked by three folds with navel in the middle, deep like whirlpool. Then His chest high, broad and even (flush) decorated with fragrant floral wreaths be meditated upon. 22.

Pair of His graceful arms, long and stout adorned by armlets, and His hands like crimson lotus, decorated by golden bracelets glittering with rows of chains decked in, should be meditated upon. 23.

Wearing necklaces studded with various precious gems, and a garland of shining pearls stringed in pure golden thread; His face shining like the spotless moon, should be meditated upon steadily for long; 24.

With indistinct smile creeping (spreading) out the luster of His teeth, adding to the beauty of His brightly glowing cheeks; and above, a pair of sportive eyes long and shaped like petals of newly bloomed lotus; 25.
His comely ears adorned with glittering earrings and floral ornaments, slightly high and a broad forehead looking beautiful with upward saffron mark with Kumkum spot inside, be meditated upon. 26.

On His right cheek near His raised nose a spot like sesame flower, and on the left ear fold, should be imagined and meditated upon. 27.

A fine turban and diadem decorated with rows of rich floral tufts placed on His head; and His lotus-face, shining with a sweet smile be meditated upon for a longer period of time. 28.

O of good - intellect, thus I have narrated so far, the course of meditation on the form of Narayan Muni; you should all practice it regularly and, continuously. 29.

Meditating thus every day and chanting the name ‘Sri Krishna,’ mentally, in a short time you will reach Him, no doubt. 30.

Suvarat said:-

O King, in this way the King-sage Khatvang, became silent and King Abhay and others held his words in their hearts. 31.
O King, this way conversing about Krishna with great love and veneration, the whole night of Ekadashi of those pure, pious hearted souls was spent like a moment. 32.

Thus ends the twenty fifth chapter entitled ‘The course of meditation on Shri Hari’s form’ in the second Prakarana of Satsangijivan, the life story of Lord Narayan, also titled as ‘Dharmashastra’ (the rules of the code of conduct). 25

CHAPTER – 26

Khatvang’s departure from Durgapur.

In the morning at breakfast time, when King Khatvang was about to leave, Abhay, with tears in his eyes, humbly said to Him. 1.

‘Subjugated by your devotion, when Shri Hari comes to your town, please intimate us through a messenger.’ 2.

These days we are tormented by irreligious antagonists for no reason. Since we are troubled thus, it is not proper to leave this place. Otherwise we would have gone to Sharadharapur to have His Darshan. 3-4.

Tell us if you know of any such means, with the help of which these inimical forces will be destroyed earliest, so that we will be able to go to have His darshan at will. 5.

King Khatvang, the well-heard knowledgeable person said to
him, ‘O best of the virtuous, mind this hymn of prayer to Ten Incarnations of the Lord Shri Hari, which I am telling you now.’ 6.

You will be freed from all worries and fears by reciting it at the hour of Krishna’s worship respectfully. 7.

Saying thus, he taught the following hymn, destroying all perils to Abhay, the most intelligent one who kept it well in his memory. 8.

The Hymn of Ten Incarnations.

Matsya Avatar:

He that saved King Satyavrata along with the great sages at the hour of deluge on earth by assuming the form of a huge fish, using earth as a boat, navigating it through the turbulent waters, narrated Matsyapurana to him, annihilated demon Hayagriva and brought back the Vedas for Brahma, may He take away all my miseries. 9.

Kurma Avatar:

The gods and demons churned the milky-ocean to obtain nectar to the exclusion of each other. The Mandra mountain served as a churning rod. Unsupported that it was, it began to sink in the waters. He that assumed the form of a Tortoise and held it on His back and who mercifully delivered the trophies of such churning to the wise sages, may He fulfill our wishes. 10.

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Varah Avatar:
Assuming the form of a Cosmic Boar, He that killed Diti’s son Hiranyaksha in a combat and lifted the earth submerged in Rasatala; He in whose body all sacrifices are latent, who in the beginning of the Kalp (creation) established and augmented the entire institution of sacrifices and forms of worship for the emancipation of men from the cycle of rebirth as told by Him (to the goddess earth in Varahapurana), may He protect us at all times. 11.

Narsimhah Avatar:
He that assumed the incarnation of Man-lion and killed Hiranyakasipu, the King of Asuras and protected Prahlada His intent devotee, and conferred happiness to the gods by reinstating their abode – the heavens – to them (from the clutches of the demons), may that fierce-looking Lord who bestows desired fruit to the devotees protect us all evils. 12.

Vaman Avatar:
Begging for a favour of three-pace earth from Bali through ruse, He that regained the sovereignty over three worlds for Indra in the incarnation of Vamana, and who later afforded full protection to Bali by appointing him a guard at His door, may that Lord Upendra the younger brother of Indra who oversaw the unhindered creation of Vaivasvata Manu banish our sins. 13.

Pasuram Avatar:
The Lord, who as Rama incarnate and born into the Bhrugu
family, held a war-axe in His hand and, in twenty one campaigns, terminated emperor Kartavirya, his progeny and also the Ksatriya clan that was given to cruelty and unholy ways and presented the entire earth ocean-to-ocean to the gods-on-earth, the Brahmin preceptors (in sacrifice), and whose glories were sung by Siddhas and sages, may He save us from unruly rulers. 14.

Rama Avatar:

He that went on exile to the forest accompanied by his wife and Lakshman (son of Sumitra) in adherence to the command of His (plighted) father; He that built a bridge across the sea, and on His own valour destroyed Sita’s abductor Ravana the sovereign ruler of Lanka and his army; He that ascended the throne of Ayodhya – may that righteousness Rama-lovingly protected His subjects as His own children. 15.

Krishna Avatar:

Annihilating Kamsa and other demon kings who had become a burden to the earth, He that protected the earth, the cows, the sages, the Brahmins and religion in every way; He whose acts are always for the good of the people; He the remover of the streams of all adversities – may that Lord Sri Krishna, the foremost of Yadus enrich us with dharmic conduct. 16.

Bhddha Avatar:

The Lord born as Buddha the enlightened, who deluded the intellects of the enemies of gods, established true ideals of the religion, protected multitude of His followers from the heretic
forces, the ocean of mercy who is well known for his sacrifice without violence, bestower of purity of mind, savior of mankind to cross the ocean of transmigration – may he teach us to lead a peaceful life on earth. 17.

Kalki Avatar:

Towards the close of the Kali era, He that assumed the form of Kalki, rode a horse given by gods, bore a sword in his hand and coursed through the earth destroying countless sinful plunderers parading as kings. The touch of the fragrant air coursing from whose body stripes off vile thoughts that will render the minds of them all very pure. May He, the establisher of true religion guide us in this last phase of the time cycle. 18.

One who recites and/or listens to this hymn of Ten Incarnations of the Lord will be fearless and will face no trouble from water, hell, army of evil-doers and wild animals like tiger; will not go wayward or get caught in obscure places; will not be tortured by rulers, troops of enemies and even from ignorance (the root cause of all miseries) and also from Kali! Nevertheless those men, after the end of their worldly life, will reach that meritorious state by the grace of Shri Hari, the kind friend of the afflicted. 19.

Abhay worships Shri Hari intently; freed from fear.

Suvarat said:-

O King, saying thus, that king-sage proceeded to his town
Karyayan. King Abhay with his family now got intently engaged in worship of Shri Hari. 20.

With his family members, he observed the vow of fasting on alternate days without using ghee, milk and sugar (Dharana-Parana) until Shri Hari-darshan. 21.

‘He, the in-dwelling Lord of all, the knower of all sentiments and ocean of compassion will come and make His presence here for us’ - with such firm faith they adored according to rituals, Sri Krishna, the world-guru incarnate on earth. 22 - 23.

As told by Khatvang, observing all the procedure of the vow, contemplating on Him, they venerated Him as their master, the devotee-loving Lord, with great devotion. 24.

Like forest-dwelling austere men who mostly observe fast by eating little food or just fruits, give no attention to their bodily habits though they were used to royal pleasures and treating the body as an insignificant clog of earth, with pure hearts they worshipped the Lord. 25 - 26.

The king entrusted his royal responsibilities to the chief minister and fully engaged himself in adoration of Krishna, listening to the discourses about the Lord and reciting hymns of praise at conclusion of everyday worship. 27.

Thus continuously contemplating and chanting His name every day, they visualized Him in their hearts, as was portrayed
by King Khatvang. 28.

Nevertheless their desire to see Him in person which was getting intense by the day desiccated their bodies gradually. 29.

While they were devotedly engaged in worshipping Shri Hari day after day, O King, becoming pure at heart and longing for His Darshan, two and half months passed, and also troubles from enemy subsided. 30.

Thus ends the twenty sixth chapter entitled ‘Narration of hymn to ward off adversities and ways of worship of Shri Hari’ in the second Prakarana of Satsangijivan, the life story of Lord Narayan, also titled as ‘Dharmashastra’ (the rules of the code of conduct). 26

CHAPTER – 27

King Khatvang welcomes Shri Hari in Karyayan.

Having celebrated Prabodhini festival in Sharadharapura, keeping His promise, Sri Hari proceeded to Karyayan. 1.

Having heard the news of Shri Hari’s long awaited arrival, King Khatvang was overwhelmed with joy and hastened to welcome Him. 2.
Along with a number of horse-riders, a band of musicians and instrument players, their loud sound filling the quarters, when he came forward to greet the Lord, he saw Him riding on a splendid speedy horse, surrounded by groups of celibates and being worshipped by the people with sandal paste and rich floral wreathes, and being lovingly glanced by sages and commoner devotees who followed Him. Saluting Him and the accompanying members, he took them to his mansion. 3 - 4.

He accommodated the Lord comfortably in his mansion having excellent facilities, and His devotees were accommodated at other suitable places in the town. 5.

Along with his relatives and servants, the royal king promptly attended upon Shri Hari like a servant with great love. The others emulated him. 6.

The most respected Brahmins headed by Raghava and Vaikuntha, and Ksatriyas like Vasta, Ramji, Velaji, Vikram and others, and men of merchant class like Viradas, Kamji, Raghav, Karna, Devji, Govar, Panchayan, Herji and others humbly served Him. 7 - 8.

Ladies, sinless and pure at heart, like Devika and others served Him agreeably according to their ability and wealth, devotedly. 9.

O King, on the full moon day of Kartik month, led by Khatvang,
they all happily worshipped Him elaborately with 40 ingredients like sandal paste, garlands of flowers, tufts, fine clothes and wealth with great devotion. Then they prostrated before Him respectfully. 10-11.

Then they stood before Him with folded palms, looking at Shri Hari intently who was in the form of a celibate. Instantly they saw himself as Krishna playing flute in His hand. 12.

Wonder-struck again they bowed before Him and looked. He was the Lord as they had seen Him before, the celibate-supreme. 13.

Then knowing Him to be the Supreme godhead Sri Krishna, taking incarnations in different forms, Khatvang began to extol Him. 14.

Khatvang extols Shri Hari.

Khatvang said:-

‘O Sri Nilakanth, hail, victory unto thee, the reliever of bound souls, the ever-pure, the treasure-trove of self-willed intellect, deluding the Asuras, born of Bhakti, O the vital breath of the surrendered ones, O Lord Krishna, I adore thee forever! 15.

Residing in Aksharadhama, the imperishable abode, eloquently sung by the scriptures as ‘Aksarat Parah’ - The highest spirit -
even higher than the imperishable, O Nilakanth, having attained that supreme being, I have today lived the purpose of my life. 16.

Even to the men who have abandoned all attachments to worldly objects and their effects like desire, anger, envy, ego, etc., and to those who have reached the state of the highest Brahman on the merit of their manifold spiritual accomplishments, you are the most adorable one, the all-pervading supreme Brahman. 17.

From your power of Satva arose Vishnu, the bestower of fruits of all sacrifices and the protector of the worlds, the holy men and righteousness; from your power of Rajas arose Brahma, Daksha and other deities in the beginning of the process of universal creation; from your Tamas arose Rudra and Shesa for the dissolution of the universe. 18.

In the individuals bound by these three adjuncts (Sattva etc.), you the indwelling one is the supreme master of them all.

In the course of the ages, O absolute Brahman, you should take divine forms out of your own free will, as you are self-willed, to restore, protect and promote the order of the Vedic-religion lost in the course of time, and protect the holy men from the evil-doers. 19.

**Varah Avatar:**

In the incarnation of the Cosmic Boar, you destroyed the mighty son of Diti-Hiranyaksha and brought the earth out of his
abode, the underneath Rasatal by mounting it on your tusk – the earth full of mountains and woods – without causing any damage to her, and placed it on the celestial waters. 20.

Yagna Avarat:

O the wish-fulfilling one, the well-wisher of all, you are born to Ruchi (Prajapati) who prayed and adored you intently for long in the form of sacrifice (yajna) with Lakshmi in the form of Dakshina. You saved Manu and the three worlds killing the multitude of demons. 21.

Nar-Narayan Avatar:

On this earth you took the form of Nar-Narayan to enhance virtues like knowledge, detachment etc. in the hearts of the meritorious holy-minded men engaged in devotional services and born in the land of Bharat. 22.

Kapil Avatar:

In a past incarnation, you being Kapila the son of sage Kardama, you conferred the knowledge of Samkhya philosophy, which had faded away in the course of time, to your mother (Devahuti). Then you gave it to your disciple Asuri. You then went to the island in the eastern sea and performed severe penance for the welfare of the world. 23.
**Dattatreya Avatar:**

In the past, born to Atri as Dattatreya, you established social and religious order for the four castes and four stages of life on this earth. You bestowed earthly happiness as well as salvation to the sovereign kings - Haihaya and Yadu. 24.

**Dhruva Avatar:**

In the form of Vasudev, blue complexioned as of a new rain-cloud, and with the divine disk, lotus, mace and conch in your four hands, you appeared before Dhruva and gave a boon to that kid. You are the giver of the fulfillment of the four objectives in human life by your four hands. 25.

**Pruthu Avatar:**

You were manifest as Pruthu, the first sovereign king on the earth, who milked as it were, from the earth, flora (the plants and all natural resources that were hidden within her) and leveled the uneven surface of the earth and turned it into plains. The tyrant King Vena (who was consigned to hell), your father, was taken to the heavens by your righteous acts. 26.

**Rusabha Avatar:**

Born of King Nabhi and his wife Sudevi (Merudevi) as Rusabha, performing hundred sacrifices in perfect ways and instructing his sons and other seekers the virtues such as knowledge, renunciation and devotion, He Himself wandered in the state of Paramhansa (the state of highest enlightenment) free from ego, delusion and attachment. 27.
Hayagriva Avatar:

You appeared in the form of Hayagriva (the horse-necked one, an embodiment of sacrifice and Vedic) at the end of the era of Brahma (Kalpana-the deluge at the end of the cosmic cycle) when the Vedas fell out of Brahma’s mouth, took the form of a Fish and fetched the Vedas back for him.

Again you rescued the Vedas from the demon (Hayagriva) in the same way in the form of fish, you saved Satyavrata Manu and imparted him the knowledge of religious code. 28.

Kurma Avatar:

When Indra was cursed by sage (Durvasa) and as a consequence he and all three worlds lost their luck and luster, to save them from the miseries and gloom you took the form of a tortoise at the time of churning of the ocean (by gods and the demons) to support mount Mandara on your huge, expansive back; and when the resultant nectar was carried away by the demons, you took the form of Mohini, an enchanting beautiful lady, deluded them and distributed the nectar among the gods. 29.

Narsimha Avatar:

Assuming the wonderful form of Man-Lion with face formidably fierce, roaring so loud that it seemed to crack the cosmic shell, you tore open the chest of the foremost demon (Hiranyakashapu) insolent with overflowing ego with your claws and enthroned your dear devotee (Prahlada) totally free from attachments. 30.
Vaman Avatar:
Assuming the form of Vamana (dwarf) a young Brahmin boy (Brahmacharin) who approached Bali modestly seeking his favour for three feet of land, you took back the sovereignty of three worlds from him for Indra and offered the vast realm of Sutala to Bali as a kingdom of Asuras. 31.

Hari Avatar:
In each Manvantra (of four ages i.e. Yugas), the distinctive set of officiating divinities as Manus (the principal rulers), the seven sages (Saptarshis), the guardian deities and their King Indra are appointed by you through Brahma to protect and promote the progress of the three worlds. From time to time you incarnate as Rajraj to keep them vigilant in performing their duties. 32.

Dhanavantari Avatar:
You manifested as Dhanvantari, (the physician of gods) promulgating Ayurveda, the science of health, the uttering of whose name cures all diseases. With your eminence, you won back your share in the sacrificial offerings, which was seized by the gods and later returned by them. 33.

Parshuram Avatar:
Born as Parshuram to sage Jamadagni, holding a sharp axe in his hand, eyes reddened with anger, you destroyed Kartavirya and his progeny and effaced the entire Ksatriya clans who had become tyrants and persecutors of holy men from the face of the earth. 34.
Rama Avatar:

O you are Rama, born to Dasharatha, who annihilated Tadaka and numerous other demons who were trying to destroy the sacrifice (being done by Visvamitra), you relieved Ahalya from her stony-state, you broke the mighty bow of Shiva (Purabhid) and married Sita. Then submitting to the command of you father, you went on exile to the forest accompanied by your wife and younger brother; there you mutilated (the lustful Shurpanakha) sister of the king of demons (Ravana) and decimated an army of demons-the enemies of sages.

You were grief-stricken about Sita (Janaksuta) being abducted by the demon-king Ravana, you delivered Jatayu, Kabandha and Shabari - a tribal woman to liberation, you made friendship with Sugriva who was exiled by his brother Vali and through his emissaries looked for Sita’s whereabouts, you built an extensive bridge across the sea to reach Lanka with the army of monkeys and bears and destroyed the ten-headed Ravana in war and you returned to Ayodhya to ascend the throne for the benefit of mankind. 35-36.

Vyasa Avatar:

Born (of Parashara and Satyavati) as (Veda-)Vyasa, you divided the tree of Veda into several branches (Yajus, Sama and Atharva).
Visualizing the diminishing intelligence of men, you delivered those (Vedas) to your disciples Paila and others for propagation. You also composed texts like BrahmaSutra and Puranas and the extensive Mahabharat, elucidating the unfathomable, unintelligible meaning of the Vedas for the common man. 37.

**Krishna Avatar:**

O Shri Hari, to lighten the burden of the earth you are born as Krishna of holy fame. In your infancy in Gokula you brought about the death of Putana, the female monster, and destroyed the demons Trnavarta and Shakatasura in a child-play.

You are the one who showed the whole universe in your yawning mouth to mother Yashoda. You enjoyed playing child like pranks (with the Gopas and Gopis).

When you broke the churning pot, Yashoda the mother tied you to the husking mortar. Dragging it along, you moved through the two huge Arjuna trees and uprooted them (to liberate the two Guhyakas).

In Vrndavana you killed the demons Baka - the monster crane, Agha-an embodiment of sin and Vatsasura-who had come in the disguise of a calf. At times donning the guise of Krishna and at other times as calves and cowherd boys, you confused Brahma with your magical powers over a year.

In Vrndavan you adored the beauty of the mountain Govardhana, the trees and birds there and trampled Kalia (by dancing on his hood). You consumed the fierce-forest fire.
You bestowed on the maidens of Vrndavan the fruit of their rite of worshiping Goddess Katyayani, you blessed the pious wives of the brahmin priests, you protected Vraja, the cowherd settlement, by lifting and holding your favourite Govardhana mountain. Thus you humbled the pride of Indra.

You are the one who freed Nandaraj from the fear of the shackles of Varuna (Pracheta). It is you who revealed to the Gopas the transcendental realm-Vaikuntha.

Through Your pastime of Rasa-dance with Gopis, You regaled the principal Gopi-Radhika.

You saved Nanda from the jaws of a python, destroyed Shankhachuda (son of Mayasura), an ox-demon (named Arista), Vyomasura (in the form of Cyclone) and Keshi (horse-demon). You then left Vrmdavan (and went to Mathura) at the request of Akrura.

(Coming to Mathura) You blessed the weaver, the hunchback maid-kubja and Sudama (the garland maker) and fulfilled the desire of his preceptor (restoring his son from the abode of Yama).

You consoled the Gopis (Sending Uddhava to Vraja), pleased Kubja, Akrura and Prtha (Kunti) (by accepting their adoration).

You founded the city of Dwaraka, decimated the army of (Kala) Yavana and Jarasandha the King of Magadha, defeated a multitude of rulers in battle and married eight princesses as principal queens and sixteen thousand other women.

You redeemed Nurga (from the state of Lizard), cut the arms of Banasura, destroyed Chaidya (Shishupal), Shalva and other antagonists, protected the (Rajasuya) sacrifice of Yudhisthira and his brothers (sons of Partha).
You quelled the poverty of thy Brahmin friend (Sridama), went to the holy Kuruksetra with your relatives and kinsmen and enjoyed the festivity and restored Devaki’s sons (Your elder brothers) to her joy.

Imparting spiritual knowledge you removed delusion of the Brahmin of Videha (Shrtadeva), Arjun and Uddhava. 38

**Buddha Avatar:**

When a person of demonic nature becomes a strong adherent to the Vedic rituals (and thereby becoming powerful) and harassed the creatures in the three worlds, you as Buddha incarnate – the enlightened one – attracted and deluded them (by propounding atheistic philosophies in order to draw them away from the misuse of Vedic rites). 39.

**Kalki Avatar:**

Towards the end of the Kali age, you will be born as Kalki the son of the Brahmin Vishnuyasha, you will come riding on a horse, and bearing a formidable sword in hand you will course through the earth destroying multitudes of sinners and wicked minded barbarians. 40.

You manifest in one or other form whenever you find religion waning from the earth by the evil acts of the enemies of gods. Sometimes you are born to parents, sometimes from only one of them (as Partha from King Vena’s body), sometimes by your own
mystic ways and on your own will at other times. 41.

O Lord, you manifest yourself to protect the religious
tradition endangered by evildoers; and you institute it in a perfect
way. 42.

O You self-willed, whatever incarnation you assume and
whatever you do, every act of yours is for the good of the people
tormented by three kinds of afflictions (physical, mental and
natural). 43.

O Supreme Being, your birth and deeds are divine and infinite.
None can ever enumerate them. 44.

Thus praising Shri Hari with great love, that eminent devotee
of good intellect ever eager to serve Him, humbly bowing his
head before Him, prayed: 45.

‘O Lord, be merciful to me having utmost devotion to you;
please stay here comfortably for a few months more, O the master
of the good!’ 46.

The Lord said:-

‘I will stay here till the spring-festival (Vasant Panchami) for
your pleasure O King-sage, for you are very sincere in your
religious and devotional duties.’ 47.
Suvrat said:-

Then, served by Khatvang and others with veneration, Shri Hari stayed there happily giving delight to His devotees. 48.

Writing a letter (to King Abhay), the King-sage Khatvang sent it to Durgapur with a speedy messenger, who went there and gave it to King Abhay. 49.

Thus ends the twenty seventh chapter entitled ‘Narration of Shri Hari’s stay in Karyayan; His eulogy by Khatvang’ in the second Prakarana of Satsangijivan, the life story of Lord Narayan, also titled as ‘Dharmashastra’ (the rules of the code of conduct). 27

CHAPTER – 28

King Abhay meets Narayan Muni.

Suvrat said:-

O King, having obtained the letter mentioning the arrival of the Lord at Karyayan town, King Abhay happily told his men about this and got ready to go there. 1.

By the grace of Shri Hari, the King, having got rid of fear of
enemies, came to that town on speedy chariots with a few soldiers and relatives the same day. 2.

Pleased at the arrival of King Abhay, King Khatwang honoured that intimate friend of his deservedly and arranged for his and his men’s stay. 3.

Then the royal-sage Khatwang took the King to the Lord immediately, for the latter had brought with him the offerings necessary for Krishna-worship and was eager to have His Darshan along with his men. 4.

Having seen Sri Krishna actually in human form as he had heard, surrounded by thousands of ascetics and commoners, he was delighted and happily prostrated before Him. 5.

Shri Hari, the inner self of all, who is the wish yielding tree that fulfils the wishes of His devotees, honoured King Abhay and his relatives who were all well acquainted with the greatness of Shri Hari through King Khatwang. 6.

With great devotion they worshipped the Lord seated on the throne by offering clothes, various invaluable ornaments, flower garlands and sandal paste. 7.
With ardent devotion they waved lamps before him and offered salutations to the adorable Lord. With folded-hands, fixing their sight at the generous Lord, they exalted Him respectfully. 8.

Abhay eulogizes Shri Hari.

Abhay and others said:-

‘O one who is born to protect the noble religion, O Virtuous Lord, O oppressor of the groups of demons by thy might, O one who is saving the devotees from heretic ways, O tranquility personified, be victorious O Nilakanth! 9.

O magnificent one who ought to be meditated upon with devotion by men for emancipation in this Kali age, O ocean of forbearance and treasure of compassion… 10.

O one who takes His devotees to divinely Goloka, O Lord! One who always upholds the tradition of intent devotion, one who promulgates the auspicious philosophy of Sankhyayoga… 11.

One who destroys the blemishes of irreligion, Maya, Kali and occasional impurities of devotees with nine modes of devotion like listening to your glorious exploits, one who is ever dedicated to noble acts, one who is splendidly attired… 12.

O Great sage who has promoted the art of yoga, O master-
ascetic with uncountable qualities and excellences, O Lord that bestows fearlessness and gives boons, O of heavenly form... 13.

Pondering upon whom expunges the inner foes like passion, He of the epithet of evaporating the stream of sins of his devotees, He that is capable of removing ignorance and bestowing knowledge. 14.

O son of Hariprasada! HariKrishna, Krishna, O master! Hari! Dedicated to performing penances, O Narayan, O son of Premavati. 15.

Thy exploits are divinely dignified, O free-willed! Thy feet are adored by Brahmashris and Rajarshis (Royal sages), O Shri Swaminarayan! O Master-mentor! Peace-incarnate, we hail the Nilakanth. 16.

You are Sri Krishna yourself, O Nilakanth. Moved by compassion at the sight of those entangled in the transmigratory ocean, you took birth as a mortal upon your own volition. 17.

Hail the Lord of devotees, of intense compassion, O one having fulfilled all the desires, O Vishnu (all pervading) whose feet are savoured by celestials and their King Indra, one capable
of bestowing all desired fruits, O Jishnu the all conquering one. 18.

O Mukunda, you are the inner self of sentient and insentient, you are the cause of the world’s creation, sustenance and destruction, you of the grand lustre that transcends the dark mass of Prakrti (primordial nature) ... Who is competent enough to extol your virtues? 19.

You are the phenomenon behind extinguishing and pacifying the fire of worldly miseries and you are the abode of happiness which we wish to seek. Let our mind be adhered to your form that showers grace generously. 20.

You show compassion with that gentle smile of yours emitting gleaming rays, your cheeks glow splendidly with the sparkle of the pendants on your ears, your crest line radiates the expansive environs. Let our mind-bee pursue your lotus-face. 21.

Upon your most auspicious forehead-mark with its holy rice grains, and beautiful eyebrows with its guile, with eyes wide and broad in the moon like face, let our eyes like Chakora birds play. 22.

Suvarat said:-

Thus extolled, the devotee-loving Lord was very well pleased. He gave desired assurance of protection to those seekers of liberation. 23.

Then the King having saluted Him again prayed thus: ‘O Lord,
you are able to fulfill this servant’s wish.’ 24.

‘O God, I have come with my relatives to take you to Durgapattanam along with your followers. Hope my request will be granted now.’ 25.

The Lord said: ‘I know you and your relatives’ honest wish. I will certainly visit your town.’ 26.

‘I have been promised Khatwang that my stay here would be till the commencement of Madhumasa (Chaitra). Hence, I shall not start right away.’ 27.

‘Hence O King, I will be coming with ascetics and others for performing flower-swing festival in your town for sure.’ 28.

After that, King Abhay told Shri Hari thus. ‘Till then I will stay here with my men and will accompany you to my place’. 29.

Having said thus the King being permitted by Shri Hari, stayed there determined, with his wife son and daughter. 30.

Now he concluded his vow of fasting (on alternate days) after Krishna Darshan. He thought of himself as having fulfilled his cherished desire, along with his son and others. 31.

The King sent his brother-in-law named Galav to take care of his household, and stayed back to engage himself in service of
Shri Hari all day. 32.

**Shri Hari Performing sacrifices; encouraging charitable work.**

Lodged in Khatwang’s house, Swaminarayan persuaded people to a dig pond for the comfort of all living creatures. 33.

Generous Khatwang himself donated all the money, gold, silver etc. to the Lord. 34.

The Lord conducted a grand sacrifice there in the name of Vishnu (Visnuyaga) as done earlier in Pippalagrama, rendering people awestruck. 35

O King, people from different places used to throng there in thousands with offerings in their hands. They went ecstatic at their good fortune of meeting with Him. 36.

He appointed eminent Kshatriyas like Soma, Sura, Mantra, Alarka and Jiva in prominent positions to administer the event of the Yajna. 37.

The ascetic-Supreme offered many Brahmins with various sweet delicacies and appeased them with presents in gold and other valuable articles. 38.

Thereafter, performing Atirudra Yagna grandly, he pleased the Vedic Brahmins in the thousands. 39.

He, the protector of ideals of religion that was fast declining with the passage of time, concluded the pertinent rites of sacrifice
Thus the Brahmmins who were appeased with rich presents and commoners that saw this great sacrifice sang in praise of His excellence. Even the royal personages were wonderstruck to hear this. 41.

Thus ends the twenty eighth chapter entitled ‘Narration of King Abhay meeting, worshipping and extolling of Sri Narayan’ in the second Prakarana of Satsangijivan, an the life story of Lord Narayan, also titled as ‘Dharmashastra’ (the rules of the code of conduct). 28

CHAPTER — 29

Shri Hari tells the merits of being helpful to others - The story of Rantidev.

Suvrat said:-

Thereafter, Shri Hari having concluded sacrificial rites in an appropriate manner, propitiated hordes of Brahmmins as part of the rituals. He then occupied his seat on an elevated throne in the assembly, and the devotees sat in rapt attention.
Seated at hand facing Him were many recluses. Beyond them were other men of different ranks, while the women, who kept their distance from the men, sat separately to one side, devotedly. 2.

His glance that passed over all those devotees seated around brought glee to their eyes. Endowed with excellence and contented in mind, Narayan Muni regaled them with His sweet words thus: 3.

'O devotees, listen to my words which are beneficial to all of you. There is nothing more meritorious than doing good to others. 4.

'Even the insects and flies feed and fill their own bellies, and live. But it is very rare to find helpful men in this world. 5.

One who can do good to others by forbearing trouble himself, can achieve his own good for sure. 6.

Even after seeing others in distress, if one who does not put in his best efforts to relieve it, he shall be considered a merciless beast. 7.

The glory of the real meritorious one, named Rantidev of unblemished fame, is still hailed for his kindness. 8.

Suvrat said:-

All the devotees, having heard the words of the master of
devotees saluted Him. He who was profusely compassionate said to them. 9.

Devotees spoke - O Lord we all wish to hear the story of the ever kind and generous king Rantidev. 10.

**Shri Narayan Muni said:-**

There was a learned king by the name Samkrhti, born into lunar dynasty, and born to him was Rantidev. 11.

Rantidev endowed with all the noble characteristics, was intelligent, pure and merciful, held the reigns of his kingdom after his father and administered it according to the Law. 12.

The king being helpful and generous on account of sacrifice, profusely donated all of his wealth to the Brahmins. 13.

Whatever little he used to get like clothes, utensils and money, he used to give away those to Brahmins immediately. 14.

A man of fortitude, Rantidev owned nothing and he depended on chance for his livelihood though he was a family man. 15.

He used to accept whatever tender or coarse food and water little or ample available by chance. 16.

Living thus, he once went without food or water for forty eight days, by will of the Lord. 17.
On the forty ninth day, a Brahmin happened to give him some cooked food and water which the king kindly accepted. 18.

Having divided the food among his kith and kin, he was about eat his share when a Brahmin guest approached the king seeking some food. 19.

The king gave some food to the Brahmin with all the devotion, since he saw Shri Shri Hari everywhere. No sooner had the Brahmin ate it and left than another guest arrived. 20.

The king reminiscing Shri Hari, gave some food to that Sudra, humbly and with all kindness. 21.

When the Sudra had gone, another guest arrived, surrounded by a number of dogs, his stomach looked starved and he thus pleaded with the king: 22.

O king, ‘Please give us food; I and my dogs are starving.’ The king with all friendliness at heart felt pleased. 23.

Hence, whatever share of food remained, he gave everything with all humbleness. Giving food thus to the owner of dogs, he saluted him with a sense of Shri Hari’s presence everywhere. 24.

When the king was about to drink the water, which was all that remained and sufficient to satiate just one man, there came a Chandal (outcaste). 25.

He said to the king, ‘O king, give me, an unclean creature, some water to drink’. Hearing the words of that destitute, the king
Then the noble king, compassionate by birth, though himself being thirsty, gave water to him with a sense of Shri Hari in mind, and uttered nectarine words. 27.

‘I do not wish from the Lord, the Supreme incarnate attended with the eight super-natural attributes, freedom from birth and death. I pray that I might, by dwelling in them, be able to take upon myself the sufferings of all creatures so that they are freed from misery. 28.

‘I have shed the fatigue from hunger, thirst, weakness, distress, languor, grief, despondency and delusion by giving water to a poor creature that clunged to life.’ 29.

Saying thus the heroic king, to whom compassion was innate, gave away the water to that outcaste though he was himself dying from thirst. 30.

There, the Lords of the three worlds, Brahma, Vishnu and Maheshwar revealed themselves to Him pleased by his limitless generosity. 31.

He who had shed all attachments and was free from all desires and who had dedicated his mind wholly to Vasudev had made his obeisance to them and asked nothing from them. 32.

O devotees, the ever kind and compassionate king’s Maya –
worldly illusion – constituted of the three Gunas dissipated like a dream. 33.

All who followed in Rantidev’s footsteps became Yogis devoted to Narayan by virtue of their close association with him. 34.

Thus that Rajarshi (Royal-sage) became meritoriously famous on this earth. He with his firm devotion became renowned for his favorableness. 35

Hence O devotees, all of you even though it may be pains-taking, should help others happy in your capacities always. 36.

Suuvrat said:-

Hearing and taking in the nectarine words of the Lord, by heart, all the devotees were overwhelmed and paid obeisance unto Him. 37.

Giving permission to devotees to go to their respective towns or places, the ascetic-lord returned to His place. Even the devotee Khatwang was ecstatic, and thought of himself to have attained fulfillment of his desires. 38.

Thus ends the twenty ninth chapter entitled ‘The narration of virtue of being helpful to others through the episode of King Rantidev’ in the second Prakarana of Satsangijivan, the life story of Lord Narayan, also titled as ‘Dharmashastra’ (the rules of the code of conduct). 29
CHAPTER – 30

King Abhay welcomes Shri Hari in Durgapur

Suvrat said:-

Once when Shri Krishna, the wish-yielding tree of the devotees, was resting comfortably, King Abhay, paying obeisance unto Him, with folded palms, said to Him. 1.

Abhay said:-

O Lord, the time has come as promised by you to come to Durgapur. So be gracious on us. 2.

Suvrat said:-

The ever veracious Lord hearing the words of the king told him ‘Get ready, let us go to your town’. 3.

In the month of Magh (Dec) on the tenth day of bright fortnight, at night Shri Hari, along with other sages and Abhay decided to leave for that town. 4.

Khatwarg and other citizens accompanied them to the outskirts, and on Shri Hari’s order they returned to their place. 5.

On Ekadhashi (eleventh day) morning, Shri Hari entered Durgapur. There Galav came to receive Him to the rendering of instrumental music. 6.
Abhay accommodated Shri Hari in his own mansion specially arranged for Him, and others were placed in different houses comfortably. 7.

**King Abhay and family surrender themselves to Shree Hari**

The King humbly told Shri Hari that everything of him including himself was at His disposal. 8.

Thereafter, King Abhay along with his son attended Shri Hari as a humble servants with undivided attention daily. Even other followers of Shri Hari were also properly treated deservedly. 9.

The way each follower was served made each one of them think of himself as the lord of the town, forgetting their position of being a guest. 10.

The sages were so well served by the king with food, clothes, water etc. that the services rendered to them in the past, however impeccable, receded in memory. 11.

Gopibhat, Bechar, Lalaji, Bhagavanji, Ramachandra, Krishnali and other Brahmins served Him. 12.

Men of warrior class like Nanja, Alaya, Rashrota, Nagamala and others as well as those belonging in the royal lineage worshipped Him. 13.

Malajit, Krishnajit, Amba Uka, Haraji, Ramji and other merchants served Him happily. 14.
Rama, Amari, Amula, Kshema, Devi, Svarna, Yami, Rati, Fhuli, Divya and other women folk attended on Him. 15.

**Celebration of floral-swing festival.**

The Lord desired to celebrate the floral-swing festival there, and sent messages to His distant devotees through king Abhay’s royal attendants. 16

The king made arrangements for artificial pools of coloured water, and heaps of vermillion were placed everywhere. 17.

On the second day of Holi festival in the witness of Uttaraphalguni star which is presided by Aryam (Sun god), the king had arranged for tying the auspicious floral-swing with the help of devotees of Shri Hari. 18.

Placing Shri Krishna’s idol there in that floral-swing and worshipping the ascetic-supreme, he swung that floral-swing Himself accompanied by the rendering of lullabies. 19.

Accompanied with instruments like Veena, Tal and Mudang, the saints, the singers, sang frolic songs of Holi festival zealously. 20.

Making mirth, Shri Hari sported along with devotees in front of Shri Krishna, while other devotees were zealous in throwing vermillion on each other. 21.

At one place, all married women (having their husbands alive) were jolly with each other, singing auspicious songs of Krishna the kid. 22.
As widows were not allowed to touch colours, they stood at a distance and watched Shri Hari. 23.

The people respectfully received the water colours sprinkled out from golden syringes and the vermilion thrown by Shri Hari. 24.

Shri Hari, the Son of Dharma, playing along with other devotees till noon, went to the flooding Ganga river and bathed in that pure water. 25.

Thereafter, Shri Hari offered pure delicacies to Shri Krishna, waved lamps before the Lord and then rested. 26.

Regaling all the devotees first with four varieties of succulent food to their satisfaction, the Lord himself took food afterwards. 27.

In the afternoon He convened a grand meeting wherein He sat on the mid-seat. The other people sat around Him. 28.

**Shri Hari hails holy association.**

All the devotees and recluses, commoners, married women and widows sat around there according to their respective status and fixed their sight on Him. 29

Delighting them with His sweet words, the well-wishing Lord spoke to the gathering in accordance with scriptures. 30.

The Lord said - Listen to me all attentively. I tell you what is
good for you. O men, be associated with pious men always. 31.

Know this for certain that in the past those who were liberated from worldly bondage have enjoyed divine association. 32.

When the knowledge of matchless magnanimity of Shri Krishna is perceived through saintly people, there develops devotion to Him, which breaks trans-migratory bondage. 33.

Saintly people enlighten those blinded by ignorance, and only from them is learnt the discrimination of good from bad. 34.

The teachings and reflections of learned men in the Vedas, Shastras and Puranas, these sacred texts being inscrutable nevertheless, will be correctly grasped by saintly people, not by laymen. 35.

Only saintly people are able to save those men who are drowning in the worldly ocean of passion, greed etc. 36.

Saints are the doctors giving antidote to men afflicted by severe burns of the formidable poison in the form of the teachings of the anti-religious preceptor. 37.

The true knowledge of the supreme Brahman (Shri Krishna) and the Atman can be had only through the saintly men whose qualities are spelled out in the Shastras. 38.

They are the ones that have subdued their passions, anger, greed and senses. They are without envy, self-pride, are not ruled by tastes and are secluded from association. 39.
They are without sense of ‘me and mine’ as well as ego. They tread the path of non-violence. They are steadfast celibates, truth-speaking and compassionate. 40.

They are wholeheartedly devoted to Shri Krishna and disinterested in other things. They are engaged in meditating upon Shri Krishna as the Supreme Brahmaṇ. 41.

These are the characteristics of saintly people which are ought to be known by seekers of emancipation. One should strive for their association and keep their words in their hearts. 42.

These saintly people are the real benefactors of all living beings all through. They are to be trusted, whose minds are riveted on Krishna. 43.

These virtuous persons are to be adored, honoured, served and offered with food comforts etc. Saints are the heart of Krishna. There is nothing valuable, worthier than saints in this world. 44.

Suvrat said - Having heard from the Lord the benevolent speech, all the devotees who had gathered there, bowed before Him. His Excellency gave His consent for them to go to their respective places. When Shri Hari rose from His seat, king Abhay spoke to the Lord. 45.
Thus ends the thirtieth chapter entitled ‘Extolling of the noble association on the occasion of floral-swing festival in Durgapur’ in the second Prakarana of Satsangijivan, the life story of Lord Narayan, also titled as ‘Dharmashastra’ (the rules of the code of conduct). 30

CHAPTER 31

Shree Hari accepts King Abhay’s request to stay in Gadhada upto Prabhodhini.

Abhay said:–

‘O Lord, till the completion of the four-month vow (Chaturmasya) all the pious men and Brahmans should be hosted here. I will render service unto them to the best of my ability. 1.

I wish to see you daily in the company of saints. You deserve to stay here along with these sages. 2.

You are devotee-loving. I am your devotee, hence, this request of mine be fulfilled with mercy. 3.

Suuvrat said:–

- Thus requested by the king pure-mindedly, the Lord, only perceivable by the mind, praised him and uttered sweet words. 4.

‘O king, the virtuous one, I know your honest wish as it is.
Your desire will certainly fructify.’ 5.

I will stay here along with the sages up to Eleventh day (Ekadasi) of Kartik month. Having said to him thus, He addressed all other devotees. 6.

‘Except sages, all of you people return to your respective places early tomorrow morning. Sages be accommodated here in the king’s palace.’ 7.

Telling thus He praised the King’s deep devotion, his steadfastness in religion, dispassion, trustfulness and his ever respectfulness. 8.

Shri Hari continued with His appreciation of the qualities of the king, his son, daughter as well as his wife, their steadfastness and firm devotion to Himself. 9.

He inhabited dwelled there in that town along with fellow sages. Meanwhile devotees who had come there from different provinces, went back to their respective towns. 10.

All the sages earned intimate association with the Lord. By conversing with Him every day they attained more and more bliss. 11.

The intense devotion of Jaya and Lalita towards Him with their unflinching mind and purity of intention, stood firmly forever. 12.

The king with his son served Shri Hari and his fellow sages
with all attention and love, day and night. 13.

On the ninth day of bright fortnight of Chaitr month, the king, along with his relatives worshipped Him with great adoration, it being His birthday. 14.

He worshipped Him with invaluable new clothes and various ornaments, and pure saffron mixed with fragrant sandal-paste. 15.

He also worshipped Him with ear-ornaments, aromatic flower garlands and golden coins and by waving lighted-lamps. 16.

Having prostrated before the Lord with all humility, the king looked at Him as he stood by him. So did his son and others present. 17.

Divine trance of King Abhay and family.

As he kept looking at Shri Hari amidst the circle of sages in celibate attire, he saw suddenly a light emerge from Him and pervade all over. 18.

In that brilliant abode of Brahmaloka, there he witnessed Krishna’s raslila (merrymaking) among the Gopikas (female cowherds) in the heavenly forest of Vrindavan. 19.

He saw the handsome lord Krishna of dark complexion playing the flute, wearing a peacock feathered tiara and whose eyes were fixed on the moonlike face of Radha. 20.

Krishna was encircled by cowherd damsels holding amorous objects in their hands and His face being intently ogled by them,
He was as captivating as a score cupids put together. 21.

Regarding Him with bewilderment, he saluted him, and so did his followers. Thereafter he saw that ascetic-supreme as before in the assembly of sages. 22.

With all of his wishes fulfilled, the noble king with his relatives, saluting the Lord again with folded-hands, extolled Him. 23.

**Veneration by King Abhay and family of their Darshan of the dual form of Shree Hari.**

**Abhay said:**

The one who is adorned in a white consummate celibate-attire and golden yellow garment is comparable to a well-dressed actor, dark handsome, and can be likened to a new rain cloud. I salute Shri Hari, the son of Dharma, who is Krishna Himself. 24.

To be present simultaneously in the assembly of His refugees, regarding them with his lotus like eyes and a tranquil heart, and at the same time among the loving cowherd damsels on the banks of Yamuna! I salute Shri Hari, the son of Dharma. 25.

Holds a Tulsi beads rosary in his lotus like hand when among the sages here, and at the same time plays lute in the company of damsels adorned with beautiful floral garlands there at Vrindavana.
I salute that Shri Hari. 26.

Making the being ecstatic by trans-locating them into a state of Samadhi, and bewitching the gamut of celestial world by his Ras dance - I salute that Shri Hari. 27.

He of resplendent presence, of delectable sight, captivating the hearts of the people of Vrindavana - I salute that Shri Hari 28.

Attracting the minds of devotees with His beautiful crest, dazzling with chaplets and crown decorated with peacock feather, bearing marks on the foot like lotus - I salute that Shri Hari. 29.

Giving away immediately the ornaments that would be presented to Him, wearing various ornaments on His self, meriting an epithet of taking away the fear of Death and delusion (Maya) - I salute that mighty Shri Hari… 30.

... the destroyer of the inner foes of devotees, the protector cows, cowherd men and women from torments of demons, the real relative of His men who bow at His lotus feet. 31.

Suhrat said:-

The noble king thus praising Shri Hari, saluted Him with devotion, at the behest of the delighted Shri Hari, he sat near Him. 32.
The king’s mind was clear of web of confusion, and having fulfilled all of his wishes, served Him adoringly as did his son Uttama, daughter Jaya and others. 33.

O king, the Lord also always bestowing benefaction on Him and his son, taught them the path of one-pointed devotion, and dwelt there happily. 34

Living there in the month of Sravan (July-August) the master celebrated the great festival Janmashtami, as before, and observed every Ekadashi. 35.

While he stayed, along with the sages, at Durgapattan bestowing benefaction on his devotees, the full moon day in the month Aswin intervened wherein the azure sky was pleasant with constellation of stars and radiant orb of the moon. 36.

Thus ends the thirty first chapter entitled ‘Narrating King Abhay’s exaltation of Narayan’ in the second Prakarana of Satsangijivan, the life story of Lord Narayan, also titled as ‘Dharmashastra’ (the rules of the code of conduct). 31
Chapter 32

Shree Hari celebrates Sharadpurnima and grants the saints vision of their previous incarnations.

Shri Hari worships Shri Krishna with fervour.

O king, at the rise of the full moon that night, Narayan having taken bath, erected a grand golden throne in the Chandrashala hall at the top of the mansion to watch the moon. 1.

Having seated Shri Krishna in that throne, He worshipped Him ritualistically. Then He offered parched and rice flakes, made of fresh paddy from the fields, mixed in milk and sugar to the Lord. 2.

Waving lighted lamps before the Lord, He sang beautiful songs from Raslila melodies to the accompaniment of instruments. 3.

Singing through the night were the sages on flute, mudang, tal (bell metal) zanj and other instruments. As a third of the night had passed, Shri Hari fell asleep. 4.

Men and women who had come there in thousands to see Him, thereafter paid obeisance to the Lord and returned to their homes. 5.

Shri Hari converses with sages and advises.

The king with his son and daughter went back to his palace after taking leave of Shri Hari. Only sages remained there with the son of Dharma. 6.
Pleased with them, the Lord compassionately revealed facts about their past births to those sages whose sights were fixed on His face. 7.

O devout sages who belong in the twice-born class of Brahmins and those of the other two castes, all of you listen to my word. You are all sages, indeed like Brahma himself (Equal to him in knowledge and austerities). 8.

You have taken birth as humans on this earth by sage Durvasa’s curse. Know this secret of yours within yourself. 9.

By the will of the Lord, speaking like this, at that moment, all of them saw in their inner selves their previous births, through transcendental trance. 10.

Having visited their inner self on being endowed with the faculties of penance, yoga, & meditation, the accomplished sages of the likes of Marichi were overwhelmed with delight. 11.

Having known that ascetic Narayan Himself as the Lord, sages became exceedingly pleased. They having saluted Him said to Shri Hari thus: 12.

O Lord of the virtuous, ‘Let this knowledge be with us forever by your grace. Thus we desire from within.” 13.

Then the master told them, ‘O sages, get to know this. What you aspire to always be with you always, though virtuous, is not good for you.’ 14.
This is Kali age, an awful age wherein most men are sinners, prone as they are to become victims of demoniacal trends. 15.

When those men, not knowing your greatness, insult you or pain you, you will not be able to tolerate it, having known of your own strengths and powers. 16.

When the mind endowed with felicities are assailed by bad influences, it would assuredly cause destruction of mankind. As in the past, owing to Indra’s fault the three worlds suffered, likewise, one person’s crime will indeed harm many associated with that event. 17-18.

On account of this sort of perdition, though you all being saintly, your austerities might be lost on the advent of animosity. 19.

Hence always having the knowledge of your (original) self and that of the past is not recommended for you. Sporadically you may experience it in you during meditation. 20.

O king, while the Lord of all spoke thus, their faulty perception vanished. 21.

**Shri Hari completes Chaturmasya and wishes to move.**

When it was dawn, the master went to the gushing Ganga to perform his daily rituals. Other Brahmins followed Him to take bath. 22.

Thus, O king, always in every way favours are done to the
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<td>devotees by the Lord, like a sire doing good to his sons out of love. 23.</td>
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<td>Hence the all-merciful Lord thoughtfully desired to send sages to this land for bestowing auspiciousness and to reward them with emancipation. 24.</td>
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<td>O king, devotees from different regions and towns visited Him often and begged of him to grace their town by his visit. 25.</td>
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<td>‘I will come to your town,’ He assured them all. He meant it for he aspired and was determined to establish religion everywhere. 26.</td>
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<td>Moreover, keeping His promise made to the king, He stayed there along with the sages (Brahmins) till the completion of Chaturmasya vow. 27.</td>
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<td>Having performed the great festival on Prabodhini Ekadasi, the son of Bhakti, Shri Hari, while sitting in the assembly, said to King Abhay. 28.</td>
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<td>‘To your content, I have asked all these sages to stay here up to this Chaturmasya period, whose company is very rare to get even to the sovereign kings. 29.</td>
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<td>‘Now I will be sending these saints to travel around the villages for the seekers of liberation, for these saintly men are protectors of people from their worldly desires. 30.</td>
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<td>‘O Sinless one, people in various places will be anticipating</td>
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As I am leaving the land of Souvir now, 31.

‘You engage yourself in devotion to Krishna and lead your people along ceaselessly following the principles of nonviolence, etc., and adhering to moral codes as well. 32.

**Abhay pleads Shri Hari not to go.**

**Suvrat spoke:**

Having heard the words of Shri Hari, the king, his son and others began to weep and prayed to Him by saluting repeatedly. 33.

‘O ocean of compassion, how can you leave us? You are our life. In your absence our vital breaths will no longer stay in our body. 34.

If it is inevitable for you to go, then please take us along with you, O Lord, to Souvir. Else, you stay back here. 35.

‘O Lord of the virtuous, we cannot bear your separation. We will follow you wherever you go.’ 36.

‘I am not worried about the kingdom, for it is at your disposal. You are the guardian of the whole universe and you will nevertheless provide us with food. 37.

Listening to the guileless speech of the king along with his followers, the Lord was pleased and moved by their devotion, He said thus. 38.
Shri Hari assures king Abhay.

‘O king, be free from worry. I have been moved by your words. Please know for that I am very much delighted at your intent devotion’. 39.

‘I shall live here always for certain’. For other devotees’ emancipation, I go to other places. I will come back to you time and again.’ 40.

O king you should protect this state upon my behest. On account of my stay here, sages also will come to this place often from everywhere. 41.

‘I am won over by you and your kith and kin’s intense and unpretentious devotion. Hence you have my word: I stay here, O king!’ 42.

Suvrat said:-

The king and his attendants blessed with the boon were overwhelmed with joy. Shri Hari, who bestows happiness, lived cozily in his place whose fame spread far and wide. 43.

In the vicinity of the king’s palace, in a marvelous temple,
Lord Shri Hari installed idols of Shri Vasudev with Radhika according to rituals, and celebrated a great festival befitting the occasion. 44.

O king, to serve god, the king had appointed a deserved noble Brahmin of good temperament and in turn he also served with commitment. 45.

Thus ends the thirty second chapter entitled ‘Shri Hari keeping His promise of staying in Durgapattana’ in the second Prakarana of Satsangijivan, the life story of Lord Narayan, also titled as ‘Dharmashastra’ (the rules of the code of conduct). 32

CHAPTER – 33

Shree Hari advices saints to be careful while traveling to different villages.

Suvrat spoke:-

Shri Hari, desirous of sending the sages to different lands to help the spiritual seekers to attain self-realization, instructed them well. Men of wicked tendencies were propagating everywhere on the earth. 1.

The Lord said: ‘O sages, O promoters of Krishna-devotion, go in delegations and tread different regions to teach the men of this world. 2.

Teach them devotion to Krishna who comes gleefully unto
those that aspire for liberation. 3.

Firm adherence to one's religious duties, not causing harm to others, chanting of Krishna's name all the time and other such principles and restraints have to be taught. 4.

For women, these instructions are to be imparted through their near relative men folk, never by you, O sages! 5.

You have to dread womenfolk as children do demons, and contact with them should be avoided. With them, the eight sorts of relationship - touching in particular - are never to be thought of. 6.

Being firm in one’s religious duties, devotion to Krishna has to be practiced by listening to His glories and making others follow suit. Other such rules are also to be observed as stipulated. 7.

Bad men intoxicated by the demoniacal qualities are aplenty in this world. There are some treacherous and deceptive devotees too. 8.

Those stupid folk are driven by passion to hold sensual things as the most coveted. For them there is neither Krishna nor religion, nor do they fear sinful deeds. 9.

All their doings are perverted indeed, O sinless sages. Nursing hatred in all, they are generally very cruel and tend to torture you. 10.

Knowing your endeavor and that I am your mentor, those old foes who are jealous of our puissance will turn out to be hostile
The antagonism of these wicked people has to be withstood by us; we are not to let loose our anger. 12.

Though the power to retaliate lies in you, their rudeness has to be countered by your forbearance, for this is the true character of saintly men. 13.

The merits earned through acute austerities are forfeited when anger is given vent; hence saints or pious men endure commotion caused by others. 14.

Many saintly persons have been known to be the ocean of forgiveness till no word of abuse is uttered against them. Rare are the saintly men endowed with matchless might whose minds never tend towards wretchedness to counter the incessant commotions and derisions by the crooked. 15.

You are the saints who have taken my refuge; you have a natural tendency of always helping others and your heart is filled with mercy and compassion. For you, forgiveness is the true ornament. 16.

Rishabhadev and his son Bharat shed ego and toured the earth. 17.

Know that the man who has endured vilifications of others shall win everything in the three worlds by virtue of his tolerance
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(Without wielding any weapon). 18.

He who overcomes wrath that often rises in the heart, by the power of patience and forbearance, akin to a snake ridding of its old withered skin, is said to be a sage. 19.

Between the one who performs the best of sacrifices every month continuously for over one hundred years and the one who keeps himself benign without ire towards anybody, the latter is held in high esteem than the former. 20.

If the wise vents his ill temper like a primitive being, what can we make of his knowledge and wisdom? He is stupid indeed! 21.

Charities done, vows observed, restraints and rules strictly followed, severe austerities performed, all the merits as well as the fruits accumulated through these aforesaid deeds would be burnt away in the fire of wrath. 22.

Tranquility, restraint, penance, charity, straightforwardness, modesty and compassion are the seven pavements to heaven as opined by the saints in this world. 23.

Anger is the door to hell as adjudged by the wise. Hence it should be discarded from within by those who wish quick accomplishments. 24.

It is a proven fact that ill temper is the root cause of destruction of all men. How would saintly men of fortitude embrace it knowing fully well that it is the cause of every peril? 25.
Irate man shall commit sin, even kill his preceptor, and is prone to direct his contumelious speech at great men also. 26.

The angry man shall never discern between what to speak and what not to. He will not hesitate from an evil act or from uttering vulgar abuses. 27.

An infuriated man knows not what is to be done. He never observes morality and propriety of conduct. He even derides his preceptors with abuses. 28.

The outrageous man could kill himself in rage. On noticing such blemishes in ill-tempered men, the learned or wise should abandon ill temper. 29.

What traits have to be followed of men of fortitude who have abandoned their wrath, who aspire for the highest good, forever, here and hereafter? 30.

No wrath should be nursed on even wrathful men, or upon oneself or on others. The man of this caliber would protect others from every great fear in this world. 31.

If in case a feeble man throws up his ire at a powerful man, he would be inviting his own peril or he is going to be exterminated by the powerful. 32.

He that kills himself shall never merit an auspicious place in the nether world. Hence one should curb his anger for his own wellbeing. 33.
When a learned man who is tormented remains calm though his is powerful, he certainly becomes successful here and also enjoys hereafter. 34.

O sages, by discarding anger towards the mighty or feeble or upon oneself or others, one earns great merit for protecting oneself and also others. 35.

Even in awkward occasions, the strong or the weak should tolerate insults from other. 36.

Pious men never praise the triumph of irate people. According to noble men, real victory is the one earned by ever forgiving saintly people. 37.

Owing to the blemish of causing trouble to saintly people, one is dead though alive. Is there sense in getting angry with him who is already dead? 38.

You all being the men of brilliance and high intellect and farsightedness, how could you become wrathful even when you are about to be killed by the arms of vicious people? 39.

One who is able to control his anger by his wisdom is regarded as an enlightened one by men of foresight. 40.

The ignorant men regard anger as their might. Be it known that this anger is the product of Rajas (desire) which is the cause of human destruction. 41.

Royal sages are well aware that wrath is indeed not good.
They better abandon their Rajasic tendencies than getting into a fit of rage. 42.

If an impotent man is beaten by a mighty one, he should resist his wrath and stay from retaliation, for one might become mightier if keeps his rage subdued always. Both of both of them will then live happily. 43.

**Forgiveness as a great virtue.**

Forgiveness is a virtue (religion), a sacrifice and the purport of the Vedas. It will lend name and fame to the person. Whatever merit is earned by the unforgiving will be futile. 44.

The forgiving men will surpass the abodes of performers of sacrifice, and will attain higher heavens for certain. 45.

Forbearance is the strength of the brilliant. It is the Brahman, it is the truth of true-willed, it is the purity and the real tranquility. 46.

The learned man must forgive all forever. When he does this perpetually, he is sure to realize the highest Brahman. 47.

Forgiving men are adored not only here, but also hereafter, for they are destined for auspicious regions. 48.

Even the overlords of the world the Lord of Vaikuntha, the Brahma and the puissant Shankar extol the virtue of forbearance. 49.

O sages! The virtue of forgiveness is the dearest thing to me always. Is it not? Hence for our sake you should all bear it constantly. 50.
Being tolerant and saintly, preaching those who take shelter under you, being devoted to Krishna, performing one’s religious duties you wander about this earth.’ 51.

Suvrat spoke:-

Having been bidden thus by the lord, those Brahmins grasped his intent, committed His words to memory and said to Him with folded hands. 52.

‘O Lord Narayan, we will follow what has been told us. It will not be good for us to overrule your emphatic expression. 53.

O Shri Hari, we were and are disposed to you by our will, speech and body. For us there is nothing greater than you. Hence your darshan be given at the earliest, again.’ 54.

Suvrat said:-

O king, having thus prayed and saluted Him, the group of sages left for different regions in all the eight directions. 55.

Along their way they propagated the gospels of the Lord. After having listened to them, even the people who were distractive of religion thought that their words were veracious. 56.

Many learned men of scriptures being realists (only taking worldly phenomenon as real) could not overcome those men of real knowledge in disputations. They would win them over in no
Having listened to the gospel, all the people were wonderstruck. Those that sought liberation would surrender unto them. 58.

Those sages taught them devotion to Krishna as well as chanting of His name. They also taught to accept only things in conformity with religious rules and abandon others that are irreligious. 59.

People in thousands, having renounced their own faiths and prece-pitors, took shelter in them and began to worship Lord Shri Hari. 60.

O king, people gathered in scores in villages and towns and discussed about the exploits of Shri Hari. 61.

Thousands among them who worshipped Shri Hari on being influenced by these sages, got to experience the state of Samadhi instantly, O king! 62.

By virtue of this state of Samadhi, they were able to visualize splendid abodes such as Golok and the like. There they witnessed various forms of Shri Krishna with His supreme endowments (faculties). 63.

The attendants of Shri Krishna took men and women devotees of Shri Hari, at the end of their lives, to the abode of Shri Krishna in celestial cars. 64.
Devotees and non-devotees both wondered when they happened to see devout people who had taken shelter under him being treated highly respectfully while leaving their bodies. 65.

Thus Lord (Shri Hari) Krishna being compassionate, manifested His divine prowess to innumerable people who had not even seen (or known) Him actually; the Lord playing the role of a human being, was shining with supreme splendour! 66.

Thus ends the thirty third chapter entitled ‘Advice given to restrain anger’ in the second Prakarana of Satsangijivan, the life story of Lord Narayan, also titled as ‘Dharmashastra’ (the rules of the code of conduct). 33

CHAPTER – 34

(Unable to bear the increasing popularity of Shree Hari, evil gurus and kings conspire to kill Him.)

Suvrat spoke:-

Influence of the Lord had spread in all ten directions, which made the beings that were graced by Him happy, but infuriated the demons. 1.

Demonical preceptors having seen their pupils taking His shelter became intolerant of His might. 2.
O king, those preceptors, foes of Shri Hari, and the rulers born with demonic inheritance got together to torment Him (Shri Hari). 3.

They sent hostile forces such as mean deities, the attendants of Kali and Bhairav and other voracious hunters, invoked by observing severe penance, etc., to kill Shri Hari. 4.

A mere glance of Shri Hari made them seethe (burn) within themselves, and they ran helter-skelter back to their principals wailing and vented their irredeemable torment on them. 5.

Some went near Him with rancour, fraudulently threw fists of black-grams spelled with hymns on Him. 6.

Some men tried to kill Him by deadly poison and some deputed alluring female witches to harm Him. 7.

Shri Hari was unperturbed by these deadly attacks on Him. Those who caused distress were subjected to sufferings by their own sins. 8.

Of these, some families were extirpated, the rich lost their fortune and the kings who were treacherous were dethroned and became bankrupts. 9.

Some gathered in groups and stood in His way holding weapons, ready to kill Him. 10.

Deluded by Shri Hari’s miraculous Maya (magic powers), they
could not kill him even when he passed by them. 11.

Thus all those miscreants tried to the best of their ability, wisdom, pelf and force to destroy Him. 12.

O king, Shri Hari whose splendour is unmatched and who was simply unsurpassable even to the godheads, not one of them was able to defeat Him. 13.

When miscreants were unable to harm Him directly, they then opted to harass His devout devotees everywhere. 14.

**Evil forces turn ire on Shri Hari’s devotees.**

Whichever holy place these sages went on pilgrimage, the ruling kings and demon-preceptors of that place troubled them. 15.

Some evil-minded men used to tear pictures of Shri Krishna and some used to condemn Him by breaking His throne. 16.

Some used to tear asunder the Tulsi garland worn around their neck, and some used to wash off the Tilak marks on their forehead. 17.

Some stole their books, clothes and broke the holy vessels that they used for daily rituals, and some threw things like meat, fish that should not be eaten, in their food. 18.

Some malignant men forced the sages to touch women who were not to be touched at all and also persuaded them to speak to females, and those who did not heed were beaten up. 19.
They tore their under-garments and soiled their food; some broke their utensils with fury. 20.

They ridiculed them with unspeakable words without reason. The demons were thus becoming impatient of their magnanimity and tortured them variously. 21.

Evacuating the saints and sages from asylums the ones built by Shri Hari Himself at places, the malicious men destroyed those charitable homes as well. 22.

The all forgiving sages endured all kinds of afflictions that came their way. They had subdued their anger, and their senses were comparable to the likes of divine sages Shuka, Rishabhdev and others. 23.

Then sages thus having been driven away by malignant men came back to Narayan Muni, from all eight quarters. 24.

Having honoured them, Lord Narayan Muni asked them about their experience. They began relating. 25.

**Shri Hari’s advice to the sages.**

The all-knowing Nilakanth having heard everything from them said ‘their time of destruction has come indeed, for they have transgressed you.’ 26.

If one harasses innocent saints, he would perish along with his men even though he might be on par with Shiva. 27.

A man who verily troubles the saints, his life span, wealth,
success, merits and his whole line of generation and fortune would
meet with peril. 28.

The Kings and preceptors who were born into demonical
family have now lost even their little merits because of their
treachery towards you. 29.

By their own evil-doings, all the sinners will perish very soon
like Kans, Kesi, Bakasur and others of the past. 30.

Some king has come from northwest by the wish of Krishna
(consort of Radhika) to protect our saints and punish those
culprits. 31.

**Shri Hari predicts advent of a protector.**

Indeed, he belongs in the royal scion of Kimpurushas, and
was enthroned by Shri Ramachandra. He is the home of arts, a
good statesman and a pupil of Ishana. 32.

He is of fair complexion with completely shaven face having
long hairs on the head, wearing clean clothes and holding
weapons. 33.

He is skillful in six expedient tenets as well as four strategies
of political science and in settling eighteen kinds of
transactions. 34.

He is adept in arranging military arrays in various patterns
and figures like Garud (Eagle array), Makar (crocodile array),
Krounch (bird array), Chakram (Discus array), Suchimukham
(needle face array), Vajra (in the shape of Vajrayudh), Sarvato
Bhadram Ardhachandra (crescent moon), Sakatam (cart array) and Srungataka (square). He marshals his military forces in these various ways moving them across the land. 35 - 36.

Though he is a king, he remains in ascetic attire, abandoning gold and other ornaments. He studiously follows ten tenets of his religion as laid down by the preceptor. 37.

The first of the tenets is, ‘there is no god indeed other than the real preceptor that is Christ in human form.’ The second one will be told next. 38.

One should devote his mind and inclination to him, thinking that he is the Lord. The third one is that there should be no taking of false oath in presence of the preceptor. 39.

He alone should be adored whole day and night on Sundays. Both father and mother should be honoured always. 40.

The sixth principle is that ‘one should never hurt others and no gesturing toward another’s wife and no stealing of other’s possessions. 41.

And that there should be no providing of false evidence is the ninth principle and the last one is that there should not be any greed for other’s money and things. 42.

Thus the best of the kings who is following the ten principles (commandments) will protect us by punishing those irreligious elements. 43.
Till then, O sinless men, you live here incognito. Indeed there is sense in living in a manner appropriate to the time and place. 44.

In the past, to escape from the enemy’s torments Pandavas lived incognito in Viratnagar though they had the support of Krishna. 45.

Dharma will be victorious and not Ad harm, Truth wins, not Untruth. Have faith in this ancient belief, think of it to be the ultimate truth, and be without worry. 46.

**Suvrat continued:**

Thus the sages addressed by Nilkanth followed the same path, meditating only Him. 47.

O king, the group of sages, not being recognized by demons or their preceptors or kings, wandered about earth as rags, discarding their prominent marks of Vaishnavism as well as their ego and self-pride. 48.

Thus ends the thirty-fourth chapter entitled ‘Torments caused by demoniacal preceptors’ in the second Prakarana of Satsangijivan, the life story of Lord Narayan, also titled as ‘Dharmashastra’ (the rules of the code of conduct). 34
CHAPTER - 35

The rout of the demon kings.

Shree Hari willing, the British government in India punishes and controls the felonies abusing the saints.

Suvrat said:-

The kings who wronged the sages got defeated at the hands of that king whose puissance was growing all over by Lord’s will. 1.

All the kings lost their fortunes and became easy captives to the powerful splendor of the (governor) king, who was determined to protect saintly men. 2.

Many kings had lost their kingdoms, some were ousted from their positions, others lost their fortune, their kin, friends and relatives, and some were rendered roofless. 3.

But the king, who was able to discriminate the virtuous and the vile, punished accordingly the preachers, who troubled the sages, who were hypocrites and were intent on physical pleasures. 4.

The king having held the rulers or hypocrites by the noose, used to kill them, those who had tormented the ascetics or commoner devotees belonging in the Uddhav sect. This massacre of kings created outrage everywhere. 5 - 6.

The wrong doers were there frightened at this, hid themselves and passed their days with difficulty. 7.
The entire land of Bharat as well as the Kimpurush became empire to the protector of noble path. 8.

Invading every quarter, he reached a town named Rajkot in Sourashtra province and stayed there for a month. 9.

The noble-minded king knowing that the cause of his own victory in the land was due to his giving protection to the devotees of Shri Hari, he was eager to see Him, hence he sent forth a messenger to Shri Hari. 10.

**Ruling governor sends messenger to Shri Hari.**

The Messenger moving rapidly reached the town of Durgapattanam. Paying obeisance to Him with folded hands he pronounced the words of King in all humility. 11.

**The Messenger said :-**

‘O Lord I am the messenger of the ruling Governor. He is there in Rajkot being served by hundreds of other kings. 12.

Having conquered all the quarters by your gracious might, he is eager to see you. He is on his way to Mummahipattanam (Mumbai). 13.

He might come here on your bidding or your highness might visit him. O ascetic-supreme, do as you like, as you are free-willed indeed. 14.
It is reassured that, for you and your refugees there will be no fear at all from wicked men in his state. 15.

‘O Lord, order me.’ Hearing thus from the messenger, Shri Hari was pleased and said thus. 16.

**Shri Narayan Muni said:-**

‘May all be well with the King who is discriminative of real & unreal and who protects the saintly men from evil forces that cause harm to the sages. 17.

Presently, kings of his ability are rare on earth (is it not?) Hence I would rather come to Him.’ 18.

Telling thus, Shri Hari had the messenger dine, and then told him, ‘Go ahead and tell the king that I am coming today.’ 19.

Thus told by Shri Hari, the messenger went back to his lord and told him what Shri Hari had said. Pleased at this, the King addressed his followers thus. 20.

Narayan Muni might come here today or tomorrow, when he arrives, pass on that message to me secretly. 21.

Having indicated this to his followers, the king assembled all the materials for worshipping Shri Hari and waited for His arrival happily. 22.
Shri Hari travels to meet the ruling governor.

Honouring the king, Shri Hari, whose prowess had pervaded all over, left the next day for that town in a beautiful palanquin with few of His retinue and some noble ascetics as personal attendants. 23.

Setting aside their work, people in hundreds and thousands followed Him, the auspiciousness personified on His way. Among them devotees were both – those desirous of seeing Him and others His kingly exuberance. 24.

Narayan Muni reached the town of Rajkot on the second day at noon. The place was crowded with rows of different royal camps, mighty elephants, horses, chariots pulled by camels and troupes of soldiers. 25.

Having heard from distance the loud victorious sounds of the people hastening to the road to see Shri Hari, abandoning their food and sleep, the king’s attendants intimated him about Narayan Muni’s arrival. 26.

Having got to know of Shri Hari’s arrival, the sagacious king was delighted and he immediately left his administrative duties and walked on foot quickly towards Shri Hari. His retinue as well as the entire band of kings under him followed him. 27.
The Meeting of Shri Hari and ruling governor.

Shri Hari, seeing the best of the kings rushing towards Him breathing heavily, his face gleaming and his eyes were welled up with tears of joy. No sooner than Shri Shri Hari got out of His car than the king had posited himself at the lotus feet of Shri Hari and saluted. 28.

Upped to his feet by Shri Hari, the king embraced Him for long, stood with folded-hands and looked Him in the face. Tear droplets fell down from the eyes of exultant king as well as also haughtiness and insanity and other foes of pious men! 29.

Seeing both of them exchanging mutual well-being, and their intimacy, people thought of them to be great old friends. 30.

Having provided place of dwelling for His retinue, the governor held Shri Shri Hari’s hands and moved to the camp. 31.

Kings who were intolerant of Him also had gathered there, and they too saluted Him, being perplexed and being rid of their pride and ego. 32.

The governor seated Him on a priceless throne brought by himself, and His retinue of sages was also seated suitably. 33.

Dismissing the kings who had come from different places and the entire assembly, the king sat near Him with two or three of his kinsmen. 34.
Hundreds of kings with their followers and others stood at a distance and bowed their heads in humbleness with folded-hands, looking at Him with awe. 35.

Thus ends the thirty fifth chapter entitled ‘Meeting of ruling governor and the Lord in Rajkut ‘ in the second Prakarana of Satsangijivam, the life story of Lord Narayan, also titled as ‘Dharmashastra’ (the rules of the code of conduct). 35

CHAPTER – 36

The ruling governor admires Shri Hari’s might.

Suvrat said:-

Having saluted Narayan with folded-hands, the king, who was proficient in political sciences, said in all humbleness: 1.

‘I am much delighted at your sight, O Lord. You are indeed god who has taken a human form. 2.

Having won over the inner foes like passion, anger etc. that unsettle the entire universe (gamut of living beings), your devotees seem to have attained tranquility (or perfect abstinence). 3.

Knowing those who have taken your shelter to be saintly men as defined in sacred texts, I have punished many hypocrites, unholy
Kings and preceptors who wronged the virtuous men were extirpated by me. Still some of them lurk here and there. 5.

Perhaps your splendor is the cause behind my (easy triumphs over the kings) capturing many kings easily, O ascetic-supreme! 6.

Now let these sages, who are well-wishers of living beings, wander about the earth as in the past, and it is indeed my vow that those who trouble these sages are to be destroyed. 7.

Shri Hari speaks on Dharma of a King.

Having heard thus from the king, Shri Hari said to him ‘O king you are knowledgeable and are executing the rules of law (Bound by justice). 8.

Protecting the religion, the virtuous & one’s subjects and punishing the culprits who afflict these people is the highest duty of a noble king. 9.

Prosperity will prevail in your land for reason of you harboring noble dhamas. Other kings who follow irreligious ways will meet with peril. 10.

O king, your coming from Kimpurush quarter for protecting Dharma is by the will of God alone. 11.

If you follow the path of Dharma this way, you will become an Emperor (Sovereign). 12.
The King asks about the ways of emancipation.

O king, know that the reason for those kings who have prospered and become renowned in the past is their noble deeds of protecting Dharma only. 13.

Thus sermonized by Shri Hari, the king asked Him thus for his own highest good as well as for a way out from earthly bondage. 14.

All the pleasures of sovereignty are obtained by your grace alone. Moreover, I wish for the highest joy even after the end of my life. 15.

You are the liberator of all beings who has liberated himself from the earthly mundane. I too surrender unto you, O master of the world. 16.

Therefore, ordain me a way of emancipation by which I will be released from worldly tribulations soon. 17.

Shri Hari dilates on Bhakti and bestows a boon to the king.

Shri Narayan Muni spoke:-

‘It is well ascertained by you what is good for you, O king’. I will tell you what is decided by me in conformity with sacred texts. 18.

It is usual for all living beings to pursue sensual pleasures and obtain them but release from the bondage of unremitting transmigration is achieved only through human life. 19.
It is indeed difficult to get human birth though ephemeral, but it is a certain means to achieve a meaningful goal. 20.

This human body is comparable to a Chintamani (a thought-gem that is supposed to yield its possessor all desires). It should be utilized wisely to accomplish one's own welfare. 21.

Devotion to god is the best way to attain the highest good. In my opinion, devotion, encompassing observance of one’s sacred duties, knowledge and non-attachment, should be practiced with a firm mind. 22.

All sacred scriptures have proclaimed about this (devotion) as the ultimate truth. Hence confine your devotion in its full complement to Krishna. That will wean you away from worldly afflictions. 23.

Thus explained by Shri Hari, the king being delighted again asked Him the characteristics of self-religion, knowledge and non-attachment. 24.

The Lord delineated on the characteristics according to the philosophical precepts. The prudent king being completely satisfied said thus. 25.

'O master, you are god yourself for sure. Therefore I devote myself to you always. 26.

'O God, from this very day I am all yours with my family.' Saying thus the king prostrated before Him with great respect. 27.
Steadying him Shri Hari said, “I am pleased with you. Ask for a boon.” Thus told by Shri Hari, the king with folded hands and tearful eyes said to Him. 28.

O Swaminarayan, Shri Hari, I plead you to rid me of blemishes from my deeds done knowingly or unknowingly. 29.

Having bestowed boon and taught him restraints etc., Shri Hari the free-willed rose from his seat. 30.

Having brought the offerings, with his ministers the king worshipped Him as well as sages devoutly with invaluable raiment, beautiful flower garlands, crests, ornaments of gold, betel leaves and nuts. 31-32.

Having taken his leave of Shri Hari, the King who still stood there with folded hands later left for his palace. The governor, who followed Him was persuaded to go back. 33.

Kings proclamation of Shri Hari’s divinity

Even rival kings wondered at Him then. Getting rid of their prejudices, they saluted Him on the way in groups. 34.

The governor told that group of kings that Narayan Muni and the other saints were ever adorable to all. 35.

Whoever troubles Him would be extirpated surely. They bowed to him fin realization of the full import of his words. 36.
Thereafter in every town and village there were loud proclamations that ‘Narayan Muni ought to be adored by one and all’. 37.

The Lord was shown great hospitality by the king, and having halted there for a night he wished to go to Durgapur in the morning, O king. 38.

The Lord told king’s minister who attended on Him, ‘O minister, convey to the king that I wish to leave this place quickly’. 39.

The humble king felt honoured by the Lord and saluted Him. Seeing Him getting ready to leave, the king said to Him with folded hands. 40-41

‘You have blessed me O master, graciously with your unbridled compassion. Hence my birth as a human is fructified indeed by your presence. 42.

I wished to retain you here for five days, but you intend to leave this very day. Who can stop your free will? 43.

**Shri Hari admires the king’s exploits and his devotion.**

**Narayan Muni spoke:-**

‘O king, reverter of saintly qualities, since our saints were protected from the torments of tyrants and their preceptors, I have had great affection for you. Now having seen your unassuming devotion, I and my followers are exceedingly pleased. 44 - 45.
Bound by your undeterred devotion I could extend my stay here for two or three days, but many devotees have come to Durgapur from distant places. 46.

I have my duties of quenching the sages’ quest and duties towards the devotees as well. Despite being thus constrained, I have still visited here for I was bound by your affection. 47.

Your desire to meet with me has come true. Now for the delight of other devotees there, I have to move swiftly. 48.

The state should be guarded and bound by rules of law. Protect the saints and other kings. Be merciful to the weak. O king, I will now leave for Durgapur.’ 49.

The king said:-

‘In case your going is inevitable, let it be so. But be graceful to me. Please proceed on your journey with your followers, but only after having lunch.’ 50.

Suvarat said:-

Thus pleaded by the king, the lord gave His consent. Then the king served four kinds of culinary delicacies. 51.

To his delight, Shri Hari not only urging all His devotees to dine but also Himself dined and prepared for the journey at noon. 52.
The king with his army and various musical bands joined by other kings followed Him who left the place riding on a horse. 53.

The devoted king followed Him to some distance and retreated with a heavy heart. Accompanied by His attendants and other ascetics, Krishna arrived in Durgapur O king. 54.

**Arrival of Shree Hari in Gadhapur.**

Welcomed by the king and the other citizens with a musical orchestra, Shri Hari of free-will was taken through the town. He stayed there, delighting with people who were under His shelter. 55.

Village folks and saints arrived from various places in large numbers. In the assembly He narrated the events at Rajkot. 56.

**Shri Hari spoke:-**

‘By the will of Shri Krishna, through the king’s exploits, the afflicting sinful enemies of you saints are extirpated on earth. 57.

Hence all of you can wander about the earth happily as in the past, adhering to tradition in attires and other matters, O sinless men. 58.

Thus reassured by Him, they rejoiced and began to move about freely as before, knowing firmly in mind, that it was due to Shri Hari’s excellence only. 59.

After five days’ stay, they expressed a desire to move on, but
King Abhay asked them to stay back and hosted Him and the sages for a month more. 60.

This happened in the Vikram year of 1864 in month of Magh (December-January) in the life of Shri Hari. 61.

Having variously silenced the rival elements of Dharma, Narayan, endowed with all auspicious felicities, lover of Dharma and one who has renounced all worldly desires and attachments, stayed back with sages there. 62.

One who glorifies the sagacious might of Shri Hari’s exploits or hears about it would be benefited with success and accomplishment everywhere with His grace. 63.

Thus ends the Thirty-sixth chapter entitled ‘Lord’s bestowing of boon to ruling governor and His coming back to Durgapur’ in the second Prakarana of Satsangijivan, the life story of Lord Narayan, also titled as ‘Dharmashastra’ (the rules of the code of conduct). 36
Suvrat continued:-

O king, on the eleventh day of bright fortnight in the month of Phalgun, Shri Hari, having finished His rites of the day, performed a grand worship for Krishna. 1.

He organized an assembly in the courtyard of king Abhay in the night. Present there were Vaishnavs. 2.

Seated on a high seat in that assembly, the Lord shone brilliantly like an autumn moon in the galaxy of stars in the sky. 3.

Worshipping Him in turns, the ascetics and commoners remained awake the whole night singing the glory and names of Shri Krishna. 4.

There was this great Brahmin of good intellect named Shivaram, virtuous by nature and a poet as well, seeking liberation, hailing from Shiryani town. 5.

This Brahmin was sent by the king of Sauvir province, Harisinh by name, who was curious to know the lineage of the Lord and His religious tradition. 6.

The Brahmin saluted Him and His disciples were regarded with respect. When asked about the reason for his presence there, he said to Him. 7.
Queries of Brahmin Shivaram.

O Lord, the king having heard of you being extolled by many people and depreciated by some, desires to know the truth about you, the promoter of new path. Hence he directed me serving him, towards you. 8 - 9.

Having just seen you and your people and all the sages, I have got myself rid of the doubt, of speculating your path to be not genuine. Hence O lord of the virtuous, I want to put some questions to you as directed by the king. 10.

Who are you and which is your place of birth? Who are your relatives? Who is your father? What is the Veda you follow and in which branch do you belong and what is your Gotra (family) and what line of ancestors do you belong in? 11.

What is your tradition and who is your Guru that gave you Vaishnav initiation? Which is your favourite scripture (subject) of study? What kind of devotion is agreeable to you? 12.

Many gods are seen worshipped and installed by your followers? Whom do you mainly adore? What is the significance of it? And what is the reason for worshipping other gods also? 13.

Is there any female deity (goddess) worshipped in your tradition? What is that garland you have around your neck and the vertical mark on the forehead? 14.
These who are your sages are different from the traditional sages. How is it they are still labeled ‘Paramahans (men of highest enlightenment)’ by your followers? 15.

O Lord, the King seeks clarification in these matters. Kindly be gracious and pleased to answer these queries. 16.

**Shri Hari narrating His early life.**

**Suvarat spoke:-**

Thus queried, the great sage answered them all in accordance with truth. While doing this He also cleared the doubts of His devotees. 17.

**Shri Narayan Muni said:-**

‘O Brahmin, to the north of Kosal province there is a city Ayodhya. About two Yojanas northwards of that is a town Chappaya. 18.

That is my birth place, and a renowned eminent Brahmin by name Hariprasad is my father belonging to Sarav sect (of Brahmin caste), whose lotus feet were adored by the family of king named Suranetru. He was sagacious, learned, wise and renowned for his virtues. I belong to Savarni Gotr and our three ancestors (Pravara) are known to be Bhargav, Vaitahavya and Savetas. 19-21

I belong to Samaveda’s Kauthumi branch. My parents
I met many saints during my childhood for days together. I was not interested in bad company as well as child-plays. 23.

O Brahmin, my father adorned me with the sacred thread in my eighth year. Since then I follow celibacy strictly. 24.

Owing to meritorious deeds of the past and the grace of the greats, pure devotion to Krishna dawned in my heart naturally. 25.

By listening to Bhagavat Puran and the like perpetually, there rose in me a strong desire to see Shri Krishna in person, and dispassion to familial life as well. 26.

Being an intense dispassionate that I was, one day I abandoned my home and relatives and roamed about forests with a wish to see the real Krishna. 27.

I traveled lonely about many a holy ford and to places like Muktanath, searching a Guru that could lead me to have Krishna-darshan. Having gone to those who were renowned and accomplished, I took shelter under them and spilled by doubts before them. 28 - 29

‘By which way will Krishna-Darshan occur at the earliest? If you could know the way, be gracious to tell it to me,’ I would thus plead. 30.

Having heard this question of mine, some had become quiet,
and some got angry and they badly ridiculed me. 31.

I never obtained an answer for that question from anybody. But I got only ridiculous replies, sometimes beatings (also) along with that, which I endured and left. 32.

Like Bharat, the son of Rushabhadev who endured the torments of the ignorant mass in the past, I tolerated all the abuses. 33.

Reflecting Krishna alone in mind I wandered about holy fords and eventually reached the revered Raivatak mount in Saurashtra. There I found the Vaishnav-supreme Ramanand swami by name in Pippala town at the foothills of the mountain. 34 -35

This was in the year 1858 (Indu-1, Kari-guardian elephants of quarters-8, Aksha-senses-5, Guhasya, faces of Kartikeya-8) of Vikramsak on the twelfth day of the bright fortnight of the month of Jyesht. 36.

Prostrating at his feet, I in all humility asked the same question I asked of others elsewhere, O Brahmin. Then he was exceedingly pleased and addressed me sweetly. 37.

From today you sit here firmly and meditate on Shri Radhika-Krishna chanting that eight syllable mantra. In your Samadhi you will be able to visualize immediately your Lord.’ Thus told by him, I happily followed his instructions. 38 - 39

Thereafter by the grace of that lord of the virtuous, Ramanand,
I saw the unearthly brilliance that transcended the three states of consciousness. 40.

There in that brilliance I saw Shri Krishna roaming in Vrindavan, worshipped by Radha and engrossed in playing the flute. 41.

Having saluted Him with folded hands. I pleaded to Him to be gracious to me. The god being pleased, delighting me with His word, told thus. 42.

That man by name Ramanand, the head of Vaisnavas, is my intent devotee and you know that he is himself Uddhav. 43.

By that virtue, my real Darshan was revealed to you, and He is manifested here to bless this world by my will. 44

By serving him, your desire will be fulfilled, no doubt, and those others who will be taking his shelter will also be relieved from this worldly current. 45

Those that own up undivided thought and repose their firm faith in me as well as in Him would visualize me in this life. 46

Even ignorant of my magnanimity, men as well as women and sinners, if they seek to tread his path, I will take all of them to my abode at the end of their lives, having given them my Darshan as well as destroyed their blemishes. 47-48

‘Hence you should take his shelter with love and be happy’. Having drunk these nectarine words of Shri Hari, I obtained bliss.
that beggared description. 49

Thereafter, having got up, I took to his discipleship. O good Brahmin, He having named me Sahajanand, told thus. 50

**Life and teachings of guru Ramanand.**

The nature of the individual self (Jiva), Maya (cosmic illusion) and the highest self should be learnt by you from the works of Ramanujacharya. 51

Regarding all the vows and festivals that are to be observed in the name of Krishna, you should take directions from the works of Srivithalesh Goswami, which ascertain on that. 52

Even the methods of serving lord Krishna are to be taken from there. No other master has issued forth this way of rendering the loving service unto the lord. 53

If any act is done by great people which, at times, may be against the ordinance of the sacred text, such act should not be considered as their fault. 54

I was blessed and asked by my guru to grasp only good qualities from both great and mean men alike, as well as the good essence from the scriptures, as did Dattatreya Muni. 55

He was also from Kosal province and belonged in Saravs. Ram Sharma by name, he was a Brahmin, an abode of virtues, and pursued the Rgveda. 56

Due to his past merits, he was devoted to Krishna naturally
from his childhood, O Brahmin, with an intense detachment towards other things. 57

Having consecrated by the threading ceremony, he left his home under the rise of pursuing the Veda, the pure and desireless soul went to the forest alone. 58

Reflecting on Krishna - the conquerer of the senses - alone in his heart, that purifier of the world, wandered about holy fords & places, and finally came to Saurashtra. 59

There he happened to see a great ascetic by name Atmanand, who was following strict celibacy, and was an intense dispassionate. He was a good disciple of an avowed celibate Gopalananad who lived in Gopanath, a place of Shiva. 60 - 61

Ramsharma, having his discipleship under the tutelage of Atmanand, remaining an avowed celibate, became renowned as Ramanand, learnt Yoga with all its ancillaries. 62

Having visualized a formless glow of Brahman in Samadhi, Ramsharma said to his master thus: ‘I desire to see a mega figure of Shri Krishna in my meditation (Dhyan).’ 63

The master insisted that the formless glow itself was real and true; there was no other Krishna. Having heard thus, he became despondent, and renouncing him, left that place. 64

In the quest of a Vaishnav preceptor who would prove to him
of ‘Shri Krishna’s Supreme Brahman status and his manifestation in person to many’, he came to a holy place called SriRangam. 65

There in SriRangam, he having worshipped and propitiated Shri Ramanujacharya (Idol) received the Vaishnav initiation with five necessary consecrations. 66

Following the traditional tenets of Bhagavat-Dharma as told by Ramanujacharya, and reflecting in Krishna while meditating, he saw Him in person while worshipping Him. 67

Thus all his desires were fulfilled. Thenceforth according to his master’s instructions he travelled about the world and taught devotion towards Krishna to the seekers of salvation. 68

Those who had become His disciples also experienced realization of the highest order by His grace and with this, they also became virtuous followers. 69

Taking shelter under Him, some men as well as women saw Krishna in their Samadhi, and from then on they abandoned partaking of meat and wine. 70

He became renowned all over with His undeceiving devotion, knowledge, restraints & restrictions, self-religion, disinterestedness and self-realization. 71

People worshipped Him and bequeath him clothes, ornaments and money (wealth). He utilized them for righteous deeds without using anything for himself. 72

That noble master gave away clothes, ornaments and other
articles, mostly to the Bramhins and he caused to build many asylums (food distribution centers), O Brahmin. 73

People thought of him very highly, as one who conquered the senses and was desire-less, greedless, a destitute of possession, one without anger and having no ego. 74

Other wicked Vaishnav hypocrites who were desirous only of women and sensual objects could not tolerate his eminence. 75

Those crooked minded men wishing to insult him imposed false charges on him though he was flawless, and denounced him by blaming Him as well. 76

They used to raise disputes with him on philosophical issues, but all of them were defeated. None could be triumphant (against him), O Brahmin. 77

Thus defeated, they becoming more violent and began to torment that benign being, denouncing him with vilifying remarks. 78

Some miscreants taking him aside washed off his forehead mark. Some sundered his garland and cut the hair on the crown of his head. 79

Some intoxicated men broke the seat of the lord, and some stole his raiment and the Krishna idols. 80

Some wicked Vaishnavs possessing arms demolished the asylums, having evacuated the sages taking shelter there. 81
Enduring all the afflictions rendered by the wicked often, he soon moved to Vrindavan and lived there in a secluded place. 82

Meditating on Krishna single-mindedly, he, the noble minded sage began to live there. By His will, he got inspired to promote a new path. 83

Having abandoned all outward ostentations of Vaishnav acharya causing trouble, he formed his new path in conformity with scriptures. 84

He studied the works of Ramanujacharya for spiritual gaining knowledge, and in consonance with the same he promulgated a new path of Bhagavat Dharma. 85

Reviving devotion with self-religion in his path, he the benefactor of seekers of liberation roamed about holy fords on the earth. 86

With the grace of the master and Shri Krishna, all those that he blessed were immediately able to visualize Krishna in their Samadhi. 87

Traveling to Dwarka he came to Raivatak Mountain where he, the benefactor of men stayed back at the spot where Krishna had once played as a child. 88

‘O great Brahmin, He is my Guru who indeed is an incarnate of Uddhav. He was the promoter of devotion in Krishna, and was no lesser even by an atom than Shri Krishna Himself. 89
Thereafter I proclaimed to the Vaishnavs under his shelter and others who were present there that ‘He is our meritorious master (preceptor), who is truly Uddhav himself. 90

‘Hence our tradition with the acceptance of all Vaishnavs is called ‘Ouddhav tradition’. Hearing this, the all affirmed and endorsed it by saying ‘so be it’. 91

Our such preceptor entrusted me with the responsibility of his sect and disappeared. With his providence I am acting as a chief of this tradition. 92

**Tenets of Uddhav tradition.**

Having known about our new tradition, men of other religious bigots began to trouble our sages excessively in every town. 93

In their hours of calamity they lived accordingly with the time. In their happy times they lived in tune with time, by my support. 94

By the influence of the meritorious preceptor and the king’s protection of religion, we are doing well now. Hence we continue to act the same way we did in the past. 95

This way I have told you about my tradition. Shri Krishna is our favourite deity. He is the supreme soul, Supreme Brahman and the cause of all causes. 96

He is called Radhakrishna with Radhika, he is Lakshmi-Narayan with Lakshmi or Rukmini. 97

O Brahmin, with Arjun he becomes NarNarayan (epithet) and
with Balabhadra and others he is called with those names. 98

Shri Vasudev and others are his four prominent manifestations and his main epithets are twenty-four beginning with Keshav and others. 99

Though Padmanab, Varah and others are his earlier forms, by virtue of their being incarnations of Krishna, all the manifestations of Him are adorable to us. 100

Shankar being the foremost Vaishnav, who preached and guided the sons of Prachet in devotion to Vishnu, is most venerable to us with Parvati. 101

Shri Ganesh being an incarnation of Krishna is adorable to us as also Hanuman-Maruti, he being our family deity. 102

The Sun god with Gayatri hymn is the tutelary deity of ours, and hence worshipped. Now I will tell about authoritative scriptures, on spiritual knowledge agreeable to me. 103

The Vedas, Upanishads and Aphorisms (Shariraksutras or Brahma Sutras) of Vyvas are the scriptures we follow, O great Brahmin. 104.

The Bhagavat Puran of ten characteristics and the Bhagvad Gita featuring in Bhismaparva of Mahabharat. 105

Vishnuhasranam (one thousand epithets of Vishnu) appearing in Mahabharat uttered and glorified by Bhishm and the moral science as laid down by Vidur in Udyogparv. 106
Vasudeva-mahatmya in VaishnavKand of Skand Puran and the YajnavalkyaSmrtri (A text on Dharma by sage Yajnavalkya) are the scriptures that are authoritative to me. 107

Among all these, I regard two philosophical works as prominent – Brahma Sutra and Bhagavad Gita as expounded by Shri Ramanujacharya (according to Srivaisnavism). 108

The text on Dharma by Yajnavalkya called Yajnavalkyasmrtri with its commentary named Mitakshar is accepted by me for right understanding of custom or social relations and also for expiation of the sins. 109

To particularly gain knowledge on the divine excellence of Shri Krishna, according to me the fifth and the tenth cantos of Srimad Bhagavat Puran have to be studied. 110

The other scriptures that follow the ways of the Vedas are considered authentic in our tradition since these repose faith in the Supreme Being. 111

We worship Goddess Lakshmi, the Lord’s primal prowess (Shakti) as the foremost goddess. A garland of Tulasi sacred wood should be worn by the Brahmins, around their necks. 112.

‘O Brahmin! Sudras should wear the garland made of sandal or other woods of fine beads after getting it purified by placing it on the holy feet of Krishna idol. 113.

A worshipper of Shri krishna should mark his forehead with
upward lines with a moonlike dot in between using Gopichandan (a kind of white slime) or by the Sandal paste. 114.

The remnant of the vermillion offered in worship to Radhalakshmi to be used to mark the dot in the middle of those upward lines, O Brahmin, according to Uddhav tradition. 115.

These sages who are here, have renounced the pleasures of the common; their devotion as well as mine could be likened to the devotion of Bharat, the son of Rshabhadev. 116.

These sages are without ego or attachment of any sort. They have abandoned their sense of ‘me and mine’ as well as violence, and are dedicated to their selves like him (Bharat). All these qualities are representative of them. 117.

Despite being an ascetic devoted to Krishna, he that has not merited these virtues will be barred from our Uddhav path. 118.

O Brahmin, those who are here, the devoted commoners who observe their religious duties are akin to king Ambarish. 119.

Thus two ways of devotion are told in our tradition, which are to be followed according to one’s ability and status - as a commoner or an ascetic, O good Brahmin. 120.

Our sages are comparable to likes of Bharat. They tread the path of Paramahamsas of Bhagavat. 121

Hence they are called ‘Paramahamsas’ by our followers. Thus all of your queries have been answered. 122.
King Harisingh taking refuge in Shri Hari.

Suvrat said:-

Thus hearing the words of the master, the Brahmin, seeker of salvation, thinking of Shri Hari as the revered guru, took shelter under Him firmly without an iota of doubt. 123.

By Guru’s grace, the Brahmin visualized Shri Krishna with Radha in Samadhi, and was very contented. 124.

Thereafter the Brahmin told whatever he saw and heard to king Harisingh. 125.

O king, Then the noble-minded king being delighted, surrendered himself unto Shri Hari. He experienced bliss in the process as well as his attendants there. 126.

On hearing from the Lord about the enlightenment proffered by their tradition, the sages became happy. There they celebrated the ‘festival of swing’ and went on to roam about the earth, without the fear of enemies. 127.

Thus ends the Thirty-seventh chapter entitled ‘Enlightening on Uddhav tradition’ in the second Prakarana of Satsangijivan, the life story of Lord Narayan, also titled as ‘Dharmashastra’ (the rules of the code of conduct). 37
People throng to see Shri Hari’s celebration of festivals.

Suvrat spoke:-

Staying in that town at king Abhay’s mansion, the master-ascetic, worshipped Krishna on all Ekadasi days as well as Krishna’s birthdays in a grand manner. 1.

Every day Shri Hari himself listened to the great Bhagavat Puran with dedication. He made king Abhay to give donations on that account and arranged for hundreds of recitations of same Puran through Brahmans in an appropriate manner. 2.

He Himself chanted and listened to Visnusahasranam of Mahabharat and made it recited by virtuous Brahmans, observing all rituals. 3.

At times, devotees coming from different towns used to plead to Him to visit their places. Sometimes Shri Hari also went to those places, having conferred with king Abhay. 4.

Sometimes king Abhay who could not bear His parting accompanied Him, his favourite Lord, with his relatives, and sometimes stayed back meditating on Him in his heart. 5.
O king, having given delight to the devotees in the places that he visited with His exalted excellence and observing grand festivals of Shri Ram (Vishnu), Shri Hari used to return to king Abhay’s town. 6.

People in groups used to throng for each and every festival He observed. There were women, children and the old, commoners as well as saints among them. 7.

There was an incessant flow of recluses and other devotees every day, some of them coming from various places, some going from there and some of them staying there at Shri Hari’s behest. 8.

None were able to count the number of devotees of Shri Hari or of recluses who were thronging that place each day. 9.

A good number of Shri Hari’s many devotees stayed with him in the palace of the king; as many were found in the town, on both banks of river Ganga, in the gardens, on paths, under the trees, for in all those places lord Vasudev sported his human form. 10.

To those devotees who served the Lord thus perpetually, every day used to be a great festive day. 11.
King Pratapsinh asks Suvrat to give more account on Shri Hari

King spoke:-

‘O Brahmin, blessed indeed is king Abhay, by whose devotion the real god though dispassionate becomes subjugated and lives in his house. 12.

O sage you had told about the god being pleaded by people to visit their towns, and Lord’s seeking consent of Abhay to go to those towns. In this regard please narrate to me about the places the master of virtues went and the great festivities he conducted. 13-14.

O wise one, not that you do not know any of the Lord’s exploits! By His grace you have become an all-knowing person; and also being His close attendant, you know all about His life and deeds. 15.

Thus asked by Pratapsinh, the sage recollecting Lord Narayan in mind, said to the king. 16.

Suvrat narrates on the subject.

Suvrat said:-

Listen O king, I will tell you the stories of the Lord, who is protector incarnate of Dharma, and pleasing to His devotees. 17.

When the Lord was staying in Durgapur, multitude of devotees used to pray to Him to visit their towns and cities. 18.

The devotee loving lord, the abode of compassion, went to
those towns or cities for he was desirous of fulfilling their aspirations. 19.

He celebrated great festivities like Krishna’s birthdays (Janmastami) and others on those pertinent days as well as conducted talks on Holy Scriptures, giving impetus to Dharma and devotion. 20.

O king, there are many towns and cities to mention, where Shri Shri Hari performed and celebrated grand festivals in the company of sages. 21.

Certainly I am not able to tell you all the places he visited. Hence I will tell you some of them and His exploits concisely. 22.

The king of Souvir named Sursinh pleaded to Shri Hari to visit his city named Matsuavapuram, along with sages. 23.

In the year Pramathi of Vikram samvat (1865) Shri Hari, having celebrated Vasantotsav, headed for that city on a horse with His attendants. 24.

Establishing firmly the tradition of the Vedas and making known His real puissance among the masses, effacing irreligious activities, He halted there in that town for a month. 25.

The ancient sage Narayan, staying in the abode of the royal-devotee Sursinh, invited many of His devotees of various states by sending them letters through messengers. 26.
The king worshipped Him and gave him clothes, invaluable ornaments of gold, garlands, flower, genuine Sandalwood and thousands of silver coins. 27.

The King’s wife Devika and daughter Tejovati worshipped the Lord with great devotion offering Him various kinds of raiment knit with golden threads, wealth and pure delicacies. 28.

The king’s brother-in-law’s wife Kesini by name worshipped Him devotedly, serving Him vividly O king. After that other men and women in hundreds and thousands worshipped Him as well. 29.

Having seen the grand worship and services offered (by the king and others) to Shri Hari and His prowess, the men and women and their relatives were in awe. Extolling His virtues, they returned to their respective places. 30.

The king satiated all the sages, Brahmins, ascetics as well as attendants of Shri Hari, with different kinds of food, each day. 31.

Seated on a high throne in the orb of sages and surrounded by scores of men and women devotees, Shri Hari was eulogized by singers and honoured by virtuous men listening to musical sounds and the buzz around. 32 - 33.

On the day of the swing-festival, Shri Hari delighted everyone
by playing with the group of sages and other devotees. They threw vermilion onto each other. 34.

Shri Hari, with His garments soaked in variegated colours and His forehead dotted with tiny droplets of sweat akin to pearls owing to exertion, made His devotees drench in yellow and red hues that he snatched from others! He snatched saffron from fists of sages who stood next to Him, and besmeared the same on to their faces. The brilliant faced lord with a gentle smile thus delighted His folk. 35.

Thus making mirth befitting to His human form, the lord of all, stole away the minds of people into His essential being. 36.

Narayan Muni also installed an idol of Shri Hari namely Damodar (a distinguished form of Shri Hari) in the house of that royal-sage. 37.

Then once in the assembly, while being worshipped and fanned with Chowrie by the king, the Lord preached to him thus. 38.

Narayan Muni’s emphasis on greatness of Brahmins.

Shri Narayan Muni spoke:-

‘Those who are under my shelter should serve those Brahmins who have the knowledge of Brahman. By their grace, all desires will be fulfilled. 39.
For commoners in particular, Brahmins are adorable like gods, as well as for kings who are desirous of prosperity of their states. 40.

When Brahmins are appeased with the service, they by their prowess of penance would provide everything desired by the kings. Even gods serve them. 41.

By the grace of Brahmins, many kings in the past, have done meritorious deeds and thus achieved high ends that are not easily attainable. 42.

The success of those who possess the knowledge of Brahman is still being sung all over highly by Narad and other sages’. 43.

**Suvrat continued:**

Thus hearing the greatness of Brahmins from the Lord, Sursinh in all humbleness asked thus. 44.

**Sursinh said:**

‘Please tell me who those kings were, who in the past have they appeased the Brahmins here, the gods on earth and in which way’. 45.

**Suvrat said:**

Thus asked by the pure-minded king of Souvir state in all
humbleness, Shri Hari being satisfied, narrated to him respectfully the stories of magnanimous kings briefly, O king. 46.

Thus ends the Thirty-eighth chapter entitled ‘The worship of Shri Hari by Sursinh in Matsyahvay town’ in the second Prakarana of Satsangijivan, the life story of Lord Narayan, also titled as ‘Dharmashastra’ (the rules of the code of conduct). 38

CHAPTER – 39

Narration of biographies of magnanimous kings respecting Brahmmins.

Shri Narayan Muni said:-

‘O king, what you have asked me is proper. Since you have respect for Brahmmins, I shall tell you the stories of kings who had honoured Brahmmins. 1.

There were many kings from the Solar and Lunar dynasties who happened to have appeased Brahmmins with grand charities. 2.

Stories of all the kings cannot be told even in a span of hundred years. Hence I shall tell you the history briefly of some of them. 3.

King Marut,

There was a king named Marut, a worshipper of Brahmmins,
who performed a grand sacrifice where Indra along with celestials and well as sages arrived.

Envious, Indra had asked his preceptor not to perform Yajna (sacrifice) for Marut. Heeding the words of Indra, Brhaspati asked Marut to stop the Yajna. Thereafter Marut invited Samvartak, brother of Brhaspati to perform Yajna for him. 4 - 5.

In that great King’s sacrifice were present celestial groups of Vishvedevas (universal gods) and Sadhya gods and Maruts were serving food. 6.

In this sacrifice, Brahmins could not grasp onto their gifts, for they were more than handful to them. The state that was ruled by Marut on the earth was reaping rich even without plowing! 7.

King Suhotra,

Likewise there was another king Suhotra, a devotee of Brahmins, in whose territory, Maghav (Indra) rained gold all through the year. 8.

In his kingdom mother earth aptly called ‘Vasumati’ in the truest sense. In those times rivers were not just rivers of water but a golden flow, wherein lived golden crocodiles, tortoises and other creatures. 9.

The king, having seen rains of gold and the likes of golden crocodiles etc. showered by Indra, he gave everything of that wealth to those Brahmins who sought it. 10.
King Anga,

Similarly there was another king named Ang who gifted away one lakh horses as well as the same number of damsels ornamented with articles of gold in his sacrifice. 11.

He also donated one-lakh cows and one-lakh bulls decked with golden ornaments to the Brahmins and gratified the moon god in the sky with Som juice. 12.

He performed hundreds of sacrifices appeasing Brahmins and the celestials as well. Being humble and without ego, he undertook the biddings of the Brahmins. 13.

The amount of wealth that the king Ang donated in his seven Som sacrifices, no other man in the past had, nor could in the future. 14.

King Shibi,

Once there was another virtuous king Sibi of Ushinar province, who with his mere rumbling of the chariot encompassed the whole earth. 15.

He who with his one triumphal car had won all the quarters and made the entire earth come under one royal umbrella (of his) was magnanimous and learned. 16.

He gifted away all the cows, horses and elephants that were available on earth in his sacrifice. Even Bramha appreciated that no other king could reach his summit (place of honour). 17.
King Bharat,

And there was one more highly gallant king Bharat, son of Dushyant, who by conducting one thousand Ashvamedh yags (Horse sacrifices) as well as one hundred Rajasuya yags rendered even celestials awestruck and he donated unequalled amount of wealth to all the Brahmins in his sacrifices along with innumerable cows. 18 - 19.

He gave one thousand rubies (gems) to sage Kanva. Who would be able to attain success like him, akin to an attempt to encircle the sky by ones arms? 20.

King Bhagirath,

Likewise in the yore was Bhagirath, in whose sacrifice Indra partook Som juice, got exhilarated and won over many demons. 21.

He was the one who gave away scores of well decked maidens in chariots pulled by four horses each, each such chariot followed by a gold decked elephant, and each such elephant followed by one thousand horses and each such horse followed by a thousand cows. The mighty king Bhagirath, who observing acutest of penances, had brought river Bhagirathi (Ganga) down to this earth for his ancestors’ sake, and was thus names after her. 22 - 24.

King Dilip,

In the same manner, there was another king Dilip. In each sacrifice of his the chief priest received one thousand golden elephants as gift. 25.

At his sacrificial altar around the golden post (Yupa), six
thousand celestial singers danced and sang his glory that resounded all over the world. 26.

There were three kinds of words (sounds) that never became spent in the abode of Dilipa - the sounds of chanting of the Vedas, the sound of bowstrings and the emphatic urging that prompted 'give plenty of charities (to the Brahmans)'. 27.

In his grand sacrifice, he gifted away land that was rich with gold. The valorous king made this earth a heaven. 28.

King Mandhata,

In the yore, there was a king named Mandhata, who took birth from his father-king Yavanasva who had by chance drunk a mixture of ghee and curd made potent with Vedic hymns to beget a son. He became pregnant and Mandhata who came out of his right abdomen eventually became the emperor and conquered the three worlds. 29.

In the absence of mother, the Gods enquired among themselves as to who would breast-feed them. Appearing there Indra said 'Mam Dhata' meaning it would drink me. The child thus got the name 'Mandhat'. 30.

Mandhat performed one thousand Asvamedh Yags and one hundred Rajasuya Yags, wherein he gave away golden fishes named 'Rohit' to Brahmans. Rohit fishes measured one hundred Yojans in length and one Yojan in height. This king who conquered all other kings, also tormented Ravan and others. 31 - 32.
The entire region of the earth from where the Sun rose to where it set was known to belong to Mandhat the son of Yavanashv. 33.

**King Yayati,**

Likewise Yayati was another king who performed one thousand sacrifices as well as one hundred Vajapeya Yagas, and conquered all the quarters of the earth including oceans. 34.

He made a strong man to throw a Shami-wood stick as far as he could, and up to that distance he built many altars (with Kush grass spread). The earth was thus covered and ornamented with altars. 35.

He appeased Brahmins with three mountain-size heaps of gold and obliterated demons in battles. Eventually having renounced his kingdom, he took to austere living in a forest. 36.

**King Ambarish,**

Ambarish was another king who similarly performed a grand sacrifice, wherein he appointed ten thousand kings to host Brahmins who were to perform rites in that sacrifice. 37.

He gave away great vivid gifts to Brahmins at will. By his grace scores of other kings attained salvation. 38.

**King Shasbindu,**

There was the king Sasabindu who had a lakh wives. His ten-lakh sons (princes) were armed with bows with golden armours. 39.
Each married prince was followed by one hundred girls, and for each girl was given a hundred elephants, for each elephant a hundred chariots, for each chariot a hundred horses and for each horse a hundred cows. He gifted away all this wealth to Brahmins in his sacrifice. 40.

Another king by name Gaya lived on the remnant offerings of the sacrifice for hundred years. By virtue of fire-god’s (Agni) boon, his wealth never diminished. He remained devout and truth speaking. 41.

**King Gaya,**

He performed sacrifices that are to be done only on new-moon days (Darsha) and full-moon days (Pournamasi) and the sacrifices that are to be performed at the beginning of the three seasons of four months (Chaturmasya) repeatedly. Along with this he performed horse sacrifices for one thousand years. 42.

King Gaya used to give one-lakh cows to Brahmins every day. He satiated the gods with Som juice, the manes with oblations of food, and Brahmins with wealth. 43.

In his Asvamedh sacrifice he gifted land measuring twice the length of the ten Vyams (Vyam = 30 feet approx.) covered with gold, to the Brahmins along with numerous cows, uncountable as the particles of sand in the river Ganga. 44.

In the same ilk, there was king Sagar who happened to be the paramount sovereign, under whose umbrella the entire earth came to be ruled. He had sixty thousand sons, who were also highly valorous. 45.
King Sagar.

He satiated the gamut of gods with the performance of one thousand horse sacrifices. He used to be very eager to fulfill the desires of the Brahmans. 46.

His palace was magnificent with golden pillars and was furnished with household articles made of gold. He partitioned it and gave away to the Brahmans. 47.

He (Sagar) along with his sons, dug about the circumference of the earth forming great ditches that pooled up with water to form seas, from whence seas are called ‘Sagars’. 48.

Narayan Muni’s advice to His devotees and others.

Likewise many other kings like Rantidev with their appeasing of Brahmans became renowned. They prospered to eminence which is impossible to attain. 49.

Many kings such as Nahush and others though destined for heavens after their end, met with peril because of their insulting of Brahmans, and the same has happened to even thousands of celestials as well as demons. 50.

The consequence of insulting Brahmans.

Many such instances are narrated in Mahabharat and in other epics. The moral of all these says that Brahmans are to be adored by kings. 51.

The king who wishes success and glory should appease Brahmans always and be ego-less, else his fortune is sure to be lost. 52.
Those others here should serve and worship meritorious Brahmins in every respect, in particular men who have taken to my shelter. 53.

Suvrat continued:

Thus the master advised the devoted king and other commoners about rendering service to the Brahmins. 54.

Thus taught, the king and all others, being happy, saluted the Lord, and held His advice by bowing their heads. 55.

Thus having delighted those who were there dedicated to Him, Shri Hari telling them about His leaving on pilgrimage on ensuing full moon day in the month of Chaitr, left that place, O king. 56.

Thereafter He, the exalted Lord, being followed by men of that region and surrounded by many devotees and the sages, left for Siddhapad, a holy place of renown on the earth. 57.

Thus ends the Thirty-ninth chapter entitled ‘Eulogizing of Brahmins in Matsyapur through narration of Marut and other kings’ history’ in the second Prakarana of Satsangijivan, the life story of Lord Narayan, also titled as ‘Dharmashastra’ (the rules of the code of conduct). 39
CHAPTER – 40

Arrival of Shree Hari in Siddhpur.

Shri Hari’s celebration of festival and his making of donations.

He bathed there in Bindu Lake according to rituals and asked devotees under His shelter to give donations to the Brahmins. 1.

Gold, silver, pearls, clothes as well as ornaments, horses and copper utensils were given as gifts to the Brahmins. 2.

He offered Brahmins their favourite pure delicacies, and also appeased other food seekers there. 3.

In the month of Madhav (April) on full moon day, he held a great festival wherein men and women gathered in large numbers. 4.

Having finished their rituals pertaining to that holy place, they all assembled on the banks of river Sarasvati surrounded the Lord. 5.

Brahmins, warriors, traders and Shudras, ascetics as well as commoners among them, as also the sages who had gathered there, were intently looking at Him. 6.

Knowing about irreligious activities thriving disguised in holy places of religion, He being desirous of eradicating those, said thus to them all, O king. 7.
Narayan Muni on the greatness of the holy place Siddhapad.

Shri Narayan Muni said:-

‘O men and the sages, listen to me attentively. I will tell what is good for those of you who desire to go on pilgrimage’. 8.

This place is considered to be the best among holy places. This is the same Bindu Lake where sage Kardam had observed penance. 9.

Sage Kardam born of Brahma’s mind worshipped the consort of Kamala (Vishnu) by observing austerities. 10.

Being pleased at him, the lord appeared to bestow boon upon him. He saw there the emaciated figure of that patriarch (Prajapati) rendered thus by observing hard penance. 11.

Seeing him in that condition, tears came falling down from the eyes of Lord Vishnu, which accumulated to form this famous Bindu lake. 12.

In this same place, great sage Kapil was born to Kardam of his wife Devahuti, who taught his mother, Sankhyayoga. 13.

It is here that, Devahuti accomplished the final goal of her life, O men, which gave the name Siddhapad (the seat of accomplishment) this place. 14.
Narayan Muni on recipients of fruits of pilgrimage.

Whichever holy place on this earth you may visit, you will prize the fruits of the local rituals by following them religiously. Not otherwise. 15.

Non-believer, sinful, atheist, one who is full of doubts and a skeptic are the five kinds of men who shall not obtain the fruit of their pilgrimage. 16.

There is nothing unattained by one who has conquered his passion, anger and greed and enters a holy place. 17.

One whose hands have not done anything wrong, whose legs have not treaded unholy paths, whose tongue has not been a slave to the tastes and other senses, whose organs are not overtaken by physical pleasures, whose mind is engaged in good thoughts and whose penance and learning are pure and noble, he is sure to have the fruits of pilgrimage. 18.

One who is without wrath, pure-minded, truth speaking, steadfast and one who treats other creatures as his own self, he will derive the fruits of pilgrimage. 19.

Narayan Muni on do's and don'ts pertinent to holy places.

There are certain things to be done in holy places, like observing fast, getting tonsured, offering oblations to one’s deceased ancestors, offering food to Brahmins and sages and donating money according to one’s ability. 20.

There, men can get themselves tonsured except those observing vows, the celibates, they whose parents are alive and
one who is to have periodical tonsures (mendicants or anchorites) and ascetics. 21.

Women, whose husbands are alive and also those who are to visit that place again within the next ten months should not get tonsured. 22.

Those Brahmins regularly residing in holy fords should be honoured and offered food. They should not be censured in any respect. 23.

The prominent deity of the place should be worshipped ably with raiment, ornaments and offerings of fruit, utensils and money. 24.

If one is poor, he may offer his services like sweeping, cleaning the temple (or bringing water etc.) and he may also serve the saintly men there. 25.

One who does thus will surely be rewarded, as would one be rewarded for performing a great worship, doing a grand charity or giving oblations to his deceased ancestors. 26.

O men, the good deed done by men in holy places, will multiply into thousands, thus producing for them multiple fruits undoubtedly. 27.

**Precautions to be taken at the place of pilgrimage.**

Even little meritorious deeds done in holy places, will render growing merits. In the same way, misdeeds committed there will
pile up their sins. 28.

The sins committed elsewhere too will get washed away in holy places, but the sins that are done in a holy place will become as hard as mortar made out of diamond. 29.

There is neither purification nor expiation for the sins committed in a holy place. Hence O devotees, here one should stay restrained. 30.

There are two kinds of restraints to be observed by a pilgrim as told by learned Brahmins. One is physical (like observing fast etc.) which is called ‘human’ and another is mental called ‘Daiv’ – divine – which results in purification of mind. A pilgrim should carefully follow both. 31.

He, who is greedy, malignant, cruel, hypocrite and given to sensual pleasures will remain a sinner and impure even after taking bath in every holy water. 32.

A man cannot be pure or clean just by cleansing the bodily dirt. Only when the mental impurities are taken out will one be pure from within. 33.

The mental fetish for sensual pleasure is the real dirt or impurity. Conversely, purity is great dispassion about the same. 34.

Men who commit sin in sacred places become evil spirits and women become female goblins like Shakini and Dakini. 35.

These evil powers look for incompleteness in the pilgrims day and night, however small the blemish be, and haunt them through such opening. 36.
On account of that, men desire for women, and women seek men. Thenceforth they indulge in making money and in violence. 37.

Thus great hazards lurk in holy fords. Only my sin-fearing followers bound by restraints should stay here. 38.

Notwithstanding that it is a holy place, wise men's merits wither away by glancing at or touching or jokingly chatting with women. 39.

Similarly, the positive merits of women also decline by their glancing at men. Hence men and women should wield control over their senses. 40.

Anger should always be subdued, in particular in holy places. Otherwise all the merit of men will be burnt to ashes. 41.

Unless there is crisis, Brahmmins are not ordained to accepting gifts, particularly in holy places, for accepting gifts would snatch away the spirit of penance. 42.

Never, and more so while on pilgrimage, one should not speak lies, and should think of cruelty perpetuated on all creatures as sin. 43.

The days are to be passed here by following one’s daily religious duties, alongside reminiscing and worshipping Vishnu, and listening and singing in praise of him. Donation for good causes
should be done to the extent possible. 44.

Only those men who choose to follow this code rigidly on their pilgrimage, they are bound to earn the fruits of their endeavour, not others. 45.

Suvrat said:-

O king, thus instructed by Shri Hari, all the people taking His words as they were, quickly put into practice as well with devotion. 46.

The knower of rites Shri Hari, having finished concerned rituals of the place along with groups of devotees, the lord of sages headed for Vishanagar, delighting throngs of people on the way. 47.

Thus ends the Fortieth chapter entitled ‘Teaching on rites of holy place by Shri Hari, in Siddhapur’ in the second Prakarana of Satsangijivan, the life story of Lord Narayan, also titled as ‘Dharmashastra’ (the rules of the code of conduct). 40
Festivity on Shri Hari’s arrival at Vishanagar.

‘As with praises and prayers requested by us before, now Shri Hari is coming to our town.’ Thinking thus, the people of Vishanagar along with those of Vadanagar rushed to the outskirts of the town to receive Him when they heard about His arrival. 1.

The Lord’s loving and compassionate nature ingrained in their hearts, they saw Him, the well-wisher of the god-loving people, riding a breed horse and surrounded by his devotee-attendants. 2.

O king, delightedly saluting Him, they joined Him on the way to the town, singing songs, beating drums and with Vedic recitations by Brahmins. 3.

Happy that their long awaited desire was being fulfilled, they respectfully arranged for His and His attendants’ accommodation. 4.

Along with the ascetics, Suryasharma, Motiram, Vanamali, Udyam, Amulya, Abhiram and other Brahmins together with devotees like Pitambar, Ganesh, Punjo, Chelaiyo and others served Him very joyfully. 5.6.
Ladies like Durlabhava, Vujjvala, Jyethi, Udayakumarika, Suvarna, Yatini, Jnana, Punji, Dhanavati headed by Srinkhala, and other devout men and women in their hundreds very lovingly came forward to serve him. 7 - 8.

They all worshiped Him with various clothes, ornaments, wealth items, sandal-paste and flowers. 9.

There in Vadanagar, the Lord appeased the Brahmins in thousands by offering them various tasty dishes like Motichur Laddus, Kansar, Sira (Sanyava), Payasam (Kheer), Apup and side dishes all rich with ghee, and also mango juice mixed with sugar. Thus there He strengthened the tenets of the righteous path. 10-12.

This way for two and half months He offered meals to the Brahmins and celebrated Rathayatra - festival abounding in valuable objects. 13.

Devotees from Srinagar (Ahmedabad) requested and prayed to Shri Hari repeatedly to visit their town. He assured them that He would visit their place at the Janmastami festival and will arrange a grand celebration. Satisfied, they returned with glee to plan arrangements. 14 - 15.

Every day in the noon and at night, in the assemblage of devotees, He used to give talks on single-minded devotion, which
Shri Hari explains the procedure of Chaturmasya vow.

On the eve of Ekadasi, i.e. tenth day of bright half of the month of Ashadh, addressing the devotees gathered there, the Lord said ‘From tomorrow the Ekadasi day, Chaturmas (four-month vow) begins. All of you staying here should observe the vow according to your capacities. 17 - 18.

The people gathered there asked, ‘O Lord, what kind of vow is to be observed by men like us on this land? Please tell us, O the leader on the path of righteousness.’ 19.

Shri Narayan Muni said:-

‘O men, practice ‘Tapas’, austerities in the manner I tell you. The highest ‘Tapas’ is effective control and concentration of mind and the senses. Usually they are entertained by giving them objects of their fancies. Though they get nourished by that, the senses and mind will not be able to turn to and concentrate on Lord Vasudev. Hence one should abstain from the objects of their inclination. 20 - 21.

It is said that of all the sense-objects, (thirst for) tasty food is prime. Hence it should be conquered forcefully by observing control of food intake and fasting. 22.

With this in view, the sages and austere men in the past used
to observe fast during these four months, and these days some yogis also practice in the same way. 23.

It is not possible to follow this way in this kali-age. Hence one may take fruits, milk or water or food of one kind, and that too once in a day. Otherwise, one may eat food without vegetables, or eat just only vegetables, or just curd or sesame or may take food without ghee. Any one of these is considered as an esteemed vow. 24 -25.

One should avoid taking vegetables in the month of Sravan, curd in Bhadrapad, milk in Aswin, and pulses in Kartik. 26.

In this period of Chaturmasya, people belonging in three classes should not eat watermelon, carrot and brinjal at all. 27.

Every day, commoners should give away a cow, or gold or food items as gift without hypocrisy, according to one’s ability. 28.

‘Dharan-Puran’ - observing fast on alternate days is said to be a highly commendable vow. Commoners and ascetics can observe it as well. It is greatly rewarding. Men and women, especially widows, should observe it particularly in young age. 29 - 30.

The other rules related to the vow like observing celibacy should be followed carefully without fail. Otherwise it will be a mere toil. 31.

In Puranas, a number of vows are prescribed for persons of
different capacities. One should choose and follow any of those. 32.

Any one can follow any of these vows arduously according to his capacity, be it for fulfillment of any particular desire or without having any desire. 33.

Those vow-bound desirous persons would certainly get their desired fruit, and those who are desire-less will be rewarded by blessings of Lord Vasudev. 34.

Thus observing the rites properly, Lord Murari (Shri Krishna) should be worshipped in a grand manner at the close of the period and food should be offered to the Brahmans and sages according to one’s ability. Only then will one merit full benefit of the vow. 35.

Thus ends the Forty-first chapter entitled ‘Narration of the festivity of offering food to Brahmans in Vishanagar and Vatanagar’ in the second Prakarana of Satsangiijvan, the life story of Lord Narayan, also titled as ‘Dharmashastra’ (the rules of the code of conduct). 41
CHAPTER- 42

Chaturmasya vows pertaining to Krishna - worship.

Shri Narayan Muni said:-

‘so far I have told you vows common for all. Now I am explaining specific vows that are to be observed by my devotees following proper rituals. 1.

On Ekadashi day of bright half of Ashadh month after taking bath, seated in front of the idol of Krishna or in the presence of some devotee of Krishna, observing religious duties steadfastly, one should resolve to assume Chaturmasya vow to please the Lord. 2-3

One should say, ‘O Lord, I am taking this vow before you by your grace. May it be accomplished without any interruption. While observing this vow, O Lord, if I meet death, let the vow be considered as completed.’ 4 - 5.

Praying thus to Lord Govind, a man should begin to act according to the sacred vow by abiding its essential requisites. 6.

A married woman should not take the vow on her own. She should seek her husband’s permission. Otherwise it will cause conflict in the household. 7.
Be it a commoner or an ascetic, one should take vow according to one’s position and ability and abide by it without fail. 8.

If any difficulty arises because of adversity of time or place, do your best with this thought in mind that ‘Krishna knows everything’. 9.

Every day reading, listening or loud recitation and narration (Kirtan) of the main Puran, the Bhagvat, should be done (during chaturmas). 10.

In case of listening, the respected reader should be honoured and be given food etc. according to one’s ability; and when Kirtan and recitation is arranged, Brahmans and sages should be honoured and ceremonial worship of the consort of Ram should be performed.

These three vows (Sravan, Kirtan, and Pathan) are said to be meritorious. They should be observed with full respect. In the same way reading etc. of the tenth canto of Bhagavat is advised. 11-13.

Worship of Krishna with good, selected substances available, three times a day, in the morning, noon and in the evening is also to be done, and ceremonial worship on the concluding day as told before. 14.

Chanting a thousand names of Krishna, circumambulating and prostrating before Krishna (every day) are also commendable vows. 15.
Bead-string chanting Krishna Nam in hundreds every day according to one’s capacity, is to my mind, the greatest vow. 16.

At the completion of these vows, grand ceremonial worship of Krishna should be done along with worship of his devotees. At the conclusion of Jap i.e. chanting vow, offering oblations in sacred fire, should be done. 17.

Offering sandal-paste (flowers) etc. or offering pure good food every day to the Vaisnavs are two more of the vows. 18.

At the end of these two vows, ceremonial worship of the devotees of Krishna with clothes, utensils etc. and giving food should be done. 19.

One should abstain from falsehood, anger and inflicting pain to others knowingly, by all means, always. At the same time one should not eat oil etc., raw sugar and salt, should observe celibacy and leave aside self-pride. 20-21.

With all these various vows, worship of Shri Hari should be done to the best of one’s ability every day. Only then would those vows please Shri Hari’. 22.

On the concluding day ascetics, absorbed in the service of Krishna, should be respectfully honored with clothes, good food, etc. 23.

Of all the vows I have related so far, those pertaining to Krishna
Vows prescribed by Puranas and those done with a view to desired fruits are not agreeable to me, because they yield insignificant and mean results. 25.

To those with minds full of desires and of rustic nature, such vows or rites are to be prescribed that they may refrain from their usual practices and feel interested in religious ones for their own good.

Because of bad company people desirous of pleasures get attracted and attached to sensuality. But there they derive little satisfaction (so they become more desirous). Hence they get stuck up in the chain of birth and death. 26 - 27.

Wise people do not exert themselves for worldly pleasures like having wife, children, wealth and possession of cattle like cows etc. They are firm in their faith that these come according to one’s fate. 28.

One who wishes to do good to himself should act and strive in such a way that the Lord and his devotees get pleased. 29.

One who will not observe Chaturmasya vow to his ability, will go to hell hereafter and from there will be born as an insect (on this earth). 30.

O good-natured one, out of the vows that I have explained so far, my followers should observe at least one steadfastly. 31.
One the twelfth day of bright half of Kartik month, Krishna should be worshipped with words like, ‘O Lord, I have observed this vow to please you. May my vow be fully accomplished by your grace, in spite of any shortcomings.’ 32. - 33.

Thus concluding the vow, one should offer meals to the sages and Brahmans and should then break his fast by taking meals with his friends and relatives. 34.

Those men who comply with the rites of the vow which are laid down by the Holy Scriptures and the sages for the good of the people, they get good name and righteous qualities like purity of intellect and highest happiness in the abode of the Lord supreme. 35.

Thus ends the Forty-second chapter entitled ‘Narration of rites of Chaturmasya vows’ in the second Prakarana of Satsangijivan, the life story of Lord Narayan, also titled as ‘Dharmashastra’ (the rules of the code of conduct). 42
Krucchra vows to be observed in Kartik Month.

Suvrat said:-

O king, listening to the instructions given by Narayan Muni (about Chaturmasya vows) the people of Vadanagar saluted Him and asked:

'O Lord, please tell us, what should the people who are not able to observe vows like fasting and other restraints for four months do'.

Shri Narayan Muni said:-

'O men, those who are weak and unable to observe Chaturmas vow should observe the sacred Kartik-vow with devotion. 1 - 3.

After taking bath early in the morning, when the stars are still visible in the sky, the vow named Krucchra should be observed respectfully according to one’s ability.

Starting from Ashvin (full moon day) to Kartik (full moon day), Chandrayan vow i.e. fasting for a month should be observed. 4 - 5.

I will tell you other varieties of vows also of Krucchra in short, of which you may follow any one firmly according to
your ability. 6.

Jalakruchra to observe fast by standing in water and taking in only air on the fourteenth day of bright half (of Kartik). 7.

Harikruchra is to take Panchagavya (the five ingredients obtained from cows i.e. milk, curd, ghee (clarified butter) urine and dung mixed together) on the tenth day of the bright half of Kartik and to fast on Ekadashi, the next day, with the worship of Lord Vishnu. 8.

Pitamahkruchra is to take one by one out water, milk, curd and clarified butter (ghee) on each day from 7th to 10th day and observe fast on the 11th day i.e. Ekadashi. 9.

MahendraKruccha is to take only milk for three days from the sixth day and observe fast the next three days. 10.

Vaiśnava or VishnuKruccha is taking Namar i.e. food taken by munis (Muniannam) the first three days, Yava (barley) the next three days and then fast the next three days (nine days together). 11.

BhaskarKruccha is to drink only milk for five days and curd on the next five days of the bright half of Kartik month. 12.

SaptaarshiKruccha is to take gruel, barley, vegetables, curd, milk, ghee and water - these seven substances only once on each day from the fifth day of the bright fortnight. 13.

Ajneya or AgniKruccha is to take milk or water mixed and well boiled (decoction) with leaves of Palash, Bilva, Udumbar, Lotus and Darbha grass for first five days and to observe fast on
LaxmiKruccha is to take milk, Bilva fruit, Lotus and Lotus fibers only once on each day from the seventh to tenth day and to observe fast of on Ekadashi. 15.

PrajapatyaKruccha is to take food in the morning for three days, in the evening for the next three days, and for three days to sustain on the things got unasked for and then to observe fast for three days (that makes twelve days together). 16.

ParakKruccha is to observe fast for twelve days continuously. All these vows are fruitful only when they are done with full devotion to Krishna. 17.

These Kruccha vows destroy all sins. Hence men should observe them with devotion particularly in the month of Kartik. 18.

By observing these vows, any bachelor, commoner, forest-dweller or a recluse attains that eternal abode of Vishnu. 19.

To observe all these Kruccha vows, one should bathe, put on clean and fresh clothes and worship Krishna with subdued mind, speech and senses every day. 20.

Not harming others, being generous, performing Hom, offering oblations in the sacred fire, one should observe celibacy, forbearance, truthfulness and compassion. 21.

One who observes the vow, taking prescribed eatables like milk etc. should not take it as much as he likes, at his own will,
but only that much as advised by a learned Brahmin. 22.

During the days of Krucchra, if a person faints due to pangs of hunger, a Brahmin should make him drink cow-milk. It is as good as nectar on the earth.

In such conditions, water, root (like Shakari etc.), fruits, milk, ghee or any substance advised by the Brahmin observers, blessings of the Guru and medicine - These eight things would save a man from the breach of the vow. 23 - 24.

‘Observing all these rites and rules of Krucchra, one should worship Krishna regularly and earnestly.’ Thus said Brahma to Narad. 25.

One who is unable to observe these Krucchrs, other vows are advised to be followed according to his ability, observing prescribed rites. 26.

Kartik-Vows other than Krucchra.

One should not sleep on a bed or a cot with a mattress, should not eat carrots, honey collected by the bees, Brinjal, watermelon and fruits with plenty of seeds.

Taking bath early in the morning, sitting in a firm posture worshiping and meditating on Shri Hari regularly. These are the pre-requisites of every vow. 27 - 28.

In the month of Kartik, one should observe any of these vows of taking food only once a day, taking food without salt, eating whatever comes unasked, not eating fruits at all and eating only
uncooked food. 29.

One should avoid vegetables, juicy food, curd, milk, sugar, ghee molasses, oil, betel-leaf, oil massage, ceremonial bath. 30.

Some other vows are like sleeping on the earth/granite, eating on the ground (without taking dish etc.), maintaining silence while eating, bathing in holy water (before sunrise) are to be followed. 31.

Serving cows, Brahmmins, sages and gods, taking food on leaf-plate, on stone and avoiding food cooked in metal pot are also to be adhered to. 32.

Some other vows like giving food, cow, gold, sesame and lamp every day are prescribed. 33.

Early morning bath is advised when the sun is in the following signs of the Zodiac - Tul (Libra), Makar (Capricorn) and Mesh (Aries) i.e. in Kartik, Magh and Vaishakh. 34.

Vows of eating substance fit to be offered as oblations or wild rice and observing celibacy (these three) destroy even the greatest of sins.

In the month of Kartik, bath in the river is specially advised. In the absence of a river or if one is otherwise constrained, bathing may be done in a lake, pond or at home with water taken out of well. 35.

If one who is observing vow, takes bath early in the morning before sunrise in the month of Kartik and chants the following Mantra and otherwise maintains silence, he need not fear Yam -
the son of sun, the god of death! 36.

‘O Lord Janardan, O Damodar (Narayan) with Lakshmi, I am taking bath early in the morning, for your pleasure. 37.

In month of Kartik, Vishnu the imperishable Lord should specially be worshiped with Ketaki, Malati or Agasti flowers and Lotus (all these or any one available). 38.

Those who have not worshiped the Lotus-eyed Lord Vishnu with lotus flowers, the lotus-seated Lakshmi will not stay with them through the next generations. 39.

One who worships Shri Hari by offering one lakh-one hundred thousand Tulasi leaves in the month of Kartik will obtain reward equal to Ashvamedh sacrifice at each offering. 40.

Taking a vow, one who applies juice of Amalaki (Dhatri) on his body, puts on ornaments of Amalaki fruit like garland and eats substances made of its fruit, will be released from the bondage of worldly life (Chain of birth and death). 41.

Sitting under the Amalaki tree, one who worships Lord Vishnu who holds the divine disc will derive the fruits of Rajasuya sacrifice for each flower proffered. 42.

One who worships Damodar in the Amalaki-wood and appeases Brahmins with food rich with sweet dishes will go to the abode of Lord Vishnu. 43.

One should avoid taking Rajasuy, any intoxicating (or soothing)
substance, bee-collected honey, food in Kansya dish, and oil and pulses - grains having two parts (dicotyledons).

Urad (Masha), Mung, Masur, Chana, Kulith, Val, Chora, Tuver and Matha - all these are said to be the grains with two parts.

In the same way, stale food, mixed items, food prepared with dirty hands and mind, bulbous root (Suran), sleep during day and falsehood should be avoided. 44 - 46.

One should recite thousand names of Vishnu in the morning and evening, light a lamp, beautifully decorate it, and place it on a raised pole (Akashdeep) in the courtyard of a temple or house in the evening during Kartik month. These vows are recommended. 47.

Taking barley or grains prescribed for sages, like wild rice during days of vow is considered to be auspicious. 48.

No one should forego Kartik month without observing vow - in any condition, any time.

One who takes initiation in Bhagavath tradition in the month of Kartik will be released from the chain of birth and death forever. 49.

Every Vaishnav should always wear rosary of Tulasi seeds on his neck after placing it at the feet of Krishna in Kartik month. While chanting the following Mantra and praying with full devotion, the rosary should be worn around one’s neck.

‘O rosary born of Tulasi plant, beloved of the devotees of Krishna, I am wearing you on my neck. Please make me dear to
Krishna.’ This way, one should follow vows particularly in Kartik month. 50-52.

Any person observing at least one of these vows, will get full reward of observance of Chaturmasya vow, O men! 53.

For the pleasure of Vasudev, one should observe the rites and restraints regarding the vow according to his ability diligently. 54.

Suvrat said:-

O king, saying thus to the devotees gathered there, the Lord rested. All of them were very happy. 55.

They all said loudly (in one voice) ‘Yes, we will observe these vows you have prescribed’. Then the Lord was pleased and praised the people coming from the two cities. 56.

Thus ends the Forty-third chapter entitled ‘Narration of KartikKrcehr and other vows’ in the second Prakarana of Satsangijivan, the life story of Lord Narayan, also titled as ‘Dharmashastra’ (the rules of the code of conduct). 43
CHAPTER - 44

Shri Hari’s Visit to Shrinagar (Ahmedabad)

Giving happiness to the people of both the towns, Shri Hari took leave of them and moved from there on the fifth day of Shravan. 1.

Sending back the loving devotees following Him on the road to see Him off and giving delight to the villagers and urbanites on the way, He proceeded to Shrinagar (Ahmedabad). 2.

Hearing the news of their beloved Lord’s arrival, the devout citizens of Shrinagar rushed ahead to greet and welcome Him, singing, beating drums, making high-pitch sounds and riding various vehicles. 3.

When they saw Him approach, riding on a horse from a mile’s distance, they started to prostrate before Him, overjoyed with tears in the eyes. 4.

He greeted and honoured them deservedly. Then they respectfully sat in a sedan (Palki or Shibika) carried by men. The accompanying ascetics boarded chariots and other vehicles. 5.

Ecstatic with joy, singing His glories loudly and playing various instruments, they entered the city in procession with Him. 6.

They arranged for his stay along with the sages in a large,
spacious new mansion. 7.

The city wherein Shri Hari lived during those days in a new house, that place and that street is known as ‘Navavas’ to this date. 8.

Every day the devotees of the city used to offer food with rich delicacies to the celibates and sages and His attendants to their satisfaction. 9.

Inviting Him to their houses they used to offer worship with Arghya (water for washing hands), Padya (water for washing feet), sandal paste, flowers, clothes, ornaments, gold, silver etc. 10.

The Lord empowering the path of devotion celebrated the Janmasthami festival with grandeur and abundance at the hands of His devotees. 11.

He satiated Brahmmins with their desired food items and distributed gifts in thousands (to them) as would a king! 12.

Devotee experiencing Samadhi by Shri Hari’s superb yogic power.

O king, on Ekadashi day, there was a large meeting there, and men and women were sitting on their own seats, separately. 13.

Celibates, commoners, sages and soldiers and all other devotees and attendants were seated according to their ranks. 14.

Men from the city Nattubhatta and others, and women Ganga and others and thousands of devotees were seated comfortably. 15.
People other than devotees in thousands had come there, with curiosity. They were standing all over the place laughing, without paying respects (to Shri Hari). 16.

There were hundreds of Brahmins among whom were learned scholars in Vedant, Nyay, Vyakaran, Mimams and others who were well versed in Yog and poetics scholars skilled in Vedic rituals and Tantras and also versatile scholars in Puranas. 17 - 18.

Thus all those men and women sitting and standing were looking upwards to see Him, craning their necks. 19.

O king, there in the middle of the assembly, on a grand, raised seat Shri Hari Himself was sitting. All in the audience were looking at Him concentrated. 20 - 21.

Among those that looked up to Him with love and admiration were ascetics, commoners and also women.

They all (who sate looking intently at Him), by the grace of Narayan Muni, reached the state of Samadhi, and in that state they visualized His divine abodes (like Golok).

Being immersed in Samadhi, those men and women, unmoved, became still like wooden images, with unflinching eyes. All those devotees were looking lustrous like golden Champak flowers.

Those who were sitting thus remained in the same posture, and those standing were looking like a post in the same way. 22-24.
Those of good behavior were engaged in Samadhi, some with their eyes fixed outward (on the tip of the nose) and others with their sight turned inward, their sensory and breathing modes absorbed within themselves. 25.

People looking at them were astonished and those who knew Shri Hari thought it was due to His prowess. 26.

Those few of impure intellect, though learned in the shastras, who were present there and were witness to most of the audience entering the state of Samadhi, thought it was mere act of jugglery. 27.

‘To establish importance of his sect, this hypocrite has hypnotized these people in order to propagate his magic.’ Thus saying, some of them tried to test it. 28.

Some Nadi-expert Vaidyas (doctors) examined their pulse. Others tried bringing fire in contact with the feet and limbs of those in Samadhi. 29.

Unable to trace their pulse despite repeated efforts, and finding them undisturbed and unmoved by such distraction and even heat, the doctors were greatly surprised. 30.

Some crooked men tried to hurt them by injuring their limbs by a knife but to no effect. Having seen them undisturbed, they were confounded. 31.

Afraid of their own deeds, looking at each other, they felt
themselves guilty and perceived Him to be the Master of Yoga. 32.

**Brahmin’s query; devotees telling experiences establishing Shri Hari’s supremacy.**

Those Brahmins encouraged one Nathubhatta who was sitting in front, to answer their queries. 33.

He too knew of their curiosity, and he welcomed this opportunity to quell their doubts. Saluting the Lord, he told Him thus. 34.

‘O Lord, these learned Brahmins who have witnessed this instant Samadhi are extremely surprised and want to ask you about it.’ They were permitted to. 35.

‘O Lord, on this land are many scholars listening to, studying and pondering over the Upanishads and other Vedantic texts. 36.

Also eight fold yoga is practiced steadfastly. Yet, not a single person out of those is found to have accomplished such (deep) Samadhi.37.

Moreover, a man or woman from the city or town is not heard of reaching such a state of Samadhi without listening, studying and practicing Vedanta and Yoga, repeatedly. 38.

Here, many people born of lower caste, are seen experiencing the highest state of Samadhi, O Lord! 39.

Only having your Darshan, these (devoted) men, though unacquainted with Vedanta-shravan-manan etc. and without
practicing Yoga in its eight-fold glory have attained such a highest state. 40.

We are eager to know what these men and women are visualizing in Samadhi. Please tell us.’ 41.

**Suvrat said:-**

Hearing these words of the Brahmins, the Lord, the ocean of compa-ssion laughed and spoke to those confused Brahmins and others: 42.

‘O Brahmins, you please wake up all these persons and ask them yourself. They will tell you whatever they have seen in Samadhi.’ 43.

Thus permitted by Him, those scholars said to that jagadguru, ‘O Lord, we are not able to bring them to senses. They are as good as dead!’ 44.

Crookedly we have tortured them with fire and weapons. Yet we were unable to bring them out of their Samadhi. It is really a great wonder! 45.

O Lord, can you please bring them to wakeful state, so that we can ask them what they perceived in Samadhi?’ 46.

Then Narayan Muni looked at them, and they got their consciousness back. They stood up and saluted Him as they came to their senses. 47.
The learned Brahmans, with wonder, asked those who had just gained consciousness, ‘O devotees, please tell us what you saw while in Samadhi’. 48.

Then, taking permission of the Lord, they narrated what they saw in Samadhi, each one, separately. 49.

One person said: ‘I saw in the realm of Super-Consciousness (Chidakash) beyond the darkness of the earth. This Lord with Lakshmi and Radha in the Brahma-pur.’ 50.

Some said: ‘In the Shvetadveep, lustrous like thousands of suns shining together, we saw this Lord Narayan Muni in the form of Vasudev, surrounded by Niranna Muktas.’ 51.

Others said that they saw Narayan Muni Himself in Golok, full of divine majesty in the form of Krishna in Rasaleela with his consort Radha, and served by Gopas and Gopis, the cowherds. 52-53.

Some of them said: ‘We have seen this Lord Shri Hari Himself with Mahalakshmi and Vishvakṣen and other attendants in Mahavaikunṭ.’ 54.

Others said: ‘We have seen Shri Hari as Vishnu with Lakshmi in Vaikunth, served by celestial attendants.’ 55.

Some others said: ‘We saw the Lord who is sitting here as Yogeshwar Vishnu lying on the bed of Shesh and Lakshmi (Shree) serving his feet.’ 56.
Some others said to those Brahmins ‘We have seen him as Nar-Narayan Muni engaged in penance in Badarivan.’ 57.

Others said: ‘We have seen Him in the orb of the Sun in golden hued lustrous form of a divine person.’ 58.

Some of them said to those learned Brahmins that they saw this Lord as Yajnya Purush, sacrifice incarnate, in the middle of the blazing sacred fire. 59.

Thus, they described in detail the sublimity and grandeur of the celestial abodes they visualized. 60.

**Brahmins surrender and praise Shri Hari.**

All those learned scholars in Shastras and Puranas, hearing that description it to be perfectly matching to the scriptural details, were verily surprised. 61.

Getting to know that these men, women and children who have neither pursued nor even listened to the Shastras and Puranas are able to narrate about celestial abodes and spiritual matters experienced by them in Samadhi, their apprehensions thawed out! 62-63.

O, if such a state of Samadhi is accomplished instantly because of His Darshan, who else but He can be the Lord! 64.

Would one that controls and attracts the pulse and breath of these men easily not be able to do so of the entire world? 65.
Hence He is the Lord incarnate, no doubt. Now there is no way other than taking refuge in Him for our good. 66.

Resolving thus, they all saluted Him, the Supreme Person, desirous of his shelter. 67.

At that time they repented their deceitful show of devotion and such other acts they had done in the past. 68.

Remembering at heart their misdeeds done under guise of religion, they wept. 69.

Recollecting their own vices committed in a fit of passion, they swooned (in repentance). 70.

At that time all their sins were burnt away in the fire of repentance, and their minds were purified by the merit of Shri Hari’s Darshan. 71.

Now they could understand His divinity but were not able to concentrate their minds on Him by themselves. So they surrendered unto Him completely. 72.

Prostrating before Him, and with folded palms, those Brahmans said: ‘O Lord, save us from this terrible circuit of worldly life.’ 73.

Uttering these words, they worshipped Him with sandal paste, auspicious rice (Akhshata), flower garlands, incense sticks, lighted (ghee) lamps, new clothes, ornaments etc. Waving camphor lamps before Him and clapping their hands, they sang prayers and praises.
unto Him loudly. 74 -75.

'O Lord, victory unto you! Auspiciousness incarnate, O Narayan, Purusottam! Thou hath taken human form for fulfilling desires of devotees, O one that resides beyond the darkness of primordial matter in the expanding effulgence of Brahmapur with Radha. You live in the Shvetadveep, the imperishable abode, praised by the Niranna Muktas. 76.

O Vishnu, you stay in the Immortal Vaikunth, the magnanimous abode, created by yourself for pleasing Rama. 77.

In Chaturmas you rest on the huge soft and tender bed of Shesh in Kshirasagar, the celestial ocean with Lakshmi as your consort serving at your feet. Be victorious, O Lord.

You are seen in the golden hued form, in the orb of the sun. You are the presiding deity of various sacrifices in the form of three sacred fires. O Nara-Narayan incarnate residing in the Badarivan, thou bestow happiness on all beings. You are called by name ‘destroyer of heaps of sins’. O Lord, victory unto you. 78.

You are Krishna, the Lord of Golok, sporting with Radha, playing tunes on flute. You are the destroyer of Kali (vice). You are Shri Hari staying in Mahavaikunth, you protect the entire universe along with Ram. O Lord, victory unto you. 79.
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O Master of the yogic powers, the residing Self of all beings, you are the saviour, the demolisher of fear in devotees under your shelter and you are one endowing final beatitude to all beings. 80.

Truly, your lotus feet are the only refuge for us. Please release us from the bondage of illusion (Maya). Take away our ill thoughts. With this prayer, waving lamps, they all offered flowers, saluted and again prayed to Him to please protect them from the worldly chain. 81.

Then the Lord, the protector of the righteous people was pleased with them. He consoled them, made them fearless and assured protection to them. 82.

All those Brahmins became happy, pure in heart, and with his permission they took their seats in the assembly. They felt blessed. 83.

Then the Lord said to them: ‘O Brahmins, you may now be my followers. You will no more suffer from worldly bond. 84.

Do your religious duties to the gods and manes, and worship Krishna devotedly. This way you will reach the final goal - the divine abode. 85.

Suvrat said:-

Thus told by Shri Hari, those learned Brahmins, knowing Him to be Krishna Himself, spoke modestly: 86.
Brahmins said again: ‘O Narayan, Shri Hari, O Lord, you are the last resort of the spiritual aspirants. (Surrendering to you) We have gained satisfaction of being born as humans. 87.

We now firmly believe that you are the Supreme Lord proclaimed by the Vedas, Shastras and Puranas. 88.

The object of our life is fully attained. We are liberated from the bondage of action. Now we have become aware that the aim of all scriptures is to narrate your all-pervading nature. 89.

O Lord, before this, we were thinking that deities residing in Shvetadveep, Vaikunth, Golok, Brahmapur, Mahavaikunth, Badarivan, Kshirasagar, and in sacrificial fire and also in the orb of the sun were different from each other.

We also held discussions and raised disputes with learned scholars, ‘this is the real Lord, not the other’ but couldn’t ascertain the truth.

Now we surely know from the utterances of those who have just experienced Samadhi that you are the only Supreme Lord, the ultimate cause behind all cause-effect phenomena. 90 - 92.

O all-pervading Lord Swami Narayan, henceforth we will worship you as Krishna Himself, offering nine-fold devotional service to you alone. 93.
Shri Hari’s advice to follow religious duties, lifelong.

O Lord, you have just now told us to follow the ‘duties towards gods and manes. I want to ask you something about it. Please listen. 94.

‘Now we have come under your shelter, and thus the purpose of our life is fulfilled. What remains to be achieved by us by performing rites for gods and manes?’ 95.

We want to take leave from those tiresome acts, and we have no desire in our heart for those trifling heavenly enjoyments. 96.

We want to ask you whether our understanding is right or not. Please answer accordingly. 97.

Suvrat said:-

O king, when those learned Brahmins asked this way, Narayan Muni was very pleased. Admiringly He spoke to them in soft-sweet voice. 98.

Narayan Muni said:-

‘You are truly blessed ones. Whatever was heard from the scriptures, you have made it fruitful. Else, what is the use of studying a sea of books by men having no devotion (in their hearts)? 99

Truly you have now well understood what is to be learnt from the sacred books. Thus you have gained whatever is to be known. 100.
But what you spoke about abandoning rites and rules prescribed by the Vedic code is not acceptable to us. 101.

As long as body-consciousness is there, men should follow the religious code prescribed for them according to their caste and stage. 102.

One who has taken shelter in me, should not abandon these duties knowingly. True, those acts tend to drop out from a person who has attained perfect Samadhi. 103.

But even such liberated persons should not renounce religious duties. What then can be said of those who are striving on the path of emancipation? It will be utter foolishness. 104.

Those who abandon religious duties and give importance just to devotion and knowledge become corrupt and will be fallen from that path. 105.

You should read and try to understand this subject in detail from Vasudev Mahatmyam told by Skand (in SkandPuran) with relaxed mind. 106.

Suuvrat said:-

Thus told by Him, those Brahmins said, ‘Yes, we will do accordingly,’ and respectfully bowed down before Him. Thus the Lord manifested His prowess there. 107.

Every day, presiding over the meeting, He used to explain and advise the tenets of true religion. People thronged in groups to
take His refuge and became His followers. 108.

O king, spreading happiness among the devotees, strengthening religion and devotion, Shri Hari stayed there up to Prabodhini Ekadashi festival (Last day of Chaturmas). 109.

O king, giving delight to the multitude of devoted citizens and establishing religious tenets, He, the Son of Dharma, left Shrinagar (Ahmedabad) the capital of Gujarat. 110.

Thus ends the Forty-fourth chapter entitled ‘Learned Brahmans taking shelter of the Lord, witnessing His excellence’ in the second Prakarana of Satsangijivan, the life story of Lord Narayan, also titled as ‘Dharmashastra’ (the rules of the code of conduct). 44

CHAPTER – 45

Shri Hari celebrating Swing-festival in Jetalpapur.

Then, the Lord came to the town Jetalpur situated in groves of trees looking beautiful with water-pools. 1.

The Lord-loving men of that place like Ashaji, Jivan, devram and others came forward and greeted Him with great delight. 2.
There, Shri Hari made His stay on the banks of a lake surrounded by an extensive Banyan tree with His Company of sages and other devotees. 3.

The Brahmins of the town like Devaram, Dayaram, two of them named Asharam, Mayaram, Ugrachandra served Him. 4.

Loving devotees of merchant class like Ashaji, Kakuji, Gangadas, Jivan, Shankar, Manohar, Rajaji;

Ladies like Radiayata, Raksa, Rama, Javery engaged themselves in His service with great respect. 5 - 6.

Out of abounding love for Him they offered the best of their services, worshipped and appeased Him. He also stayed there giving pleasure of His Company to them. 7.

There with abundance of supplies Narayan Muni performed sacrifices in worship of Shiva and Vishnu separately. 8.

In those sacrificial festivals He appointed Brahmin Nachiket as administrative officer and other devotees of merchant class like Ashajit, Jivan, Janeshvar of that town and Venibhai of Ashalali village to carry out manifold works regarding the ceremony under His supervision. They all pleased Shri Hari by their diligent services. 9-10.

In that festival a large conference of Brahmins was held and Shri Hari was worshipped and honored by them greatly. 11.
The Lord offered meals to thousands of them with delicious dishes of their own choice and appeased them with gifts in money and clothes. 12.

Then the devotees prepared a swing which was richly decorated by flowers and leaves, tied it to a very big fig tree in the grove of creepers laden with flowers, and made Him sit on it. 13.

They all sat surrounding the Lord; the sages and devotees in thousands, men and women, belonging in all the four castes. 14.

There, those devotees worshipped Him with beautiful sandal paste mixed with saffron, kumkum, aloe, musk and camphor, sacred rice, white flowers and wreaths of various flowers, ear-ornaments of golden-coloured champak flowers and crests.

And offered various soft, fine and valuable clothes, beautiful ornaments made of gold, jewels and necklaces of pearls. 15 - 17.

Then offering various kinds of presents and gold coins and with waving of lamps, they sang His glories and saluted Him with devotion. 18

**The Shakta’s challenge to Shri Hari.**

In the meantime, in that large assembly, there came a Brahmin named Kichak, a worshiper of vile element. 19.

His eyes rolling about, reddened due to intoxication as he
had drunk heavily, wearing Siddha-like attire, observing silence, with four celibates walking in front of him and accompanied by four attendants, with red-lead mark on his forehead, wearing an iron armlet charmed by ill-chanting on his (left) arm. 20 - 21.

Wearing a headband reddened with female blood and a knife stuck into it, his mouth emitting dirty smell of wine and polluted the atmosphere of that assembly of good people. 22.

On his forehead was a red mark of vermillion (Kumkum) mixed with menstrual blood of (eight types of) women, in his ears were cotton swabs and he kept chewing cumin seeds. 23.

In his neck he wore a small bundle of old cloth in which were ugly substances like ashes of bones of cat, iron pieces, dust from the cross-road square, black grains etc. 24.

His hair besmeared with oil and tied up by a woolen string; his eyes black at the ends, as he had applied collyrium made out of burnt oil of the lamp in front of Hanuman; 25.

In between his eyebrows was drawn a horn-like triangular mark of red-lead. He was having fistful of black grains in his hand and wearing a dirty smelling cloth;

An iron trident anointed with red lead mixed in oil and a dirty hatchet charmed with foul chanting were tied to his waist. 26 -27.

He was wearing a magical amulet symbolizing Kali, painted by Astagandh (mixture of eight fragrant substances) on a palm
leaf, charmed by chants of Kali, together with rice grains anointed by wine, tied up in a silk piece. 28.

His eyes were red, wide-open and fierce, looking very proud, thinking himself a great Siddha (having mystic powers) burning all over with fire of anger and envy 29.

Entering in that assembly, that follower of Shakta cult came and sat as a great rival ready to attack and win Narayan Muni, without saluting Him. He was looking suspiciously every now and then at the people, the sages and the Lord with side-glances. 30 -31

**Sin in talking to such people.**

Nobody among the devotees sitting there uttered a single word to him, knowing the blemishes of conversing with a sinner. 32.

Then his followers began to speak: ‘O, Kali has become prevalent on this earth, now that sages are not respecting Siddhas here. 33.

Else, whence will one merit the saintly qualities and knowledge of the highest Brahma without real-guru’s grace? It looks as if these virtues are lost now, among the people. 34.

O what a great guru, under whom we have taken shelter, how lucky we are on this earth, that to us, earthly happiness as well as emancipation has become easy to accomplish ever!’ 35.

**Shatka tells the tenets of his sect to Shri Hari.**

Hearing these words uttered by those wicked men, Shri Hari
who was born to uproot the anti-religious elements, laughingly said: 36.

Who are you? From where have you come? What is the purpose of your visit here? What god do you worship? What is your scripture and what is desirable to you? 37.

Hearing these questions asked by Shri Hari, Kichak for a moment thought in his mind, with strong urge to conquer Him, like this: 38.

‘O, he is the one, whom these people of low intellect call the (all-knowing) Lord, and how come he does not know me who is so famous everywhere? 39.

Even children know me as a terribly fierce man. If he is ignorant of me, then he doesn’t have any yogic powers. 40.

Today I will defeat him, the so-called Lord, fearlessly, by the grace of goddess Charma-Chamunda, with the help of powerful Kaul technique.’ 41.

Thinking thus, he gestured to his disciples to reveal his name and details about him to the master of the world. 42.

Disciples of Kichak said: ‘He is the honourable guru, eminent among the Siddhas, settled in the state of highest Brahman, an ascetic of the highest order, giver of great initiation, and enabling his disciples to drink the highest liquor of bliss, a yogi in Kaul sect. 43.
He never talks during daytime with anybody and not in the assembly of the people now. He speaks at night with Mahakali present before him and entertains her. 44.

We are Siddhas, expert in Kaul techniques; He is our great guru and of many kings, named as Kichak. 45.

He is the disciple of the foremost guru like brilliant Sun (with thousands of rays) of this Kaulagam (Urdhvaamnay), who has worshipped the secret part of more than thousand women, and who drinks wine on every Prahar (span of about three hours) of the day and night together (eight parts) offering it to the goddess; the greatest of the drunkards as he is. And this guru takes liquor four times a day. 46.

Many kings have attained the highest state of Brahman, instantly by his grace as well as great joy and equanimity of mind everywhere. 47.

None is equal to him in this world, the master of Siddhas, expert in five ‘Ma’ karas (taking wine, meat, fish, sex and in holding particular postures of the body) sanctifying the family of Kualas. 48.

He is well known all over here, brilliant like sun; and how is it that you, who are famed as an all-knowing Lord, do not recognizing him? 49.

We adore goddess Tripurasundari. We take Kaulagam as our authentic text, which is the best of all Shastric texts. 50.
(It is said that) One who is Yogi can never be a Bhogi-having enjoyments; and one having enjoyments, can never be a Yogi; but the Kaul tradition gives both - enjoyments and Yoga skills; so it is considered as the highest of all. 51.

People usually follow Shaiv, Vaishnav, Baudh teachings with devotion but in vain; fruitless are their toils! 52.

Due to their great misfortune, they desire to seek those paths; but really there is no other way than to take the refuge in Kaula-path. 53.

Suwaret said:-

Hearing these words from him, the Lord, destroyer of such dogma, asked him about their ideologies and rituals, means and ends of their sect as though He desired to know them. 54.

Narayan Muni said:-

‘O men drinking wine four times a day, I have heard this wonderful speech of yours. Now tell me the principles you follow with testimonies – (proofs) and its results.’ 55.

Then the disciples of Kichak said:-

‘We have heard before, from the talks of the people that you are an enemy of Shakta cult; but today, actually you seem to be desirous to know about it. 56.

Whatever you have asked about, are the secrets of our cult;
how could we, who know what to speak and what not, explain them in this public meeting? 57.

If we do not answer you, your followers will think our guru as unintelligent and us as fools. 58.

(We don’t care what people say about us) But this great guru of ours, the great Siddha, the all-knowing one, who is absorbed in absolute Samadhi, and an avowed drunkard-the great runs the risk of being considered an ignoramus. 59.

Hence, we will tell the convictions of the Kaul sect as they are. May these people sitting in this meeting become believers, knowing better, like you! 60.

O learned man, if you are not convinced without (supporting) statements from scriptures, we herewith quote what Lord Shankar Himself has said in Kaulagama. 61.

‘It is accepted by all that without knowledge of Brahman, liberation will not come to the beings (men); so, now know all the rites conducive to it as told by Kaulagama. 62.

Getting initiation, contemplating on the highest bliss and having kno-wledge of six great rites (these three are not gained by little penance.) 63.

Only drinking wine, eating meat, looking at beloved’s face - these are to be practiced, memorized continuously. This is the highest goal, the highest state. 64.
Endless happiness is the form of Brahman that resides in body itself. Wine is the symbol of that joy hence Kaul Yogi drink it. 65.

A Brahmin should take it always, any time; Kshatriyas (the warrior class) when headed for a battlefield, merchants while dealing with money-matters and Shudras at funerals. 66.

After the worship of the deities and the manes according to the rites prescribed by scriptures on worship of Goddess Kali and reminiscing his guru if a person takes meat and drinks wine, he is not committing any sin. 67.

Following are the sentences from the scriptures which authorize drinking and eating meat offered to and blessed by the deities. 68.- 69.

Ten types of wines are told in the ritualistic texts. They are made of leaves, flowers, sprouts, fruits, roots, tree-bark, grains, from trees and creepers. 70.

And there are eleven more types of juices made of Jackfruit, grapes, Moh flowers, dates, palms, (sugar) cane, honey, saira, soapberry (Aristha), Dhatry, Dhavadi, and coconut. 71.

These give both enjoyment and salvation. The twelfth one viz., sura (wine) is considered as the best of all beverages. 72.

The five Makaras - wine, meat, fish, Mudra (particular postures) and sex certainly please the deities, O goddess! 73.
Eight types of meat obtained by killing cow, human being, elephant, horse, buffalo, boar, goat and deer are said to be the eight great meats, and it is to the greatest pleasure of the deities. 74.

Eight typed ‘Kul and Akul-Astaka’ is to invite women having menstrual period. Anointed and bathed, they becoming pure. Then they are given a seat. 75.

They are to be chosen from the families (or themselves being of that type) of forest dwellers, coppers, of low-caste, of lowest class, Khatki butcher woman, fisherwoman and a prostitute - this is Kulastaka (group of eight sorts of women). 76.

‘Akulastaka’ - Women from families of conch-blower, wine-seller, weapon-seller, singer, painter, washerwoman, artisan and weaver. If women from these eight castes are not available, any one from other four castes may be worshiped. 77 - 78.

Then with each other’s consent, a man and woman may, with their mouths together drink wine, to the brim. Doing thus will certainly liberate a man. 79.

This way drinking wine again and again, he falls down on the ground, and getting up again drinks, and then being not be born again, he is freed from the birth-death cycle. 80.

When one enjoys drinking thus, the goddess is pleased, Bhairav himself is pleased; and by vomiting, all the gods are pleased! Hence one should practice these three. 81.
Eat the residuals of women, but never give yours to them. Then worshipping their secret organ may be enjoyed, as you like. While carrying on the intercourse, a man who mounts upon a woman, should not think of what to do and what not, enjoy in whatever way freely as one likes, ‘here, one’s free will is the criteria of the Shastras’- says Parameshwari (Parvati). 82 - 83.

‘I will not be pleased even by thousand pot-fulls of wine, and hundred heaps of meat, O great lady, without the intercourse and the nectar of semen spilled thence. 84.

O goddess, one who offers his sister, daughter or wife to a Kaul Yogi, intoxicated by drinking wine, gets unlimited merit. 85.

Wife of one’s brother, daughter-in-law or mother, intoxicated and moving in slow gait, brother’s young daughter full of passion, naked, adorned with ornaments should be offered to guru, without any apprehension; one should himself fan them to remove their exertion. 86 - 87.

At the time of their union when semen secrete from their secret limb, it should be collected in a wine-pot and be offered to Kali by worshipping her with Mahakal and the minor deities attending and surrounding her. 88 - 89.

‘One devoted to his guru, firm in his vow, and brave who follow all these practices in his daily, occasional and motivated deeds
will attain my position. 90.

He will live in this world liberated with all accomplishments at his hand and will not be defeated anywhere, here or in life here-after.’ 91.

Suvarat said:-

The Discipal of Drinker Kichak’s unlistenable word not enters to ears therefor the all saints and devotees put their fingers into ears. But Lord Swaminarayan told to discipal of Kichaka with laughing. 92.

Thus ends the Forty-fifth chapter entitled ‘In Jayatalpapur Shri Hari hearing the argument of preacher of a heinous Shakra sect in Kaula, following in view of refuting it’ in the second Prakarana of Satsangijivan, the life story of Lord Narayan, also titled as ‘Dharmashastra’ (the rules of the code of conduct). 45
Shri Hari’s dismissal of heretical doctrines and practices.

Shri Narayan Muni said:-

‘You are all drunkards, fraudulent, fallen with your vile thoughts. The heretical doctrines that you give importance are of no authority by any means; they might be a vile work of some drunkard. You have regarded that text (work) as authentic out of your illusion and hence have become corrupted indeed. 1 - 2.

If sacred knowledge of Brahman could be attained through drinking, why exertion or perseverance? Were the great sages of yore, who had observed austerities, senseless? 3.

O lovers of meat, why haven’t all the low caste or outcaste men belonging in your tribe of drunkards not attained salvation? 4.

What made you to perceive wrongly? How have you become ill minded? Are you created by Svaayambhu (Brahma) himself for making this world wholly one similar to your ilk? 5.

To uphold your own doctrines, you are certainly denouncing the ancient texts, comprising of verses that are staunchly against drinking. 6.

There are three sorts of liquor or wine namely Goudi (made from molasses) Madhva (a kind intoxicating sweet drink) and
Paishthi (Spirituos liquor distilled from rice or other grains).
Not even a single sort of drink should be drunk by good Brahmins. 7.

Swayambhuva Manu has prohibited drinking in his text on moral code. On that account, listen to the words of sage Yajnavalkya. 8.

‘If liquor or semen or urine is taken out of ignorance, re-consecration should be done for men belonging to Brahmins and all three castes. 9.

Liquors are of eleven varieties of same quality made from jackfruit, grapes, Madhuka flower, dates, palms, sugar-cane, honey, Sairam (a kind of intoxicating drink), Aristham (soapberry), Maireyam (a kind of drink), coconut and a twelfth wine or spirit is considered to be the lowest among all liquors. 10 - 11.

Similarly sage Pulastya also has prohibited drinking of liquor in his text on moral code. There in that text wine has been considered as ‘Adhama’meaning lowest or worst, but you have changed the meaning altogether as ‘Uttama’meaning the best! 12.

O drunkards, if ‘Urdhvamnaya’ (scripture of Shaktas) is the authentic text in your consideration, why do you misinterpret the word Madhu (honey) as Madya (wine) (thus distorting the sacred tenet). 13.

Hence, your heretical doctrine founded by the vile men because of its contradicting statements to all authoritative texts (like the Vedas) is by no means an authority indeed. 14.
If men belonging to other classes take to drinking, be it so. How come you Brahmans indulge in drinking unhesitatingly which is strictly prohibited and condemned by the Vedic following? 15.

Having drunk the mouth-spit of the outcaste people, you have fallen to the lowest ebb. Hence, still wearing the sacred thread on, how come you denounce Brahminism? 16.

Tell me if there is any single statement in archaic texts which enjoins the Brahmans to drink liquor? 17.

O drunkards, I could quote with authority thousands of statements from all ancient noble scriptures that prohibit intake of liquor. 18.

Meat, liquor and spirit are the foods of Yakshas, demons as well as evils, which should not be eaten by a Brahmim who eats remnants of oblations offered to gods. 19.

There are indeed many statements of this kind available in texts on moral codes. Drinking of liquor or spirit is considered as one of the five heinous sins. 20.

One addicted to consumption of liquor may be purified by death caused by drinking any one of the following boiled substances namely - liquor, water, ghee, cow-urine or milk. 21.

Shri Hari on prohibition of evil practices.

If men belonging in the first three classes (Brahmana,
Kshatriya, Vaishya) ignorantly consume anything touched by or mixed with ordure or urine or liquor, they need to undergo expiatory rites and re-consecration. 22.

If a Brahmin resorts to drinking of liquor through his folly, he could expiate himself by drinking hot beverage. The same atonement is suggested by religious code for drinking unknowingly. 23.

What will be your fate, you that knowingly or intentionally quaff liquor and also cause downfall of others by making them drink like you do? 24.

Cohabitation with another’s wife is indeed forbidden. I will quote from Bhagavat as to what intense agony will befall whoever resorts to this kind of illicit affair. 25.

The man or woman who has illicitly cohabited with a person of other sex is whipped (in the hell called Tapta-surmya) and made to hug a burning iron effigy of the opposite sex. 26.

**Suvrat continued:**

After hearing thus from the lord, the Brahmins unable to answer, became silent, confounded by confusion. 27.

Hearing the words of Shri Hari that shattered them while pointing to their vile doctrine, their guru burning with rage, said to Him, invoking his deity Mahakali with a chalice in (her) hand. 28.
Kichak said:-

‘Even in our creed it is a blemish to drink liquor without reason. But what is wrong in consuming liquor or meat that is offered to god?’ 29.

In the Vedas, there are instances that state that meat and wine offered to the deities could be had by Brahmans to their heart’s content. Is it a sin, then? 30.

It is told that the slaying of animal in sacrifices as ordained in the Vedas is not in a real sense hurting. Not knowing its esoteric meaning, how could you blame us? 31.

In Mahabharat or in Puranas, it is heard that many Brahmans were drinkers of wine as well as eaters of meat and enjoyers of women of their choice. 32.

Don’t you know in Saptashati chapter of Markandey Puran there is an actual account of appreciation of meat and wine? 33.

Suvrat said:-

Shri Hari said to him who was telling thus, knowing very well his citing to be spurious and ultra vires of Vedic ways and adopting fraudulent tactics. 34.
Shri Hari’s allusion to various texts as regards forbiddance of wine, meat and women.

Shri Narayan Muni said:-

In Puranas as well as in Agamas, it is mentioned that gods are of Sattvic nature, demons and evils of Rajasic nature and Rakshasas, evil spirits and others of Tamasic nature. 35.

It is told that milk, ghee, and nectar (Ambrosia) are favourite food items of gods, whereas for demons and evils it is wine and meat. 36.

Hence summoned by the foremost king Pruthu, all the species in three worlds had extracted their own food from mother earth in the form of a cow. 37.

The band of gods with Indra for calf, milked nectar into a vessel of gold - the drink that imparted mental power, vital energy and bodily strength. 38.

The Demons - the sons of Diti and Danu - employing Virochan, the son of Prahlad, the great Asur as calf, milked spirituous liquor into an iron vessel. 39.

The Yakshas, Rakshasas, spirits and ghouls, feeding on flesh, milked the blood that intoxicates them into a skull using the lord of the elementals (Rudra) for calf. 40.

Thus it is propounded in Bhagavat Puran that flesh and wine should not be considered as fit to be offered to gods. 41.

Men overpowered by Rajasic and Tamasic qualities tend to have inclination for flesh and wine. It is not the ordinance of the Vedas. 42.
Vedas speak of violence restricted to only sacrifice. It is to make people abstain from it and to curb the unlimited violence done otherwise all the time. Truly, Vedas never favours violence. 43.

Descriptions of violence appearing in Mahabharat and Purans are only to stimulate interest (in religiosity); but eventually they have established nonviolence as the highest virtue. 44.

O drunkard, where in Saptashati (a part of) Markandey Puran is the instance that tells Brahmans to consume flesh and liquor? 45.

If the worship of Goddess is to be performed with offerings of flesh and wine according to you, there is no such instance in ‘Rahasya’ chapters (of Durgasaptashati) occurring in Markandeya Puran. 46.

On the contrary ‘worship of this sort - with offerings of wine and meat (prescribed for kings), which I have mentioned above, should be avoided by the Brahmans’. This way prohibitive rule is clearly stated for Brahmans in the ‘Rahasya chapters’ in the second half of the stanza. 47.

Not knowing the purport of Shastras, people like you, who are sinners, along with your disciples will certainly to go the worst of the hells. 48.

Usanas (Shukracharya) grandson of sage Bhrigu has set forth bounds of propriety for Brahmans, among which is ‘abstinence from drinking wine, for it is a great sin’. Listen to those words of him. 49.
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यो ब्राह्मणोऽध्वप्रभृतीह कविक्ष्मोहात्सुरः पार्श्वंति मन्दुक्षः।
अंपेतथमण्ड्रहा चैव स स्वादिस्मिष्मेकं गाहितः स्वातप्यः त।।५०

इति शुश्रुस्त्रा लोके मन्येत्वि विधते किल । महापार्थ देव न स्मार्तमुख्यन्तत्स्मव ॥ ॥
गोचर्योऽभिषीकरणा नारीतो मनुष्योऽपरापुरुषः । औपनिष्टः श्रेष्ठशहविषयेषु च तत्।।५१

वञ्चर्वस्यः पति नार्यः अद्यप्रभृति पातकस्म। धूर्णान्यावसम चोरं भावव्यवहारम् ॥ ॥
भावायं तथा वञ्चर्वस्यः कौमारश्रावहाचारियाम् । पतिःश्राममेतदेव भविष्यति पातकं भूषि ॥ ॥
मांसं तु स्वस्था नैव कस्यचिदर्नुत्साधोपि वै । भक्षणार्थमुन्यावभारितं चण्टकाप्यः किल ॥ ॥

यशोपथः मांसस्य भक्षणमू द्रिङ्गमनः । महान् देवाः अज्ञि निन्वायं मांसं नास्तिव्य वहितचित्।।
वर्णोपमास्मिन्स्य भक्षणं द्वाते एव हि । निषेधो भारतेःस्तीति तद्वास्मिपि ते बुधे ॥।

‘A foolish Brahmin who drinks wine through confusion, from such day falls from Dharma. His act will be considered as great a sin as killing a virtuous one, and he will be forbidden here in this world as well as in the world above.’ 50.

Are not such bounds of propriety laid down by Shukracharya? Wherefore, how come drinking of wine is not a sin of great magnitude? 51.

In the past, Shvetaketu, son of Uddalak had strictly forbidden men from going to any woman (of their choice) like animals do. 52.

‘Women, who transgressing their husbands, commit adultery, from such moment would be reckoned as committing heinous crime equal to feticide and hence will be facing greater agonies. 53.

Similarly it would be a heinous crime on the part of men who transgress their virtuous virgin wives and enjoy other women, and are therefore destined for the same fate. 54.

‘Any animal flesh for that matter, in all respect, should not be eaten by men’, is a well-known virtuous path. Is it not? 55.

Even eating flesh offered in the sacrifice is a grave blemish for Brahmins. Hence there is no blameless eating of flesh indeed. 56.

Therefore in Mahabharata, there is a statement negating eating of flesh offered in sacrifice even. Let me tell you about that. 57.
Shrimad Satsangijvan  
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One who has abandoned eating of flesh should not partake of it even as part of though sanctified by a ritual; not even in the name of manes or otherwise. 58.

Eating flesh of all animals is a sin equal to eating flesh of a fish. Hence a Brahmin should not eat those. 59.

This is the conclusion as laid down in Vedic scriptures. So all of you who are flesh eaters, your views and practices are spurious. 60.

Without killing of an animal, how meat or flesh can be gotten, O meat lovers? Fatal harm done to living beings is a grave sin; and here you are doing it intentionally. Hence your teachings are false and wrong. 61.

Thus ends the Forty-sixth chapter entitled ‘Refuting of heretical doctrines in Jayatalpapura’ in the second Prarakara of Satsangijivan, the life story of Lord Narayan, also titled as ‘Dharmashastra’ the rules of the code of conduct. 46
Kichak pleading for Violence.

O king, hearing these words of Shri Hari refuting his views, he (Kichaka) became restless and disheartened as if a snake charmed by Mantra lost its spirit. He said. 1.

Kichaka: ‘If Veda’s purport is not in favour of violence, then how is it that sacrifices committing violence were performed by sages, gods and kings in the past? 2.

Haven’t you studied the Vedas, Shastras and Puranas? Are you the only learned man denouncing all others like that! 3.

Listen, immovable objects are the food of moveable animals. Those having no feet like grass are the food of those having feet (animals); those having no hands (like fruits and leaves) are the food of those having hands (like monkeys) and those having four legs are the food of two-legged ones i.e. humans.’

This is a stanza from Srimad Bhagavat authorizing meat eating. It is a customarily and traditionally sanctioned practice also. 4 -5

What you have cited to be the code of conduct promoted by Ushan (Shukracharya) and Shvetaketu is the latest one and it is not an ancient code (set by the scriptures). 6.
Suvrat said:-

Having heard the words of that imposter posing himself as a learned man, the Lord striking out his statements, spoke thus: 8.

Shri Hari advocating non-violence citing scriptural evidences.

Narayan Muni said:-

Here, I am not blaming those who have committed violence or doing so (or are inclined to do). But whatever I have told you (about non-violence) is in accordance with the Vedic principles. 9.

Listen to what the noble king Bhishm said to Yudhisthir decisively in Moksadharmpav of Mahabharat. 10.

‘Those who are deluded, libertine, non-believing, skeptic and having no proper understanding of values, only they have acclaimed violence.’ 11.

‘In all deeds non-violence should be observed’ says the virtuous Manu. Those who slaughter animals out of sacrificial hall are those who are impelled by their desire for sensual pleasure. 12.

Hence a wise man should follow religious injunctions with understanding of the inner meaning authoritatively. Nonviolence towards all beings is considered the most commendable act (One should abide by authoritative statements while doing any act). 13.
If men kill animals in the name of sacrifice and worship Yupas (wooden posts to which sacrificial animals are tied) as deities with the sole purpose of eating their flesh, it is not true religion or the commendable way of performing religious rites. 14.

Wine, fish, beverages made of palms etc., honey, meat and rice mixed with yellow grains are offered and eaten in the name of deities (like Chandi). These are not at all prescribed by the Vedas, but are brought into practice by cunning, lusty people out of their own fancies. 15.

Stricken by ego, infatuation and greed, they have fashioned these things. The Brahmins knowing the truth of the Vedas and purpose of sacrifice, think of Vishnu only in every rite of sacrifice, and worship Him with Payas (made of milk) flowers etc. They use twigs and logs of specified trees (for sacrificial fire). 16 - 17.

Whatever grains are available in Kartik month are consecrated by sprinkling holy water and cooked by pious hearted men for sacrificial rituals. Only these items are fit to be offered to the gods.’ 18.

Above sentences are the evidences from Mahabharata. O ye the drinker of wine four times a day, Srimad Bhagavat also supports the same view. 19.

‘Those, whose intelligence is clouded by the smoke (coming out of sacrificial fire) and ignorant of the purport of the Vedas
assert that the Vedas are nothing more than ritualism. They, by their exaggerated faith in the scope of fire sacrifices, eventually go by the path of smoke without knowing anything about the true nature of their own self. 20.

Desire-stricken, greedy and pitiable, they mistake the flower (heavenly facilities) for the fruit (of attainment of sat-chit-anand). Men who are cruel to animals, kill and consume them without hesitation will in turn be eaten by; those animals in life hereafter. 21.

A man who knows the real intention of the sacred law should not offer or eat meat while performing (obsequies) rites in the honour of the manes. The offerings of roots and fruits that are approved by the sages, free from the tint of violence, are more pleasing to them than the slaughter of animals.’ 22.

In these statements from Bhagavat, killing animals even in sacrifice is disapproved altogether. What then can be said about slaughtering them otherwise? 23.

Most respected, seven ancient sages, Valakhilyas and other great sages like Marichi, the savers of creation commend non-violence and pure food untouched by flesh. 24.

Sage Narad says:-

One who wants to add flesh to his body by eating other’s flesh will certainly be doomed. 25.

Now these are the words of Manu, the first ruler and religious instructor of the world ‘One who does not eat, or kill animal by himself or at other’s hand is the man venerated by all.’ 26.
Bhraspati says:-

‘know that the generous man who has abandoned wine and meat is truly the sacrificer and an ascetic. 27.

One who performs Ashvamedh sacrifice every month for hundred a years, and the one who has strictly abandoned meat are of equal merit - says Bhishma, to Dharmraj Udhishtir. 28 - 29.

One who has taken meat unknowingly and never eating - touching - it again will also get the same fruit.

One that provides protection to all living beings knowing fully well the merits of non-violence is the real life-giver, a dependable friend and a dignified person. He will not be defeated here or hereafter. 30.

‘Mind that life is dearest to oneself, as is to the other. There is no more suffering than death.’ 31.

Even to the sages who have renounced everything and keep meditating on the Supreme Brahman, it is an unpleasant experience when they are slain. Hence in the Holy Scriptures killing them is considered as the greatest sin; even greater than killing a Brahmin. So also is slaying of realized souls that are detached from the body-ego sense. 32-33.

Even gods, enjoying the share of sacrificial offerings (in the form of flesh) are afraid of being put to death (by Asuras). They run away hiding themselves, live in secret places like caves etc.
Do they not know that violence against life is sin? 34 -35.

Even deadly killers, frightened and distressed, run hither and thither pitiables when they are victimized. Though they are very cruel themselves, they lose courage and become miserable then. At such times they turn hypocrites and denounce and preach non violence. 36 -37.

If a man hears portents of his death, it creates great fear in their minds and they shiver from the idea of death, though they are well learned. 38.

If so, will the healthy animals hauled and slaughtered by the sinister and greedy for flesh not be deplorably terrified? 39.

How then will such merciless, accursed, brutal and disastrous deaths to innocent animals beget happiness in this and the other world? 40.

Meat cannot be produced from grass, wood or stone; it is got only by killing (tormenting) animals. Hence it is an evil act. 41.

The gods are pleased with oblations of nectar-like food made of grains, ghee etc. offered with auspicious utterances like ‘svaha’, and manes with the word ‘svadha’, for they love moral rectitude. Only demons and goblins eat flesh. Hence it should be abandoned. 42.

He that doesn’t inflict pain to living beings has no fear from any quarter, and to one who is inimical to the beings, fear comes
from everywhere, here and hereafter. 43.

If there is no flesh-eater, there will be no killer, nor the seller and purchaser of flesh as well. Hence (to avoid this link of sins) none should eat meat. 44.

**Sage Markandeya says:**

‘this sin of violence destroys (three persons) the one who sells it for money, the eater who enjoys it and one who actually fastens and kills the animal. 45.

And this way also the sin falls on one who brings the animal at the order or wish of the buyer, the one who instigates the act, the killer, the seller, the purchaser, the one who cooks it and the one who eats it. All these (seven) are the committers of sin. 46.

No other purpose is served by eating meat than nourishing or adding more flesh to one’s own body - which body is in itself full of sufferings, is undependable and is short-lived. 47.

Thus many a blemish comes to a man because of meat eating; violence against animals is the root of all these sins. 48.

Killers of life transmigrate through lower and lowest species and are tormented with innumerable sorrows of birth, old age, diseases and death.

They are cooked and are burnt in Kumbhipaka, the worst of the hells. They get entangled in the wheel of several birth-deaths. Enslaved, they have to face the miseries of lying in the womb, which is worse than hell. 49 - 50.
Killing even a small insect brings great evil to a man, because all beings are strongly attached to and love utmost, their own life - the Prana. 51.

(One incident in the past exemplifies this truth) ‘Once an insect moving on the street, having heard the sound of an approaching cart, ran away instantly out of fear, to save its life. When asked, it said to the great sage Vyasa, ‘life is most precious and dear to me’. 52.

One who is merciful and assures safety to all living beings, he becomes fearless in this world and in the other world also.

None, a snake or beast or evil spirit or demons, kills or injures him who saves others when their life is in danger. 53 - 54.

At the hour of death even animals tremble with fear. Hence man should be compassionate to others as he is to himself. 55.

The word ‘Mamsa’- meat- is explained as ‘one who is eating me (Mam), my flesh in this world, (sah) he will be eaten by me in the other world.’ The word ‘Mamsa’ is thus very meaningful, say wise thinkers. 56.

You have rightly said that religious texts prescribe killing of animals in sacrificial rituals. This doesn’t mean that violence is diametrically endorsed by the Vedas. It is a symbolic way of greatly restricting killing of animals by confining it to ritualistic sacrifices, and sending out a greater message of curbing the
tendency of uncontrolled killing by the passionate and unholy who slaughter them for various purposes. 57 - 58.

In the beginning of the creation (of four Yugas), first came Krutayuga (satyauga) wherein the religion that prevailed was truth, charity, austerities, chanting of sacred hymns and bringing welfare to all. Moral excellence was on the rise then. 59.

Those days, people wishing meritorious life hereafter used to perform sacrifice by offering of rice and the like (or grain-products) as a symbol of an animal. 60.

Then came the age when quality of Rajas was defiled by Tamas (delusion and ignorance). Minds of men and of the guardian deities became unsettled. 61.

In the Svayambhuva Manvantara, earlier in Treta age, Indra, by name of Visvajit promoted sacrifice involving animal killing by altering the definition of some Vedic Mantras to mean violence. 62.

Before that he had performed a great sacrifice named Vajimedh (Asvamedh), killed animal and promoted such practice. 63.

The stories I am telling you about the sacrifices are narrated in VayuPuran, Matsya Puran, Skand Puran and Mahabharat. 64.

As I have said, in the ancient times, the then Indra, by name Vishvajit, was ruling in the period of Svayambhuva Manu. He was an expert in the lore of Mantras. 65.

He proposed to perform Ashvamedh sacrifice with the help
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of gods who were in his service, collecting plenty of materials. 66.

Then those gods started to offer oblations to the presiding deities of sense organs. In that large, grand sacrifice, by chance, arrived great sages (like Vrdhd Vasisth). 67.

Gods worshipped them with due respect. When seated in the sacrificial hall, they saw the abundant provision of materials and the gods with full enthusiasm engaged in the working. 68.

When the sages looked at the helpless animals tied up, crying and wailing pitifully, they spoke to Vishvajit (Indra) in the presence of all. 69.

You have started this anti-religious act of destroying religion itself, here in the form of animal sacrifice. This is not religion but irreligion; violence is not said to be righteousness. 70.

May you perform the sacrifice according to the Agam scriptures, and to your wish. But according to the Vedic rituals, it should be done in view of observing non-violence and protecting ideals of religion. 71.

But that king of gods Indra being in the grip of ego and infatuation paid no heed to the advice of those sage-seers. 72.

All those sages, who were knowers of truth, discussed and argued with him but in vain. Saddened, they again made a treaty with Indra that both sides shall accept king Vasu’s opinion in this matter. Thus they asked Vasu (who came there by chance) who used to stay and move in the sky. 73.
‘O king of great intellect, tell us about the performance of sacrificial ritual?’ He opined thus. 74.

‘In sacrifice, besides animals, other substances like milk, ghee, food grains or fruits may be offered. The Vedas give prominence to violence - in the ritual of sacrifice. 75.

The moment Vasu uttered these words, he fell down to earth. Because of this (vile) speech, he forfeited the felicity of traveling in the sky and became a commoner walking on the earth. 76.

Vasu, the king having knowledge and decisive power of giving correct advice in religious matters faced sudden downfall because of justifying violence in the sacrifice and taking gods’ side. 77.

It is difficult to understand the inner meaning of the Vedas even to the intelligent and learned persons. Hence none can speak of it, without having correct knowledge of performance of rituals. 78.

The Vedas instruct us about sacred duties and rituals according to the status and stages of life and tendencies of each individual (and not the same thing for one and all). Their manifold ways and means are subtle and difficult to understand. 79.

This way in the past, there had been many argumentations and discussions about the performance of sacrifice among gods and sages at the times of Svyayambhuva Manu. 80.

Then the sages, seeing that the sacred law was violated by the powerful gods due to unavoidable destiny, they left there and went
away from where they had come. 81.

When the group of sages left, the gods performed sacrifice on their own will. Thus the tendencies Rajas and Tamas grew, violence came in to practice in sacrificial rituals. 82.

In course of time such influential tendencies captured the minds of the Brahmins learned in the Shatras, and they interpreted the shastric tenets according to the changed perception. 83.

So, ‘animals should not be slaughtered in sacrifice or otherwise’. Religious and spiritual aspirants should accept the words of advice from the sages as authority. 84.

Non-injury to others, absence of avarice, control over the senses, mercy towards all beings, restraint of mind, celibacy, penance, truthfulness, forgiveness and fortitude are said to be at the root of eternal law. Abstinence from meat-eating is hailed as the highest virtue. 85 - 86.

Principles of non-violence are most ancient and of the highest order. Hence abandon the misgivings and take refuge in Lord Shri krishna. 87.

Shri Hari establishing true religion.

Suvrat said:-

Hearing these words of Shri Hari, Kichak was surprised and realized that Shri Hari was the all-knowing Lord, and that his own thoughts were altogether wrong. 88.
He was not able to argue and justify his own view in support of worshipping the goddess with five Makaras without pitting himself against the standards of righteous code. 89.

Then desisting from his ego and haughtiness he become very much afraid of defending his own ill acts just to save his pride. He bowed to Shri Shri Hari and said: 90.

‘O Narayan Muni, what you have said is true, but tomorrow morning I will bring the old texts of our cult and show them to you. 91.

Now I have work to do. So I will go.’ His face was discoloured. Covering it with a cloth, desperate and trembling, he hurriedly went home with his disciples and followers as if he were a snake rescued from eagle’s mouth. 92 - 93.

The moment he left, the Lord with His followers went to a large pool and took bath to get free from the pollution caused by the presence of that sinister. 94.

Returning to the assembly, the Lord said to his followers, ‘O devotees, I have not argued against worship of the goddess in this debate, but only eradicated anti-religious element in that sect. Disrespect should not be shown to the goddess incarnated for protection of religion. 95 - 96.

Pleasing the learned Brahmans, sitting in the assembly, by his
soft and benevolent words from the Shastras, He saved the virtue, declining the ill acts of devilish men. 97.

He eradicated the sinful practices of five Makaras in the Shakta cult by strong authoritative statements from the Shastras. 98.

Then He worshipped the goddess according to the holy rituals with sandal paste, flowers, ghee, milk and eatables made of black gram (vada). 99.

O king, thus establishing the ideals of true-religion Lord Shri Hari stayed there up to Moksada Ekadashi. 100.

On that day He worshipped Lord Krishna with special rituals. People from villages and towns attended it in thousands. 101.

At the end of the festival, Vishnugupta and other devotees coming from Darbhavati humbly prayed and urged the Lord to visit their town. 102.

Pleased by their request, the lord left on the same day and proceeded to their town on a speedy horse. 103.

Sending back the devotees of Jetalpur who had come to see Him, He advanced along with the troop of His attendants and with the sages accompanying Him. On the way he visited places where His devotees dwelt and eventually reached Darbhavati town. 104.
Thus ends the Forty-seventh chapter entitled ‘Shri Hari refuting and defeating a degraded Shaktta in the dispute and establishing non-violence in Jetalpur’ in the second Prakarana of Satsangijivan, the life story of Lord Narayan, also titled as ‘Dharmashastra’ (the rules of the code of conduct). 47

CHAPTER-48

Shri Hari’s visit to Darbhavati.

Having heard the news of Shri Hari approaching the city, people of Darbhavati began to sing happily, beating drums and playing instruments in such a high pitch that the sound reverberated in all quarters. 1.

Seeing Shri Hari riding on a horse surrounded by a number of horsemen holding blazing lances from a distance, they rushed towards Him in thousands. 2.

As they reached Him, they were ecstatic, with horripilation all over their body, and with tears flowing from their eyes, they prostrated before at His feet. 3.

The lord honoured them deservedly and went into the city with them even as they kept singing His glories. 4.

Reflecting that innumerable people in large crowds would be waiting for His Darshan, He made His stay under a big banyan tree on the outskirts of the city. 5.
He made arrangements for the residence of the accompanying sages, his attendants and devotees, men and women, coming from far and near. 6.

Propagating the sacred tenets and ideals of religion, He stayed there showering happiness on His exuberant devotees. 7.

The devotees worshipped Him with Kumkum and sandal paste mixed with saffron, aloe and musk, offered garlands of fragrant flowers, fine clothes, valuable ornaments and various food substances, waved lamps and sang compositions in His praise. 8 - 9

Men and women in the city received Him and the sages, and offered their hearty services. 10.

Among them were Mayaram, speaker on Puranas and other Brahmin scholars like Govindaram, Kuberjit, Nirbhay, Bhairam, Shri Harikrishna; 11.

Two persons called Raghunathdas and Vishnu Gupta, Rajaji, Prayagadhas, together with others of merchant class aptly served Him. 12.

Abala, Sharkar, Datta, Shiva and other women devotees were delightfully engaged in His service. 13.

**Magnificent Vishnuyag arranged by Shri Hari.**

The Lord organized a big festival of sacrifice in the name of Vishnu at the hands of thousands of learned Brahmin priests who had come there. 14.
The Brahmins were made to erect a large Pandal and build pits for sacrificial fire on the altar for offering one tenth oblations of the chanting in the name of Vishnu; and at the end, offering concluding oblations. 15.

That was the ever-grand sacrifice with abundance of substances and the oblations including Payasa (milk porridge) gratified the deities. 16.

The Brahmins also were gratified by delicacies rich with ghee and sugar, various eatables and gifts, and other people by various food items. 17.

Big heaps of laddus with saturated ghee and sugar looking like hillocks, were seen there. 18.

‘Serve up’, ‘give’, ‘distribute’, ‘have’, ‘eat’ - loud was the tumult among the Brahmins on all sides at that hour. 19.

Lord the ‘knower of the standards of learning and virtuosity, distributed profuse gifts to the Brahmins, especially to the most deserving learned ones. 20.

He arranged to perform thread ceremonies of Brahmin boys and weddings of many pairs according to rituals. 21.

That all-knowing Lord arranged for distribution of money and other things in abundance to the poor, weak, sin-fearing men and to those who have lost their possessions. 22.

To the supplicants approaching Him, instantly pleased that he was, He gave ornaments like golden necklaces and various
kinds of clothes. 23.

The unfailing Lord donated sumptuous gifts like cows, horses, land etc., called Mahadana, at the concluding ceremony of the sacrifice. 24.

Nobody had ever before heard or seen such a grand, unique sacrifice performed on this earth even by kings. 25.

In the year named Vikram (Samvat-1866) on full moon day of Paush month He concluded the great sacrifice by making even royal personages wonderstruck. 26.

O king, on the occasion of this great sacrifice, my Guru Shatanand Muni had a chance to see the divine figure of Shri Hari. He was initiated by Shri Hari to his inner circle (in the group of his close devotees). 27.

Thus ends the Forty-eighth chapter entitled ‘Vishnuyag festival in Darbhavati city’ in the second Prakarana of Satsangijivan, the life story of Lord Narayan, also titled as ‘Dharmashastra’ (the rules of the code of conduct). 48
Shri Hari on the foremost of acts of a king.

Suvrat spoke:-

Thus having concluded the grand sacrifice in the name of Vishnu, He, having appeased the Brahmins, sat on a high throne in the middle of a large assembly and was adored by His devotees. 1.

He, having glanced at the entire gathering of devotees, men and women sitting in decorum, making them rejoice with his nectarine speech, pronounced thus. 2.

Shri Narayan Muni said:-

O devotees, hear me, if any one has to ask me about something, he is pleased to do so now. 3.

Suvrat said:-

There the king of Nagadakapur, SuraKhachar by name, sitting in that assembly, having saluted Him, asked thus. 4.

Sura said:-

‘I want to hear, O lord, of all the duties of a king, the prominent among which would bring him real happiness in this world and hereafter.’ 5.
Suvarat Uwavah

Sthri Narayan Muni said:

“‘What you have asked me is similar to an incident in Danadharman Parv of Mahabharata where Dharmacaraj asked Bhishm on the subject of charity and virtuous acts after having listened to the story of King Sibi.’ 7.

I tell you what that great man, the son of Santanu, the virtuous Bhishma had told Dharmacaraj. 8.

Bhishm said:

The worship of the Brahmans is the foremost of all those acts O Bharat, which have been laid down for a king duly installed on a throne, if indeed he is desirous of obtaining great happiness. 9.

Even this is what the foremost of all kings should do. Know this well O chief of Bharat’s race, the king should always worship with reverence all righteous Brahmans possessed of Vedic lore.

The king should, with bows and comforting speeches and gifts of all articles of enjoyment, worship all Brahmans possessed of great learning who dwell in his city or provinces. 11.

This is the foremost of all acts laid down for the king. Indeed
the king should always keep his eyes fixed on this. He should protect and cherish these even as he protects his own self or his own children. 12.

The king should worship with great reverence those amongst the Brahmins that may be worthy of it (for their superior sanctity and learning). When such men are freed from all anxiety, the whole kingdom blazes forth in beauty. 13.

They are to be worshipped, saluted and verily honoured as one honours one’s sires and grandsires. Upon them depends the course of conduct followed by men, just as the existence of all creatures depends upon Vasav (Indra). 14.

The Brahmins are competent to make one (him) a deity that is not a deity. They can again divest one that is deity of its status as such. He becomes a king whom they wish to make a king. He, on the other hand, goes to the wall, whom they do not love or like. 15.

I tell the truly O king that those foolish persons who calumniate the Brahmins and utter their dispraise, without doubt will meet with destruction. 16.

That man whom the Brahmins praise succeeds, grows and prospers. That man who is censured and is cast off by the Brahmins soon meets with discomfiture. 17.

One should never utter dispraise or calumny of Brahmins. Where the dispraise of Brahmins is uttered, one should sit with face hanging down or leave that spot. 18.
That man has not yet been born in this world or will not take birth here who has been or will be able to pass his life in happiness after quarrelling with the Brahmins. 19.

They should always be protected and cherished as one cherishes and protects one’s own sires and grandsires, and should be adored by bowing, by showering hospitality, by gifting ornaments and other articles of enjoyment, as also with such things as they may desire. 20.

There is nothing higher, O king, than to play host to Brahmins of good birth who are knowledgeable in matters of morality & righteousness and are steadfast in the observance of excellent vows. 21.

The sacrificial offerings given unto Brahmins reach the very deities who accept them. Brahmins are the sires of all creatures. There is nothing higher than a Brahmin. 22.

The presiding deities of sun, moon, wind, water, earth, sky and the quarters enter the body of the Brahmins and take what the Brahmins eat. 23.

In whose house Brahmins do not eat, the manes refuse to eat. The deities also never eat in the house of the wretch who hates the Brahmins. 24.

When Brahmins are propitiated, the manes as well as gods will also be satisfied. There is no doubt about this, O king. 25.

The noble kings who accept the words uttered by Brahmins
are never vanquished. Victory shall always be theirs. 26.

The energy and might of Kshatriyas (warriors) who scorch everything with their energy might become neutralized when they antagonize the Brahmins. 27.

Brahmins by birth alone becomes objects of adoration for all creatures, and they are entitled as guests to eat the first portion of all cooked food. 28.

As a consequence of disregarding the Brahmins, the Asuras (demons) are condemned to take refuge in the depths of the ocean. Through the grace of the Brahmins the Suras (Gods) have become denizens of the happy regions (heaven.) 29.

Kings (Kshatriyas) are incapable of ruling the earth without earning the goodwill of noble Brahmins who are the deities of the very deities. 30.

Do always worship them with gifts and obedient services if indeed thou wish to enjoy the sovereignty of the whole earth with her belt of seas. 31.

**Shri Hari on magnanimity of Brahmins through words of Shri Krishna.**

**Shri Narayan Muni said:-**

Thus Bhishm delineated on the foremost of acts of a king of honouring a Brahmin, to Dharmaraj. That king obliged to do the same. 32.
In Dwaraka, Shri Krishna having redeemed king Nrg in the form of lizard and taught his subjects, O Sura, listen to those words of him, from me. 33.

Shri Krishna said:-

See how hard it is for any man, even if he is as powerful as fire, to digest the least little trifle belonging to a Brahmin, which he has unjustly appropriated. How much more should it be for kings who in their conceit think of themselves as the lords of creation? 34.

I do not look upon the Halahal as poison since it may be neutralized: but the property of Brahmin is rightly described as poison because there is nothing on earth that can annul its evil effects. 35.

Poison kills him who swallows it. Fire may be quenched by water. But the fire kindled by the fire-stick that is a Brahmin’s property unjustly appropriated consumes the whole family right down to its roots. 36.

The property of a Brahmin taken without his leave destroys three generations. If it is taken from him by force it destroys ten generations before him and ten after. 37.

Kings who are blinded by the intoxication of sovereign power coveting the wealth of Brahmins is nothing but opting for hell. In their abysmal folly they do not see that they are heading for a fall. 38.

For as many years as there are particles of dust wetted by the
tears that fall from the eyes of large-hearted Brahmins and their families weeping in distress and deprived of their livelihood, the kings and the members of their families who are directly or indirectly responsible for such state of affairs shall be roasted in the hell named Kumbhipaka. 39-40.

He who deprives a Brahmin of his means of living, even if it were he that had earlier bestowed it on him, shall breed as a worm in ordure for sixty thousand years. 41.

May I never come into possession of anything belonging to a Brahmin. Kings who covet the Brahmin’s property sustain defeat at the hands of others, lose their kingdom and die before their time to be reborn as serpents that cause terror to others. 42.

So you, my people, should never harm a Brahmin even if he has offended you. Even if he beats you or curses you, you should still do him obeisance. 43.

Just as I make my salutations to Brahmins every morning and evening with my senses under control, so should you. He that does not will be punished by me. 44.

Taking a Brahmin’s property even out of ignorance causes the despoiler to fall into hell, as Nrug fell because of the Brahmin’s cow. 45.

Shri Narayan Muni said:-

O king, thus the residents of Dwaraka were instructed by Shri
Krishna. You also should tread the path trodden by him, by which you can attain highest happiness. 46.

Therefore, Brahmans should be honoured and worshipped, in particular, by you kings and other warriors as well as by my followers. 47.

Whether a Brahmin is of high learning or of little knowledge, a rustic or refined, he should not be ridiculed, for he is akin to fire in ash. 48.

Fire blazes even if it belongs in a burial ground, and is not bereft of the power of purifying. Similarly a Brahmin, whether learned or novice, is still possessed of high divinity. 49.

Brahmins are to be satiated with various foods rich with pure ghee as they desire, and with gifts as well, for they are dear to god. 50.

**Shri Hari leaves for Charottar.**

In the satiation of Brahmans alone lord Kamalapati is satiated. I proclaim this as the highest duty of you all. 51.

**Suvarat said:-**

Thus ordained by the Lord, king Sura and other devotees, having paid their obeisance unto Him, held him heartily. 52.

In this way the Lord delighting His devotees every day, O king, stayed there for a month, adored variously by the people of Gurjar. 53.
He was pleaded repeatedly by scores of people coming to Him from different places to visit their respective nativities, and in return he used to reply them positively. 54.

To comfort people belonging not only to a single town who have taken His shelter but many such, Shri Hari O king, left Darbhavati with His band of sages, followed up to some distance by His devotees as well as citizens with tears in their eyes, and came to a state named Charottara. 55.

Thus ends the Forty-ninth chapter entitled ‘discourse on Brahmins’ exaltation during grand sacrifice in Darbhavati ‘ in the second Prakarana of Satsangijvan, the life story of Lord Narayan, also titled as ‘Dharmashastra’ (the rules of the code of conduct). 49

CHAPTER - 50

Shri Hari’s stay in Suryapur (Surat).

Suvarat spoke:-

Moving from place to place, visiting His loving devotees, men and women, the Lord gave delight to all of them. 1.

On the way, crossing the river Mahi, He came to the land
called Kanham. Staying in villages and towns where many of His devotees lived, He reached Bhrguksetr (Bharuch). 2.

While traveling, He made his stay for a day or even half a day at some places, a week or a fortnight or more at others. 3.

Going through the towns and villages, He instituted the righteous code and annihilated the unrighteous element, enlightening people by expounding scriptural tenets. 4.

In some places He administered to perform Maharudrayag (sacrifice) (with chanting the hymn in praise of Siva), Vishnuyag, and vow of GayatriPurascharan (chanting of prayer to sun-God), Srisukta (in praise of goddess, Lakshmi) VishnuSahasranama, Narayan-Varma and Shri Hari-Gita according to the rituals. 5-6.

At some places he arranged for recitation of the Vedas and Shatarudriyam or Srimad Bhagavat or of only tenth canto (Skandh) of Srimad Bhagavat, or Vasudeva-mahatmya. 7-8.

O king, thus enthusing people in religious ways, the self-willed Lord wandering on the earth crossed the river Reva (Narmada) and came to the town Surapur (Surat) on the banks of river Tapati (Tapi) at the request of His devotees. 9.

Hearing that Shri Hari is visiting their town, all the people where overwhelmed with joy and rushed to welcome Him. They
arrived in various vehicles, singing songs, beating drums and playing instruments, the noise resounding from all sides. 10.

A Minister named Adisvar (Ardesar) of the King Indrasen came forward with his brother Pilu and his servicemen, leaving aside all work, in procession with a band of musicians. 11.

Others, including meritorious learned Brahmins of high order under the patronage of the king joined him to the outskirts of the town, and seeing Him coming, they all prostrated instantly before Him. 12.

Honouring them deservedly, with Shri Hari riding on a horse, He proceeded towards the town like a king, followed and venerated by the people on all sides. 13.

The devotees had arranged for his (Shri Hari) stay in a beautiful spacious mansion surrounded by an extensive garden, and for others - (saints, Parshad and devotees) 14.

Prompt in service, they all stood humbly before Him. Among them were Brahmins led by Ambaram and others like Bhalachandra, Giridhar, Govind, Yadav, Bhikha Bhai, motibhai, Lakshmichandra, Narottam and Bhagvanji from the merchant class, who sought to make their human life meaningful, O king. 15-17.
Pious women devotees like Mahalakshmi, Jivanti, Ladudevi and others were serving him with intense love. 18.

All the devotees together worshipped Shri Hari with golden ornaments, fine clothes, royal umbrella with sandal paste, flower garlands, and other substances and waving of chowries. 19.

They served up various meals, other delicious eatables and side dishes to Shri Hari and His attendants and followers, to their satisfaction. 20.

The next day being Akshayatruitiya (Third day of bright half of Vaishakh month) the day of Lord’s incarnation as Parashuram, Shri Hari arranged a special worship in His veneration. 21.

There, Indrasen who was empowered as a king-ruler by the governor, invited Shri Hari along with the sages sending royal vehicles, arranged to bring him to his fort, and performed a grand worship offering new clothes and other valuable things, with great respect. 22-23.

Other devotees of the Lord and ministers of the king like Adisvar also gave a respectful reception to Shri Hari at their own mansions, each separately, worshipped offering invaluable clothes, ornaments and other substances, and celebrated the festival with their friends and relatives. 24-25.

Because of Shri Hari’s prowess some Vaishnavs who were malicious to Shri Hari could not do any ill-act there. 26.
Reinstalling the holy commands He dispelled the darkness of ignorance in the hearts of the people, illustrating words from sacred texts. 27.

The Lord, very pleased, gifted all invaluable ornaments and clothes and wealth to the Brahmins. 28.

Wherever the Lord, the Supreme-Brahman in human form of Shri Hari, was worshipped on this earth, sufferings from poverty of the Brahmins disappeared. 29.

Thus ends the Fiftieth chapter entitled ‘Shri Hari’s visit to Suryapur’ in the second Prakarana of Satsangijivan, the life story of Lord Narayan, also titled as ‘Dharmshastra’ (the rules of the code of conduct). 50
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CHAPTER-51

Shri Hari’s sermon on devotion.

Once, in a large assembly, worshipped by groups of devotees who tendered valuable clothes and other presents, Shri Hari was sitting on an elevated seat, giving His devotees great delight. 1.

Surrounding Him were seated the all-renouncing ascetics and behind them sate the commoners. Glancing them with eyes full of joy and compassion, the master of the celibate said to them: 2.

O bands of devotees, listen to my words of advice. It is for your good. Do your sacred duties according to your status and stage, and develop devotion to Krishna wholeheartedly. 3.

‘If any one of you have any question in this respect, he may ask me now.’ Hearing these words of the lord, one named Bhalachandra, an intelligent devotee asked: 4.

“It is well known (from the Shastras and Puranas) that devotion to Shri Krishna emancipates one from all worldly ties. It is the
most excellent, wide highway (made by saints) on this earth. 5.

What are the features of devotion, what are the signs of those firmly settled in devotion, what kind of love should they nurse towards Krishna and what has Krishna in store for them?” 6.

Hearing these questions of the devotee, He, the teacher of the world, lord of the devotees, was pleased. Then the all-knowing Lord began to tell the secrets of the science of devotion, which none other than the Satvatas (endowed with Satvic quality predominantly), the noble worshippers of Shri Krishna knew. 7.

**Shri Narayan Muni said:-**

O great Vaisya (merchant), I explain to you the nature of devotion, which is very difficult to understand even to the knower of the Shastras, unless they are graced by Lord Shri Hari. Now, all of you listen to me. 8.

First taking initiation in Bhagavat Dharma from a Guru endowed with the highest devotion and righteousness, then learning from him the procedure of worship and obtaining an image or idol of the Lord from him, one should offer devotional service to Lord Vishnu, promptly and without delay. 9.

Knowing His magnanimity in its essentiality, and involuting essential natures of all the senses and diverting them onto Him
with unceasing love is what is called Bhakti (devotion), and it is of nine modes. 10.

Listening to Vishnu’s story, singing His glory, always reminiscing Him, taking succor at His feet, becoming His servant & friend and confiding in Him the innermost feelings - these nine are the modes of Bhakti.

Men have to serve the Lord in these ways according to their capacities. Those men of desire who worship Him are certainly bound to get their desired fruits and those seeking emancipation attain their goal. 11 - 12.

The unmotivated Bhakti (devotion) shown intently and firmly to Shri Hari is reputed to bestow the highest good which is superior even to the supreme felicities, for it annihilates one’s sheath of karma like Vaisvanar fire burns away the food in stomach eaten by Jiva. 13.

The devotees of the consort of Ram (Vishnu) with their undivided devotion do not wish even for absolute absorption in Him. All they desire is to immerse in His service. All their acts are aimed at Him alone and by that they would become wholly contented and pleased. 14.

Those devotees of Vishnu get together to narrate His exploits,
hah hear stories of Him and sing His praises. Thus, mind, speech and actions of all of them together become engrossed in Him, the one and the only object of their love. 15.

They shall not go even for a second without thinking about Him. Their hearts are enthralled by reflecting on him. They shall see images of His incarnations on this earth, and converse with them. 16.

The mind of the devotee of Vishnu will not be moved by the affluence of Indra even. Is there a iota of superior comfort available there to the shelter of Vishnu’s holy feet? 17.

What shall I speak of the supreme state wherein all the superior felicities like Anima and others dwell? The highest devotee never aspires for (four-fold) salvation even if bestowed upon him by the Lord. 18.

Even if one has no desire for pleasures, devotion to His holy feet alone bestows upon him habitat at His abode and fortune in abundance that is beyond the reach of celestials even. 19.

To whom Shri Hari indeed is a beloved son, a friend, a favourite deity, his own self and everything else, Time and Maya (illusion) do not wield any influence. Rather, He has evidenced himself in order to release men from earthly bondage. 20.
He that has abandoned longing for kith & kin, wealth, mansion, worldly bashfulness as well as aspiration for heavenly abode and has become attached firmly to the Lord by ceaselessly reminiscing Him, will be protected forever from this world of miseries, for the sun scorches, the fire burns, the wind blows, Indra rains and the god of death moves in apprehension to the paramount lord Vishnu. 21 - 22.

He who in his heart seizes the soothing radiance of moonlike rays streaming from the toe-nails of His holy feet finds that the heat of torments born out of his covet of other enjoyments are annulled by those rays akin to the heat of fire vanishing when doused with water. 23.

Those feet of the Lord worshipped by Brahma and other celestials, and of the inner controller of the sentient and insentient, that Lord Krishna - when those feet of His are imbibed firm (in the heart of the devotee) by the cord of the sentiment of intense love, how will it be possible for Him to leave the heart of the devotee! 24.

Neither Ram nor Radhika is His beloved; neither is Brahma nor Sankarshanan dear to Him; He is not fond of His own body. Only His ardent devote matters to Him. 25.

Through knowledge (Sankhya) and practice of Yoga,
performance of sacrifice, observance of austerities and renunciation as well as study of the Vedas and giving ample donations made in many a previous birth to appease Shri Hari alone will help to attain so called devotion of nine modes. 26.

This way, when sentiment of devotion develops and blooms in a person, (the heart of) it fructifies in the deepest love for Krishna. As long as it has not reached that state it is called undeveloped (primary) in sprouting stage, by the wise. 27.

When deep love for Krishna, the granter of happiness develops, then nothing interests the mind here in this world or in the other world except Him. Those who have this love for Krishna, any length of their time is spent on savouring His name, contemplation and service rendered unto Him, for it will be like a moment for them and in His separation, even a moment will be like a Kalp (an eon) for them. 28.

In His separation, the devotee becomes desperate, but strives to see Him or His form everywhere. One hence converses with a tree or a pillar or even with a wall (which may seem strange to others). Perceiving Him in some form, he acts the way it makes
him, sometimes he weeps or laughs like a mad man or dances in bliss. 29.

Sometimes, the devotee having visualized Him in his heart has tears of love in his eyes and his throat swells up in ecstasy. He becomes forgetful of his own body, loses himself in Him, and comes to his senses only by the Lord’s wish. 30.

Not only men of high learning would become devotees of such intensity, but also women who are virtuous and religious, with their deep love for the lord who is revered by gods. 31.

Men whether learned or not, irrespective of their belonging to Brahmin, Ksatriya, Vaisya or Shudra or even lower class, are all equal in terms of their affectionate devotion to the consort of Kamala (Vishnu). 32.

Given His omnipresence and impartiality, one whose mind is given to Him with firm attachment knowingly or unknowingly is known to be a liberated soul, be it a man, women or eunuch. 33.

He who is devoted to Shri Hari, his devotion shall be stabilized
indeed, for he is always in the association of virtuous men. Otherwise the mind becomes distracted, as in the case of Bharat, who with his boundless sentiment of compassion lost his mind and moved away from Krishna. 36.

An unripe ascetic though engaged deeply in the service of the Lord, at times will become corrupt by befriending bad men. But his merit of devotion to Shri Hari will not go in vain, for the seed of devotion will sprout in Him in this life or in the next birth. 35.

Hence one should always be tranquil at heart and repose faith in Krishna. By shedding distrust from the mind, one should have great belief in Him being in good association by getting rid of pretensions as well as inner foes. 36.

The devotee of Shri Hari should speak truth. He should subdue his senses and be virtuous. He should be a man of love towards all the living beings and respect the elderly. He should comfort the wretched beings with his soothing word, as do the sires with their kin. He should be affectionate to his equals. 37.

A devotee of Shri Hari should nurse similar devotion towards those who have love for the Lord, should have a mind to seek Shri Hari (Him) in them, but not harbour an ego of wisdom, wealth, stature and class. He should subdue his senses as well as passions and refrain from addictions. He should always indeed regard this world to be unreal and ephemeral. 38.
He should lend his service unto the places wherein devotees of Shri Hari have taken shelter. He should engage himself in the activities of Shri Hari’s worship and being himself in the company of devotees, should involve in the temple services of Shri Hari, such as helping in the festivities and observing fasts on special days in His name.

He should see the Lord within him and above, in his vicinity, and follow the devotional ways of ancient sages as well as of the recent past that have qualities of dispassion, knowledge and of religious duties. 39.

He should not adhere to women, men of lust, heretics, hypocrites and scholars who make absurdities with original ancient texts thus misleading the men from righteousness (Dharma), and those who behave according to their own fancies, and those who are addicts, furious, greedy, and those who are driven by passions, and those who are inclined toward other religions and those who have animosity with Shri Hari. 40.

If there is no firm attachment to Shri Hari, of what use is a series of good qualities that one may possess? If there is firm devotion to Shri Hari, what else is there then, irrespective of presence or absence of qualities to achieve? 41.

Whatever austerities, vows, restraints and such others a man
observes to please the Lord, those acts will certainly develop devotion unto Him. If these are done for achieving other ends, the fruit eventually gained will be insignificant. 42.

Having obtained this human body after weltering through many births, the one which even celestials covet, the wise have concluded that the highest wisdom would be to have detachment to sensual pleasures and attachment to Shri Hari. 43.

When the devotee who is firmly attached to Shri Hari, hears or sings marvelous exploits of Vishnu with great delight, then his mind will be filled with joy, and as that flows through him, he is thrilled with elation, and his eyes are often filled with tears of love in remembering Him. 44.

This way, those who devote themselves unto Krishna, the Lord in divine-human form, their rightful wishes will come true indeed. And those who censure His human form being interested in other things, for them the inner foes like passion, greed and others (play with) hunt him from within like a tiger. 45.

Neither the status of a god, of a sage, of a Brahmin or of a man, nor the (merit of) performing of sacrifices or the acts of charity, either the practice of austerities or the observance of
vows or restrains acquired through past three births is sufficient for the propitiation of Shri Hari. He is pleased only with pure devotion. 46.

The Lord accepts water, fruit, flowers or even a leaf that is offered to Him with pure devotion. He never looks at the heap of gold or the finest delicacies which are offered sans devotion. 47.

This moment or even after weltering through many transmigrations, one is not sure to get the highest good without devotion to Shri Hari. Thus one who is convinced of this fact and acts accordingly, is to be hailed as the truly blessed. 48.

One who is able to remain undisturbed against umpteen amorous glances by a woman, one who stays awake through the darkest night that evokes Tamas (delusion due to anger) in men and one who is not tied down by passion and attractions, he seems to be the dearest devotee of Vishnu. 49.

Even the wise men are perturbed by the thought of following eight (objects of relish): Children, women, relatives and by their fondness for (looking in) mirror, music, wealth, intoxicants as well as for playing in festivals like Holi. But a real wise man is the one who meditates upon His holy feet and whose mind is never distracted from the sentiment of devotion. Even the gods wish to have the dust from his feet. 50.
Such noble men who are devotees of Krishna and are dedicated to their own religion are to be befriended, respected and worshipped as gurus by the seekers of salvation. 51.

Those that are friendly with men devoid of saintly qualities and consider them as preceptors are as good as quadrupeds having two legs. 52.

Suvrat spoke:-

Thus having consumed His nectarine words through his ear-cup, the best of the merchants was greatly delighted. All other devotees were also exceedingly happy. 53.

Realizing that He was indeed Krishna, Vishnu or Shri Hari son of Dharma, the devotees become firmly dedicated to Him, O king. 54.

Knowing the magnanimity of the Lord, all the devotees as well as the sages worshipped Him respectfully. 55.

Having worshipped them with Sandal paste, whole grains of rice, flower garlands, clothes and delicacies, they prostrated before them on the ground. 56.

The Lord, also having observed the unwavering devotion of the citizens to Him and the sages, was verily pleased. 57.
O king, the ascetic-lord, delighting the devotees, through queries as well as answers with regard to the highest Dharma, stayed there for seven days, always uprooting heretical elements that were present. 58.

Thus ends the Fifty-first chapter entitled ‘Narration of characteristics of devotion and the devotee in Suryapur’ in the second Prakarana of Satsangijivan, the life story of Lord Narayan, also titled as ‘Dharmashastra’ (the rules of the code of conduct). 51

CHAPTER-52

The devotion of Queen Kushala of Dharmapur.

Suvrat said:-

In the meanwhile a widowed queen having heard from saintly people about Shri Hari’s qualities, developed firm devotion unto Him. 1.

With an eagerness to see Him, she had withdrawn her mind from all mundane matters and immersed in His contemplation (Though bound by the duty of ruling the kingdom). 2.

She emaciated herself through observance of rigorous fasts and austerities to appease the Lord. Conquering her senses, she began to worship Him with great respect. 3.
She sent her attendants of pious mind often to Shri Hari, to plead with Him to visit her place, O king. 4.

Thus pleased with her, the virtuous Lord, the knower of thoughts of all, wished to give His Darshan to her along with the sages. 5.

Eventually Shri Hari came to Dharmapur with His devotees, where the queen named Kushala lived and was endowed with virtues like Devahuti. 6.

Having heard about His arrival, the queen with her retinue of ministers and subjects, in an eagerness to see her Shri Hari, came forward walking in front of the procession, with a beautiful elephant to welcome Him. 7 - 8.

Accompanied by musical orchestra resounding the quarters, she arrived in a palanquin till the outskirts of the town. Having reached Him, she got out of her palanquin and devotedly saluted Him with great joy.

Then the ministers and citizens paid their obeisance unto Him. He too greeted them all accordingly. Thus honoured and requested by her, he too honoured her and then mounted onto the mighty elephant. 9.

There were excited shouts of victory for Him from the
devotees gathered in thousands. This sound in harness with auspicious sounds of musical instruments ruptured the ears of the guardian elephants of the quarters of heaven. 10.

Surrounded by citizens as well as devotees, Lord Shri Hari resplendent with splendour entered the city that was made clean and decorated marvelously with festoons, pots filled with water sprinkled with the aroma of sandalwood. 11.

On the way the Lord was beheld by the throng of women who had abandoned their work and assembled in groups to see Him. He glanced at the multitude of people in fulfillment of their desires and proceeded to the magnificent royal palace. 12.

The queen made appropriate arrangements for Him and His attendants to stay in the mansion. The large-hearted lady showed great hospitality, herself rendering as a maid-servant devotedly. 13.

O king, on the third day of His arrival, it being a full-moon day, She worshipped Him affectionately with various invaluable articles and offerings, which made people awestruck. 14.

She worshipped Him with raiment fit for royals, various newly made ornaments of gold, pure gems, pearl-garlands, sandal paste,
Having propitiated Him, she submitted everything of hers including elephants, horses, cows and even her kingdom to Him. 16.

Though everything was given away to Him with utmost devotion, the Lord of the ascetics did not accept anything, but was highly pleased with her adoration. 17.

Then again she offered heaps of wealth in front of Shri Hari and also worshipped those sages and others accompanying Him with valuable clothes and money. 18.

Seeing her devotion, all the people were astonished. The Lord, the dear of the devotees, felt exceedingly satisfied at her complete self-surrender. 19.

Having taught spiritual knowledge to that exalted lady, who with devotion had developed disinterestedness to worldly affairs, Shri Hari reinstated Her in her throne. 20.

Shri Hari, completely contented in His own self, then gave away to the Brahmins and others all that was given to Him - the heaps of wealth, clothes and ornaments. 21.

Seated on a golden throne in the assembly, He glanced at the entire gathering of devotees seated in decorum. 22.

From the silently sitting assembly of devotees, the queen, having saluted and extolled the lord, with her hands folded asked Him thus. 23.
The queen said:—

Narayan, indeed after a long time the tree of earnest desires in my heart bore fruit today by your gracious Darshan, which is difficult even for Brahma and other gods wishing to have your Darshan. 24.

Eyes that fail to see thy marvelous heavenly form auspicious to celestials as well as mortals are of no use and may at best be likened to the eyes in a peacock feather, though they may be beautiful like lotus petals. 25.

Ears that fail to listen to words of your gracious glory that banish the heap of sins and impart ways of devotion are just like snake pits, though well shaped. 26.

Tongues that fail to sing thy wonderful exploits that serve as a boat to cross the ocean of transmigration, however adept be such tongue in rendering music, it is like the croaking of a frog perpetually making senseless noise. 27.

Arms of men that fail to render their attentive service unto Thee the lord or to the saintly people whose mere glance take away sins, even if they are ornamented with invaluable armlets, they are to be despised as if they were the arms of a corpse. 28.
Foot of men though beautiful and tender like the lotus, if they do not tread the path leading to your temples as well as towards saintly people, are like the trees of graveyard under which no one takes shelter. They are the ones really blessed, who engage themselves in servitude unto you. 29.

O all knowing one, the Lord, the master, by rendering service unto you, my life becoming fruitful with your grace alone, O Lord. 30.

O the supreme of men, you are self-willed as you are, taking human form to protect religion and to pacify irreligion on this earth. 31.

O master of the world, you are the originator and speaker of Dharma, hence from you I wish to hear about the ancient Dharma. 32.

Be pleased to tell me O Lord, Dharma in general as well as particular for men, O the promoter of Dharma. 33.

Suvrat said:-

Thus enquired by the devoted lady with respect, the Lord being pleased at her replied her and the orb of devotees. 34.

Shri Narayan Muni said:-

O high minded lady, well-wisher of beings, what you had asked
is fair. There is nothing I cannot tell you, of pure devotion. 35.

I will tell you what has been proclaimed in the past by Narad as Dharma for a man as explained to Dharmaraj and as laid down in Bhagavat. 36.

Telling thus the Lord narrated to her all the Dharmas appearing in the Seventh canto of Bhagavat and continued forth thus. 37.

The ancient Dharma set for men, which has been explained to you, is reputed to bestow salvation for men, comprising of knowledge, dispassion and devotion. 38.

This is the Dharma, which ought to be practiced by men, seeking sal-vation with perseverance, according to their status and ability, O queen. 39.

**The queen’s service of the lord.**

Thus explained by the Lord, she became ecstatic, O king. She served Him with great affection and by following her religion. 40.

Thus through enquiries and rejoinders regarding Dharma, the master delighting her and others, lived there happily for a while. 41.

Thus staying there for five days, he wished to leave that place, but being repeatedly requested by her to continue His stay, He remained there for a month. 42.

There the Lord made her arrange the festival of Snanayatra - ceremonial bathing of an idol (in auspicious water) on the full moon day of Jyeshth (June) month, O king. 43.
Thus making her happy, the master of the world, who is bound by men of devotion, reminiscing the good king Abhay, took leave of that place. 44.

**Shri Hari departs for Durgapur.**

Queen Kushala, along with her subjects, followed Him with her eyes welled up. Bidding her to go back, Shri Hari proceeded to Devakritiratham. 45.

There having completed His bath and other rituals, He dispersed the group of powerful and highly accomplished sages to different regions to teach the righteous ways to the ignorant people. 46.

He sent all the men from different places who had accompanied Him back to their respective lands. 47.

He went forth on a horse accompanied by personal celibate-attendants, sages, horsemen and foot soldiers to river Arkaja (Tapi). 48.

Having crossed the rivers Arkaja, Narmada and Sabarmati, and having traveled across Bhaladesh, He reached Durgapattanam. 49.

Making sojourns on the way in the towns of His devotees, He delighted them all, and arrived at his destination, O king. 50.

Hearing about His arrival, the king and the subjects having left their affairs came rushing to welcome Him fondly. 51.

Having seen Him at the periphery of the town, they saluted
Him happily, with tears in their eyes, having been deprived of His Darshan for so long. 52.

Honoring them in an appropriate manner He having entered the town with them, went to the king’s mansion and sat on the seat meant for Him. 53.

Having seen Him, Jayaram and other women, being joyful, paid their obeisance unto Him with adoration, having got rid of the pain of His separation. 54.

King Abhay and his people became ecstatic. Knowing the veracious Lord, coming at the promised time, he involved himself in His service. 55.

Whatever service ordained by Shri Hari to each one of them respectively, every one of them happily rendered the same with a satisfied mind. 56.

Shri Hari had arrived in the morning on the day of the car-festival. The same noon He performed the festival at the hands of the king with grandeur. 57.

Living there with His attendants, Shri Hari spied everywhere for lurking irreligious activities. 58.

From wherever the Lord heard of the upsurge of irreligious (heretical) elements, He went on correcting it. 59.

Sometimes He used to carry on His mission by sending sages
there. Anyhow, He vigilantly protected Dharma alone at all the times, by all means. 60.

In this way, the foremost of protectors of Dharma, the Lord, established Dharma, living in Durgapur, granted happiness to His devotees. In between, this wish-yielding tree of the devotees would visit different towns and cities and perform many a great festival. 61.

Thus everything has been narrated of what was asked by you O king, the story of Narayan that eliminates the impurities of Kali. 62.

He who listens to or sings the story of Narayan, the chief of ascetics, shall surely win over their external as well as internal foes and receive the fruit they desired for. 63.

Thus ends the fifty second chapter entitled ‘Shri Hari delighting the devotees of Dharmapur and coming back to Durgapur’ in the second Prakarana of Satsangijivan, the life story of Lord Narayan, also titled as ‘Dharmashastra’ (the rules of the code of conduct). 52

Thus end the Second Volume