Blessings of Mahant Swami

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

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

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

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

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

**Mahant Sadguru Purani**

**Swami Dharmanandan Dasji - Bhuj- Kutch**
Introduction of Third Volume

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

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

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

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

Dr. Swami Satyaprasad Dasji
Bhuj-Mandir - Kutch
<table>
<thead>
<tr>
<th>Subject</th>
<th>INDEX</th>
<th>Page No.</th>
</tr>
</thead>
</table>
| Chapter -1 | * Passing away of Abhay Raja eight years after Shree Hari arrived in Gadhpur.  
* Unique Daasatva-Bhakti of Uttam Raja with family.  
* Idol of Radha-Krishna offered by Shree Hari for worship.  
* Idol of Shree Harikrishna offered for worship.  
* Excellent devotee Lalitaba. Idols accept offerings from Jayaba. | 13 |
| Chapter -2 | * Description of arrangement of services of devotees such as Mukundanand Brahmcari. | 20 |
| Chapter -3 | * Permission granted by Shree Hari to Uttam Raja to use his wealth for noble deeds.  
* Description of Sud-Paksha and Vad-Paksha festivals allocated to Jayaba and Lalitaba. | 26 |
| Chapter -4 | * Grand celebration of Vijayadashmi with Jayaba rendering services as the host.  
* A friendly quarrel between the two sisters Jayaba and Lalitaba.  
* Uttam Raja seeks permission to celebrate Annakut festival.  
* Directions of Shree Hari not to incur debt.  
* Directions to celebrate Annakut festival as per one’s capacity. Removed pride of Bhakta Meghji Sukhadiya | 30 |
Index

and granted firm determination of His being Bhagwan.

Chapter - 5
* Pleasure shared by both the sisters on obtaining permission for celebration of Annakut festival and started preparing for the same.
* Brahmaji was ashamed to witness the ardent services of the female devotees.
* Invitation to the saints for Darshan of Annakut festival.

Chapter - 6
* Arrival of Shree Hari in both kitchens, encouraging male and female devotees, rendering their ardent services for Annakut.

Chapter - 7
* Names of head saints who had arrived to perform Darshan of Shree Hari

Chapter - 8
* Poojan of Shree Hari performed by Uttam Raja on the pious day of Dhanteras.
* Message of arrival of Shree Hari given by Jodha Bharwad.
* Shree Hari marched ahead to meet the saints.
* Excited saints ran to meet Shree Hari.
* Description of Shree Hari whose Darshan was performed by the saints.

Chapter - 9
* Shree Hari welcomed the saints and offered them meals.
* Devotees achieved the state of Samadhi just by performing Darshan of a single body part of Shree Hari.
* Devotees welcomed by Shree Hari.

Chapter - 10
* Like Dhan-Teras, the day of Kali-Chaudas also passed
<table>
<thead>
<tr>
<th>Chapter</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>11</td>
<td>Shree Hari inquires with the devotees from various places about what people are saying about the Sampradaya.</td>
</tr>
<tr>
<td>12</td>
<td>Thousands of devotees from far away places perform Poojan of Shree Hari on the pious day of Deepawali.</td>
</tr>
<tr>
<td>13</td>
<td>Shree Hari performs various water activities in the Unmattganga River at midday with saints and devotees on the pious day of Amavasya.</td>
</tr>
<tr>
<td>14</td>
<td>As per daily routine, Shree Hari listens to the fifth Skand of Bhagwat narrated by Pragji Purani in the afternoon on the pious day of Deepawali. * Mangalacharan. * Beautiful adornments offered to Shree Hari by Uttamraja. * Karunashtak Stotra.</td>
</tr>
<tr>
<td>15</td>
<td>Description of rendering services by Kshatriya female devotees in preparing various types of delicacies for Annakut. * Preparation for Annakutotsav.</td>
</tr>
<tr>
<td>16</td>
<td>Last night of Amavasya and Pratham Prahar of New Year. Uttam Raja performs poojan of Shree Hari. * Dhanyastak Stuti of Shree Hari performed by Dada</td>
</tr>
</tbody>
</table>
Index


Chapter - 17
* All Brahmcharis and Saints perform Stuti of Shree Hari.
* Haribhaktas perform Stuti.

Chapter - 18
* Bhagwan Shree Hari gets a wonderful Annakut prepared.

Chapter - 19
* Annakut Darshan offered in front of Thakorji of her pooja by Lalitaba.
* Lalitaba’s Ashtapadigaan

Chapter - 20
* Bhagwan Shree Hari serves various types of items in meals to saints.

Chapter - 21
* Shree Hari’s display of offering meals to Parshads and Kshatriyas.

Chapter - 22
* Publication of Satsang-deep with the blessings in the Sabha by Bhagwan Shree Hari.

Chapter - 23
* On the request of Jayaba, directions of Shree Hari to Saints and Haribhaktas to stay till Prabodhini.

Chapter - 24
* Hemantsinh Raja inquiring about protection and nourishment of Dharma of Haribhaktas and lady devotees of Uddhav Sampradaya.
* Utpatti, Lakshana and Sangfal of Asuras.
* Utpatti of Devata, Rishis and Manushyas.
* Two methods of Bhagwan for destruction of Asura.
* Lika Bhagwan, Lakshanas of saints worthy to be
Shrimad Satsangijvan

Chapter - 25
* Appropriateness and inappropriateness of contact between male and female devotees narrated by Shree Hari.

Chapter - 26
* Description by Bhagwan Shree Hari about means of Dharma-Siddhi.
* Attributes of a virtuous place. * Attributes of a non-virtuous place.
* Description of righteous scriptures. * Description of rightful initiation.
* Description of unrightful initiation. * Description about virtuous Mantra.
* Description about good association. * Description about bad association.

Chapter - 27
* Nishkam-suddhi for saints narrated by Shree Hari.

Chapter - 28
* Ritual of Ahnik for tyagi saints narrated by Shree Hari.

Chapter - 29
* Swarupadvait knowledge narrated by Shree Hari.

Chapter - 30
* Ritual of Mantra recitation narrated by Shree Hari.
* Differences in Mala. * Fruitless Mantra recitation.
* Three types of Japa.
<table>
<thead>
<tr>
<th>Chapter - 31</th>
<th>241</th>
</tr>
</thead>
<tbody>
<tr>
<td>* Glory of Ekadashi, the best among all Vratas, narrated by Bhagwan Shree Hari.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Chapter - 32</th>
<th>246</th>
</tr>
</thead>
<tbody>
<tr>
<td>* Origin of Ekadashi and boon received by her.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Chapter - 33</th>
<th>260</th>
</tr>
</thead>
</table>
| * Detailed description of the practice of Ekadashi.  
* Description of a fast. * Celibacy during fast.  
* Prarthna Stotra. * Vayanpradan.  
* Ritual to be followed on the following day of Ekadashi. |

<table>
<thead>
<tr>
<th>Chapter - 34</th>
<th>288</th>
</tr>
</thead>
<tbody>
<tr>
<td>* Udyapan-vidhi of Ekadashi Vrata narrated by Bhagwan Shree Hari.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Chapter - 35</th>
<th>293</th>
</tr>
</thead>
<tbody>
<tr>
<td>* Characteristics of the 24 images of God to be worshipped in the various Ekadashis.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Chapter - 36</th>
<th>297</th>
</tr>
</thead>
<tbody>
<tr>
<td>* With a view to teach the devotees, Shree Hari performs all the rituals of Ekadashi.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Chapter - 37</th>
<th>303</th>
</tr>
</thead>
<tbody>
<tr>
<td>* Description of Mahadaan such as Guddhenu offered by Jayaba on the pious day of Prabodhini.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Chapter - 38</th>
<th>311</th>
</tr>
</thead>
<tbody>
<tr>
<td>* Bhagwan Shree Hari performs Jaagran on Ekadashi along with saints and devotees.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Chapter - 39</th>
<th>316</th>
</tr>
</thead>
<tbody>
<tr>
<td>* Shree Hari Himself serves meals to the saints.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Chapter - 40</th>
<th>322</th>
</tr>
</thead>
<tbody>
<tr>
<td>* Shree Hari preaches Vidurniti.</td>
<td></td>
</tr>
</tbody>
</table>
Chapter - 41
* Description of Brahmapurdham, which only single-minded devotees can attain.

Chapter - 42
* Under the directions of Shree Hari, saints and devotees prepare to return to their own towns.
* Saints perform Stuti of Shree Hari, while going for Vicharan.

Chapter - 43
* Lady devotees Jayaba, Ramaba, Lalitaba perform Poojan, Stuti of Shree Hari.

Chapter - 44
* Description of Bhakti along with Mahatmya as a means to obtain pleasure of Bhagwan.

Chapter - 45
* Darshan of Bhaktidevi pleased with the services rendered by the lady devotees on the pious occasion of Annakut and Prabodhini Utsav.

Chapter - 46
* Brief description about festivals celebrated at numerous places by Bhagwan Shree Hari.

Chapter - 47
* Invitation to Shree Hari to grace Vadtal and celebrate Pushpdolotsav. ‘Manikye Chadya Re Mohanvanmali’.

Chapter - 48
* Description of the state of the devotees performing Darshan of Shree Hari in Vadtal.

Chapter - 49
* Arrival of Rampratapbhai and other residents of Ayodhya.
<table>
<thead>
<tr>
<th>Chapter</th>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>50</td>
<td>Shree Hari offers meals to Parshads on night before Ekadashi.</td>
<td>398</td>
</tr>
<tr>
<td>51</td>
<td>Description of Falahar-Leela of Shree Hari.</td>
<td>407</td>
</tr>
<tr>
<td>52</td>
<td>Shree Hari performed Mahapooja of Bhagwan Shree Krishna through Brahmins on the pious day of Ekadashi.</td>
<td>411</td>
</tr>
<tr>
<td>53</td>
<td>Grand Sabha organized in the pious company of Bhagwan Shree Hari, performance of singing-art by singers and pooja of Bhagwan Shree Hari performed by devotees of Gujarat.</td>
<td>415</td>
</tr>
<tr>
<td>54</td>
<td>Devotees of North and East regions perform Pooja of Shree Hari.</td>
<td>419</td>
</tr>
<tr>
<td></td>
<td>Pooja by devotees of South region.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Pooja by devotees of West region.</td>
<td></td>
</tr>
<tr>
<td>55</td>
<td>Leela of Sandhya-ritual of Sayamkaal of Bhagwan Shree Hari.</td>
<td>429</td>
</tr>
<tr>
<td></td>
<td>Stuti of 108 names by the saints.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Worship followed by Stuti.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Directions to perform Jagran.</td>
<td></td>
</tr>
<tr>
<td>56</td>
<td>Shree Hari acceded to the request of accepting meals once every day at the residence of both the brothers.</td>
<td>430</td>
</tr>
<tr>
<td></td>
<td>Why Ful dolotsav?</td>
<td></td>
</tr>
<tr>
<td>57</td>
<td>Shree Hari performed poojan-aarti of Shree Narmarayan Bhagwan sitting in Ful dol. Aarti of Shree Narmarayan Bhagwan.</td>
<td>436</td>
</tr>
</tbody>
</table>
12  Shrimad Satsangijivan

Chapter - 58  442
* Bhagwan Shree Hari celebrated Rangotsav alongwith Fuldolotsav.

Chapter - 59  449
* Bhagwan Shree Hari preaches to the saints and male and female devotees to observe the commands of the scriptures.
* Description of unrighteous Sadhus worthy to be abandoned.
* Description of righteous Sadhus worthy to be cherished.

Chapter - 60  459
* Downfall of Naradji and Parvat due to association with women.

Chapter - 61  470
* Downfall of Devyani due to association with a man, despite being Brahmnishta,

Chapter - 62  477
* Bhagwan Shree Hari briefly preaches the Dharma of householders.* The men with right to issue expiations.
* Those who are fit and unfit to perform expiations.
* Means for cherishing affection towards Bhagwan.

Chapter - 63  484
* Muktanand Swami sings the Shatpadi. Shree Hari grants happiness of Samadhi.
* Group Samadhi granted to thousands of male and female devotees.

Chapter - 64  489
* On the request of Narayangiri Bava and devotees, Shree Hari promises to stay upto Vimala Ekadashi and His own birthday. Letter from Dadakhachar.

* * * * *
SATSANGI JIVAN PRAKARAN - III

CHAPTER - 1

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

Suvrat said:-

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

In the meantime, the aged King, Abhaya, who had fulfilled all his desires, abandoned his earthly body. He obtained a divine body and reached the celestial `Golok’. 2.
While performing his funeral rites, his son, Uttam, who had a very pious mind, pleased the ascetics, devotees of Krishna and the other Brahmins by offering them delicious food. 3.

**Unique Daasatva-Bhakti of Uttam Raja with family.**

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

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

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

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

For Him, they always performed the activities like grinding,
threshing, fetching water, cleaning of the temple, sweeping and swabbing the floor etc., as also washing the clothes which Shri Hari used to put on. 8.

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

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

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

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

The king was very much delighted, and worshipped Shri Hari every day, along with his sisters. He could not differentiate...
between Shri Hari and His previous incarnation. 13.

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

Excellent devotee Lalitaba.

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

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

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

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

O King! with her heart full of joy, she cooked delicious food every day and offered it to Shri Hari (Lord Krishna) at the time of worship. He also enjoyed it to her satisfaction. In this way, for many days Lalita experienced the joy of the gesture of accepting the food offered by her to Shri Hari. In no time, by word of mouth, everybody came to know that Shri Hari i.e. Lord Krishna ate all the food offerings i.e. Naivedya, prepared by Lalita. 20 - 21.

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

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

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

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

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

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

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

rishna lived in Vraja-desha to please Yashoda, Vraja-raja (Nanda), and His devotee cowherds and milkmaids, Shri Hari stayed in (Durgapur) out of His love for them. (King Uttam and others). 28-29.
O King, just as King Uttam had an unreserved devotion towards Shri Hari, He also strongly admired the king. Because of His love for the king, Shri Hari lived in King Uttam’s palace, considering it as His own. 30.

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

Thus ends the first chapter entitled,’ An account of the excellence of the devotion of King Uttam and others.’ in the third Prakaran of Satsangi jivan, the life story of Lord Narayan,also titled as Dharmashastra, (the rules of the code of conduct). 1
**CHAPTER - 2**

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

The King Pratapasimha said:-

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

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

Suvrat said:-

O King! ‘A religious student named Mukundanand, after performing his bodily purification every day, used to attend to Him for all His requirements. He, was the one who was free from passion. He used to attend to His bath and pressed His feet and also made His bed, etc. 5-6.
Every morning and evening, Jaya, the elder sister of the king who was pious and devout, brought fresh and filtered water for Him. 7.

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

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

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

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

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

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

Dayanand and Govindanand used to bring samidha i.e. holy wooden sticks, and kusha grass from the forest for Him. Haraji
and Utkara used to bring vegetables and plantain leaves from the garden and Mayajit brought firewood / fuel for cooking. 16-17.

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

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

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

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

After lunch, a puranik (a reciter of the Puranas) named Prayagaji narrated the stories from Mahabharata, Puranas and Dharmashastra (religious scriptures) before Him. 26.
At night, Nityanand recited Bhagavat, Bhagavad Gita, Vishnusahasranama and Vasudevahatmya. Shukanand muni, who always accompanied Shri Hari, used to write letters and take care of his books. 27 - 28.

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

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

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

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

Premanand, expert in music and also in (playing) the four types of musical instruments, composed works in Prakrit, narrating virtues of Shri Hari. 34.
Poet Niskulanand, Dhyananand and Sunderjeet and other devotees, also composed works in Prakrit language. Dinanatha served him by composing Sanskrit Ashtakas (a poem of eight stanzas) in various meters, in praise of Shri Hari, the Lord of the good people. 35-36.

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

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

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

O Mahamati! Anandanand told different types of expressing devotions towards God and advised erection and building temples of Lord Krishna. The sculptors Devaram, Narayan, Heer and Adharanand prepared paintings and idols. 44 - 45.
Maheshwara and Damodaradas, made arrangements for the proper living accommodation of the women folk who came from other countries. Rama, a self-disciplined young female ascetic, accomplished with religious knowledge, gave discourses on Shri Krishna before them. 46 - 47.

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

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

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

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

Thus ends the second chapter entitled, ‘Description of the various services rendered to Shri Hari ‘ in the third Prakaran of Satsang jivan, the life story of Lord Narayan, also titled as Dharmashastra, (the rules of the code of conduct). 2
Permission granted by Shree Hari to Uttam Raja to use his wealth for noble deeds.

Suvrat said:-

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

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

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

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

‘Starting from Janmashtami, I wish to celebrate all the annual
festivals independently, as was done by our dear father.’ 7.

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

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

Suvrat said:-

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

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

‘It is the duty of a son to follow the virtuous path of his father. O Good mannered! ‘you are aware that you are graced by Shri Hari. You arrange for the material required for cooking purposes. We will handle all the work properly and hence you
need not worry.’ 13 -14.

**Suvrat said:-**

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

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

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

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

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

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

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

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

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

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

Thus ends the third chapter entitled ‘Giving the charge of the celebrations to Jaya and Lalita at the time of festivals ‘ in the third Prakaran of Satsangi jivan, the life story of Lord Narayan, also titled as Dharmashastra, (the rules of the code of conduct). 3
CHAPTER - 4

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

Suvarat said:-

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

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

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

A large number of devotees, religious students, celibates, ascetics, householders and a number of men and women had gathered from other towns to eyewitness the holy sight of Narayan. 4.
Lord Vasudeva, who had assumed the form of a human being, was worshipped by the respected devotees with sandalwood paste flowers, apparels and valuable ornaments. 5.

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

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

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

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

O King! ‘ they, who were expert in cooking, who had deep love and affection for Shri Hari, and who firmly believed that rendering their services to Him was the final objective of their life, enjoyed their stay at the residence of King Uttam.’ 10.
After bidding good-bye to all those devotees gathered in the campus, Shri Hari, surrounded by a few distinguished devotees, ascended the throne, especially setup in the courtyard of the palace. 11.

**A friendly quarrel between the two sisters Jayaba and Lalitaba.**

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

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

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

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

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

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

**Uttam Raja seeks permission to celebrate Annakut festival.**

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

Then, King Uttam, saluting Shri Hari, with folded hands, stood before Him waiting to say something. 26.
Shri Hari, having realized that the king wished to tell him something, smilingly asked him, O King! “What is your problem?” He told Shri Hari,” O Bhagavan! ‘Please listen to me as I want to request you to do me a favour. O! Lover of devotees! If you allow me, it will be my pleasure to arrange to procure the material for the Annakuta festival.’ 27-28.

Directions of Shree Hari not to incur debt.

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

Matters which are concerned with money are achieved with the help of money only and not by knowledge or devotion or by (simply) reciting the names of God. Rituals performed by the learned people by acquiring wealth from here and there, result in annoyance and torture given by the financiers and money lenders. They will not leave your home without taking back your money which is due to them, (they) will never go back by acknowledging
(your) ‘explanations’ regarding ‘devotion (to God)’ or such other sayings like ‘wealth is a calamity’ etc. 32-34.

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

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

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

‘Whoever offers me a leaf, a flower, a fruit, water with devotion I accept that pious offering from the one pure in heart.’ 38.

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

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

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

Shri Hari greatly admires only those devotees who do not have any fascination for wordly things, rather than those who are
engaged in worldly pleasures. 42.

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

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

**Directions to celebrate Annakut festival as per one’s capacity.**

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

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

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

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

Thus ends the fourth chapter entitled, ‘Description of receiving orders from Shri Hari at the time of Annakuta festival’ in the third Prakaran of Satsangi jivan, the life story of Lord Narayana, also titled as Dharmashastra, (the rules of the code of conduct). 4
CHAPTER - 5

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

Suvrat said:-

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

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

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

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

To begin with, respectfully taking help of women devotees
they immediately started the work of pounding of husk and grinding of wheat into fine flour. 6.

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

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

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

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

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

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

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

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

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

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

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

King Uttam’s two wives gladly started collecting turmeric,
chili powder, cumin-seeds, cinnamon, coriander seeds, ginger, tamarind, salt, curds, butter-milk, mustard seeds etc. 18.

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

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

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

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

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

Manaji, Krishnaji, Ambaram and others served in the kitchen
meant for men by bringing vegetable, grocery, fuel/firewood etc. 23.

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

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

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

Invitation to the saints for Darshan of Annakut festival.

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

On their way they ate fruits etc. Or whatever alms they got during their journey. Sometimes they walked even without eating anything. 29.
Taking this opportunity of taking Darshana of Shri Hari, many men and women devotees immediately started their journey with great joy. 30.

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

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

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

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

Those householders, Sages who were staying in distant regions and who unwillingly came to take the Darshana of Shri Hari on Prabodhini celebrations arrived at Durgapur. The ascetics and
householders stayed in their own groups and were detained in the suburbs of Durgapur on the Dwadasi day. O King! All the devotees who were eager to reach Durgapur and were longing to take Darshan of Shri Hari were held up there as instructed by Shri Hari. 38 - 40.

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

Thus ends the fifth chapter entitled, ‘Grouping of Sages for Annakuta festival.’ in the third Prakaran of Satsangi jivan, the life story of Lord Narayan, also titled as Dharmashastra, (the rules of the code of conduct).
Arrival of Shree Hari in both kitchens, encouraging male and female devotees, rendering their ardent services for Annakut.

Suvrat said:-

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

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

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

Khatwangaraja, who was very innocent, pure minded, amongst them, had correctly realized the real nature of the Self and the Supreme Self (Paramatma’). He always accompanied Shri Hari and motivated the devotees by raising his hands and speaking in a high pitch. 4.
Umabhai and Nachiketa, who were very firm and unassuming devotees of Vasudeva, gave a rapport of Shri Hari’s instructions (to the cooks) in to, and thus pleased Him. Simultaneously, helping the people working in the kitchen, both of them were in the company of Shri Hari. 5.

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

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

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

Since Shri Hari was continuously walking, the flower crest on His turban, offered by the devotees was constantly swinging.
Due to his fast pace, the wooden sandals which he wore made a ‘chat chat’ noise. He, who had worn a white robe, followed by His fast walking attendants, entered the kitchen. 9.

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

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

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

Brahmins replied, ‘O! Swamin! ‘all the preparations are ready, and we have kept them in other pots. We have just taken out these utensils from the fire. O Lord! Please instruct us if we have any other jobs to be carried out. 17-18.
O King! Having listened to these words of the cooks and having seen their skills, Shri Hari was amazed and admired them. He told them that many more sages from various other countries will arrive at dawn. ‘So be ready to prepare Rice, Dal, Vegetables etc. for them’. 19-20.

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

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

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

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

Having heard this, Lalitadevi moved towards Shri Hari and greeting him with respect said, O Lord, we have prepared Khaja, a day before. Today we have prepared Sutarfeni and these Brahmin ladies will prepare all the four kinds (Bhakshya, Bhojya etc.) of
eadables for the sages tomorrow. We will prepare separate food items in our kitchen for Kshatriya devotees coming for your sacred Darshana. 27-29.

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

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

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

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

Following the instructions given by Shri Hari, they all set up to provide for suitable accommodation facilities for the devotees. 37.
At the tenth period of the night, Shri Hari, caring for the betterment of His devotees, tried to lie down (for a while). But Yoganidra did not allow Him to serve them. (He could not sleep). 38.

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

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CHAPTER - 7

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

Suvarat said:-

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

Ascetics were seen all around the town, walking fast. They did not bother the thorns, shingles, and thorny fence. Amongst
groups of sages, Krupananda immediately arrived with his troop of ascetics. Tyagananda and two sages named Nirlobhananda had also come along with their troop. Atmananda, Krishnananda and Paramhansananda also arrived with their group to Durgapur. Chinmayananda, Vairagyananda and two sages named Adbhutananda and their troupe also arrived. 3-6.

Aksharananda, Jijnasananda, Kaivalyananda Swayamprikshananda, Virakantananda, Chidrananda, Naranrayananda, Shrigurucharanaratananda, Patitapavanananda, Mahapurushananda, Dhirananda, Shivananda, Adharananda, Vasudevananda, Paramchaitanyananda and others also came with their group of sages for Darshan of Shri Hari. 7-11.

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

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


Akhilabrahmandeshvarananda, Omkarana, Viryananda, Visvarupananda, Prajnananda, Parmatmananda, Vedantananda, Vaikunthananda, Jnanananda, Bhagavadananda, Tattvananda,
Cha. 7

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

Agrahyananda, Shashvatanananda, Dhruvananda, Aprameyananda, Pavitranaanda, Sthavisthananda, Hrshikeshananda, Prabhutananda, Niyamananda, Nirmanananda, Nishkamananda, Nissvadananda, 37.

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

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

Avinasananda, Acchedyananda, Mayatitananda, Manadananda, Hansananda, Pradumnananda, Manjukeshananda, Pratoshananda, Haribhajanananda, Nirmalananda, Hayagrivananda, Shantananda, Narottamananda, Prashantanaana, Narayananananda, Dhanyanananda. 51-54.

Savitrananda, Sujananananda, Dharanidharananananda, Satkartrananda, Sattyeshvarananda, Jyotishananda, Prabodhananda, Prabhvananda, Ramchandrananda, Sarvajananda, Padmanabhananda, Tapasananda, Shunyatitananda, Turiyananda, Svasvarupananda, Vamanananda, Jagannivasananda, Vivekananda, Aksayarupananda, Mangalananda, Svetadvipananda, Avyananda, Golokesvarananda, Suvratnanda and others arrived with their
troupes of saints to Durgapura. 55-60.


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

Hiranyagarbhananda, Bhavananda, Duradharshananda, Prabhavananda, Ishanananda, Bhugarbhananda, Pranadananda, Krtjanananda, Samvatsarananda, Sureshananda, Trigunatitananda, Buddhavananda, Vrshakapyananda, Vasvananda, Vrshakarmananda,
Samatmananda, Sahastrashirshananda, Sarvagananda, Sarvavidananda, Samagananda and others came with their group of sages. 71-75.


Ayonijananda, Sattvatananda, Mahotsahananda, Vishrutananda, Anirdeshyananda, Nimeshananda, Maheshvasananda, Udarananda, Mahashaktyananda, Vishvananda Durmarshananda Dhanamana, 81-83.

Guruttamananda, Bhushanananda, Sahasrakshananda, Anilananda, Satyaparakramananda, Nivrttatananda, Samvrttananda, Sakrttananda, Asankhyeyananda, Vishishtananda, Siddharthananda, 84-86.

Siddhasankalpananda, Siddhidananda, Vardhanananda,
Viviktananda, Shrutsigarvananda, Mahendrananda, Bahadrpananda, Vasudananda, Jaganathananda, Sanyasananda, Prakashatmananda, Pratapananda, Ayyakarupananda, Pavanananda, Anantajidananda, Krodhahananda and other saints arrived with their groups of sages. 87-90.

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

Mahamakhananda, Vimuktananda, Sumukhananda, Shuksmananda, Jitakrodhananda, Brahmanyananda, Manoharananda, Darpahananda, Bhaktavatsalananda, Shubhangananda, Jnyangamyananda, Shantidananda, Puratananda, Satkiryananda, Satyasandhananda, Vishokananda, Pramadananda, Nandananda, Satyadharmananda,
Sadgatyana, 96-101.

Gadadharananda, Pannyaananda, Chakradharananda, Durjayananda, Sanatanananda, Kumudananda, Chhinnavasishyananda Vishuddhatmananda, Akshobhyananda, Trilokeshananda, Sulabhananda, 102-104.

Trilokatmananda, Yogishananda, Adityavaranananda, Vishuddhananda, Dhanajyananda, Shuddhananda, PunyaBhuyyananda, Sunetrananda, Bhutavananda, Sadbhutyananda, Shuddhatmananda, Vidyayananda, 105-107.


Shrinivasananda, Saddharmananda, Bhakteshvarananda, Ishananda, Raseshvarananda, Bhavananda, Hiranmayananda,
Bhumonanda and others arrived with respective group of sages. Also, other Men and women arrived at Durgapur. 114-116

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

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

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**CHAPTER - 8**

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

Suvarat said:-

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

Then, Shri Hari, who was a delightful spectacle to the devotees, got himself seated on the Seaton holy altar in the outer
courtyard, which was specially decorated by His attendants. 2.

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

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

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

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

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

Message of arrival of Shree Hari given by Jodha Bharwad.

Shri Hari said:-

‘I will wear them on the first day (of the month). Today you celebrate this day by cleaning up the ornaments of Lord Krishna.
'While Shri Hari was uttering these words, a Gopal named Yodha, having seen Sages approaching Durgapur from a far distance came to the door-keeper and immediately narrated this news. 10-11.

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

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

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

**Shree Hari marched ahead to meet the saints.**

Overjoyed by hearing the news of the arrival of his loving devotees, the Lord of the sages, who was an ardent benefactor of his devotees, who had a lotus like face, with His eyes wide open, suddenly rose from his holy seat and proceeded to receive them with love. 15.
Incidentally, as instructed by King Uttam, a devotee named Bhruguj, brought a fast paced horse to Shri Hari. At once, Shri Hari, tied His waist by His white upper garment and quickly climbed the horse with a smart jump. He held the reins to check the speed as the path was blocked by the crowd of His own people walking before and after Him. Having set them aside by waving His hands, He slowly went out of the town. 16-17.

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

Having noticed that Shri Hari has crossed a long distance, other horsemen also whipped out their horses and the devotees running with the horses also, hastened to see Shri Hari. All the onlookers assembled there were thinking, ‘Are these horses flying towards the heaven from this earth, or else, are the swans descending on this earth from the sky? Or are they eagles? or is
Chap. 8  Third Volume  63

t he wind itself?.’ When they looked at the sages and the men and women devotees, they noticed that all directions were resounding with the sound of the chanting of the songs. 20-21.

**Excited saints ran to meet Shree Hari.**

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

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

They pressed themselves forward towards Shri Hari, just as
Shukra, who lost his control over his senses, when he saw Vyasa, and zoomed towards him, like an upcoming arrow, forcibly ejected from a bow. 24.

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

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

**Description of Shree Hari whose Darshan was performed by the saints**

Lord Shri Hari, pulled His agitating and unstable horse which was tied to a post. He snatched by the reins in His one hand and carried a whip in the other. On His head fluttered a crown of flowers. Eager as He was to see His devotees, and being in a hurry,
He was not wearing any upper garment. Yet His chest was gleaming because of the garland of fragrant flowers. He had put a yellow mark on His forehead, and had worn a pure white robe. 27.

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

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

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

O King! having seen Shri Hari, after a very long time, all the devotees and sages were eager to enjoy His eye-catching sight.
Even though, they saw Him, over and over again, with their eyes, longing to drink the nectar from His lotus-like face, they failed to satiate themselves. 31.

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

CHAPTER - 9

Shree Hari welcomed the saints and offered them meals.

Suvrat said:-

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

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

By the time the ascetics were thus engaged in the worship of
Shri Hari, Galav approached Him and said, ‘O Lord! food is ready.’ 3.

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

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

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

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

There were young and old people, children, housewives and widows, women who observed chastity, and who were dedicated to Lord Krishna. 9.
The people of Durgapur were confused by hearing the noise of the various instruments and drums, singing of music in high pitch, and noise of the clapping of hands etc. 10.

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

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

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

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

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

Some, having seen His broad chest, and bosom, and Sri Vatsa mark (mark of ignominy) on His chest, went into trance. (lost their consciousness).
Some were stunned looking at the fingers of His hands and towards both of His long arms reaching His knees. 18.19.

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

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

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

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

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

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

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

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

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

**Devotees welcomed by Shree Hari.**

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

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

Since there was a continuous flow of devotees (visiting)
throughout the day, He stayed there for a long to bestow on them the virtual pleasure of the sight of His divine appearance. 36.

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

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

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

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

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

In the presence of Soma and others. He admired those who had come from far off places and who had dedicated their own self and were desirous of final bliss. 44.
Thus, while receiving the devotees who had come in groups, with the cooing of the cocks, concluded the third phase of the night. 45.

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

CHAPTER - 10

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

Suvrat said:-

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

In the early morning, at sunrise, He, on the Dipotsava day,
after taking His holy bath, performed His daily duties. 3.

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

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

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

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

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

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

**Description of Rajadhiraaj Shree Hari.**

People who had studied Vedas, Shastras and Puranas as well as Tantric literature, celibates, and the people who observed severe
penance, hundreds of singers and musicians, actors and wrestlers, charioteers and the bards, came and stood outside, waiting for the arrival of Shri Hari. In no time, Shri Hari arrived there. 12-14.

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

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

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

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

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

A doorkeeper named Kubersimha, who was the reporter of Shri Hari’s deeds, held a golden rod in his hand, stood by His side and loudly proclaimed, ‘Jay Jay’ 22.
Large number of devotees thronged together to perform ardent Darshan of Shree Hari.

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

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

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

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

Shri Hari, clapped His hands and then waved them, indicating thousands of His devotees, to sit down. There was a serene quietude then. Ladies and gentlemen took their seats in keeping with the already planned sitting arrangement. Sages, Brahmins,
householders, senior-people, scholars, sculptors’ disciples, took
their appropriate seats, allocated to them in their designated
groups. 29-32.

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

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

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

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

Thus ends the tenth chapter entitled, ‘Description of the
sitting arrangement at the time of Annakuta festival in the
third Prakaran of Satsangi jivan, the life story of Lord
Narayan, also titled as Dharmashastra (the rules of the code
of conduct). 10
CHAPTER - 11

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

Suvrat said:-

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

Shri Hari asked:-

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

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

Suvrat said-

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

The people said:-

O Lord, we will tell you the general opinion of the people who do not believe in You. 5
Blessed alone is Shri Hari on this earth, who protects the religion - the righteous law, which strongly promotes devotion, knowledge and non-attachment. 6

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

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

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

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

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

In case of men, whenever there is attachment to the worldly pleasures, it will certainly recur in his life (and next birth). Shri Hari helps to dissuade His disciples from such attractions. 13
Being infatuated under the influence of pride, even the learned people do not respect their teachers and elderly persons. Nor do they, on account of such pride, honestly disclose their sins before the noble persons which will consequently lead to self purification. 14-15

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

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

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

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

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

Those householders will never touch widows and married women and will not stay in solitude even with their own mother, unless in critical circumstances. 21
They do not consume liquor or hemp or opium or consume prohibited food, fish or meat. They earn money by lawful means. 22

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

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

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

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

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

They hear the stories of Hari only from their father or son or the satsangis. They walk (in the streets) with their father only and
not with other men. They will not stay in a lonely place even with their father. Thus all the widows who have taken shelter in Shri Hari follow this way of life. 29-30

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

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

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

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

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

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

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

Due to these so-called shameless Gurus, many of our sisters and daughters who are widows are pregnant (expecting mothers). They are committing great sin by secretly confining themselves
for abortion. So, let us take shelter in Shri Hari to protect them from committing such a sin. 38-39

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

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

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

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

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

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

O Shri Hari, this is the opinion of the people from all the
countries. We have told you everything that we have heard and seen. 48

Suvrat said:-

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

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

Thus ends the eleventh chapter entitled, ‘Narration of description of the information from the various countries reported to Shri Hari at the time of Annakut,’ in the third prakaran of Satsangi Jivan, the life story of Lord Narayan, also titled as Dharmashastra (the rules of the code of conduct). 11
CHAPTER - 12

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

Suvrat said:-

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

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

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

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

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

Thus told (by Shri Hari), he, (Mayaram) took out a long calendar from his turban and having looked in it, said ‘O Lord, today is the day of the celebration of lights (Diwali). 6
These villagers (generally) seek enjoyment from their daily village life. It is after all a worldly (thing). But today, they will be specially delighted by worshipping Your Honour.

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

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

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

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

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

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

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

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

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

Afterwards the great devotees of the Lord from eastern region arrived there. Those were the residents of Maghada, Karbat, Sumha, Ambashtha, Citizens of Chandrapattan; Kashi, Kosala, Paundra, Mekal, Utkal, Gauda, Mithila, Malyavat (Mountain); Kiratas, Lauhityas, residents of Vardhamanpur, arrived there. Foremost amongst them were the chief of Pundras. All those and others also worshipped the Shri Hari with great respect. 22-24
The devotees worshipped Him with sandal paste, auspicious rice, flowers and offered soft china silk, precious Golden ornaments, and crests of pearls and then put before him silver vessels full of golden coins. Afterwards, some women offering Him various tasty and sweet fruits, and went back. 25-27

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

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

Thus, having worshipped Him, they went back. Then, the residents of the southern region like Sourikirna, Talikatas, residents of Malayachala, Nasik, resident of Kolla mountain,
Bharukaccha, Kokan, Karkotaka, Shibika, and those living on the banks of River Vena, Dardura, the mountain Rishyamuka and Mahindra, residents on the banks of river Kaveri, Chitrakuta and Jatadhara; residents of Karnataka, Gonarda, Chaula, Kerala, Rushika, Ganarajya, Kanchi, Arshabha; devotees living on the banks of the river Tamraparni; and Dandkaranya forest, city of Baldevapattana, Tailangas, Dravidas; the (devotees) of Venkat mountain and Dharmapattana and all those and many others from Sinhala Desha etc. arrived there. 34-39

Those wise (devotees) worshipped Shri Hari as per the rituals prescribed in the scriptures, with fragrant sandal paste named Yakshakardama; auspicious rice (Akshata), variety of flowers, various precious and auspicious clothes, in different colors as white, yellow, red and multicolored golden dotted garments; and upper garments. Nichol, Patak a waist-band, silken clothe, and bleached silks; costly headgears. (In addition) Anklets, Hanskas, Urmikas (ring), armlets, earrings, girdles, variety of necklaces like Gutsa, Gutsardha, Gostana, Ekavali, Hundred layers of shining Devcchada, Lalantika (neckless long upto the navel), Kanchigirdle, Manvaka-neckless and the ornaments of forehead were also offered in worship of the Lord. 40-45
They gifted Him many big vessels full of sweets, grapes, walnut, nutmeg, cardamom, laong and many such other items, thereby pleasing Shri Hari very much then they went away. 46-47

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

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

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

They presented many big vessels filled with Sugar, Sweets,
Date fruits, and ample Silver coins to Shri Hari. 56

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

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

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

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

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

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

They worshipped Shri Hari with sandal paste and other material, with clothes, silver and golden ornaments and then offered other gifts. They offered bowls full with almonds,
coconuts, date fruits, betel nuts and silver coins. (They) also offered beds, (mattresses, etc.) which were soft, fresh (white) like the foam of milk; pillows, cushions, cotton blankets of various types and lamps to Shri Hari. 65.66

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

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

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

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

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

They were from Youdhey, Pourava, Madra, Malava, Arjunayana, Kaikaya, Kshudramina, Traigarta, Kosala; Sharadhana, Vadhana, Bhogprastha, Vasati, Antardvipa, Ashvamukha, Kacchara, Dandapingala; Kailavarta, Kahtadhana, Pushkaravarta, Shatak, Gandhar, Khachar, Huna, Gavya, Bhutapur; Daserak, Keshdhar,
Shrimad Satsangijvan  
Cha. 12

Chnipnasika, Ksembdhura, Hentala, Himachalnivasina; living in Yashovati Mandavya, Kuru and others like Shyamak worshipped Shri Hari. 73-77

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

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

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

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

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

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

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

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

He gifted (all that was offered to Him), to the ascetics, celibates (students), His attendants, even his own clothes to the kings and also to the wealthy people. All were astonished at His wonderful gesture of gifting everything. 94-95
That Lord immediately gave away many things in millions and billions, which could have been even aspired for, even by many kings. Thus, the kings were also amazed at this. 96

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

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

Thus ends the twelfth chapter entitled, ‘Narration of, description of the worship of Shri Hari by the people coming from other regions,’ in the third prakaran of Satsangi Jivan, the life story of Lord Narayan, also titled as Dharmashastra, (the rules of the code of conduct). 12
Cha. 13

Third Volume

II अथ त्रयोदशःश्चायः II १३ II

सुव्रत उवाच

अथ मात्स्याहिंकरं कर्तृं विर्धि नारायणो न्यूनः। गङ्गा गन्तुमनः प्राह मुनीन् स्वस्यार्थंनीयतुकान् II १

युपाभिश्च पूजनं कर्मवः मुनयः। श्रे वयेवसितम्। उन्नतंगङ्गं गच्चामि खानाधीनमंदुना त्वहम्। II २

अन्तानाघातिर्क्तं पवं वर्षेत्तदा महतान्।। श्रान्त नैमितिकं कर्मवः गङ्गायामिति यायम्।। III

इत्युक्तलोके भगवानसहितां महाजनम्।। आनुमेयाय नाचनं च स तं सीव्रमणायति।। IV

अर्थं चलन्ति-तिति जनानां जनां च मुनिमपुरः।। चारावातः तमालं जनतावः।। सन्तः॥ V

तम-नन्दनंसकलाः। पतनं। शापपाण्।। उतमं।। स नृस्मं।। सोमं।। सुरोदक्षक्षं मूलविज्ञ।। VI

जीववर्गं च भूंगिजाज्ञो राजणेशमानवानि।। ज्ञानो वैरिष्ठयो हस्ती मामो रामगावः॥ VII

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CHAPTER - 13

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

Suvrat said:-

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

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

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

King Uttama with his all armed soldiers Soma, Sura, Alaiya, Mulaji, Jivakharach, Bhruguiji, Nanja, Rathod, Mantriaka, Vaghaji, Verabhi, Hasti, Mamayo, Ram, Galav; Govardhan, Manji Vasta, Vela, Arjuna, Alaiya, Kesari, Mansinh, Kushal, and Punaji; Kala, Hammiraji, Khoda, Bhimo, Jusho, and Ratnaji, Jalam, Lakho, Kama
Moko, Viro, Devo and Naththuji; and others (of warrior class) led by Deshaji; and celibates led by Mukundanand, immediately followed Shri Hari. 6-10

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

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

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

Victory to river Unmatta Ganga again and again! The giver of final release, who is adored by Gods along with Mahesh (Shiva) as when the (supreme Lord) Vasudev (Shri Hari) who has taken human form, the protector, the master of devotees, takes bath and
plays in her water, along with the great liberated sages with their faces radiant with joy; eradicates the pride of Kalindi which she has acquired because of Lord Krishna’s play in her waters.

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

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

In spite of her natural white colour, she has (turned) yellow because of the Tilaka marks of the Sages being washed during their bath; (at times she is) charming saffron red due to the robes of the ascetics washed in the waters; black and red due to the remnants of the Kumkuma and the musk used in the worship of the Lord that was applied by the queens, being washed away from their limbs during the bath. She is truly shining lustrous with variegated colours of her water. 18
The repetition of the name of Swaminarayan manifested in human form, from the mouths of ladies and gentlemen, bathing in her water thrice a day, was blended with the roaring of waters, (resounding in the sky), but sounding harsh to the attendants of the God of Death, who (while) roaming in all the directions, staring maliciously at those who do not follow Hari, run away out of fear. 19

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

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

The merit of performing penance and observances of vows, Japa, and donations on Shraddha days, given on Her bank, becomes
everlasting. Offering water to Gods, manes and men (sages like Sanaka and others), brings them intense satisfaction. By bathing in whose water all men attain the merit acquired by performing several sacrifices. Hence people desirous of prosperity and religious good, (should) always worship her. 22

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

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

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

His devotees surrounded Him, who was standing facing the current of the water, and stood there staring at Him. Some of His
devotees sipped the flowing water which touched His feet. Brahma and the other Gods, who were eager to watch His water-sports, (Jalkrida), instantly boarded a plane and quickly assembled in the sky. They were very much delighted to watch Him. 26-27

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

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

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

While He was swimming, hundreds of His attendants and sages swam with Him and tried to catch Him in vain. Shri Hari mocked at them who were very much exhausted and made faces while taking long breaths. 31
He rendered happy, Indra and other Gods, who were dwelling in the water for a long time in the form of fishes and other aquatics, and who were eager to touch His feet. He enjoyed (swimming in the waters of the) river Unmatta Ganga, who was very eager to touch Him after a separation of the whole night. Thus, He rejoiced swimming in water for a pretty long time. 32

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

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

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

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

The great Brahmin Shri Hari, performed the midday ritual of
offering handful of oblations sequentially, one, two and three- to Gods, to ancestral sages and His family ancestors, with His sacred thread changed in proper order, according to rituals.

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

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

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

Thus ends the thirteenth chapter entitled, ‘Narration of description of the midday ritual of the holy bath of Lord Shri Hari,’ in the third prakaran of Satsangi Jivan, the life story of Lord Narayan, also titled as Dharmashastra, (the rules of the code of conduct). 13
As per daily routine, Shree Hari listens to the fifth Skand of Bhagwat narrated by Pragji Purani in the afternoon on the pious day of Deepawali.

Suvrat said-

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

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

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

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

He, with folded hands placed his head on the feet of Hari and humbly bowed down to His attendants and other (devotees). Shri Hari (Narayan) too, asked him to take a seat on the dais, which was at a little higher level, and respectfully bowed down to the
Brahmin (Prayagajit). 6

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

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

**Mangalacharan.**

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

‘Hari (Narayan muni), in spite of being the Lord of all, with His own will, has opted to appear in a human form. He is the abode of happiness, an ocean of tenderness and is the patron (supporter) of those who are suffering in this ocean of world. People in general and the Gods who do not long for a reward of their actions fall at His feet. I bow down to Narayan Muni (Hari) who is the Supreme Soul’. 10
After reciting these auspicious introductory verses, the Brahmin Prayagaji, began narrating the story. Wherever necessary, he explained the philosophical portion during the discourse. 11

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

Deepotsav

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

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

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

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

Hundreds of small lamps and candle sticks in the silver stands were kindled before Hari. 19
The devotees kindled hundreds of lamps and chandeliers made of glass, in all the quarters and sub-quarters on the Neem tree. 20

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

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

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

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

**Beautiful adornments offered to Shree Hari by Uttamraja.**

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

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

King (also) offered a very costly turban to Shri Hari. And then the king offered Him a loin cloth of saffron colour woven with
golden threads. He immediately tied it around His waist. 27-28

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

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

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


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

The jingle of the tumult aroused (due to the recitation and
clapping), which had the power of destroying the accumulated sins, a loud sound pervaded everywhere. 38

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

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

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

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

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

3. I firmly believe that, those who fall at Your feet can easily
cross this ocean of worldly life with Your kind consideration. O Hari! You alone are the Lord of the (three) worlds. Hence; I have come to take Your shelter. 44

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

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

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

'I have no intellectual strength, O Hari! nor there is (strength)
of a good many restrictions, (far from strength) of self-knowledge shining forth with extremely firm dislike (of worldly pleasures). (I have come to You) on seeing only your single definite promise to relieve (us) from the worldly (distress). (So I request You) Please bring me up from the ocean of worldly pleasures. 48

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

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

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

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

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

O King! Shri Hari, instructing the Brahmin cooks, ‘Tomorrow prepare the food on time (without any delay)’, returned to his abode. 54
Having taken His (holy) bath and performing the Sandhya offerings, and regular sacrificial rites, in the first phase of the night, (Shri Hari) enjoyed a Yogic sleep while the night slipped away. 55

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

CHAPTER - 15

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

Suvrat said:-

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

That night Jaya, Rama and other kshatriya ladies cooked four types of eatables and food (Bhakshya, Bhojya, Choshya and Lehya), etc. in King Uttama’s kitchen. All of them performed their
jobs self-effacingly (unassuming). Now, I shall tell you more about those who were specially entitled for their jobs. 2-3

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

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

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

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

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

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

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

O King! Phulla, Aditi, Ajaya, Malli and Jahnnavi prepared various types of tasty saffron rice. 11
Yami and Phullajaya prepared Ghugara and other women prepared sweet, baked Rotis with filling of Gramdal and Jaggery (Mandas). 12

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

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

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

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

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

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

Those women who were well–versed in the art of cooking, but had overcome (conquered) their taste for food, cooked four
types of food merely with the purpose of pleasing Shri Hari. 20

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

Preparation for Annakutotsav.

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

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

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

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

After collecting the materials for the afternoon worship, he (the Brahmin priest), along with the other celibates, stood there, waiting for the orders of Shri Hari to begin the celebrations of the great food-festival. 26
Thus ends the fifteenth chapter entitled, ‘Narration of preparation of different dishes for the Annakutotsava,’ in the third prakaran of Satsangi Jivan, the life story of Lord Narayan, also titled as Dharmashastra, (the rules of the code of conduct). 15

CHAPTER - 16

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

Suvrat said:-

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

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

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

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

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

King Uttama arrived there and having saluted Shri Hari,
worshipped Him by offering sandal paste, whole rice grains, flowers, clothes and ornaments. 6

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

Dhanyastak Stuti of Shree Hari performed by Dada Khachar.

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

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

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

Blessed are the myriad of birds who, in spite of their natural instinct of chirping, observe silence and sit motionless, by just holding on to the branches of the trees, meditating as it were on
Your person. 11

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

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

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

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

Blessed indeed am I, by Your divine Self, a lotus-eyed One with a smiling face, after taking holy bath in the river Ganga, along with the devout ascetics, Who has put on a shining white dress
Hari enjoys the company of devotees seating on the outer altar of the temple.

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

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

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

Thereafter, Shri Hari, wearing a red costume, came to the altar in the outskirts, and took His auspicious seat. Many ascetics and other people came there in groups and took their seats according to their respective ranks. 22-23
All the attendants also engaged themselves in the respective duties assigned to them. The expert musicians began playing their instruments and the vocalists gave their recitals. 24

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

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

Malla-Kusti of Malla-Bhakta of Bhuj.

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

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

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

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

Brahmanand muni, who was very intelligent, ready-witted, and
expert in argument jokingly alleged, O Shri Hari! ‘Can we now act upon Your latest declaration! Except the ascetics, everybody has fulfilled their wishes.’ 33-34

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

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

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

Thus ends the sixteenth chapter entitled, ‘Narration of Lord Shri Hari sitting on the outer altar worshipped by King Uttama,’ in the third prakaran of Satsangi Jivan, the life story of Lord Narayan, also titled as Dharmashastra, (the rules of the code of conduct). 16.
CHAPTER - 17

All Brahmcharis and Saints perform Stuti of Shree Hari.

Suvarat said:-

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

Mukundanand said:-

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

Muktanand said:-

‘Let my mind contemplate on Your smiling face, who has solemly bent upon to destroy Kali, and whose forehead is shining brightly because of the tufts of flowers and who is looking beautiful with garlands of fragrant flowers, the glittering sacred (Tilaka)
mark, Whose wide and flickering eyes surpass the beauty of the lotus petals, Who has worn a red garment (loin cloth) on His waist, where He has also rested His two arms bearing the armlets’. 3

Gopalanand said:-

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

Brahmanand said:-

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

Anandanad said:-

‘Let me anchor You, in my heart of hearts, Who have been adored by all the devotees, with a variety of beautiful new clothes,
and with decorative diamond studded ornaments.’ 6

**Nityanand said:-**

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

**Mahanubhavanand said:-**

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

**Shukanand said:-**

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

‘O You, Let my mind be wholly absorbed in You Who are dressed in white costume and Who has put on garlands of white
flowers. Who is giving (virtual) delight to the eyes of His devotees, Who is determined to protect the religion and spread spiritual knowledge, Who drives away the internal evils (anger, hatred etc.) of His devotees, by conferring mercy, by manifesting your divine glory and that too by assuming a human form.’ 10

**Svayamprakashanand said:-**

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

**Atmanand said:-**

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

**Chaitanyanand said:-**

‘O! Lord of my heart! I contemplate on Your divine form,
Cha. 17  Third Volume  125

Bhajananand Uvac-

सुखिनिमलं लोकं शोकार्गवे बहुधार्दितं परमक्रमणं दश्रे यो वै नराकृतिमिन्धया।
तमहमकिलब्रह्माण्डानं सवज्ञिद्विधे लोकमात्रायं हरे सक्तात्मनम् ॥ १४

Paramachaitanyanand Uvac-

अशोधु:शब्रज्ञेन निजात्मानक्ष्ममः। विशालनेत्रश्रज्ञेन नमामि भक्तज्ञमः ॥ १५

Paramanand Uvac-

संस्तूयमानभीमभूष्य महाधिमेकाणात्मात्मामीनिरतंतुष्टक्षणी: ।
स्वात्मन्यतो पूर्वसृष्टिनाट्तं तवं नारायणं नरस्रवं प्रणमोदिस्मि नित्यम् ॥ १६

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

Bhajananand said:-

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

Paramachaitanyanand said:-

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

Paramanand said:-

‘I always bow down to You, O Narayan Muni! Who is supposed to be a colleague of ‘Nara’, and Who wilfully pretends to have assumed a human appearance, Who is always praised and adored by the great sages, who are always far-off from the fear of death, and Who are always dedicated to the path of single pointed (uncompromising) devotion. 16
Krishnanand muni praises:-
‘O Lord! You are deemed to have been unmanifest. O Mighty God! Even the proud ones respectfully worship you in the form of Sankarshana. O Lord of the World! You have an embodied soul. Brahma worships You in the form of Anuiruddha. I salute Thee. 17

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

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

Vasudevanand said:-
‘You, Who dresses like Lord Shri Krishna, and Who has long,
black hair, Who are the Lord of all the great sages, Who have pleased the Lord of Men by performing great sacrifices, Who is the Lord of the religion and the ocean of salvation, Who is the Lord of my inner Self, Who removes the arrogance in the minds of the devotees, and Who purifies the minds of all the people of various cities, I bow down to You.’  20

Atmanand muni said:-

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

Kapileshvaranand said:-

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

Bhudharananda said, ‘You are the ocean of forgiveness. You protect the earth. You are the destroyer of ignoble path, You are the protector of multitude of kings, who themselves serve Your
lotus-like feet, who protect Bhudevas-divinities on the earth i.e. Brahmins; You shower nectar as it were, by casting just a virtual and a compassionate glance on Your favourite devotees, who have conquered their senses, O Vasudev! You are the only one who is the bestower of everlasting favour on us. 23

**Yogananda said:**

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

**Poornananda said:**

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

**Gunatitanand said:**

“O Narayanana Muni! You, who are the bestower of happiness to Your own devotees; Your lustrous face is shining like the moon because of the gentle smile; You are the ocean of Mercy.; You are
calm and quiet; You have put on a number of ornaments; because of the invaluable costumes (you have put on) You look like Natavar-Super dancer, Krishna. I have approached You for your shelter. 26

Premananda and other sages said:-

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

You are worshipped by Radha and Rama and by the lotus born (Brahma), and those who are emancipated; and Who is tender hearted and forgiving to his devotees!
You are the object of great praise (Uttamashloka), like Tryaksha (Shamkara) who stays on white Kailasa mountain! O Vishnu! O Shri Hari! You have the lustre of the moon of the bright-half of the month. You are the Expeller of the faults. You are the origin of Light, You are the Lord of the Bliss. You have mild temperment, O Lord of Siddhis! O Lord of Buddhi! You are concentrating on lifting up those who are bound by worldly existence. You have lifted up the vilest (adham) O Lord of the destitutes! O Shri Hari! O Lord! Be pleased, O friend of the afflicted ones!

**Suvrat said:-**

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

**All the devotees said:-**

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

Let our mind merge in You, who have worn a yellow lower garment, tucked tightly, in west-band and tied by shining red loin
cloth, to facilitate Yourself to hasten to save your devotees from the worldly ocean. 30

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

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

CHAPTER - 18

Bhagwan Shree Hari gets a wonderful Annakut prepared.

Suvarat said:-

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

Then, Shri Hari, asked the Brahmin priest to keep the
Annakoota ready in front of Lord Shri Krishna. 2

The chief of the Brahmin who used to worship RadhaKrishna
daily, made proper arrangements for the Annakoota. 3
Then Vasudevanand and other eminent devotees brought the vessels full of sweets and other food-preparations, respectfully. 4

O King! He then made proper arrangement of the Annakoota preparation and offered it to Lord Shri Krishna. 5

As instructed by Shri Hari, Mukundanand, a distinguished ascetic, who was firmly, approached him and having purified himself, waved the lights before the Shri Krishna. 6

Narayanmuni (Shri Hari) having heard the ringing of the bells came there and hurriedly bowed down to Lord Krishna with folded hands. 7

While praising their exceptional skill, Shri Hari witnessed the setting of the Annakoota arranged by the eminent Brahmins. 8

He then cast his eyes on the delicious porous, circular khajás arranged in heaps, one over the other. 9

Shri Hari also gave a passing look over the white, soft and sweet baked/fried cakes with their edges turned rightwards and which were piled in circular heaps by the Brahmins. 10

He then, looked at the sweet Halwa made of Suji, ghee and sugar kept in a big plate and which again smeared with (lot of) ghee, was heaped in a plate resembling a mountain. He also saw heaps of big pieces of Barfi (paprika) arranged in a plate on all sides. 11-12
He looked at the pedhas, Laddus, (sweet balls) & sweet sticks made of Jaggery (Granthika-Gathia), round oval-shaped sweet dumplings (Modak), Motichur (Besan) Laddus, Laddus prepared of mix-flour, and Sattu flour, Laddus made of roasted wheat flour and sesame seeds.13

White (Suhalio)? white sev, Mandas, Gheevar, puris, white chapatis, porridge (payas); curd-rice, milk-rice, saffron-rice, Mung-Halwa, small cakes of pounded sesame, balls of rice-flour and sugar; 14-15

Shrikhandha, Sukhadi, Sutar-feni, Battasa, Ghurghura (Karanji) Laddus made of edible gum, Malpuva, Motichur laddus, Kalimba, Chhataka, Sthiraka Bananas mixed with ghee and sugar; 16-17

He then saw various types of cooked vegetables placed in a big pan (which included) Tuvar (Koshataka) garnished with curds and seasoned with cloves, bay-leaves etc., Rajakoshataki, Gavar, Lady’s finger, beet-root white-gourd properly seasoned. 18-19

Various kinds of Baingan, raddish, beans, sugar-cane, kidney-beans, cucumber, sweet-apple; etc; 20

He saw Rajma beans, soft sprouted grains, (pulses) sweet Bimba fruit, yam water melon, bitter gourd, pumpkin, suran, Parvar, various kinds of beans nicely seasoned; Fenugreek leaves (Methi), Tandulja, Raddish, Shepu, Amla Loni, Dodi, Fangya, Rajagira, Karanja, properly seasoned.
Then he saw various kinds of Raitas made of white gourd, sweet apple, pumpkin, banana beetroot grapes, dried dates, Sangari, mixed with curds. Roasted egg-plant, Raita mixed with curds, kept in nickel pots; mustard seeds (powder) mixed with curds and cakes and puffed pakodas, made of Alu leaves (Aravi), Bananas, Egg-plant, Pumpkin, White gourd, Suran, Gilka etc.

Shri Hari also saw heaps of white soft cooked rice. It's smell spread in all directions. He saw a big nickel pot full of lentil soup placed near by the side of the heap of rice. He also saw big round horse-gram dal fried in ghee, seasoned butter-milk, curds, butter milk, whipped cream and Papad; some vessels filled with condensed milk, added with sugar, and some vessels filled with ghee; In some other plates lump of butter with sugar and some pickles nicely seasoned, kept in small pans; chutney prepared from coriander leaves, salt, ginger, lemon juice which the enjoyer of the food would certainly find tasty.

He saw a round glittering golden plate placed near Lord Krishna which resembled the full-moon. It was surrounded by sixty-four, shining silver bowls. It was enchanting sight to the
onlookers. 21-36

Shri Hari was extremely pleased to notice the display of one hundred and one food-preparations which he had already seen. 37

Shri Hari witnessed the Annakootatsava with his devotees. He took His seat on the ground and thus (in a way) adhered to the norms of decency. 38

He made the Munis to recite the benedictory verses about the Govardhana mahotsava composed by renowned poets. They (Munis) while staring at His face sang with the accompaniment of Vina, Vipanchika, Mrudung cymbals, such other musical instruments. 39-40

Thus, Shri Hari, who was very much pleased, witnessed the waving of lights and the Annakoototsava celebrations, prostrated himself on the ground and thus concluded the ritual. 41

All the sages and other people, witnessing the Annakoota festival, were delighted and expressed their joy with the words, Jay! Jay! 42

O Lord of the Earth! The men and the women devotees of
Hari, who had come there, were very much excited to have that eye-catching look of the Annakoota. 43

Thus ends the eighteenth chapter entitled, ‘Narration of description of several food items prepared for Annakutotsava,’ in the third prakaran of Satsangi Jivan, the life story of Lord Narayan, also titled as Dharmashastra, (the rules of the code of conduct). 18

CHAPTER - 19

Annakut Darshan offered in front of Thakorji of her pooja by Lalitaba.

Suvrat said:-

O King, then Lalita, as instructed by Shri Hari, sanctifying the place, arranged various types of food in a circular way, in front of the Lord whom she worshipped every day. 1

With Jaya and other ladies, with much respect, she seated (idol of) Shri Hari, on a spongy seat, and worshipped him with clothes, sandal paste, vermillion, saffron and flowers, etc. 2

Jaya, then placed a golden shining round plate for food in front of (idol of) Hari. Then Rama arranged small bowls in a semi-circular shape. 3
Ratiba, brought a shining silver pot, full of water, and placed it in the southern direction. Then Lalita’s younger sister brought a golden pot in front of the Lord. 4

All the other ladies, viz. Kamalaba, Ratiba, Fullajaya, Revti and others, showing their own skills started arranging everything to please the Lord. 5

Then Amari, Devika, Kshema, Fully, Rama, Amala and other ladies brought the eatables made by them with great pleasure. 6

Showing their skills in preparation of food, they offered everything to the Lord to please him. 7

Then, Lalita saw all the hundred and one food items and offered them to the Hari (with devotion). 8

With a gentle smile Rama said to Lalita ‘please request Shri Hari to eat.’ We are also longing to see him eating. 9

O King! Speaking this way, she (Lalita) also stood in front of idol of Lord, with folded hands, gazing at His lotus-like face. 10

Then, Lord Shri Krishna Himself manifested in the idol, and took some pieces of cooked food and sweets with his hands and drank the fresh water in between very happily. Beautiful eyed and smiling Radha was standing near and fanning him. 11
All the ladies and gentlemen, devotees, looked at Lord Shri Krishna (with Radha) who was very dear to them, manifested in person, before them, with much surprise. Then, pleasing his devotees and asking the names of the food items to Rama, Lord Krishna also ate the food. Again and again, He asked the names of the ladies as ‘who has prepared this very tasty and sweet item’ (the food items) and praised them all. 12-14

All the sages, people and all the ladies standing at a distance saw the God who was very dear to them and were very much pleased. 15

The God Hari, who eats very little, ate a bit and wished get up, then Lalita made him sit and started singing this Ashtapadi (a poem of eight stanzas). 16

Lalitaba’s Ashtapadigaan

O Lord, enjoy the food to Your satisfaction. How come You think of departing so quickly? O pleasure giving Lord! Leaving Your childlike innocent behaviour, please, stay in my beautiful palace, enjoy different delicious varieties of eatables and delicious juices, served in the gold bowls. 17

Lord, enjoy the aromatic white rice, white Payas, curry made
with mustard and curd, Laddu made with (small) pieces of dates and matchless cake, which give pleasure to good-eaters. 18

O Lord! Please taste these very big sized Mandas, Laddus made with ghee and sugar, juicy preparation of curds, round fried Puris, very soft Rotis, and two round Vadas made of grinded Udad dal. 19

O Lord! Please, taste these dishes prepared by a lady, who is devoted to You and who is also expert in cooking. They are: white Papadis various vegetables brought from different places, sweet bananas with ghee and sugar, and semi-circular Ghugaras fried in ghee. 20

‘O Lord! this is Your favourite cucumber, these are the papads with the taste of black pepper; Jalebees, and here is the whipped curds, curds mixed with cummin seeds, salt and pepper properly churned; nicely heated, flavoured, and filtered ghee filled in this golden vessel. Please taste them.’ 21

O Lord! Kindly please taste this rice cooked by me, garnished with camphor, cummin seeds, pepper and salt and mixed with curds, without leaving any portion out of it. (I know) It is Your favourite dish. 22

O Lord! Please eat this Your favourite fresh white butter mixed
with sugar, which You always held in Your hand. Please drink this chilled water brought from the river Ganga, which is filtered with the help of pure white cloth, and flavoured with a scented plant. 23

O Lord! You please, wash your lotus-like hands and mouth. Accept (these) betel leaves and rest on (this) comfortable seat and preach your devotees and finally stay forever before my eyes. 24

Suvrat said:-

In this way Lalita slowly made Him eat with pleasing sweet words. Then Rama and other ladies praised smiling Lalita. 25

The Lord also pleased those ladies while chatting (with them). He again ate a little and pleased them and then cleaned his mouth with little water. 26

Then He took in his hand the betel leaves, betel nuts and some mouth freshener offered by Jaya, and ate them. 27

In between Radha accepted a little from the plate as Prasad of The Lord and then, both of them again took the form of idols. 28

Shri Hari (Himself), when heard about everything what had happened, was pleased like His devotees. Then He directed the eminent sages, His attendants and all others to quickly take their food. 29
Thus ends the nineteenth chapter entitled, ‘Narration of description of enjoying of the food, by actually appeared Lord Krishna and Radha, at the time of Annakoototsava,’ in the third prakaran of Satsangi Jivan, the life story of Lord Narayan, also titled as Dharmashastra, (the rules of the code of conduct). 19

CHAPTER - 20

Bhagwan Shree Hari serves various types of items in meals to saints.

Suvrat said:-

O King, with Shri Hari’s order, all the ascetics and sages washed their hands and feet and came quickly to have food. 1

O King, as instructed by Shri Hari, Muktanand made all the sages and others to get their appropriate seats. 2

The sages, who observed discipline while sitting in rows, while dining, the Brahmmins wearing tight dhotis, served water to all of them. 3

Then the Lord ordered his attendants, and other hundreds of Brahmmins to serve the food. 4

They first served the plates of leaves and then served bowls made of stiff leaves. Then they started serving vegetables in proper sequence. 5
Having taken a bath and wearing a silk dhoti, He also walked in the lines serving food to sages. 6

Some (people) who were serving food were not used to it, but only wise Muktanand started serving the food as he was expert in serving. 7

Brahmanand also immediately showed his skill to Hari, all the devotees started laughing at him. 8

Then as Mahanubhavanand started uttering the names of different food items in strange ways, all started laughing. 9

Nityanand and Shukanand served much skillfully; so Shri Hari and others praised them. Anandanand pleased Shri Hari and others by serving the food equally in all the lines with much expertise. 10-11

Blackish complexioned Swayamprakshanand, who was immersed devotedly in meditation served without any proper order. 12

Though very thin, Atmanand, with much skill in serving, quickly filled the bowls. 13

Mukundananda and other devotees started serving poories (roties) and other sweets as they wished to please Shri Hari. 14

All different food items and sweets were served in all the plates and bowls, without mixing in each other. 15
When Shri Hari saw that everything was served in all the plates, he asked all his devotees to start taking food. 16

O King, then with the consent of the Lord, and with mutual approval, all the sages and saints started to eat the food, praising the qualities of food many a times. 17

All the food was very delicious. As it was served in a sequence, it tasted more and more delicious. 18

As the men started serving Poories, ghee and other items again and again, the sages who were eating, started denying with hands and contradicting with them. 19

As with the denial and contradiction, when the men serving food started going back without serving, the Lord smiled and told them softly, ‘you should serve them, who are denying with the notes like ‘ha ha’ and ‘hu hu’; and to them who are denying with hand gesture and to them, who are denying by nodding their heads. You may not serve them only when they are denying by roaring like a lion’. 20-21

King, after listening these sages, started serving Laddus, looking like pearls, to all even to them, up to roaring like a lion. 22

O King, then the Lord himself got up eagerly, tightened His silk dhoti for serving the sages and pleased all his devotees. That was really an exceptional sight. 23
By understanding the Lord, who was serving the food and holding the serving bowls full of sweets and desserts in hand, the Brahmans started running behind Him and went near Him, in great confusion. 24

With great speed, He served two Laddus to each in every row. In this way, He fulfilled everyone’s wish of attaining His merciful grace (Prasadam) by going in every row. 25

All the men, who were serving, were watching Him with great astonishment as though He was not used to serving, He was doing it with great speed and expertise. 26

In this way, Hari served everyone and with a smile asked everyone to eat at ease, and as per their desire and then he washed His own hands. 27

Mukundananda, holding a pot of ghee and serving it liberally in the bowls of porridge, gave a smile to Hari. 28

Then with the understanding of Hari’s mind, holding high, the pot of sweets, he only asked everyone in loud voice. 29

O great sages, as per the order of the Lord, nobody should leave any food item in the plate, which is in the form of mercy of
Cha. 20  Third Volume

the Lord. 30

Then Brahmnanand, showing much respect to the words uttered by (Muktanand), repeated the same to all who were eating. 31

With the fear of those words, (of Mukundanand) all of them, looking at each other timidly, slowly finished with their food completely. 32

Then the Lord served all the Brahmins, buttermilk, curry and plenty of ghee and pleased them all. 33

Very much contented with the food, they all took a little water for rinsing their mouth. The Lord then ordered them all, to return to their respective places. 34

O King, even though ordered by the Lord, the assemblies of sages were eager to see the Lord. So they stayed there itself till Shri Hari took His seat. 35

Thus ends the twentieth chapter entitled, ‘Narration of worship of the Ascetics,’ in the third prakaran of Satsangi Jivan, the life story of Lord Narayan, also titled as Dharmashastra, (the rules of the code of conduct). 20

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CHAPTER - 21

Shree Hari’s display of offering meals to Parshads and Kshatriyas.

Suivrata said:-

The Lord then ordered the king to serve the food to all his attendants, Kshatriyas, soldiers etc. The king immediately called them. 1

Those who had washed their hands, feet and face, he asked them to sit properly in a row and asked other Brahmans to serve them food. 2

In no time, four types of food items were served to them. O King, they also happily ate everything along with the other sages. 3

The Lord was very pleased as they ate and served them all the food items and desserts again. He happily shared enjoyment along with them, himself smiling and making them also smile. 4

In this way, they all were seen contented. (But), guessing their desire to get the food from His own hands, the Lord himself started serving (food) to them.5

He was sitting on a high seat, had worn silk clothes, put on
variety of flowers, garlands of lotus and jasmine flowers. He was smiling and looking good as a festoons on the door, hanging amongst all the devotees as they were shouting -Jay! Jay! 6

All the sages, holding big copper vessels full of food and desserts, quickly came near as they were called, and amazingly stood in front of Him. 7

He quickly took the vessels from two of them and started serving six seven Poories. As with pleasant smile he went through all the lines serving food to everyone, they all were very happy. 8

Once he served in all lines and again he started serving Poories and other sweets slowly. 9

With skilful serving, he was seen everywhere, like god by all people. 10

O Soma, have Pindak, (Penda) O Alarka, have Jilebi and Poories. O Jeev-varman! have this soft ‘khajak’. 11

O Veer! O Ratnajeet! have Laddoo, have Roties. Talking this way the Lord slowly served them all, again and again. 12

They all who were having knew the importance of mercy [Prasad] of the Lord; and ate everything to their highest limits, with their own and relatives’ astonishment. 13
At that time, Surakhachar, a devotee, who was very much contented while eating soft Jilebi with sounds, said to them, who were serving, ‘now my stomach will burst’. 14

The Lord told him,’ who was talking this way, that there was no need to worry; as the food was a mercy of Lord Krishna; so that will not harm the stomach. 15

As without looking up he was denying food with hand gestures the Lord looked at him and served Poori. 16

Then also he did not say anything; so the Lord smiled at him. Then looking up he roared thrice like a lion. 17

Somala khachar was looking at the Lord from distance and shaking his head. The Lord saw him and then approached to him and said. 18

‘You have not taken any food for much time. Are you ashamed?’ talking this way He served him ‘Shatakas’. 19

Then the Lord went to an old person called Mantric, who had no teeth in mouth and was roaring mockingly from a little distance. 20

As the Lord filled his bowls with porridge and ghee he shouted loudly. 21

Then the Lord put three four Laddoos in Hammiraj’s empty bowl who was laughing from other side. 22
Shyly with the hand gesture he said no to the Lord and giving back he roared like a lion. 23

As the Lord saw old Vera Bhai chewing fried items slowly, he served him Poories and told him that, that was proper for him to eat. 24

This way pleasing all his devotees and servants slowly, He served food to all of them appropriately. 25

Many other sages who were alert in serving, stood near the Lord holding the vessels full of food. 26

As one vessel was getting over, they were handing over another vessel full of food to Narayan Swami. 27

Brahmanand, with other devotees, who was walking behind the Lord, told them, "O Kings, such favour and mercy is very rare". 28

You understand that this body is not for ever; so leave your all fear and worries of body and eat everything." 29

Saying this he and the Lord himself started laughing and again by serving food, they filled their plates and bowls. 30

This way with smile, the Lord served them food appropriately and then washed his hands and sat on the sitting base. 31

As a result of hard work the droplets of perspiration on his
forehead were looking good as string of pearls. 32

O King, then the Lord affectionately ordered them all, who were fully contented, to return to their respective places. 33

As they all went away, the Lord ordered them all who were serving food and devotee ladies, to have food and returned to his own chamber. 34

After taking bath, He himself cooked and offered food to Lord Shri Krishna and then ate the remaining food as the blessings of the God, as He is the great follower of religion. 35

All cooks and servers and devotees also had food and went to own places. Lalita served to other ladies also. 36

Then Lalita properly distributed the remaining food to barbers, butlers, beggars and others who had come from far off regions who were desirous of food. 37

That time in the palace of the king there was so much of commotion and noise of the words like ‘give me, give me and please have it’, for much of the time. 38

Though till evening Lalita distributed the food which was actually a form of the Lord’s grace, it was not over. 39

She was much surprised; but she knew that that was because
of the Lord’s supremacy. So she prayed Him whole-heartedly at all times even in sleep. 40

O King! in this way the king rightfully celebrated the Lord Krishna’s Food Festival; Annakoot Mahotsav. And thus, he got the fame which is actually very difficult to achieve, in the whole world. In that congregation the generous Lord was sitting on the base as the string of lamps giving light in night and dawn. 41- 42

Thus ends the twenty-first chapter entitled, ‘Narration of description of listening the rapport from the various countries at the time of Annakutotsava,’ in the third prakaran of Satsangi Jivan, the life story of Lord Narayan, also titled as Dharmashastra, (the rules of the code of conduct). 21

CHAPTER - 22

Publication of Satsang-deep with the blessings in the Sabha by Bhagwan Shree Hari

Suvrat said:-

Shri Hari, whose lotus - like face was stared by all his devotees, sitting in that assembly, spoke to all the persons, who had taken resort to him.’ 1

Shri Hari said, Here, in this sect, which belongs to Uddhava,
everybody is addressed as Satsangi; a person whose company is good. So I request all of you to become worthy of that name.  

Our preceptor believes that a person can become free from the bondage of birth and death only by Satsanga; company of righteous or good persons. So, I shall expound the term Satsanga, to all of you. Please listen to it, very attentively.  

The word Satsanga denotes the Supreme Brahman; and the persons who have taken shelter in it are deemed to be saintly. Their religion, i.e. Bhagvat Dharma), and the scriptures relating these three comprise the related triad.  

There in, Lord Vishnu is regarded as the Supreme Brahman; and His human form is this Lord Krishna. Even though in human form, His activities are super human; He is superhuman, merely enacting the dramatic role of a human being.  

The person who follows this path, laid down by Him, are called Sad-bhaktas i.e. good devotees. I shall now explain that very path and those rules, that have come down directly from the Lord.  

In the treatise: Shrimad Bhagavat, it is said that Narad told this to Yudhishtir at the end of Rajasuya sacrifice. Here, I am explaining it elaborately.  

**Narad said:**  
After bowing down to the Unborn Lord (Brahma), I shall explain to you the Sanatan Dharma, which I heard from the God Narayan Himself, for the betterment of people.
That Narayan who took birth in the womb of the daughter of Daksha, namely Murti, through Dharna (Prajapati), in the form of His own apportionment, is still practising penance in the Badarikashrama for the betterment of the people. 9

Oh King! Lord Hari, the very embodiment of all the Vedas, is said to be at the root of the Dharna, which is memorized by the knower of it; and there by the self is gratified. 10


Thus, Shri Narad narrated this code of conduct of the virtuous
people to Yudhishtira. I shall principally explain it, in brief. 16

1: The term Truth means that speech which is beneficial to all the beings. 2: Compassion or kindness means to sympathize with and share the sorrows of other people; but at the same time, it should not result into self-bondage. Compassion, that may bring censure to oneself or to one’s colleagues, is actually speaking not kindness; and is never approved. 3: Penance means observing various vows like Krucchra etc. Fasting is sticking to one’s own rules of conduct. 4: Austerity is of two types: internal and external. The external austerity means to purify oneself by soil and water, to avoid the contact of sinful people; to keep away from liquor and meat; and avoid admixture of castes etc. Internal austerity means to think about the welfare or happiness of everybody as one’s own self and to wash (out) the mental and physical impurity by healthy thinking. 17-21

5: Endurance means to face courageously the hurdles or sorrows that might have occurred due to ill-luck; 6: Self-perusal is the power of discrimination between good and bad. 7: Restraint of temptations from five sense organs means, balanced condition of mind. 8: Firmness of mind is the control of the external and internal sense organs. 22-23

9: Non-violence denotes not hurting deliberately, by any means any living being, from a nit (egg of a louse) upto a human being;
and not committing suicide, even for attaining heaven. 10: Celibacy means avoiding interactions or the company of females in eight ways by non house-holders. For the householders, avoidance of the of contact with any lady other than his wife and copulation, even with his own wife, during observance of a vow; or on the day of Shaddha or any such occasion, is also included in celibacy. Widows should avoid the company of man in eight ways. Married ladies should avoid the company of a man other than her husband. 24-27

11: Sacrifice means to give away the things, as per one's capacity except his wife, 12: Self-study means to utter anthologies and chants etc., favorable to one’s own self and as per one’s own capacity. 13: Straightforwardness means absence of crookedness; 14: Satisfaction regarding food, clothes etc. in case of food and the things that one gets by luck and not by stealing; 28-29

15: Equality attitude means offering service without discrimination, to those who have taken resort to Krishna and who observe the rules of celibacy. Service means behaving oneself with servitude. 16: Gradual detachment from the worldly pleasures, leading to recurrence of the cycle of birth and death and indifference to base instincts. 17: Those persons who aspire for the worldly pleasures in various ways and suddenly face with some great calamity – such situation is called contemplation of the adverse circumstances. 30-32
18: Silence means deliberately keeping oneself away from unnecessary talks, by discriminating between good and evil conversation. 19: Introspection means to perceive the self separately from the body. i.e. as detached from the body. 20: Equal division means distributing food and water to the living beings, as required by them.; and then after that consuming it for one self. 21: The thought of all pervasive ness of the Lord Vishnu, respect to all beings, abandoning the ego and jealously is considered as thinking about others by putting one’s deity in their position. 33-35

22: To listen to the sweet stories of the Lord Vishnu is called Shravana or hearing. 23: To sing His qualities with love is called Kirtana i.e. praise. 24: Remembering means always thinking about Him or His image, that is kept in one’s heart. 25: Rendering service means always following Him or attending Him very sincerely and consistently. 26. Ijya i.e. worship means adoring God with due rites according to one’s own capacity. 27: Ava-Nati i.e. to bow down means to pay regards by lying down on the ground completely, with all the eight limbs. 28: Servitude, slavery or bondage means dedicated service to Him; 29: Friendship means excessive love towards Him; and 30: Total devotion or means complete consignment of the self to Him or to become one with Him in every possible way. 36 - 39

Thus, I have (explained) the Saddharma, the righteous path with all its thirty attributes and I have explained the meaning of the word Sat and its three fold nature (of God, His devotees and
His teaching). 40

The literature that discusses the meaning of the word Sat with its threefold nature, may it be in detail or brief, is called the scripture of the righteous path. 41

Following eight treatises are considered as preaching the rules of the righteous path; they are: Vedas, Shrimad Bhagavata purana, Vidura-niti, Vishnu-sahasra-nama, Bhagavad-gita, Brahmasutras of Badarayana Yajnayalkya Smriti and Vasudeva Mahatmya. 42-43

Other treatises which also agree with the previous eight works (mentioned above) are also believed to be useful for the persons who are desirous of liberation and are (also) considered as the scriptures of the righteous path. 44

Thus, I have explained the word Sat (Right). Now I shall discuss the word Sanga, i.e. company. Steady and sincere devotion and association with Krishna, the righteous soul means company. 45

Sant-Samagam means services offered to the sages and the gentlemen, by worshipping them and following their dictates; and not leaving the righteous path even in case of eventuality of adverse situation. 46

It is necessary to hear, discuss and read the scriptures laid down by the sages with utmost interest and making others to read them is necessary to enhance the devotion towards Lord Krishna. 47

Those people who experience this company of four-fold
devotion, on this earth, are deemed to be the Satsangis, in this Uddhava cult. 48

Those absolute devotees are also known as noble people, the followers of Bhagavata (religion), disciples of Vishnu and the learned by the seers of the scriptures. 49

After death, these devotees attain the best abode called Golok where the Lord Shri Krishna, supreme one resides in the company of Radha. 50

Those who leave this righteous company and indulge themselves in other sinful activities are called unrighteous companions. 51

Kala, the supreme spirit regarded as the destroyer of the universe- a personification of the destructive principles. Maya, the cosmic illusion, Svabhava, i.e. natural course, Karma, i.e. unseen action, or the basic nature or the fundamental bondage of deeds, and the Tamasic deities of personified wickedness, not being independent, are designated as Gods of vicious nature. 52

Those who behave against the instructions of Sruti and Smriti; and instead of worshipping the Supreme Lord Vishnu, worship the destructive spirits Kala and others, seven though termed as saints are in fact non-righteous. 53

Hypocrisy, ego, quarrel, violence, greed, anger and lust, are outcome of irreligiousness; they are sinful, wicked and religious illusions. 54

Where these mal-attributes are discussed arbitrarily, that
dogma is known as unrighteous doctrine: whether it is small or big. 55

The persons who adhere to these four vicious phenomena (Kala etc.) are said to be hypocrites; and thus they are considered as the propagators of fraud etc. 56

People of bad intellect, are gradually deceived by the hypocrite preceptors by seizing their wealth, wives etc.; and are in the end, deserted and thrown out. 57

They often take resort to genuine teachers; yet when they find it difficult to follow their code of conduct, they again leave them and take resort to atheists wicked persons and behave monkey-like. 58

Thus, after death these so-called wicked persons go to hell along with their teachers. Thus I have kindled the lamp that explains the real meaning of the word Satsanga (good company). O you devotees! You should know it thoroughly, and try to keep yourself in the company of saints and God and stay along with me every day. 59 - 60

A person who takes resort to this lamp in the form of Satsanga (keeping company of the good people); and by hearing and discussing about the lamp that destroys the darkness in the form of adverse thinking, becomes free from the bondage of birth and death and from the darkness of ignorance. He attains the eternal happiness, as aspired by him. 61
Suvrat said:-

His devotees, listened to this discourse of the preceptor, who was the only recourse of refuge to them. They mastered the teachings very meticulously. With His permission, they returned to their residence. He (Shri Hari) also, went to His hermitage. 62

Thus ends the twenty-second chapter entitled, ‘Narration of enlightening of the lamp of the Satsangi i.e. Company of the good people,’ in the third prakaran of Satsangi Jivan, the life story of Lord Narayan, also titled as Dharmashastra, (the rules of the code of conduct). 22

CHAPTER - 23

On the request of Jayaba, directions of Shree Hari to Saints and Haribhaktas to stay till Prabodhini.

Suvrat said:-

Then, on Yama-dvitiya, (the second day of the bright half of the Kartika month), the King arranged a dinner for the sages, which consisted of profuse sweets, ghee, condensed milk and wheat cakes. 1
On that night, the King bowed down to Shri Hari, who was thinking of sending the sages, present in the assembly, to different regions, for the propagation of the religion on the earth. 2

King Uttama said:-

O You, who are graceful to the devotees, have fulfilled all the desires of Lalita, by celebrating this occasion of Annakoota. 3

In the same manner, may I request you to fulfil the desire of Jaya, by celebrating the festival of Prabodhini, which is not far off from now. 4

O Lord, I wish that, all the sages should stay here happily, up to the end of the full moon day. 5

All the other Brahmins and those sages, may take food and other material, from my house, as they were taking it previously. I am only instrumental here. Your majesty is the actual go-getter and getting it done by me. 6

Suvrat said:-

Thus, having heard the request of the King Uttama, Shri Hari with a smile on His lotus-like face, looked at Jaya, who was standing not far away; and said, ‘Let it be so’. 7

Then, King Uttama went to Jaya and informed her about the consent given by Shri Hari. She was also very much pleased; and started collecting the necessary material. 8
Then, Shri Hari told all the devotees and sages gathered there, to stay there, up to the full-moon day, as they used to do earlier, that those Brahmans and others, who preferred raw food and other material, may take it from the Modi grocery merchants, who were under the control of the King. 9-10

Those who preferred cooked food, may have their meals at the King’s palace for next thirteen days. 11

When, thus, instructed by Shri Hari, those Brahmans and others did accordingly. Having received a warm welcome by the King, those devotees enjoyed their stay there over. 12

Then, the king pleased those sages and others by offering them food with profuse ghee and sugar. 13

Then, Shri Hari too, so as to gratify the king Uttama also, arranged to serve delicious food prepared by Jaya, at the palace of King Uttama. 14

There, Rama and many other women, including Lalita as their leader, unassumingly prepared food and other tasty dishes, with great enthusiasm as before. 15

Like Lalita, Jaya also developed deep devotion for Shri Hari; and she got herself engrossed in the festival activities, from the third day itself, of that month. 16

Brahmins, along with Prabhashankar as their personnel-in-
Cha. 23 Third Volume 163

charge, and Brahmin ladies like Ganga and others also, caringly engaged themselves in the preparation of food. 17

Shri Hari, indulging Himself completely, by fastening his waist, in ordering the food preparations for the festival, pleased Jaya, as He pleased Lalita. 18

Then, that generous king, with the permission of Shri Hari, brought many gifts and made his sister also to bring many precious gifts, for the festival. 19

Every day, in the assembly, Shri Hari, removed all doubts in the minds of people, by elaborate discussions (questions and answers); and thus gave delight to all the people. 20

Then, on the third day (of the month), at the advent of night, after finishing the worship and the waving of lights before Lord Krishna, Shri Hari recited His names. Shri Hari, then, asked His devotees, gathered in the assembly, if anybody wanted to ask any questions; he may ask Me freely. If one follows the rules and regulations of devotion towards God, it is definitely beneficial. 21-22

At that time, the king, named Hemantasimha, who was present in the assembly, who earnestly longed for the up liftment and the betterment of himself and his family, bowed down humbly and asked as follows: 23
Thus ends the twenty-third chapter entitled, ‘Narration of description of the residential arrangements of the sages etc. in Durgapur,’ in the third prakaran of Satsangi Jivan, the life story of Lord Narayan, also titled as Dharmashastra, (the rules of the code of conduct). 23

CHAPTER 24

Hemantsinh Raja inquiring about protection and nourishment of Dharma of Haribhaktas and lady devotees of Udhav Sampradaya.

The King (Hemantsimha) said:-

O Lord, please give us the guide lines, by means of which, protection of the religious duties, of ladies and gentlemen of our Udhava cult, will be possible. O God, please explain to us as to how the promotion of the righteous path, of religion would take place. Please, also explain about the decline of the practice of religion. 1-2

Shri Hari said:-

O you King, listen, I shall tell you about the way of protection of the righteous path. Know it for certain, that the association of good people is essentially approved by the scriptures. 3

The company of the blessed people improves the strength of religious practice; and that causes the decrease of demonic vicious qualities. 4
There is apparent outward similarity of outer garb in sermon on Dharma, knowledge and apathy to worldly life, on the one hand and devotion on the other i.e. figuratively between two women, outwardly wearing similar dress. 5

The people belonging to the divine path are very innocent; they work for self-up liftment. To please Lord Krishna they always act according to their customary rules and regulations. 6

Others, who are hypocrites, verbally talk about the religion deceitfully, to grab woman, wealth, amusement, respect and other worldly gains. 7

They are just like mouse. They first puff carefully; and then slowly bite. Thus, those hypocrites first talk about religion etc. and then cut the very root of it (by their adverse behaviour). 8

Utpatti, Lakshana and Sangfal of Asuras.

Therefore, I tell you the clear attributes of the people of the members of the Uddhava cult, by which one can have the discrimination between good and bad people. 9

The most merciful independent god, Lord Vishnu himself manifests upon this earth, for the welfare of the living beings. 10

There are many incarnations of this Lord; Nara, Narayan, Datt, Rushabh, Kapila, Rama, Krishna and many others. 11

After killing the wicked demons, jealous of Dharma, saints and gods, establish their righteous path of Dharma, here over. Those
who aspire for emancipation should certainly follow them. 12

I shall tell you about the origin of the demons, as it is described in the Bhagavat Purana and the way these incarnations destroyed those demons. 13

At the time of cosmic creation, Brahma, the creator–created spiritual nescience by its own shadow, with its five fixed periods, for augmentation of the creation of (the universe). 14

Darkness, infatuation, mega-infatuation and darkness, i.e. Tamisra, a type of hell, the fourth and blind darkness, the fifth one, another division of hell. These are the five periodical sections of spiritual nescience. 15

Aja the unborn, the Creator, left that body after creating that Avidya illusion. That body took the form of dark night whereof, (at that time) the demons are (always) powerful. 16

Thus, the demons, Yakshas and wicked spirits, that were born from that body, i.e. the loin of the creator, became the source of trouble (for others). 17

Then, Adharma, the wicked path was born from the back of the creator’s body. It consisted of lust, greed, intoxication, jealousy, anger, violence, ignorance, quarrel, terror fear, infatuation, envy, ego and others: the leaders of the tribe of wicked path; and then resided in the demonic body happily. 18-19

Then those cruel spirits, who were residing in the body of
demons, started chasing Brahma himself to devour his flesh and drink his blood. Then, he left that body also. 20

That body (which was left), took the form of Sandhya, those fools took charge of it. Those wicked fellows wandered in all the three worlds and tortured them (the three worlds) (by their cruel deeds). 21

The life of those wicked demons was occupied by the worldly enjoyments- the enjoyments which originated from sinful deeds. 22

**Utpatti of Devata, Rishis and Manushyas.**

Then, the Creator created through the luster of that body, intelligence, penance, yoga and meditation, with respect, gods, sages, Manus and human beings. 23

Then, the very Dharma, the righteous path was born from the right chest of Brahma, the creator. He resided in deities etc. along with his family-members: faith, friendship, kindness, tranquillity, contented nature, nourishment, activity, progress, intelligence, retentive memory, endurance, modesty and manifest form; these are the wives of Dharma. 24 -25

Just as Laxmi follows Vishnu; Shiva, i.e. Parvati follows Shankar, in the same way, these prowess’, avowedly go after Dharma forever. 26

Auspiciousness, happiness, grace, peace, fearlessness and joy are the sons of Dharma. Dharma has been residing there with these sons, very happily. 27
Dharma, with all his kiths and kins, became the way of life for the Gods. Dharma was the only desired happiness for them (Gods), here and in the other world. 28

The bodies of those, who believe in the sinful way of life, are composed of infatuation and the bodies of those, who believe in the meritorious way, are made up of true knowledge. 29

Dharma, with all its attributes is named as divine asset; and demonic asset has its origin, in unrighteous attributes. In Bhagavad Gita, this divine nature and demonic nature is explained in detail. 30

Divine asset is supposed to give emancipation from the bondage while the demoniacal asset is destined for bondage. Divine nature belongs to Gods and demoniacal nature belongs to Devils. 31

Sometimes, due to some unforeseen circumstances (with respect of) time, place, action or association, demonic asset overpowers some divine persons, who behave like devils. In that case, the divine persons are also considered as demons. 32

In case of the God Indra, while just for the sake of the Parijata tree for (his wife) Shachi, He was vehemently fighting with Krishna, like the Demon king. 33

Sometimes, due to the company of good people or by some special situations, with respect of time and place etc., divine asset enters the demons; and demons behave like divines. In such case they are also worthy to be called Gods. 34
As it happened in the case of Prahlada; although he was a son of demon, he acquired divine nature and engaged himself in the heartfelt devotion to God Vishnu, due to the association of Narad. 35

The same thing happened in the case of his grandson Bali. Bali with the company of Prahlada, left the demoniacal nature, acquired divine nature and became subjected to Shri Hari. 36

Sometimes due to special circumstances with respect to time, place and other factors, this divine and demoniacal nature may exist in human beings. 37

Sometimes, coming in contact in some adverse situation, some human beings, although endowed with divine qualities, being incorporated with demonic traits, they are also looked upon as demons. 38

As in case of Bhishma and Drona, they were endowed with divine qualities; but still, as requested by Duryodhana, the demons from the nether world (Patal loka), seized them and thus they waged a war with Nar-narayan Sri Krishna. 39-40

When that evil spirits, after finishing their job, left their bodies, they resorted to the right path of religion and started worshipping the God. 41

In the same way, sometimes in favourable circumstances with respect to time and place, some evil minded people also behave like divine persons. Then, they are also regarded as divine. 42
Persons like Kadarya, Pingala, and others, due to their contact with God Dattatreya, parted with their sinful behaviour; and became adorable like Gods. 43

Thus, Dharma, righteous path and Adharma, the unrighteous path, residing respectively in Gods and demons, have enmity between each other. 44

They are only in search of the loopholes of their enemy. Being ambitious of winning victory over each other, they wander all over the three worlds, in groups. 45

When Gods take resort to divine nature, with respect to place, time or action, they always win over their enemies, by good deeds etc. 46

Sometimes Gods resort to the places of the regions of unrighteous people, then, the demons win over them by unrighteousness etc. residing in them. 47

Thus, Gods and demons by their respective assets, in this world, are recognized by these two names: divine and demonic, according to their good and bad attributes. 48

The Lord, taking incarnation, kills the demons for protecting Dharma in two ways. Now I shall explain it to you. 49

Two methods of Bhagwan for destruction of Asura.

Sometimes the God appears in incarnation of Rama and
Krishna and others; and takes an active part, in the worldly affairs. He kills them with weapons. Sometimes He removes their inner evil spirit, by giving them good advice and true knowledge, in the form sword; He does not kill their physical bodies. 50-51

If the God, in the form of Narayan and others, does not take active part in the worldly affairs, then, at times he destroys the internal enemies: the inherent vices, like lust etc., that might have accrued by bad association. He never kills them physically. 52-53

So, all human being who aspire for the spiritual up lifment, should worship the God, who has adopted the form of a human being; and He is the remover of the darkness in the form ignorance. 54

As he is independent, sometimes He appears directly; sometimes he exists indirectly, as invisible by human beings. 55

Even when He is in invisible form, his idol should be worshipped; and service and worship should be offered to saints. 56

Lika Bhagwan, Lakshanas of saints worthy to be cherished.

Saints are supposed to be devoid of lust, greed, special liking for food, urge for acceptance of gifts, attachment, ego, undue love, and pride. 57

The doyen of sages should have endurance, kindness, should be graceful, and should not have enmity with others, and possess a balanced nature. 58

Saints are also of two types: intelligent and less intelligent.
Among them intelligent sages, with respect of time and place, always stick to the right path. Though Lord Hari is invisible, due to His fear, these saints always follow the path of Dharma, (right path) as they know that it is eternal. 59 - 60

The other type of sages having firm belief in the greatness of Hari, are always fearless. Their behaviour is uncontrolled at any time or place (as they are of average intelligence), and thus, the wrong elements with all their acquaintances capture them. They become wicked-minded, and are driven out form the religion. 61-62

Among these two types of saints, those, who always follow the right track, should be served very sincerely, by the persons who aspire for emancipation. 63

Those, who never deviate from the vow of celibacy etc., due to the fear of the Lord Hari, such intelligent saints are always subjected to God. 64

The persons who aspire for the final emancipation, should always keep themselves away from the so called fearless devotees of God, comparable only to the hypocrites, being resolved to unrighteous path. 65

God would never be pleased and would not get any spiritual benefit, by serving the hypocrites. They would only be deprived of merit i.e. Dharma. Hence, the company of such people should be always avoided. 66
If a person always keeps himself in company of the noble persons, then, it would definitely enhance the strength of service and his devotion towards God. On the other hand, his association with bad people would destroy his vigour and detract him from the right path. 67

Method of serving saints for lady devotees.

All the living beings can only discriminate between good and bad with the help of proper understanding. Such understanding faculty is found in wise men only; but never in females. 68

When the God Hari is not visible, women should not serve any saint; but instead, always devote themselves in the services of the idol of Vishnu, imagining Him to be present in it. 69

Only if a saint happens to be of good character, then only a woman should hear his discourse in an assembly, only along with her relatives. 70

Father, brother, son and other relatives should first inquire about the saint; and then women can go along with them for his Darshana. There are many such hypocrites and so called saints wandering here and there, who only discuss about the super knowledge, renunciations, devotion etc. It is very difficult for anybody to appraise them thoroughly; and it is also a very difficult task to investigate their well planed frauds. 71 -73

Still, shrewd persons can assess them (saints), by their sharp intelligence. Therefore, here I am giving their salient features. 74
Characteristics of a real saint.

Those saints, who are very pure in behaviour, and who observe non-violence, celibacy, etc. repent for even a small slip-up or a flaw. They, because of the fear of the Lord Hari, whether He is directly perceptible or not, immediately opt for exercising the expiation, as laid down by the scriptures. 75 - 76

If the expiation could not be performed due to some unavoidable circumstances, the saints repent excessively, within and outside. 77

Exactly similar to one, who has committed a major offence, those venerable persons experience the same mental torture, if they happen to make even minor errors, due to some unavoidable circumstances. 78

Those saints who are afraid of women and lusty people than that of even a tiger, who never boast of themselves are known as noble saints. 79

Thus appraised by the householders, the women relatives may go along with them, for taking their Darshana and hear their discourse. 80

Characteristics of a non-saint.

The hypocrite devotees, and those who are jealous of noble people; but who are very sweet in their tongue, should also be
appraised by the noble people, with regard to their outer appearance, general conduct and speech. 81

As per the rules regarding the code of conduct for the saintly devotees, laid down by the Lord Himself, in the Vasudeva-mahatmya, they might have violated them, twice or thrice. But those saints conceal this relaxation, offered to them for the performance of the expiation; and indirectly make publicity of the greatness of God. 82-83

Lord Hari, is indeed the up lifter of the down trodden. Just by uttering His name only once, all the sins are cleared. The power of the utterance of His name, to clear all the sins, is so great that, even a sinful person cannot do that much amount of sin. 84-85

Those hypocrites may say that, it is difficult to be present in the physical company, of the devotees of Lord Vishnu; and may always boast of themselves, in order to endorse their learned personality. 86

About those, who follow the rules of the righteous path of religion, those wicked persons would say that they are still on the way of perfection; and about those who behave uncontrolled, they would call them as accomplished persons. 87

We ourselves are the Supreme soul; the world is definitely the manifestation of that Supreme soul; and the romance of men and women is the enjoyment of that Supreme soul. Indeed when we meditate, we witness the dance of Radha and Krishna in Golok, upper world; and verily, that very Lord Krishna resides in us. 88-89
So the people, who perceive God in Our person, surely attain the supreme abode of God. 90

Thus, know them to be the wicked persons, who have thus cheated all the people by their sweet speech and false deceitful utterances, and by arousing unwarranted trust in themselves, and detracting them from the right path, and who have overcome the unrighteous path. Those persons who take shelter under them, who are influenced by them, are roasted in the Kumbhipaka hell. 91-92

Now, I shall tell you in brief, about the time, when they can be thoroughly appraised; and the persons always moving around them can infer about their purpose and deceptive behaviour. 93

When, the people of the same nature come together, they actually cut the basic principles of devotion, renunciation and the right path i.e. Dharma; and thus they desperately rejoice in establishing the false knowledge of the Supreme soul. Meanwhile, if they come across an aspirant of knowledge, then, those wicked persons hide their own theory and they start talking vehemently, about the Supreme soul very smartly; and talk about Dharma very impressively before them. 94-96

At this juncture, the persons who are always around them should notice their inner intention which is exclusively meant to destruct the right path i.e. Dharma. 97

They should also keep an eye upon their secret attitude
Cha. 24 Third Volume 177

मांस पालन राजस्थानों स्त्री-मन विद्वान स्वपन हिंसने | गुरुं वेत्य भ्रमणिष्ठ जेया साहिष्ठ्यकर्ममु | ९८

धर्मस्य स्थापनं त्रांसू न श्रीविष्णुप्रभोऽहमस्तिः हि | तथावेत ते धर्मं भूताय भर्मौपलित आणि || ९९

इत्यं कुलक्षणेऽवि दार्शनिकानस्ति खलान्। तत्त्वानां गुहितप्रत्येक यथा योपित: क्रियत् || १००

न पुमिर्किर्त्य वर्त्तमाने: साधस्वेषस्त्रूणं ततः प्रसय। श्रीविष्णू: प्राप्तेयावर्त्य: सर्वरापि मुनुषुभिः || १०१

एतां संहिताक्रमार्यादायात्रम याः खयः। वहितयं नर वा ये नद्यनां च न सेवयः || १०२

प्राप्तवत्यपयन्नुष्ठास्वप्पि पर्यं च यमालये। आर्तनादामुक्तकर्ता लप्पयं ते तीत्रेयं दत्तनाः || १०३

धर्मसर्वस्यात्मनुष्ठास्वप्पि वृक्कमुक्कलिकां तु ये। इत्यत्युत्तीष्ठतनौपमेयमेवभाष्यमादात् || १०४

सुभव उदाच

कृतत्वादिरुक्त्यं स नुरुपृः। स्वर्गीयेन प्रत्येकं || पौर्णिमा सदस्थितमुदतिष्ठानं: स्वपुष्पस्वस्यास्तत्वाः ||

प्रियेत ग्रंथं परं प्राणं च हरीं तप्याघंगु:। स्वपनायार्थं स्वस्तिः निन्द्यायं ग्राम्यवर्त्य: बुधुः || १०५

regarding drinking liquor, eating meat, keeping company of others wife, theft, killing their own or other persons, or mixing of the castes etc. 98

Just as Vishnu is determined to establish the righteous path, the same way those wicked people are determined to uproot the right path. 99

Thus, being aware of the sinful characteristics of the wicked people, the householders should never escort their wives to take the Darshana of those immoral hypocrites and villainous people. 100

They should never accompany them. Those desirous of final emancipation, should worship the image of Lord Vishnu itself. 101

Those ladies and gentlemen who disobey the rules of the scriptures of the righteous religion, will definitely perish. They fall prey to disgrace and infamy, here in this world and in the Yamaloka also. There, they will experience severe sting of suffering, resulting in intense hue and cry. 102-103

Those who wish to attain the final emancipation by protecting their religion, then, they should contemplate on My discourse with utter reverence. 104

Suvrat said:-

O King! Having listened to this exposition made by Shri Hari,
King Hemantasimh, along with the group of sages and all the men and women who had gathered there in the assembly, were very much delighted. Having bowed down to Shri Hari, they set off to their respective lodgings. Shri Hari also returned to his Hermitage. 105

Shri Hari has extracted this cream, in the form of the exposition, made by churning as it were the ocean of the religious scripture, in order to protect the religion of those ladies and gentlemen. O King! those who read or listen to this narration every day, serve to protect their religion and fall at the feet of Lord Vishnu. 106

Thus ends the twenty fourth chapter entitled, ‘Narration of protection of religion, the dialogue between Narayan and King Hemantsimha,’ in the third prakaran of Satsangi Jivan, the life story of Lord Narayan, also titled as Dharmashastra, (the rules of the code of conduct). 24
CHAPTER - 25

Appropriateness and inappropriateness of contact between male and female devotees narrated by Shree Hari.

Suvrat Said:-

Shri Hari, who was present in the assembly on the fourth day of the bright of half of the month (of Kartika), told his devotees, who were eager to know, as to how to guard themselves from the blemishes incurred by coming in contact with the untouchables. 1

Narayan muni said:-

Listen to me O all the ascetics and householders, those who have come to my shelter. I wish to tell something, beneficial to all of you. 2

There are two types of women: those who legitimate off springs of Dharma, known as Pati-vratas: chaste and faithful to husband, Sati (austere) Sadhvi (pious); and always pure. Others are known as off springs of unrighteousness: Adharma, sinners, enchantresses, unchaste (Kulata), harlot (Pumschali) and are named as ever-unholy. 3-4

Unfortunately, if a woman unknowingly touches a person not related to her, then the former (chaste woman) gets frightened, just as a human-being is afraid of a serpent. 5

If someone touches her on his own, then she gets tormented,
just as she is afraid of the touch of a female ape or a blazing fire. 6

If someone touches the latter (unchaste) on his own, or otherwise, then she does not get distressed nor does she get afraid in any activity. 7

Thus, just as there are two types of women, similarly, there are two types of men. Those who are legitimate are meritorious. Those who are illegitimate off springs of Dharma. The former ones (men) are comparable to chaste women and are god-fearing. Other (men) are comparable to the enchantresses and they are not afraid of touching a woman. 8-9

Knowingly or unknowingly, if the incidence of touch takes place between a man and a woman, then certainly a blemish is incurred. It is sinful as well as sorrowful. 10

Hence, this discretion of tactility is beneficial to men and women. I hereby explain the same in detail to all of you on this earth. 11

That the body of a widow is impure among all impure things, and inauspicious in all the inauspicious things, has been established in the Puranas in various ways. 12

The men of the Uddhava sect as well as the householders should not touch the widows. 13

If unknowingly, a widow or a man touch each other, then, he/she should take a bath. If knowingly they touch each other, then
both should observe a fast for one day. 14

If a widow touches a man, knowingly due to passion, two types of atonement are prescribed for her in the scriptures. 15

If she touches a man in privacy, she should observe fast for two day. If that incidence of touch is noticed by the people, then she should observe a Chandrayana Vrata. 16

If that woman, due to impudence or because of the fear of bodily suffering, does not observe the atonement, then she will certainly face lot of calamities. 17

She will suffer failure in this world; and after death she will suffer horrible torture. She will become a starving goblin: Pishachi, in the forest without water. 18

If a man, knowingly, touches a widow out of passion, then two types of atonement are prescribed as before. 19

If the incident of touch is not noticed by the people, then she should observe a fast for two days. If it is noticed by the people, then, she should observe, a Chandrayana vrta as instructed in the scriptures. 20

If a wicked man does not observe the said atonement, then he suffers a failure in this world and experiences horrible torture after death. 21

Then, he will suffer a life of a starving pisacha (goblin), for ten thousand years. He will keep wandering in the forest here and
there devouring human excretion, urine blood and flesh. 22

Observation of celibacy is a prime duty of the widows. Incidence of touch of a man, results in the breach of a vow of celibacy. This is considered as a great offence. 23

Touch by herself, also results in the breach of the vow of celibacy. Touching a widow by a man is considered as a great offence indeed. 24

The offence incurred by a chaste woman through a contact with a strange man and a contact between a man and a widow are considered alike. 25

The offence incurred through a deliberate contact with a widow and a contact of a householder with an unrelated woman are undoubtedly alike. 26

The offence incurred through a contact between a strange woman and a householder, and just a touch between a non-householder and a woman are alike. 27

After the death of her husband, the celibacy of a widow should be unswerving. She should get scared by a touch of a man, like a celibate, by a touch of a woman. 28

While listening to holy- scriptures, giving donations, worshipping Brahmins at a holy place and public places, if she touches a man, then, she is not to be blamed. 29

If the incidence of touch takes place in privacy between a
man and a woman who are the devotees of Shri Hari, both of them are purified by observing the Chandrayana Vrata. 30

If a doctor touches her in case of ill-health and a barber while shaving her hair and if a third person is present there, then she is not to be blamed. 31

If an incidence of touch between a man and a woman, who are closely related is inevitable and essential, there is no blame on any of them. 32

Father, brother, uncle uncle’s sons and grandsons, mother’s father, maternal uncle, his sons and grandsons, husband of mother’s sister, his sons, husband of father’s sister and her sons, preceptor, his sons, server of meals, his sons, father-in-law, his brother and elder and younger brother-in-laws, their sons and daughters, son and son-in-law, one’s own sons and grandsons are considered as relatives. If they are religious, then there is no blame for their touch. 33-36

If a strange person touches woman, during the activity of buying and selling, or out of fear of water and fire and in agricultural activity, then there is no blame. 37

Similarly touch of an unrelated woman during the activity of buying and selling and similarly a touch of a person by a woman is not to be blamed. 38
While leaving the house etc., the sight of a widow is inauspicious. It is considered to be even more inauspicious than a wriggling serpent. It will not only mar the task undertaken, but will certainly cause death of oneself or one’s relative or it will result in loss of wealth and create a fear of fire. Hence to ward off the sin incurred by her sight, at once memorizing the name of Lord Shri Hari is recommended by those proficient in scriptures. 39-41

The blessings offered by them are comparable to the poison of a venomous snake. All the men should get scared of them just as they fear the female demons. 42

Except in calamity, the person who is a devotee of Shri Hari, should not accompany in privacy young mother, young sister or young daughter. 43

Unknowingly, if they accompany each other in privacy, both of them should conscientiously observe a fast for one day to ward off the sin incurred by the incidence of a touch in privacy due to perturbed mind, both of them should perform Chandrayana Vrata. 44-45

A man should never walk alone with a widow on the free-way. If through oversight, he walks along with a widow, then he should observe a fast for one day for his own purification. This is prohibited for young men and women by all means the men who
are related to a widow, such as father, son etc., should protect her from going to public places independently. 46 - 49

Women should be protected by all means in the society, social functions, at holy places, marriage ceremonies, walking along with the wayfarers, with saints with those who are not accompanied by their wives. 50

Evil spirits with excessive passion, harmful demons and Yakshas are always present in such places (mentioned above) to snatch wealth and women. 51

Hence the God-fearing, related householder men, should try their best to protect women from Asura, Rakshasa, Yaksha etc. 52

The religious and intelligent men should also tactfully protect women by resorting to negotiation, donation or sowing dissentions. 53

They should not cut or harm the parts of their body or kill them and should not utter piercing words, which will induce them to commit suicide. 54

On this earth, the power of the king and the preceptor to protect one’s own and other’s religion as well, surpasses all others means. 55

The king having trained the subjects and the preceptor, his disciples, should try their best to protect the prescribed conduct for a widow, regarding man’s touch. If those two i.e. a king and a preceptor do not act accordingly, then, the sin incurred by the
subjects and the disciples adheres to the King and the preceptor respectively. They reap the fruit of it, here itself. 56-57

Their deceased ancestors, who have already attained heaven, are undoubtedly drowned to hell because of their great sin. 58

Uddhava Swami, (Ramanand) in the past has led down the restrictions for those who cross the limits and are doomed to be dismissed from the righteous path. 59

If any man or woman crosses this limit; and behaves at own will, then, they will be utterly unsuccessful on this earth. 60

I, Nilakatha, hereby proclaim that, they will meet with censure in the end and reap in the hell undoubtedly. 61

Suvarat said:-

O Narendra, those all noble-minded people, were overwhelmed with joy, listening to this speech of Shri Hari, bowed down to Him, with folded hands and acknowledged Him with the words: ‘So be it’. 62

A man and a woman, who reads or listens to this colloquium on touch, will gain great wealth alo ng with prestige in this world,
Thus ends the twenty-fifth chapter entitled, ‘Narration of description of the colloquim on touch’ in the third prakaran of Satsangi Jivan, the life story of Lord Narayan, also titled as Dharmashastra, (the rules of the code of conduct). 25

CHAPTER - 26

Description by Bhagwan Shree Hari about means of Dharma-Siddhi.

Suvrat said:-

O king, In the evening of the fifth day (of the of the bright-half of the month of Kartik), while Shri Hari was seated in the assembly, learned and generous Shukanand muni asked, ‘O Lord, what are the means to attain the right path of religion? I would like to know in detail, how human beings achieve this right path of Religion quickly?’ 1 - 2

Narayan muni said:-

O sage, religion resides in (particular) region, along with his companions, those who reside in such auspicious regions, attain the right path of religion and thus enjoy the happiness and divine faculties of religion. unrighteousness resides in the inauspicious region, with its ambience; and hence those who reside in inauspicious region, live sorrowful life and lose wealth etc. 3 - 4
Time, space, deeds or actions, scriptures, meditation, consecration, chant, and company or association, are the eight means to attain righteous path; and the others, contrary to these, are the means, for the unrighteous path. 5

Now I shall narrate in brief, the attributes of the auspicious and inauspicious regions etc. It will be beneficial to all the people. 6

**Attributes of a virtuous place.**

The region, in which there prevails the religion, which adheres to the four social orders and stages of life; and where there are dedicated devotees of Shri Hari, is considered as auspicious. Where there are Brahmin families, who perform penance, spread knowledge, and show mercy towards people; and where Shri Hari is worshipped regularly that region is considered to be auspicious. 7-8

The country in which there are rivers like Ganga, and others and which are praised in scriptures, as also there are pilgrim places like Pushkar and others, places such as Kurukshtera, Gayaji, Prayag, Pulahasrama, Naimishaanya, Phalguna, Setu-bandha-Rameswar, Prabhas, Kusha-sthali, (Dwarika) Varanasi, Madhura, Pampa-sarover, Bindusarover, Narayanashrama, (Badarkasram) Ayodhya, and Sitaramasrama, (Chitrakut), Kapilasram which are inhabited as sacred pilgrim centers, that country is considered to be auspicious. 9 - 11

All the mountains, like Mahendra, Malaya, Sayadri, Shuktiman,
Ruksha, Vindyachal, Pariyaty and others, forming part of the mountain range, are sacred. That country, is considered as sacred, in which worthy people reside. These most esteemed countries should be chosen to inhabit by persons seeking bliss. Religious rites, performed in such countries, are sure to fetch excellent results. 12-13

Attributes of a non-virtuous place.

Now, I will tell you about such countries, which people with virtuous mind should avoid. They are: Anga, Vanga, Kalinga, Sindha, and Kitakdes these are Mlenchadesha, which are devoid of any culture, where the land is barren, where Lord Shri Hari is not worshipped, and in which country, due to consumption of excess water, people suffer with diseases of stomach ache, where men and women do not follow their own religion, and where they do not have unstained conduct and do not have absolute devotion to Shri Hari. 14-16

Where the king and his men seize others wives, and personal belongings by force, and harass their citizens who are weak, where mostly women, practice adultery (are unchaste), and where people consume alcoholic drinks and non-vegetarian food, and are committed to theft and robbery, that country is said to be inauspicious. 17-18

Even though a country is auspicious and there is a constant fear of violence (outrages) from army of the ruling party, there prevail epidemic diseases like plague, and there is a constant fear
of seasonal calamities (like famine, foreign invasion etc.). O
king, where there is shortage of food and clothing, people sell
their personal belongings and their own kindred, due to miserable
circumstances, that country should be considered as
inauspicious. 19 - 20

Virtuous time.

Bbrahma Muhurta, (the third quarter of the night) and the first
quarter of the day, are considered auspicious for worshipping the
Gods, and to perform religious rites etc.; the second quarter of
the day is considered auspicious for giving oblations to the
deceased ancestors. Dakshinayana (Karka samkranti) Uttarayana
(Makara Samkranti), Vishuva (Tula and Meshasamkranti), Vyatipata
(Dinakshaya), day-decline, Solar and lunar eclipses, every twelfth
day of every month, are called Vaishnava dates. A day falling on
Shravana constellation, and Akshayya Tritiya (third day of the bright
half of Vaishakha), Ninth day of the bright half of Kartika), every
eighth day of the months of Margashirsha, Pausha, Magha, and
Phalgun, seventh day of the bright half of Magha, every full moon
day of the month, every eleventh day of the month, the period
when the purification rites of one’s child and wife, are also
considered as auspicious occasions. Seventh day of the month
falling on Sunday, full- moon day falling on Monday, eighth day
of the month falling on Wednesday, fourth day of the dark –half
of every month falling on Tuesday (Angaraki chaturthi), and Kapila
Shashthi (sixth day of the dark half of the month of Bhadrapada)
are considered as the auspicious occasions. 21 - 25
Dreams pertaining to Gods, Brahmins etc., viewed in the third quarter of the night are auspicious; and that period of time, also is said to be auspicious. The period in which funeral rites of a dead body is performed, and the anniversary obsequy celebrations of the dead persons are considered as auspicious occasions. Birthday celebrations of Shri Hari is also proclaimed as an auspicious occasion. 26 - 27

On such occasions, taking of holy bath, muttering of the names of the deities, sacrifices, observation of sacred vows, and worship of Gods and Brahmins, and whatever is offered to the manes, Gods and five elements including men, during auspicious period, would never perish. 28

Non-virtuous time.

Learned people should consider Pradosha (first part of the night), midnight, Sutaka (impure pollution time due to occurrence, of a birth in a family), and a day having untimely cloudy sky, time which is the cause of sudden global or celestial catastrophe and of all the general calamities and anything that which is detrimental to one's material possessions and animal wealth etc. as inauspicious. 29

If black serpents, ill omens, dreadful scene appear in dreams in the latter half of the night, that period is also considered as inauspicious. 31

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Cha. 26

Third Volume

191

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If black serpents, ill omens, dreadful scene appear in dreams in the latter half of the night, that period is also considered as inauspicious. 31
Attributes of virtuous and non-virtuous actions.

Good actions represent listening to the discourses of the Lord etc., forming part of nine fold devotion to Shri Hari, innocuous sacrifices, charity, observance of vows, moral restraint and observance of religious practices. 32

Wise people should consider duty towards noble people, observance of their own duties, worship of the Brahmans, going to pilgrimage, as auspicious deeds. 33

Animal slaughter, falsehood, consumption of liquor, theft, religious hypocrisy, inter-cast marital mingling, are considered as inauspicious deeds. 34

Gambling, association with alien women, exchanging of jokes, and playing games with them, and insulting noble people, are said to be inauspicious deeds. 35

Meditating on that Narayan Vasudeva, the Lord of Sri Laxmiji, the divine serene form of tranquility, lord of good people, is said to be auspicious. 36

Meditating on His divine seat, ornaments, apparels, lute, garlands and weapons is considered auspicious. 37

Meditating on evil - deities like Kali, Bhairava and Yaksha, who consume liquor and animal flesh, is stated as inauspicious. 38

Description of auspicious scriptures.

The holy documents in which images of the incarnations of Shri Vishnu, Rama and Krishna, are described; and which propound
absolute devotion of Narad, Uddhava and others, are proclaimed as auspicious scriptures. 39 - 40.

The scriptures where in virtuous sermons of Lord Shri Hari, bearing a divine human form are described, are stated to be auspicious. 41.

**Description of inauspicious scriptures.**

I have so far described the characteristics of auspicious scriptures. Now I shall narrate about inauspicious scriptures. Those scriptures which are contrary to the above scriptures are said to be inauspicious. 42.

Those scriptures which contradict the subtle form of Lord Shri Hari; and where the dedication to the spiritual self and devotion to Lord Shri Hari, is described without practicing self restraint; and the scriptures that criticize and illustrate adverse statements, on the incarnations of Vishnu are considered as inauspicious. 43 - 44.

If the worship of the deities of the evil spirits is performed with impure articles, then, that ritual is considered as inauspicious. 45.

**Description of auspicious initiation.**

That consecration ceremony is said to be auspicious, wherein the chanting of the prayers, the rosary beads, the vertical mark on the forehead, the clothes, and the person himself are very pleasing. 46.
Description of inauspicious initiation.

That consecration ceremony, in which the dress worn (by the person who is consecrated) from head to toe, is frightful; and the hymn contains very rude and slang words, is said to be inauspicious. 47.

That initiation ceremony, which symbolizes a very frightful impression, resembling that of the sight of a tiger, wherein liquor, animal flesh and other forbidden food is consumed, and the eyes (of the one who is consecrated), have turned reddish due to the consumption of intoxicating drinks like hemp etc., and where adultery is practiced is said to be unholy initiation. 48 - 49.

Description about virtuous Mantra.

That chanting is said to be auspicious, which consists of the sacred names of Krishna, Naraya, Nara, Vasudev, and Hari. 50.

Description about unpleasant Mantra.

That chanting is said to be inauspicious which is employed for the destruction of others, and which enjoins the names of evil spirits; and which causes mental confusion. 51.

Description about good association.

The company of the devotees dedicated to Lord Shri Hari, is termed as Satsang. They can be identified by the characteristics described in the sacred texts. 52.

The company of those devotees, who observe celibacy, who are unyielding in their religious activities, who readily sacrifice wealth, who are insipid, and are unattached, who are unassuming
by nature, free from any desire, pure in mind, free from anger, envy, greed, and passion, who have overcome their senses, and who seek spiritual knowledge, who reveal their absolute devotion towards the Incarnations of Lord Shri Hari, is termed as Satsang. 53-55.

Satsang consists in the with the texts describing the direct association of the incarnation of Lord Shri Hari, with this world, and knowledge of His sacred texts is termed as Satsang. 56.

Association of those seven countries, which have been certified as virtuous by the great sages, is also termed as Satsang. 57.

**Description about bad association.**

Association with the wicked persons, is said to be inauspicious. They can be identified by their distinguishing characteristics. They do not have devotion towards Lord Vishnu and the Vaishnavas. 58.

Those, who do not have faith in the sacred religious texts, who are atheists, who have great attachment for wealth, who are thieves, who are engaged in adultery, and who are in the habit of consuming liquor and eating animal flesh, who are egoist, insane, jealous, hypocrites, cruel, gamblers, consumers of prohibited food, full of anger, are considered as wicked. 59 - 60.

In spite of the chaste qualities of the noble celibates, those who blame for their minor short comings, those who are interested in self-praise, and who hate Lord Shri Hari and His devotees; and
who selfishly sustain their lives by harassing others are considered wicked. 61 - 62.

Human body, which is the only means of the accomplishment of devotion and religion, has been entrusted to us by the grace of Lord Shri Hari. Those who do not put the sacred human efforts to achieve them, and instead, consider opportune time, merits of our good deeds, destiny, and grace of God as leading to the final bliss, are considered as insane. 63.

Those men and women are considered as non-virtuous, wicked, who are possessed of qualities like lack of peace and such other bad characteristics; and their company is unacceptable; and those who abuse their country of habitation and the seven regions, all these describe the term unholy. 64 - 66.

I have narrated the characteristics of auspicious and inauspicious countries etc. to enlighten those aspiring for the final bliss. 67.

Those people who inhabit auspicious countries, achieve virtuous minds; and those who inhabit inauspicious countries, attain non-virtuous mind. 68.

A person, acts according to his attitude O sage; and bears the fruit according to his actions. 69.

The intelligent persons should not stay in inauspicious country, and should immediately leave that country and take resort to an
A auspicious country, just as, any pure drink consumed unknowingly, by a stupid or intelligent person, leads that person to immortality. 70 -71.

An intelligent or a stupid person is liberated from this worldly existence, even if he unknowingly resorts to auspicious country and opportune time. If an illiterate or a learned person consumes liquor, or hemp, immediately gets intoxicated and becomes insane. 72 -73.

Thus, even virtuous and intelligent persons are ruined if they inhabit in inauspicious countries and at an inopportune time. 74.

O Sage, the people are endowed with such qualities as possessed by natural causation. One cannot dispel the qualities that are inherent in them. 75.

One who consistently inhabits virtuous countries and opportune time, their religiosity prospers and fulfils their desires. 76.

Those devotes live very happily in this immortal world; and after death, they attain a divine body in the Golok. 77.

Their conscious soul enjoys the eternal imperishable divine pleasures, which are unattainable even to the gods. 78.

One who stays in an inauspicious country, in this world, experiences sorrow, throughout his life; and is degraded from his religion. 79.
After death, such person, having experienced life in the hell, goes to the abode of Yama and roams around the vicious cycle of eighty-four lakh Yonis (births). 80.

One should keep himself away from living in an inauspicious country; and take recourse to auspicious country. 81.

Suvarat said:-

O king, having listened to these words of Narayan muni, Shukanandmuni along with other sages became delighted and paid obeisance to Him. In their own interest, they promised to follow His instructions. 82.

This holy sermon, from the scriptures is narrated by the great sage, for the protection and attainment of the religion by the people, householders, and the ascetics. Those who would everyday listen to this and sing the divine praise, would certainly attain eternal happiness; and their religiosity will certainly prosper. 83.

Thus ends the twenty-sixth chapter entitled, ‘Narration of description of the Attainment of Dharma’ in the third prakaran of Satsangi Jivan, the life story of Lord Narayan, also titled as Dharmashastra, (the rules of the code of conduct). 26
CHAPTER - 27

Nishkam-suddhi for saints narrated by Shree Hari.

Suvrat said:-

O king, in the late evening, sage Brahmanand saluted Shri Hari, who was sitting on His high seat, and asked Him, O Lord! ‘many of our ascetics and followers of our fellowship of devotees of Sampraday observe rigorous vows. O Swami, could You recommend any purification rite, if by any probability, they come across the sight of any woman and incur break in their vow?’ 1-3

Narayan muni said:-

nobody should ever thoughtfully break his vow. Unknowingly, if anybody happens to do it, he should immediately perform purification rites. Then only, he would be assumed to have practiced eight-fold pure celibacy, and embraced an absolute exclusive devotional religion. 4-5

If a devout ascetic by any probability, happens to listen to women’s voice, he should observe a one day fast. If a devout ascetic speaks about good or bad qualities of women, except during the narration of the religious legends in scriptures, he should observe a one day fast. 6-8.

If a devout ascetic listens or narrates the description of types
of young and beautiful women (Mugdha—Madhya etc.) from unholy non-religious poetic literature, he should observe a one day fast. If a devout ascetic, like a stupid person, keeps himself staring at women, who are entertaining themselves at pleasure, he should observe one day fast. If a devout ascetic, exchanges contact of his sight with that of another woman, he should observe a one day fast. 9 -10.

If a devout ascetic, touches the limbs of a woman, or clothes worn by her, or clothes taken off by her, he should observe a one day fast. 11.

If a devout ascetic, makes mention of women, while giving discourses on scriptures, before men, he should observe a one day fast. 12.

If a devout ascetic reflects immoral thoughts in his mind about women, or he explicitly mentions them, he should observe a one day fast. 13.

If a devout ascetic, sends a secret message through a man, or listens to any message, he should observe a one day fast. 14.

If a devout ascetic, sends any things in the pretext of Shri Hari’s consecrated offerings, (prasad), he should observe a one day fast. 15.

If a devout ascetic, (even if) accepts such things, sent by a woman in private, he should observe a one day fast. 16.
If a devout ascetic, sends a book to a woman secretly, or receives any document sent by a woman in private, he should observe a one day fast. 17.

If a devout ascetic, secretly sends any thing desired by a woman or receives any such thing, he should observe a one day fast. 18.

If a devout ascetic, perceives or draws the pictures of women, or touches a man clad in woman’s clothes, he should observe a one day fast. 19.

If a devout ascetic, performs such activities as bath etc. at the same place where those are also performed by women, he should observe a one day fast. 20.

If a devout ascetic, discharges urine etc. where women are roaming about, he should observe a one day fast. 21.

If a devout ascetic, stands or sits before a woman, listening to discourses on religious scriptures given by her, he should observe a one day fast. 22.

If a devout ascetic, when he is not in distress, and if, the road is wide enough, walks along with a woman at a distance, less than four feet, he should observe a one day fast. 23.

If a devout ascetic, sits in a cart, in the company of a woman, or touches a picture of a woman, he should observe a one day fast. If a devout ascetic, touches an idol of a woman made of wood
etc. or sees at her hidden secret limbs, he should observe a one
day fast. 24 - 25.

If a devout ascetic, thoughtfully observes the copulation (sexual
union) of birds and animals, he should observe a one day fast. 26.

If a devout ascetic happens to acquaint a woman, if she thoughtfully or unwillingly, enters his house, where he is alone
he should observe a one day fast. 27.

If a devout ascetic, if by mistake, or with any purpose, or just
casually, enters a house of a woman, and meets her and returns,
he should observe a one day fast. 28.

If a devout ascetic, sees a woman in person or by sees a woman
in a dream discharges semen, he should observe a one day fast. If
a devout ascetic is served dishes by a woman, when he is taking his
meal, in order to purify himself, he should observe a one day
fast. 29 -30.

If a devout ascetic, without concealing his inner garment i. e.
loin –cloth, enters a joint meeting of men and women, he should
observe a one day fast. 31.

In this manner, in broad terms, observance of fast is
advocated for devout ascetics, coming in contact with women. In
similar circumstances, a one day fast may be observed. 32.

If a devout ascetic, spends time with a lonely woman in
privacy, or if he travels with her in a in a lonely place, he should
observe a fast for three days.  33.

If a devout ascetic, due to fascination for sensual enjoyment, discharges semen by hand, he should a fast for four days.  34.

If a devout ascetic enjoys acquaintance with a woman, he should observe Dharana- Parana vow and consume salt less wheat flour soup, for one year. If he is not able to perform the above expiations, he should follow ‘other religious scriptures according to his own capacity. 35 - 36.

A devout ascetic should only drink water while observing the fast, for the expiration of his vow. Even if he is a child, or a person who is ailing painfully, or an old person, he should not eat anything else. 37.

All these fasts advocated by Me, should be strictly observed by the devout ascetics. This is my directive. 38.

Those who will not observe fasts, as their expiatory rites, or those who will object to those, who are performing the expiatory rites, will be subjected to infatuation. 39.

Those who, out of pity, abstain children, afflicted old people from observing fast, should themselves observe fast for their purification. Only those who will follow the rules of conduct for purification, laid down by Me, will be regarded as the followers of Uddhava and not others. 40 - 41.
Suvrat said:-

the great sage (Brahmanand) and other ascetics were pleased to listen to this ordeal of Shri Hari, who is intent upon well-being of His devotees, saluted Him, and promised to obey His orders. 42.

Thus, whosoever will recite this sacred purification rite every morning, without any desire in his mind, will for sure, eradicate his passion for love, which has disgraced all the good qualities and boasts of having overcome the three worlds. 43.

Thus ends the twenty seventh chapter entitled, ‘Narration of description of the Purificatory rites performed without having any desires in the mind,’ in the third prakaran of Satsangi Jivan, the life story of Lord Narayan, also titled as Dharmashastra, (the rules of the code of conduct). 27
CHAPTER - 28

Ritual of Ahnik for Tyagi saints narrated by Shri Hari.

Suvarat said:-

O King, on the twilight of the seventh day of the bright half of the month (of Kartika), Gopalanand with folded hands asked Narayan muni, who graced the assembly by His presence. 1.

‘O Lord, I wish to hear about the daily rituals and practices to be performed by the ascetics and devotees who have approached You.’ 2.

Narayan muni said- I shall briefly narrate the rituals to be performed by the ascetics, who have come up to me. Listen carefully. 3.

An ascetic, after getting up on the Brahma-muhurta, (the concluding period of the night), he should meditate on his own favourite deity. 4.

Then, the ascetic should recite the hymns of praise of Lord Krishna, and having bowed down to the associate Vaishnava followers, should go out of the town, with a pot of water. 5.

He, after emptying the bladder and bowels in privacy, should move out of the town and go towards a lake, and wash his hands
and feet with a lump of clay and water. 6.

The above acts should not be carried out while standing, or in the midst of water, grains, in front of Brahmans, women, fire, sun, moon, cows, or on the ploughed ground, on the road, on the bank of the river, or old temple. Spitting is also prevented on (evacuated) faeces and urine. 7.8.

The clay and the water used for cleansing should be free from worms, etc.; and it should not be one brought from an anthill or from the remnants of the feces. 9.

The penis should be washed once, the anus thrice, and the left hand ten times. Both, left and right hand together should be washed seven times, and both the feet should be washed three times (with a lump of) clay. 10.

He should cleanse his teeth with the available wooden twigs. But the ascetic should never by himself cut the wet wood from the tree. 11.

On the day of his fast, he should not cleanse his teeth by wooden twigs; but he should gargle twelve times with water. Then, he should take bath in a river, or a lake, or a well. He may utilize hot water, in times of distress or he may take a mental bath. 12-13.

When one contemplates on Lord Shri Hari, while taking his bath envisages in his mind water showering on his body and mutters His holy names, that bath is considered to be a mental bath. 14.
While taking a formal bath, he should evoke sacred river Ganga, the destroyer of all the sins, and which has moved down from the feet of Lord Vishnu as a result of the great penance of Bhagiratha. 15.

He should wear a properly washed inner and outer garments. In the absence of another set of washed clothes, he might as well wear wet clothes and perform the rites. 16

The ascetic should face northwards, or eastwards; and sit on a seat made of Kusha grass or some other material, which is just of an adequate size for one person. 17.

The ascetic should sip with filtered water thrice and (with every sip) mutter the holy names of Narayan, Vasudev, and Vishnu. 18.

He should then put on a vertical sectarian mark, with a full moon mark (in the center of that mark, on the forehead by the remnants of the of the sandal or Gopichandan-paste, used for the worship of Narayan. He should always put the sectarian marks on his forehead, chest, and the two arms; and then at the center put a full moon mark with the remnants from the sandal paste after worship of Radha. 19-20.

While putting the mark on the forehead, chest, right and left arms, he should recall the holy names of Vasudev, Sankarshan, Pradyumn, and Aniruddha respectively. 21.

Again, the ascetic should sip the water thrice, according to
his own, and utter the holy names of Vishnu as before and mutter
the three sacred Gaynus (hymns). 22.

Narad is the seer of the Vishnu Gayatri, and the meter is
Gayatri. Vishnu is the presiding deity. 23.

Knowledge is the primary cause, meditation is the active
power, insight into the future is the central point and the usage, is
recitation in the honour of Lord Vishnu. 24.

He should then perform Nyasa, i.e. (mental Mantric
appropriation of the various parts of the body, by reciting the
relevant corresponding chants, e.g. (Narad Rishaye Namah), Narad,
on the head, (Gayatri Chhandase namah) etc., Gayatri, on the
mouth, Vishnu on the chest, knowledge, on the navel, meditation,
on the feet, and insight into the future, on all the limbs. 25-26.

Now, Kara-nyasa is ordained with each case ending of each
inflected word in the Vishnu Gayatri, e.g. Narayanaya, for thumb,
Vidmahe for Tairjani (pointing finger) etc. TannoVishnuh is
considered as one word. 27

The ascetic should perform (all) the Nyasas, and meditate,
after touching the heart, on Vishnu Gayatri in this manner: 28

I contemplate in my heart, on the Vishnu Gayatri, with a fair
complexion and a smiling face, who always resides in the left
side of Lord Vishnu, in the form of Lakshmi, who is ardently
attached to Him, whose every limb has the lustre of the millions
of autumnal moons, shining simultaneously; who has put on
safflower coloured outer garment, and who is decked with various kinds of beautiful ornaments, who is kind, who has the characteristics of a Supreme Spirit; who bears a lotus in her left hand, and a jar of nectar in the right hand; who is always admired and adored by the Gods and Goddesses; who instantly bestows good qualities and absolute bliss, on the devotees. 29-31.

Thus meditating, he should mutter twenty-four syllabled Gyatri as per his capacity, and Submit the total figure of the (Mantra) to Shri Hari. 32.

He may recite the Gayatri thousand times, hundred times, or ten times, according to his own capacity. Then, the devotee should invoke his own desired deity with the chant: Arise, arise, O Govinda! Arise Garudadhvaja! arise! O Kamalakanta! and Bless the three worlds. 33-35.

He should install the sacred image of the deity on a holy seat, and then by cleaning it with a fine piece of linen meditate on it. 36.

Then, having performed the spiritual worship according to the manner and the procedure laid down by the preceptor, the sage should invoke, the desired deity on the image. 37.

The images are supposed to be of eight types: those made up of stone, wood, metal, sandalwood, bamboo, stones, painted picture and a mental image. 38.
With full devotion, facing north or the eastern direction, or facing the image, one should worship the image of the deity, with the available materials of worship. 39.

Without conversing with others, he should worship with the sixteen services of worship as (directed). In the absence (of such service-articles), he may worship with (respective) chants. 40.

An ascetic should every day, worship Lord Vishnu, with affection, chanting the Pauranic Hymns, or by muttering His holy names. 41.

While worshipping, he should avoid negligence, disrespect, and keep a stable mind, and always recite Krishna-chants according to his capacity. 42.

As far as possible, he should use rosary, Basil: Tulasi, or lotus beads or sandal wood beads, which are also considered as sacred. 43.

A seat of wool, grass, leaves, cloth or deer-skin is recommended for chanting by an ascetic. Prayers, uttered while sitting on bear ground (without a seat) is said to be void. 44.

He should chant the prayers with a stable mind, sitting erect in a swastika posture, observe silence and conceal the rosary beads with a piece of cloth. He should recite the hymns of praise, to Lord Vishnu according to his capacity; and may choose to recite the holy names of Lord Vishnu, in adverse circumstances. 45-46.
Then, after paying obeisance to his preceptor, he should install the image of Lord Shri Hari (Vishnu) at a proper place; he may proceed to beg alms at the houses of noble people (householders). 47.

He should ask only for uncooked food. He should purify himself, after he returns back; and again recite the Gayatri Hymn. 48.

In adverse circumstances, (instead of chanting the hymns twice), the Hymns to be chanted in the morning, he may recite them in the evening; and those to be chanted in the evening, he may recite them in the morning. Then, the ascetic at a proper place cook the sacred food to be offered to Lord Vishnu; and after offering a bed to Him, feed Him himself. 49-50.

He should sprinkle with water, the sacred food, offered to Lord Vishnu, and in normal circumstances, he should take meals only once in a day. 51.

An ascetic should never eat the food, that has not been offered to Lord Vishnu. In adverse circumstances, in the absence of an image (of Lord Vishnu), he should offer it to Him mentally. If a mendicant begs for meals, when he is having his lunch, then, he should voluntarily (at his free will), offer him food, without any regrets. 52-53.

He should not take food on the birth anniversary of Lord Shri Hari, on eleventh day of every month, and on the day of the expiatory fasts. 54.
Every day, an ascetic should recite and narrate the sacred religious texts; except in adverse conditions, he should not sleep at day time. 55

He should not spend a single moment, without engaging himself in listening narrating, meditating, saluting and worshipping Lord Vishnu. 56.

An ascetic, after emptying the bowels, should take a waist bath, and should wash his clothes. After urinating, he should wash his penis. 57.

In the evening, after performing the purification rites, he should wave the lights to Lord Vishnu; and praise Him, by reciting His holy names. 58.

In this manner, the ascetic should invoke Lord Krishna, from his lotus heart, install into the palanquin, and bow down to his preceptor. Again, having purified himself, an ascetic in a steady posture, as in the past, should recite Gayatri and Krishna hymns. 59-60.

He should keep awake for a period of three hours; and read, narrate and meditate on sacred texts relating to Lord Vishnu. 61.

Thus, the ascetic contemplating upon Lord Krishna, may sleep on the ground or in adverse condition lie down on a bed. 62.

If the ascetic regularly performs his daily rituals as directed,
Lord Shri Krishna will certainly bestow favours on him. 63.

Suvrat said:-

O king, thus having listened to the instructions, given by Lord Narayan, about the performance of the daily practices, the great sage (Gopalanand), himself willingly started practicing them; and preached them to all the other sages. 64.

Thus ends the twenty eighth chapter entitled, ‘Narration of description of the daily practices of the ascetics,’ in the third prakaran of Satsangi Jivan, the life story of Lord Narayan, also titled as Dharmashastra, (the rules of the code of conduct). 28

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CHAPTER - 29

Swarupadvait knowledge narrated by Shree Hari.

Suvrat said:-

Then, in the evening of the eighth day of the month, Sri Hari, having finished his Sandhya ritual and having done the lamp-lustration, appeared in the assembly of the devotees of Lord Krishna. 1.

Then, that great sage, Muktanand, of great talent, with
intension of removing all the doubts of the Krishna devotees, asked thus: 2.

O Lord, I want to know the true form of the beloved God, as it is the Agamas. 3.

How that Lord of the world is to be understood? Weather he is with qualities or without qualities, with form or formless? How is He the performing and non-performing Agent, at a time? 4.

O You kind hearted One, precisely tell me whether the God in human form is different from the divine form, present in the celestial Brahmic domain. 5.

All these devotees of the Lord Vishnu are eager to understand, in true perspective, the real theory about it based on experience and the scriptures. Hence, You deserve to expound it. 6.

Suvrat said:-

O Lord, when thus, asked by that curious sage, then, Shri Hari spoke these words pleasing to the people, who had taken shelter in Him. 7.

O you sage, listen to that Vaishnava theory, which must be learnt by the observers of Vaishnava vow and which must be always kept in heart. Listen, I am telling it to you, in true perspective. 8.

That Lord Shri krishna, Who is the Supreme light, transcendent above all, is to be understood as Narayan, God
Vishnu, best among the human beings, Maheshwar, Vasudev, the magnanimous and the Supreme Lord, soul of the souls, spirit of the spirits, as described by the scriptures. He is the controller of the Time, Prakriti, the primordial Matter and Purusha, illuminator of all, and also self dependent and assuming divine body. His abode is known as imperishable Brahma pura. Only a small part of it is as illustrious as millions of suns. That which is known as sentient ether: Chidakasha is always known as stable like the sky, beginningless, endless and eternal and attributed as truth, consciousness and bliss. 9-13.

In His own divine abode, that Lord wearing divine clothes and embellished by divine ornaments glows with super white luster resembling fresh water-giving cloud, which illuminates the luster of sun, moon and fire. Only a particle of that light is so bright, even brighter than the whole luster of Akshardham, that it cannot even be compared with it, by the residents of that domain. That supreme Lord, shining by His divine attire, is served by Radha, Rama and His other provesses. 14-16.

That Lord whose lotus like feet are being served by Shridama, Vishvakarsena, by the attendants in divine form, with umbrella, Chamar and other paraphernalia. He is also served by divine disc: Sudarshana and other instruments with his weapons and His six attributes: knowledge, power, lordship and others, with His mystic
powers like micro conversion, mega conversion etc. His lotus-like feet are also served by innumerable liberated souls, assuming beautiful divine forms, by many divine service courses. 17-19.

The Lord, though having two hands sometimes appears with four hands (Chaturbhuja) before his devotees, entertaining their ardent wish. 20.

Since He is not endowed with worldly attributes; so he is called as devoid of any attribute. Since, His behavior is above worldly behavioral norms, so He is called formless. 21.

Those who worship him with exclusive devotion, along with awareness of one’s own duties, knowledge and selflessness, are alone able to perceive Him in this genuine form. 22.

The devotees may be endowed with knowledge etc. but devoid of sincere devotion can experience his divine luster; but can not see the God directly. 23.

As people can not see the shining sun, in the same way, they can not directly see the divine form of God, with two hands and shining in the midst of the lustrous orb. 24.

Thus they perceive the supreme Brahman, to be formless; but the supreme Brahman, named as Krishna is not formless in that sense. 25.

Though He exists only in a part, still He pervades the universe, with His luster, just like the sun. Listen to remarks of Brahma in
So lucky were the cowboys and residents of the Vraja i.e. Gokul country! They have been fortunate to have a friendship with the utmost pleasant full form of the supreme Self. When that attribute less Lord accepted the human form, for the benefit of all the living beings, through his Maya, the charming power, then he adopted the qualities and was known as Saguna. 27-28.

He appears in form of Aniruddha, borrows the Rajoguna of Maya and then being known as Brahma and He creates Brahmada, the cosmos. At the time of causal cosmic desolution, He himself swallows the three worlds; and then takes rest in the unified oceanic waters. In course of proper time, He creates the cosmos again. 29-30.

He, the Lord Vasudeva, appears in form of Pradyumna, borrows Satvaguna from Maya and as Vishnu, the sustainer of the world, protects the whole world. 31.

This God appearing in the form of Vairajpurusha is known as the guardian of the world. This God, the destroyer of the demons, bestows four types of emancipation (Mukti) to His own devotees. 32.

This Vasudev takes the form of Sankarshana borrows Tamoguna from that cosmic illusive power, assimilates it and then destroys the cosmos in the capacity of Lord Shiva. 33.
This Sankarshana sustains the globe of earth, in the role of Shesha cobra. These six incarnations of Vasudeva are considered to be inclusive of qualities (Saguna). 34.

There are thousands of such various derived forms for functionary purpose. They shed off that form as soon as the purpose is over; and thus they are called qualityless. 35.

This divine quality less personality became known as Krishna, who took birth in this world in form of human being in the womb of Devaki through Vasudeva. 36.

O you good-intentioned one, do understand that there is no difference between the divine form and human form; and know it to be the resolution of the Vaishnava preceptors. 37.

That Lord though he has a divine form, enacts the role of human being in the drama. In the same role he again and again changed his form to divine personality. 38.

This story is already described in Bharata and in Puranas in detail. I shall tell you only the essence of it in brief. 39.

That Vasudeva first entered the mind of Vasudeva for the prosecution of the rules of good people and for decreasing the burden of the earth. 40.

With the help of that he became embryo in the womb of Devaki. Then he was born at the proper time. As per the memory of previous birth, he was the very incarnation of Vishnu (i.e. Rama). 41.
On the request of the parents who were afraid of Kamsa, He took male human form. He displayed the whole universe to Yashoda while yawning. 42.

When he opened his mouth under the guise of eating soil, he again manifested the whole universe to her. 43.

Though in human form he had shown his immeasurableness to all milkmaids, at the time of tying him with the pounding mortar. 44.

When Brahma Deva tried to kidnap the cowboys and the calves, though he was in a human form, He appeared in the same form, just as Brahma Deva appeared for one year and just enjoyed it. 45.

Then he displayed his various forms of Vishnu, of calves and the cowboys, the guards of calves to Brahma Deva; and then again became the same as human being. 46.

He killed the Kaliya serpent and then revived the cattle and the herdsmen, who were affected by the poison of Kaliya by the shower of his nectarine glance. 47.

Though he had a human form he swallowed the forest-conflagration on the bank of the river Kalindi at night and saved all the residents of the Vrajabhumi from the fire. 48.

He again swallowed up the forest fire and protected the cows. He held up mount Govardhana on the tip of his finger for a week. 49.

He had shown his own idol, being worshipped by Lokapalas
He again showed his own form being praised with Vedic chants to all the cowherds and to Nanda and others in the region of Vaikuntha. 50.

He joined and relished the circular dance and chorus music, while assuming equal number of His own forms as that of Gopis, for complete satiation of all the milkmaids. 52.

He showed his own form simultaneously in the stream of Yamuna and outward in the chariot, to His devotee Akrura, who has doubt in his mind that Kamsa may kill Sri Krishna. 53.

He appeared before everybody separately, according to His individual interest and respective capacity of perception in Kamsa’s assembly. 54.

Though Krishna was running away, He was perceived, in the form of Vishnu, by the demon Kalayavana. In the same way he was perceived as Vishnu by the king Mucha-kunda. 55.

He rescued his teacher’s son, who was dead long ago, from the clothes of Yama, the god of death. He also brought back his siblings, from the neither world for the happiness of his mother. 56.

When Draupadi’s clothes were snatched by Dushasana, she remembered him. He immediately got up from his bed, reached there and supplied clothes to her. 57.

He was remembered by Draupadi in the forest, in difficulty
caused by the sage Durvasa. He suddenly reached there, ate a leaf of food-remnant and then satiated all the troop of Durvasa and the three worlds. 58.

Then, as the charioteer of Partha, though in human form, showed his form to Arjuna. For fetching the divine Parijata tree, he went to heaven, by mounting on Garuda. 59.

He lived in Dwarka with all the (sixteen thousand) ladies, appearing in multiple forms as they liked, in each house, for their pleasure and thus showed Himself to Narad. 60.

He went to the domain of Brahma, in a chariot along with Arjuna, situated beyond the primordial darkness for bringing back the sons of a Brahmin. 61.

While he was practicing penance in Himalaya for obtaining a son, he burnt the whole forest along with movables and immovables through His oral fire and then again revived it. 62.

He, acting in a human form stayed simultaneously in the house of the king Bahulashvya and in the house of Shrutadeva along with sages, in Mithila. 63.

He gave pleasure to his devotees, Rajarshi and Brahmarshis, by discussing about the Supreme Brahman and stayed at both places for one month. 64.

Moreover, this Lord Krishna, behaving as a super human being killed the demons who were harassing human beings and the Gods and were undefeatable for them. 65.
He killed many other demons like Putana, Trunavarta, Shakata, Vatsaka, Baka, Agha, Vrusha, Keshin, Gajamalla and kings like Kamsa, the son of Ugrasena, who were very jealous and very cruel. Thus, he killed many demons and established law and order, on the land, by removing obstructions. 66 - 67.

Thus even though being in human form, there are many such instances of his superhuman behavior; only wise persons know it. 68.

Thus the Super human and human form of Krishna is one and the same. Those who perceive them to be different from each other are just ignorant people. Even though assuming various forms, he is one though with supreme behavior, he is human. Those who know this are really intelligent persons. 69.70.

As in ancient times, Lord Vamana was visualized by king Bali, the same Vamana, in Vairaja form, took four different forms, at the time of churning the ocean by His divine feat, as Ajita, churned the ocean, in the form of tortoise, sustained mount Mandara, brought Dhanvantari, the physician of the gods, skillfully distributed the nectar amongst gods, by assuming the form of a delusive damsel Mohini, at time of dividing it. 71-73.

He took the form of a Brahmin who was suffering from a disease, prayed the Lord Krishna with the intension of burning
the Khandava forest. Then he by taking the form of a fire by His order, burnt the whole forest all the living beings and then again appeared in the form of a cured Brahmin. 74-75.

Know Him to be a divine person, though in human form; know Him to be a human being, though He is in a divine form. (These are two different aspects; still they are of the one and same personality.) 76.

Thus one should understand His super human deeds, (in proper context). One should always keep in mind that His super human and human form are identical. 77.

Know Him to be the master of the world, the God named Vasudeva. He independently is responsible for creation, maintenance and destruction. 78.

It is said to be without beginning or end. He is the creator of the attributes: Time, Action and the Illusive power; primal sovereign lord-controller. 79.

He is described as, creator this universe, by his powers named Kala and others. He is said to be the doer and at same time non-doer like a sovereign ruler. 80.

Thus Kala and others (powers) are the independent causes; and it should not be understood that they are the cause of creation. 81.

The Lord himself is self-dependent and does not require the help of Kala, Maya etc. As he is possessed of power, he is capable of independently creating millions and billions of universes. 82.
Though bearing a human form, that Lord is that much powerful. His human and divine super human nature is thus described as identical. 83.

The Lord Krishna is bearing such wonderful nature. Those who speak about his birth, deeds and physical form to be ordinary are really demons. 84.

They only find faults in his behavior of punishing the demons, cruel persons, jealous of God and harassing innocent persons. 85.

They envy the devotees who praise the God Instead, those wicked and dumb fellows praise others, the saint-haters. 86.

It is the very nature of wicked persons that they always look with biased mind, at good people; they always find fault and are jealous of good people and always keep friendship and look at the vices of wicked persons, as virtues. 87.

There are (many) famous well-known stories describing such incidents, narrated in Puranas etc.. I will narrate in brief, so that one can differentiate between the nature of virtues and vices. 88.

At the time of Rajsuya sacrifice Bhishma praised all the qualities of the Lord Sri krishna in the assembly of Dharmaraja; still Shishupal condemned him. 89.

He killed the demoness Putana who was engrossed in killing babies; yet, Shishupal charged him with the crime of killing a woman, and did not look at Him as the saver of other children. 90.
In the incident of killings the demon Shakata in the life-storey of Sri krishna, he (Shishupal) found the fault of whimsical mood in unnecessarily smashing a dry wood and his Rashmen. 91.

He looked at the incidents of the killing of Agha and Baka as the killing of a serpent and the bird and the same way, the killing Vatsasura and Arishtasura as the sin of killing a cow-clan. 92.

He found the crime of uprooting the anthill in the incident of upholding the mountain Govardhana. He also evaluated the act of killing the serpent Kaliya and swallowing the forest fire, as just an act of jugglery. 93.

He (Shishupal) found the fault of adultery with other’s wives, when the self controlled Krishna, capable of assuming various forms relished the musical dance with Gopi just for humbling the cupid. 94.

When Krishna killed that wicked Kamsa. He (Shishupal), the mischievous person, called it to be the murder of a elderly kinsman, the bread-giver and the king and to be more sinful than the killing of a Brahmin. 95.

When Jarasandha, an enemy of Yadavas, attacked with his (full-fledged) army for killing Sri krishna for seventeen times, he (Shishupal) called it an act of killing a pious person by cheating. 96.

About the amusing behavior of the Lord Krishna, that was for the betterment of the world and establishment of the right virtuous path, he just passed such jealous comments. 97.
He censured Bhishma the strict observer of the vow of celibacy, when he was praising the qualities of God that way, as eunuch, a slave minded and a person suffering from the sin of being devoid of male issue. 98.

He charged the pious King Yudhishtira the worshipper of Krishna as a fool, follower of the path of beasts and a defaulter of religion. 99.

Those, the followers of sinful path of lust, wrath, greed, and other vices, linked with un-righteousness and are jealous of Krishna and his devotees are really of vicious nature and are only a burden for the earth. 100.

He says that the kings like Rukmi Salva Ekalavya etc. bearing partially a demon origin should be prominently honored at the time of the great sacrifice. 101.

Though the supreme Lord is endowed with many virtues, like kindness forgiveness, piousness and having knowledge of the true path, with a good lineage, bearing many charitable qualities and still bearing a human form, that wicked fellow calls Him to be like barking dog and shouting crow and not deserving that honor. 102. 103.

Thus that offspring of the Chedi clan did not see any good quality in Lord Krishna and his devotees. On the contrary, he considered all those to be vices and not a single to be virtue. 104.
Others also who think alike, believe him to be true and persons like them should be known as demons only. 105.

Others also who follows this wicked/their ideology believe in them. Their opinions to be true and are like them only should be known as demons. Such type of men or women who are really wicked, find something wrong in sportive acts of Krishna in this world; but nobody else. 106.

Ignorance, dependency, difference in rituals, assumption of the physical body, giving up this body at the time of death etc., all these happenings are for the infatuations of the demons. They are not the faults of the God Vishnu. These infatuations are clearly explained in Brahm purana. 107-108.

God has told to Arjuna in Gita that the non-devotees only get infatuated due to their wicked and demon like thinking and not the devotees. 109.

Oh! Arjuna! Those who know that my birth and my these divine activities are super human in its real sense, are never reborn after giving away this body. 110.

The human form does not bind the Lord who is not bound by the ties of Karman also. Forms taken by the other four elements do not limit Akasa. While containing all of them in itself it expands undivided into infinity. The same is the case with the Cid-akasa as well. It is internally pure, wakeful and free. Though this Parmatman is the common background of the entire creation, He assumes occasionally a perfect human form and seems to be enshrined in it, solely with the object of teaching humanity that it is possible
for them also not to be bound by the body, while residing in it. Not knowing this divine play of the Lord, they treat the Incarnation also as an earth-bound one and slight Him. 111.

Mohini Prakriti is the delusive nature, which makes men believe that bodily existence is the be-all and end-all of life. The transistoriness of the mundane existence does not occur to them. Sense-indulgence is the one thing that appeals to them. Their hopes, activities and understanding are all directed to this one end. It is impossible for them to discern between the real and the unreal, between the permanent and the impermanent. Among the men of this base make up, Rakshasas are they in whom Rajasic nature predominates and those others are Asuras in whom Tamasic element predominates. 112.

I put those jealous, cruel, inauspicious wicked fellows to defiled demon origin only. 113.

O Kaunteya, those ignorant people, after sinking in the demonic birth, live there for birth after birth, do not attain the true knowledge and then slip in the lowest path. 114.

O Partha, the great souls, who have resorted to divine nature, know my unchangeable form; and worship Me with exclusive mind. 115.

Thus, He has emphasized the same theory in various ways. So one should give up the worldly attitude towards Him and serve Him in every way. 116.

As the wish-yielding gem, wish-yielding tree or wish-yielding
cow is sought after by the people in this world. In the same way, this Lord Krishna, yielding an auspicious fruit to everybody, is sought after, by all. 117.

In whichever place, He may live, He bestows the right way of living, wealth prosperity and success, even if it is not requested. 118.

He lives in Dwarka puri even now-a-days. Sometimes, His exclusive devotees see Him; and sometimes he appears to his exclusive devotees. 119.

His action of giving away the body etc. is just for the infatuation of demons. Actually, there is no confusion among the devotees in this regard. Here is the example for it. 120.

Just as some magician entrusts his wife, to a king; and goes to heaven for fighting with demons. Then, he falls down on earth with shattered limbs; then his wife crying, enters the fire, along with the shattered limbs. 121-122.

Then again, creating excitement in the minds of public, he becomes ready with his weapon again; and he urges the king to return his wife. 123.

Those who know the trick- play, do not get confused. But other persons like king, who are ignorant of the trick, get confused. 124.

In the same way, the mythology of the abandoning of body, by Sri Krishna, and Rukmini and others entering the fire along with body, are tricks of virtual illusion only. 125.
Thus, when the God hides himself with His own will, the ignorant people get confused; but those who know His real form, do not get confused. 126.

As in ancient times, the God played the trick confusing the demons; the devotees look with the same view here, at these actions. 127.

Men and women, who observe the rules like celibacy etc, should serve this God Krishna, who stands above all the qualities. 128.

O you sage, those who serve Him, also reach the level of being devoid of any quality, due to his association. And those who know him thoroughly become Selfsame by all means. 129.

God Himself explained this to His exclusive devotee: Uddhava, in Shrimad Bhagavatam, which, you please now listen. 130.

The knowledge of absolute unity is the genuine Satvic knowledge; indecisive worldly knowledge is Rajasic; and the Prakritic knowledge is Tamasic. 131.

Living in forest is auspicious and spiritual; living in a town, it is of average active type; and living in a gamble hall is as good as living in darkness. Living in My abode is of supreme type i.e. devoid of any such quality. 132.

A person, who acts with detachment to the fruit, is a meritorious person; one who does it with passion is of medium type; one who acts with senility, is Tamasic i.e. destined to darkness. 133.
Spiritual faith is called Satvic; faith in action is Rajasic faith; and faith in irreligious conduct is Tamasic. Faith in service to Me is supra-quality. 134.

The diet which is wholesome, purified, non laborious is said to be Satvic in scriptures. Diet which is palatable to sense organs is said to be Rajasic and the food, which is giving pain and which is impure, is deemed to be Tamasic. 135.

Pleasure, emanating from soul is Satvic; that produced from gratification of sense organs, is Rajasic; pleasure arising out of infatuation and distress is Tamasic. The pleasure belonging to Me is trans-attribute. 136.

In this way, by the persons attached to Me, the attributive and trans-attributive attitude is to be understood; and not otherwise. 137.

O righteous talent, in this way, the nature of Vasudeva is decisively explained to you; and also the unity between divine and human form also. 138.

By virtue of this sermon, the criticisms about Krishna’s sportive acts, according to place and time which are spread among people, and are leading to chain of rebirths, get absorbed. 139.

So also, the understanding about the cosmic evolution and involution, having independent causation emanating from listening to the atheist scriptures, get lost. 140.
The person aspiring for emancipation should always practice this sermon alone, for enhancement of his own devotional sentiment and for the grasp of precise nature of Shri Krishna, the true Lord. 141.

Those persons, who study this knowledge, even just ones with respect, all their doubts perish. 142.

The form of Krishna is divine and His eternal globe of residence is also divine; The enjoyments and objects of enjoyments of that Lord, are also divine.

The attendants of Him, who has revealed human body, are also divine; His provesses (consorts) are also divine and all the devotees, of the leader of Yudus, and all His activities, in this world are also divine. 143.

In this way, having understood Shri Vasudev, assuming flawless form and the divine personality endowed with all galaxy of qualities, do always sing His praise, O devotees of Mine! 144.

Suvarat said:-

After listening to the non-duality i.e. identity between two forms (divine and human) of the Lord of Rama, explained by Shri
Hari, the king of sages, along with all other devotees, became highly pleased. Consequently, he was instantly struck by strong divine presence, in Lord Narayan muni, conspicuous in human body. 145.

One who reads this formal identity and also listens, in this world, to pure sublime knowledge, revealed through the mouth of Narayan muni, he obtains devotional sentiments in that Lord, assuming the happiness par excellence and also the supreme liberation, along with material enjoyment and all the pleasure, aspired by him. 146.

Thus ends the twenty ninth chapter entitled,‘Narration of dialogue between Narayan and Muktananda discussing the Advaita philosophy in the context of Shri Krishna’ in the third prakaran of Satsangi Jivan, the life story of Lord Narayan, also titled as Dharmashastra, (the rules of the code of conduct). 29
CHAPTER - 30

Ritual of Mantra recitation narrated by Shree Hari.

Suvrat said:-

O king, on the twilight of the ninth day of the bright half of the month (of Kartika), the doyen of the Brahmchary named Vasudevanand, asked Him (Shri Hari) who was sitting in the midst of the assembly, ‘I wish to listen to the ritual of the Krishna-mantra, which when practiced everyday will bear fruit. 1-2.

Narayan Muni said:-

O chief of the Brahmins, I will tell you in brief, the ritual of the muttering of the Krishna-mantra, as laid down in the scriptures. 3.

(The reciter of the Krishna-mantra) should be chaste, should take a bath, must be calm in his spirits, and should be devoid of anger and worry. He should recite the chant granted to him by his preceptor. 4.

The seat fit to be used by the ascetics, for chanting should be circular like a shape of a tortoise. The seat to be used by others, may be a square-shaped and having four feet. 5.

A seat or mat made of deer-skin, tiger skin, jute, silk, wool or grass is always beneficial and effective in getting the desired effects of the chanting. 6.
A seat made of cow dung, soil, Peepal leaves, Palasha leaves, iron, Bamboo, stone or torn mat are forbidden. 7.

A seat made of splintered wood or one with iron nails and which is not suitable for sacrifice should be avoided. But in emergency except impure things any seat can be used. 8.

**Differences in Mala.**

A rosary made by basil wood, gooseberry wood or lotus seeds is considered holy. 9.

Similarly, rosary made of crystal, holy beads: Rudraksha, knots of holy Kusha grass and sandal-wood is considered holy. 10.

All rosaries turn pious with the touch of Lord Vishnu’s feet. A person should use them, as they are very good for chanting. 11.

A rosary in which beads are tight, broken, old, rattling or a rosary tied in tattered string should not be used. 12.

A rosary touched by an atheist or a sinful person or a wicked person or an indecent person and one not sanctified should be considered as giver of bad dream and as bad omen. 13.

A rosary having one hundred and eight beads is considered as the best. A rosary having half beads of best rosary (fifty four beads) is considered as medium rosary and a rosary having one fourth beads of best rosary (twenty seven beads) is considered of lower level. 14.
By alphabetical order, letters: A to Ksha, are to be placed on the rosary, starting from the prime bead, while chanting Mantra. 15.

Chanting the spell, in ascending and then descending order of alphabetical sequence is the correct way of chanting. 16.

Starting with the ring finger, rotating in rightward direction, via middle finger and finally reaching up to the bottom of index finger, one should mutter the chant, revolving the beads of the rosary. 17.

One should poise in Swastika Asana-posture or in Mukta Padmasana (loose lotus-posture) and with mental concentration, one should remember God. 18.

With chanting of every Mantra one should touch a bead of rosary and chant the Mantra in definite number. 19.

One should never touch the thread of rosary with little finger. One should touch the rosary with middle finger or ring finger and thumb while chanting the ave. 20.

A rosary should not be touched by left hand or should never be dropped while chanting the Mantra. 21.

If by mistake, a rosary falls on the ground, one should mutter the chant, for hundred and eight times, to remove its ill effects. 22.

While chanting the ave, the rosary should never touch the ground or sole of one’s feet. While chanting the ave, one should never shake his hand or head. 23.
One should never chant the ave, loose hair, or covered with a dirty cloth or with dirty hands. 24.

One should never use rosary, with covered hands or with clenched nerves. One should never use rosary, when feeling worried, anxious, angry, confused or hungry. 25.

One should never recite the chant, without taking seat, or while sleeping, moving, getting up, wearing shoes, travelling in a vehicle or on the bed. 26.

A person who worships Lord Vishnu (Vaishnava) should never chant the ave, while sitting in an awkward position, with legs lifted upwards or with stretched legs or in ‘Kakasana’. 27.

One should never mutter a chant, hastily or while laughing or while hastening. ‘one should never look here and there, make any signs by (his) hands or eyes. 28.

One should not chant an ave on the road, at a dirty place, in the dark mal-odorous place or in the company of bad people. 29.

**Fruitless Mantra recitation.**

Sleep and laziness are the two enemies of chant-muttering, difficult to conquer; but one should overcome these two; otherwise the ave will be void. 30.

Whatever is chanted with the tip of the finger or by skipping the prime bead (Meru-mani) or without counting the number, all that muttering would become void. 31.
In normal situations, a wise person should never follow the forbidden methods; and one should always chant the Hymn, with total application of mind. 32.

Mind control, devotion, reticence, meditation, concentration on the meaning of Hymn, serene mind and continuity is necessary to get effectual fruitfulness of recitation of a Hymn. 33

At all the three times (Trikal : morning, afternoon and evening), a devotee should chant ‘Lord Vishnu’s’ name and worship the God with the help of external objects or with mind power. 34.

If while chanting happens to touch a rat or cat; or gets angry or farts, one should keep the rosary on cloth. Then, should do sipping of holy water (Achmana) and Pranayama (breathing exercise.) 35-36

Three types of Japa.

Chanting (recitation) is of three types: 1. done in vocal tones 2. done secretly 3. done mentally, which is supposed to be good, better and best respectively. Knowing this, one should follow the best type. 37.

A recitation which is done in three octaves (high, medium, low) with clear pronunciation of letters in words is called first type: verbal, of chanting. 38.

Chanting which is done in barely audible tone, in slow speed and with lip movement is considered as a second type of chanting:
A chanting where all activities of recitation of the entire range of alphabet comprising vowels and consonants are done within mind is called third type of chanting: mental. 40.

Compare to Vachika, i.e. vocal chanting (first type), mere soundless-chanting, i.e. Upamshu chanting (second type), is ten times better. Mere tongue chanting is hundred times better than Vachika chanting and Manasa, i.e. mental chanting (third type) is thousand times better than vocal chanting. 41.

Chanting done at home is supposed to be neutral; done at cow shelter is ten times better than done at home. Chanting done at home garden is hundred times better than home-chanting. Chanting done in forest is thousand times better than that done at home. 42.

Chanting done on the mountain is ten thousand times better than one done at home. Chanting done at river bank is hundred thousand thousand times better than one done at home. Chanting done by sitting in the vicinity of God Shri Hari in a temple is ten million times better than at chanting done at home. 43.

A chaste woman devotee of Lord Vishnu: either married or widow, can chant the hymn (Mantra). 44.

A man should not chant with a rosary without taking bath. In case of emergency, one should take mental bath and then do a chanting. 45.

In case of mental chant-recitation, there are no rules to be
followed; so also for singing the praise of God, without use of
rosary in chanting. 46.

One should never touch the rosary with dirty hands. One should
never drop the rosary on grounds; nor touch a woman while
chanting with rosary. After recitation rosary should not be hanged
somewhere. 47.

Those, who chant in this manner and belong to Uddhava sect
(followers of Lord Vishnu like Udhava) shall attain the ultimate
pious abode called Golok of almighty Lord Vishnu. 48.

Suvrat said:-

O Ruler of the earth, after hearing this method of chanting of
the names of Lord Vishnu as was told by ancient sage, he felt
tented and he along with other saints, being pleased bowed to
Lord Vishnu, in order to attain ultimate bliss. 49.

Thus ends the thirtieth chapter entitled, ‘Narration
of description of ritual of uttering of the Krishna-mantra,’
in the third prakaran of Satsangi Jivan, the life story of
Lord Narayan, also titled as Dharmashastra, (the rules of
the code of conduct). 30
CHAPTER -31

Glory of Ekadashi, the best among all Vratas, narrated by Bhagawan Shri Hari.

Suvrat said:-

so on tenth day of the month after sunset, Shri Hari performed His evening worship. He was sitting on a high seat in huge assembly with delighted face. He said to his disciples - 1.

Shri Narayanmuni said:-

O you devotees, householders, ladies, all of you listen to me. I am telling this for your welfare and with the feeling of respect. 2.

Listen gentlemen and ladies, tomorrow is Prabodhini Ekadashi Tithi; hence the devotees staying with me here, all are supposed to keep vow on this day. 3.

Shri krishna is our adorable God. He is the best of all the persons. This vow is to be performed for worshipping Him; hence all the devotees should perform it with due efforts. 4.

A person, who is not fasting on this day is ignorant. He will go to dark fearful hell named Raurava. 5.

Whichever are the worst sins as killing the Bramhin are
dwelling in the food on this Shri Hari day, i.e. Ekadashi. 6.

Therefore, whoever eats this food on Ekadashi, is doing the sins like killing the mother or father or Guru and is called the killer of the parents and Guru. 7.

A person who eats food on both the fortights Ekadashi, he is swallowing the dirt arising from the earth. 8.

Redemption from sin of killing the Bramhin is narrated in the religious books by the great sages; but for eating food on Ekadashi there is no excuse. 9.

Here drunker is supposed to go to the hell; but a person eating food on Ekadashi day goes to hell with the forefathers of his family. 10.

Devotees of Vishnu, whether gents or ladies, should observe Ekadashi vow on the both days: Shukla and Krishna Ekadashi every fortnight. 11.

Even a child above eight years or an old person over eighty years, should keep fasting on Ekadashi both fortnight of each month. 12.

Unmarried students, householder’s mendicant, ascetics in the forest, ladies, all should observe Ekadashi. 13.

If woman becomes widow and eats food on Ekadashi, she will loose all her merit and she will become sinner of Brahmahatya, i.e. killing a Bramhin. 14.
On Vaishnava day, a person observing fast, controlling his five sense organs, would worship Lord Madhusudana and pass wakeful night listening the stories and singing the fame of Bhagwan, absolves his sins as water of autumn cleans the dirt. 15-16.

A fire appearing after performing Ekadashi vow burns entire sins done in hundreds of past lives. There is nothing holy and pious like Padmanabha’s day. This day vow makes a man free from sins. 17-18.

Until a person does not perform fast on holy Padmanabha day, i.e. Ekadashi, all those sins remain in his body. 19.

Whatever merit, i.e. Punya, one gets from worship at Kurukshetra at the time of eclipse of sun and moon or whatever merit one gets by offering cow, that merit one gets from fasting on Ekadashi. 20.

Whatever merit a house-holder, in whose house, one lakh ascetic people take their meals daily, for sixty thousand years gains, the same, a person who is observing Ekadashi vow with full faith in his religion and devotion to Vasudeva with mind and heart would gain. 21-22.

Thousand Ashwamedha Yajnas or hundred Rajusya Yajnas do not match one sixteenth digit of gain which one gets by Ekadashi-fast. 23.
Whatever sin person has done during past lives, through his eleven sense-organs, would entirely vanish by the vow of Ekadashi. 24.

There is nothing like Ekadashi vow which will vanquish all the sins. Even if observed unknowingly, the vow that will show the effects of warding away death. 25.

This Ekadashi Vrata is giver of heaven, liberation, healthy body, best wife, kingdom, and best sons. 26.

This vow is beyond comparison with holy river Ganga, places like Gaya, Kashi or Pushkar; so also Kurukshetra. Reva i.e. Narmada, Devika, Yamuna or Chandrabhaga, none stands comparison with Ekadashi; since, the person performing Ekadashi vow can achieve highest place without any other hard efforts. 27-28.

A person fasting on Ekadashi, and keeping awake for full night, would become free from all the sins and go to Lord Vishnu’s globe. 29.

The person, abiding by Ekadashi vow, would redeem ten generations from mother’s side, ten from father’s side and ten from wife’s side, along with himself. 30.

Like Kalpdruma tree or Chintamani diamond, Ekadashi would fulfil human desires. Such is the total desire-fulfilling efficacy of Ekadashi vow. 31.
The devotees, who performs the Ekadashi vow will become the best of all human beings, he will become Chaturbhuj (enowed with four hands), will go to Vishnu’s mansion, by getting Garuda as vehicle,

wearing holy yellow costume, i.e. Peetambara and garland. Once he achieved the place there, he will not get birth again. 32-33

I have explained to you, the effect of this Ekadashi Vow, which is the most powerful fire which is reputed on this globe as burning the fuel of all the sins. 34.

I have narrated the importance of this vow. This is the vow which vanquishers of the sins. Hence all the devotees should preserve it, in their minds and they should observe the vow for their well-being. 35.

Thus ends the thirty first chapter entitled, ‘Narration of description of the importance of the observance of Ekadashi vow,’ in the third prakaran of Satsangi Jivan, the life story of Lord Narayan, also titled as Dharmashastra, (the rules of the code of conduct). 31
CHAPTER -32

Origin of Ekadashi and boon received by her.

Suvrat said:-

On listening the importance of Ekadashi vow explained thus by Bhagwan, devotees became very happy and started keeping faith in their religion. 1.

O King, amongst the devotees some were very expert in questioning, they put their hands together, bow down humbly and ask the Loed very politely. 2.

Devotees said:-

O Swamin, you told us that Tithi Ekadashi is the best in all the Vratas, please tell us, what is the prime effect of it and why it is called fruitful? 3.

Suvrat said:-

when all the dedicated disciples humbly requested, Lord Bhagwan decided to narrate the valuable aspects of this vow. 4.

Shri Narayana muni said:-

O devotees, keeping good vow, among all the people, the disciples related to Vishnu, realize the importance of this vow, which you should know. 5.
Ekadashi is directly born from the body of Shri Vishnu himself, moreover it is born by the blessing of him; therefore it is very important for the devotees. 6.

In ancient days in Krutayuga, there was a demon named Nadijangha. His son named Mura became very aggressive and violent due to his excessive strength. 7.

Mura performed severe penance before Brahma and achieved a boon from Him that nobody could kill him on the earth. 8.

Then that arrogant demon defeated all the brave kings. With his armed strength, he defeated Indra and other kings also and became sovereign emperor himself. 9.

As a result all gods lost their vigour and the power, were displaced; being afraid of the king of demon kept wandering on the surface of the earth, in various disguises. 10.

After lapse of some period dejected by sorrow, the dwellers of three globes, surrender to Brahma and narrated their suffering. 11.

Brahma, who also was unable to guide them; along with Shiva and went to milky ocean where there is the celebrated White island. 12.

On the shore of that ocean, the gods entered mental equipoise and contemplated upon Shri Vishnu, the Lord of Lakshmi, by abstaining from food and restraining sense organs. 13.
All those gods were standing on one foot, with their arms and
eyesight upwards, started severe penance without mental diversion
to get the blessing of the Lord. 14.

Lord Vishnu was very pleased with their severe penance, he
came down from Vaikuntha and appear before them with
magnanimous luster. 15.

The deities undergoing austerities saw the Lord, Who
appeared in front of them, with the ardorous luster of ten of
thousand suns, which was beyond human imagination. 16.

Thereover, the eities directly perceived Shri Vasudeva,
four-armed Vishnu Himself, the cosmic Lord, wielding mace,
lotus, conch, disc of energy.

in his four hands, having swarthy complexion like Indraneela
bead, lotus-like eyes and smiling pleasant face, along with Goddess
Lakshmi, being served the excellent attendants. 17-18.

They bowed down with devotion, respect and utmost
politeness; and narrated to Him, the cruel deeds of the demon-
king Mura. 19.

Bhagwan Vishnu, ocean of mercy, looked at the group of gods,
who were very much troubled and were in difficulties. He promised
them that He will relieve them from the harassment of the cruel
demon. He resolved to take strong action to kill him. 20.

Thereafter, along with all the gods, Bhagwan Vishnu went to
Chandravati city of the demon; and He blew Panchajanya conch.,
Hearing that sound all demons, the enemies of gods became frightened. 21.

The king of demons: Mura could not bear the sound; and started fighting with gods. All the gods were unable to face the attack and started running here and there. 22.

Even Lord Vishnu, fighting with him with his energy wheel, could not kill demon Mura even after fighting for one thousand years. 23.

Then Lord Vishnu was very tired and He went to His own Badarivan anasand as if scared, He entered into a cave and reclined. 24.

Then he controlled His eleven sense organs made them self-oriented within Himself settled in deep Yogic sleep for a moment. 25.

That cave was twelve Yojane spread over and was having only one door. That demon Mura quickly come over there, chasing Him from rear side. 26.

Shri Hari saw that he, the cruel and arrogant demon, who was undefeatable due to the boon of Brahma, arrived there. Shri Vishnu was very angry. 27.

On the strength of Yogic control of eleven sense-organs, a damsel, the embodiment divine weapon emerged out of that luster, exhibiting intense torment. 28.
Mura, the demon looked at that very beautiful damsels and solicited her as, ‘O beloved, please prefer me as groom’. 29.

The goddess replied the demon, who was very much excited by amour as, ‘O demon, it is my condition that whatsoever will battle with me and defeat me in the battle, will alone be eligible to become my husband’. 30.

Then the demon fought with the goddess with weapons and missiles. The goddess became enraged and she cut off the head of the cruel demon with her sword. 31.

Thereby all the gods and goddesses and Lord Vishnu himself were very happy and praised the goddess and while adoring her asked her as to who she was. 32.

The goddess said, O Bhagwan Vishnu, I am Your power, named Ekadashi. I am born with Your prowess and from the severe Tapas and hence I am Tapaswini. 33.

In the Brahmic Universe, whatever devil deeds or sins, whether minor or major, and all kind of demons prevail, I am the destroyer of all those. 34.

The Lord Vishnu was very pleased with Ekadashi and said, ‘O sinless lady, today, happiness has indeed spread over three globes, only due to your velour. So, choose a boon from Me. 35.

Ekadashi said, O Lord, if you are pleased and desire to give
me some boon; then please do one favour. Fulfill all the desires of those devotees, who observe vow on my day: Ekadashi. 36.

A person who keeps fast on Vow-day of mine, should get relief from all the past sins and should get enjoyment in this world and Moksha, in next world. 37.

A person who takes food only once, at night and that too, without asking, on Ekadashi day; because he is unable to fast should also get his wish fulfilled. 38.

I wish that this vow of mine, should be performed, in all the three worlds and during all four epochs: Yugas; and should be propagated throughout year, in all the twelve months. 39.

O Lord, Being my lord in twenty four forms (12x2=24 bright and dark Ekadashis), please me forever, by fulfilling my demand; this is my request. 40.

Shri Bhagwan said, O Goddess, you have demanded such a thing, which is difficult even for Brahma etc., the doyens of gods also. But as I am very pleased today, I shall give you that boon, you have demanded. 41.

From today onwards, those people who would observe the vow of yours on Ekadashi day, accompanied by the performance of my worship will get their desired things. 42.

If a person performing my Vrata desires to get released from worldly existence, he will get the same. A people wishing to get
all the pleasures from family life also will get the desired happiness. 43.

Since, people will get all their desired wishes, from the Vrata of yours, you will get fame on the earth, as donor of mundane enjoyment and spiritual emancipation. 44.

I shall become your husband, with my twenty-four forms: Keshava etc., consorting with you, assuming twenty four forms. 45.

Shri Narayanamuni said:-

O Bhagwan, in this way Ekadashi got blessings from Lord, and being very delighted, went away. Lord Vishnu made her vow as His own. 46.

All the ascetics dwelling in the Badari Jungle performed this Vrata; and from that day onwards, that vow was propagated amounts all the people. 47.

Lord Vishnu, having given boon to Ekadashi and having propagated it on the surface of the earth, proceeded towards His highest home. 48.

Getting a boon from Lord Vishnu She became Yogic sleep: Yoga-nidra incarnate (Nidra-devi) staying in the holy body of Lord, like Shri Lakshmi. 49.

Penance-loving Ekadashi again started severe Tapas to for hundred years more to please Lord Vishnu. 50.
By the devotion and austere penance of Ekadashi, Lord Vishnu became very delighted and appeared in front of her and told her to demand whatever she wanted. 51.

Ekadashi said, O Lord, if You are pleased, please give me a place in one of your body organs as Lakshmi. 52.

Lord Bhagwan said, under my waist, my body has occupied by Garuda. In the breast Lakshmi stays and wheel and other weapons have occupied my four hands. 53.

My ears are occupied by Kundalas and goddess Saraswati has taken charge of my mouth, head is occupied by Kireeta, the diadem; the only place I can offer you is my eyes. 54.

It is said by great thinkers that eyes are the place allotted to most beloved person; because you are very favourite to Lakshmi, you may stay in my eyes. 55.

Today, it is eleventh date of bright fortnight of the month of Ashadha. From today onwards you start staying in my eyes for next four months. 56.

Every year, during these four months, named Chaturmas, I shall bear you in my eyes and sleep in the milky ocean (Kshiranira-dhi). 57.

O Ekadashi, the beautiful damsel, by name Yoga-nidra; you are born from the severe penance of my senses, to kill the demon,
When I have accepted you, while sleeping in ocean, on serpent-bed of Sesa, now my devotees and the family- persons will also start doing severe penance. 59.

Those people who perform penance, Yoga or my Pooja, with deep love and devotion to please me during four months, will soon get fulfillment of their wishes. 60.

In this way, Lord Vasudeva having given a reward to Ekadashi and having held her, in His eyes, lied down on the bed of Shesa snake. 61.

Thereafter, Lord Vishnu left all the satiations of sense organs, pertaining to objects and set their tendencies, along with mind, through introversion, to merge in His own self-hood. 62.

Goddess Rama kept on caressing His feet, while the Lord was entering Yogic somnia i.e. deep sleep, without any food-intake. 63.

Then Nanda, Sunanda etc. the attendants of the Lord also started practicing severe penance, all over, on the northern shore of the Ocean of milk, without taking any food. 64.

Groups of ascetics also started penance, while staring at the image of Lord, without blinking the eyes and without taking any food and by controlling the sense-organs. 65.

O People, therefore all of you should perform penance (Tapas), as per your capacity during these four months.
(Chaturmasya) and should perform the worship of Bhagwan Vishnu, along with Shri Lakshmi. 66.

The group of ascetics also started meditation and staring at the idol of Lord without moving the eyes and without taking any food and controlling the organs of body. 65.

Oh You People, “therefore all of you should perform severe meditation (Tapa) as per your capacity in the four months (Chaturmasya) and should perform the worship of Bhagwan Vishnu along with his wife Shri Laxmi. 66

Thus when Lord Vasudeva held deep sleep in His own eyes, His disciples residing near the ocean of milk, became very unhappy. 67.

Those disciples who had never become so unhappy even when they themselves had practiced deep penance, were very much grieved just by erroneously imagining in their minds, the suffering experienced by their Lord. 68.

Therefore, thoughtful house-holders do not perform auspicious rituals like thread-ceremony, marriage, etc. in the holy four months. They practice penance in these holy four months (Chaturmasya) only. 69.

They perform a massive celebrations at the conclusion of the holy four months, on the eleventh day of Kartik month, when the Lord concludes His Yoganidra (deep sleep). 70.

Being extremely delighted, all the ascetics, devotees, all the Gods including Brahma with His paraphernalia, worshipped the Lord. 71.
With different varieties of divine materials of worship, and beating drums and musical instruments, the Gods worshipped Lord Yogeshvara with Goddess Laxmi. 72.

O you all disciples! ‘This Prabodhini Ekadashi is considered as very propitious, because it spreads enormous joy in the whole world. 73.

We regard this Ekadashi day as very auspicious indeed! because it is the birth-day of my father Dharmadeva, who is born in this world due to the curse given by Sage Atreyas. 74.

Therefore, On this day, in the early morning, my followers should worship Yogeshvara Vasudeva along with Goddess Laxmi and revered Dharmadeva along with Bhaktidevi. 75

In the evening, Lord Damodara, the presiding God of Ekadashi, along with Radha, should be worshipped with dedication. 76.

Adhering to the rules of celibacy, they should also observe fast and keep awake throughout the night. They should perform the Uttarapuja (concluding worship) on Dvadashi day. They should then conclude the fast with their colleagues and friends and those observing the vow after offering food to the devotees of the Lord and the Brahmans. 77-78.

O You devotees! Beginning from the Ekadashi of the bright half of month of Kartik, for five days till Full Moon day (Pournima), the Gods together with the ascetics, celebrate the festival on the
Since, these five days are free from any adverse effects of the constellation, Brahmans celebrate auspicious ceremonies like marriages etc. on these days. 80.

This Prabodhini festival must be celebrated every year by My followers, because, this festival bestows the fruits of all the vows. 81.

For the sake of self-purification, all the men and women followers of the Uddhav sampradaya, should observe fast on the Ekadashi day. 82.

Lord Vasudeva has declared Ekadashi as His own self. Therefore, everybody should observe fast on both the Ekadashi days falling on bright and dark half of any month. 83.

Especially, ascetics and widows should observe this Ekadashi vow. If they do not observe, then, day by day, it will lead to the commitment of the sin of killing a Brahmin. 84.

Those who are physically unable to observe fast on Ekadashi day may do so just by eating fruits or eating only once on the Ekadashi day. Still, those men and women who are health wise unfit should observe Ekadashi vow at least in the four holy months (Chaturmas). 85-86.

O all of you ! ‘ those who are unhealthy and unfit to observe fast may eat fruits etc and observe fast by offering gifts etc.’ 87.
Such unhealthy and unfit men should observe fast on at least three Ekadashi days viz. Shayani, Bodhani and Parivartini. Among these three, Bodhani Ekadashi is the bestower of more happiness. Everybody should observe this fast even by drinking water once or twice in a day. 88-89.

By observing fast on Prabodhani Ekadashi, one attains the fruit of fasting without eating anything on all the Ekadashi days. 90.

Those who are very rich, and those who do not have day to day domestic problems should perform Mahapuja on all the Ekadashi days. 91.

Lord Shri Krishna who by Himself is Nirguna, but is the cause of the cause of everything, is to be worshipped in the central pitcher of the Sarvatobhadra mandala. 92.

All the idols of Keshav along with the well-known Shaktis of Pancharatra Agama, are to be worshipped in the surrounding portion of the Mandala. with the Panchamrita (milk, curds, ghee, honey and sugar) and Maha-abhishek and Maha-naivedya and Maharatni are to be offered on Ekadashi day. If it is not possible for a person, to perform these rituals on all the Ekadashi days, he may perform those rituals on Ekadashi days of Holy four months (Chaturmas). 93.95.

A person who is unhealthy and physically unfit, should
perform Maha-puja on Prabodhini Ekadashi. He should not behave as a miser. 96.

O you learned men!,’ Lord Vasudeva is extremely fond of Ekadashi day. Hence My followers should celebrate the Ekadashi festival. 97.

Those people who do not observe this Ekadashi vow, they are debarred from the Uddhava sampraday. 98.

Suvarata said:-

O Lord of Men ! after listening to the words of the great sage, everybody, was very much delighted and desirous of acquiring more knowledge of this Ekadashi vow, started asking more questions again and again. 99.

Thus ends the thirty-second chapter entitled, ‘Origin of the Ekadashi (vow) and the benefits (obtained) from it.’ in the third Prakaran of Satsangi jivan, the life story of Lord Narayan, also titled as Dharmashastra, (the rules of the code of conduct). 32
CHAPTER -33

Detailed description of the practice of Ekadashi.

Devotees said:-

O Lord of saintly people, please tell us the proper manner as how to Ekadashi Vrata is to be observed by us; You deserve to explain it to us. 1.

Narayana-muni said:-

O my devotees! I shall narrate to you, who have taken refuge in me with deep affection and reverence, the details of the ritual of Ekadashi Vrata as decisively quoted in the scriptural citations. 2.

One should never take into account that Ekadashi day in which, Dashami, tenth day of the month, falls, even four Ghatikas prior to the sunrise, on that day. 3.

Nanda Ekadashi is of two types: Shuda, i.e. pure and Vada i.e. overlapped or contaminated. Shuda is again threefold, less, equal and excess. Vada, is again three fold: less, equal and excess. These six fold types of Ekadashis are again threefold, each according to less, equal and excess. Dvadashi day is again threefold: less, equal and excess. 4.

Thus, great ancient sages have mentioned eighteen types of Ekadashi. Overlapped Ekadashi being debarred, description of the wholesome pure Ekadashi days only is being narrated here. 5.
When the Ekadashi day starts two Muhurtas before the sunrise, that Ekadashi day is regarded as totally pure and wholesome. 6.

When either Ekadashi or Dvadasi is excess, then previous day is to be skipped; and subsequent day is to be opted for vow. This is the Vaishnava verdict. 7.

When Ekadashi has lapsed and the next day happens to be Dvadashi, then Dvadashi is to be selected for fast, as Ekadashi vow; if the devotee desires spiritual gain. 8.

If, previous Ekadashi is overlapped by Dashami, and Dvadashi is lapsed, then Dvadashi is to be selected for vow. Then, its conclusion i.e. Parana, is to be celebrated on Trayodasi. 9.

If Dvadashi is whole, then the whole Ekadashi is to be avoided; and fast is to be observed on Dvadashi. Then, conclusion is to be observed on Dvadashi itself. 10.

When Navami would be just for a moment and Dashami follows it, then, pure Dvadashi is to be selected for fast and Parana would be on Trayodasi. 11.

When, Ekadashi is not overlapped; but, Dvadashi gets duplicated, then, fast should be observed for two days by those who are capable. 12.

However, the fast should be observed with devotion and festivity, on Dvadashi only by incapable devotees of Vishnu, and conclusion i.e. Parana should also be done on Dvadashi itself. 13.

In case, after keeping fast on Ekadashi, the devotee continues
the fast even on Dvadashi, there is no lapse of convention; because Shri Hari is the Presiding God of both dates. 14.

Technically, until, Dashami continues for fifty-five Ghatikas (i.e.55 x 24=1320 minutes), till then, no encroachment on Dashami is proclaimed by shastras. Encroachment is deemed to be after that. 15.

This is the opinion of Goswami Vitthalesh. Hence you, who are my followers, should also respectfully accept it. 16.

In case of dispute amongst various scholarly dictates; regarding the fixing of Tithi, one may observe fast on Shuddha Dvadashi day; and conclude the fast on Shuddha Trayodashi day. If through oversight one forgets to fast on Ekadashi day; one may fast on the next day, i.e. Dvadashi day and observe one’s vow. 17-18.

Description of a fast.

Abstaining from the obsession of the eleven sense objects, contemplating on Vasudeva alone, is the only distinctive characteristics of Ekadashi ritual. Learned people consider this total withdrawal as the authentic fast, without food consumption. 19-20.

Those who have liberated themselves from all the sins and are emotionally involved in good actions is only regarded as the real fast. 21.

The learned have said that in fasting ritual, there are certain
attributes like chanting the Lord’s name, remembering the Lord, listening to His glories etc. 22.

An austere vow-keeper should possess these thirteen common qualities in all vows: forgiveness, truth, mercy, cleanliness, charity, self-control, sacrament, fire-worship, contentment, non-stealing. Eleventh is celibacy followed by non-violence and detachment. 23-24

A person who is fasting should never even remember, see, smell or taste and listen about the food. This way he should avoid food thoroughly. 25.

A vow-keeper should never talk to, gaze or touch degraded, atheist, violent persons, and abusers of Vedas. 26.

An austere vow-keeper, should never drink water again and again, except when he is suffering. He should never eat any food that would agitate sense organs. 27.

A person abiding by vow should certainly avoid body-limb massage or head massage, eating betel, using cream ointment and also sleeping on a cot. 28.

**Celibacy during fast.**

Vow-keeper’s celibacy becomes void by touch of, talk to or glance at women; and by union with own wife. 29.

However, if it is extremely necessary, if he talks or touches any lady, it is taken to be harmless. 30.
His fast is broken if he drinks water many times or eats betel once or sleeps at daytime or by copulation. 31.

Shading tears, anger and quarrelsome act deviates surely man as well as woman from the vow. 32.

Because of anger everything whatever has been earned with efforts by donation, austerity, rules, knowledge, sacrifice and chant-muttering becomes fruitless. 33.

**Expiation for breaking a Vrat.**

If vow is discontinued because of speaking lies, sleeping at daytime or drinking too much of water, austere vow-keeper should chant eight lettered Mantra, for hundred and eight times; thereby he is purified. 34.

If a vow-keeper man speaks with a liar, an atheist, or a violent person, he should take bath and mutter eight lettered chant for three hundred times, facing towards north. 35.

In the event of consumption of betel leaves, liquor or meat, or involvement in sex; or engagement in vulgar talks or hurling abuses or fights; consumption of tobacco, consumption of intoxicants and gambling with dice, even though happening by ignorance, the lapse of vow would certainly occur. 36-37.

Deliberately a male touches a widow or a widow touches a male, then the violation of vow accrues to both. 38.

Breach of vow occurs if dropping of semen intentionally
takes place even in dream; therefore, a man should be scared of woman. 39.

There are eight things which are not contrary to violation of vow, such as: water, roots, fruits, milk, remains of oblation in fire, Brahmin’s wish, teacher’s word and medicine. 40.

If breach of vow takes place because of cumulative fear of creatures, due to illness or ignorance, then there is no harm. 41.

One who accepts a vow and afterwards discontinues it, because of passion for lust, becomes as bad as a criminal while alive and after death he is reborn as a dog. 42.

Breach of vow occurs because of anger, mistake or greed, then one should not eat anything for three days or shave the head completely. 43.

Before starting a vow, if one gets either birth pollution or death pollution, then he should observe normal vow, avoiding charity and worship. 44.

During that impurity one should follow fasting and other rules; but he should ask a Brahmin to worship God as ancillary to vow. 45.

If a lady has already started a Vrata; and then gets impurity of death or birth, then he should take a bath and then worship his vow god with full devotion. 46.

While observing a Vrata, if a lady has her menstrual period
started, then she should fast and ask someone else to worship the God. 47.

If on the day of fasting in Vrata, there is death anniversary ritual (Shraddha) to be followed, then the person should serve food to his ancestors respectfully and after smelling that obsequies food, he should follow his own Vrata. 48.

If the death-ritual falls on eleventh day of a month, then especially, a Vaishnavite (follower of Lord Vishnu) whose parents are also Vaishnavas should perform it on twelfth (next) day of the month. 49.

A lady who has accepted a Vrata should never discontinue it. If she is pregnant or ill or having any problem, then she should get it done from someone else. 50.

If husband is unable then his wife and if wife is unable then her husband should follow the Vrata. In absence of either spouse, any other representative should follow the Vrata. 51.

One should appoint a son or disciple or follower or sister or brother; and in their absence a Brahmin to follow his Vrata. 52.

If a person does fast, especially for his father, mother, husband, brother, sister and teacher, he gets goodwill (Punya) hundred times more. 53.

If one is unable to fast, then he should serve a nice meal to a Brahmin; and if he is unable to serve food, then he should donate double amount of money to a Brahmin. 54.
If a person sick and unable to do vow, then he should chant an
ave (mantra) of a goddess for thousand times and as per ability he
should exercise deep breathing (Pranayama) for twelve times. 55.

One who is following a Vrata or getting it done, should observe
all physical rules properly; lest all the efforts will be in vain. 56.

On the tenth day of the month, i.e. on the previous day of
fasting, a Vaishnavite should avoid bronze vessels, black gram,
red gram and yellow gram and food-grain torn apart, vegetables,
honey, food from others, repeated meals and sex; and also playing
cards, false speaking, quarrel, drinking too much of water and
using scents, flowers, betel etc. 57-58.

He should avoid too much of food, company of bad people,
telling lies, sleeping at day-time. At night he should sleep on the
floor avoiding talking to others etc. 59.

On the tenth day, he should eat very little food at day-time,
should take bath at evening, should worship God at night. and then
facing towards north, he should acquiesce the regulations of this
austere Ekadashi Vrata. 60.

On Ekadashi day in the morning, he should cleans his teeth
and take bath and then sitting near God, he should accept the vow
of fasting: O Lord, on the eleventh day, I will not eat anything and
next day only I will take food. O Vishnu, be my refuge.61-62.

The vow-keeping person should get up in the last part of the
night, remember the Lord in mind; then saluting other devotees, he should complete his morning purification acts. 63.

On Ekadashi day, cleansing of teeth with a stick of wood should not be done. He should clean his mouth with leaves and twelve water gargles. 64.

After taking bath and completing other routine morning activity, as per his abilities, he should collect paraphernalia and should do mega- worship Lord Krishna. 65.

The vow-performing person should worship Shrikrishna, Lord of Rukmini, along with presiding deities of Ekadashi, accompanied by their prowess with full respect. 66.

Alternatively, he may worship Lord Krishna alone, who is master of Ekadashi and his energy form goddess Lakshmi, with devotion, if he is incapable person. 67.

(1) **Mokshda Ekadashi**= Ekadashi which falls in bright half of the Margashirsha month, is called as salvation-giving Ekadashi. On that day, Lord Keshava, along with goddess Lakshmi, should be worshiped with jasmine flowers. While worshipping one should offer fruits like oranges and Laddoos. He should donate seven pulses especially rice; these are said to be main. 68-69.

(2) **Safala Ekadashi**= Ekadashi which falls in dark half of the month of Margasheersha, is called Saphala Ekadashi. On this day God Sankaarshana should be worshipped along with Goddess Sunanda. 70.
On that day, one should worship with Muni flowers and should offer jaggery Laddoos and guavas. One should also donate gold. 71.

(3) Sananda Ekadashi= Ekadashi which falls in bright half of the Pausha month is called as ‘Sananda Ekadashi’. On that day, Lord Narayana along with goddess Padma should be worshipped with full devotion. 72.

On that day, God should be worshipped with ‘Kumbh’ flowers and should be offered ‘Churma Laddoo’ and pomegranates. One should donate a vessel for ghee. 73.

(4) Tilaka Ekadashi= ‘Ekadashi’ which falls in dark half of the month of Pausha, is called as seame-donor; on that day, Vasudeva should be worshipped alongwith goddess ‘Shri Priya’. 74.

On this day God should be worshipped with ‘Kalhar’ flowers and should be offered ‘Gheevar’ and grape fruits. Donation of clothes is supposed to be very good. 75.

(5) Jaya Ekadashi= Ekadashi in bright fortnight of Magha is called Jaya; and its lord is Madhava. He should be worshipped, along with Nitya, on that day. 76.

On that day, it is recommended that Bakula flowers should be offered in worship, Bijapura and mande in food-oblation and Drona-ful sesames as alms. 77.

(6) Vijaya Ekadashi= ‘Ekadashi’ which falls in dark half of the month of ‘Magha’ is called as ‘Vijaya’. On this day devotees should worship Lord ‘Pradyumna’ with goddess ‘Dhee’. 78.
On that day, God should be worshipped, mainly with Basil; and should be offered citron and ‘Sohalika’. One should donate shoes. 79.

(7) Dhatri Ekadashi= Ekadashi which falls in bright half of the month of ‘Phalguna’ is called as ‘Dhatri’. An austere vow-keeper should worship Lord Govinda along with goddess Chandravati, on that day. 80.

An austere vow-keeper should worship the Lord with ‘Mandara’ flowers and should offer ‘Kansar’. He should donate a vessel to get good results. 81.

(8) Papmochini Ekadashi= Ekadashi which falls in the dark half of the month of ‘Phalguna’ is called as ‘Papa-mochani’. An austere vow-keeper should worship Lord ‘Aniruddha’ along with goddess ‘Susheela’. 82.

Jasmine flowers should be used for worshipping the Lord and apples and plums should be offered to the Lord. A cow of made of sesames, should be donated, on that day. 83.

(9) Vimala Ekadashi= ‘Ekadashi’ which falls in the bright half of the month of ‘Chaitra’ is called as ‘Vimala’. The same is also called as ‘Kamada’, as it fulfils all the wishes. 84.

On that day, Lord Vishnu should be worshipped with goddess ‘Rama’ properly, with sixteen courses of worshipping as per one’s abilities and wealth. 85.
An austere vow-keeper should worship the Lord with flowers of mango tree and should offer a type of cucumber and laddoo of baked wheat flour. One should serve a sweet meal of barley-porridge. 86.

(10) Varuthini Ekadashi= ‘Ekadashi’ which falls in the dark half of the month of ‘Chaitra’, is called as ‘Varuthini’. Lord ‘Purushottam’ should be worshipped properly with goddess ‘Nanda’. 87

On that day the Lord should be worshipped with ‘Champaka’ flowers and should be offered ‘nutmeg’ and ‘fried balls’. One should also donate a piece of land. 88

(11) Mohini Ekadashi= ‘Ekadashi’ which falls in the bright half of the month of ‘Vaishakha’ is called as ‘Mohini’. On that day lord ‘Madhava’ should be worshipped with goddess ‘Madhavi’. 89

On that day the Lord should be worshipped with a type of jasmine flowers; and should be offered jackfruit and porridge. Also a mattress should be donated as alms. 90.

(12) Apara Ekadashi= ‘Ekadashi’ falling in the dark half of the month of ‘Vaishakha’ is known as ‘Apara’. On that day, Lord ‘Adhokshaja’ should be worshipped with goddess ‘Trayi’, by pandanus fragrant flowers. 91.

On that day one should offer multi-fruit and rice cooked with milk and should donate a cow with a calf to a Brahmin. 92.

(13) Nirjala Ekadashi= ‘Ekadashi falling in the bright half
of the month of ‘Yeshtha’ is known as ‘Nirjala’ waterless. Lord ‘Trivikrama’ alongwith goddess ‘Padmakshi’ should be worshipped on this day. 93.

On that day the Lord should be worshipped with type of jasmine flowers, should be offered mango fruits and curd-rice. One should donate an umbrella on this day. 94.

(14) Yogini Ekadashi= ‘Ekadashi’ falling in the dark half of the month of ‘Yeshtha’ is known as ‘Yogini’. Lord ‘Nrisinha’ with goddess ‘Kshemakari’ should be worshipped on this day. 95.

One should worship the Lord with ‘Bhringraja’ (maka) flowers and should offer blackberries and condensed milk balls and should donate a ‘watercow’ (Jaldhenu) on that day. 96.

(15) Shayani Ekadashi= ‘Ekadashi’ falling in the bright half of the month ‘Ashadha’ is known as ‘Shayani’ (marked by commencement of Vishnu’s yogic sleep). Lord ‘Vamana’ with goddess ‘Kamala’ should be worshipped with devotion, on that day. 97.

One should use ‘Apamarga’ (Aghada) flowers for worship; and should offer roti and coconut fruit. One should donate a cow of gold on that day. 98.

(16) Kamika Ekadashi= ‘Ekadashi’ falling in the dark half of the month of ‘Ashadha’ is known as ‘Kamika’. Lord ‘Achyutya’ with goddess ‘Vijaya’ should be worshipped with devotion on that day. 99.

The Lord should be worshipped with ‘Parijata’ flowers; and should be offered ‘Bilva’ fruits and hundred-pored cake (Anarasa),
(17) Putrada Ekadashi= Ekadashi in bright fortnight of Shravana is Putra-da (son-giver). On that day, Shridhara is to be worshipped along with Kanti-mati. 101.

Sentifolio for worship and sweet cake for food-oblation should be offered. Sitaphal should also be offered; and alms of footwear is deemed to be the best. 102.

(18) Aja Ekadashi= Ekadashi falling in the dark half of the month of ‘Shravana’ is called as ‘Aja’. The Lord of this day, Lord ‘Janardana’ should be worshipped with goddess ‘Sundari’. 103.

On that day the Lord should be worshipped with red flowers and should be offered betel nuts and sweet balls made of sugar and a buffalo should be donated. 104.

(19) Padma Ekadashi= Ekadashi falling in the bright half of the month of Bhadrapada is known as ‘Padma’. On that day Lord Hirishikesha should be worshipped with goddess ‘Aparajita’. 105.

The Lord should be worshipped with Kasha(saffron) flowers, should be offered pumpkin and sweets made of sesame and Brahma-puri should be donated. 106.

(20) Indira Ekadashi= Ekadashi falling in the dark half of the month of Bhadrapada, is known as ‘Indira’. Lord ‘Upendra’ with goddess ‘Subhaga’ should be worshipped with holy Durva
While worshipping, gooseberry fruits should be offered; and Karna-veshtam (ear-ornament blue lotus? flowers should be put ; and to achieve the full results of the austerity, one should give away a daughter, in marriage, as valedictory. 108.

(21) Pashangkusha Ekadashi= Ekadashi’ falling in the bright half of the month of ‘Ashvin’ is called as Pashankusha. On that day, Lord ‘Padma-nabha’ should be worshipped with goddess ‘Padmavati’ with full devotion. 109.

The Lord should be worshipped with Shami leaves and Kama-phala’, Shali-pishtam,a sweet made of rice-flour should be offered, laddoos, sweet balls should be donated. 110.

(22) Rama Ekadashi= Ekadashi, falling in the dark half of the month of Ashvin, is called as’Rama’. As Lord ‘Hari’ is the deity of that day; he should be worshipped with goddess ‘Hiranya’. 111.

The Lord should be worshipped with ‘Muchakund’ flowers and should be offered banana fruits and sweets made of ghee and banana; and a pot of ghee should be donated on that day. 112.

(23) Prabodhani Ekadashi= Ekadashi falling in the bright half of the month of Kartik is called as ‘Bodhani’. Lord Damodara with goddess Radha should be worshipped on that day. 113.

For worshipping, mainly lotus flowers should be used and Mugda churna [a sweet made of kidney beans flour and ‘Padma-phala (lotus-fruit) should be offered and a bed should be donated. 114.
(24) Abhayda Ekadashi—Ekadashi falling in the dark half of the month of Kartik is called as ‘Abhaya’. On that day, Lord ‘Krishna’ with goddess ‘Sulakshna’ should be worshipped. 115.

For worshipping, flowers of sesame should be used. Sugar rice and ‘Sadaphala should be offered and a bull should be donated. 116.

(25-26) Kamala Ekadashi—‘Ekadashi’ falling in the inter-calary (Adhika) month is called ‘Kamala’. The deity of this day is Lord ‘Purushottama’. The proper procedure of that month is different. 117.

In this way, I have told you about all the presiding deities of all the ‘Ekadhis’ accompanied by prowesses. A person’s all the wishes will be fulfilled who worships the proper deity in proper way. 118.

In case, all the required things for worshipping are not available, he should worship the Lord, with limited strength and available things. 119.

If one does not get proper fruit, he should offer a betel nut and in place of proper flower basil leaves should be used, simply sugar cubes should be offered and whatever food possible should be donated. 120.

If economically possible, one should again worship with proper method but should never opt for concession, out of money-greed, mistake or non-respect. 121.
An idol of Lord Shri Krishna with goddess Shree, sculpted by using either gold or any other metal should be worshipped with full devotion, in Sarvatobhadra Mandala-diagram. 122.

All previously told emanations of Visnu: Keshava etc. along with goddesses: Nanda etc. should be worshipped with goddess Shree, appropriately. 123.

If unable to do so, one should simply draw with rice, a lotus of eight petals. He should worship Lord Shri Krishna, alone, with goddess ‘Shree’, with total devotion and with whatever material for worship, is available. 124.

One should worship Lord Krishna in the name of the presiding deity of that Ekadashi (day); and in the same manner, worship Rukmini also, according to respective presiding prowess of that Ekadashi day. 125.

It is believed that by worshiping Krishna alone, the presiding deities of all Ekadashi days are virtually worshipped. Likewise, by worshipping Lakshmi alone, all the respective presiding goddesses are (automatically) worshipped. 126.

(The worshiper) should take an earthen pot which does not have any hole, fill it with gems and gold and install it. He should cover it with a cloth and put an excellent pot on it. 127.

He should then draw a beautiful lotus with twelve petals and worship Lord Krishna with Shri Lakshmi, there over, according to the rules. 128.
<table>
<thead>
<tr>
<th>Cha. 33</th>
<th>Third Volume</th>
<th>277</th>
</tr>
</thead>
<tbody>
<tr>
<td>उपचारे: शोधाधिमभारीपूजा सामाचरूः। लघुपूजायसकिसुः भक्तया कुर्वित हृदयः।। १२९।</td>
<td></td>
<td></td>
</tr>
<tr>
<td>सहेष्व वैदिकम्नौकिर्कः: पूजयनामाचरेत्। देवकलालिद्वत्वेन सागरनाथयोक्तातं।। १३०।</td>
<td></td>
<td></td>
</tr>
<tr>
<td>तेजोमण्डलमच्ययं कोटिकर्णयसूदरम। नवजीनरतिस्यां पीताम्बरधरं प्रभुम।। १३१।</td>
<td></td>
<td></td>
</tr>
<tr>
<td>दक्षेण पाणिना चक्कर शुभै चामेव विभ्रमः। रथम् सेवितं वामे दिश्यकृ हस्तयाः।। १३२।</td>
<td></td>
<td></td>
</tr>
<tr>
<td>अनेकदिव्याल्प्लु वनमालाविभूषितम। उपायमाने प्रयते: ग्रंथेंगुरंदादिपः।। १३३।</td>
<td></td>
<td></td>
</tr>
<tr>
<td>सूर्यमान्युनिगयङ्गमनयामङ्गकंविल्लः। कृष्णमेवविध्य ब्याप्त्वा तत: पूजनामाचरेत्।। १३४।</td>
<td></td>
<td></td>
</tr>
<tr>
<td>आहारनीतं देवेन्यम भक्तानामसङ्गिस्त्रम। सुखिर्वर्ध चवर्धा शान्तं मनसात्मायायम्ययामः।। १३६।</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

He should perform the Mega-worship in the sixteen fold services. Yet, a person unable to perform it, may do mini-worship, briefly but with full devotion. 129.

A Brahmin should commence the worship by declaring the day and place of the worship with the Vedic Mantras, by chanting relevant Mantras. 130.

**Meditation.**

He should contemplate upon Lord, Who is perceived in the centre of lustrous orb, as handsome as billion cupids, assuming dark complexion, resembling freshly arisen could, dressed in yellow silk garment (Pitambara), wielding disc in right hand and conch in left hand, attended, on his left side, by Rama, holding a divine Lotus, adorned by many divine lustrous ornaments, bearing garlands of forest flowers, attended upon humbly by the attendants like Garuda and others and praised by many sages, gods, Gandharvas and Kinnaras. Then he should start the worship. 131-134.

**Aahvan**

Invocation should be as, ‘O the foremost of Gods, the bestower of blessings and safety to the devotees, O You Kind-hearted and serene, I spiritually invoke You here to accept my worship. O You the Lord of the gods, You may take a seat on the soft, golden lion-shaped throne (seat), fabricated by divine professionals; and which is studded with golden gems. O You, the Chief of the gods, You may, in the company of Rama, accept the
water of Ganga, scented with sandal-wood paste, fragrant flowers and Akshatas and kept in golden pot. 135-137.

‘O God, bestower of security to the devotees, You may accept my offerings of this scented water (kept in a golden pot, with sandalwood, fragrant flowers etc.). O You the God of gods, the ancient One, Best of the persons, may accept this reverential water offered by me for holy sipping. 138-139.

‘Please accept this blend of five ingredients: milk, ghee, curds, sugar and honey; and also the mixture of these ingredients for taking bath. I offer you milk for bathing which is produced by Kamdhenu (wish-yielding cow) which is a life for everybody, the purifier sacred for and used in sacrifice. 140-141.

‘I brought curd for you, prepared by fermenting milk for taking bath please accept it. O God, I offer you ghee, prepared from butter, which is used in sacrifice, eatable of the deity, which is loved by everybody for your bath. O God, I offer honey for your bath, that nourishes everybody, increases luster and has come out from essence of a tree. Please accept sugar offered by me, the essence of sugarcane, remover of impurity, having a pleasant look. 142-145.

‘I have brought holy water from rivers and lakes. O God, please accept it for bath, offered by enchanting with sacred Mantras. 146.

‘You may please accept this couple of fine clothes,
prepared from the threads of cotton and silk, decorated by golden threads. 147.

‘O Narayana, I bow down to you. You protect me in this world. O the Supreme Being, may you accept this sacred thread accompanied with upper garment. 148.

‘O You Almighty! I have worshipped you with great care by offering you gems, ornaments, crown, anklets, ear-rings, finger rings. 149.

‘Please accept this ointment prepared by blending musk, aloe, camphor and paste of sandal-wood from Malaya region. 150.

‘O the Supreme Lord, I worship you with a variety of leaves and with various flowers like Karnikara, jasmine, Champaka and many others. 151.

‘O You God of gods, You may accept this essence named Dashanga (tenfold) which has a pleasant smell. I have offered it to you very sincerely. Please accept he lustration service offered by waving the lamp containing wick dipped in cow’s clarified butter, O doyen of gods and served by gods.152-153.

‘O You beloved of gods, please accept this food: eatables, potables like porridge, lickables mixed with curds, milk, ghee, and sugar. 154.

‘May you accept this betel, prepared with camphor, Khadir,
arecanut, pepper, betel leaves and fragrant material. 155.

'O God, You please accept fruits: citron, mango, jackfruit, dates, banana and divine coconut. 156.

'O God, I am offering you golden gift to complement fruit of my worship, by compensating deficiency or excess in offerings. 157.

'O God, the powerful lustrous One, bestower of happiness to all, You please accept this lamp-lustration with five wicks. 158.

'O God, be victorious, the bestower of auspiciousness Spouse of the Goddess Lakshmi! Companion of Radha. The protector of the surrendered ones; be victorious; You appeared on this earth in the form of incarnation of the God Vishnu; and destroyed several troops of demons, O Sahajisnu! You were honored by the cosmic creator Brahma and other gods; and by prominent kings, at the time of your marriage with Rukmini, the daughter of Bhismaka. 159.

'Due to your immense love for Parth Arjuna, you lived with then, in there city. You are as if there life. You made them victorious even without holding weapons in your hand by driving there chariot. It was very difficult to win the battle against the enemies even for flocks of gods. O You be victorious! Hail you. 160.

I know that Draupadi, wife of Pandava, must have done some magic on you. So you, the master of the selfless and liberated
souls rushed towards her helplessly, in the forest, leaving the Goddess Lakshmi, when you were just remembered by her (in Durvasa episode). O You be victorious! 161.

‘You enjoyed the romantic sentiment (Shringara) described by sage Vatsayayana to its full contentment with your wife Satyabhama and the milkmaids and accomplished that sentiment. You also enjoyed the water sport with your wives, wives of gods and groups of gods in the ocean. 162

‘O You with a shining red crown, bearing dark colour complexion of fresh cloud, wearing crocodile-shaped earrings and smiling face; wearing a gold like lustrous cloth, wearing new garland around the neck; and thus pleasing the distressed persons only by a glance. I bow down to you; be victorious! 163.

‘O cosmic Lord, the bestower of happiness to the world, please accept this offering of flowers held in clubbed palms, with pleasant face. 164.

‘O the Lord of the Lords, Devadevesha, Garudadhvaja, (holder of the banner of Garuda (Eagle), I bow down to You, O Vishnu, the bestower of the fruit of the vow. 165.

‘Paying obeisance with two feet, two hands, two knees, chest, head, along with eyes, speech, and mind is known as Ashtanga Pranama (bowing down with eight limbs). 166.
‘An obeisance with two hands, two knees and head along with speech and eyes, is said to be Pannchanga Pranama (bowing down with five limbs). These two are said to be the superior postures of obeisance. 167.

‘Here, Ashtanga Pranama is recommended for men, and the Panchanga Pranama for all (men and women both). 168.

‘Standing at His right side, one should bow down to Shri Hari by initially touching His feet, by right and left hands. Then standing at a very short distance, one should bow down by prostrating one’s body on the earth. 169.

Prarthna Stotra.

He should pray as, O You Govinda! Madhava! Store of compassion (Dayalaya) Comrade of the distressed (Dinabandho)! Shriman!, pleasing mind and eyesight Manonayana-Nandana, Divyamurti! Bearing pleasant body and complexion resembling divine blue sapphire (Divyendranilamankanti-maharanga) !husband of Rukmini (Shri-Rukmini-Ramana)!, Vasudeva! protect me. 170.

I bow down to You, Who has conquered the cruel Kamsa and others; Who is respected even by Shankara; the enemy of the God of love; Who is the lone spiritual brother of those who have surrendered;Who holds a conch and a wheel in His hand; Who is the Indra-like Lord of the city of Dwaraka and Whose wishes have been ever fulfilled. O Rukmini’s husband Vasudeva, please protect me. 171.
I bow down to You Garudadhvaja, Who is a bud of Joy! Who gives delight to Yadus; Whose smiling lotus-like face resembles the orb of the full moon of the autumn; Who is the destroyer of the army of wicked kings, who are burdensome to the mother earth; and hence, a supporter of Shesha, I bow down to You. O father of Pradyumna; Who brought Parjata on the earth, to please His wife Satyabhama, Who is the emeritus member of the assembly of Lord Indra; the spouse of the sixteen thousand queens; O Rukmini’s husband Vasudeva, please protect me. You, Who always care for the well-being of your kinsmen Pandavas; Who is the wish fulfilling tree for all wishes of Draupadi; Who holds a bow in His hand; and Who is saluted by the Lord of Gods. O Rukmini’s husband Vasudeva, please protect me. 172-174.

I bow down to You, O God, Who is always engaged in building a bridge connecting the path to Dharma; O Shri Hari! O Murari! Who always pleases the assembly of Brahmins by giving donations; Who is praised by the sages like Narad and others; O Rukmini’s husband Vasudeva, please protect me. O You Who are the ocean of kindness, Who helps us to cross the ocean in the form of mundane world; Who is well-known for bestowing happiness to the down-trodden; the Lord of the Brahmins, crescent-jewel of the great rulers. O Rukmini’s husband Vasudeva, please protect me. 175-176.

I bow down to You, Who are the protector of those who have
sought your shelter, being afflicted by the worldly sorrows; Who has endowed His own talent to Uddhava, Who has always redeemed the people of good conduct in Your various incarnations. O Rukmini’s husband Vasudeva, please protect me. 177.

O God, since I am helpless, You are the only shelter for me. Hence, You, the Lord of Rama, be kind to me and protect me; protect me. 178.

Varpradan.

I hereby offer this divine food: for each, along with a gift of gold, in this metallic copper vessel to the doyen of Brahmans, as ritual gift. 179.

Thus the worshipper should worship the God and spend the rest of the day by listening and narrating the stories and commendable deeds of Lord Narayan. 180.

The followers of the Uddhava sect: men and women should not perform any worldly activity on Ekadashi day, unless in case of emergency. 181.

Farmers should not undergo their routine job in the field, nor should the merchants carry out any transactions. They should not buy or sell any items on that day. Women should not weep or mourn in the house; or engage in cutting cloth, thread etc. They should avoid unnecessary gossip and should not touch any
Men and women, who are devotees of Krishna, and are my followers, should spend the Ekadashi day for the cause of Shri Hari. 184.

If a person is very weak, poor or reliant, he should carry out his essential routine jobs, and not do anything else. 185.

With a view to please the God, one should generously give donation to a Brahmin. He should keep himself awake and spend the night in praise of the God. 186.

A person who spends the night in the temple of Vishnu, or in the company of noble people, gets the fruit of performing an Ashvamedha sacrifice by all means. 187.

Women and men should spend the night-time in the group of women and men respectively. Men should engage themselves in the discussion of the deeds of Shri Hari, and not in playing dice. 188.

If due to the involvement of friends, a person takes food on Ekadashi day, he can only purify himself by performing the Chandrayana Vrata and not by any other atonement. 189.

One may take food only once, after mid-day, or should eat only at night, or without asking for food to anybody, or may give alms, and thereby perform the vow of Ekadashi. Yet, one should never give up this vow. 190.
Now Nakta i.e. nocturnal vow is explained: The food that is parched on fire, like oblation in a sacrifice, except cooked rice, or fruits, sesame, milk, water, ghee, or the five products of the cow: Panchagavya, taken collectively or sheere products, may be consumed. Here, each earlier option quoted in succession, is more preferred. 191.

Ritual to be followed on the following day of Ekadashi.

Next morning he should take bath and perform his daily routine and special worship. He should then devotedly offer the tasty food, whatever is available to Shri Hari. 192.

He should then conclude the worship of both the idols, and with dedication narrate to Shri Hari the vow he had performed. 193.

O Shri Hari, ‘please bless me who has become blind due to the darkness of ignorance; please turn Your face towards me and bestow the light of knowledge upon me. 194.

He should then offer that idol of Krishna to a Brahmin, along with some Dakshina. He should also give some other presents or food according to his ability. 195.

After offering the food to Brahmans, sages and the followers of Vishnu, according to his capacity. Then he should conclude his fast by eating the food, made for the sacrifice. 196.

On Dvadashi day, he should avoid sleeping at day-time, taking food from other person, eating twice in a day, copulation, and eating oily food in bell metal vessel. 197.
Cha. 33 Third Volume

If on the day of the conclusion of the fast, if there is a slight presence of Dvadashi, one should observe it on that day itself. The observer of the vow should not avoid it. 198.

As Shambhu has stated the decision that, if Dvadashi occurs only for a moment until mid-day, then one should conclude the fast. 199.

If Dvadashi occurs only for a very short time, on the day of concluding the fast, one should perform the daily rites of morning and mid-day in the morning only. 200.

If some emergency occurs due to some unexpected situation on Dvadashi day, one may conclude the fast only by drinking water. Even if one takes his food, no blemish is involved. 201.

The first quarter of Dvadashi day is considered to be the day of Lord Shri Hari. Hence the followers of Vishnu should transgress it and then conclude the fast. 202.

In the bright fortnight of the months of Ashadha, Bhadrapada, Kartika, at the time of simultaneous occurrence of the Anuradha, Shravana and Revati, one should not eat anything; otherwise it will devastate the fruit of the twelve Dvadashi vows. 203.

In the first quarter of the month of Ashadha, Lord Vishnu sleeps. In the middle of the month of Shravana, He turns on one side of His body during His Sleep. In the last quarter of the month of Paushya (Kartika), Lord Vishnu wakes up. Hence, these i.e.
sleeping time, period of turning on one side, and awakening time, should be avoided. 204.

O You People, in this manner I have stated the rite of Ekadashi vow as it is described in the Smruti. All of you should follow it sincerely. Now I will tell you about the concluding ceremony in detail. 205.

Thus ends the Thirty-Third chapter entitled, ’Description of the Ekadashi vow at the time of Prabodhini Celebrations.’ in the third Prakaran of Satsangi jivan, the life story of Lord Narayan, also titled as Dharmashastra, (the rules of the code of conduct). 33

CHAPTER -34

Udyapan-vidhi of Ekadashi Vrata narrated by Bhagwan Shree Hari.

Narayan-muni said:-

no vow will bear any fruit without performing the concluding ceremony. Hence one must perform the concluding ceremony of the Ekadashi vows, by all means. 1.

The concluding ceremony should not be performed during
the inter-calary month: Adhika Masa, during the setting-time of the planet Jupiter: Guru, and Venus: Shukra and during incapacity by child and aged person. It should not be performed during one’s inability. 2.

Generally, the concluding ceremony should be performed with elaborate worship and gratification of Brahmans. Gold, cows etc., should be gifted as per one’s ability. 3.

On the tenth day, the observer should eat the remnants of the sacrifice; and while observing celibacy, he should sleep on the bare floor, remembering Shri Hari. 4.

Having got up in the last phase of the night, one should perform the purification rites like bath etc. without wasting any time. He should then collect the materials of worship and duly inviting the learned Brahmin, he should worship Lord Purushottama with devotion and peace of mind. 5-6.

The observer may perform the worship at his own very clean house; or in an auspicious sacred place. By priority, the vow-keeper may also worship in the temple of Lord Vishnu. 7.

In a pendal with pillars of beautiful plantain trunks, he should draw a Sarvatobhadra Mandala; and install an earthen pot in the centre. He should then put upon it a vessel duly wrapped in a beautiful cloth, and covered by the leaves of five different trees. 8-9

He should then draw a beautiful multi-coloured lotus of
twelve petals, with layers of twelve leaves. He should then prepare a golden idol of Lord Vasudeva along with goddess Lakshmi as per the Shastric norms and install it in that lotus. 10-11.

In serial order: east etc., on lotus petals, Keshava and others, along with their prowess, in the proper sequence, should be installed. 12.

In the first petal, Lord Keshava with His consort Shri should be installed; and thereafter, in rightward mode, Narayana with Padma; Madhava with Nitya; Govinda with Chandra; Vishnu with Rama; Madhusudana with Madhavi; Trivikrama with Padmakshi; Jamana with Kamala; Shridhara with Kantimati; Hrshikesha with Aparajita; Padmanabha with Padmavati; and Damodara with Radha; thus these twelve deities are to be installed in due order. 13-16.

Thereafter, twelve deities, with their proper sequence should be installed on inner row of the petals. Sankarshana with Sunanda is to be installed on first petal. Then, in the order of rightward direction, on each next petal, Vasudeva with Harini; Pradyumna with Dhi; Aniruddha with Sushila; Purushottama with Nanda are to be installed in due order. Then, Adhoakshaja flanked by Trayi; Nrusimha by Kshemkari; Achyuta by Vijaya; Janardana by Sundari; Upendra by Shubhaga; Shri Hari by Hiranya (are to be installed on
serially next petals. Krishna flanked by Sulakshana is to be installed on the last inner petal of the Lotus. Then, he should worship with proper rites and according to his ability. 17-21.

First the preliminary worship should be performed and then bathing the idols with five ingredients viz. Ghee, Milk, Curd, Honey and Sugar, should be followed performance of the main limb-wise worship. 22.

After offer new clothes, ornaments etc. and fourfold fragrance (2 portions of musk+4 portions sandal-paste+3 portions vermillion+1 portion camphor) and Omni-fraction (2portions camphor+2portionsvermillion+2portion smusk+4 portions sandal-paste, He should worship with flowers. 23.

After worshiping with thousand basil leaves and after offering incense named Amruta and lamp lustration, he should offer food-oblation. 24.

He, the vow-keeper should offer Laddoos prepared from rice-flour, jaggery and ghee; fried sweet cakes of wheat flour; Laddoos made of barly, noodles-vermicelli, Mande (sweet thin Roti made of wheat flour), deep fried balls of gram Dal, milk boiled with rice, porridge of rice and milk; curd rice, small Laddoos made of condensed milk, fried cake, perforated Laddoos, sweet balls of powdered sesames, banana with ghee, and rice mixed with jiggery. After offering aforesaid food-oblation, betel leaf and fruits, he should wave around lamps and offer handful of flowers to the
God. 25-28.

After finishing the worship the ardent vow-keeper person should offer a gift of a cow, land sesa mum, gold, horse, elephant etc., as per his capacity. 29.

Then, he should perform a sacrifice in the premises of a temple or in a cow pen, by chanting the Vedic mantra: ‘Idam Vishnur.’ (Vishnu traversed this..) by offering wooden fuel-sticks, ghee, sesame and cooked rice. 30.

Then the restrained and prudent person should utter the names: Keshava and others while giving the same oblations; and offer twenty four, eleven or one cow or Gold as a gift. 31.

He should offer white or brown colored cows, by performing proper rites. He should keep awake at night and worship God Shri Hari in the morning. 32.

He should donate golden idol of Shri Hari to his preceptor. He should offer ornaments and clothes and feast to Brahmins. 33.

The person should offer twenty four pots filled with sesame, food-grain, fruits and water to Brahmins; and then give them, remuneration for religious rites. 34.

Celibates should be honoured with sandal paste, flowers, clothes and other objects. The Saints, worshippers of God Vishnu should be served with tasty food. 35.

Then the person observing the vow should conclude it, by taking food along with his relatives. If he follows this proper
course of action, then only that particular vow will be fruitful. 36.

Here, I have explained the importance of observing the Ekadashika vow, in brief, after studying the scriptures, with all aspects; and with love for the devotees, dedicated to Vishnu. A person who just hears it will surely get his desired fruit. 37.

Thus ends the thirty fourth chapter entitled, ‘Narration of description of the concluding ceremony of vow of Ekadashi,’ in the third prakaran of Satsangi Jivan, the life story of Lord Narayan, also titled as Dharmashastra, (the rules of the code of conduct). 34

CHAPTER - 35

Characteristics of the 24 images of God to be worshipped in the various Ekadashis.

The devotees asked:-

may You please describe, one by one, the different manifestations of Lord Keshava that are supposed to be worshipped, on the days of Ekadashi with their special features. 1.

Sri Narayan-muni said:-

O you devotees, I shall explain to you the various formations
of God Vasudeva, Keshava and others with their independent special features. 2.

Even though God Vishnu has only one form, still He appears in twenty four forms, in order to satisfy Ekadashi which also bears twenty-four forms. These twenty four forms of Lord Vishnu are said to be different from each other due to the changing positions of the conch, disc, club and the lotus in His four hands and thus twenty-four names are assigned to them. 3-4.

I shall explain to you the particular positions of holding the conch and other weapons. It is it to be understood as starting from the right lower hand and passing onwards to the upper right hand, then upper left hand and then lower left hand. Note: (Henceforth this order is always to be followed). 5.


Vishnu bears club, lotus, conch and disc respectively. Madhusudana holds disc, conch, lotus and club. Trivikrama holds lotus, club, disc and conch. Yamana always holds conch, disc, club and lotus. 8-9.

Shridhara holds lotus, disc, club and conch in hands. Hrushikesha holds club, disc, lotus and conch. Padmanabha holds
conch, lotus, disc and club in His hands. Damodara always holds lotus, conch, club and disc. 10-11.

Sankarshna is said to be the bearer of: club, conch, lotus and disc. Vasudeva is said to be the bearer of: club, conch, disc and lotus. Pradyumna is said to be wielder of: disc, conch, club and lotus. Aniruddha is the wielder of: disc, club, conch and lotus. 12-13.


Janardana holds: lotus, Sudarshana disc, conch and club. Upendra holds conch, Kaumodaki club, disc and lotus. 16.

Shri Hari holds: conch, disc, lotus and club. Krishna holds: conch, Kaumodaki club, lotus and disc. 17.

O You devotees, I have described all the special characteristics of the idols of Keshava and others. They should be worshipped on the day of Ekadashi. 18.

Keshava and other aforesaid twelve are the presiding deities of the twelve Ekadashis of bright fortnights of twelve months. Sankarshana and others are the presiding deities of the twelve dark fortnights of the months. 19.

By the worshipers Keshava is to be worshipped on the day of Ekadashi of bright fortnight of Margshirsha month; likewise
Sankarshana in the dark fortnight of the Margashirsha. 20.

In the same way, in the dark and the bright fortnights of Pausha and other months, Narayana and others should be worshipped. In the inter-calary month, i.e. Malamasa, Lord Purushottama should be worshipped. 21.

Here I have described the four images of Sankarshana and others, those should be understood to be different from the fourfold manifestation of Vishnu. 22.

O you people, you should never act miserly in the celebration of the celebration of Ekadashi vow. The God Lakshmi-kanta the bestower of all wealth, is pleased by performing this Ekadashi vow. 23.

A Man or a woman, whosoever, getting up in early morning, ever remembers these sin-annihilator forms: Keshava etc., of Krishna, the Lord of Vaikuntha, will surely get his or her wishes fulfilled. 24.

Thus ends the thirty fifth chapter entitled, ‘Narration of description of characteristics of the idols of Lord Keshava and others,’ in the third prakaran of Satsangi Jivan, the life story of Lord Narayan, also titled as Dharmashastra, (the rules of the code of conduct). 35
CHAPTER - 36

With a view to teach the devotees, Shree Hari performs all the rituals of Ekadashi.

Suvrat said:-

Having heard the importance of the performance of Ekadashi vow sung by Shri Hari, all the people were very much satisfied. 1.

People, conceiving at heart Shri Hari, the son of Dharma (Deva), to be the very form of Shri krishna took the same vow immediately in front of Him. 2.

After that, being saluted by the flocks of people, Swami requested the devotees to return to their own abodes having received their greetings in return proceeded towards His own abodes. 3.

O king, Shri Hari himself after taking bath and offering the daily worship to Lord Krishna, decided to observe the vow of Ekadashi as directed by Himself previously. 4.

He managed to collect all the necessary material for mega food-oblation and arranged to decorate the Pandal of worship with the pillars of plantain trunks. 5.

Having kept ready all the material for worship He took a nap lying down on the floor for some time. In the meanwhile third phase of night passed. 6.
After taking a short nap, he just got up and meditated on His own self in his heart; and then went to the river with his disciples to take bath. 7.

After purifying his own body, He washed his mouth with twelve mouthfuls of water. He took bath in the river: Unmatta Ganga, offered propitiations; and filled the pot with clean water, for the worship of Shri Vishnu and returned to his abode with wet clothes. 8-9.

Though He Himself the master of having many disciples, as if showing the dutiful servitude, He carried the water to His hermitage. 10.

He brought flowers and Tulsi leaves from garden, washed his hand and feet; and put on fresh white garments. 11.

After that, He sat on the seat made of kusha grass, applied five vertical lines of sacred Gopichandran sandal-paste, on his forehead and; started his daily morning Sandhya prayer. 12.

Having finished his daily Homa-ritual, He invited the Brahmins, well versed in Vedas and experts of Puja-rituals and started the worship of the Lord Krishna. 13.

Those Brahmins directed Him to perform the worship, as laid down in the scriptures. First of all, they drew the auspicious Sarvatobhadra-mandala,a special design. 14.

The Brahmins well versed in performing colours the rituals,
installed golden bright pot on it (the multicoloured Sarvatobhadra Mandala), decorated with a variety of colours. 15.

On the spot, where the auspicious vessel set with five leaves, covered with fine cloth and decorated by fine under-carpet, was placed, they sketched a beautiful lotus with twelve petals and decorated by various colours, outside and twelve leaves inner side. 16-17.

They installed with great respect, a golden idol of Lakshmi and Yogeshwara, in the centre of the lotus. 18.

The priests, being very attentive, installed other minor ancillary deities and attendant-deities in proper direction, as directed in the scriptures. 19.

Keshava and others, along with their proesses were installle, in serial order, from east; and minor deities were installed on the inner and outer petals of the lotus. 20.

On the first petal, Keshava was installed with Shri, then Narayan in his front, on rightward mode, along with Padma. With the same order onwards, Madhava with Nitya, Govind with Chandra, Vishnu with Rama, Madhusudana with Madhavi, Trivikrama with Padmakshi, Vanama with Kamala, Shridhara with Kantimati, then, Hrushikes with Aparajita, Padmanabha with Padmavati and Damodhara with Radha. These twelve deities alone are installed on the outer petals of the lotus. 21-24.
These are the twelve durities, presiding over all Ekadashis of white fortnights of Margarshish and other months, in serial order. 25.

Then, on twelve internal petals of the lotus, the twelve presiding deities of twelve Ekadasis of the twelve dark fortnights of Margashirsha and other months, are installed, along with their consorts. 26.

On the first petal, Sankarshana is installed, along with Sunanda, by the Brahmins; Vasudev with Harini, Pradyumana with Dheedevi, Anirudha with Sushila, Purushottama with Nandadevi, Adhokshaja with Trayidevi, Narasimah with Kshemanjari, Achyuta with Vijaya, Janardana with Sundari, Upendra with Subhaga, Hari with Hiranya, Krishan with Sulakshna-devi. Thus, twelve deities have been installed. 27-30.

Having installed Nanda and other attendants, in eight directions the Brahmin prists arranged worship of the deities, with Vedic and Tantric mantras. 31.

In the beginning, Swami Narayan installed in His heart, Lord Yogeshwara (Krishna), with goddess Lakshmi, with a lotus in her hand, seated on left side. 32.

He was as dark as the cloud and having four hands, seated in the Lotus- posture: Padmasana, on white lotus, with eyes half closed, staring at the nose-tip, shining with kausthubha jewel and various other ornaments, having face, glowing with crown on the
head, seated with both the front right and the left palms put on the lap, facing upwards. He has held lotus and the mega-club on rear sides of those two hands. In His two upper hands Panchajanya conch and Sudarshana chakra are held. Shri Hari then concentrated His mind on Vasudeva, in above described position. 33-36.

Nilkantha worshipped the most favourite god with all the sixteen service courses of worship: invocation etc., with exclusive attitude. 37.

He started with initial worship, having given bath with the penta-nectar blend (Panchamrut). He performed the mega-ablation procedure (Maha-abhisheka), then he applied the fragrant sandal-paste, saffron-paste, white unbroken rice and variety of fragrant flowers. 38-39.

Having offered deca-item incense (Dashanga Dhupa) and having lighted a lamp He offered food-oblation i.e. Naivaidya prepared by expert cooks. 40.

He offered variety of Laddoos prepared of wheat, rice, milk, ghee, sugar and Jaggery, e.g. Modaka Gudaka mixtures of flour, ghee and purified butter; curd-rice, fried bread, sweet ball, sweet mini preparations, crushed sesame with sugar, banana with ghee, powdered green gram and rice with jaggary. 41-43.
After offering him a variety of food, pure water, He gave betel leaf and other fruits. 44.

After that, he waved the lamp around, along with burning camphor, as mega-lustration; and with the music of bells and other instruments, there arose a loud noise accompanied by the words, “Be victorious be victorious”.45.

On that occasion, groups of gods blew their drums and showered flowers; and Gandharvas and Kinnaras started singing joyfully. 46.

After having performed lustration, with a lamp, Lord Shri Hari offered a handful of flowers bowed down to God Vishnu and by prayer, He finished the worship. 47.

Then he worshipped Dharmadeo, along with retinue, seated on the eight petaled lotus, designed from rice. 48.

Then, He gave ten types of gifts to Brahmins, as a part of his vow, finished his midday duties and appeared in the assembly before the public. 49.

O! king He propagated the religion, initiated the religious rites on this earth, Himself put it in action, as directed in the scriptures and pleased His devotees, settled in religion. 50.
Thus ends the thirty sixth chapter entitled, ‘Narration of description of EkadashiVata ritual prescribed by Narayan muni,’ in the third prakaran of Satsangi Jivan, the life story of Lord Narayan, also titled as Dharmastra, (the rules of the code of conduct). 36

CHAPTER - 37

Description of Mahadaan such as Guddhenu offered by Jayaba on the pious day of Prabodhini.

Suvrat said:-

Then Jaya got up early in the morning, finished her daily purification duties and then worshipped God properly as laid down by rules. 1.

Then she worshipped the golden idols of God Yogeshwara and Goddess Lakshmi, and also of Bhakti and Dharma in Sarvatobhadra-Mandala. 2.

Having worshipped, with penta-nectar blend, with (Panchamrut), sandal- paste and fragrant flowers, incense and lamp and also various fruits. Afterwards, having performed the worship, she did mega-lustration by waving lamp before Gods with devotion. She also offered a handful of flowers by uttering sacred chants and saluted with folded hands. 3-4.

Afterwards she arranged great gifts: ten types of cows and ten types of Meru mountains to please the God. 5.
There she prepared a ground that was purified by cow dung and covered with sacred Darbha grass. Thereupon, she prepared ten cows, facing eastward and with legs northwards(south north). 6.

She prepared cow and a calf out of jaggary respectively of four tand one Tolas in weight. 7.

She covered both of them with priceless fine cloth and decorated both of them with various gems and beads. 8.

She made the two ears of the cow of white shells, legs with sugarcane, eyes with shining white pearls, back with copper, tail with silk, the dew lap with white (soft) blanket, horns with gold hooves with silver, eyebrows with corals, milking pots, decorated with various ornaments, with bronze. Then she worshipped the cow and the calf with great respect. After words she prepared other cows: ghee-cow etc. 9-11.


She placed there the pot filled with ghee, that was in measure of four Tolas, for the rite of Ghruta-dhenu. 14.

She prepared, for the ghee-calf-rite, a pot filled with the measure of one Tola and did other rites as before. That intelligent lady worked it out in the manner which was difficult even for kings. 15.
In the case of liquid material, the pots fill by that material were put and in case of solid material like sesame, a heap was made. Everywhere, the calves were installed with one fourth of the material. 16.

She prepared a golden cow with four pala (a measuring unit) of gold; and then she decorated all those, with cloths and ornaments. 17.

O king! Then Jaya worshipped the ten cows and gifted them to the already worshipped Brahmans, with great devotion for the satisfaction of the God. 18.

Then she made ten mountains named Meru, comprising with trees, ponds and decorated them with variety of cloths. 19.

The first mount was made of food-grains, the second, salt-mound, third, Jaggari-mount and fourth, gold-mount, fifth, sesasnum-mount and sixth, cotton-mount, seventh, ghee-mount and eighth, gems-mount, ninth, silver-mount and tenth, sugar-mount. She prepared the aforesaid ten mountains, according to the rules laid down in scriptures. 20-22.

There she erected an auspicious pendal, in the premises of the temple of God Vasudeva, besmeared the ground with cowdung and overspread straight Kush blades on it. 23.

Then, in the middle, she made mount Meru of one thousand
Drona (a unit of measure) of paddy-rice. She installed pearls and diamond on the eastern side, then Gomeda and Pusparaga: topaz on the southern side; sapphire and emerald on the western side; lapiz and red stone: ruby on the northern side. Then she tied a creeper made of coral around the mountain. 24-26.

She prepared caves with sugarcane, benches with conch shells and the various streams with ghee of that mountains. 27

She placed a range of clouds, prepared from white cloths on the eastern side, grey on the western side, yellow on southern side. Having prepared the cloud range, red on northern side, she prepared the four peaks and the ridge of the mountain from silver. 28-29.

She prepared golden images of Gods: Brahma, Vishnu, Rudra and sun; and images of other gods and sages also with gold on the peak of mount Meru, according to her ability. 30.

She made the auspicious images of lords of all eight directions, Indra and others. Thus she decorated the mountain with fruits, flowers and sandal-paste. 31.

Afterwards she installed three golden trees: Mandara, Parijat and the third, wish-fulfilling tree on that mountain. 32.

Afterwards she installed three golden trees Viz. Mandar (A coral tree), Parijat and wishing tree on that mountain. 32.

The princess then constructed a five-coloured canopy with
Cha. 37  Third Volume  307

Thus constructing Meru, she constructed four supporting mountains facing all directions to its fourth in extension. 34.

She further supplied the Mandar mountain with barley in the east and fruits etc. and decorated it with diverse cloths and flowers. 35.

She also furnished above it two golden auspicious Kadamba trees and prepared a silver forest by name Chaitraratha. 36.

Jaya established a golden Kama, a reservoir of milk with the name Aruna and a silver lake. 37.

Then she established the Gandhamaadana mountain to the south of Meru with wheat decorated with diverse cloth. 38.

She then placed the golden rose apple on its summit as also a silver forest named Gandharva and also established silver Yaksha King. 39.

Having constructed a reservoir of ghee, the Manasa lake and decorated that silver mountain with cloth and flowers of many kind. 40.

To the west of Sumeru, she prepared a mountain with profuse sesame named Vipula and adorned it with various cloth and fruit. 41.

Above it she placed, `crane’, Bunyan, as well as a silver forest Baibhraja, and a lake full of pure ghee(and water? 42.
In the safer side of Meru, she established a mountain ‘Suparshva ‘ (having good sides) made of beans and placed golden vata tree and golden wish yielding cow. 43.

having prepared a savitra forest, and a silver Madhubhadrake lake, she adorned that mountain with a variety of cloth. 44.

After constructing a Meru of this description, she got svastyayana (good wishes) read out by Brahmins knowing the ritual, and completing the Shanti ritual for Planets. 45.

Inviting the mountains and Gods, and having honoured them properly, she worshipped her Guru, with devotion (using) sandalwood, clothes and ornaments. 46.

She offered him the middling mountain named Meru, and gave twenty-four cows as a mark of formal completion of the donation. 47.

After that, she gave the supporting mountains and other four ones to the four preists, which pleased Lord. 48.

Thus, by this ritual, Jaya gifted a corn mountain and constructed other nine mountains like the Salt mountain etc. 49.

She constructed salt mountains measuring sixteen dronas, and other four Vishkambha mountains in one fourth proportion of those mountains. 50.

She prepared Gods, trees, ponds etc., as before and adorned
them with diverse cloth, flowers, fruits etc. 51.

Then she constructed an auspicious mountain with ten ‘weights’ (Bharas) and a golden mountain named Hema with hundred palas. 52.

After that, noble-minded Jaya, in order to please Shri Hari, systematically prepared a sesamum mountain of ten Dronas, as before. 53.

She constructed a cotton mountain measuring twenty weights (Bhara-s) and a ghee mountain of twenty pots. 54.

Then she prepared a ‘Ratnachala’a gems ‘mountain with thousand pearls On its eastern side, she constructed a Mandara mountain made of Gomeda and Diamonds. 55.

On the southern side, she constructed a Gandhamadana mountain with Sapphire and Topaz and to the west, a Vipula mountain with Lapis—lazuli and coral. 56.

To the north, that generous lady i.e. Jaya, constructed a mountain named Suparshvaka, with Gold and Ruby. Rest of the ritual was performed as before. 57.

Then she prepared a silver mountain with ten-thousand Palas, She also made silver and golden mountains as she did previously. 58.

Then she prepared a mountain of sugar i.e. ‘Sarkarachala’ measuring eight (Bharas), and decorated it with cloth etc as per religious procedure. 59.
She prepared four other mountains, to the one-fourth extent of middle mountain. Rest of the ritual was performed like that of the grain-mountain. 60.

In order to please Shri Hari, she ceremoniously gifted all the mountains which were decorated with cloths and other things, to the Brahmns. 61.

Thus, King Uttam, due to his love for Shri Hari, made Jaya give the great donations, by His own order. 62.

All the kings and people of other countries were surprised to eye-witness the generosity of the king Uttam. 63.

At night, the noble minded Jaya, devotionally worshipped Radha and Damodara, the Lord of Ekadashi following the Shastric injunctions. 64.

O king! The old people, children and the ladies, in order to please God, performed the vow of not taking food on that day, and kept awake for the whole night. 65.

Thus ends the thirty seventh chapter entitled, ‘the ritual of the great gift of ‘Guda-dhenu’ made by Jaya at the time of Prabodhini festival’ in the third Prakaran of Satsangi jivan, the life story of Lord Narayan, also titled as Dharmashastra. (the rules of the code of conduct). 37
सुभ्रत उक्तः-
तस्मानि सोऽपि निरतमेव वर्त चकार प्रभुपुण्डरः।
मानुष्यलोकं विद्धचच्च धर्मं पातुं नरेशात्र कृतावतारः। ॥ १ ॥
राजाः सभायाः निजमुच्चपीठमध्यस्य नारायणनामप्रायम्।
कृत्वा च शुश्राव वासिष्ट्याः माहात्मयमेकदिशिकारथः। सः। ॥ २ ॥
कुर्वस्ततो जागरण मुर्दस्तानं जनांश्च गातुं भगवददुरुगानं। सः। ॥
धर्मसाधनाः च गोयमनानं शुश्राव तान्भक्तमनोभिरामानं। ॥ ३ ॥
तत्तद्वशते प्रहणं निक्षेप्य सायसाय गायत्रीः। पक्षेयुः सतालिवाच्यम्।
उत्तीर्थः पीठाक्षराज्ञायाः द्रुतः समायात्स तु पाकशालाम्। ॥ ४ ॥
विद्धाय पक्षान्वयनाः। क्षण रमाया। खियाय आशुः तत्र।
सामागतो प्रह्मदेश्यं दूरादुल्खाय नात्स द्वृतास्माच| ॥ ५ ॥

CHAPTER - 38

Bhagwan Shree Hari performs Jaagran on Ekadashi along with saints and devotees.

Suvarat said:-

O king, on that day, though He was able and generous, He behaved like a human being; and as He wanted to protect the religion, He observed the vow of fast on Ekadashi. 1.

At night, having entered the assembly hall, and having occupied a high seat, He recited the name of Narayana, He listened to Ekadashi Mahatmya, as told by ancient sage Vasistha. 2.

He kept Himself awake till late night. He heard the sages and other people singing the merits of Bhagavan, which pleased the devotees. He ordered them to continue the singing. 3.

Then in the third part of the night, when the devotees were engaged in singing with clapping, He got down from his seat and proceeded towards the kitchen of Jaya. 4.

Having cooked various dishes, Rama and other ladies were taking rest for a while; at that time from far, they saw their most cherish-able person coming over there; they got up, bowed down
before Him and offered Him a seat. 5.

The Lord sat on it and saw a big heap of Jalebi and a well-arranged heap of khaja, white in colour, in the background. 6.

At that time Lalita, as if knowing His mind; asked the God, shall this be sufficient or should we prepare more? 7.

At that time he told her, O princess, if a I am not serving the meals to the sages this amount will hardly suffice for the first service; and that only by the spiritual power grace of the ladies. 8.

At that time that pure- minded lady spoke to the Lord with a smile, O Lord, do you think this to be for the day of Dwadashi only? No, know it to be meant for five days. 9.

O Lord, I know the power of the touch of Your hand. Unless You have touched this heap of food, one is always doubtful in his mind regarding the adequacy of the food. 10.

After hearing these words of that lady, Shri Hari bowed down his face and shook his head as if in tension. Then Rama took him to another room and showed him other dishes which were under preparation. 11.

After going there, he saw may ladies : Ganga, Yamuna, Rama
and Reva. He saw them preparing the dishes for the Lord. 12.

The heap of the pearl-like sweet balls and full swollen breads/cake looked so similar that only their yellow and white colour can differentiate it. 13.

There he saw sweet balls called churna white in colour due to the cover of frozen ghee on it; and ten verities of sthiraka white due to the double cover of sugar. 14.

Then the Lord saw/Yamuna & Rama preparing a dish called sanyava the frying pan was put on a big stove and both of them were moving it simultaneously with a wooden ladle. 15.

Then he saw (the maid) “Nathiben” preparing a dish named Phullavadi which was blown up and preparing a dish named Bhajiya busy with the preparation of Sutarpheni. 16.

Elsewhere, this Lord of sages saw Aamari (name of woman devotee) who had prepared a variety of vegetables and Gulaladevi who prepared good a dish of vadam and then was busy with preparing the dish called Manda. 17.

Then he came towards the heap of Dahithra, Ganthiya and Ghughara and saw Amrutaben standing there with a smiling face.
Shrimad Satsangijvan  Cha. 38

Thus he came to know that these dishes are prepared by here. 18.

There he was two wives of the King, Kumuda and Jashuba
Who were again and again asking for meals to their maids for
bringing milk pots and preparing a dish called Dudhapak. (a tasteful
liquid of food containing milk, rice and sugar). 19.

There he saw the younger sister Panchali and Naniba bringing
the dishes named Barphi and Penda prepared by expert cooks, to
Ramaba, the elder one. (These are the names of the sisters of the
King named Uttama in the Gray-trans.) 20.

Thus he saw Ladu, Yati, Jivi, uma, Kumari, Kusha and many
other ladies engrossed/engaged/bush in their work for the
satisfaction of the lord. 21.

In another house he saw other Kshatrya ladies also (busy in
cooking for the satisfaction of the Lord,) named Kshema, Amala,
Amari, Aditi, Phulla, Ratnamala, Rati and Devika. 22.

This noble hearted one (King) saw the dish prepared and under
preparation with great efforts, for the God, were equal to the dishes
prepared by the Brahmin ladies. 23.

He praised/appreciated all the ladies faithful/obedient to Jaya
and Jaya also, as they were so much attentive in cooking. He praised appreciated all the pious and noble minds ladies, attentive in thus cooking, obedient to Jaya and Jaya after looking at their efforts for the preparation. 24.

He was very much pleased at his heart in his mind when he came to know that the quantity of these dishes is in twice or twice compared to the quantity of the dishes at Lalita’s house and number of the dishes is the same. 25.

Then he told the maid cooks that remaining dishes viz., rice, curry and Dal may be prepared tomorrow morning and then he returned to his house. At that time even the cocks started cuckooing i.e. it was a day break. 26.

O King! Shri Hari kept awake (all the night) with his own devotees and then the Lord, the knower of all rituals, in the morning went to the river for taking bath and perform his daily rituals. 27.

Thus ends the thirty-eighth chapter entitled, ‘Narration of description of supervision of the cooking arrangements by the Lord Shri Hari at the time of Prabodhini Ekadashi celebrations,’ in the third prakaran of Satsangi Jivan, the life story of Lord Narayan, also titled as Dharmashastra. (the rules of the code of conduct). 38
 CHAPTER - 39  
Shri Hari Himself serves meals to the saints.

On the twelfth day the God finished his morning duties and mounted the seat, near the altar, under the Neem tree. 1.

After finishing their daily duties, people from various places arrived there quickly with sages and sat there in discipline. 2.

After finishing the concluding worship of the Lord Yogeshwara, Jaya gifted that idol and cows and other thing with reverence. 3.

At that time, an ascetic with white long matted hair came there and informed, O Master food is ready. 4.

O King! Thus ordered by the God, all the sages, with great pleasure arrived there speedily in groups for accepting food. 5.

Having washed their feet, hands and mouth and with drinking cups, all of them sat in a row in discipline, facing towards the Lord. 6.

Having dressed up with a tight cloth tied on their waist, smart, Brahmin waiters first distributed plates for eating and a glasses for drinking water. 7.

Then, according to the liking of each person, all types of food: eatable, relish-able and drinkable were served in a proper way. 8.
Having checked that all the items are served to everybody, the God, raising both his hands up, requested/ordered them to take their food start eating. 9.

On that day, lord ordered Muktanand Swami and other sages for eating and he himself served them the food. 10.

Oh King! That lord served all the sages who were eating there, moving everywhere in that hall with all the alert Brahmin waiters. 11.

Brahmin waiter hold the serving bowels full with food and the Lord repeatedly served Jalebi and Ganthia from them. 12.

Oh King! when wherever he went to serve food in his hands and saw the people asking for it, he filled their plate full with a smiling face. He satisfied all the sages invited for lunch. 13-14.

People wondered the way he gifted the persons who were asking for it. He also satisfied the invisible, free and souls with a divine body form. 15.

At that time some men and women who mere favored by the divine sight also saw gods coming there/attend that ceremony. At that time some men & women gifted with divine sight due to the grace done by himself also saw gods assembled there. 16.

At that time, those free souls saw heaps (as if mountains) If
At that time (those free souls) saw both of them to be the same, the Gods; who mere eager to accept the food given by the hands of God and the sages eating there in the hall. 19.

When the saints were satisfied with the food and started bellowing and huffing Shri Hari told the Brahmins to bring rice for them. 20.

Then he walked everywhere around the dining hall with a bowl of vessel sweet balls in left hand and condensed milk in right hand. 21.

When nobody asked for anything them god returned. But the sage Brahmnanand knew the importance of God’s grace so he called requested the God, Oh come here, here please you have forgotten our plate this Nityanand is ashamed of asking for food again and again. 22-23.

At that time that Lord Shri Hari came there and served him with Payasam (condensed milk) At that time that sage saw the vessel of sweet balls in his God’s hand so he said. 24.

Oh Lord ! If you serve me only Payasa and I will lick, then this Nityanand will call me Pushana (name of sage who have no teeth in his mouth.) So please give me a Laddoos also. 25.
Then the god with a smiling face and made others also to enjoy/laff served him a sweet ball and shouted with joy. 26.

At that time an ascetic came there with a bowl a Laddoos in both of his hands and stood before the God Shri Hari. He immediately took it from his hands. 27.

The sage Muktanand felt more than satisfied when he saw the God Shri Hari coming towards him/the God was near him. He showed him the remaining sweet ball present in his plate. 28.

This much is sufficient for this person, having thought thus in his mind, as soon he dropped sweet balls in his plate the sage shouted loudly. 29.

Though Chaitanyanand was covering his plate with hands and shaking nodding his head still Shri Hari dropped one sweet ball in his plate. 30.

He saw Nityanand his head upwards and nodding, smiling face he knew that he is satisfied he has finished his quota) the lord dropped only half sweet ball in his plate. 31.

When Nityanand shouted loudly with joy Shri Hari came to Aanandanand. Knowing his teeth to be weak/as he was weak in chewing. Shri Hari served him with Payasa only. 32.

Knowing Gopalanand to be of a small diet, Shri Hari, shouting with joy, with a smiling face served him only a quarter of a sweet ball. 33.
Then coming to Sachhidanand, who was just shouting in joke knowing/seeing his plate empty, he (the lord) put two sweet balls in his plate. 34.

He thought in his mind that Krupanand is as if waiting for him, so he took one sweet ball in his and went towards him. 35.

Having thought that Krupanand has finished his quota the Lord started breaking the sweet ball to half, but krupanand told the lord your fingers will unnecessarily be excreted so you can give me full. 36.

The Lord gave are sweet ball to him and as soon as he started giving another one he (Krupanand) shouted with joy and by that time Lord went towards Shukanand. 37.

Atmanand was chewing the reaming of his plate slowly, so the Lord gave him only half of the Shaskuli. (Jalebi) Seeing him bashful, Lord told him, Oh Muni! Brahmanand has driven away all the bashfulness from the very beginning from this hall, so you may eat as you please you accept. Saying thus he gave two sweet balls to him. 38-39.

Mahanubhavanand was not able to speak clear words due to/ because he was chewing Shaskuli (Jalebi) in his mouth. The Lord served one and half of the sweet ball in his hand to him also. 40.

Thus Shri Hari served others (sages) also gave then rice, curry and soap and then washed his hands. 41.

Satisfied with the lunch/food, all of them washed their hands
and mouth, stomach full of food, - thus because drawly. 42.

Then he served with food all the helpers companions kshatriyas and others, his devotees and other hungry people just as he did before. 43.

Then, for the complication of the fast he ordered/requested all the ladies members and then went to his own house for the same. 44.

Then the religious minded master the observer of the religion, prepared food and offered it to lord shri krishna and vishwadeva also and afterwards he himself accepted the food. Completed his fast. 45.

As he do not sleep at day time he spent there one hour-praising/appreciating the virtues of Jaya before all of them merit companions. 46.

Oh King! Thus the Lord of this word always love/cares for his devotees. Nothing else is dearer to him except his honest/sincere devotees. 47.

Thus ends the thirty-ninth chapter entitled, ‘Narration of describing the serving of food (to the fasting sages)on Prabodhini Ekadashi celebrations,’ in the third prakaran of Satsangi Jivan, the life story of Lord Narayan, also titled as Dharmashastra. (the rules of the code of conduct). 39
Suvarat said:-

Then, at night, that Lord, well known for his nobility, again came near the outer altar. As soon as He came out, many sages, ladies and other people took their seats, there over, in a pleasant mood. 1.

Then, having sat on his own seat, He glanced over His own devotees, who bowed out of modesty. Even though they were well versed in the knowledge of the right path, yet He wanted to instruct them with the words: 2.

Narayan Muni said:-

All of you gathered here, are the observers of Varnashrama rules and renounced sages as well as self controlled devotees of Krishna. 3.

4. O you people gathered here, if anybody wants to ask me anything, then he may proceed without any fear in mind. Do not have any doubt in your mind. 4.

Suvarat said:-

When God said thus, the kings present there; and other
devotees discussed among themselves, bowed down to the God and (donation of cow) asked Him with folded hands, for the benefit of the public. 5-6.

O Master, the lord of the world! we all kings and our subjects believe in following prescribed way of life; and have taken shelter in You. 7.

Hence, you should direct us the duties, which should be followed and those which should be avoided, in with detail. 8.

Suvrat said:-

thus asked by them with great respect, the Lord of the sages was pleased. Remembering His devotee Vidura in mind, he started discourse with the kings. 9.

Narayana muni said:-

one must follow the guidelines of the people, endorsed by the scriptures to be wise and noble. It is certain that their words should be strictly followed. 10.

O my followers, in my opinion, the teachings of the persons who are considered by the scriptures to be fools, wicked and evil-minded, are not to be followed. 11.

In ancient times Vidura described to Dhrutarastra, the characteristics of wise persons and fools in details.12.
That is called Viduraniti. It is beneficial for the householders and the ascetics. After studying it carefully, one should then decide what is to be done and what is not to be done. 13.

The policy advocated by Vidura is the essence of all ethical rules. If you follow that path, then you will always be happy. 14.

People following this path will never be troubled by the threefold sorrows of this world. 15.

You, the followers of the path, as directed in the past, remembering the lord Shri Krishna in daily life, will always be happy. 16.

Suvarat said:-

O king, when the kings, sages and the people were advised thus by the Lord, they were very much pleased. They bowed down to him and said, let it be so. 17.

Thus they took leave of Hari and went to their houses. Hari also returned to his house. 18.

Hari arranged for the discussion of the fifth canto of Bhagavata by Pauranika, in the assembly at night for three successive days from Trayodashi day. 19.

The listeners understood the teaching: nobody should cross the limit of Dharma. They also understood the effect of attachment
and the unavoidability of Karma. Everybody has to endeavor the fruit of the past deeds. 20.

Thus, due to the kindness of God, all the devotees of God enjoyed the highest delight of discourse, for eighteen days. 21.

The great Master initiated Jaya to celebrate the birthday of Bhakti, on the full moon day of Kartik month. 22.

The God, then ordered all his devotees, gathered at the assembly to return to their own places, at the end of the celebration at night. 23

Narayan muni Said:-

O you, my devotees, return to you places in the morning; be attentive on the way, guard the ladies folk. 24.

You are the soul, different from the physical body. Assign yourself with supreme soul, take resort to the God Achyuta, follow your duties; you will certainly obtain that supreme abode. 25.

Thus after attaining Brahma pura, the best among the best abodes, you enjoy celestial super human pleasure that you wish for. 26

Suvrat said:-

having heard these words of from the Master, the people and the sages, happy in the heart, bowed down to Him with respect; and asked thus: 27
People said:-

O God, we want to know the characteristics of the supreme abode Brahmmapura as you called before, the abode, which is obtained by exclusive followers of Lord Krishna, by following the path of knowledge, renunciation and devotion. 28-29

O Lord, be kind to us and explain its characteristics. Nobody else than Yourself knows it better. 30

Suvrat said:-

When asked thus about the supreme abode of Lord Murari, out of curiosity of the group of devotees of Lord Murari, He, the kind One, lone kinsman of devotees was pleased and said to them. 31

Thus ends the fortieth chapter entitled, ‘Narration of description of the policy of Vidura,’ in the third prakaran of Satsangi Jivan, the life story of Lord Narayan, also titled as Dharmashastra. (the rules of the code of conduct). 40
CHAPTER - 41

Description of Brahmapurdam, which only single-minded devotees can attain.

Narayan Muni said:-

‘O my devotee! Listen, I am explaining the salient features of Brahmapura, which is full of happiness and can be obtained only by the exclusive devotees. 1.

It is a secret, so it is not explained with details in Purana by the great sages.2

This is described briefly in Chandogya Upanisads, in the Maha bharata while discussing the Mokshadharma and in the Skanda and other Puranas.3

O people! I am narrating the story of Brahmapura to you; because you deserve it, as your mind is purified due to your devotion towards Me.4

There are fourteen worlds in this universe. Seven of them are upwards and seven are downwards.5

O You! the covering of the world (really) exceeds to the fourteen worlds over the expanse of crore of Yojanas. 6

There are six more covers, one upon another, successively as water, light, air, ether, ego and the superior one.7
Here the first cover is ten times bigger than each subsequent cover and also ten times subtle.8

O people! the cause of all these is the eighth big cover called Prakriti, The material cause.9

Above that is the super illumined Chidakasha. It is without beginning or end; and that very point place is called the supreme space/abode.10

If the luster of ten millions of moon, sun and fire is summed up, then it will appear just like a part, like a firefly before the luster of Brahmaapuri.11

There is one big river called Viraja, continuously flowing – full of pleasure, as if of nectar, endless and stable/sound.12

There is a vast island of existence in middle of the river of nectar. It is very lustrous, divine, abode of happiness and an ancient one.13

In that island there are herds of Kamadhenu (wish giving cow) and well built bullocks and is full of other various divine animals and birds.14

That island called Satyadvipa is full of divine trees like Kalpavruksha, Parijat, Mandar and surround creepers of Jasmine and many others. There are various gardens, abundant in flowers and fruits, many rivers and ponds and mountains of gems – very
illuminated/shining always full of grand ever and full of divine happiness.15-17

There is a big castle named Shatashrungachala (a mountain with hundred peaks) equal to Lokalokachala (a mountain of that name) and its shape is like a lotus.18

It is beautiful due to four big town gates in four directions and well guarded by the guards named Subal (strong), Prabal (very strong) and others (in four directions).19

Weapons like Sudarshan and others, as if incarnate, other great powers like atomicity are also present there.20

In the middle of it there is a divine, auspicious and illumined land. It can hardly be compared with anything else in this universe.21

If it is at all to be described, then O you people, I will describe it as just matchless. If something exists like that somewhere, then only it can be compared by itself. 22

This earth, with all its mountains looks just like crystal-like clear. All the things, movable and immovable, are also very clear. 23

If (it is imagined) all the intermediate region between heaven and earth with its planets and stars/constellation are filled with the light/luster of shining suns. (then only it can be compared).24

If the earth is made lustrous, (like that as described before)
crystal clear beautiful, then only that region can be compared. 25

This is that eternal supreme abode of Lord Shri Krishna called Golok, which is described as surrounded by cow-boys and cowmaids.26

It is very beautiful in every aspect. It is worth seeing. All the things there like gems etc. are just superb.27

There are millions of divine and lustrous house of free (without any bondage; devoted to the services of god) men and women. (Those engaged in the service of God.) 28

Amidst it, there exists a supreme Brahma which is very lustrous, as shining as the light of millions and millions of suns, extremely white, solid, the happiness incarnate, support of everything, very beautiful, immortal without beginning and end, complete in itself self illumined, eternal and without any decay imperishable in destructible spirit.29-30

Those who surpass/cross the six circles and achieve the supreme power in yoga by the grace of the lord Shri Krishna and see – it in self and in the upper part, head, i.e. is the very supreme abode of Lord Hari, Brahmapuram which is free from the bondage of time and illusion etc.31-32

There exists a divine and wonderful abode of the Lord, I am, really unable to describe it.33
That abode is illumined by the light of billions and millions of suns and the pillars decorated with shining gems, possessing all super natural wealth, prosperity and divine achievements.34

It is resorted by millions of free and lonely ladies, and the devotees of the Lord Krishna.35

There, the lord Shri Krishna (who is) served by Radha and Laxmi and others, adores the gem-studded splendid throne.36

There exists no such palace in this world which can be compared with it. So it is called exclusive/incomparable. 37

O you observers of the vow! There are many divine places of enjoyment of various pleasures for men and women. 38

All the enjoyments and the means of enjoyment are eternal, divine and beneficial in all ways. 39

As for the people living here (who are constituted by five basic elements) in this world, enjoy worldly pleasure; the same way the people made from supernatural elements have supernatural enjoyments there. 40

All the people, living there are lustrous, surpass all three Gunas and are knowers of true nature of knowledge. Hence they are always pleasant, divine and matchless. 41

These men and women are divine personalities, bearing supernatural organs and life and endowed with super human characteristics. 42
There they enjoy the pleasure only of the service to the Lord Shri Krishna and (in return) he also bestows equal happiness to all of them. 43

All those who have achieved the true knowledge of happiness these pleasures of physical beauty, wealth, prosperity, place and enjoyments are equal/same. (The experience of joy is same for them; it may be of place; wealth or – anything.) 44

There the excess or shortage, the pleasure is only due to the wish of the consumer, enjoyer. There is no other reason than that.45

Just as some king, even though prosperous, may enjoy or may not enjoy the pleasures as per his own will. The same way people residing there may enjoy or may not as per their own will. 46

Those men and women have no mutual desire for any sexual pleasure. Each hair on their body is as lustrous as billion suns. 47

It is to be understood that the combined luster thrown out from the body of residents there, is just one portion of the total luster of that divine domain. 48

That place, is thus so much lustrous, bright, but still it is just equal to the part of the luster of nail of Lord Shri Krishna’s toe.49

That dark coloured beautiful lord, with two hands, appearing white/fair due to the luster coming out of his body, resides there.50
That great lord, best among the people, the great King of the kings resides there, in that (magnanimous) city. There, He is served respectfully by the waiters, having divine personality among whom Shridama and Nanda are the foremost, with white umbrella and Chamar; he is saluted by Shiva, Brahma and other lords of the universe, worshipped with fragrant paste, flowers and clothes and other material, presided religiously with devotion by sun and the Vedas. 51-53

He appears before his devotees according to their own will, i.e. as they want to see him in that particular form. 54

In the magnanimous city (place) some look at him as having four hands, some having eight hands, some with thousand hands. 55

O people, I have tried to describe that divine supreme place residence of the Lord Shri Krishna, but still it is beyond reasoning; difficult to know; and a perennial source of supreme pleasure. The disciplined devotees who worship him in a particular incarnation, get the same desired fruit due to his grace. 56-57

O you people, thus I have described that highest mysterious Brahmupur in brief to you only due to my love towards you. 58

O you devotees! You should never disclose this secret to a person who is not devoted to Lord Shri Krishna, who is cunning and non-believer in god. 59
Suvrta said:-

Thus having heard about the greatness of Brahmapur from that kind hearted, everybody with the sages in that assembly got pleased and all of them bowed down to the lord. 60

O king! Those delighted people decided in their mind that this Lord Shri Krishna is the real Lord, and this very Brahmapuri is His residence and we have to reach that place definitely, after the end of this body i.e. death. 61

Thus ends the forty first chapter entitled, ‘Narration of description of Brahmapura at the time of Prabodhini celebrations,’ in the third prakaran of Satsangi Jivan, the life story of Lord Narayan, also titled as Dharmashastra. (the rules of the code of conduct). 41

CHAPTER - 42

Under the directions of Shree Hari, saints and devotees prepare to return to their own towns.

Suvrata said:-

O King! thereafter all those devotees, who were directed to leave, saluted Him, with reverence and left for their respective lodgments. Shri Hari also headed towards his holy residence. 1
The devotees were reluctant to go to their own town. However, being committed to the instructions of Shri Hari, they agreed to leave and started making provisions for their journey. They packed the Prasada (offered) by Shri Hari, in small jute bags and since these were to be carried too far off places, they fastened them (nicely) with a twine. 2-3

They stacked the clothes, utensils, provisions and other things, into big jute bags. They then (loaded them) in the fully-equipped carts and got all set to leave the place next morning. 4

After concluding the morning rituals, all the sages were ready with bags fastened with a rope. They carried their books on their shoulders. 5

All Brahmmins, and other sages eager to see Shri Hari, arrived in the king’s courtyard. They carried sticks on their shoulders. 6

Shri Hari, who loved His devotees, in order to give them (His) Darshana climbed His horse and went out of the town, due to the fear of the rushing of His devotees in the crowd. All the other sages, attendants other people followed Him. 7-8

Shri Hari, to give delight to His devotees, after a ride at a distance of half a mile, stopped on the road near a lake made by the king. 9
All the groups of the saints, and a big crowd, inclusive ladies, came there quickly and bowed to Him. 10

People prayed to Him, O Lord Shri Hari! in near future please send all the sages to our town and give Your Darshana as early as possible. 11

All the saints who were going to the different cities by His order, with folded hands, prayed and praised Shri Hari with love. 12

Saints perform Stuti of Shree Hari, while going for Vicharan.

Saints said:-

You are our Lord. You are our God. You are the Supreme Brahman described in the Vedas. From time to time you have taken the form of a human being. With your eternal powers you have taken forms of all the movable and immovable objects. You have incarnated yourself in the form of a Boar and Tortoise, in order to protect the world. 13

O Lord, who takes utmost care of religion, in each era. You incarnate yourself to save Gods, sages and other religious people, and devastate the demons who conspire against religion. We know that all these incarnated forms were endowed with entire self-majesty. You hold the weapons like Sudarshana Chakra etc. which represent Your chivalrous deeds in all these incarnations with
proper decorum. 14

O You Lotus-eyed one! You have taken this human form to root out our ignorance in all the three states of awakening, sleep and dream, and to give the knowledge of eternal religion and eternal state of the ultimate abode, making free from all the earthly wishes and duties. 15

O Lord, you are the quintessence of faith, peace (tranquility), forgiveness, expertise, modesty, (endurance), tolerance, compassion, contentment, friendship, fearlessness, serenity, self restraint, austerity, wisdom, morality, good deeds, detachment, repentance, discrimination, yoga of eight types, memory and prosperity. 16

O Lord! You have manifested (The qualities like) overcoming of all the desires, insipidness, un-avaricious-ness, unassuming nature, firmness, (possessor) of knowledge and realization in this idol. This could not have been possible in any other incarnation.
Hence, this idol (of Shri Hari) itself deserves to be worshipped by the sages and the Brahmins. 17

O Lord! Who else is capable of liberating those, who are born on this earth because of their wicked deeds, and who are thrown into total confusion because of the (false) scriptures taught by the imagination of those possessed of wicked and demonic elements? It is therefore very difficult to discourage them from being influenced by the unrighteous path. 18

O Lord, You always protect Your own disciples, from ego, anger, jealousy, pride, quarrel, bad words, violence, death, bad behavior, ignorance and greed. You also protect them from the five vices: dense darkness of ignorance etc. This way You take delight in promoting the ultimate status of ascetism: Paramahamsa etc., with self-prowess. 19

Those who are capable of doing pious duties like Havana, have become greedy of money and food, and are busy in fulfilling their lust. With illogical arguments they disagree with philosophical theories. Your teachings (sermon) enlighten them as the sun enlightens and dissolves the darkness. 20

In this world all men and women obsessed by lust, have
become shameless and leading a life like monkey. People of this
generation is similar to that of the Yakshas who ran after the
Brahma itself in order to devour Him. The women folk of these
days resemble those three types of women who are born from the
mouth of the demon named Bala. 21

O merciful Lord, You alone are able to protect them. Since
olden days, it is said that a man makes educator of his own attitude
and aptitude. Therefore, these impure people become disciples
of impure educator, then how will they lead a good pious life? 22

O Lord, please favour them with your omnipotent strength,
who is behaving badly, viciously and who have earned money by
incorrect means. O Lord, with your preaching, they, who have good
qualities, will attain the ultimate abode like saints. 23

O Lord, You scientifically and logically plead with their
intellect; and preach them good way of life. Whosoever are beloved
to you and also, who have Your image in their mind, i.e. who always
remember You, O God, You attract them with Your precious
qualities to Your own attitude. 24

O Lord, it is said that, with great qualities of Your appearance,
Shrimad Satsangijivan  
Cha. 42

extraordinarily wicked people also regulate their mind. In your previous incarnated form, you killed demons like Diti’s sons. Now you will be famous for killing like lust, ego, anger and jealousy. O Lord, then main powerful demons like Bali and Hiranyakashipu troubled the directional gods like Brahma, sun and moon, becoming the partakers of Yajnas. They also were not able to conquer the powerful inner enemies like anger etc. You kill even these enemies, so you are the god of Gods. 25-26

O Lord, nobody, however powerful enemy he may be, is able to defeat you. Nobody is able to defeat even to them who are your disciples. Therefore, whatever is your name, you are the God of gods. 27

O Lord, in you previous incarnated forms you destroyed demons like Hiranyakashyapu and became famous in Vedas and in the entire world. Now you have enlarged yourself and you have established yourself all above the universe and mortal beings. 28
O Lord, you save them who, even facing great difficulties, try to worship you and want to be free from worldly duties. In this world, people, who notice good things minutely, will acknowledge your this action greater than your actions in past in which you killed many demons. 29

Whoever Gods, demons, sages, men and women got the highest position; they all came down from that position because of their lust, jealousy, anger, greed or ego. So you only are capable to save the people. 30

O Lord, blessed is the Brahmin Devasharma, along with his kinsmen, born in Kousala state and also his wife Premavati, whom Lord Narayan is born. Although born in this Kali era, blessed are we all, who are fortunate to see your lotus-feet. We bow down to You, O Shri Hari, Who are the doyen of all the Brahmins. 31

Suvarat said:-

O King, this manner all the saints praised and worshipped
Shri Hari. He also greeted them and asked them to travel far and wide for the cause of the mankind. 32

Then, Shri Hari, paying due respects to all the devotees, as he also was feeling bad, with moist eyes told them to proceed; and He too, went back. 33

Having moistened the hearts of the returning devotees in their horse-carts which were touching His feet in the guies of the floating dust particles and thereby adoring in and appreciating the speed of the golden horses, Lord, the ancient sage, Who accompanied them in the form of praise sung by them retreated to His town. 34

Then Shri Hari exhibiting his excellence in riding the horse in all four types, like pacing, trotting jumping, and galloping, made all his disciples happy and thus He came in front of all the saints and the citizens; and strolled amongst them. They very much rejoiced when they looked at His fascinating figure again coming back to the city. Then, all the devotees left for their own countries meditating on Him throughout the way in their minds as they remembered Him (His image). Shri Hari too, after arriving at the palace of the king in the city, came near the altar and smilingly
made the horse stride a few steps towards the wooden pole. 35-37

He (Shri Hari), in order to gratify Jaya and other ladies, caused His horse take the Ardhapulayita stride. 38

O king, then Shri Hari, descending from (His) horse, entered in His hermitage and rested comfortably on His seat. 39

Then, Shri Hari, who seemed to be very much relaxed, whose face was beautiful like lotus, praised Jaya and Lalita, talked with His disciples, Soma and others. I am indeed very happy, since the celebration of this festival has turned out to be exactly what I had visualized. To speak the truth, this (our) festival did not fall short of anything whatsoever. Even (many) kings coming together would not have been able to celebrate such a kind of a festival. On this earth, we shall never come across people of such temperament. Truly Lalitaba and Jaya are both alike. (They cannot be compared to anybody) . O my disciple King, you surpass your (revered) father in qualities. You are (really) an incomparable king! 40-44

Suvrat Said:-

O King, in this manner the doyen of sages (Shri Hari) praised His disciples at the same time, displayed His valiant deeds. Incidentally, some women devotees also came there to worship Him. 45

Thus ends the forty-second chapter entitled, ‘Narration
of description of the praise of Shri Hari sung by the group of sages,’ in the third prakaran of Satsangi Jivan, the life story of Lord Narayan, also titled as Dharmashastra. (the rules of the code of conduct). 42

CHAPTER - 43

Lady devotees Jayaba, Ramaba, Lalitaba perform Poojan, Stuti of Shree Hari.

Suvrat said:-

Jaya, Lalita and Rama, who were observing the vow of celibacy, approached Him (Shri Hari). They were carrying with them the offerings (of worship) in their hands. 1

Then all other ladies including Amari etc. who were (also) eager to see Shri Hari followed them. 2

After concluding the festival in all respects, all of them, with calm and contented mind, finishing their everyday rites and purifying themselves, respectfully saluted Him. 3

They did not know the proper way of worship. (But), looking at his lotus – like face, which resembled the cupid, and who was sitting quite relaxed, worshipped Him with full devotion. 4
They worshipped Him with fragrant sandalwood, vermillion, saffron, Kasturi, Akshata and garlands of various flowers. 5

They offered Him different types of valuable clothes, ornaments made of precious stones and worshipped Him with incense sticks, camphor etc. They waved lights (before Him). 6

In this way they prayed and worshipped Shri Hari in proper manner and each of them individually expressed her feelings. 7

**Jaya said:-**

I bow down to You, Lord Krishna! Purushottama!, Who has incarnated Himself in the human form to favour the whole world. 8

I bow to the Lord Adhokshaja, to Him, Who stays in Akshardham, Who can take form according to the images appearing in the minds of His devotees, Who controls all the living beings; and Who is the Supreme Lord of the universe. 9

All the learned people who know Vedas say that Brahma is unimaginable, an epitome of happiness, without any attributes, and is imperishable. But O Lord, You are Supreme Brahman and are still described as existing outside. You are Bhagavan incarnation. 10

To give pleasure to Your devotees coming to you, You have
incarnated Yourself in this beautiful human body, which adheres to penance, religion, sacrifice and sorrows as well. 11

O Lord, You have taken this human form with Your own wish, which is admired even by the Gods, we celebrated these festivals by Your grace; and you accepted our worship with love and made us happy. 12

O Lord, listening to Your heroic deeds, narrating Your greatness, remembering Your (names), tender salutations to You, worship You, serve Your feet, intimacy towards You, servitude towards You and total surrender in Your incarnation; all these (gestures) give us immense pleasure. 13

Your devotee, who (embraces) You with full devotion, can easily cross this ocean of world, which is based on the rules of cause and effect. He will be an accomplished person and all his wicked actions will be destroyed. He will be liberated from rebirth. All these things, O Lord, we know for certain! 14-15

O Lord, You, who are always geared up to protect Your devotees, take infinite births, and manifestations. To You, who are the only source of expelling (our) sorrows, O Lord, we bow down to you. 16

O Lord, You have made us (extremely) happy by planning proper utilization of our wealth. 17
Suvrat said:-

O King, in this way Jaya praised the Lord with full devotion and rested for a while. Then Rama, with folded hands, bowed down to Shri Hari with devotion. 18

Rama said:-

O Lord, with my mind, intellect, and body, I bow down to Your lotus-feet which have (already) been saluted by the noble saints and which spreads happiness in this world afflicted by the worldly passions. O Lord, You are capable of liberating the people from the ties and attachments of their own deeds. You are indeed the conqueror of illusion. (Maya). 19

O Lord, You are the creator of universe and you are beyond the ties and attachments of this world. Even after embodying in a human form, like a wind, You are not attached to anything in this world and nothing attracts you either. 20

O Lord, you are always satisfied within yourself. All the other Gods, human beings and others attain happiness by (association
with) woman, wealth and landed property. But like You, Your devotees also know that, these things which give pleasure to the mankind are the root cause of all the sorrows. 21

O Lord, as long as they are alive, just as the bullocks till the land by putting a noose (a rope) in their nose, in this world, all the living beings including Brahma, gods, and others who bear a body are under the influence of Time (Kala) for their own livelihood as has been scheduled by You. 22

O Lord, in this universe, the earth, the heaven and all the seasons with their own special features are governed by the Time which also (in turn) works as per the perimeters laid down by You, with fear in their minds. The wind blows, the sun roams in the sky, the clouds rain, the death-god, scrambles all over the boundaries positioned by you. Nobody is able to cross these limits. 23

Just as a conflagration which exists in the ocean, does not surrender to the water of the ocean, (but) on the contrary, flares up indeed; in the same way, You O Lord, are never attached to the things, created by You, e.g. woman, gold ornaments, clothes, houses and towns etc. 24

O You destroyer of sins! I, myself along with my other
liberated friends, have abandoned all our inherent qualities, with
a fear in our mind (so that they may not recur in us) as we are
desirous of boosting our love for You. But even if You dwell in all
these natural qualities, You do not adhere to them, You never touch
them, even you are steady like the sky and you shine above all
with your own qualities. 25

O Lover of the Devotees, Shri Hari! all the intellectual and
elite people know that You are the Supreme Lord. O Lord, now I
pray to You that let my mind be always be surrendered to You. You
only are able to protect me from illusion. 26

Suvarat said:-

O King, in this way Rama praised Shri Hari with full devotion
and became relaxed. Afterwards Lalita, with folded hands, praised
Him. 27

Lalita said:-

O Lord Vasudeva! Purushottama!, I salute with full devotion
to Your lotus-feet with my whole body, mind and intellect. You
are worshipped even by Shrutsis. I salute You, who are capable to
rescue the people, who are plunged in the ocean of the world. 28

Lord, you had incarnated Yourself in the forms of Lord Shiva, Vishnu and Bramha to look after this world which was created out of cosmic illusion (maya). In this form O Lord, with Your extraordinary qualities you show up (stand out) in the Akshardham. 29

O Lord! You are the light in the darkness. O Lord with lotus feet, you are worshipped with full devotion by Radha, Rama etc. with their active powers. 30

O Shri Hari! formerly you had taken birth as Narayana Rishi from Murtidevi and Dharma Prajapati, in this country. (Now), in this Kosala region, You have taken a human form as their son (named) Nilakantha. 31

O Lord of lords, You are known as Nirguna (without possessing any worldly qualities). Even though you have accepted a human form, you are free from three qualities of maya, since You are having a divine body. By encouraging the religion propounded by Your parents, You engage Yourself in catering at the welfare of Your devotees adherents (followers). 32

Great Lord! they say that, You are born to restore the extinct religion based on four Ashramas: stages in the life. Many people claim that You are born to restore the great Paramahamsya religion,
which was exterminated by the hypocrites. 33

O Lord! some say that You have incarnated yourself to strengthen the true and pure cult of religion expounded by venerable Udhava – which had become weak by the pseudo- preceptors who had taken the (undue) credit of destroying the (Ashvamedha) sacrifice performed by the (king) Pruthu, (which was actually spoiled by Lord Indra). 34

O Lord, I am (fully) aware that You, who are self-righteous and bestower of worldly prosperity to Your adherents, have taken birth in the form of a Brahmin, to build up this virtuous religion of devotion, which was weakened by their activities contrary to the religion by the rivals like the demons and by those (under the pretext of) preceptors, 35

O Lord, those who listen to Your virtuous accomplishments, through pious saints, or who sing (them) with devotion or remember in their own minds and empathize (Your) achievements, they get liberated from the worldly attachments, and reach Your abode. 36

O Lord! instead of building up (absolute) devotion in You or avoiding relationship with the virtuous people, they, who afflict their body by adhering to the diverse rules for the instantaneous attainment of the knowledge of their own self, bear painful consequences (comparable to) the husks without the rice grains. 37
O Lord! I have heard from your staunch and responsible devotees about the religion of detachment and knowledge of the self. Hence I assure that I will serve You with all the three Karanas i.e. performing, effecting and accomplishing body, speech and mind (Kaya, Vacha, and Manas) according to my ability. 38

O Lord! I wish that wherever I take birth or wherever I am alive in this or in the other world, I will serve You incessantly without any desire (on my part). I call upon You, O Shri Hari, for I have deep affection for You. 39

Suvarat said:-

in this way Lalita relaxed (for a while) after praising Him in (such) ornate poetic verses. Subsequently, other lady devotees (also) praised Him. 40

Amariba said:-

O Lord, I, Amari pray you with full devotion whose lotus feet are worshiped by gods and sages and whose praises are sung even by goddess Sarasvati. (not done fully) 41

O Lord, like the ladies whose mind is always attached to your lotus feet, my mind also should always be at your feet and it should
Cha. 43 Third Volume

never be (engrossed) in (our) relatives, wealth etc. 42

Amalaba said:-

You are very conscientious in tendering your devotees whatever they aspire. I ceaselessly surrender myself to You. Considering even my trivial devotion towards You as unyielding devotion, because of Your compassionate approach You have favoured (me.) 43

O Lord, leaving all the attachment with living beings, my mind should remain steadfast like the earth and be attached to You, who is a treasure of all the supreme qualities and who is the actual manifestation of compassion on this earth. 44

Menaba said:-

O compassionate Lord!, I respectfully adore Your beautiful feet, with whose touch (the river) Ganga, with all her three forms (as Mandakini., Bhogavati and Ganga) purifies all the three worlds and gods, and which when worshipped destroys the threefold suffering of the human-beings. 45

O Shri Hari, taking away my mind from my home and wealth, I wish to worship Your lotus feet with unwavering devotion. I don’t long for any pleasure from other gods . So let my mind be attached only to You. 46
All the other ladies praising Him said:-

O Lord, You look most attractive, most beautiful with tilaka on Your forehead; and Your beautiful eyes. You are prayed even by the gods. Your image should always be here before us, who always aspire to see You. 47

O Shri Hari, You fascinate even the Cupid, You arouse great affection in the minds of the devotees; and yet are easily accessible to devotees in this world. 48

O Shri Hari, You are always desired by devotees, You always give pleasure to others and destroy darkness (ignorance) of the mind. Your image should always be here before us, who always aspire to see You. 49

O Shri Hari! You, Who give pleasure to the hearts (of the devotees), Who liberates (them) from the ties, Who destroys the sorrows, Who has big beautiful eyes, and Who wears soft and delicate clothes, Your image should always be here before us, who always aspire to see You. 50

O Shri Hari, You, Who speak sweet words, Who wears ornaments of flowers, Who are without any bad qualities, and Who destroys the sorrows and wears a smile on the face; Your image should always be here before us who always aspire to see You. 51

O Shri Hari, You, Who resembles a wreath of flowers, Who
are tender-hearted, an epitome of compassionate look, destroyer of sorrows, and worshipped even by the Lord Shiva and Brahma, Your image should always be here before us, who always aspire to see You. 52

O Shri Hari, You, Who are the most sacred, the caretaker of the world. You, Whose hair is curly, Who wears earrings (made) of flowers and Who removes the panics of the world, Your image should always be here before us who always aspire to see You. 53

O Shri Hari, with all the powers, all the material comforts, sages happily take refuge in you alone. Your image should always be here before us who always aspire to see You. 54

Because of your stay in Durgapattan, city has become the most valuable city in this world. In your shelter even salvation is here which is otherwise always very difficult to achieve anywhere. 55

You have always saved us from bad opinions, sinful behavior, scorpion like bad qualities of youth, greed of mind and too much prosperity that brings many problems. 56

You have liberated us from great doubts, wicked shelters, arrogance, and disgraceful discourses. 57

O Lord of Sages! You have saved us from impure feelings, anger like fire- difficult to extinguish, fears of death, hard impurities and poisonous greediness. 58
As You have always saved us compassionately from great lust, in the same way you are also capable of keeping us attached to your lotus feet. 59

O Lord, You, Who are a favorite of Your devotees, we pray You again and again that our minds should never be diverted from your lotus feet. 60

Suvrat said:-

O King! This way the Lord of the devotees was pleased by all the ladies and devotees by their praises and He granted them fearlessness. 61

Shri Narayan Muni said:-

whatever wishes you have in your minds, they will be fulfilled without any doubt. 62.

It is difficult even for the sages to withheld the body and its activities. But with the full affection towards me, O Ladies, you worship me by leaving the attachment of your body (just) as you leave the grass. 63

Suvrat said:-

O King! in this manner with such sweet and diverse words that Great Sage (Shri Hari) pleased all those pious ladies. They
listened to Him attentively and also asked Him this questions. 64

Thus ends the forty-third chapter entitled, ‘Narration of description of the praise of Shri Hari made by Jaya and the group of women living in Durgapura,’ in the third prakaran of Satsangi Jivan, the life story of Lord Narayan, also titled as Dharmashastra. (the rules of the code of conduct). 43

CHAPTER - 44

Description of Bhakti along with Mahatmya as a means to obtain pleasure of Bhagwan.

Jaya and other women (devotees) said:-

O Narayan muni, You who favour Your disciples, Who are kind to Your devotees, we wish to ask you something. Please listen to us. 1

In order to gratify You, there are various ways and means like charity, sacrifice, penance, efforts, recitation, hobby and austerities, which are described in the scriptures. 2

O Shri Hari! which is the superior one, by practicing which, You will be delighted and (thus) favour Your devotees? 3

(Tell us as to how) by practicing which one, all the
qualities are -

(automatically) achieved and by not practicing which whatever (good) qualities we posses are lost. 4

We, all your devotees, wish to know (this). Therefore, O Shri Hari, (we request) You assuredly enlighten us. 5

**Shri Hari said:-**

Indeed! I am pleased with my devotees and other people only by (their) devotion. I assure you that I shall never be satisfied by any other means at all. 6

I am (really) pleased by (the deeds such as) charity, sacrifice, penance, efforts, muttering prayers, self-study, austerities and the like, but not that extent, as I am pleased by your (true) devotion. 7

The means to attain My love is not the qualities of a Brahmin, qualities of God, nor a birth in a high class family, but devotion is the only source of my love. 8

O You chaste ladies, who follow austerities, you should know that the main quality of (absolute) devotion is to understand the glories of the Lord Krishna through sheer affection. 9

Lord Kirshna in His human incarnation, is possessed of wealth and prosperity, but you should comprehend His divine form. 10

Thus, once (you) accomplish (this) ability (quality) of (absolute) devotion, you achieve all other qualities. But if You do not achieve devotion, you will lose all the qualities. 11
If You have devotion towards Lord Krishna, without having any knowledge of His magnificence, his devotion will never flourish and you will never attain peace of mind. 12.

Even if such a kind of devotion flourishes initially, it definitely wanes like a lady suffering by the disease of consumption, (just) before she attains her youth. 13

And if that devotion becomes consumptive, all other accomplishments will disappear, howsoever you try to protect them. There is no doubt about it. 14

If your devotion is accompanied with the knowledge of the glories of the Lord Krishna, , it is amplified every second like the jungle fire. 15

The knowledgeable people consider the rules of penance, celibacy, control of the mind, cessation of all material activities and self control as the valuable qualities. 16

If a man possesses a single quality (amongst the above) without the knowledge of the glories of the Lord Krishna, what is the use of all the (good) qualities? 17

One who knows the glories of Lord Krishna and he has faith in Lord Krishna, His devotion follows his faith. 18.

As long as one is acquainted with the glories of the with faith, so far one accomplishes the absolute devotion , which is the only cause to acquire the grace of the Lord Krishna. 19
You all are acquainted with the glories of Lord Krishna, but to boost the strength of your devotion you should always listen to the virtuous stories (of Lord Krishna). 20

There are plenty of stories narrated in the Vedas. Even the learned people are not able to understand its meaning thoroughly. 21

Hence, Lord Krishna Himself through Vyasa has explained its meaning in the Itihasas and Puranas. 22

O Ladies! Shrimad Bhagawata is the essence of all the Puranas. (Further), in my opinion (according to me), the Tenth chapter is the essence of the Bhagawata (Purana). 23

In the tenth chapter Lord Krishna in the human form has established the religion of devotion, so in my opinion, it is considered as more important. 24

Hence, one should always read and listen to Bhagawata. By the deep knowledge of the glories of Lord Krishna one’s degree of devotion also increases. 25

Suvrat said:-

After listening to these sentences from Shri Hari, all those ladies became very happy and bowed him respectfully. 26

Then as instructed by Shri Hari, they all returned to their own homes and while singing His praises, performed their daily
rites. 27

Shri Hari, the Lord of the pious people, who Himself is the incarnation of righteousness, bestowing happiness to all his devotees, went to His own hermitage. 28

O King, then the modest king Uttama, whose wishes were fulfilled by the favour of Shri Hari, worshipped Him with unswerving devotion. 29

Thus ends theforty-fourth chapter entitled, ‘Narration of description of the delightful qualities of Shri Hari,’ in the third prakaran of Satsangi Jivan, the life story of Lord Narayan, also titled as Dharmashastra. (the rules of the code of conduct). 44

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CHAPTER - 45

Darshan of Bhaktidevi pleased with the services rendered by the lady devotees on the pious occasion of Annakut and Prabodhini Utsav.

Suuvrat said:-

then in the evening all the women devotees assembled at the residence of Lalita. 1

In that huge house, they (women devotees) with the (sound of the) clapping of (their hands) joyfully recited the names of Shri Hari for a while. 2
Then those pious women, in order to mutter the names of Bhagavan holding rosary of beads in their hands, took their (respective) seats. 3  

They had put on (nicely) washed clothes and sat in a Swastikasana with a straight posture. They contemplated Hari in their hearts as they perceived him. 4  

By fixing their mind on the image of Bhagavan, which vibrates in the pious heart of those women with unblinking eyes, (they) recited His mantra. 5  

Rama, Jaya, Lalita, Amari, Amala, Kamala and others, who were engrossed in meditation looked as if they were painted picture. 6  

While the minds of those women, were occupied in the image of Bhagavan, a miracle took place. 7  

All of a sudden in the midst of those ascetic (women) devotees, a lustrous mass appeared pervading that house. 8  

That luster comparable to the thousands of moon clustered together, looked beautiful like a white heap of carded cotton. 9  

Then, in that house, that luster spread like a suddenly appearing thunder cloud. It became steady and illuminated all the directions. 10  

Seven tunes (their) three scales and the twenty-one Mur-
cchanas, created a diverse sound, which pleased the audience. 11

It was really a great surprise that the melody (of the music) detached the mind of those women from the image of Bhagavan. 12

O King! they were confused when they watched the mighty great luster and (more so) were surprised to near a sweet sound there itself. 13

Thus, when Rama and other women were respectfully observing this, they noticed a divine and an attractive woman. 14.

She was wearing a celestial costume and was adorned with divine jewelry. She had a very proportionate figure and a pleasing lotus-like face. 15

She was very slim and had a golden complexion. She had a graceful figure. Her face looked beautiful with chubby cheeks and had a sharp nose. She wore (put on) a pair of ear-rings. 16

She had an attractive and nicely developed breast-line due to her blooming youth. She had a thin waist. The sweet smell of her face, attracted the humming bees and hence. 17

Her long hair were decorated with a wrath of bloomed jasmine flowers. Her bashful and gentle smile, with raised eye – brows displayed her amorous sentiments. 18

By the beauty of her huge buttocks which were covered with dustfree garment, the girdle around her waist looked more
shining. 19

Her beautiful feet were decorated with golden anklets. Her necklace was studded with most valuable gems; hands were also decorated with bracelets. She captivated the minds of all the women by her charming beauty. 20

While playing on her own lute she was accompanied by her friends, She was depriving the Gandharvas and nymphs of their pride by her singing. 21

All the women were fascinated to observe her, who was joyfully singing the former life stories of Narayan muni. 22

Hence they all began guessing about that divine woman, as to whether she was a Lakshmi, Radha or Sarasvati or Savitri or, Sharvani or Svargalaksni or some other goddess, who has come here; or is she the one who is engaged in the service of the feet of Narayan muni? Or is She the Liberation incarnate giving us Darshana by gracing us? Or has she manifested in the form of Mohini taken by the Lord Bhagavan in order to enchant Lord Shiva? 23-26

Those women, who were enchanted by her beauty and melodious singing, thus guessing in various ways, were unable take any firm decision. 27

Although they were eager to ask her, who she was being horrified by her luster, they could not speak anything for sure. 28
Rama, who was prominent amongst those who were free from worldly attachment realized that her mind has renounced Hari and was involved in her. Hence, she started pondering over it. 29

It is really very surprising that even my firm mind has been coveted just by the very sight of this woman. 30

In this world, my mind was never tempted by any human being except Hari. Then how come it has been tempted by this woman? 31

My mind is detached to worldly as well as heavenly pleasures. Then how come it has been tempted by this woman? 32

My mind was never attached even to the supernatural men or women where they have taken the Samadhi. 33

It is really a great surprise that I have given up contemplating on Hari. How come my mind has been coveted by this woman? 34

I, along with Jaya, Lalita, Amari and others, have committed that we should not adhere to any body else than Hari. 35

Therefore it is Hari himself who wishes this to happen. Otherwise, who else would be able to tempt our minds. 36

Although lord Shiva was always in the company of a woman, his (Shiva’s) mind never got agitated. This pride of Lord Shiva was put to an end by Lord Hari in the form of Mohini. 37

In the same manner, Hari, in order to assess us has adopted
the same form as it were. It is Hari himself who is tempting our mind indeed!

One who by resorting to another form has deluded his own devotees, should be sportingly asked, whose daughter or whose wife are you? Deciding this in her mind, Rama who was very firm, modestly bending down asked her, who was singing the merits of shri Hari. 39-40

Ramaba said:-

O Narayan, I bow down to you who delights my mind as well as my eyes! Who are you? Whose daughter are you? O charming Lady, whose wife are You? 41

You appear to be a Devata, who catches the minds of the devotees towards herself. You indeed appear to be a Mother, please tell us your intention. Certainly, there is an interruption in our meditation of Hari. Hence, tell us our own duty towards a Mother and depart from here the way you have come. 42 - 43

Bhakti said:-

When asked by Rama, who was very intelligent and also who was totally detached from the worldly pleasure, Bhakti, the most beloved wife of Dharmadeva, said in sweet words, O Rama and other women devotees, Listen to my words, know me to be Bhakti, a wife of Dharmadeva incarnate. I along with my husband always
stay by the side of Narayanamuni in the divine form. That is why human-beings do not see me. I am very much pleased with the Annakutotsava and Prabodhini Utsava performed by Jaya and Lalita. In both the celebrations all of you being very dutiful have taken great efforts regardless of the physical exertion. Hence I am pleased with those two, Jaya and Lalita and all of you too. As per his instruction, I have revealed myself to you. Even the yogis are not able to have my Darshana with their own eyes. I am pleased with you, So, you may ask for a boon from me as per your wish.

44-50

Suvrat said:-

Rama and others, having thus listened to the words of Bhakti, became free from any doubt and hence were very much delighted. They who were amazed and thrilled with joy, bowed down to her. 51.

Then all the women, with their happy countenance, folded their hands, and said to Bhakti, who was dear to Narayana. 52

Rama and others said:-

O Bhakti. O Bhagavati! O Dhruva, on seeing you our hearts are filled with joy. 53
O Sarvamangala! If you are pleased with us, stay in our hearts forever. O great Queen, for the time being please bestow upon us this only boon. We do not long for anything else. Our mind is very much tempted to listen to your song. O Mother, tell us which mind-blowing song you are singing now. 54-56

Bhakti, who was thus requested being pleased with them said, O pious one! listen to my befitting and assuring words. 57

Where the Lord Dharmadeva resides, I am also present there. If Dharma -Deva departs the place, I also immediately leave that place. 58

O women, a chaste woman as I am, I have taken an oath that I will not leave him, who loves me. He will also not leave me whom I love. 59

He has succumbed to you, who are already self restrained, I have also been conquered by you, by following great moral observances. i. e. Yama and Niyama. 60

You desired that I should reside in you along with my husband. Hence that I will reside in your hearts, is beyond doubt. 61

You asked me, what I was singing . Now listen to its answer. His glory is to be sung who confers happiness upon you. This is the real situation. 62

Narayanamuni himself is Lord Krishna. He has protected us
from demons (Asuras) who were his ancestors, Kamsa and others. 63

Vyas has composed former life-stories of Narayananmuni. I sing those which gives delight to our mind. 64

O women, Mahamuni Shatanand will compose the latest life stories in future. I will recite them too. 65

Suvrat said:-

O King, in this manner He bestowed a boon upon them, answered their question, and suddenly, disappeared like a flash of lightning. 66

Those women were surprised and very much delighted by her sight which they considered as Prasad of Shri Hari. 67

O King, in this manner all the wishes of His own devotees get fulfilled and they get protection in all respects. 68

He, who is served by his own devotees, and who gives delight to their minds, initiates them to celebrate great festivals and thus spreads his fame and glory. 69

This life-story of Shri Hari is very sacred. One who listens to it with devotion and makes other to listen to it, they by abandoning their bodies from the bondage of the worldly attachment, attain the abode of Brahma. 70
Shrimad Satsangijivan
Cha. 45

Thus ends the forty-fifth chapter entitled, ‘Narration of description of the Darshana given to Rama and other devotees at the time of Prabodhani festival,’ in the third prakaran of Satsangi Jivan, the life story of Lord Narayan, also titled as Dharmashastra. (the rules of the code of conduct). 45
Brief description about festivals celebrated at numerous places by Bhagwan Shree Hari.

Suvrat said:-

O King, just as Lord Shri Hari organised several religious functions in Durgapattan, in exactly the same manner, in other places also, he arranged the celebrations of similar huge functions with great festivity. 1

For example, He organised numerous great festivals in Vruttalaya, Shrinagara, Jirnadurga (Junagadh); and other places to the satisfaction of his adherents. 2

At the request of His disciples, He went there in person and every second or third year organized a great festival in Jirnadurga (Junagadh). But in Shrinagar he did so every year. Whereas in Vruttalaya, He repeatedly held such celebrations, twice or thrice or at times four times in a year. 3-4

Special names of Ekadashis occurring in each month of the year: Shri Hari organized religious festivals in Vrittalaya, on one or more of the 24 Ekadashis, occurring each year, which have different names as given below in regular sequence. Sometimes He organized festivals on Moksha or Saphala Ekadashi, i.e. 11th day respectively of the bright or dark fortnight of the month of
Margashirsha, ; at other times, on Annada or Tilada Ekadashi, or sometimes on Jaya and Vijaya, or on Dhatri, then onwards Papamochini or Vimala or at times

Varuthini Ekadashi, or Mohini, Nirjala, Yogini, Shyaini, Kamika, sometimes on Putrada or Aja Ekadashi, on Padma, Indara, Papankusha or Rama, Bodhini and Abhaya Ekadashis. Thus he celebrated this festival on different Ekadashi days. 5-9

Sometimes He celebrated this festival on Janmastami day, i.e. on the birthday of Shri Krishna; at times on Shivaratri day or even on Dipavali day, festival of lights etc.; Thus Lord Shri Hari, pleased men and women and all His devotees in that city, (viz. Vruttalaya). 10-11

All the devotees of God and people from other places came to know about these festivals which occurred every year. 12

All the devotees who lived in the surrounding area (vicinity), every year attended each and every festival where Shri Hari presided. 13

People in the mid-regions, attended two or three such festivals. However, those from far - off regions, could attend only one such celebration in the whole year. 14

Sometimes Shri Hari performed a sacrifice named VishnuYaga. At other times, he initiated devout Brahmins to
continuously chant the names of Vishnu or recite the Vishnu hymn and perform a sacrifice by reciting one million or even one crore chants in praise of Vishnu. 15-16

There sometimes, He offered food to thousands of Brahmins and at times He also presented generous gifts in their honour. 17

Sometimes he arranged for the thread ceremony of Brahmin lads. At times he organized a grand festival of the installation of the new idol of the Deity. Sometimes he performed sacrifices related to this ceremony and at times he carried out charitable works and thus he promoted the Bhagavata dharma. 18-19

Wherever Shri Hari resided, in a city or in a village or in a forest, people reached there in hundreds and thousands. O King! He rescued numerous people from the noose of sinful path and directed them towards the path of virtue by His own spiritual prowess. 20-21

O King! While He lived on this earth, sins had almost disappeared from here and the impact of the dark era of the embodiment of the devil Kali became weak too. As a result the virtuous path got well established. 22

O King! In accordance with your query I have thus narrated the whole story of Narayan. What else do you want to hear from me now? 23
King said:-

Despite having heard the story of Shri Hari as narrated by Suvarata muni, the king desirous of deliverance from bondage requested that great sage to narrate the same in great detail. The king said to him, “

O the best among the sages! Despite drinking the nectar of the tales of Lord Shri Hari, I do not as yet feel contented. Thirsty still, I would like to drink the same nectar once more.” 24-25

O Brahmin! Since you have said that the Lord Sri Hari used to organise many religious festivals in Vruttalay, I wish to hear about those celebrations in greater detail. 26

O Sage! Do please narrate to me all the other activities of Shri Hari who appeared in a human form on the earth. 27

Being requested in this manner by the master of this earth, who appreciated the relish of His narration, Suvarat, who enjoyed remembering Sri Hari repeatedly spoke to Him thus. 28

Suvarat said:-

O protector of the world! Well have you asked. Indeed you have a very pure heart and that is why you want to hear the stories/deeds of Narayana alone once more. 29

It is not possible for me to recount at length extensively all the deeds of Shri Hari, while He was enacting a human role. So I will narrate those to you in brief. 30
O King, Shri Hari who was keen upon the establishment of religion among people often sojourned. He, the bestower of all happiness organized many large scale festivals there in Vruttalaya. I shall briefly narrate only one of them. The other festivals celebrated on the same lines can be guessed about. 31-32

Thus ends the forty-sixth chapter entitled, ‘Narration of depiction of the query concerning the festivals that were celebrated in Vruttalaya,’ in the third prakaran of Satsangi Jivan, the life story of Lord Narayan, also titled as Dharmashastra. (the rules of the code of conduct). 46

CHAPTER - 47

Invitation to Shree Hari to grace Vadtal and celebrate Pushpdolotsav. ‘Manikye Chadya Re Mohanvanmali’.

Suvrat said:-

There is a big town named Vruttalaya in Gujarat. All the four castes living there worshipped Shri Hari with enthusiasm. 1.

O King, all those people once had a desire to bring Shri Hari from Durgapur to their own city for celebrating the spring festival. 2.

Two officers named Kubera and Jobanpagi, discussed this
matter with the local citizens and made profuse arrangements for that. 3.

Then, Jobanpagi sent his brother to meet and invite Narayan muni, i.e. Shri Hari. He reached there in the month of Magha on the full-moon-day. 4.

Having reached there he bowed down to the Lord, i.e. Shri Hari, Who was sitting amidst the group of devotees and requested Him humbly in many ways, please visit our city and oblige us. 5.

Thereupon Shri Hari, who always loved His devotees, was very much pleased. Knowing their keen devotion towards Himself, He showed His inclination to visit their city. 6.

So that noble-hearted Shri Hari, told the messenger Sundara, you go ahead now. I shall come to your city/town in the month of Falgun. 7.

Upon being told thus, he was very much pleased. Immediately, he returned to his town and broke that news to the people who eagerly awaited his arrival. 8.

The exciting announcement, Swaminarayana, i.e. Shri Hari will visit Vruttalaya, spread all around the region, in all the eight directions. 9.

That Lord Shri Hari made this news knows to His devotees and sages living in various places, through His messengers and by sending letters. 10.
Those devotees and sages who lived in Saurashtra and nearby places, hurriedly arrived at Durgapattana; because they wanted to travel along with Lord Shri Hari Himself in His sojourn to Vruttalaya. 11.

At the advent of its sixth day of the bright fort-night of the Phalgun month, in the year named Vikruta, Shri Hari started off for going to Vruttalaya. 12.

Shri Hari entrusted king Uttama, with maintenance of religious activities in that region, saying, we shall come back soon and He set off. 13.

Jaya and Lalita, as also thousands of other men and women, followed Him sitting in a vehicle. 14.

Shri Hari travelled along with thousands of sages celibates, and house-holders. 15.

Followed by thousands of devotees from Saurashtra, He proceeded, surrounded by the soldiers, horseback as well as on foot, he set off. 16.

Having mounted a mare of ruby colour, encircled by horsemen with shining spears and armours, Shri Hari looked lustrous like the sun, wearing white robe and yellowish saffron mark (Tilaka) on His high broad forehead, as also an attractive red Vermilion circle with whole rice grains on it put on His forehead for
auspicious completion of His journey, He spread a smile on His face which had two lotus-live beautiful eyes. 17.

Holding the reins of His make with one hand, He moved on slowly pleasing His own men as well as people who had come from various villages. Being worshipped by them at every step, and hailed by hoards of devotees proclaiming His victory along with up-raised hands, also listened to the songs singing His glories and highlighting His special traits being sung in the continuous chants of the bards to the accompaniment of sounds of many different musical instrument. 18.

All His wishes ever fulfilled the contented Master gave joy to all coming on His way, with His very gaze, which was like a shower of the nectar of affection and bliss itself. After His slow beginning, when gods residing in heaven had showered on Him their blessings in the form of heaps of spot-white flowers along with short laughter, He kicked with a slight touch of His heel His mare, who was actually habituated to galloping. As she was unable to bear even that slight touch the very speedy one began to gallop fast surpassing in speed of the wind, just like Garuda, the vehicle of Vishnu. 19-20.

While galloping, she jumped high as if indicating that, due to the sacred touch of Lord Shri Hari, although she was born as an
animal, at present, she will definitely achieve a higher state of life in heaven. 21.

While she was running so speedily, people were stunned to see that her feet barely touched the ground. 22.

Then the thousands of horsemen bit their lips for lagging behind, while they were duty-bound to protect the Master and be around Him. Fixing their eyes on Shri Hari’s back, they sped behind Him kicking the bellies of their own horses and beating them with whips, although they were already running at great speed. 23.

While causing horses to gallop after his mare, their bodies kept jumping and the ends of their big turbans spread out and shook so heavily that it appeared as though they were being fanned with Chamara fans by invisible gods present in the atmosphere. 24.

Their bodies wet with the sweat of exertion, they could not catch up with their Master riding on His mare, despite beating hard their horses whose mouths were already foaming out of fatigue. 25.

In order to provide some respite to those horsemen sweating profusely along with their horses, controlled his mare forcefully and waited upon them on the way. 26.

Then the horsemen, their bodies wet with the sweat of exhaustion, spotted Him far ahead of them is spot-white clothes
had become grayish, being covered, with dust on the way, aroused due to the mare’s speed, but not at all wet with fatigue, with one hand in the mare’s mane to stop her from galloping, he was holding a high mango-twig having profuse flowers at its end with the other hand raised upwards. When they came nearer they saw that with his waistband still tight, not loosened with the gallop, he was smiling, viewing his followers with his beautiful lotus-like eyes. 27.

Having located Shri Hari along with His mare, the horsemen and the worshipers, quickly came up to Him and rejoiced, forgetting all their fatigue, at his very sight. 28.

Thereupon that God, consoled them, promising not to gallop any more, laughing Himself and making His men laugh too with sweet humour, He began to move slowly along the path. 29.

Thereupon, there arose a loud uproar, of advance proclamation to the effect that Lord Shri Hari is arriving soon, in cities, villages and even smaller localities. 30.

People from numerous locations, began coming to Vruttalaya, with aged ones; and children, taking the lead, they being most eager to have a glimpse of Lord Shri Hari. 31.

Thousands of devotees of Shri Hari, came to Vruttalaya from Kousala, Kashi, Mithila, Ganda, Kilakila and Vanga countries, Purushottamapury, Gayanti, and Prayaga, Shonabhratata i.e. Vrundavana, Mathura, Shurasena and Avanti. Other devotees from eastern countries, Kashmir, Haridwar, Kurukshetra, Pushkara, Maru, Dhanvadesha, mount Aabu, and devotees from northern
states and Siddhapur also arrived at Vruttalaya, with great enthusiasm. Thousands of devotees from western states and Sind and Cutch states, Saurashtra, Panchala, Souvira, came to Vruttalaya. Multitudes of devotees from southern states, in the vicitudes of Setubandha, Venkatachala, Shrirangam, Kanchipur, Dandakaranya, Malayachala, Vindhyachala as well as people from the shores of Tapi and Narmada and from Gujarat came to Vruttalaya. 32-41.

People from all the above regions had arrived there, with all the necessary luggage loaded in the carts along with the women, children and old people, all eager to see God in the form of Lord Shri Hari. 42.

Even old men with worn out bodies, who were told at home by their sons come along with us, only if you are capable enough to walk all the way. Holding sticks in their hands, they are trying to walk faster along with the youngsters, being very anxious to view the feet of Shri Hari with (their) mouths constantly open gasping for breath, they were uttering the names of Shri Krishna. 43.

Women folk reached there too hastily, but behind the men, since they were observing the restrictions laid down by Shri Hari
in avoiding the touch of males. 44.

Shouting like, I must see Shri Hari first, no, I shall, and running fast, even children also arrived there. 45.

The region surrounded by the rivers Mahi, Sabarmati, Vetravati, became very much crowded, with the people who had come from various parts of the country. 46.

O King, this region is just superb. No other region exists on this earth which can be compared with it. 47.

The soil of this entire land is very fertile and the climate there of is very pleasant in all the seasons. Therefore it is very dear to the hearts of the farmers. 48.

At every step, here in each and every village, forests, there are ample wells and ponds, and pools, with clear and fresh water. 49.

There are innumerable mango trees and trees of milky fruits and also many other trees which give joy of their shade. 50.

There are trees like Audumbara, Kapittha, Banyan tree, Piple, Tamarind, Ashvattha, Priyangu, Palm, Coconut, orange, lemon trees, mango, Nagakesar, Punnaga, Asopalav, Patal, Suvarna Ketaki, Shatapatri, Jasmin, Kaner, Bilva, Shami, Jujubi, Kimshuka, beetle-nut, Kadamba, Kuruntaka, Jackfruit, banana, Bandhujivaka, and Jui trees. 51-54.
Such varied flora, found everywhere in that region, makes the atmosphere very comfortable to the people living or coming there. 55.

Although it is a forest-region, travelers find in it huge house-shaped trees providing ample shade and fruits, pools and ponds provide water. So they do not require to go to any village for food, water and shelter. 56.

That much expanse of the region which is frequently visited by holy men and devotees of God, becomes superb, as a sacred place as Vrindavan. 57.

In such a land, thousands of people, who had come for the swing festival happily stayed there surrounding Vruttalay region. 58.

Some people put up on the sandy beaches of these rivers; some near the structures around the wells and near the banks of the ponds, pools or lakes. 59.

Some people stayed merely under the house-shaped huge trees. Some giving up laziness went and stayed in the villages, as per their convenience. All of them gathered since early morning at Vruttalaya on the day of Dashami (i.e. tenth day of the month). They stayed there, ate and drank there making them- selves comfortable. They waited for the arrival of Shri Hari. 60-61.
Finally, Shri Hari, who had started, from Durgapura, on Shasthi (i.e. sixth day of the month), after traversing through the entire Panchala region, crossing the river Bhadra passing through the area called Bhalla, and swimming across the river Sabaramati, arrived at character on the fourth-day of His jouney, i.e. on Dashani day. 62.

Thus ends the forty-seventh chapter entitled, ‘Narration of description of the arrival of Shri Hari and the people from various region to Vruttalaya on the occasion of Dolotsava i.e. (swing festival),’ in the third prakaran of Satsangi Jivan, the life story of Lord Narayan, also titled as Dharmashastra. (the rules of the code of conduct). 47

CHAPTER - 48

Description of the state of the devotees performing
Darshan of Shree Hari in Vadtal.

Suvarat Said:-

Shri Hari, repeatedly praising that region and appreciating the mango and other trees, therin, reached the Pippalvana (Piplod)? on the fifth day. 1

O King, Shri Hari was welcomed and honoured with reverence by the people present there, with various gifts such as fruits and flowers etc. 2

Favouring them by accepting their gifts and making them
Cha. 48  
Third Volume  

happy, with his sweet and loving speech, Shri Hari reached Vruttalaya in the evening of the Dashami day, i.e. tenth day of the month. 3

All the people, waiting eagerly with their eyes fixed on the western direction enjoyed upon hearing about the arrival of Shri Hari. They immediately stood up with great respect. 4

Just as all the limbs of the body rise to action, at the advent of fire of breath, in the same manner, lakhs of all those squatting people, rose instantaneously and welcomed Shri Hari with great enthusiasm. 5

Upon hearing the arrival of Shri Hari, all the citizens residing in that city: Brahmins, Kshatriyas, Vaishyas, Shudras, Kolas, and also hundreds of male and female devotees, considering His very sight as a great festival, got up and started off hurriedly, to receive Him on His way. 6-7.

The ladies of the city especially became so happy on learning of Shri Hari’s advent, that their minds got excited and confused, due to excessive affection towards Him. 8.

Owing to their excitement and great haste, at the moment, there occurred interchange of the placement of clothes and ornaments of those females, since their eyes were brimming with tears of joy. 9.

Very eager to have His Darshana, they got out of their homes,
in great hurry, putting on whatever clothes they could lay hands on; and casually wearing ornaments and make-up. 10.

Some ladies were sweeping the homes, while some were smearing it with cow-dung. Some were taking bath. All of them instantly left work in hand, and set off hurriedly. 11.

Some ladies were cooking, some were milking the cow; some were feeding their infants. All of them left all that half way, and went to see Him. 12.

Some were contemplating on the emblems of Shri Hari and some were worshipping his feet. They Left even that and went to see Him in person. 13.

Some, who were viewing Him, in meditation suddenly found Him missing from there. Utterly confused, they excitedly longed to see Him. 14.

Eventually, the citizens, including the women folk, set off to welcome Shri Hari along with songs and music; also shouting victory to Hari intermittently. 15.

Although walking fast, they heard the sound of drums being beaten before Shri Hari, from distance. As they were very eager to see Him, they started running. 16.

At first, initially, they could (only) see hundreds and thousands of sages walking in front of Shri Hari. They bowed down to them and then saw Shri Hari in person (with their eyes). 17.
A white silken cloth with its glistening ends fluttering (in the wind) was fastened around His waist, while He rode His noble mare, surrounded by other horsemen. Charming all His devotees with smiling lotus-like eyes on a lotus-like face, He was worshipped all along the way by people with garlands of sandalwood and flowers. On beholding with quick side-glances, the hoards of fast approaching devotees, He burst into loud laughter, though amazed, and granted them protection with one hand, while holding the shining reins (with the other). Those indifferent could see Him quickly and salute Him first ahead of all others. 18-20.

And soon all the male devotees of Shri Hari residing in that city came running along with their leader Kuber. With the eyes shedding tears of overwhelming joy they immediately saluted Shri Hari by prostrating(before Him) with great devotion. 21.

Then, then hoards of women folk thousands in number, also rushed forth, with their minds eager to behold Him. And when they had a glimpse of the Master, they quickly bowed down in ecstasy, placing their heads on the ground, before Him. 22.

Having viewed that lotus-eyed one, very dear to their selves, the ladies experienced happiness beyond comparison. They
absorbed their God Shri Hari, with eyes; and placed Him in their hearts by embracing Him symbolically. The hair on their body stood up in horrorification. 23.

Each of the male devotees belonging to other regions happily greeted everybody who had arrived there along with Shri Hari uttering Jai Shri Krishna: May Shri Krishna be victorious. 24.

So also the ladies gathered there, from various other regions, ran forward to embrace with love those from the western region, who were accompanying Shri Hari. Filled with great joy, while exchanging the words, Jay Shri Krishna: Victory be with Shri Hari, they were overjoyed by excitement; and embraced each other with love. 25-26.

Recluses who had come from different regions had taken shelter under naturally grown canopies here and there, being very much devoted to Shri Hari, also came forth in thousands. 27.

Like the swans floating in the sky, flying swiftly from a far, aiming merely at Manasa lake, those devoted recluses rushed from far off shelters towards Shri Hari as their only goal. 28.

29. Having reached there, they bowed down to Shri Hari, after prostrating before Him stood up. But on seeing them, the laymen (gathered there) also went near and saluted them. 29

Knowing them to be the dearest ones of Shri Hari, they greeted (each other) with the words Jaya Swaminarayana and looked at each other with joy. 30.
Suvrata said:-

O King, Shri Hari honoured all those humble devotees gathered there for the festival, with due respect, and satisfied all of them. 31.

He reciprocated their greetings in various ways: He patted some by hand; some with conversation, some by assuring them for protection, and some with smiling glances. 32.

Having expressed His regards for all the men and women, He reached near the city of Vruttalaya along with them, being glorified with the words sounding the victory. 33.

At that time, two of His closer devotees, named Kuber and Jobanpali, fanned Him holding Chouris; and wafting them, while walking on either side of Him, the darkness disappeared due to thousands of lamps and moonlight. 34 - 35.

Afterwards there was a loud noise of conches, drums, Mrudangas, cymbals, kamsyas, and small drums. 36.

In that tremendous noise, nobody could hear anybody. Hence, signs made with hands became the mode of communication. 37.

Keen to redeem the fate of even the immobile entities like trees, along with tiny beings, thriving there, He had His lodgings constructed outside the city, having mango trees at a stretch. 38.

Gradually surrounded by the hoard of people, He could reach
that very best spot, alluring the minds of all, and which was situated to the north of the town. 39.

There Shri Hari got down from the back of the mare, on seeing this, the mare’s attendant tried to hold his hand for helping Shri Hari. But, by that time, Shri hari had very swiftly touched the ground. 40.

He ascended a beautiful very high pedestal, with four feet and stood there for a while, so that all devotees may have a closer glimpse of Him. 41.

Thereupon Shri Hari saw to it that, all those who had accompanied Him, were given appropriate seats. Only after that He, himself sit down on the pedestal. 42.

After sitting at rest for a while, He drank water, and looked around the people, who had assembled there from various regions. 43.

Most of them were His devotees. Some had come there as mere audience, while some others had come there to take away their near and dear ones with a fear of their staying there for long or forever. 44.

Whichever side Shri Hari turned His eyes, there He saw people standing very close to each other and fixing their gaze on Himself alone. 45.

He saw the same number of people standing in front and on both the sides, and even behind Himself. 46.
He glanced at the people standing on castle-walls, in the fields of the farmers, on the banks of the lakes, near the mouths of the wells, sitting in carts, on higher and higher branches of the trees and on every roof- top. 47.

O King, such an ocean of people in all directions and sub-directions, He shook His head and amazingly exclaimed, Oh! No, Oh! No! And continuously laughing, took His seat. 49-50.

Then He raised both his hands and requested all the standing audience to sit down. The Lord made all the standing people sit down. 51.

Although their number ran into lakhs, all of them understood the gesture of His hand and sat down obediently as if all had a unique thinking. 52.

When all had taken their seats, Shri Hari made them control their speech, by first making loud sounds of clapping His hands, and then resorting to Mouna- Mudra (i.e. placing His index finger on His mouth). 53.

When all of them sat silent, Shri Hari, Who loved His devotees, welcomed them and inquired whether their lodging arrangements were comfortable. 54.

He called two or three prominent persons of each region, near Him, and asked them to give Him a detailed news report of
that part of the country. 55.

Thereafter, in order to avert the possible entry of thieves, He instructed His devotees to drive away from their respective lodgings, any person who is hitherto unknown to them. 56.

As instructed by Shri Hari, those people thinking themselves to be very lucky, returned to their respective lodgings. 57.

They appointed one person each as a watchman at each residence and being very eager to behold Shri Hari again and again, they came back and waited upon Him until they caught at least one or more glimpse of Him. 58.

Thus ends the forty-eighth chapter entitled, ‘Narration of description of the gathering of devotees with their families and their joy after seeing Shri Hari at the time of the swing festival (Dolotsava),’ in the third prakaran of Satsangi Jivan, the life story of Lord Narayan, also titled as Dharmashastra. (the rules of the code of conduct). 48
CHAPTER - 49

Arrival of Rampratapbhai and other residents of Ayodhya.

Suvrat said:-

Meanwhile, two real brothers of that human incarnation of the sinless God, arrived there.1.

Ever since the day this Lord called Nilakantha in His childhood days, had renounced His home, from that very day, His own people, i.e. family members, His two brothers, named Rampratap and Iccharam, foremost amongst the intelligent ones, were very much disturbed, due to the anguish of the separation from Him. This separation from Him was unbearable for them and all the while they were engrossed in thinking about Him only. On hearing about His whereabouts from the mouth of ascetics who visited their house after wandering through many places, they were astonished, and became very much eager to see Him. Both of them were emaciated in His bereavement. After performing an auspicious ceremony, they, being eager to see Him immediately started from their town, and their family members also followed them, who were quite determined to visit Him. 2-6.

The wife of Rampratap named Suvasini, who was fully devoted to her husband, was very eager to see Shri Hari. The three brilliant
sons of Rampratap named Nandarama, Thakur and Ayodhyaprasad, as well as his daughter, named Siddhi, also accompanied him. 7-8.

So also Nandaram’s virtuous wife Dinamana, his two sons Narayana and Ramsharan, and his daughter named Medha, who was possessed of noble qualities, elder brother Thakur’s wife Shivakumarika and his two daughters named Akuni and Govinda and wife of Ayodhyaprasad named Sunanda and her daughter Yamuna also accompanied him, Ramprasad’s third son Iccharam had a wife named Varyasi and five excellent sons named Gopal, Raghuvira, Vrindavan, Sitaram, Badrinath. He also had two daughters named Fullasari and Fullazari. Gopal had a wife named Manda, Her younger brother’s wife Viraja, Iccharam’s brother-in-law Suphala, and very intelligent maternal brother’s son named Manasaram. 9-16.

Along with all these and many other relatives those two brothers accompanied by co-travelers who were eager to see Lord Shri Hari, reached there. 17.

Astonished to hear about His greatness and prowess at every place, they were received with great reverence and care in each settlement, due to being close relatives of Shri Hari. At the outskirts of the Vruttalaya city, they finally had a glimpse of Him from a far distance. 18-19.
From certain of His characteristics, observed by themselves, due to close intimacy, they could recognize Him as their own sibling. Filled with joy, they almost ran from the long distance to hug embrace Him affectionately. 20.

Being God Himself, he knew that they have come here from such a long distance leaving the comforts of their home, seeing Him, their eyes brimming with tears of love and hearts much excited. Although he was devoid of any attachment towards them as brothers, He was very affectionate towards His devotees. So experiencing their feelings He immediately alighted from His pedestal, His face blooming with joy just like a lotus, then those two brothers, dashed towards their dearest brother embraced Him hard by turns for a long time with both hands out of intense regard and became overwhelmed with testaicy. With due regards He welcomed both of them as well as His other relatives and friends, embracing them and making their eyes moist with tears of joy. 21-22.

Thereupon, the sage Narayan bowed down with respect to Ramprasad who was senior to Him; in turn Iccharam being the youngest bowed down before Narayan muni; then Shri Hari, bowed down only before his other senior relatives also, in the same way (some of them) bowed down to Him eagerly. 23-24.

On beholding that Shri Hari, who was dearer than life to them, after a long time, all of them were relieved from the pangs of His separation for many years and felt very happy. 25.
It was only after offering appropriate seats to all of them that He occupied the pedestal. From there, He publicly insured about their well-being. 26.

On learning that Rampratap and Iccharam were siblings of their revered Lord, sages, attendants and other men and women bowed down to them with respect just as they used to bow down to Hari. 27.

Then He provided a palace for their stay and employed Jobanpagi and Mukundanand in their services. 28.

Amazed to visualize His grandeur, of which they had only heard earlier all His relatives were convinced that He, their kin, was indeed the son of Vasudeva Vasudeva Himself in the human form. 29.

All of them stayed in that palacial building feeling very happy and comfortable due to being served by Shri Hari’s devotees with food, drink, gifts etc. 30.

When those relatives of Shri Hari, headed by Ramprasad, left for their lodgings, sage Anandananda asked Him a question. O God, O son of Vrusha, I put before you a doubt that has just arisen in my mind. On seeing your elder brother who arrived from Saket a while ago, you yourself bowed down to Him first, thus preventing Him from saluting you although you are God incarnate what is the reason behind it? Is it some lacuna (deficiency) in his devotion towards you? Or is it for preserving worldly tradition and good
matters that you did so? Kindly let me know, you, who are the leader of good people. 31-34.

Then God Shri Hari replied to him in the presence of all the other listeners, No, not at all, O sage, His devotion towards me is just like that of my uncle Akrura, which I had experienced in my incarnation as Krishna on the way from Mathura to Gokul; the same are the feelings of my brother towards Me. 35-36.

Therefore, O Best amongst the sages, You should not (have any) doubt regarding his devotion towards me. I prohibited him to bow down (to me) in order to up hold the decorum (etiquettes). 37.

Having heard such an explanation from Shri Hari, that great sage and others sitting in that assembly were amazed and greatly pleased. 38.

O King, such was their spurt of joy upon beholding Shri Hari on that day that people forgot all the hardships (faced) by them on the way from diverse regions where they had come from. 39.

Thus ends the forty-ninth chapter entitled, ‘Narration of description of the arrival of Rampratap and other relatives at the spring festival in Vruttalaya,’ in the third prakaran of Satsangi Jivan, the life story of Lord Narayan, also titled as Dharmashastra. (the rules of the code of conduct). 49
 CHAPTER - 50
Shree Hari offers meals to Parshads on night before Ekadashi

Suvrat said:-
O King, there in that city of Vruttalaya, many devotees of Shri Hari were eager to serve Him along with the group of sages and His attendants. There were Brahmins such as Dayalji Vnmali; Kshatriyas, i.e. warrior caste people, like Jobanpagi, Sundarpagi, Jooshopagi, Takhopagi, Badar, Khoda, etc., too offered service with great devotion. So did the tradesmen headed by Kuber Patel, Ranchod, Mulaji, Bhayaji, etc., as well as Goswami Narayan giri. Then ladies named Radiyata, Jita Many, Rama, etc, all came forth, eager to serve Him with devotion. 1-4

Pleased on being served by so many people Shri Hari then thought, He should also feed His attendants, since they would have to fast on the very next day, it being Ekadashi, auspicious eleventh day of the month. Therefore He called out the names of Somalakhchar, Surakhchar, Khatvanga, Mantrik, Alark, Mulji etc., and ordered them to tell immediately whether they had an appetite of the evening meal. He further added, tomorrow is going to be an important Ekadashi called Dhatrika, when adherents of Narayan are not supposed to eat any food-grains what so ever (not even as Prasad). 5-7
Upon hearing these words, from the mouth of Shri Hari, the attendants who knew about the obligatory nature of the fast, looked at each other, and replied to Shri Hari as follows.

The attendants said, Lord, we have eaten the sweet-balls etc., in the Pippala van, town on the way to this place; so we are not really hungry, as of now. Still, we shall have some food, because the masters command must be obeyed by servants. O Lord, we know that the importance of your Prasada gracious treat is more than that of the Ekadashi fast. Still we shall not eat even that tomorrow, if that pleases you more.

Having heard those words of theirs and understand their hints/intention, Shri Hari laughed, and rising from His seat called out, who are attendants present here? Immediately, Kuber appeared there with folded hands, and said, O master, Here is your servant. You may order him as you please. 8-13

Shri Hari asked him whether any food had been prepared there or not. He replied, food is ready under the Kshirika Rayani tree. 14

Ganesh, Jayaram and other Brahmmins who are very quick at cooking have prepared and kept in store sweet balls with profuse ghee and sugar. They have also cooked rice dal, curry, inclusive of Vatikas and a variety of tasty foods and vegetables. 15-16
For the people who know the importance (grandeur) of Prasad and for these recluses, this much (amount of) food does not appear to be sufficient; so he called, Jobanpagi near and whispered in his ear, bring immediately some more food, ghee, and Pindhakas (pendhas) too from the city. 17-19

Thus instructed by Him, the servants rushed to the city, filled the vessels with the eatables and brought them quickly to that place. 20

Mean while the residents of Suryapur (Surat) arrived there with vessels full of sweets on their shoulders to please Shri Hari. 21

As Shri Hari was very much pleased by their timely services, He smiled and praised them, especially Bhalachandra and others. 22

Soon, the resident of Mathura, envied there and as though embarrassed owing to non-familiarity with formalities to be observed, they came hurriedly and laid at His feet a mound of Pindakas. 23

Thereupon, the Great sage, (Shri Hari) was very much pleased; He called all His attendants and told them, Sit appropriately (properly) in a row and Patake of food to your heart’s content. 24

Then all of them washed their hands and as ordered by Hari,
sat in a line. Mean while, Shri Hari was reminded of His recluses and followers. So He also invited them to come and eat. 25

Being very happy to have been invited by Shri Hari Himself, the groups of recluses instantaneously pocked up their mats used as seats, washed their two hands and two feet plus mouth as the fifth, and came speedily for taking meals shaking in their hands, their wooden water-jars, and also carrying clean bowls for alms. Their smiling faces bloomed joyfully like lotuses, while their eyes were fixed on Shri Hari’s face. 26

Then the celibate Mukunda, an humble personality, received all those guests, very warmly, seated them in proper positions with due respect, according to the instructions of Shri Hari, whom each one saluted. 27

Then, charioteers as well as singers, bards, and instrument players from Magadha, came and sat there for food, following the orders of Shri Hari. Rows of lamps were lit up there in thousands. Around those who were eating, stood castles, i.e. thick mobs of on-lookers. 28 - 29

When all of them were seated in rows following due etiquette, Shri Hari ordered the Brahmmins to serve them with food. 30

Hundreds of very capable Brahmmins, with their clothes tightly fastened around their waists, served food to those people within a
moment to appease their teachers and Shri Hari Himself. 31

First, they distributed plates for eating food, then they quickly filled their glasses, with drinking water from the water-pots. 32

After that, they began serving food, row-by-row, without any confusion, in such a careful manner that the vegetables etc. did not get mixed up. 33

Having noticed the skillful Gujarati style of serving every item some western people laughed at, while southern people appreciated it. 34

Although there were a variety of food-items, served in everybody’s plate, they did not get mixed up with others, due to the skillful service of the waiters. 35

When Shri Hari saw that all the item were served in every plate, He ordered all His adherents to take their meals. 36

Shri Hari saw to it, that sweet-balls etc. were served repeatedly to all those who were eating that tasty meal. 37

On learning that all those who were satiated with good food, still desired something given by His own hands, He took a wash and He Himself served to their satisfaction. 38

Although they were satiated fully, with that food, sweet balls and other food, directly served at the hands of Shri Hari again and again, was still found by them ever tasty. 39
Then they were eating rice. Shri Hari poured ghee in streaks on to it. After that they had no more desire to relish anything else. 40

Where as, he finally gave sweetened milk for drinking, to those of his attendants, who were meaningfully saying to each other that a meal should end with buttermilk. Shri Hari knew what they were hinting at. 41

So much was the milk poured by Shri Hari, that it flowed along the ground after filling the glasses of His attendants. 42

Soma was sitting opposite Alark, and his (lips) became white due to drinking of the milk, so Alark laughed at Him very much though he himself was also drinking it. 43

When he was laughing aloud, his bowl dropped from his hand, on the ground, Shri Hari, laughed and also made others who were engaged in eating laugh with Him. 44

O you sinless, thus He fed the meals to the devotees in a very delightful atmosphere. When He was assured that they were fully satiated, He washed His hands. 45

Thinking that people who were desirous of touching His feet will certainly topple on each other, Shri Hari, thought of leaving that place. 46

Then Hari, loudly announced, O you people, please go back to your lodgings immediately and come back tomorrow. 47

Shri Hari then addressed the cooks and the servers of food
(and) asked them to eat well. 48

In this manner, Shri Hari, the wish full-filling tree for all the devotees, took leave of everyone, saying, victory to Sacchidananda. In the end, He came back to His pedestal with brisk steps, causing His followers to run behind Him; and then Shri Hari ascended His pedestal holding a cane in His hand with a smiling face, being pleased because of observing His adherents eat well all the Prasada. After eating and washing their mouths, all His attendants, etc. started going to their respective places, happily looking at Him again and again, from a distance with gratitude. Meanwhile, Shri Hari, placing one hand on His waist, with folded hands, looked affectionately at the hoards of the devotees: men and women. 49-51

O King, while Shri Hari, who was also expert in Yoga, was sitting in His elevated seat, a group of people from Bharuch, came hurriedly up to Him. 52

They all bowed down before Him with devotion. On being asked about the reason for arriving late, they told Him about the break-down of their vehicle in the midst of the river Mahi. Then they presented Him with the gifts they had brought along, immediately left for their resort. Thereupon, Shri Hari inspected the gifts they had offered in front of Him: golden bananas, guavas, and sugarcane. Wondering whom to give these, He noticed the
Brahmin Prayagajit, who used to read Purana, for Him, with his loin-cloth fastened up. He also saw their Nachiketa and Mayarama, his shoulders drooping with advanced age. 53-56

He asked them smilingly, you Brahmins, do you have a desire to eat today or not? 57

To this, Prayagaji replied, we do feel hungry, but are tired on account of the hardships suffered during the journey; so we shall not cook anything today after merely drinking little water. 58-59

Thereupon, Shri Hari laughed and said, since you have to observe fast tomorrow, better eat bananas, with ghee, and sugar tonight in good measures. To Him, who had said so, the worthy Brahmin replied smiling, Gracious Lord, May this desire of yours be fulfilled right away. 60

Then Shri Hari gave many bananas and pure sugar to all, the three of them. 61

He gave them bananas, and sweets, again and again, a though they kept preventing Him with their hands and with the words, Oh, not so much, so much. 62

Then Shri Hari, who loved Brahmins, asked someone to give them a small pitcher full of milk as well as clarified butter weighing almost three kilograms. 63

The three of them took all that was given by Shri Hari, and went to their resorts, their shoulders bending with the load. 64
There, the Brahmmins ate the fruits gifted by Shri Hari, appreciating their sweetness again and again. 65

Satisfied at last they stroked their full bulging, may we always get fruits for meals! No trouble of any cooking! 66

After satisfying His devotees who had come there in this manner, Shri Hari, desired to go and perform His evening routine of religious duty. 67

Hence, on getting down from the pedestal, Shri Hari warded off the public merely by a gesture of His hand; then He went to His abode, along with five or six of His personal attendants. 68

Then He had His bath, and put on clean clothes, garments following the rules of travel. Although being God Himself, He performed the evening prayers as laid down in the Vedas, so that His followers may follow the same practice. 69

Thus ends the fiftieth chapter entitled, ‘Narration of description of the joy of dinner taken by the devotees and the attendants,’ in the third prakaran of Satsangi Jivan, the life story of Lord Narayan, also titled as Dharmashastra. (the rules of the code of conduct). 50
Description of Falahar-Leela of Shree Hari.

Suvrat said:-

In the city also, His devotees kept all the material ready, that was worthy for Phalahara for Him. 1

A religious-minded Brahmin lady, named Ganga had kept (Suran) and other vegetables ready to be cooked in ghee. 2

She prepared pancakes from the dried Shrugataka, dried dates boiled in milk, spot-white Pendhas, and attractive Barfi also prepared by her. 3

After preparing all this, she placed everything on a plate and requested prominent devotees among the citizens to bring Shri Hari for eating. 4

Thereupon, Jobanpagi and others went to Shri Hari and requested Him to come to the city for meals. But He replied to them, How can I come to the city which is so much crowded by people? Therefore, bring some milk or food here itself. 5-6

Then a messenger, who was sent by them told the lady, Shri Hari is not coming here, so take the food there. 7

Then, those obedient lady-devotees, headed by Manya, passed on the message conveyed by the messenger, to Ganga. 8
They told her that Shri Hari is not coming here, so do pack all the eatables in the containers and come there yourself, we shall walk ahead of you, leading the way. 9

Being conversant with strict observance of the norms of religion, Ganga packed everything very carefully. For fear of contamination by contact with the untouchables along the way, she placed everything that was cooked in ghee or milk etc., in a silver vessel, covered it with another plate, and tied them both up with a jute cloth. Holding that in one hand, she carried in the other a can with a pot filled with drinking water. 10-11

Thereupon Ganga and other ladies carrying the containers with food and drink for Shri Hari set off, avoiding the crowded and longer main road, they walked swiftly along another shorter route. 12

But when they were getting out of the city, those anxious ladies found a great crowd of people even here. 13

They had just turned a little backwards, from that place to avoid contact of the crowd, when, brave royal soldiers, deputed with Hari by the ruler of Angada region along the way, quickly came forward, holding canes in their hands and shouting to the crowds: move aside, make way. 14-15

While the path was being cleared thus by the infantry, walking in front, with their hands raised, ladies, hundred in number, moved on; and could see Shri Hari from a distance. 16
He too, spotted them from afar, along with soldiers wielding canes, in the southern direction. Realizing that food had been brought for Him, He began to smile. 17

Suvarata continued: O king, those female devotees went up to Shri Hari, bowed before Him and then stood at a distance. 18

Having performed His evening ritual, sprinkled black-salt on the bulbus roots: yam etc. and offered it to Lord Krishna, he himself sat down to eat too, for the satisfaction of His devotees with His face towards the east. 19

Wearing a yellow lower garment and a white forehead-mark (tilaka) he had wrapped his silken upper garment around His left shoulder. In order to please Ganga, His special cook of that evening, He, the all pervasive Lord, first touched slightly the yam etc. and asked Ganga its name, like an ignorant child, before eating it and sipped water after every morsel, looking at all those around. His devotees, men and women, wore smiles on their faces, while watching Him, from a far. But Shri Hari merely touched the sweet preparations with His finger indicating acceptance of the same. And He, the leader of saintly men ate, just a little of other items, for pleasing all devotees. 20

Then He said, I am full now. He caused the container with the remaining food to be given away to His attendants. He took gargling
Shrimad Satsangijivan

Thereafter, He washed His hands and face and went to His bedroom. Then all the devotees who had been watching Him, left for their individual respective resorts. 23

Shri Hari lay down just for a moment. Then He got up and ordered the attendant to bring His horse. The latter did so quickly. 24

Shri Hari, being the bestower of all the desired objects to His devotees, wished to visit all the lodgings (where the people were staying). So He mounted the horse with limited escorts. 25

All the people have come here for my sake from far off places. So they should not suffer from any difficulty, in any resort. Thinking thus in mind He went towards those places. 26

Then He separately visited the lodgings of all the people, asked about their comfort and procured for them whatever they lacked. 27

O King, being saluted by all people and praised out of astonishment for His personal concern, He returned to His resort and went to sleep happily. 28

Praising repeatedly the unconditional sincere devotion of people from the city of Vruttalaya region, before the dedicated celibates sitting near Him. Shri Hari slept for a while, i.e. allowed
sleep to abide a bit in the corner of His eyes. 29

Thus ends the fifty-first chapter entitled, ‘Narration of description of the Phalahara ceremony of Shri Hari,’ in the third prakaran of Satsangi Jivan, the life story of Lord Narayan, also titled as Dharmashastra. (the rules of the code of conduct). 51

CHAPTER - 52

Shree Hari performed Mahapooja of Bhagwan Shree Krishna through Brahmins on the pious day of Ekadashi.

Suvrat continued to narrate:- O King, after that going to bed, Shri Hari woke up early, when the last part of the night began, upon hearing the continuation of the sweet auspicious morning-prayers, being sung by the expert bards. 1

On the bed itself, He sat firmly in lotus posture, i.e. Padmasana; and contemplated with concentrated mind on Himself, i.e. His own pure transcendental and intransient, divine form, called Purushottama, the Highest Person. 2

Then He went through the evacuation process, and soon took His bath, with very pure water fetched the devotees. After that, He put on clean white lower and upper garments. 3
He sat on an excellent seat made of Kusha grass and put a vertical tilaka mark on His own forehead. Then, He, the preceptor of the whole world, performed the entire obligatory morning ritual. 4

Then on that day, He performed that great elaborate worship of Lord Shri Krishna, which he always performs on all Ekadashi days. 5

There for that worship, Brahmins possessing characteristics laid down in the scriptures, and expert in the procedure of worship. 6

The Brahmins knew that this act of Shri Hari was for establishing the rules of religion. Therefore, they directed Him to perform that worship. 7

First of all, they designed a Sarvatobhadra Mandala-diagram, on the floor, which looked beautiful on account of diverse colours. In the centre they placed a golden pot with five auspicious leaves of Ashoka tree, wrapped outside with a fine cloth. Upon that pot, in an auspicious plate decorated with a beautiful cloth spread on it, they established with great respect, an attractive gold-idol of Shri Krishna, after consecrating it, with enlivening rites and prayers. 8-10

After that, the expert Brahmins established His other ancillary deities and those attendant divinities that wait upon them in respective directions as per the rites laid down in the ritual manuals. 11
Those Brahmins brought all the material required for worship near them and performed the worship according to Vedic and Tantrik mantras. 12

While the sage Narayan was performing this worship for the establishment of Dharma, happiness prevailed on the earth. 13

At that point of time thousands of devoted men and women, gathered there from diverse direction. Various musical instruments like Vina, flute, drums, conches, Dundubhis were played upon repeatedly. People sang several auspicious songs while enthusiastic Brahmins chanted aloud the Vedic prayers, with proper accent. 14-16

Shri Hari performed the worship of the Lord Shri Krishna, including all the sixteen service courses, viz. invocation etc. in proper sequence as directed by the Brahmins. 17

Shri Hari bathed the idol of Shri Krishna with Panchamruta consisting of milk, etc. and finally with water, along with chanting of prayers known as Maha-purusha-vidya. 18

He worshipped Him by offering beautiful garlands of flowers, fragrant paste of sandal-wood, precious garments and ornaments. 19

Then, Shri Hari, offered to the Lord, Dashanga-dhoopa, a special type of fragrant lob of incense and hundreds of lamps;
after that he offered various types of very attractive food offerings. 20

He also offered water in-between and after the meals along with beetle-nut and Tambula leaf. Then He waved the lamp before the Lord. 21

Shri Hari then offered a handful of flowers with devotion, respectfully bowed down in prostration, prayed to Him sincerely and then concluded the worship. 22

Having completed the worship in a proper manner, as per ritual, He offered daily alms and then honoured all the Brahmans that had gathered there. 23

O King, Shri Hari, famous for His generosity, gave away various types of clothes and ornaments, gold, hundreds of silver coins, sesame seeds, and one hundred cows. Thereupon He came out of His abode, and ascended a high pedestal, to give Darshana to all people who had gathered there. 24 - 25

Thus ends the fifty-second chapter entitled, ‘Narration of description of the grand worship of Lord Shri Krishna by Shri Hari,’ in the third prakaran of Satsangi Jivan, the life story of Lord Narayan, also titled as Dharmastra. (the rules of the code of conduct). 52
CHAPTER - 53

Grand Sabha organized in the pious company of Bhagwan Shree Hari, performance of singing-art by singers and pooja of Bhagwan Shree Hari performed by devotees of Gujarat.

Suvrat said:-

Thereupon there arose, from the crowds everywhere a single sound, Be Victorious, Be victorious. People bowed down before Him by prostrating themselves first and then had a glimpse at His face. 1

He just appeared before them for some time, and then told them to sit down by a particular gesture by His hand. 2

All the people, ladies, all the sages, who were looking at the face of God sat down according to their convenience. 3

O king, the sages who were much advanced in penance and knowledge, sat in front of Shri Hari, and other sages sat behind. Lakhs of householders sat around them, in semi-circular shape, on the left side in front of Hari. Among them too, old people, then youngsters and lastly, children sat in proper discipline. Groups of ladies sat before Shri Hari in semi-circle shape on the right side separately, not touching any males. Even all these ladies observed the proper decorum, i.e. old women were allowed to sit
in the front, then young ladies, and finally those in adolescence were standing. Shri Hari’s attendants stood (behind Him) on both the sides (i.e. left and right). 4 - 8

They planned a straight path, one bow-length, between men and women, for access of worshippers of Hari. Then, both Rampratap and Icharam, who were respected by sages and all the other people sat in front of Shri Hari. 9-10

Thus when all the people sat down comfortably, the sages, expert in singing got ready with their Vina and other instruments: Vipanchika, drums, clubs, and other musical instruments were kept ready and they started singing sweet melodies. 11-12

While they were singing, Shri Hari, capable of looking anywhere, glanced for a while at those singers, who had come there from various regions and were ready with their musical instruments. 13

Shri Hari asked the sages to stop singing and motivated other singers. He appreciated their skill in music and honoured them. 14

Seeing the instrumentalists with their instruments like Tasa etc., well, he stopped the singers by the gesture of His hand, encouraged the band of instrument players for a short time. 15

As they were very much eager, to show their skill, they played their instruments whole-heartedly. Having seen their skill, He Himself praised them. 16
He was very much satisfied with their performance. He got up and offered them clothes. At that time, He saw that the whole ground was full of crowd. 17

He saw that some people holding the material for worship and gifts in their hands were much eager to worship Him. 18

The kind hearted Shri Hari who loved His devotees, appeared before them to fulfill their wish and spoke in a voice resembling a thundering cloud, O you people, those who come from one and the same village (town) should gather together and come here in groups, one by one. 19 - 20

No body should worship very slowly. Unnecessary delay, in worshipping should be avoided. When one group goes away after finishing His worship, another group should proceed one by one. 21

Suvar said:-

O Lord, we shall do accordingly. Thus they followed His order and worshipped Shri Hari. 22

Among them, first came the residents from Gujarat, who were physically feeble making great noise. 23

They offered resplendent clothes to Shri hari collectively and then worshipped Him with sandal-paste and garlands of flowers. 24

They offered a variety of gold ornaments studded with gems
and placed various gifts before Him. 25

As they were making much noise, Shri Hari, put His index finger on the tip of His nose, to stop them and sent them off as soon as they were through with the worship. 26

They had made heaps of Pendhas and sugar biscuit (Battasa). Heaps of various fruits were appeared like mountains. 27

The ladies from that region who loved Him excessively with flowers and fruits in their hands, finished His worship quickly and left that place. 28

Shri Hari, who was loved by those noble people, although indifferent to gifts etc. accepted ornaments gracefully, just for the satisfaction of His devotees. 29

A tailor named Niharchand, who had engaged himself in the service of Shri Hari, quickly altered the loose garments brought by devotees as per His measurements, and made them fit for His wear and got Him to adorn them. 30

Thus ends the fifty-third chapter entitled, ‘Narration of description of the worship of Shri Hari by the devotees of Gujarat at the time of the Festival of swing,’ in the third prakaran of Satsangi Jivan, the life story of Lord Narayan, also titled as Dharmashastra. (the rules of the code of conduct). 53
CHAPTER - 54

Devotees of North and East regions perform Pooja of Shree Hari.

Suvrat said:-

O King, then the people from eastern and northern regions of India, who were very energetic, well-built, had long eyes and strong arms came before Hari. 1

They gifted costly clothes, garlands of their favorite flowers and thousands of pearl necklace to Hari. 2

Then, thus, their women folk, holding vessels with filled sugar and other material in their hands worshipped Shri Hari. 3

After offering gifts to Him when they were leaving that place, Shri Hari took off the garlands from his neck and gave them back with love. 4

Heaps of various kinds of fruits and sweets, lying before Shri Hari, looked like high mountains. 5

Pooja by devotees of South region.

Then the residents of South India, wearing round turbans and there ladies with saris, tied up in a peculiar way and hence, swift in movements, arrived there. 6

They worshipped Shri Hari in proper manner with sixteen
service courses. Shri Hari was fully satisfied on seeing their worshipping skills. They dressed him in white, yellow and red coloured clothes and bedecked with costly ornaments in proper places. They put gold chains on Hari’s wrists, rings studded with precious stones on his fingers, gold armlets on his upper-arms and pearl strings around his neck, a divine crown, as lustrous as the sun on his head, earrings glistening with rows of diamonds on His ears. They also tied a strand of pearls around His forehead. 7-11

They made Him wear a girdle studded with precious stones around His waist and anklets on his feet etc. Then put forth many gifts before him. 12

They offered Him various types of eatables, thousands of bananas, fresh grapes fruits and sugarcane. 13

They waved lighted lamps before Him, accompanied with songs and music, offered a handful of flowers, bowed down before Him and then move aside. 14

Shri Hari gladly gave them some fruits as a token of His grace. He also distributed heaps of flowers to the sages. 15

Shri Hari then suddenly stood up on the pedestal. O, Be victorious, Be victorious, these words spread all over the three worlds. 16

His face like the orb of full moon was shining due to His
crown that competed with the lustre of the sun. His body-limbs looked lovely due to being decorated with various ornaments. He has put both his hands on his waist, put on floral strings of pearls, right from His neck upto His feet, in proper sequence. Thus attracting the hearts of His devotees, He looked at, all His adherents around. 17

**Pooja by devotees of West region.**

Meanwhile, Shri Hari’s ardent devotees, from the western regions, who had covered their heads with thick turbans, came around. They included Brahmins imbued with all the twelve virtues enumerated by Sanatsujat. 18

Then the members of the warrior race, who were very firm in their resolve, and expert in the skill of archery, as well as missiles, worshipped Shri Hari. There upon Shri Hari sat down and accepted their worship. 19

Though ignorant of the proper procedure of the worship, still they were trying to perform it correctly. Seeing this, Shri Hari, laughed repeatedly and made other sages laugh too. 20

Thus having worshipped Shri Hari they offered him clothes, ornaments, as well as various types of gifts. They bowed down before Him and went away. 21

Thus thousands of ladies, who had come from the same region went up towards Shri Hari, and greeting Him with sweet words,
Those ladies were slim-bodied due to the observance of penance and vows were also adept in hospitality, towards the devotees of Shri Hari; and had full control over their senses. 22

The came there, carrying attractive and decorative vessels full of fresh as well as dried dates, betel nuts and coconuts in their hands, and worshipped Shri Hari. 24

Some of them had brought with them containers filled with sugar, or sweets like (Batasa), etc. Some brought large plates filled with silver coins, and worshipped Him. All of them came forward (one by one) and placed their gifts before Him. 25 - 26

Thus all those people worshipped Shri Hari, with deep devotion and offerings as per their individual capacity. 27

Since He was attainable by one’s ardent emotions of devotion, He accepted everything, even leaves, flowers or fruits offered by poor persons. 28

Whether they are rulers or of very low social stratus, whether they are rich or poor, all are equal to Him, as He loves His devotees basically by their degree of devotion. 29

Whether it be a single leaf, or a flower, or a fruit, mere water, or just a song of praise or Durva grass etc. whatever the devotees offer with love, God accepts it with love and feels satisfied with that. 30
Then knowing that the sages too, were also eager to worship Him, He permitted them to do so and fulfil their desire. 31

Those sages, having penance as their wealth, worshipped the Shri Hari, with whatever material was available to them, leaf, flower, fruit and other things, and bowed down before Him. 32

In this manner, Shri Hari, who had become a wish-yielding tree for His devotees, who were associated with good people only, fulfilled all their desires. 33

At the end of the session, there were mounds of ornaments and heaps of fine clothes, flowers and other gifts collected around Shri Hari. 34

Seated on a golden pedestal in the midst of those mounds, Shri Hari shone like a full moon, on the Meru mountain amidst the peaks of the Kesara mountain range. 35

Then, that Lord of the world, immediately distributed the clothes and the costly ornaments amongst the Brahmins. 36

He gave away profuse wealth to other mendicants, especially to poor and needy family heads. 37

Like the black clouds pouring down water, Shri Hari pleasingly showered lot of things even on the well-to-do house holders. 38

He thus amazed everyone, by performing a superhuman deed, feeling no conceit at giving away everything in a moment. 39
Shrimad Satsangijivan

424

Cha. 55

अत्यदार्थियुक्तिस्वयम्: श्रीहरिवितरणश्रीरत्वा तवस्तु नाप क्रियावेदितवता भूपते ! स्ववृत्तवासस्सी विनो ॥ ५० ॥

इति श्रीसत्संगिजीवने नारायणचरित्रे धर्मशास्त्रे तुतियप्रकरणे वृत्तालवदोलोलस्वे
सकलस्बक्षुकक्षुकत्वद्वृत्तजननिष्ठण्णायामा चतु:प्रश्नाश्चतमोऽध्यायः: ॥ ५४ ॥

अथ पञ्चमश्चात्मर्योऽध्यायः: ॥ ५५ ॥

सुव्रत उपास:-
तस्मानं जणाः सवं एकदया उपोषणम् । चढः सवं स भवावर्यदीर्णक्षणाय वे ॥ १ ॥
नागदेवतासामृथ्य मुहूर्ताश्चर्यक्षास्व: । आर्यमणिवधि तत्रान्न च भूपते । ॥ २ ॥
भागे मुहूर्तस्य हरिश्राण्याण्त्र संस्थाता । सार्याक्षर्यावन्दनायं गच्छतेतदिदेश ह ॥ ३ ॥

O King, that noble minded generous Shri Hari, whose wealth in form of generosity was thus shining and was determined to give away all his wealth, found everything worth giving up except the pair of clothes He had put on. 40

Thus ends the fifty fourth chapter entitled, ‘Narration of description of Vruttalaya festival and worship performed by devotees,’ in the third prakaran of Satsangi Jivan, the life story of Lord Narayan, also titled as Dharmashastra. (the rules of the code of conduct). 54

CHAPTER - 55

Leela of Sandhya-ritual of Sayamkaal of Bhagwan Shree Hari.

Suvrat said:-

On that eleventh day, i.e. Ekadashi day of the month of Phalguna, all the people had observed fast. Shri Hari Himself too did so, for the maintenance of the discipline. 1

O King, on that day, festival of worship had commenced from the very first astronomical period called Nagadeva and ended on the period of the day called Aryama. 2

At the fifteenth period of the day, called Bhagya, Shri Hari
ordered all the Brahmins to go for the evening rites of performing the twilight prayer. 3

All the Brahmins, although cherished His company more than anything else, they now realized that observance of one’s own ritual duty was dearest to Shri Hari. So they went to the bank of a pond for performing the same. 4

Meanwhile, He Himself got down from His high raised pedestal and entered His encampment, so that the assembled public may have some respite for a while. 5

Thereupon, those sages went to their respective abodes, took rest for a while, drank some water and soon returned to the place of the assembly. 6

Having finished their evening rites those Brahmins too, quickly came back to that place and took their seats as per their due position. 7

Meanwhile, Shri Hari, remover of the difficulties of His humble devotees, took rest for a while, and performed His evening rites. With His upper garment waving, on account of His natural speed, causing His attendants run after Him mounted His pedestal once again. 8

He stood up there, looked at the hoards of His devotees around him, fastened his lower garment, and the waist-band, clapping with His both hands, began reciting aloud the thousand names of Narayan. 9
Then all the men and women, and sages too, uttered the names of Hari and clapped by their hands. 10

At that time, the noise of lakhs of clapping got mixed with the Shri Hari’s recital of the names of Narayan spread over all the three worlds. 11.

Due to the raised and waving petal-like hands of the people, it appeared as though, the earth was bedecked with full-blown ground lotuses shaking with the blowing wind. 12.

Due to the craftiness of His hands, no one was able to notice when Shri Hari’s two palms came together or parted. 13.

There were lamps in thousands, all around. Due to the light of those lamps, and the moon-light, the night appeared like daytime. 14.

At that time, two barbers named Vithaldas and Krishnadas, each holding a lamp of Ghee in their hands, raising them (upwards) stood (behind) Shri Hari. 15.

While, those sages and people bowed before Him, at the end of that recital, He quickly took his seat and saluted (concentrating) on His own self residing within all beings. 16.

Those sages astonished on noticing His quickness in sitting, saluted their Lord and started praising Him. 17.
The Stuti of 108 names by the saints.


Jneyadideva! Priyabhaakta! Puya! Preyayshtha! Prajesh! Amaravarya! Sarvabrahmagunagama! Sadarchaniya!
Pramanahinadhipati! I bow down to You. 24.


O Swatantra! Mayadhipa! Sarvashakti! Be always pleased with us and protect us. You alone are the shelter to all. I bow down to You again and again O Lord! 26.

Worship followed by The Stuti.

Then all the devotees with folded hands and eyes fixed on His face, prayed to Him very humbly. 27.

O Shri Hari! You, who are so fond of Your devotees, Your names are such mighty removers of all the sins as well as of heaps of sorrow. May they keep recurring in our mouth (speech), at all times. Be it while yawning, sneezing, stumbling, toppling down, falling sick, fainting, becoming helpless; and even while dying, being on the verge of death. 28.

O Lord, let our mind (attention) not divert from Your holy pair of feet towards worldly things like our body, home and wealth. Please do fulfill this request of ours and shower grace upon us. 29.

Having made this plea, all the devotees sat down in their
Sage Narayan muni said, O My devotees, all of you, O men and women, listen attentively to my words. This our vow will be fruitful only if we are wakeful all throughout the night. So now, we should keep ourself awake by praising the virtues of Lord Shri Krishna. 33-34

Having said so, He got Muktanand and others got to sing many Sanskrit and Prakrit songs (in praise) of God. 35

Attracting the entire mob of His devotees, He clapped aloud and made others clap too. He also sang along with them. 36

O King, that senior most sage gave pleasure to His devotees. In this manner, while keeping them awake, He finally heard the long cuckooing note of a cock in the last part of the night. 37
There upon, he permitted all the sages and other people to go and perform other daily rites. After being saluted by them all, He Himself, performed His six fold daily rites. 38

Thus ends the fifty fifth chapter entitled, ‘Narration of description of the evening rites,’ in the third prakaran of Satsangi Jivan, the life story of Lord Narayan, also titled as Dharmashastra. (the rules of the code of conduct). 55

CHAPTER - 56

Shree Hari acceded to the request of accepting meals once every day at the residence of both the brothers.

Suvrat said:-

O King, the Lord of the earth, then he performed the concluding worship as per the ritual; and gifted the golden idol of the Lord Shri Krishna to the doyen amongst the Brahmins. 1.

He fed hundreds and thousands of Brahmins with their favourite food, rich in ghee and sugar, fit for both chewing and masticating. 2

After feeding properly the sages and other attendants, as
before, Hari began to cook for Himself in His Resort. 3.

At that time, O King, Ramprasada and Iccharama, accompanied by their wives, came there and bowing down, requested Him frequently, up to this time, You cooked Your own food as no Brahmin cook of Your caste was available and it was really worthy of you, since You are very religious. 4-5.

Now onwards, all of us have taken resort with and shall live with you along with our family for all our life time. 6.

So, You should eat the food prepared by us. We will be grateful to You by being allowed to do just this much service, that will make our life happy. 7.

Suvrata said:-

Having heard this from His brothers that gracious Lord, who knew their sincere feelings, said to them, I knew your sincere feeling for Me along with your Family. I agree to your proposal. 8-9.

I Shall take my meals, turn by turn at one of your houses. You please first offer the meals to the God Krishna and then please call me only after making food offering to Lord Shri Krishna. 10.

However, both of you should accept whatever raw food material is given by my devotees for Me. You should clean it and then do the cooking. 11.
O King, He spoke thus, and both of them and their wives were very much pleased. 12.

On that very day, food was prepared at the house of Ramaprasad by his wife Suvasini. There He took His meals at the completion of His fast. 13.

Then he came quickly towards His raised seat and sat there for about an hour; so that all people could have a view of Him. 14.

Then some groups of men, who had finished their daily rites, came there to see Him. Having got His glimpse, they went back. 15.

As he was observing the vow of celibacy, he did not sleep in the day time. Yet to give some rest, to the people, he entered his abode. 16.

He sat on His auspicious seat, His legs and feet being massaged by the attendants like Somasuri and celibates like Mukundanand. 17.

Then, in the afternoon also, He came and sat on His raised seat surrounded by his attendants. 18.

Meanwhile, sages, singers and all other men and women arrived there and quickly took their respective seats. 19.

Kubera and other citizens of that city, saluted Shri Hari, Who sat there, satisfying those devotees only by looking around, and asked Him, please tell us about the exact day on which the swing festival (Dolotsava) of God Nar-Narayan is to be celebrated, so
that we may arrange for collecting all the required material. 20-21.

**Why Ful dolotsav ?**

**Narayan muni said:-**

Nar-Narayan was born in the Swayambhuva Manvantara during the month of Phalgun on full moon day, when the constellation Phalguni presided over by the deity Aryama, coincided with sunrise. At that very moment, He was placed in the divine Swing by the leading Gods (Brahma, etc.) and rocked by them, since then, this festival has become prevalent. 22-23.

Wherever, the God’s birth anniversary is celebrated, there that day, i.e. tithi is important and elsewhere the constellation is considered as important. 24.

The Lord Nar-Narayan who is sacred object of worship, for us, that God: Varaniraj, foremost among the celibates appeared in the form of an idol directly at the age of sixteen. 25.

So, all the followers of our sect, should celebrate this festival on the observation based on the day, when the Aryama constellation coincides with the sunrise. 26.

**Suvrat said:-**

having told them thus Shri Hari asked the Brahmin astrologer named Mayaram, who was sitting in front of Him, on which day that constellation should coincide with sunrise. 27.
He immediately (promptly) picked up a page of the calendar from the bundle, looked into it, and told Him, the particular constellation occurs as per our requirement, on the first day of the dark fortnight of this Phalguna month. 28.

Thereupon, Shri Hari told the citizens that the festival of Lord Shri Krishna should be celebrated on the first day of dark fortnight of this month, so the people went back to the city for preparation. 29.

Then the thousands of devotees from various nearby regions came up to Him and bowed down. They requested Him separately for returning to their places and taking food. 30.

One said, You should please come to my place for meals today or tomorrow with all your sages, attendants and Brahmmins. 31.

Seeing all the people thus requesting individually, Shri Hari just smiled and said, O you all please listen to me. 32.

I, along with my sages, am very much pleased with your devotion itself. So please, do not press for taking food, separately at everybody’s place. 33.

O my devotees, if we come for meals everyday to each one’s home, then how will that request be complied with, even in hundred years? will not suffice. 34.

So, I suggest that, those residing in one place may come together and jointly, turn by turn, satisfy the sages with food. 35.
When these are satisfied by enjoying various types of tasty food items, fit for eating, drinking, licking, and sucking, know for sure that I shall be satisfied automatically. 36.

If you wish to feed Me personally, then please send raw and uncooked food. When told thus, all those people behaved that way; and went to their houses. 37-38.

Then in the evening, Shri Hari uttered various names of the Lord Shri Krishna, and made the great sages to sing songs praising His qualities. 39.

Then Shri Hari permitted His devotees who had kept awake all through the previous day, and night, to return to their respective resorts. Shri Hari, too, left for His residence. 40.

Then after performatory His daily rituals, washed his lotus-like hands and feet. The controller of the sleep always thinking of the welfare of the good people slept peacefully. 41.

After getting up early in the morning, Shri Hari again performed the daily routine rituals. Then He went and guided the citizens to gather the material necessary for that celebration. 42.

Even on the fourteenth day He performed all the daily rites and then as per the request of the people he supervised the material gathered for the celebration. 43.

He ordered His followers as follows, My adherents should
never use vulgar language or ride a donkey during the days of Holi (festival) as is the practice amongst the foul people. 44.

Thus ends the fiftieth chapter entitled, ‘Narration of description of the decision of the swing festival,’ in the third prakaran of Satsangi Jivan, the life story of Lord Narayan, also titled as Dharmashastra. (the rules of the code of conduct). 56

CHAPTER - 57

Shree Hari performed poojan-aarti of Shree Narnarayan Bhagwan sitting in Fulidol.

The sage Suvrat said:-

O King, on the following day (of the full moon), Lord Hari, having performed his daily chores, approached the high pedestal set up for him. Being hailed by all the groups of devotees, bowing down to him in reverence he ascended it. 1.

Thousands of women from the town, carrying high quality sandal-wood and flowers in Puja-vessels, bending their creeper-like bodies out of modesty, went to him, carefully avoiding male contact, with the lofty purpose of worshipping him. 2.

Acknowledging their firm resolve, the lord permitted them
to do so. Their hearts filled with joy instantaneously, the ladies propitiated with all love to him, who was the master of their very soul. 3.

They worshipped him with fragrant sandal-paste mixed with saffron from Kashmir, vermillion and superior unbroken grains of rice, also costly clothing, ornaments and multi-colour garlands of flowers. 4.

They placed before him vessels filled with a variety of delicious fruits, bowed and then slowly went away, their vision blocked with tears of love. 5.

The fifteenth day thus passed off in merely accepting the worship of the ladies etc. At night, he slept for a while and woke up early long before dawn, being very vigilant. 6.

At that very hour, he roused from sleep his attendants headed by Mukundanand; and got them to prepare superior offering for performing an elaborate worship of Lord Badarishvara. 7.

Having hurriedly gone through daily chores including a bath, he summoned (from the town) Brahmans proficient in rituals. And, with their help, he duly performed the Puja of the image of Nar-narayan made of gold, as before, on Ekadashi. 8.
Starting with an invocation, all the sixteen service-course were carried out with full devotion; and finally, salutation was offered to that Lord. 9.

Thereupon, that Lord of Badari (in the form of an icon) was installed in a swing made of gold along with rows of precious gems. The gold-sing had been hung in an attractive celestial Pandal beautified with many ornate pillars and readied only recently at his instance. 10.

After installing Badarisha in the swing, Shri Hari proceeded to salute and worship Him once more. 11.

With all devotion, he offered sandal-paste mixed with camphor and the like, along with musk and saffron to the Lord of the universe. 12.

Then he decorated Him with a variety of floral garlands and placed before him food offerings. Next, he rocked the Lord’s swing for a while and then performed a grand Lustration rite. 13.

Holding with both hands, a golden vessel which had a camphor-lamp, placed amidst bright pearls arranged on it in a lotus-shape, He stood before the idol of Vishaleshvara, exhibiting meditation. Then He began rotating that lamp-lit vessel, gradually upward, downwards and sideways, verily winning the hearts of his adherents with the skillful movements of His arms. 14.
Meanwhile, many musical instruments began to resound, both on earth and in heaven. 15.

Upon hearing those musical sounds, people from other (neighbouring) villages hurried up with daily chores and began arriving there enthusiastically, bringing alongside fragrant sandal-pastes and various flowers, also many other substances of worship in glittering containers. 16-17.

Individually carrying numerous gift-items playing various musical instruments, people gleefully came there in the company of co-villagers, singing pious songs composed by Shri Hari. 18-19.

Reaching there while the lustration-rite was still going on, all those gathered there, uttered jaya in rhapsody, along with the sound of music and clapping of their hands. Since their number was in lakhs, the total sound created by them was tumultuous tremendous. It spread into all the ten directions. 20-21.

Thereupon, the attendants like Mukundananda who were standing near the swing, extended their fists filled with Gulala (pink-colored powder) and threw it up into the air as a mark of festive-gaiety. 22.

Viewing and hearing all this, Brahma and other gods stationed in heaven were stunned. They began to shower down flowers and also play musical instruments like Dundubhi. 23.
Divine sages began to recite eulogies and Gandharvas to sing various songs. Divine damsels performed dance while Indra and others in heaven uttered jaya-jaya. 24.

Admidst that atmosphere of great festivity, that leader of virtuous men began to sing this special verse for the Arati. 25.

**Aarti of Shree Narnarayan Bhagwan.**

Glory to thee, Lord and to the pious luster. Being the inner soul of all beings, You are the friend of mankind, Narayan, the foremost among men. I salute You, O Lord, seated amidst the retinue of gods and men in the heart of this swing-seat glittering in the center of this hall, decorated with heaps of varied gems that emit profuse ray and hence has a luster as attractive as that of the sun. 26.

I bow to You, residing in this idol, sporting in your ears a pair of very pristine ear-rings shaped as crocodiles, very attractive on account of their precious diamonds. A crown of even more lustrous gems adorns your head and you impart tremendous joy to all, with the dancing glances of your eyes beaming with mercy for all. 27.

I salute You (for all that). May my mind always rejoice in the wealth of joyful continuous memories of you, who wear a garment with a glittering border and numerous garlands over the region of
your heart and have armlets, bangles shining like circles of lighting in both your hands. 28.

I am constantly meditating in my heart on you, my one and only lord whose feet are adorned by anklets, whose hand sports a large lotus and whose slight smile spray profuse glitter from the rows of white teeth. 29.

Universally agreed upon as the one Lord of all beings, you are, therefore, the soul and the sustainer of every individual; and also the protector of men, divine sages as well as gods (in heaven). Hence I seek shelter with thee and entreat thee to deliver me from this ocean of (worldly) existence. 30.

Singing like this, Shri Hari finally ended the lustration (Arati) and offered to the Lord a handful of flowers along with utterance of specific Mantras. Then he went around the Lord’s swing-seat and prostrated before him. Joining his hands once more he again praised Lord Nar-Narayan. 31-32.

Having prayed to him respectfully, Narayan muni then paid respect to Brahmins well- versed in rituals and honored them with love in every way. 33.

With profuse gifts of garments, ornaments, gems, cows, land, gold, elephants etc., He pleased all of them and then ended the worship of the Supreme Lord. 34.
Nothing is dearer to him than the Brahmins; and he does not consider anything so precious as to withhold while giving alms to Brahmins. Hence, when the festival came to an end, he satiated all of them with gifts of things they cherished. Thereby he became famous as one who considered Brahmins as gods.

Thus ends the fifty-seventh chapter entitled, ‘Narration of depiction of the worship-ritual of Nar-Narayan seated in swing during the swing-festival,’ in the third prakaran of Satsangi Jivan, the life story of Lord Narayan, also titled as Dharmashastra. (the rules of the code of conduct).

CHAPTER - 58

Bhagwan Shree Hari celebrated Rangotsav along with Fuldolotsav.

Suvrat said:-

After that worship ritual, Shri Hari, attracting the eyes and minds of the devoted crowd by adorning spot, white clothes, came back to his own pedestal, surrounded by his retinue with Somlakhachar and Mukundanand as leaders, then, he quickly ascended it 1.

At that moment, there arose a tremendous sound, hailing him with Jaya-Jaya and the playing of music. And then, Lord Hari
सतित्व उपेन भक्तमहाशिवलक्ष्मीपुत्र प्रभु श्री कुंभेश्वर ।
महाहरियानादरणेष्की गणेश: पौराणिक हारेरंविलक्ष्मी: पुपुनु:।
आनंद्वर्षेन गणनात्मकी खंड देशानादीया ननु: पूर्ववचन ।
बंधुकेश्वर जनानिश्वभूषणागै राजोपचारे: स्वतंत्रतिश्वन नवला।
तात्त्वतु पौरा महत: कठाहनानिन्य: सरसर्ष्रपुरस्वाव।
पूर्तानि शोभारिप गर्मिरूणा: रहृ: शातानि दुस्तमाहरू।।
हर्षसंघ कुम्भरिमुणियमारसे त्वानौय रहस्य: विभाराम्बरु:।
तत्त्वांसहरु: जनानुस्तु: सवर्न: भूतानु: गुलालेत: पुषङ्कोलांध।।
सहस्रालो रहस्यमोणिनानि यत्राश्री रहेय च। सरेचकानान।।
तत्त्वानुपरालानि: समेतात्मानात्माभ्यां सह रत्नकामान:।।
विलोक्य तान्त्रकर्मेतुपेतानिवहस्तुकमाणिभक्तस्वानु:।
मनोरंथ पूणमसौ नरेश: लेषा निचानाथकीपर्दासु।।
दत्तर म्वृपुसर ततो हिजेभो बन्धा करिपतपेतन सूर्यम्।
जयाम हैम स तु रैंरक स्वे पाणिहसनहासिभक्तस्वानु:।।

Ch. 58  Third Volume  443

satiated the entire devotee-gathering with his loving glances. 2.

Thereupon Kuber Patel along with his body guards Jobanpagi, Takhopagi etc., devotedly came forward and honored him with costly clothes, ornaments, unguents and varied flower-garlands. 3.

People of other villages also honoured him as earlier on Ekadashi day, with salutation, songs and praises, eulogies, clothes, ornaments of varied types, etc. 4.

Soon Kubera and other citizens brought in huge containers filled with saffron-coloured water and hundreds of pitchers containing red liquid. 5.

Also, they fetched pots full of other coloured liquid to pour in and fill the man-made lakes, and huge sacks full of pink powder. 6.

And, eager to play the colour-sport with their lord, they joyfully brought thousands of sprays and other implements to spread colour. 7.

Observing that his devotees were fully prepared and bent upon playing with him, Shri Hari decided to fulfill their wish without losing much time. 8.
Giving away his white attire to the Brahmins, He briskly tied a yellow garb around his waist. Laughing himself and making the devotees laugh also, he quickly picked up a gold spray in his hand. 9.

He sent the female crowds quite far with a sign of his hand. Then, taking up colour in his spray, he permitted his male devotees to play at will. 10.

From the pedestal, he showered sprays of colour-water on the far-off devotees, along with handfuls of pink powder on those nearby, thus treating them all alike. 11.

He was literally bathed in colour by groups of monks sending sprays of coloured water from all sides and handfuls of Gulal at close quarters. 12.

Among themselves too, people played the same sport repeatedly, forming different groups and throwing colour and pink powder at each time. Thus all the men played for a long time in the company of Shri Hari, not only the youths, but even old men and small children. 13.

Later the Munis and attendants gave up groups-sport and started playing colour in pairs, for the pleasures of their lord. 14.

O King, displaying a spray-game as per prevalence in their native place, Ram Pratap and Ichcharam made the Master burst into
laughter. 15.

Senior monks Gopalanand and Brahmanand played with Muktanand and Nityananda respectively, while my Guru Shatananda played with Sacchidananda and Bhudharananda did so with Shukananda muni. 16-17.

Also, Premananda played with Mahanubhavananda and Purnananda with Chaitanyananda. Both Gunatitananda and Anandananda enjoyed the game mutually as did Dayananda and Nishkulanananda, Bhajanananda and Paramananda, Swayamprakashananda and Vridhottmananda. 18-20.

Raghavananda played with sage Jayanananda and Sarvajnyanananda with Adhubutanananda, Bhagavadanananda and young Atmananda, Shivananda with Yogananda. 21-22.

Varnindra, i.e. advanced celibate Mukandananda sported with Varnin Jayanananda, Surakhchar with Somalakhchar, and Alaya with Bhrugujit. 23.

King Vastakhchar played with Hemanta-sinha, Prayagaji with Mayaram Bhatta, Jobanpagi with Kuber Patel. 24.

So did other people in the rows begin enjoying the sport pairwise; but the pairs kept changing too. 25.
Soma-varma, unable to operate the spray with ease, suddenly picked up a whole pitcher and quickly poured it on Surakhchar’s head. Thereupon the latter, being stronger, felled him on the ground and smeared his entire face, including eyes, with handfuls of Gulal and began to laugh aloud profusely. 26 - 27.

Seeing this, i.e. a weak player over-powered by the stronger one, Brahananda abruptly left sport with Nityananda and caught hold of Surakhchar. He smeared Surakhchar’s wet face too with Gulal. 28.

In return, the latter held him by his Shikha (tuft of hair on the crown), and with his strong fist, threw so much Gulal into his eyes, that the monk could not see anything. 29 - 30.

At this blocking of his vision, the sage got confused; and forgetting that Surakhchar had a bald head, began to run his hand over it again and again to catch hold of his Shikha! 31.

Lord Hari felt greatly amused at all this. Instantaneously, he jumped from his pedestal, caught hold of Surakhchar’s head, and poured a full pitcher of colour over his head. He repeatedly threw over his head fistfuls of Gulal so that the tall and hefty Surakhchar appeared like a mountain-heap of rubies to all the onlookers. 32-33

Suddenly, Mayarama threw Gulal into the eyes of Prayagaji. With his vision blurred, the latter picked up a pitcher full of colour to pour upon him. Easing colour on his own face, Mayarama bent
his back very low, and fled from there causing laughter of Shri Hari and all other spectators. 34-35.

While the pair-wise colour-sports proceeded in this manner, the Lord mounted a brisk horse and swiftly went around the entire crowd, with the desire to show them all his own body dripping with colour. 36-37.

On seeing this, many monks and men ran after him in groups, singing His praises and also throwing more colour-water on Him at every step. 38.

After thus going around and offering his Darshana to the whole crowd, the Lord went up to the lake situated south of the city, so as to return in time for the grand offering of food-ritual to God. 39.

There he played water-sport with all the devotees; and then, after bath, asked them to return to their respective homes, while he returned to his abode. 40.

There he took a ritual bath and then offered fifty six varieties of rituals to Lord Nar-Narayan. 41.

Worshipping the image once more with lustration (Arati), he removed it from the swing and gave it away to an honorable Brahmin. 42.

Having tied his yellow garment, with a red towel and wrapped that around His waist, the Lord repeatedly moved along rows of
those monks with His brisk lotus-feet, and satiated them with various food items prepared with profuse ghee, sugar and other ingredients. 43 - 44.

Thereafter Swami had his meals at the house of his younger brother, returned to his own abode, and rested for few moments. 45.

When the sun reached the setting point on sunset-hill and lamps were lit in the temple, He ascended His high pedestal once more. 46.

He recited the God’s names along with the devotees arriving at that hour, and then made a sign with His hand to have them seated. 47.

On seeing them sit down silently that very moment fixing their gaze on His lips, Shri Hari possessing the wealth of endless virtue, began to preach as follows, intent on the betterment of the lives of His devotees. 48

Thus ends the fiftyeighth chapter entitled, ‘Narration of sport of colours at the time of the celebration of festival of Spring,’ in the third prakaran of Satsangi Jivan, the life story of Lord Narayan, also titled as Dharmastra. (the rules of the code of conduct). 58
CHAPTER - 59

Bhagwan Shree Hari preaches to the saints and male and female devotees to observe the commands of the scriptures.

Narayan muni said:-

listen carefully to my words, you, my devotees! I am telling what is good for all. My adherents should never transgress limitations laid down in scriptures. 1.

All my devotees, be they male or female, house-holders or recluses, should observe their respective duties and seek the company of good men only. 2.

In this horrible era of Kali, only the virtuous men, having pure hearts are powerful enough to liberate living beings at the earliest, from the noose of transmigration of repeated birth. 3.

Such saintly persons should constantly be served, after discerning with their own intellect, the virtues and vices found in those saintly or wily persons, through special characteristics: 4.

In this world, numerous imposter-saints cheat and lost simple people. Hence, those desiring salvation should avoid them from afar, immediately after proper evaluation. 5.

Description of unrighteous Sadhus worthy to be abandoned.

These should be recognized as concealed forms of Kali.
himself, since they are deeply attached to enjoyment of women, wealth and tasty food, but misguide people by wearing the garb of a recluse. 6.

Especially one should never remain in the vicinity of evil womanizers who have killed their conscience and have become confounded animals, seeking sport with females. 7.

Know ye for sure, that, through undue involvement with women, a man becomes subject to such infatuation and bondage, as is not possible through association with any other object of enjoyment. 8.

In this era of Kali, there are many such so called saints, whose association is sure to destroy even the sprout of desire for deliverance from worldly bondage. 9.

And without doubt, inclination towards women, wealth and violence, the tripe door to hell, is indeed born in men thereafter. 10.

I say so because, by their very nature, men are prone to get attached to this triad. And due to company of such false saints, they get deeply involved in it. 11.

At the fall of the body, such saints and their male followers suffer scorching punishment in hell called Kumbhaka etc., as long as the sun and moon last. 12.

This has been directly narrated in Shrimad Bhagvata by Kapila muni and the same has been elaborated by Shri Krishna in his dialogue with Uddhava in twenty-sixth chapter of eleven Skand in
tmanavasata sadhuh karnam: kshipro kena vichitram.

bhur qavat sahavano laksanasasth vacham va: 14

khosaddhah lankatra bhardvarv duhtri tatra: 15

stavam dharmastu sansarina yam bhrjatit ch: 15

maapak naya laksamudharam kadam: 16

nanavibharsasvarvad lankatra jisaha jitala tu vay: 16

manojakunjibhyam ca stavyadhirabhinirv: 17

jiletevarah jirikroha niraksabhinichetum: 17

edevariu padartheva: 18

krushyasravah: 18

bhutahaymansahana ya te sahona maha mantra: 18

bhunamasatamahamkhriyam duhvar charanam: 19

krupabhavabhavatilah nirmanamo hi sathyam: 19

pramaavatam jalayamvahadyanirmayamchutha: 20

pratyakram abho yava kuryati te sahvan: 20

Bhagavat Puran. 13.

Therefore, no one should ever be in the company of fake saints anywhere. Now I shall narrate to you the characteristics of true saints worth resorting to. 14.

**Description of righteous Sadhus worthy to be cherished.**

They adhere strictly to the observance of celibacy, avoiding contact with women in eight forms including listening to a female voice. Similarly they give up contact with wealth in each and every form. 15.

Exercising control over their palate by giving up enjoyment of a wide variety of tastes, they never partake of anything, infatuating in solid or liquid form. 16.

They abstain from causing harm to others or to themselves by means of body, speech or mind. Freeing their hearts from all sorts of hankering, they have won their sense-organs. 17.

They harbor no love for the body or objects giving physical comfort. Free from addictions like gambling etc., they rely on Lord Krishna for all their needs and spiritual upliftment). 18.

These virtuous men, like Rishabha, the 1st Jain Tirthankara and his son Jada-Bharata are devoid of conceit; and all of them keep the distance of a bow away from women-folk while moving about or sitting. 19.

Also, they never do so singly anywhere, without the company of other saintly men. And, on falling from observance of their
Shrimad Satsangijivan  
Cha. 59

452

एकाकिनः न गच्छन्ति यत्र कुः श्रीपि ये सदा। इत्यते सत्तत्यति जेता भुवि साधवः। ॥
श्रीकृष्णश्रवणार्दीनि विनेकोपि क्षणं क्रिच्छु। वेषोऽन वित्वयो याति ते सत्तो यम सम्बन्धः। ॥
समागमस्तु कर्त्वेण इंदुराणां सदा ज्ञनः। हयाथितताः साधुव्येना भवत्याऽमुन्युभिः। ॥
एतत्राङ्गानां यथ: स्वैःस्वार्थी भवेदिह। सत्साधितुत्येवेत्योऽय तूररङ्गोऽन्यजादिविदत्। ॥

Suvrat said:—

Moreover, such people are also acceptable to me as saints, who do not allow even a moment to pass futile, without listening to praises of Lord Krishna etc. 20-21.

Those people, who desire salvation from the snare noose of worldly existence, should always seek the company of such virtuous men, who are adherents of Shri Hari. 23.

Any other person around here, if he is found lacking with regard to the above characteristics and acting at his own sweet will, should be spurned from a distance, as would a low-born man be, even though presenting himself in an attire like that of a real saints. 24.

Suvrata told the King further, immediately after hearing this sermon of the Lord Shri Hari, women folk began to sigh and to urge their wise relative males for asking about their spiritual welfare if saintly man are banned from having dialogue with them. 25.

O King, the intelligent men understood these intended queries of concerned women merely through the signs they made with eyes and hands without uttering aloud any words. Hence, they addressed Shri Hari. 26.
Devotees said:-

O master, who are worthy of propitiation by all? Have you delineated for us, rightly and properly, the distinction between the real and virtuous wily (saints), which should be recognized by seekers of salvation. 27.

However, you, the Lord of the virtuous and foremost among saints have prescribed renunciation of contact with women and wealth, without any distinction, for all categories of good men, whether aspirants for liberation or those already liberated. 28.

In that connection, we ask this question on behalf of the women folk, entertain you to listen to it today and give us a befitting reply. 29.

In this world, even saintly men are of two types: seekers of salvation and those who have already attained the goal, through perfection in yogic practices. The former are still trying to reach there. 30.

Thus a lot of difference prevails between these two types. How then can there be equality of the means viz., rules to be observed by both? 31.

Indeed, contact with women can become a cause of bondage for aspirants of deliverance there from, since their vices like lust have not yet got fully burnt down. 32.

But liberated saints? They are called so, only after they have won their senses, mind, intellect and even breath. They have attained realization of the self through trance, in its pure form, which is identical with Brahma. That highest reality is constantly
worshipped by them as Narayan, Whom they visualize every moment, in every worldly entity. Such liberated souls continue to live in their physical bodies by their own sweet will; since they alone are capable of delivering others, from snare of worldly existence. For such perfected souls, both men and women are equally insignificant. What then, is the harm if they sing of God’s glory before women and thereby provide them spiritual guidance? 33-36.

Some learned men, too, say that no blame or sin accrues to liberated celibates upon acting at will, even involving physical touch. In that case, what sin can accrue to them by talking the ladies? 37-38.

Saints dedicated to firm in celibacy are like blazing fires; and those coming in their contact also become like them. 39.

And therefore, if they sit at a safe distance of at least one bow length; away from women; and narrate to them the tales of Shri Krishna, what sin can they incur, O Lord? 40.

If such saints also do not guide the women that way and protect them from evil ways, then what hope of liberation remains for them? 41.

As it is, aspirants on the path to salvation will never do so, for fear of breach of their vows as per your orders. 42.
While, on the other hand, womanizers, fake saints, roaming in this world singly try to engage women by voluntary narrating tales before them. But our women alerted by you, do not go to listen even God’s stories from them; because they know intuitively, that all those are cheats, intending to misuse women. 43 - 44.

Therefore, O Lord, have mercy on our females and permit at least the liberated saints to narrate tales of Krishna before them, so as to enhance their devotion towards him. 45.

Let the code of conduct for celibacy be sevenfold and not eightfold, at least for them as per your prescription. 46.

Suvrata then said - to the King, upon being requested on those lines by the devotees, for the welfare of women-folk, Shri Hari who was fully conversant with secrets of true religion, laughed and spoke as follows: 47.

Narayan Muni Said:–

listen gentlemen, ladies and all you sages. I now disclose to you a remedy that will lead to female spiritual welfare. 48.

Just as women dedicated to Krishna do not listen to His tales, although favourable from the mouth of a fake Yogin, similarly, they should avoid doing so even from a liberated men independently, without being accompanied by a relative male person. 49-50.
For, if he narrates even Krishna’s tales before an exclusively female audience, he will immediately become guilty of breaching the code of a recluse. No doubt about that. 51.

And that lady, who hears those tales from the mouth of such a male fond of women, she too falls from her virtue and attains a lowly status. 52.

Thus, both parties shall become great sinners and be subjects to tremendous adversity. So was I told earlier by Shri Ramananda, who was the incarnation of Uddhava, the associate of Shri Krishna. 53.

The reason is that, a single female become the cause of sexual attraction and hence a soiled mind for a male in solitude; so certainly, does a lone male for a female. 54.

Many liberated men and women have indeed fallen to very low level in the past, due to each other’s company. 55.

That is why even a liberated man should never be in contact with females. In this context, I quote for you some verses from Bhagvat Purana, Skandha III. 56.

One who wishes to ascend to ultimate heights in Yoga, having attained unity with the supreme soul through devotional service to me, should avoid all contact with women, since they are said to
be doors to hell for him. 57.

In the words of Muni Dattatreya,(Bhagvat XI), a confounded male gets infatuated by females, their ornaments, rich clothing and such other materials, all of them being created by Maya, the ensnaring cosmic illusion. Losing his vision of reality, he gets destroyed by the idea of enjoying them, like the moth covering around the glow of a lamp. 58.

The group of sensory and motor organs is so powerful that it exercises a pull even on a discerning learned man. Hence he should not sit in total solitude, even beside his own daughter, sister or mother. 59.

Therefore, I repeat, even a liberated man should never remain in contact with a woman, believing in constant servility of the mind that he has overpowered, nor should a female remain with a male near, liberated. 60.

Even if I issue such orders permitting male-female contact, those should not be followed by the liberated males or females. 61.

Oh devotees! you said that liberated men are like blazing fires, so their contact can lead women to salvation ; but that is not the view of great men at all. It has been criticized both in scriptures and in saying of wise men in the world; it goes against religious conduct of saint. 62-63.

This view, that contact of a liberated being is favourable for women's deliverance, can be possible only in the case of Lord Shri Krishna, who eternally free, never becoming attached and bonded to any person or thing. 64.
A part from him whosoever transgressed this scriptural limit, such person has been ensured in religious texts and is being criticized in the world up to this very day. 65.

Brahma, Shankara, Indra, etc.; and the moon, Angiras, i.e. Brahaspati etc., all these great beings suffered defamation, upon transgressing scriptural limit out of lust. 66.

Leave aside contact, even the mere sight of a female can result in the fall of perfect yogis too. 67.

And those men, who say that acting at will is not cause of blame, for the virtuous, such men should be regarded as great sinners. 68.

Therefore no one should ever entertain even an inkling of doubt, whether liberated men can act at will in any matter without suffering its dire consequences; because they are to be protectors of Virtue and therefore, provide set forth exemplary ideals of pure conduct. 69.

Hence I repeat once more, O devotees! despite being firmly rooted in the Atman with devotion, a liberated man, too, can fall from virtue through contact with a female. And, such a woman too can become defiled through the company of a male. 70.
Thus ends the fiftieth chapter entitled, ‘Narration of prohibition of acting at will by liberated persons,’ in the third prakaran of Satsangi Jivan, the life story of Lord Narayan, also titled as Dharmashastra. (the rules of the code of conduct). 51

CHAPTER - 60

Downfall of Naradji and Parvat due to association with women.

Narayan muni said:-

Even after reaching the Siddha, i.e. higher Yogic status, a liberated man should harbor fear from the company of female; lest he falls even from that exalted position. 1.

Also, one who claims that he does not differentiate between male, female beings, can himself get defiled by female contact, as sage Rishyashringa (Ekalashringa). 2

His tale has already been heard by all; therefore, caution in conduct should be exercised by aspirants and liberated individuals alike. Neither by my order if ever so given, nor even for protects of religion should even a liberated visionary ever have contact with a woman. 3-4.

Now, wise men should even avoid looking at female body-
parts, knowing that too as the cause of collapse from on already attained status for those dwelling in constant realization of the self. 5.

In this connection, listen carefully, all of you, to ancient history, as to how both Narada and Parvata, although liberated, got into trouble in past. The two, related to each other as maternal uncle and nephew respectively, were both avowed celibate sages, of old, who used to go around together, to holy places. 6-7.

In the course of one such pilgrimage, they arrived at the palace of king Ambarisha, a devotee of Lord Vishnu. 8.

He welcomed them at his residence, decorated with various gems and honoured them through various service-courses. He served them with high-class food. Satisfied with all that, they sat there comfortably. 9.

Ambarisha had a marriageable daughter, Jayanti by name, having charming eyes and unparalleled appearance. She also possessed auspicious astronomical signs and good character. In order to enquire about suitable husband for her, the king made her pay respects to the sages by bowing down, then sit down before them. 10-11.

The King said:-

He there upon addressed them thus, sincere in celibacy and
rich in austerities, both of you are learned too. Since you keep wandering over all the three worlds, you are conversant with all quarries. So please listen to the question I put before you, think over it and only then give a reply. 12-13.

This my daughter, Jayanti by name, possesses all good qualities of a good wife; but I am unable to decide upon a suitable match for her. Since you two know everything and can bestow all pleasure on anyone you please, kindly do me this favour of suggesting a proper husband for her and remove my a anxious concern. 14-15.

On being addressed that way, both the ascetics, infatuated immediately upon seeing her attractive body and charming manners began to covet her for themselves. 16.

Confounded by lust, they cast off all shame and entreated the king, give her to both of us; and be blessed. 17.

Astonished on hearing such words from them, the emperor pondered a while and then said to them. 18.

**The King said:-**

Both of your are famed as sincere celibates, confirmed avowed bachelors. Your words about marrying my daughter must be in joke ; or do you really mean to do ? 19.

**The two ascetics gave a clever reply:-**

Whatever the life-state of a celibate or a house-holder, or a
forest-dweller, none of these pleases the Lord if lacking in firm devotion towards Him. His glory is to be sung by them if they aspire for liberation. Thereby Lord Vishnu is pleased. 20.

He is satisfied if seekers of salvation sing His glory remaining in any one of the life-stages. 21.

Thus far, we have been narrating God’s glory through a life of celibacy: hence forth, we shall do the same as house-holders. 22.

Therefore, O Emperor, know for certain that our desire to take your daughter in marriage is genuine. Give her to us both and live happily without worrying about her any more. 23.

The king got upset with anxiety on hearing such talk of the two ascetics whose intellect had been totally confounded by lust. Yet, fearing about their curse and being worried he replied: 24.

King said:-

I have only one daughter; and she is being solicited by both of you! How can I give her away, against scriptural convention and worldly norms? Two wives of one man are seen in society, but never one common wife for two husbands. Therefore, my daughter must get a chance to prefer one husband of her choice. I shall surely arrange for her Svayamvara tomorrow morning. Both of you may come there as suitors. 25-27.

On being told so, Narada and Parvata got out of there, although
contemplating on nothing but Jayanti in their hearts. And the emperor immediately started arrangements for the mate self selection meet. 28.

Considering the popular saying that a bride selects man as husband, with handsome appearance and personality; nothing else, the two ascetics craved for beautiful physical form, deformed through penance. 29.

Profound mutual rivalry arose between both coveting hearts, at the idea that the bride would select only one of them, if at all, and not both. 30.

But they did not disclose to each other their mutual secret desire that his own form should become attractive and the other’s ugly. 31.

And with that intention, each one stealthily speed to Vaikuntha without the knowledge of the other. Seeking the favour of Lord Vishnu, the bestower of desired fruits for His devotees. 32.

Narad was the first to reach their briskly. He bowed before Acyuta; and concealing his wife-seeking desire, even from the omniscient Lord, he said, tomorrow there will be svyamvara of the daughter of king Ambarish. I want to go there for fun on that occasion. I have come to ask a favour from you, O Lord! Let my form become attractive for females today, and my body, emaciated through penance, look strong and well-nourished. 33-35.
Also, O Hari, from the time of the Swayamvara, my companion Parvata’s appearance should look deformed with a monkey-face. 36.

Be it so, said the Lord; and Narada, immediately obtaining form as attractive as cupid, returned to the earth. 37.

Soon, Parvata too arrived there and made a similar request to the Lord: a handsome form for himself and a monkey-face for the divine sage Narada, from the commencement of the Swayamvara. 38.

To him too, Acyuta said, be it so, laughing there upon; because He, the ocean of mercy, wished that neither of those two devotees should get ensnared by being bonded with female. 39.

So, even Parvat instantaneously obtained a wonderful form and caught up with Narad on earth, who was engrossed in contemplating upon Jayanti. 40.

Concealing their secret intentions from each other, both of them told each other, you look so handsome now! The bride will surely select only you. 41.

Talking like this out worldly, both tried to pass the night with great difficulty; that night of Vaishakha month appeared endless to them, like the night of a whole era. 42.

Throughout that night, they kept singing to each other praises of the princess, what a well-formed body! How charming is her youth! How delicate her creeper-like arms! Her modist smile so
enchanting! Her sweet words so pearl-like! 43-44.

Parvat asked Narad, how did you find her beautiful face? Like a blooming lotus? or like a full moon? 45.

Narad replied, How can the moon with a black stain, stand in comparison with her face from any blemish? And what is the inert lotus before her lively looks? 46.

Such an infatuated state was reached by both seers upon merely viewing a female’s body-parts. At down itself, they came to the city of Ambarisha and waited for the appointed hour of the Swayamvara. 47.

The handsome bodies of the both attracted women of the town; all the men too stood in groups, staring at them in surprise. 49.

Both the lusty ascetics, eager to get the bride at the earliest, sat near the gate for her entrance. 50.

The host king Ambarish welcomed all those who had come to the marriage hall, bowing respectfully and offering seat to each of them. On seeing the two ascetics totally transformed, he was astounded. 51.

All the rulers seated in the hall too, gazed at them in sheer bewilderment, losing all hope of winning the heart of Jayanti. They began wondering, instead, which of the two would be the bride’s choice, since both possessed a form as attractive as that of cupid. 52-53.
Finally, princess Jayanti arrived, holding a garland for the bridegroom in her hands. She entered the hall, enchanting the minds and hearts of all the men. 54.

That very moment, O listeners! both the ascetics became monkey-faced, unaware of own deformity, each one felt very happy on seeing the other like that. 55.

Narada thought in his mind: The bride will not select Parvata; and Parvata felt sure that she will not choose Narad. 56.

But the bride got taken aback on seeing both of them. She fled from the scene and refused to return to the hall, despite being informed by her father that the two odd figures were the ascetics she had met previously. 57.

Thereupon, Ambarisha approached them and said, O sages, frightened at seeing you both, my daughter cannot come here. Kindly therefore, leave this hall immediately. 58.

Each of the two, unaware of his own deformity, felt disheartened at this; and considering it as his wily move, chastised him as follows: 59.

We can see through your crafty game. Haughty with the pride of your royal exuberance, you do not wish to bequeath your daughter to us, knowing that we are penniless practitioners of penance. 60.

You are insulting sages, priding yourself as a knower of the self, but O stupid man! you shall henceforth consider the body
cha. 60  
Third volume  
467

Itself as the soul like any beast. No doubt about the efficacy of this curse of ours. 61.

Thus did the two ascetics curse the innocent king, who was dear to Lord Vishnu, being devoted to Him and got out angrily. 62.

He, however, was saved from the impact of their curse by the Sudarshana chakra placed in that hall by Lord Vishnu for protecting his devotee. 63.

That divine disc reverted that curse from Ambarisha’s place and directed it to chase those two monks, running with the fury of lust, and itself followed them. 64.

Suddenly, both saw their own curse of black colour following them, like a heap of smoke; and were taken aback. 65.

Behind it, they also spotted the Sudarshana disc, ferocious with profuse flames, just like the fire of cosmic dissolution; and both began to run. 66.

Thus everyone saw on the road, two monkey-faced men fleeing in front, chased by a blazing disc, with a very dark curse in between. 67.

With pale, withered faces and bodies drenched in sweat, both monks kept running, due to their sin against the Lord’s devotee Ambarisha. 68.

Pleading, save us, save us, they had to keep running from house
to house, one village and region to another, all around the each. 69.

The disc briskly followed, wherever they went fleeing, having lost all their pride, honour and shame. 70.

On seeing two monkey-faced Brahmans being scorched by a disc, people felt astounded, but did not utter a word, not knowing what it was all about. 71.

Afflicted by that severe pain, neither seen nor heard of before, the two sages began to run around in the nether worlds too. 72.

Not finding any saviour there to, they ascended to the heavenly regions, crying aloud profusely for help and protection. 73.

They went in all the eight directions, starting from the east, presided over by Indra, Agni (Fire), Yama, Nirruti, Varuna, Vayu, Kubera, and Isha (-Shiva). But none of those deities helped them either; despite viewing their pitiable plight with wonder, due to fear of the chasing divine disc. 74-75.

The two ascetics went prostrating before all the gods including Brahma and Shankara, but found no saviour in them either. 76.

Finally, they reached Vaikuntha from afar beginning save us, O Hari. They prostrated before Vishnu, the eternal Lord. 77.

Thereupon, the merciful Lord saved them from His disc and took upon Himself their curse to his devotee king Ambarisha. 78.

Thus, O devotees, sages, Narada and Parvata had to undergo
incomparable suffering on account of just one gaze at a female form. 79.

Therefore it is, that I keep telling, none of my devotees, whether aspiring for liberation or the accomplished one, should have any contact with women anywhere, for his own good in all ways. 80.

So too, gazing at lower animals engaged in co-habitation should be avoided even by a liberate; more so by an aspirant. Because, in the past, the sincerely celibate sage Saubhari, a liberated man with full control over his organs, still fell from his long standing vow, by merely viewing the sexual act of fish while bathing in a river. 81-82.

Thus, anyone acting wantonly, transgressing my orders of avoiding female contact in any form, by the power of his knowledge or devotion, shall become love- born; and conceited. 83.

Thus ends the sixtieth chapter entitled, ‘Narration of suffering experienced by Narada and Parvata due to association with women,’ in the third prakaran of Satsangi Jivan, the life story of Lord Narayan, also titled as Dharmashastra. (the rules of the code of conduct). 60
CHAPTER - 61

Downfall of Devyani due to association with a man, despite being Brahmnishta.

Narayan Muni said:-

now changed his focus of attention to the fair sex and said, even in case of women who are avowed to celibacy, the viewing of men is known to cause a fall from virtue. Hence, that should be avoided by women folk. 1

Here I shall narrate to you, O devotees, an ancient tale as to how the sincere Devyani, too, fell from virtue in the past. 2

Sage Sukaracarya, the preceptor of Demons of olden times had a beautiful daughter named Devyani, who by her father’s grace, received spiritual orientation in childhood itself. 3

Being highly intelligent and talented, she mastered both religious scriptures and yogic arts. She was also capable of composing new original poetry. 4

Like her father, she became expert in enlightening and instructing through many devices, thousands of daughters of the demons, who came to her as her own disciples. 5

Being gifted with many such abilities she was dearer than life to her father and hence was looked after by him with great affection only. 6
Yet, when she had reached the tenth year of her age, Sukra felt he must give her away now to a befitting husband. So one day, that descendent of Bhrigu told her very lovingly, O intelligent daughter! my dearest! listen to my words which are very important. It is now the time to get you married; since you have entered your tenth year. So, let me know your choice of a husband. 7-9.

Should I gift you to a god, great sage, or to a Brahmin among worldly men? Tell me, frankly, if you have any one in mind. Else, I will gift you to a great sage of my choice. Because a Brahmin father who does not gift his daughter at the proper time to a suitable husband in this world, incurs the sin of murdering a Brahmin. Therefore, please tell inclination of your mind. 10-12.

Upon being addressed thus, Devayani replied smileingly, Father, I have no interest at all in any man. Dearest to my heart is penance, that puts an end to migration and rebirth. Since I have decided to practice it for my life, please give up the idea of getting me married. Do not worry about me unduly, you, who are very wise! Be at case. 13-15.

For in the scriptures, great sages have considered it a sin when one does not gift away his daughter whose heart is inclined to a particular man, and never in case of a girl disinterested in marriage. 16.
Upon hearing these words of his daughter, sage Shukra, very wise and knowing the importance of a life long vow of celibacy, said nothing. 17.

Pleased to note her firmness in Yoga even in childhood and her disinterest in worldly matters, he kept doing whatever she liked. 18.

A long time clasped like that. Thereafter Kacha, the son of Brahaspati, came there to learn some lores. (specific learning by which can be revived.) 19.

He learnt those lores, staying in Shukras home too, with his permission. And seeing his handsome form, Devayani got enamoured. 20.

Gradually day by day, she spent more and more time in attending on him, neglecting her own religious practice in Yoga and spiritual meditation. 21.

For method by her yearning, one day she gave up all and enticing him by revealing her private body- parts, she entreated him thus in a solitude. 22.

O brave young man! my heart rejoices in you be my husband. I am fit for you in every way; so, you should not spurn. 23.

But Kacha, despite being attracted thus by the daughter of his preceptor, remained well-composed. Aware of propriety, he replied thus to her who had lost all sense of propriety owing to infatuation of lust. 24.
O good lady! Being the daughter of my Guru, you are like my sister. What is all this futile talk of yours, censurable both by society. 25.

Although answered that way by Kacha, who was alert and firm about propriety of their relationship, she, whose intellect was blinded, kept repeating her breaching him again and again in solitude. 26.

Upon repeated rejection, the dame with mind confounded and blinded by lust, finally became furious and cursed Kacha, saying, You, who keep dissuading me repeatedly, may all that you have learnt here, become fruitless for you, when you need it the most. 27.

This curse laid to waste all his hard work hitherto, so he cursed her in return, may no learned Brahmin ever marry you; and he returned to heaven, dejected at heart. 28.

And Devayani, living like a wanton till 1008 years of age, still selected the Kshatriya ruler Yayati as her husband. 29.

Thus even she, who was spiritually oriented since childhood, fell from her great vow and became as shameless as a whore, on seeing and working for a man at close quarters. And she shamelessly word for sex her own father’s disciple, virtually a brother; and when not obliged, she sinfully cursed the virtuous Brahmin (lad), knowing and abiding by Righteousness. 30-31.

Also, she later gave up her status as a Brahmin, so difficult to
attain through the merit of many past lives! She became a Kshatriya, by choosing to marry a man of that lower cast. 32.

Woman brought discredit to the family of Bhrigus, loftiest of all; and her years of seven penance were laid to wasteful efforts, too. 33.

Similarly Renuka, the dutiful wife of sage Jamadagni, happened to see a handsome Gandharva-king, while going to the river to fetch water. That very moment. She began to crave for him secretly. As a result, she had to suffer an untimely death due to the ire of her husband. 34-35.

Therefore, ladies with a life-long spiritual vow, too, should never take to viewing a male who is alien, which can cause their own destruction. 36.

Those women who aspire for salvation should listen with devotion to tales of Lord Vishnu, from the mouth of any related man attending religious congregations, - their own father, brother, husband or even son; or, may be, - a maternal brothers, uncle or grandfather. 37-38.

After hearing those stories, women should exchange them mutually, narrating them to each other. And, in case of doubt over some point therein, they should ask sages through their men. 39.

As an exception, widows can come and listen to such Pauranic tales being read out and explained by a Brahmin before the men
Teaching songs of praise for the Lord and his divine qualities to the ladies is also the duty of their closely-related men like father. 41.

Women of own village or another, who are advanced in religion, detachment, devotion etc., should be treated with respect as Radha or Rama, even though they be younger in age than oneself. 42.

Other women desiring deliverance from bondage should constantly seek their company, and tread the path directed by them for their spiritual welfare. 43.

O devotees! Listen now to the jobs to be performed by dedicated women in meets of religious people at the time of the Lord’s festivals such as Janmashtami. 44.

They could go with their father etc. to the abode of saints, provided it is not enclosed by a fort-like wall or fence. 45.

But at that place crowded with countless people, they should go and sit among the ladies at a greater distance than the men. 46.

Although seated that far, they should not talk mutually, but listen carefully to the Lord’s tales emanating from the saints mouth, for the privilege of the men folk. 47.

Also, when saints of long standing penance arrive in their own village even without occasion of a festival, then too, women
should go to those gatherings and with related men sit there separately, among females as told above. 48 - 49.

It is my strict warning for all women that they should never enter such an abode of saints as is enclosed by a fort-like wall or a fence. 50.

Any female who transgresses this prohibition of mind and fearlessly enters such a place, should be considered a sinful kriyā (destructive female deity) descended on earth for instigating women on the wrong path. 51.

Also, women should never go out of home at night, even for Darshana of their revered Lord, except on occasions of two annual festivals, the Lord’s birthday and mine. 52.

On those festival days too, women leaving home at night for Darshana should do so under escort of relative men folk; because, voluptuous demons eager to cause fall from virtue roam freely in the dark. Hence, women should go out very carefully, being well-guarded. 53 - 54.

Thus have I depicted how women should come in touch with saints, directly or indirectly, for their spiritual welfare. 55.
Do, tell all the women, you men! that those Ladies who conduct themselves in this way, can grow in their devotion unto the Lord and yet remain firm and intact in their virtue. 56.

Thus ends the sixty first chapter entitled, ‘Narration of depiction of Devayani's pitiable plight on seeing a handsome male,’ in the third prakaran of Satsangi Jivan, the life story of Lord Narayan, also titled as Dharmastra. (the rules of the code of conduct). 61

CHAPTER - 62

Bhagwan Shree Hari briefly preaches the Dharma of householders.

Narayan muni said:-

On another occasion house-holder men too, should observe certain restrictions; for instance, they should avoid contact with women other than relative outside their family in to, if they wish to be happy in this life and hereafter. 1.

And women of the house-holder too, especially those of a marriageable age must avoid all contact with unrelated men. 2.

So also, house-holders should abstain fully from consumption of flesh, onion, garlic, liqueur and other intoxicating addictive drugs leading to stupor. 3.

Next, O devotees! people belonging to any of the four castes should never partake of food from the plate of another, even of the same caste, except for dry-baked items like popped grains. 4.
My followers, moreover should never consume tobacco in any of three forms, opium, hashish, heroine, brown sugar. 5.

Like reduces, even householders must keep away from away, anger pride and violence, i.e. harm to others. They should not kill live beings even for rites to propitiate, either the manes or some god. Nor should they ever commit suicide in holy places etc. for attaining heaven, even if so advised by someone. 6-7.

Moreover, clarified butter, milk or water should never be consumed without filtration. One who drinks such water for just one day, incurs a sin equal to that of catching fish for six months; because, there is the possibility of swallowing tiny fish through unfiltered water, hence that act is listed as sinful in ancient texts. 8-9.

Also one should not get attached to worldly matters like a confounded food. Rather, a house holder harbor-special too towards saintly persons. Because it is said that saints can salvage even those fastened firmly with worldly fetters that cannot be pierced by any weapon. 10-11.

Therefore, householders aspiring for liberation should listen to tales of Krishna from others of the same faith or better still, from genuine recluses, not from fake ones who accept wealth or conversation with women. If he happens to hear a sermon from
such an imposter, he should perform the expiatory rite called Chandrayana vrata. 12-13.

In the absence of a temple in a village, people should collect at the house of a man advance in religious practice and listen from him the Lord’s tales or recite His names in the evenings. 14.

As far as possible, all house-holders should make it a daily routine to chant a certain number of Krishna-mantras, with help of rosaries, and meditate on him, sitting in solitude. Performance of his mental worship in that manner can remove mental impurities. 15-16.

Besides all this, Brahmans should perform with devotion the sixfold duties enjoined for their caste by the scripture. The Muni then turned to the topic of atonements. 17.

Upon failing in one’s duty or in case of committing a sin due to some contingency, my adherents should undertake corrective measure. 18.

For a sinful act committed just once unknowingly or unintentionally, the procedure of expiation prescribed by Manu and other earlier authors of code-books is as follows: 19.

A man who wishes to make an atonement for a sin or failure in duty should first take a bath and then stand with folded hands before a Parishad. 20.
A Parishad (religious committee) is said to consist of 19, 7, 5 or 3 gentlemen who are truthful, sincerely religious and experts in spirituality. In rare cases, 3 or just a learned man can comprise the Parishad. It is knowledge that qualifies one for membership of a Parishad, and not wealth, good looks, youth or merely an advance age. Nor can fools, greedy partisan men or those arguing against religious norms, even one lakh in number, comprise a religious committee Parishad. 21-23.

A man well-versed in scriptures, faithful, self-controlled, calm and constantly engaged in religious activities is the one who deserves to be a member of Parishad. Although young in age, or twice-born man is to be considered as elderly and fit to become a Parishad-member, provided he knows Dharma, i.e. can correctly distinguish between right and wrong. Those fools who have become grey-haired in vain, without acquiring the requisite knowledge and wisdom, do not qualify for the same. For, indeed, Dharma resides where is truth; elsewhere, it is Adharma that prevails, it is Dharma that wins, not Adharma; truth emerges as victorious, and not untruth. 24-26.

And in deciding Dharma or Adharma, the verdict of a Parishad should be accepted as final, be it concerning a social deal or an atonement on the prescription of a vow. 27.

By acting according to prescriptions of a Parishad, a wrong gets purified; but if the prescription itself is wrong, the Parishad stands to blame for it. Because any one person or group prescribing
a solution without fully knowing and properly considering all the pros and cons of the astrology, social dealing, expiation or medical treatment, would become a great sinner. 28-29.

Therefore, Dharma alone should be dictated by Brahmin members of the committee impending sin upon a wrong verdict; and resorting to truth, they should prescribe only what is most appropriate, not anything at all. 30.

Also, they should show favour or leniency towards women, young children, elderly persons, those physically weak on handicapped due to some accident, disease, whatever. 31.

Leniency should also be shown to those incapable of fasting, considering their age, time, season, region, etc. 32.

Those Parishad-members who give such concessions out of greed, friendship, fear of retaliation or ignorance, they will turn out to be fools and will surely go to suffer in hells called Raurava etc. 33.

It was righteous men of ancient times like Manu etc., who had full knowledge of propriety, and no other that have laid down norms of Dharma in their code-books called Smritis. Therefore a verdict should be pronounced by a religious committee only due consideration of all the above-said points. 34.

Besides the above points, the Parishad should also know and consider the social norms prevalent in the region, village and
family of the person concerned, while prescribing the scriptural code of conduct; it should never do so in a hurry. 35.

The wrong-doer must observe the expiatory vow in the manner prescribed by the Parishad; only then will he be purified. Otherwise, he may go to hell. 36.

As an exception to the above public procedure, a wise knowledgeable man committed a secret sin, could himself look up the scripture and undertake the prescribed atonement. Another could do so after consulting another knower of Dharma than himself. 37.

**Those who are fit and unfit to perform expiations.**

No sin accrues to a child before his sixth year of age. Hence, there is no need of royal punishment or expiation for him. 38.

For one aged five to ten years, expiation should be undertaken by his father, elder brother or the preceptor himself. 39.

For a child between his eleventh and 16th year of age, a diseased or old man and a woman, the atonement should be half of that to be made by normal adult male. 40.

Only a man or a woman making atonement for a sin can attain to a good status in the after-life. One not doing so will go to one of the hells or to the lower species. 41.

Sin accrues even to those in contact with a person not undertaking expiation after committing an offence. Therefore all contact with him should be avoided. 42.
Like house-holder men and women, recluses too should atone for their offence appropriately, observing the prescribed vows strictly. 43.

Means for cherishing affection towards Bhagawan.

All my adherent should avoid getting attached to flimsy joys of the world and constantly take interest in Lord Krishna, the son of Vasudeva. 44.

That interest will grow through sixteen ways : (a) faith in him, (b) desire to understand his greatness, (c) constant observance of one’s duties and vows, (d) practice of spiritual Yoga, (e) company of his devotees, (f) listening to his tales (g,h,i) avoiding company of those attached to women, wealth and palate, (j) non-violence, (k) non-censure (of others), (l-m) observance of all yamas and Niyamas, (n) disinterest in worldly matters, (o) uncomplaining tolerance of deeds like pleasure and pain (p) recounting his names and worshipping him. 45 - 48.

Only through unswerving devotion towards Lord Hari, a man can develop total detachment; attain spiritual knowledge and finally cessation of transmigration. 49.

The Lord can be pleased by no other means except total devotion. Hence all of you must serve him with dedication free from any pretence. 50.
Said Suvrata after all this:-

O King, having thus instructed his adherents about devotion and religious practice, Muni Narayana, the offspring of Bhakti felt contented with himself. He then urged the hosts of mendicants to sing the glories of Lord Vishnu and the public took every word reverentially. 51.

Thus ends the sixty second chapter entitled, ‘Narration of depiction of atonement procedures,’ in the third prakaran of Satsangi Jivan, the life story of Lord Narayan, also titled as Dharmashastra. (the rules of the code of conduct). 62

CHAPTER - 63

Muktanand Swami sings the Shatpadi. Shree Hari grants happiness of Samadhi.

Suvrat Munir said:-

There upon muni Muktananda, playing the Veena, sang a song with six verses in the musical scaled called Gurjari todi, with a single beat rhythm. 1.
you cause anger to subside and pride to vanish, bestowing joy to all and hence being revered my worldly men, sages and gods alike. 7.

After these Sanskrit verses, he began to sing God’s glories through the local tongue with devotion; and other sages adept in singing joyfully repeated after him, or provided a chorus. 8 - 9.

Mean while, Shri Hari provided them the beat by rhythmic clapping, and looked around at his devotees with compassionate glances. 10.

**Group Samadhi granted to thousands of male and female devotees.**

As a result thereof, thousands of men and women went into a trance, viewing him alone in his eternal heavenly, abode, shining blazing forth like myriads of suns put together. 11.

Some saw him with two arms while others found him with four or eight arms in diverse divine locations, attended upon by the opulence of various powers like Anima, Lagima, etc.. 12.

Upon rising from the trance, each one began narrating to him curious companions whatever his wonderful other worldly experience had been within the inner space of his heart. 13.

Those few people who earlier had doubts regarding his
Lordship knew for certain that Shri Hari himself was indeed the supreme Lord, having experienced that miracle and also heard about it from the mouths of others. 14.

Evil souls who had come there not to participate but to wean their relatives away from the Lord, they too immediately became his adherents, upon visualizing his prowess. 15.

Having thus overjoyed everyone, that Lord of men asked them all to go home. Then he too retired into his beautiful tent and relaxed. 16.

Each day he provided such ecstasy to his worshipers coming there; and spread his fame on earth as the bestower of joy upon all. 17.

With each day that he stayed on in that city, the love of people kept on growing. 18.

Also, people from different localities prepared novel dishes there, that became tastier day by day. So did his sermons become more and more relishing each day. 19.

Some day, he would spell out the proper duties of women or of caste and life-stage, laid down by scriptures, to be performed along with devotion to Krishnas another day, on characteristics of those possessing knowledge, detachment and devotion; or on
polity, charity, salvation etc.,  20 - 22.

Some day he would explain Pancaratra philosophy or Sankhya or Yoga or specialties of a perfect Parama hamsa Yogis. 23.

Sometimes he spoke on atonement of sin or of leniencies allowed in adversity. 24.

Despite having all desires fully gratified, Lord personally performed all duties typically enjoined for his Brahmin caste, while playing a human role. So too he observed rules of fasts vows, as an example for people to learn on days fixed in the calendar. 25 - 26.

In the beginning of a new year, i.e. the first bright day of Chaitra month, he organized the worship of Vasudeva in form of Brahma, the creator. 27.

On the third day of the same month, commencement of the era etc., He made people to satiate, Brahmins with food and gold, and cows in the scriptural procedure on the birth anniversaries of Fish-incarnation. Then he took meals at his brother’s place as usual and prepared to leave for returning to Durgapura. 28 - 29
Thus ends the sixtythird chapter entitled, ‘Narration of
depiction of acts perform on various days,’ in the third
prakaran of Satsangi Jivan, the life story of Lord Narayan,
also titled as Dharmashastra. (the rules of the code of
conduct). 63

CHAPTER - 64

On the request of Narayangiri Bava and devotees, Shree
Hari promises to stay upto Vimala Ekadashi and His own
birthday. Letter from Dadakhachar.

Suvrat Muni told the King :-

In the mean time, a devoted Gosvami named Narayan Giri
came hurriedly from the city and said, O Lord, fulfill my desire
to play your host and of all the saints tomorrow. 1-2.

Being thus entreated, the beloved Lord of devotees said,
be it so! Soon came other citizens too, Jobanpagi, Jushopagi,
Mulaji, Kuber Patel. All four bowed to him salutation. Then
Kuber addressed him thus: 3-4

O Lord, twenty-three days have elapsed since your arrival
this time. The very first day, you fulfilled Jobanpagi’s wish
by accepting his food preparations. Then you blessed people
from other places. 5-6.
Being your devotees, we too wish to serve you with food. If you go away without favouring us that way, it will not be proper on your part. 7.

Moreover, it is our heart’s desire to felicitate you on your birthday, which is near at hand. So, do please stay on till the festival of Vimala Ekadashi (the 11th day of this month, eight more days henceforth). The Lord obliged by accepting even to this wish of his devotees. 8-9.

So, he stayed on there, accepting invitations from devotees one by one. But on the ninth day of Chaitra, He fasted and worshipped Lord Rama at noon. 10.

Knowing that the same was his birthday too, the devotees came enthusiastically and worshipped him also, with great love. 11.

They bedecked him with costly new clothes, bejeweled gold-ornaments, beautiful floral garlands and fragrant sandal-paste. 12.

They worshipped him with a grand lustration-rite, songs of praise and salutation. Observing total fast the whole day, they kept awake all night in his company. 13.

Next morning following his wish, they satiated the saints and Brahmins with good food and gifts as per their monetary capacity. 14.
It was only after feeding several Brahmins that Shri Hari broke his fast on the tenth day of Chaitra. On the following day, i.e. Vimala Ekadashi, He organized a grand festival. 15.

Placing a gold-image of the Lord along with Shri Lakshmi amidst the Sarvato-bhadra Mandala, He worshipped it with various service-courses on a royal scale. 16.

Later, he installed it in the swing, offered lustration to it again and rocked it. After a while, he ended the worship, honoured the Brahmins and observed fast along with the night-vigil in the company of devotees. 17-18.

On the 12th day, He broke fast following due procedure, and commanded both the infantry as well as horsemen from Junagadh and his own retinue to prepare for an early departure. 19.

From among the saints, He directed some to go to other areas for instructing the populace there, and some others to accompany him. 20.

Then he ascended the high gold pedestal for the last time, accepted worship from devotees and lovingly instructed them thus. 21.
Listen you all, men and women, while going to your respective lands, be very vigilant on the way and keep remembering Sri Krishna at heart. 22.

After thus advising them all, that ocean of compassion uttered aloud: glory to Sac-chid-anand, (Alighted from the pedestal) and mounted his mare. 23.

Wearing many pearl necklaces around his neck, a turban with strand of flowers tucked in on the head and a white vertical Tilaka with a red crescent – moon of vermilion below it, the moon-faced Shri Hari, surrounded by western horsemen with speedy horses, rode past the crowd of devotees, listening to song and music by all the people viewing him. 24.

Seeing men and women following him, they tried to stop them with a sign of his hand, but failed to do so. 25.

Therefore, He made his horse gallop with the touch of his heel, and swiftly reached very far, beyond the sight of devotees, all along, leaving behind His horsemen and other retinue. 26.

The people tried to spot him till so far as was possible, and thereafter, returned to their respective places with tearful eyes and minds remembering him all along. 27.

Inhabitants of Ayodhya headed by Ram Pratap, riding on
their chariots and other vehicles, had already gone a head towards Durgapur as per orders of Shri Hari. 28.

Joining the rear horsemen Hari also proceeded and after a while, He travelled along with them and reached the region called Bhala, on the way to Durgapur. 29.

Seeing thousands of people assembled there already, blocking his way with folded hands, a smile emerged on the Lord’s face. 30.

After paying respects, they held the reins of his horse more processed him profusely to visit their respective cities. 31.

His fondness for devotees prevented him from disregarding their requests and going ahead. So he agreed to visit each city and please all of them. 32.

Somewhere he stayed just half-a-day in a small place and somewhere one day, somewhere two days or somewhere three days, at least a month elapsed swiftly like one moment, in his wish to please his devotees. 33-34.

Mean while, that single month became very difficult to pass for king Uttam at Junagadh, who stood in wait each day to welcome Sri Hari. 35.

Thinking He may arrive this morning or this evening, tomorrow or the day after, that he had to pass one more month
in anxiety. 36.

At the advent of the third month, the king became extremely worried and could not bear separation from the Lord for one more moment. 37.

Having kept awake for several nights without proper food or drink, his body became feverish with anxiety. So he engrossed himself in writing to the Lord. Offering his salutations at the outset, he then wrote as follows: O Lord, The limit set for your return here has long been surpassed. 38-39.

I am not able to bear your separation any more. Having retained the life – breath within my body with great difficulty up to this hour, either you come over there or call me there wherever you are. 40-41.

Having written a detailed letter of such import, king Uttam immediately dispatched it with a speedy messenger, who reached a city called Gumpha the very same day. Luckily he met Shri Hari there itself and delivered the letter. 42-43.

The merciful Lord read the entire letter carefully, reporting how unbearable the king’s pangs of separation from himself had indeed become. 44.
Therefore, he took leave of everybody in Bhala region that very day; and starting at night with several horsemen alongside, he reached Durgapur city around dawn-time; and dispatched a horse man with this information. 45-46.

The king was sitting on a seat in his court-yard, when he heard the news of Lord’s arrival. That very moment, he ran bare-footed to welcome him. He was experiencing the joy of life having returned to his body. 47.

While he was bowing down, Shri Hari raised and embraced the king. He was surprised to see his body so very emaciated. 48.

Right away the Lord, surrounded by his retinue, went to his usual residential abode and encamped there. 49.

King Uttam accompanied him to that place and begged reverentially of him and his companions, to go and stay at his own palace. He finally managed to prevail upon the Lord, at least in this matter. 50.

Finally Muni Suvarat said, O King Pratapsimha, thus was the detailed depiction, as per your wish, of how the Lord Swaminarayan alias Shri Hari organized the swing festival and many other similar festivities in that city called Vrittalaya. 51.

He who reads aloud the depiction of this extremely holy and grand festival, and he who listens to the same, both shall
obtain, by the grace of that Lord, all worldly things desired by them, as also the highest spiritual state of liberation. 52.

Thus ends the sixty fourth chapter entitled, ‘Narration of return of Lord Shri Hari to Durgapur,’ in the third prakaran of Satsangi Jivan, the life story of Lord Narayan, also titled as Dharmashastra. (the rules of the code of conduct). 64

THUS END THE
THIRD VOLUME