Blessing of Mahant Swami

At the behest of Lord Shri Swaminarayan Bhagawan - who had incarnated on this earth for the benevolence of mankind - many eminent and scholarly saints composed many scriptures in Sanskrit and vernacular languages. Prominent among them are - Satsangi Jivan, Vachananmrut, 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, “सम्प्रदायमिद शास्त्रं सन्तक्षषित्सांप्रयोगमः” 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
Shrimad Satsangijivan

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

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

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

Mahant Sadguru Purani

Swami Dharmanandan Dasji - Bhuj- Kutch
Fourth Volume

Introduction of Fourth Volume

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

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

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

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

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

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

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

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

Dr. Swami Satyaprasad Dasji
Vedantacharya
Bhuj-Mandir - Kutch
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SATSANGI JIVAN PRAKARAN – IV

CHAPTER – 1

Shri Hari’s desire to listen to Bhagavata Puran.

Suvrat said:-

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

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

Bhagavan Shri Hari also made happy that devotee along with his family and celebrated the two festivals inviting all his devotees from other places. 3
When the Prabodhini festival was over and people from other places returned to their abodes, Bhagavan, the protector of people, (despite) himself being omniscient, started listening to the Bhagavata Puran because he wanted to establish among his people, the religion prescribed in the Vedas. 4 -5

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

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

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

**Narayan Muni said:-**

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

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

So, please tell me which is the auspicious time for beginning the Puran. The work begun on an auspicious time can be completed
without any difficulty. 11

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

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

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

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

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

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

The preacher said:--

‘O Master! I will follow this routine everyday and read the Bhagavata-katha at a proper time sitting firmly in one place. 18
O Master! I am very much pleased that you have arranged for resting time between two sessions. Otherwise, it would have been troublesome for our bodies. 19

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

Importance of listening to katha narrated by Shri Hari.

Shri Narayan Muni said:-

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

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

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

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

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

This (The engagement) is the lamp which gives knowledge and perfection for those who have become blind due to the darkness
of ignorance. Listening to the Vishnu-puran is the cure recommended to patients suffering from the disease of bondage. 26

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

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

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

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

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

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

Honourable Badarayan, being merciful (towards those steeped in bondage), prepared a medicine named ‘Puran’ for the benefit of people in the Kaliyug, considering that they lead short lives, are weak suffer from pains, have vicious minds and do not follow the rules of religion. 33-34.
If someone drinks nectar after long hard-work, he alone can become immortal. But he who drinks the nectar called ‘Puran’ makes his whole dynasty immortal. 35

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

Suvarat said:-

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

Ritual of listening to Katha narrated by Shri Hari.

The king said:-

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

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

Narayan Muni said:-

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

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

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

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

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

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

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

‘O Bhagavan Vyas, expert in knowledge of the Vedas, the idol
of Brahma, Vishnu and Mahesh, and the son of Satyavati, I salute you’. 48

Method and manner of sitting in Sabha.

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

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

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

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

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

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

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

The listeners desirous of gaining merit (Punya) should always
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respect and worship the preacher, irrespective of whether he is small, young or aged (old), weak or poor. 56

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

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

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

Characteristics of Vakta (speaker).

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

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

'O king, the man who sits on the seat (of) Vyas and becomes a preacher, should not salute anybody until the end of reading holy Bhagavata. 62
Even if the determined devotees of Shri Hari or Shri Hari himself in the form of a man attend the Bhagavata-katha, they should still salute the preacher. 63

Prohibitions related to the narration of Puran.

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

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

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

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

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

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

While listening to the Bhagavata-katha, the listener should not wear any turban etc., should not consume betel-nut, a roll of
betel leaves (i.e. Tambula), and tobacco.70

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

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

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

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

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

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

Therefore, ‘O king! The Shri Hari-katha should be listened to with respect and modesty and according to the rules of listening, so that the preacher is not disturbed. 77
The preacher should be given a bath with proper shampooing after massaging his limbs with oil. He should also be given tasty, well-prepared food every day. 78

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

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

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

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

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

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

Those who listen to the Puranas according to this procedure, will no doubt, obtain the complete fruit as described in Purana. 85
One should try to understand this procedure first and then listen to the Puranas according to this procedure, so that all his desires are fulfilled. 86

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

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

Suvrat said:-

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

Thus ends the first chapter entitled ‘Explanation of procedure of listening Purana’ in the fourth Prakaran of Satsangijivin, the life story of Lord Narayan, also titled as ‘Dharmashastra’ (the rules of the code of conduct). 1
CHAPTER – 2

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

The king said:-

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

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

Suvrat said:-

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

Big and small, Two types of Puranas.

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

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

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

Brahmapur, Padmapuran, Vishnupuran, Shivapur, Bhagavatapur, Markandeyapur, Naradapur, Agnipuran, Bhavishyapur, Lingpur, Brahmaavartapur, Varahapur, Sandapur, Vamanapur, Kurmapur, Matsyapur, Garudapur, Brahmandapur are the names of eighteen main Puranas. ‘O sinless king, now I will tell you the names of minor Puranas.

Sanatkumara, Nanda, Narasimha, Kapila, Durvasa, Narada, Shaivadharma, Manu, Brahma, Ushanas, Varuna, Parashara, Samba, Soura, Kalika, Vasishtha, Vasithalinga, Mahesvara are the eighteen minor Puranas. There are some others also like Maricha, Bhargava etc.

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

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

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

There is some reason why it is the best among all the Vedas and the Puranas. ‘O King, I will tell you that reason, if you are interested in it.
When Brahma, the grandfather of all, created this world, he produced the Vedas for the good of people at the same time. 17

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

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

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

**Protection of tradition of Vedas.**

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

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

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

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

He made Jaimini the preceptor (holy teacher) of Samaveda.
and made sage Sumantu the holy teacher of Atharvaveda. 25

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

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

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

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

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

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

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

At such a time Vasudev Himself, who lives within, created an urge in his (Vyas’) mind that his work was not complete. It created
much uneasiness in the mind of the sage Vyasa. 33

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

**Lord invokes Naradji to remove the distress of Vyasji.**

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

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

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

**Narad said:-**

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

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

Describe in it accurately the reputation of God Vasudev and His devotees, so that your mind will regain peace. 40
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आशा नारायणस्येऽष्ठ भवतीत्वुपदिश्य तम्। जगाम नारद: सो० तदात्मभिलस्माधिना ॥ ४२

वेदान्तार्थितीत्वाः पुराणानि च सर्वश:। सुमाणि काव्यान्यामथ बुधवा तत्सारमादसे ॥ ४३

स्वानुभूतिसहायन तेन भागवताभिव्याहम् । स च चक्कर महायोगी पुराण वृत्ताविनंतिम् ॥ ४४

श्रीरावाचार्यस्व: सर्व: मुदित्वा मन्दरालिणा । यथोऽपदसदिन्तु: पीतुः स तथैव तत् ॥ ४५

अनाहिते भूमिः। वापुष्ये भुवस्तलादश्रयं एतद्यामीः।

सहानुभोधित्वनिरीश्यस्य धर्मस्य लोकेनु पुराणमेव ॥ ४६

इति श्री सतत्सिन्ध्वीने नारायणार्किते धर्मशास्त्रे चतुर्थोकारणे पुराणश्रवणातिस्ये

सहेतुक्षणावज्जीवलयिन्यातिरुपणायमाविन्यसययः ॥ २ ॥

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

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

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

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

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

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

Thus ends the second chapter entitled ‘Explantation of Intentional origin of Bhagavat’ in the fourth Prakaran of Satsangijivan, the life story of Lord Narayan, also titled as ‘Dharmashastra’ (the rules of the code of conduct). 2
CHAPTER – 3

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

Shri Narayan muni said:-

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

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

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

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

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

In the same way, one should properly know the nature of Atma. With this purpose, Vyas has described the Atma in great detail and in various ways.
This, the most secret meaning of Bhagavata is not clear to all; only a few intelligent people can understand this. 7

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

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

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

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

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

Knowingly or unknowingly, those who read or listen to the Bhagavatapuran on this earth are at once liberated from sin; they
do not commit any sin thereafter, and they become free from the bondage of this world. 15-16

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

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

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

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

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

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

As the Bhagavata-katha is the essence of Vedas etc, it is excellent and hence worth listening at all times. 23
Just as the ghee that is present in the milk, cannot be used as ghee, but when it is separated, that fine ghee satisfies the taste buds of even the Gods. Sugar occupies the beginning, the middle and the end of the sugarcane and only when separated does it becomes sweet. Similar is the case of Bhagavata-katha. 24-25

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

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

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

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

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

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

**The Purana-story-nectar rare for Gods also.**

How can the Bhagavata-katha be compared to nectar? Can a valuable jewel and a piece of glass be even compared? The creator asked this question to Gods and then he went away. 31
Thinking the Gods to be unworthy, he did not give them the Bhagavata-katha-nectar. Thus the Bhagavata-katha is difficult to obtain even for Gods. 32

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

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

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

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

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

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

The residents of Shveta-Dvepa who were without food and free and the seers living in the Badarivana, all read and listened mainly to Bhagavata with great respect. 39
Because of that (patronage) Shruti, Smriti and other Puranas lost their support and they lamented and became feeble due to grief. In such a condition they approached the creator for shelter and said. 40

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

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

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

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

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

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

You please remember that I too do not desire more greatness than the other Shastras. But by weighing it against other Shastras, such a conclusion was reached by yourself and by Vyasa. 48
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‘O Great God, I will behave according to your order’. Hearing this promise of Bhagavata, the creator was pleased. 49

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

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

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

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

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

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

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

In this country named Bharata-Varsha, the assembly of saints has declared that he, who does not listen to Bhagavata-katha, leads a futile life. 57
What is the use of the body which is well-nourished, strong and perishable if it is not spent in listening to the Bhagavata-katha narrated by Shuka? 58

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

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

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

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

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

Shrimad Bhagavata, which is very dear to the devotees of Vishnu, is a pious Puran. In it is sung the supreme and pure knowledge of an ascetic having control over his senses. In it is described inactivity along with knowledge, devotion and detachment. One who listens to it and reads it with faith gets liberated. 64
‘O king, thus I have narrated the glory of Bhagavata to you. Even listening to this glory gives people great fruits all the time. 65

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

CHAPTER – 4

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

Shri Narayanmuni said:-
‘O great king, I will now tell you the manner of listening to this Puran, which is beneficial for the listeners. 1

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

‘O King, just as people are enthusiastic at the time of their son’s marriage, so should they be at the time of beginning Purana-katha. 3
At the beginning of Purana-katha, Lord Ganesha should be worshipped with Sindhura, Durva and auspicious sweet Laddus. 4

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

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

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

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

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

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

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

He should invite his relatives and friends from other places,
who have faith in listening, before the starting day. 12

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

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

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

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

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

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

Meditation

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

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

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

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

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

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

Sacred prayer of Lord Krishna in the form of Bhagavata book

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

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

‘O Destroyer of difficulties by means of various Avatars,
please accept this valuable offering of water mixed with eight things namely flowers, sandal paste etc. 28

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

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

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

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

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

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

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

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

‘O God, as a play of a child, you have taken away the life of
Putana; you have destroyed wicked people like Kamsa, etc., please accept this incense i.e. aromatic smoke. 37

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

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

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

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

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

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

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

‘O great God, I am now worshipping you with a lamp. I bow down to you. I sing Arartiikyam along with it. ‘O kamalapati, please
accept it. 45

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

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

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

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

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

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

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

Thus praying to the preacher, he should then worship other listeners and Brahmins according to their respective statuses and
Chapter 5

Fourth Volume

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

CHAPTER 5

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

The Narayan Muni said:-

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

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

Tamasa Preacher:

He whose speech is vague, disconnected, prolonged, dry, having no knowledge of proper division of words, not fluent, devoid of energy is called as Grantha dushaka. He is short-
tempered, speaks harsh words, greedy and interested in looking
at women. He does not understand the proper meaning of the book.
He has no devotion to God. Such a preacher is called as Tamasa,
which is regarded as the lowest type. 3-5

**Rajasa Preacher:**

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

**Sattvik Preacher:**

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

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

He is pleased with what he gets. He is sympathetic, non-
egoistic, quiet, soft-natured and has devotion towards God. 12
He is free from censure, does not hoard wealth, has conquered desire, anger and greed. He is desire less. 13

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

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

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

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

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

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

‘Shruyatam deva devesha….’ Listen ‘O God, ‘O God of Gods;
The chapters at which readings should not conclude in Bhagwat Katha.

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

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

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

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

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

In the fifth Skanda, the fifth and thirteenth chapters are prohibited for the closure of narration. In the sixth Skanda, the
first, fifth, sixth and tenth are prohibited. 28

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

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

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

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

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

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

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

At the end of the narration every day, the preacher should do
a loud chanting of the names of the Lord, for a minute or for an hour, and then only, he should get down from the seat of Vishnu. 36

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

Restrictions on Preacher:

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

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

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

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

He should observe celibacy, non-violence, speaking the truth and avoid stealing. He should avoid any action causing disturbance to the narration of Bhagavata-katha. 42
‘O King, until now I have described to you, the good signs of and rules for the preacher. Now I will explain to you the good signs of and rules for the listeners (i.e. for the audience). 43

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

CHAPTER – 6

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

The Narayan said:-

Tamoguni Listener:

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

Rajoguni Listener:

Although faithless, he who listens to the story of God in the course of conversation, gives ten gold coins in place of hundred and exhibits his own goodness. 3
He who is hypocritical, jealous, proud and is not steady, pleased at one moment – displeased at another moment, such a listener is called as Rajoguni Listener, who is the middle type. 4

Sattvaguni Listener:

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

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

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

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

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

He should observe celibacy and other rules, should have control over his senses and should, according to his capacity, offer
monetary gifts to the Preacher. 12

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

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

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

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

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

Rules of Diet:

Consuming less food is preferable for the listener to have control over urine and bowel movements. ‘O king, so the listener should only take the food fit for fast, that too, only once a day.
The listener should observe fasting for seven days. The weak (listeners) can eat fruits and drink milk. 20

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

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

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

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

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

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

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

At the end of preaching of Bhagavata-katha, Bhagavad Gita, revealed to the world by Lord Krishna, should be heard along with
its meaning. It will fulfill all your desires. 28

**Procedure of donation to be received by the preacher.**

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

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

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

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

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

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

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

For removing bad company and the possibility of untimely death, King Parikshit donated a golden lion in those days. 36
Lion is the king of animals with horns and powerful jaws, hence those donating golden lion, are not affected by deterioration caused by untimely death etc. 37

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

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

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

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

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

Thus ends the sixth chapter entitled ‘Explanation of Characteristics of Listener’ in the fourth Prakaran of Satsangijivan, the life story of Lord Narayan, also titled as ‘Dharmashastra’ (the rules of the code of conduct). 6
CHAPTER – 7

Procedure of donation of Bhagavata Puran.

Shri Narayan Muni said:-

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

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

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

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

Characteristics of Bhagavata, the sacred treatise.

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

The destruction of the demon Vritra is described in it in detail. It (The Bhagavata) is narrated by Shukamuni. 6
Shrimad Satsangijivan  
Cha. 7

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

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

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

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

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

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

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

He who is unable to offer this (as Pariksit did), should make a beautiful golden throne according to his capacity (for the Bhagavata book). 14
Those who cannot afford the golden throne should make a golden leaf weighing three Pala and place the book on it. 15

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

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

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

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

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

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

May there be no separation between Lord Krishna and me
and the saints and me. Pleased with this donation, Shri Hari should fulfill all my desires. 23

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

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

**Fruit of gift-giving.**

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

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

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

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

**Thus ends the seventh chapter entitled ‘Explanation of Procedure of donation according to Bhagavata-purana’ in the fourth Prakaran of Satsangijivan, the life story of**
Lord Narayan, also titled as ‘Dharmashastra’ (the rules of the code of conduct). 7

CHAPTER – 8

Description of method of repetition of Bhagavata.

Shri Narayan muni said:-

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

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

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

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

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

He who reads it in ten days or a fortnight or a month or three months, obtains prosperity as well as ultimate freedom. 6
Of all these options, a week (Saptaha) is approved by all as ideal. Moreover, Bhagavata-katha should be listened to by others with or without any desire in mind. 7

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

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

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

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

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

Ashvini, Revati, Hasta, Pushya, Mriga, Punarvasu, Anuradha, Abhijit, Swati, Rohini, Shravana, Dhanishtha and Shatatarka are the auspicious Nakshatras for the beginning of reading Bhagavata. So they are to be accepted, ‘O King! reiteration should be started
during these Nakshatras. 14-15

**Procedure of the Bhagavata Saptah**

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

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

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

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

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

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

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

The selected Brahmans are not allowed to accept monetary gifts from anybody else, nor should they accept food, clothes etc. as well. 23
At the end of each Saptaha, seven gold coins are to be given separately to each of the selected Brahmins as monetary gift. 24

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

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

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

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

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

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

O King! The sage Kasyapa has divided the mantras of
Bhagavata, for the sake of chanting and offering oblations. 31

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

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

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

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

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

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

O King! Thus I have explained to you in short, the procedure of reiteration, which is described in the Skandapuran and which brings worldly enjoyment and eternal freedom (i.e.
O King! Thus I have narrated to you, the whole procedure of reiteration, Parayana and the procedure of listening to the Bhagavata; you too should follow it, whenever it is favorable for you.

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

CHAPTER – 9

Beginning of listening to the Bhagavata Puran.

Suvrat said:-

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

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

Then the king erected a Mandapa and decorated it with colorful clothes and banana tree’s columns.
The next day, after his daily morning duties, he set up a beautiful seat for the preacher in the Mandapa.

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

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

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

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

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

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

All the listeners in the assembly possessed Sattvik guna. They all were already advised by Shri Hari himself.
members in the assembly listened earnestly like others, though He himself was the promoter of Dharma. 12

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

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

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

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

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

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

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

Upon this, the host who was sitting close by, smiled and told the old gardener to supply vegetables desired by him, everyday. 20
Hearing this the Brahmin was pleased and said, ‘O King! All my wishes are fulfilled. Uttering these words and saluting the king, he went home. 21

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

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

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

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

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

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

O King! He then listened to the Bhagavad Gita along with its commentary until the ninth day of the bright fortnight of the month of Chaitra dawned. 28
Many people from other places came there to participate in the celebration of the dolotsav. Men along with women, devotees, sages etc. arrived in huge numbers. 29

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

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

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

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

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

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

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

After that, he started listening to the commentary named Mitakshara (on the Yajnavalkya Smriti) on Nirjala Ekadasa and
completed the same on the third day of bright fortnight of the month of Shravana. 37

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

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

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

Thus ends the ninth chapter entitled ‘Explanation of honoring the preacher and the listener of Bhagavata’ in the fourth Prakaran of Satsangijivan, the life story of Lord Narayan, also titled as ‘Dharmashastra’ (the rules of the code of conduct). 9
On the request of devotees, Shri Hari arrives in Sarangpur to celebrate Janmashtami Utsav.

Suvrat said:

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

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

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

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

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

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

‘O Lord! Please celebrate the Janmashtami function in our city. Whatever wealth we possess is definitely yours. 8
‘O Master! ‘O devotee-loving Lord! Please heed to our request because we are solely devoted to you. 9

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

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

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

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

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

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

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

He marched on, seated on a reddish, agile horse, with moderate speed, holding the reigns in his left hand tender as a lotus, and a
cane in his other hand, wearing white clothes, surrounded by his devotees amongst whom Somavarma was the chief, all seated on their respective horses. 17

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

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

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

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

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

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

Jivavarma and the eager citizens pleased the Lord and His devotees with proper hospitality. 24
Crowds of house holders and ascetics came there from other countries. The citizens made arrangements for the residence of them all. 25

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

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

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

Divine Satsang in Sarangpur.

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

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

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

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

On the right hand side of the Lord, sat Brahmans, well advanced in science, knowledge and penance. Behind them sat...
common people advanced in age. 33

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

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

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

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

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

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

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

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

‘O King! In the presence of all those devotees thus seated in
Thus ends the tenth chapter entitled ‘Narration of seating of the Lord in the assembly’ in the fourth Prakaran of Satsangijivan, the life story of Lord Narayan, also titled as ‘Dharmashastra’ (the rules of the code of conduct). 10

CHAPTER - 11

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

Shri Narayan Muni said:-

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

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

O people, I will narrate to you all, the manner (of celebration) in detail as it is recorded in the scriptures. Hearing the same, you should perform the vow in a similar manner. 3.
The mid-night of Ashtami, which is not penetrated by Saptami and is accompanied by Rohini constellation on a Wednesday, is the day of Krishnashtami. 4.

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

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

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

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

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

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

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

Some others view concluding the fast at the end of the function. So they do not respect the view of Ashtami penetrated
by Saptami because they accept the excellence of Ashtami accompanied by Navami. 11.

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

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

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

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

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

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

It is said in Agnipuran that the Ashtami along with Saptami should be accepted for the vow if it is a special union; otherwise Ashtami alone should not be accepted. 18.
If all the combinations as described above is found on Saptami and the mid-night of Ashtami occurs without the union of Rohini constellation and a Wednesday, then the observer of the vow should fast for two days. However, a weak person may fast only on the next day. 19-20.

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

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

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

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

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

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

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

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

Rules to be observed along with the ritual of Vrata.

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

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

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

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

He should beautify it with colorful clothes, different flowers and leaves of mango tree. It should be painted with various auspicious colors. 33.
It should be decorated on all sides with white, yellow, red and spotted clothes, new pictures, different leaves, fruits, lamps, garlands and it should be made fragrant with sandal and Agaru. 34-35.

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

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

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

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

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

Markandeya, Bali, Vyasa, Hanuman, Vibhishan, Kripacharya, and Parashuram- these seven immortals, the Gandharvas expert in dancing and singing, a group of Apsaras, alongwith Kaliya in the deep pool representing river Yamuna should also be painted. 41-42.
In this way, one should do whatever is possible, according to one’s own imagination and worship with devotion. 43.

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

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

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

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

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

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

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

All fasting should be concluded during the day alone, not at
night. He should drink only Panchamrita of Lord Shri Hari. 51.

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

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

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

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

**The concluding ceremony of the vow.**

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

A copper picture studded with jewels, filled with water, decorated with five types of leaves, along with another vessel full of water should be placed on the circular orb and it should be covered with a white cloth. Then an idol of Lord Shri Hari along with Devaki should be made of 12 grams gold. 57-58.
He who is unable (to do this), should make a model of Lord Shri Hari with half the gold and make a silver moon along with Rohini and should worship them. 59.

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

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

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

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

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

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

If one acts miserly in case of these worthy activities, he is treated as an outcast by all religions and he ultimately goes to hell. 66.
The religious duties like celibacy etc. are common to all vows. Those are to be observed entirely with efforts by women as well as men. 67.

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

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

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

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

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

Suuvrat said:-

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

Performing the evening ritual there, all the people chanted
the names of Lord Krishna; the king slept on the bed of grass spread on the earth for the middle two Praharas of night (i.e. six hours). 74.

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

CHAPTER -12

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

Suvrat said:-

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

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

He placed beautiful plantain trunks, decorated the Mandap with colorful robes and prepared a seat for Lord Krishna. 3.
On the Janmastami day, he observed fast for the whole day with his colleagues and at night, installed the golden idol of Lord Krishna and worshipped it. 4.

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

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

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

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

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

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

At last he performed Diparadhana using the oil lamp and offered handful of flowers to Lord Krishna. He then honored and felicitated the Brahmin by offering them worship. 11.
He then placed Krishna in a cradle and rocked it, read the life story of Krishna as described in the Bhagavata and spent the night. 12.

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

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

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

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

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

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

Hundreds of men from other regions along with their friends and sages requested him to join them for meals. 20.
O King, Bhagavan then decided to fulfill their wish and accepted their request. Then, one by one, the rich devotees satisfied Bhagavan and his colleagues by giving delicious meals every day. 21.

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

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

Thus ends the twelfth chapter entitled ‘Celebration of Krishna Janmashtami and Ramananda’s appearance’ in the fourth Prakaran of Satsangijivan, the life story of Lord Narayan, also titled as ‘Dharmashastra’ (the rules of the code of conduct). 12
CHAPTER – 13

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

Suvrat said:-

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

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

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

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

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

I’ll tell their names- a brave Ksatriya named Vastakhchar with his wives Sita and Amaridevi and their son Manasura Khachar; another one named Vela Khachar - Ksatriya and three Vaisyas named Veera, Kama and Raghava with their sister Devika. 6 -7
Karna, Deva the other devotees came and prayed (to Shri Hari), “Please come to our village.” 8.

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

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

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

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

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

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

All those Sadhus who had come along with swami were all heartily welcomed and many others came uninvited to see the
Lord. 15-16.

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

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

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

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

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

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

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

He (Shri Hari) celebrated the festival of lights (Deepotsava) as in Durgapur. He performed the celebrated Annakuta on part
with the Prabodhini festival celebrations. 24.

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

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

CHAPTER- 14

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

Suvrat said:-

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

After completing the story, he admired and praised the importance of good deeds and preached the disadvantages of sinful bad deeds. 2.
Then the king, honoring very respectfully, asked with joined palms these questions. 3.

The king asked:-

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

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

Characteristics of persons who go hell.

Suvrat said:-

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

Sri Narayan muni said:-

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

Those who take away the wealth of others, who destroy the wealth of others and those who disclose the faults of others, go to hell (Narak). 8.
Those who destroy places providing charitable drinking water, those who destroy assemblies and meetings and those who destroy bridges and houses surely go to hell. 9.

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

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

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

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

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

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

Those who torture their own wives, those who eat full meals keeping the guests hungry without giving them food, those who do not offer manes to forefathers are all the residents of hell. 17.
Those who earn money by commercializing Vedas, those who blame Vedas and those who blame writers of Vedas are all sinful people. 18.

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

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

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

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

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

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

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

Those who follow religion by penance and by giving alms, those who follow religion with deep faith and respect and those
that are truthful go to heaven. 26.

**Characteristics of persons who go to heaven.**

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

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

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

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

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

Those who have abandoned all kinds of violent deeds, those who are helpful to others, those who carry on their duties cooperatively and those who offer shelter to the needy surely go to heaven after death. 33.
Those who serve their parents, teachers and who are optimum/moderate eaters are sure to go to heaven. 34.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Those who are not traitors, who treat all as equals, who are the same to all are the residents of heaven. 50.
Those people who do not get angry, those who never speak heart-breaking words any time and those who utter soft words and behave calmly despite being angry, go to heaven. 51.

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

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

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

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

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

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

Thus, those who behave accordingly (as detailed above) certainly live in heaven, ‘O King! 58.
Those who attain the birth of humans (which is rare) and carry out their duties for the good and welfare of others are respected and are blessed. 59.

Suvrat said:-

hearing thus from Lord, the king was very pleased and happy. Others devotees were happy and very pleased; they all respectfully bowed down to Shri Hari. 60.

Then on the following day thousands of Brahmans were given meals by Shri Hari. 61.

Then Shri Hari told all who had assembled from remote places to go to their respective places, many of them stayed there instead. 62.

O, King, due to deep respect and devotion towards Shri Hari, they all spent their time in singing, hearing, remembering and worshipping him. 63.

Thus ends the fourteenth chapter entitled ‘Description of Good and Sinful deeds’ in the fourth Prakaran of Satsangijivan, the life story of Lord Narayan, also titled as ‘Dharmashastra’ (the rules of the code of conduct). 14
CHAPTER-15

Hemantsinh Raja and Sura Khachar request Shri Hari to grace their towns.

Suvarat said:-

O King Pratapasin! After the Prabodhini festival, people from remote places left to their village at Sri Hari’s order. Others who had come from distant lands too left for their villages. 1.

King Hemantsinh, full of deep devotion and respect for Shri Hari, wished to celebrate the festival at his house. 2.

He lived here along with the people of his native place, his family and other members. 3.

He lived in Vastakhachar’s house and waited for three days. He oversaw all the rituals there. 4.

The king’s mother was named Ganga, his wife Jawahara, his brother Anupsinh, and Anupsinh’s wife, Panna Sangika. 5.

His sister was named Aditi and his brother’s daughter was named Motini. He lived there with all these people. 6.

Men from his land Mayaram and women, among whom Ladini was the chief, also lived there. 7.

On the fourth day when the Lord was seated in a meeting, he...
(Hemantsinh) prayed to Shri Hari and said. 8.

**Hemantsinha said:-**

O Bhagavan, the chief of all the world, the lover of devotees, is there a greater Purusartha (goal) than to perform service at your feet? 9.

You are the only one who can do me the favour of making me your servant. I humbly request you, ‘O Swami, to adorn the house. As you celebrated the festival at Karyayan village, it is evident that you are the protector of true religion and you are loved by your devotees. You treat the poor as well as the rich with equanimity. 10-11.

O Lord, people from my land wish that you should come to our town Junagadha, where my old mother particularly wishes your arrival. 12.

Then joining his palms in prayer, the Brahmin Mayaram said: ‘O Lord, only you can do this. 13.

People from my village are waiting for your arrival there; you are the kalpavruksh, the tree that fulfils everyone’s desire; please satisfy their wish. 14.

I have been ruling over them for you, I am here to pray that we have come over here with all the preparations; please fulfill our wishes immediately, ‘O Lord! 15.

Seeing his deep respect and earnestness and hearing the prayer
of old Mayaram, the Lord said.16.

O King, I know your spotless and innocent personality well; I’ll come with my Munis to your place. 17.

O King, as the Lord said this, the head of Nagatankapur came there with joined palms in prayer at that time. 18.

He had with him, his wife Sati, daughters named Dhanya and Vamu, son Natha; all had come at once to see him. 19.

In addition, Sinha, the minister of Nagatankapur and belonging to Vaisya caste, arrived there with his wife Tejaswati. 20.

Then along with his men, Suraraj bowed to the Lord and said:-

O Lord, I have come here to take you to my town; I have lived here for many years with my men. 21.

Only you can do this favor ; please consider my request and oblige. 22.

O King, thus, hearing the request of both of his devotees, Bhagavan said: “I know both of you are my devotees, innocent and loving. You are both equal to me. 23.

I’ll definitely fulfill your wishes; there is no partiality considering whose place I should visit first. 24.

I’ll think over it and let you know; saying this Shri Hari at once went inside his house. 25.
O innocent king, he (Shri Hari) sat on the seat and though being omniscient, he acted like an ignorant and said to Brahmanand muni - 26.

**Shri Hari obtains the advice of both Sadgurus.**

All along, I sat with you in private and discussed good and evil. It was useful to me because you are one of my intelligent devotees. 27.

You have intelligence, you are prudent and you can distinguish between what should be done and what should be not done. 28.

So I am asking you as I am doubtful to whose place I should go first – Sura’s or Hemant’s. 29

If I go to one’s town, the other will be displeased and vice versa. It is certain that I must go to both of their places and that is proper. 30.

O King, thus the Guru who knows everything about the three worlds asked like an ignorant man and the Mahamunis also began to think about it. 31.

This Shri Hari, in reality, is God Himself! Yet, he pretended to be a normal human being and asked his devotees for counsel. 32.

Even the gods like Brahma worship him from a distance and no one is able to know him. That such a god Himself asked such a question, what a great wonder! 33.
It is not proper to criticize the decision of going, because Bhagavan is eager and anxious to go his devotees. 34.

Since it is not proper to criticize the decision; we should ask questions and provide our consent. 35.

Thinking about this firmly, they answered their Lord: “What you asked can be thought you are the God and you have asked us to favor upon us. 36.

Both the devotees are loved by you and you love to do good to them. On the way to Junagadha is Surakhacha, how can you go there without touching Surakhchar ? 37-38.

So, we advise you to go to Nagadakapur first; but you can do whatever you prefer. 39.

Suvrat said:-

Sri Bhagavan was very pleased to hear such an intelligent answer from them; being very pleased in mind, he came out in the great assembly and sat on his throne. 40.

Thus ends the fifteenth chapter entitled ‘Invitation extended by Hemantsinh and Suraraj to Narayan Muni’ in the fourth Prakaran of Satsangijivan, the life story of Lord Narayan, also titles as ‘Dharmashastra’ (the rules of the code of conduct). 15
CHAPTER – 16

Friendly quarrel between Hemantsinh Raja and Uttam Raja.

Suvrata said:-

Shri Hari said to King Hemantsinh: ‘Go to your hometown along with your people. I’ll soon come there, following you. 1.

The King was very pleased when he was thus told and he prepared to go to his own town. Then Shri Hari told his devotee, Surakhachar to return to his hometown quickly. 2.

No doubt I’ll reach there next morning. So get the food prepared by the Brahmins ready and wait there. 3.

As he was told in this manner he was very much pleased and set out for his own town with his people. The whole of this matter was reported to Jayaben by Ratidevi. 4.

At that time, Jaya along with Lalita got up at once, took bath, and hastened to King Uttam (her brother) who was performing his daily rituals. 5.

Jaya said:-

The first part of the day (Prahara) is over, and you are performing the daily rituals so late As you ring the bell, all your belongings are being taken away. 6.
Hearing this, Uttam exclaimed with confusion, “What? How is it being taken away?” She said to him, “Narayan muni is going to Junagadha (Jeernadurg) along with his followers. 7.

He will be served (there) very heartily by his loving devotees with deep love and affection; hence how will he come back to our city? 8.

All the devotees are equal to him as he is impartial, so go now, pray to him by bowing down (to him) and prevent him from going. 9.

Thus told, King Uttam rose at once and went bare-headed to Shri Hari. When Hemantsinh saw him coming. 10.

**Hemantsinh asked:—**

Uttam, my friend, where are you going without a turban on your head? Uttam replied: “I am coming to you to invite you to come with us. 11.

Hemantsinh said: “Bhagavan, along with his followers, is going to Junagadha, you too should come there with your relatives. 12.

Hearing these words, that king who was comparable to Uddhav, showed him the way to prevent the journey of Bhagavan. 13.

**Uttam said:**

Oh brother, you are intelligent, wise and honored by your people. All your subjects behave properly because of your
intelligence. 14.

I think that your decision to invite the master to your town is not proper. 15.

The cold season of winter has set in and it afflicts the skin of people; the cold is even unbearable for the one who keeps himself covered in warm blankets at home. 16.

Would it not create trouble to Shri Hari, early in the morning, with the cold winds blowing at dawn? If you insist him to stay, your devotion to him may seem ridiculous. 17.

The saints who have become weak due to yoga and those who do not respect their wallet will be troubled by cold on the way during this bitter cold season. 18.

How can the widows who are engrossed continually in Shri Hari’s devotion, walk bare footed on the road in this season? 19.

Bathing in cold water, shivering early in the morning and trembling while walking in the cold that too with bare feet means that people will curse you. 20.

O brother, this act of yours will bring curse to your name Hemant. Hence, I request you to take master happily (to your place) when the cold season is over. 21.

O brother, till then, you can stay in Durgapua along with your people and take advantage of having a vision of Shri Hari at all times. 22.
You can treat the Munis with variety of delicious sweet dishes and properly worship them along with Shri Hari. 23.

What special treatment would be extended even when Shri Hari is taken home, considering home is not home in the absence of a housewife. 24.

It is equivalent to a forest, when there is no housewife in a man’s home. The place where she is, is called ‘Grihasthasram’. 25.

Your wife is here along with you, so when worshipping Shri Hari with her, you can avail the fruit of Grihasthasram. 26.

Moreover, according to the scriptures, a friend’s house is no less than one’s own house, which means while staying in my house, you can please the Master respectfully. 27.

I have told you all this only out of friendship, henceforth, you can decide on what is good and what is not accordingly. 28.

**Suvrat said:-**

thus after hearing the words of Uttam, who was an expert in arguments, and comparable to Vidura for his intelligence, the king knew the purpose and said- 29.

**Hemantasinh said:-**

O, brother, what you say about protecting our own people is
quite correct. Even though you are young, your intelligence and thinking are much matured than experienced people. 30.

Those who are altruistic are always in the company of saintly people; they always wish to be in their company. You were such a man; even then how did you develop selfishness? 31.

O good man, by citing the cause of severe winter and cold, you are objecting to Prabhu’s arrival at Junagadha. It is just a trick of words and arguments. I’ll answer you. 32.

O friend, I’ll take Shri Hari in a palanquin carried by palanquin-bearers. How then can severe cold affect Him in a cozy palanquin? 33.

Also, I’ll take the ascetic women in chariots or carts, which will protect all of them from the bitter and severe cold. 34.

I’ll take all the Munis during first half of day, and rest in the cold night. All of them will enjoy travelling in warm sunlight; where then is the danger and fear of cold? 35.

(Travelling in) Summer is difficult and dangerous than winter, why aren’t you thinking of it? 36.

Whatever you said about the duties of a householder man, you can perform the same with your wife at Junagadha when you come there. 37.

Years have passed since I prayed to Shri Hari for Him to come
to my town and Shri Hari has (ultimately) promised to visit my town. 38.

Thus when the tree of my wishes has bloomed and is about to bear fruit, why are you uprooting it under the garb of being friendly? 39.

When Shri Hari walks on the way to Junagadh, millions and millions of people will get an auspicious chance to have vision of him. 40.

People will be emancipated from their sins just by having his vision; thousands of them will get to realize the reason of their birth in this world and will be free, attaining liberation from this world. 41.

Thus, in such a time of gaining/obtaining/attaining piety, an intelligent and knowledgeable man like you should not oppose and be a reason to be blamed by my people. 42.

For one who espouses to enjoy brotherly relations in this world and enjoys the happiness of your relations, why are you speaking like this? 43.

You are trying to divide the happiness among your own people while denying the happiness given by forefathers to your relations. Does it not shame you? 44.

It is better for you and will display the fraternity and generosity in your heart if you come to my town without me urging you. 45.
Hands protect the body and eyelids protect the eyes without any command from them. Similarly, if you behave in the same way, it will prove you to be my true friend. 46.

Always behave according to the meaning of the neutral gender of the term ‘friend’ and oblige me by favoring me; don’t conduct yourself as the meaning of the masculine gender (of the word) and burn me. (In Sanskrit ‘Mitra’ means the sun, in masculine gender and ‘Mitram’ means friend in neutral.) 47.

Suvarat said:-

The king smiled and said that the wish of God will come to reality. 48.

Saying this, he went near Shri Hari. Hemantsinh began to think in mind. 49.

There are many obstacles in my plans, so what the knowledgeable will think is right will happen. So let us try accordingly and God will grant the result. 50.

Thinking thus in this way, Hemantsinh thought of Lord Krishna as the God who destroys all difficulties and prayed to him. 51.

‘O God Ganesh, I’ll offer you Durvas, sindoor and laddoos of raw sugar (Gud) on my return on the fourth day (Chaturthi), please destroy the obstacles and difficulties to my plans. 52.

Thus praying to Lord Ganesh in this way, he allowed all his men to go to their places, holding himself back. 53.
Knowing the truthfulness of Shri Hari, he sat beside him, having doubt in his mind about Uttam. 54.

Thus ends the sixty-sixth chapter entitled ‘Uttam’s sincere request to Hemantsimh regarding Narayan Muni’s departure’ in the fourth Prakarana of Satsangijivan, the life story of Lord Narayan, also titled as ‘Dharmashastra’ (the rules of the code of conduct). 16

CHAPTER - 17

Arrival of Bhagwan Shri Hari in Loya-Nagadka granting joy to Sura Bhakta.

Suvrat said:-

Preparing for his departure, Uttam packed his things, necessary books and others in boxes; he then approached Shukanand muni, panting from all the toting. 1.

Uttam told him about his decision to leave; this devotee responded with a smile. 2.

Uttam said:-

O Lord, your decision to leave has made Jaya and others very
Shri Narayan muni said:-

My birth place is in the Himalayas, so I can naturally bear the cold; my body is used to it. 4.

O King, you should not worry about it; tell the king so.’ Hearing this, Uttam realized his independent behavior and said nothing. 5.

Then king Uttam with his sister Jaya and others thought about their decision and decided to go with Shri Hari to bring him to his town. 6.

Then Bhagavan uttered the blessing words “Jay, Jay” with deep love to Mayaram and other Brahmin, rode his maven named Tajana, and set off with his Munis and others to the Nagadakapur. 7.

Hemant, Uttam and Vastu, the kings and others also rode on their horses with spears in hands, while Jaya and other ladies went in chariots. 8.

Then Shri Hari, keeping all his books in boxes, followed them in his cart. Shukmuni overtook (Shri Hari) on his horse swiftly. 9.
Galloping fast on his mare, Shri Hari overtook all with his speed. He smiled at the Munis who were also riding their horses. 10.

At that time on the lengthy highway, youths had a vision of Shri Bhagavan from both sides of the road. 11.

Bhagavan Shri Hari arrived at the town named Loya, where Surakhachar lived. In that town, Surakhachar honoured and felicitated Shri Hari and the other Brahmins who accompanied him. He served them food that he had already kept ready (for them). 12.

When Bhagavan was going through Surakhachar’s town Loya, people who had come to see him from Nagadakapur, bowed to him with respect and took him in procession with the sounds of drums and accompanying bands. 13.

There, the chief of the town Loya, was named Simha [Patel], belonging to Vaisya caste and his men joined Surakhachar. They all served Shri Hari and the Munis. 14.

In that town, devotees served and honoured Shri Hari as he spent some days there. 15.

**Shakotsav Leela in Loya.**

Everyday Shri Hari preached them about the religion according to the four Varnas along with his Munis. 16.
In the assembly, Sursinha and other devotees worshipped Shri Hari, offered him clothes and ornaments. 17.

People of that town, namely Vrtanka and others offered him various vegetables with deep devotion. 18.

There, Shri Hari saw their cooking skills and joined to help them, adding ghee among other things. 19.

Shri Hari’s behavior is described as follows At first, Shri Hari lit the fireplace and placed a big deep pan on it; he poured some ghee [clarified butter] in it. He then dropped Vaitaka vegetables, held the firewood in this hand and his yellowish cloth was used frequently. He smiled as a he glance at the onlookers. Shri Hari looked very charming at that time. 20.

After preparing vegetables, Shri Hari made everyone sit in rows for dinner. He then took the pot in His hand and served the cooked vegetables with ladle. As he kept serving them he heard words of praise about the tastiness of the preparation. 21.

Making thus happy them by displaying his accessibility, he came to Nagadaka town with his retinue of devotees and Munis. 22.
In that town, Shri Hari stayed in Surakhachar’s house while other devotees camped at other places according to their status. 23.

There, Surakhachar, his wife and son served and honored Shri Hari with deep devotion, love, faith and generosity. 24.

He performed Shri Hari’s worship devotedly, offered him clothes, ornaments and silver coins according to his ability. 25.

He offered sandalwood paste, garlands of flowers and delicious foods of all types. 26.

In this way, Bhagavan Shri Hari, was honored, respected and worshipped by the King. He lived there for five days and preached them religion. 27.

On the fourth day, sitting in an assembly, Shri Hari addressed all his devotees — householders and others. 28.

**Shri Narayanmuni said:**

O all of you devotees, please listen. From tomorrow begins Uttarayana (the movement of the Sun to the north of the equator); you can take bath and offer alms to your capacity. 29.

This time, when the sun enters Capricorn, is auspicious for twenty four Ghatikas. We should have holy bath and perform other rituals (in this period). 30.

On this Sankramana- transition, all men should start Magha snana, the holy bath; the main ritual of duty is offer sesame as
alms. 31.

In this month of Magha, it is preferred to perform the Chandrayan vrata, you should all perform it, as it is one which abolishes sins. 32.

Kruchhra vrata is very useful and advantageous to all men and women, for the purification of body and it satisfies Lord Vishnu-Ramapati. Hence you can/should all observe this. 33.

Thus ends the seventeenth chapter entitled ‘Description of Narayan Muni's visit to Loya and Vrtanka’ in the fourth Prakaran of Satsangijivan, the life story of Lord Narayan, also titled as ‘Dharmashastra’ (the rules of the code of conduct). 17
CHAPTER - 18

Ritual of Magh-Snan described by Bhagwan Shri Hari.

Suvrat said:-
'Hearing thus the words of Narayan muni, Shukanandmuni bowed with respect to him and asked him humbly. 1.

Shukanand asked:-
O Lord, I wish to hear about the ritual of Magha snana – bathing in the month of Magha, and also the performance of Chandrayan vrata. 2.

Suvrat said :-
O King, on hearing thus from the ascetic Shukanand muni, Narayan muni responded, making all the devotees happy. 3.

Shri Narayanmuni said:-
'O Muni, I’ll now narrate to you the ritual of taking bath in the month of Magha, please listen. The month of Magha is particularly special; one should observe holy bath in this month in a holy place. 4.

One who follows the ritual of taking bath in the month of Magha, he himself become a holy, pious man. A man who has restrained his limbs, who is restrained in speech and balanced in
mind and who is learned and has gained fame gets the good results of it. 5.

One who is sinful, pagan, suspicious and hates and abuses others never gets good results of it. 6.

The scriptures say that one can take bath at Prayaga, Puskara or Kurukssetra, wherever you can get good results. 7.

One who takes bath in the rivers that join the sea for three nights can get the good result of bathing in the sea. 8.

Maghasnana, when performed between sunrise and the morning time is holy and auspicious as said by the sages. 9.

When the stars shine bright in the sky – that time is opportune; it is better to be performed at sunrise and performing after sunrise is not good. 10.

As the repetition of non-Vedic mantras is fruitless, as seeking alms without chanting Vedic hymns is fruitless, as feeding guests without any witness is fruitless, so is bathing in warm water fruitless. 11.

O great sage, those who have the authority to perform Vedic rites (Brahmins, Ksatriyas and Vaisyas) should take bath uttering Vedic hymns. Those who don’t have the authority i.e. women and Shudras should take bath without chanting Vedic mantras. 12.

Maghasnan (bath) should commence from the full moon day of Pausa when the sun is the Capricorn zodiac; it should be
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continued for thirty days. 13.

One who goes for bath without carrying daily clothes and
returns home with drenched clothes after bath gets the result of
having performed Asvamegha sacrifice. 14.

Now to the rules and rituals of taking bath - ‘O Brahmin, the
man who takes bath should at first take wet clay of that holy place
and smear it in his head. While bathing, he should offer oblations
to the Sun with Vedic hymns. 15.

Then, staying in water, he should offer oblations to manes
and then come out of water. He then should worship God
Purusottam. 16.

One who is strong, stout and a Brahmachari, should sleep on
the ground only and take bath, and one who is weak; feeble should
not follow these rules. 17.

As is told in the Smriti, one should perform the ritual of
Maghasasana. Those who are too old or suffer from diseases should
take hot water bath. 18.

Taking bath in sesame mixed with water, smearing one’s body
with sesame, offering sesame in Yajna, offering oblations with
sesame, eating sesame and offering sesame in alms are six types
of sin-destroying rituals. 19.

Where there is no river, lake, stream or pond, one should
store water in a new earthen pot without any lid on it, keep it for
the whole night and take bath in the morning with that water; it is
considered equal to water from the Ganga. 20.

O sage (Muni), there is no sin in the world that is not destroyed by performing Maghasnana; it is also better to observe fast in this month. 21.

When giving sesame in alms, it should be mixed with sugar; three fourth of sesame and one fourth of sugar should be the proportion. 22.

At the end of Magha month, six types of delicious juices should be offered. 23.

A married couple should offer clothes of fine thread along with seven types of grains. 24.

Thirdly, Laddoos of sesame mixed with sugar should be given; also copper pots filled with sesame should be offered. 25.

Blankets, deerskin (Mrgacharma) and jewels should be offered according to one’s economic status. In addition, upper wear and coats should be offered. 26.

Footwear and socks also should be offered, as they destroy the sins of the donor. One who prefers other things, should be offered as desired. 27.

One who performs Maghasnana ritual should give/offer to Brahmans, what he wishes to and what the Brahmans prefer. 28.

O sage, my dependent should take bath in the month of Magha
in river, pond, lake or well. He should take bath in the end before sunrise and not after sunrise. 29.

Thus ends the eighteenth chapter entitled ‘Description of the ritual of Magha Snana’ in the fourth Prakaran of Satsangijivam, the life story of Lord Narayan, also titled as ‘Dharmashastra’ (the rules of the code of conduct). 18

CHAPTER 19

Ritual of Chandrayan-Vrata described by

Bhagwan Shri Hari.

Sri Narayan muni said:-

O Shukanandmuni ! ‘Now I’ll narrate to you about the Chandrayan Vrata (ritual). This is told in Vaisnavadi Puranas as one which wipes out our sins. 1.

In the bright fortnight of Pausa, on the fourteenth day (Tithi), Chandrayan ritual, which destroys all sins should be performed. 2.

During the period of this ritual, the observer (one who performs the vrata), should sleep on the ground, observe strict celibacy (Brahmacharya), should take bath three times and worship Laksmi-Narayana. Also, a ghee lamp should be kept burning
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आण्येन तपेद्वहिः सर्वपापोपशानये। चर्ह भैशंकं तथा सफूनू कणानू यातकमेव च।
शाकं श्रीं दधि पूरं फलूलोद्धा कन्च। हुतशिष्टं तु वा पद्मात्राश्वयं समाचारतू।
धारीफलमपुरुण ग्रासानु परिपार्थास्यं तु भक्षयेत। हृष्टानु प्रदर्शीग्राभ हस्ते च च दिने दिने।
विशाल्या सहित येन कृष्णपक्षे भवेच्छलम्। अमावास्यादिने चैव द्रिप्योपवसेत्त।
शुक्लं पश्चिमाध्यं चन्द्रवद्ध्वमदेनं च। विशाल्या सहित भूणो ग्रासानु स्वाच्छर्तं तथा।
एकस्य फणो मन्नो भूर्दतीथि भवेविदह। भुजव्याणं त्वक्षापि चतुर्णं मह एवं च।
भवेदथं च पद्धानं स्थरणं जन उदाहत। सभानं तु तप: सद्यमहं तं परिकीटत्वं।
हार्द्धवानं भवेदिन्द्र दिशान्तं मन्न एवं च। एकदशानामध्यं तेजसक्त: भर्त: भवेदथं।
व्योधानां पुरुभं त्व: धर्मं प्रकीकर्तित:। शिव: प्रदशानां च ग्रासानं मन्न उदाहले।
हार्द्धवानं अधिमन्त्रं प्रदेरानस्यपरितपृविनं। युज्यते दपक पृष्ठ:। अभिमन्त्रं प्रस्तुतासानु दिनस्वू।

continuously (throughout the ritual). 3.
He should offer pure ghee to the fire (Agni) to destroy sins.
He should eat-Charu-rice or Yava grains or Yavaka. 4.
He should eat either the portions of the above mentioned
substances or eat vegetables, curds, ghee, fruits, roots and water.
He should eat the remnants after offering to the fire (Havis) with
deep respect and faith. 5.
He should eat a mouthful of the fruit Ketaki (Pandanus
Odoratissi mus) on full moon day and a fourteenth of it on next
day according to the phases of the moon. He should go on reducing the
quantity each day and observe total fast on the new moon day
(Amavasya) 6.
During the bright fortnight, he should increase the quantity
each day and eat one twenty on full-moon day. That is, one should
eat one hundred and twenty mouthful of food on Magha – full
moon day (Purnima). 7-8.
While eating one by one mouthful of food (grasa), he should
utter the mantra ‘Aum’ at first mouthful, ‘Namah Svaha’ two
mouthfuls, he should go on chanting thus Bhooh; Bhoornamah;
Bhuvah; Bhuvonamahsvaha – three mouthfuls, svah – four; mamah
– five; Janah – six; tapah – seven; satyam – eight; oorjena
mahsvaha
Cha. 19

Fourth Volume

समासे तु ब्रज दयार्च्य वृषभ च हिन्दास: || चाद्यायणेऽनेच च सन्धंपाक्षयो भवेत् || १४
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प्राणुपारलोके श्रवण हिततिम || विशुद्व्यालेकृत्वेऽद्रसीरम: प्राणुपारदेह वैधवन् || १६
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मुक्तै उदास: इह प्रवाहुः प्राधीवीकं शुकनन्दस्यथि: || हदां ब्रम्हुपुनीते: प्रणेमुख तम्भिकरम् || १८
तत: प्रभते भगवानु पर्वमनां तिलोदकः || कृत्वा ददी ब्रह्मणभ्यस्तिलपरायणो क्रजनम् || १९
सहस्रां: कम्बलां नौशांर्यसः सहस्राः: || सतुलानु कस्मुकान्वदातुः ब्रह्मणथः: सहस्राः: || २०
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– nine; it – ten; ojah – eleven; tejah – twelve; purusah – thirteenth; Dharmah – fourteenth; Shivah – fifteenth; in this way he should eat everything with the chanting of mantra. 9-13.

At the end – on completion of the vrata – he should donate a cow and a calf to a Brahmin. Thus, this Chandrayan vrata wipes out all the sins. 14.

On the completion of this vrata- udyapan, he will attain total health, wealth, and happiness in this world. 15.

He will go to Indra Loka after death, if he performs the fast for Vishnu, he will attain the abode of Vishnu. 16.

‘O sage, thus I have narrated this Chandrayan vrata to you; this is considered potent for wiping out sins and is particularly preferred by the Smritikaras. 17.

Suvrat said:-

‘O King, hearing these words from Shukananda muni – the greatest of all the great devotees were pleased; filled with joy, they all respected him by offering Sastanga namaskara. 18.

Then, in the morning, taking bath at the parva time, Bhagavan gave golden pots with sesame to some Brahmins. 19.

He also offered thousands of blankets and upper-wears to Brahmins. 20.

Bhagavan, the savior of religion, gave delicious, sweet meals to Brahmins and offered money to them. 21.
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Then, he satisfied the Munis, with delicious food at his brother, Ichharam’s house. At night he preached the teachings of Sri Rsabha to all of those assembled there. 22.

Thus ends the nineteenth chapter entitled ‘Description of the ritual of Chandrayana Vrata’ in the fourth Prakaran of Satsangijivan, the life story of Lord Narayan, also titled as ‘Dharmashastra’ (the rules of the code of conduct). 19

CHAPTER - 20

Arrival of Bhagwan Shri Hari in Panchalpur of Hematsinh Raja and celebration of many festivals.

Suvrat said:-

Thus after staying for five days at Nagatakapur, Shri Hari set out with his devotees including Survarma and others to Junagadh. 1.

While going on the way Shri Hari told the sajjanas to tell Hemantsinh, ‘O King, please take us to your Panchala town. Hemantsinh responded in the affirmative and respected his message upon his head. 2.
On the sixth day, Shri Hari arrived at Panchala town where there were many green trees. Hearing about the arrival of Shri Hari, Anupasinh himself (Hemantasinh’s younger brother) came forward with all the devotees. 3.

They all bowed down to Shri Hari with deep respect and faith, joined by Hemantasinh and all. They all took Shri Hari in procession with drums, trumpets etc. into the town. 4.

O King, Hemantasinh took Shri Hari to his own house to stay with his devotees. All other devotees were arranged for stay in different houses. 5.

Then King Hemantasinh treated all the devotees, Sri Hari and others with deep respect and hospitality according to his wealth. 6.

O King, what to tell about the deep respect of King Hemantasinh! This King, with all his wealth and prosperity, offered his service to Shri Hari. 7.

Then one day, observing the reducing faith and growing non-religious attitude of the town dwellers, 8.

Shri Hari said:-

O King, mostly I prefer to stay in the forest, but I came to your town. This town seems to be good for pious people to stay. 9.
This, town of yours is an old one, but I see nothing particular in this town. I came here at your request. 10.

As you wished me to do a favor on your people, I’ll come and stay there for two-three days. And I’ll stay in this town for two-three months. 11.

O King, when Bhagavan told him this, that king was very satisfied and said with love, ‘O Lord, you are our master, you can stay wherever you wish to.’ 12.

Oh, Hari, there is nothing particular in our town as well, all the citizens come here only to have a look at your face for your vision. 13.

In this way, Shri Hari liked to stay there, with his devotees; he made all the devotees and the members of their family very happy. 14.

As he stayed in Uttam’s house, at Durgapur just as he would do in his own house, he stayed at this King’s house, considering it as his own. 15.

Shri Hari lived there for one and half months, making the King’s family, his devotees and all very happy, pleased and joyful. 16.

The residents of Junagadh came there to have the pleasing vision of him along with men, women and all the devotees who had warm faith in him. 17.
People from other villages also came in thousands, to catch a
glimpse of Shri Hari. They all honored and respected the Lord,
and became very happy and pleased. 18.

At that time, the festival of Mahashivaratri was celebrated with
great enthusiasm. Shri Hari observed fast with his devotees. 19.

Brahmins performed the Maharudrabhiseka along with Sri
Hari. Shri Hari then offered monetary gift to Brahmins. 20.

Next day, Shri Hari, the master and savior of religion
celebrated the Parana of Shivaratri; he offered a feast to thousands
of Brahmins. 21.

Every day, Shri Hari preached to all the devotees the teachings of
Upanisads, the Brahmvadiya and the Vedic philosophy. 22.

Then in the month of Phalguna, Shri Hari celebrated the birth
festival of Narnarayan on the Uttara Phalguni constellation. 23.

He performed/celebrated the festival here in the same way
he did in Vratalay. 24.

Many people from far off places had come in devotion to
attend this festival. They all honored Shri Hari by worshipping
him with sandalwood, flowers and various presents. 25.

King Hemantasinh also offered his worship everyday with all
his men. 26.

He, the King, offered various white, red robes and gold
He offered Kashmiri saffron, sandalwood paste, unbroken white rice grains (aksata), flowers, garments (to the Lord). 28.

He also offered Abeera, Gulal, and a ghee lamp; he offered flowers and did a Sashtanga namaskara with deep devotion and faith in him. 29.

Then the king’s brother, Ramaprataj, also worshipped Sri Hari with sandalwood paste, various pricey clothes, rice, and ornaments. 30.

Hemantasinh’s mother - Ganga, his aunt Aditi and other women devotees worshipped him with faithful respect. Along with other citizens from Junagadh, people of Panchala town also worshipped him with respect and honored him. 31.

The King, Hemantasinh and his brother also worshipped Shri Hari and other sages with devotion. They offered sandalwood paste, unbroken rice grains, flowers and various clothes. 32.

Then the generous King gave delicious meals, with sweets and pure ghee to all of them. 33.

During a night of the festival, Shri Hari sat on a throne with all his devotees. The arrangement resembled the imperious moon surrounded by constellations. 34.

In that assembly, all the men, women – married and widowed, enjoyed the honey-laden speech (of the Lord) laced with beautiful
teaching sentences without batting an eyelid. 35.

There in that assembly Shri Hari said – ‘If at all anyone of you have any doubt about religion in your minds, you can happily ask me, I’ll answer all of them.’ 36.

At that time when Shri Hari said this, an inspired Akhandanand joined his palms in respect and asked him questions which were duly answered by Shri Hari. All of them were fully pleased and contended, they joined their palms in respect. 37.

Thus ends the twentieth chapter entitled ‘Return of Narayan Muni to Junagadh’ in the fourth Prakaran of Satsangijivan, the life story of Lord Narayan, also titled as ‘Dharmashastra’ (the rules of the code of conduct). 20
CHAPTER -21

Dwait, Adwait, Jeer and Ishwar explained by Shri Hari in accordance with the Shrutis of the Vedas.

Akhandanand’s question.

Akhandanand said:–

Lord, you alone are the apt knower and promoter of the love of Brahman; in this subject even the learned are confused. 1.

Therefore I wish to ask a question which is of interest even to these great sages. After hearing that one question, O Lord, tell (us) the answer. 2.

The Vedas (Sruti) maintain that Brahman is one without a second. It is also the teaching of Sruti (i.e. the Vedas) that all this (phenomenal world) is nothing but Brahman. 3.

Resorting to this view, some scholars hold that the individual soul, God and the world are delusive and false. 4.

Some other thinkers argue on the basis of Vedic statements like ‘Nityanam Nitya’ (i.e. permanent among the permanent) that God and the individual soul are everlasting. 5.

It will be appropriate for you, O lord, to comment on these two views; whether both of these are true or whether of these two is true. 6.
Suvrat said:

On hearing this question from him, that teacher of the world, pleasing those sages sitting in the assembly and him (questioner), spoke thus with his sweet words: 7.

Narayan Muni said:

O sages and Akhandanand, please listen. I shall bring out the purport of the Vedic statements which speak of dualism and non-dualism. 8.

Philosophy of Shuddhadvait.

The word Brahman is mainly used to denote Krishna; ‘O learned one, know this for certain that the word Bhagavan is used for Krishna. 9.

By nature and characteristics, he is beyond bounds and limits. Therefore, the Vedas maintain that Brahman is his appropriate name. 10.

The term Brahman can be understood (to be applicable) also elsewhere out of love for him, through meditation and service to him, through similarities with him and through being one with him. 11.

This form, this nature, this prowess and these qualities are everlasting in Krishna; elsewhere these are only superimposed. 12.

It is therefore that Srutis (Vedic statements) describe Him
as truth, knowledge, the limitless, the omniscient, the all-knowing etc. 13.

Krishna, who in this way has the name Brahman, remains one and alone at the time of the deluge (Pralaya), after having dissolved the individual soul and the sentient Prakrti into the imperishable ultimate. 14.

'O twice-born, the Vedas describe Him as the One without a second, as staying in the celestial city of Brahman, as without attributes and as the Lord of the lords. 15.

Only a yogi can realize him in Nirvikalpa samadhi; a yogi who has attained the (knowledge of His) ultimate nature by rendering service unto Him (realizes Him). 16.

That sovereign yogi is described by the Vedas as Brahman; the knower of Brahman, is said to be completely relieved from all bonds, in the word of the sages. Oh great Brahmin- 17.

Then the knower of Brahman who has attained peace realizes that all this (manifested world) is nothing but Brahman, pure and of the nature of bliss. 18.

Except Brahman, he does not see anything above and below and in the intervening space, nor does he see the world, nor the individual souls, nor God, nor anything else. 19.

To lead to this kind of state, the preceptor enlightens the wise disciple in whom a strong urge of renunciation prevails. 20.
O Varni (sannyasin), the Vedas declare that only One Brahman exists; it is the everlasting of all the everlasting (principles); that is what I am explaining to you all. 21.

**Philosophy of Vishishtadvait.**

Even in the ultimate dissolution of the world there is no destruction of the essence of the souls and of God. 22.

Oh great ascetic, in the dissolution of the world, only the two manifestations of God, known as Virat and Sutratan vanish. 23.

At that time, he (the yogi) remains in Prakrti, in its unmanifested form; but at that time the earthly body and the astral body of the individual stand destroyed. 24.

They all vanish into the Prakrti of the ultimate cause (Karan-Sharir); ‘O great ascetic, Prakrti is also called Pradhana; 25.

Along with the soul (Purusa), Prakrti also vanishes into the original cause. But there is no destruction of these in their essence. 26.

In the ultimate dissolution, Prakrti merges into Purusa (Soul principle), as night merges into the light of the Sun. 27.

At that time, that great soul, namely, Krishna abides with that great Maya of His, in the light of the immortal. 28.

**The state of the emancipated.**

And those who are emancipated by the force of meditation
and whose material bodies have vanished, abide in the imperishable transcendental Brahman by means of the heavenly bodies of Krishna. 29.

In both (kinds of) dissolution, these are not really destroyed. O greatly wise one, the Veda describes them as permanent. 30.

At the time of creation all (the principles like) Purusa and Prakrti again manifest themselves as before by His will, ‘O Brahmin. 31.

And the emancipated ones, whose bodies are non-material (a Prkrta) manifest themselves at their will or when He (Krishna) reincarnates himself. 32.

These are said by the Vedas to be immortal, knowing and free. By the strength of their Krishna worship, they see everything as it is.33.

Let it be understood that they are yogis endowed with devotion, knowledge and renunciation and that they have attained Sarvikalpa Samadhi. 34.

Examples explaining the truth of both philosophies.

As men standing on top of mount Meru see from there, all the lower mountains and trees and the surface of the earth, their support, So the emancipated knower, in the state of Savikalpa samadhi in which he see God, Maya, individual souls and Brahman as separate (entities). 35-36.

‘O Brahmin, just as men standing on the Lokaloka mountain see only one expanse of the earth and not mountains and trees,
those greats emancipated in the state of Nirvikalpa Samadhi see the one Brahman alone and not God or individual souls etc., separately. 37-38.

Three varieties of Nirvikalpa samadhi.

On the basis of the differences in the intensity of Krishna worship, there is said to be these three varieties of Nirvikalpa Samadhi in the world. 39.

As in this world, there is the bliss and quiescence of the individual in sleep on account of the cessation of the (work of) intellect, the senses and the mind, o great ascetic. 40.

So when there is similar bliss and quiescence of the individual in the waking condition on account of the dissolution of his intellect, senses and mind in Krishna Himself, it is the first (variety of Nirvikalpa samadhi). 41.

variety of savikalpa samadhi.

There is the bliss and quiescence of God in (His) sleep called the dissolution on account of the disappearance of the three worlds. When there is similar bliss and quiescence of the individual in the waking condition on account of the dissolution of his intellect, senses and mind in Krishna Himself, it is the middle (variety of Savikalpa samadhi). 42 - 43.

Variety of Nirvikalpa samadhi.

There is the bliss and quiescence of Purusa (the Soul) in
Prakrti (the matter), in the dissolution of Prakrti on account of the disappearance of Virat along with its causes. When there is similar bliss and quiescence of the individual in the waking condition on account of the dissolution of the intellect, senses and mind in Krishna Himself, it is the last (variety of Nirvikalpa samadhi). 44 - 45.

The bliss, which is Krishna related, far exceeds all other kinds of bliss. Whatever is said (above) about the sleeping-condition etc., is only by way of analogy. 46.

O Brahmin, the emancipated greats are thus of three kinds; each succeeding kind of these states, is said to be superior by those who understand these (exalted) states. 47.

**Oneness and difference of Brahman, Jiva and Jagat.**

On account of the strength of Nirvikalpa condition, they are in Unmani condition with (only) Brahman in their gaze and they declare that individual souls and God’s are illusory. Know this for certain. 48.

‘O best among the ascetics, know in this way what is oneness and what is separateness. Know this on the authority of the Veda, that really there are these two views. 49.

Those who have not attained this state after having realized the oneness of Brahman through all the scriptures and behave as they like go astray (from their spiritual path). 50.

Those like them, committing sins, along with the sins of their disciples, suffer wailing piteously in hell. 51.
O Brahmin, where the word Brahman is used in two ways, it should be known first as the great, imperishable abode of God. 52.

And know that the second is Krishna Himself, the cause of all causes, described as above the Akshara (imperishable) and having a celestial body. 53.

Indeed the difference of Krishna (Hari) from the soul, God and Brahman is real. It has been expounded by Vedic statements, like the permanent of the permanents (Nityanam nitya) etc., 54.

O wise one, the statement of the Veda that ‘the knower of Brahman attains the highest’ is clear. It states that the knower of Brahman should resort to Para-Brahman. 55.

He, whose body is the soul; He, whom the soul does not understand; and in the same way, (by being inward), He, who controls the soul; is indeed the immortal Lord. 56.

He whose body is imperishable, He whom the imperishable does not understand, He (being inward) who controls the imperishable, is indeed the immortal Lord. 57.

A good number of statements in the Vedas having this kind of an interpretation clearly maintain Brahman to be the body of Krishna and explain its separateness from Him. 58.

If the imperishable Brahman is not one with Krishna, then how can God and how indeed can the individual soul be one with Him? 59.
There, one who is desirous of spiritual emancipation (Moksa), should rid himself of doubt and by all means devote himself to Krishna. He will be emancipated; all others will relapse to mundane existence. 60.

Shrimad Ramanuja Acharya has expounded all this meaning in detail in his great treatise. I have stated the same in brief. 61.

Suvrat Said:-

In this way, on hearing the philosophy of the Veda expounded by Lord Krishna, that ascetic and all those holy men, with their doubts dispelled, offered obeisance to him. 62.

Then the Lord directed all those people to retire to their places and he himself, the treasure-house of compassion, also reached his own abode. 63.

Thus Lord Krishna lived there with hosts of his devotees, fulfilling the desire of Hemantasinh and pleasing his devotees with splendid orations every day. 64.

Thus ends the twenty first chapter entitled ‘Description of the Nature of Supreme Brahman’ in the fourth Prakaran of Satsangijivan, the life story of Lord Narayan, also titled as ‘Dharmashastra’ (the rules of the code of conduct). 21
Chapter 22
Shriji Maharaj playing Raas in Panchala.

Suvrat said:-

The king got a cottage to be built in the forest of Palasa trees to the west of that village. These proved very auspicious to the ascetics. 1.

Once, on the night of the Papamochanya ekadashi, the Lord went there along with some of His followers. 2.

He was followed by Uttam, Som and Hemant with brothers, Mukund, Ratnaji etc. 3.

There he saw ascetics in groups, observing the vow of keeping themselves awake, singing, clapping and moving round and round. 4.

Pleased on seeing him, they bowed to him and promptly offered him an exalted seat near the banyan tree whereupon Krishna sat. 5.

The hermits entertain Lord Narayan.

At his behest, they thereafter again performed Raas dance round His throne moving in circles, gazing at his face. 6.

Making him laugh with beautiful songs and compositions, they extolled his virtues; thus the mid-night began. 7.

The tired ascetics then sat in front of Krishna, looking at his
pleased face resplendent of love and sitting in a firm position. 8.

Vision of God with his retinue and splendor.

Then at his (Lord Narayan’s) will, all a sudden, they saw a great white splendor comparable to the luster of ten million suns. 9.

By virtue (of this splendor), they all attained whiteness; the earth, the sky and the eight quarters also looked white; there in the mass of great luminousness they saw their own Lord in his divine appearance. 10.

He was seated on a heavenly throne, was dark like a fresh cloud, similar to ten million moons, decked with heavenly ornaments. 11.

He was wearing a heavenly yellow garment, was anointed with celestial perfume and was decked with wreaths of sweet-smelling heavenly flowers. 12.

He had beautiful eye-brows and a beautiful nose; his eyes were large like lotus leaves; his lips were like Giloda (eatable vegetable) fruits and his face was like a lotus. 13.

His teeth resembled a row of priceless pearls; and holding a flute in his two hands, he was playing it on exquisitely. 14.

He was wearing Kaustubha gem and a beautiful garland of wild flowers around his neck. He was wearing a splendid crown and on his large chest was the shining Srivatsa. 15.

On his both ears were shining earrings in the shape of divine
crocodiles; the rows of nails were like moon without stains. 16.

He was attended to by his great courtiers like, Sridama, Visvakṣena among others. He looked distinguished by regal signs and regal parasols and chamar. 17.

There they saw to his left side Laksmi with lotus-like hands, fair-skinned, decked with all ornaments and wearing a saffron-coloured garment. 18.

She was wearing a flower of Mandara on her hair, and heavenly ornaments on her head; her face was beautiful like the full moon in autumn and her breasts were high and plump. 19.

Her eyebrows, nose, teeth and eyes were charming; and on her feet were anklets of gems that made a sweet chime like that of a pair of swans. 20.

On her large forehead shone a heavenly mark of saffron (Kasmira-patrika); her cheeks were beautiful and she was wearing a Nishk (ornament) round her neck but her eyes were fixed on her Lord. 21.

With great devotion, she was moving the Chauri (fan) equipped with a short diamond handle and comforting her consort with cool air. And they also saw Radha (near her.) 22.

To the right of Krishna they saw extremely lustrous Dharma, having a white complexion, robed in white attire and decked with heavenly ornaments. 23.
To the left of Dharma, they saw Bhakti in a concrete form; she was of a fair golden complexion and she wore a heavenly attire and heavenly ornaments. 24.

They also saw his other spouses like Sraddha etc. with their divine persons, celestial attires and ornaments; also they saw their sons with their celestial bodies. 25.

Then those ascetics, with minds enraptured and bodiesorrupilate, offered obeisance to all those (divinities) and said to their Lord-26.

Salutations to you, ‘O Krishna, the son of Vasudev, ‘O Lord, . Salutations to you, ‘O Narayan, the ascetic and the Lord, the son of Dharma. 27.

Lord, you have already been perceived (by us); therefore, we recognize you. You are the same as our Lord Krishna accompanied by Laksmi and Radha. 28.

O Lord, but we don’t know who these gods and goddesses, standing near you and affording pleasure to our eyes are. 29.

On hearing this query of them, the Lord replied (pointing to) them, ‘This is Dharma himself, and this is Bhakti, his wife. 30.

And these are the other wives of Dharma, namely, Sraddha, Maitri, Daya etc. And these sinless are their sons among whom, Subha and Prasad are the chief. 31.

These (celestials) with their celestial bodies always abide in
me. Their appearance in this manner and seeing them in this way is very rare. 32.

Those devotees and ascetics who are exclusively dedicated to me, have a vision of these on some (rare) occasions at my will, not at their will. 33.

You observe the vow of Ekadashi and keep yourself awake at night and you follow the rules of the totally dedicated. 34.

Therefore, along with these (celestials), I am pleased and have afforded you this visit. Choose now from me and from these a blessing. 35.

Encouraged in this way by their Lord to choose a blessing, those ascetics, bowing to him, chose blessings beneficial to them. 36.

If you are pleased Lord, let there be no ignorance in us of your various exploits in the human form.’ 37.

O Lord, as our faith is now in you so may it remain forever in you, who has assumed a human form.’ 38.

Grant us (the blessing) that our devotion to you will remain permanent like Laksmi’s devotion to you.’ Begged in this way by the devotees, he granted them their requests. 39.

Then those ascetics, prostrating with humility, said to Dharma and other (divinities), ‘If you are pleased, stay amongst us forever.’ 40.
O great gods, protect us forever from lust, anger, greed, and other (evils) originating from unrighteousness. Grant us these (blessing)’. 41.

Suvrat said:-

Requested in this way by them, those (divinities), were also pleased and granted them their blessings, saying ‘Let that be as you wish.’ (And they disappeared). Only the Lord remained with them as before. Lord Narayan at the kings place had this dialogue with the courtiers. 42.

Then, greatly surprised they all prayed to him in his human form. ‘O king, pleasing them all, the Lord also went to his abode. 43.

Observing the vow of Ekadashi and remaining awake, there the Lord, surrounded by those leading courtiers, sat on his four-legged (throne). 44.

Hemant, Uttam, Som and others, surprised at having the vision of the divine form of the Lord, bowed to him (whose face carried a smile) and said to him- 45.

Perceiving you whose luminousness is equal to that of a million suns and moons, who are accompanied by Lakshmi and Radha and (perceiving) Bhakti, Dharma and others is extremely rare for human beings. 46.

And that we obtained (this vision); we are indeed blessed and lucky’. Saying thus with love, they were full of tears and their
Then the pleased Lord said to those servants of his, ’O you great devotees of me, listen to my speech. 47.

This kind of vision is certainly not rare for those who have unflinching devotion to Krishna in His human form.’ 49.

By showing Arjuna the cosmic vision, Shri Krishna has explained this very truth in the Mahabharata and the Bhagavad Gita. 50.

This vision of mine, which you have perceived is extremely difficult to obtain. Even the gods are ever desirous of having it. 51.

It is not possible to perceive me as you have done even by (studying) the Vedas or by (practicing) penance or by charity or sacrifice. 52.

In the Bhagavad Gita, Lord Krishna says: ‘O vanquisher of foes, ‘O Arjuna, it is possible to see and understand me and be internal to me (in essence) as you have been, only by means of unflinching devotion.’ 53.

Again in the last chapter of the Sanatsujat, it has been stated repeatedly that only those having attachment to Bhakti get this vision. 54.

An individual is freed from the fear of time and death, from the bondage of Karma and Maya by virtue of Bhakti (devotion) and by honest service to the good. 55.
The imperishable sequel of the well-observed Dharma of the Varnas and ashramas and (of those who) renounce (the earthly life) is indeed Bhakti. 56.

Bhakti alone is recognized as the imperishable fruit of all such pious acts as pilgrimage, worship of the gods, philanthropic deeds, Sankhya, Yoga, sacrifices, charity, penance, vows, muttering (of sacred names), Vedic studies, and various observances. All other fruits of all these actions should be taken as perishable. 57-58.

This is the meaning in brief of the Puranas along with the Mahabharata; this is also the essence of Srimad Bhagavata. 59.

That (Bhakti) is there in you; therefore, you have had the divine vision of me along with Dharma and others; ‘O counselors (of the king), know this. 60.

Suvrat said:-

Addressed by the Lord in this way, they were full of happiness. Bowing to him, they considered themselves blessed and as having firm support at his feet. 61.

On the twelfth day (Dvadashi), the king after having performed the daily rites, fed numerous Brahmmins along with his courtiers and concluded the fast. 62.

After that, as often requested to by Jaya, Lalita and Uttam,
the Lord desired to go (back) to the town of Durgapur.’ 63.

‘O king, on knowing the Lord’s desire to go, the king Hemantasinh went up to him, bowed, and with both his eyes filled with tears of love, and his body suffering horripilations, praised the Lord with folded hands. 64.

Thus ends the twenty second chapter entitled ‘Description of events during Narayan Muni’s visit to an Hermitage’ in the fourth Prakaran of Satsangijivan, the life story of Lord Narayan, also titled as ‘Dharmashastra’ (the rules of the code of conduct). 22

CHAPTER 23

Hemantasinh extols Lord Narayana.

King Hemantasinh said:–

‘O Lord Narayan, obeisance to you who are supreme among the gods, the abode of compassion, the cause of all, beyond all ignorance, beloved to the devotees and full of wonderful qualities. 1.

‘O Lord Narayan, obeisance to you, whose appearance is
pleasing, who is wearing a white garment and a garland of flowers and has a crest of beautiful flowers hanging (from his head). 2.

‘O Lord Narayan, obeisance to you, who is the abode of the good destination called Brahman, who is being attended to by your own emancipated devotees, who is at the center of the mass of white resplendence. 3.

‘O Lord Narayan, obeisance to you who is peaceful and full of restraint, who appreciates penance, who is pure, accomplished and beyond bad qualities and the sole expounder of piety. 4.

‘O Lord Narayan, obeisance to you who observes the vow of Nama without any longing, who follows the vow of Nama without any desire, who is devoted to the vow of nama without any expectation. 5.

‘O Lord Narayan, obeisance to you who is the destroyer of all misery, who is the illuminator and giver of the greatest bliss and the remover of all sins. 6.

‘O Lord Narayan, obeisance to you who is the best of men, the support of all, remover of the suffering of the souls who resort to you, who is a god well inclined towards Brahmans and a great Lord. 7.

‘O Lord Narayan, obeisance to you who is being served by a great multitude of sages, who is full of faith, compassion and forgiveness, who is eternal and ever-active for the deliverance of souls. 8.

‘O Lord, by coming over here, you have completely fulfilled
my heart’s long-standing desire. 9.

‘O Lord, it is my prayer now that my ancient (capital) Durgapur is not very far from here; you please make it holy (by visiting it) 10.

Thousands of (its) citizens will get the fulfillment of their life by having a glimpse of you’. To that Lord Narayan replied- 11.

If this is so, ‘O king, I shall go to that city right today. That will fulfill your wish and it will be a pilgrimage to me.’ 12.

**Shri Hari arrives in Junagadh along with saints and devotees.**

So assured (by the Lord), that King Pratapsimah promptly acted; being overjoyed, (he) became ready to depart to Junagadha along with his brother Anupsimha and relatives in their carriages then and there. 13.

O king! Then Shri hari came to Junagadha. Along with many horse riders and king Uttam, Jayat, Lalitabha, Somlakha, Ramratapji Iccaramji, Muktanand swami act. 14

Though being requested by devotees at every village on the way to stay, he never stopped anywhere; (he) only pleased them by his appearance. 15.

‘O king, that very day, reaching old Durgapur by the evening, he stayed at the auspicious mansion of Hemantasinh. 16.

Hemantasinh, accompanied by his kith and kin speeding on
their respective horses, reached the capital ahead (of the Lord) and was busy with services required to receive the Lord. 17.

The Brahmans Ramaji, Ambasankar, Rupasankar, Gokul, Uddhav and others attended to him. 18.

Considering himself blessed, the king, with those (Brahmins) and citizen-devotees, arranged for a befitting hospitality. 19.

Then he made a pilgrimage on a no-moon day to mount Raiyatak, praising it that it was God’s own land. 20.

Taking a holy bath in a pool called Damodar, which has a supply of Ganga in the form of a Gomukh, ‘O king, the Lord gave away great charities as per the rites. 21.

He then worshipped Damodar and thereafter, with great devotion, worshipped Mahadeva. 22.

He offered feasts to Brahmans in hundreds and thousands, and gave them munificent Dakshina that greatly satisfied them all. 23.

The numerous Brahmans in that city went to him to seek refuge. Implored by them, the Lord stayed there till the full-moon day of Chaitra. 24.

On the first day of the year, the citizens offered him worship with flowers, sandalwood, new garments and coins etc. 25.

And that great devotee king, informed about the Lord’s birthday,
performed worship of him on the ninth day very gladly. 26.

(He worshipped) with costly white garments, beautiful gold ornaments, pure sandalwood ointments, (holy) rice (aksata) and red-coloured kumkum. 27.

He also worshipped him with wreaths of flowers, perfumes, limps of different varieties and different eatables and sweet fruits. 28.

Putting before him a plate full of silver (coins) he performed the following Aarti in six couplets (satpadi)- 29.

Aarti of Krishna.

‘Victory unto you, ‘O Narayan, the creator of the auspicious, the protector of the sages, the dispeller of the fear of Kali impurities, (This is burden of the song)

‘You have the body-complexion of shining white, beautified by a mass of splendor; you are being attended to by numerous emancipated (Souls); you are creator of bliss and great pace; you are being prayed to by hordes of gods; you are the reservoir of compassion; you are the highest Brahman; you are the super-soul beyond all characteristics,’ ‘Victory unto you. 30.

‘I pray to you, who has assumed a human form on the earth to protect Bhagavata Dharma, which is constantly imperiled by God’s enemies. I pray to you, whom the sages have resorted to and who
is the greatest observer of holy vows.’ (‘Victory unto’—etc.) 31.

‘As the sun dispels darkness with its brilliance, you dispel, with your prowess, the evil influence of alcohol, flesh-eating and promiscuity. Removing the fear of your devotees, you have kept them safe from the path of heresy and have vanquished them of pride and cultivated (in them) the love for God.’ (‘Victory unto you’—etc.,) 32.

‘I have you in my heart; picturing your blessings and assurance with both your hands. ‘O Lord, who has a dark complexion, who wears a white garment and a white thread, who is smiling gently, whose face is luminous like the autumnal full moon and who is the abode of all auspicious virtues’, ‘Victory be unto you.’ 33.

‘I praise you joined by my people after your worship, who is wearing on his forehead a beautiful mark of saffron with Aksata and is adorned with various charming garlands of flowers, sandalwood and saffron. ‘Victory unto you—etc., 34.

‘May my intellect find repose day and night in you, ‘O lotus-eyed. ‘O Krishna, ‘O Hari, ‘O victorious, ‘O greatest among the pious Vishnu, protect me always as I have taken shelter at your feet.’ ‘Victory unto you—etc., 35.

After having offered Aarti in this way, the king circumambulated the Lord and saluted him, falling prostrate at
his feet like a stick and stood before him with folded hands. 36

Removing the garlands from his neck, the Lord gave them to the King as his great blessing. The king accepted them as such and was greatly pleased. 37

Causing the people to wonder, the Lord then with generosity, offered to the Brahmmins garments, ornaments and wealth. 38

In the assembly, almost every day, he offered discourses on the dharma-shastras, reinforced with devotion to Krishna and thus delighted the Brahmmins. 39

The Lord of the good, from the twelfth day to the full-moon day, satisfied the Brahmmins (with feasts) of the eatables of their choice. 40

**Ramapratap and Icharam leave for Dwarika.**

On the twelfth day the Lord, while he was in the assembly in the afternoon, explained to them all the greatness of Dwarika. 41

On hearing that Ramapratap and Icharam said that, if he so permitted, they would immediately undertake pilgrimage to Dwarika. 42

On hearing this, and knowing their piety, he gave them the permission and immediately provided the necessities required for their journey. 43

On the thirteenth day, he dispatched them to Dwarika after giving them a lot of money and two horses and two carriages. 44
He also sent Mayaram along with them, someone who knew the route and other details; he provided weapon-bearing foot-soldiers. 45.

He forbade many others like those from Kosala country who were eager to go with them (to Dwarika), knowing the severity of heat in the season in that country. 46.

On the first day (Pratipad) the Lord, after partaking food with his followers, soon left that capital of the king, assuaging the king and others of their sadness on account of the departure. 47.

A person, who with devotion hears or reads this narrative, is blessed with pure faith in Krishna and is freed from all bondages of mundane life. 48.

Thus ends the twenty third chapter entitled ‘Description of events during Narayan Muni’s stay at Durgapur’ in the fourth Prakaran of Satsangijivan, the life story of Lord Narayan, also titled as ‘Dharmashastra’ (the rules of the code of conduct). 23
CHAPTER – 24

Lord Narayan’s cogitations at old Durgapur.

Suvart said:-

During his stay there, the Lord, while once sitting alone, thought over the purpose of his reincarnation (thus). 1.

Receiving strength from Kali, with all its varieties, Adharma has been augmented by the demons; as a result piety had become extremely weak. 2.

‘The good were facing hardship; so were sages and deities; the earth was unable to bear the burden of the sinful. 3.

So utilizing the excuse of a Brahmin sage’s curse, I reincarnated myself on the earth and destroyed by my prowess all those demons.’ 4.

Piety along with devotion has been strengthened to the utmost limit; the good, the deities and the sages have been given the highest bliss. 5.

Now heresy with all its varieties is nowhere visible on the earth; abiding by their duties all the four Varnas are devoted to me. 6.

What was to be accomplished by virtue of the reincarnation has been accomplished; but even then I should undertake something for the well-being of the people in the future. 7.
After I vanish from the earth, these devotees who have found shelter in me will become support-less. To prevent that, something will have to be done. 8.

Having thought over the well-being of the men on earth in this way, that ocean of compassion and love (devised) three (means to that end). 9.

First aspiration to get temples constructed.

Having caused temples to be built, I shall install my images therein so that the human beings will worship them.’ 10.

By that worship, the people abiding by their duty (karma) shall achieve the four Purusarthaas (goals of life.) 11.

Second aspiration to establish Acharyas.

For strengthening the path of Bhakti, it is desirable to have initiation with mantras for that purpose; I shall establish preceptors (Guru) in the pure tradition of Dharma. 12.

Third aspiration to get scriptures written.

For the knowledge of Dharma, Bhakti and renunciation (virakti) Satanand shall compile a treatise based on my life’s work. 13.

‘By virtue of that (work), those who have resorted to me will know the essence of all the scriptures. Having accomplished all this, I shall depart from the earth and go to my own abode. 14.
Suvrat said:-

While staying in that city, the Lord, with his secret resolve, oversaw the codification of all the good scriptures by able writers. 15.

O king, he then celebrated the great festival of the dark (fortnight) Ekadashi of Chaitra and on the next (i.e. twelfth) day where he offered a feast to sages and thousands of Brahmins. 16.

Thus ends the twenty fourth chapter entitled ‘Narayan Muni’s cogitations at Durgapur’ in the fourth Prakaran of Satsangijivan, the life story of Lord Narayan, also titled as ‘Dharmashastra’ (the rules of the code of conduct). 24

CHAPTER - 25

Devotees request Lord Narayan to visit Srinagar (i.e. Ahmedabad)

Suvrat said:-

On hearing that the Lord had come to Durgapur in the ninth month, devotees living at other places came in thousands to see him and were happy. 1.2.

Felicitating the Lord, they stayed there for eight days during
which the Lord celebrated the festival of Akshaya-Tritiya. 3.

At the end of the festival, the devotees, who were residents of Srinagar, prayed to him (Lord Narayan) with folded hands.’ 4.

‘O Lord, it is fit for you to visit our city. It is the desire of all over here to construct a temple at that place. 5.

The official authorized by the ruler of that province has approved this plan; he himself has great love for you. 6.

Please fulfill this desire of ours; we shall render service unto you along with the service of the sages accompanying you. 7.

Requested in this way, Lord Narayan, the patron of Bhaktidharma, accepted their request and they were happy. 8.

Lord Narayan’s words to Anandanand; departure of the visiting devotees.

Then Lord Narayan said to the sage called Anandanand – ‘You go to Srinagar with these (devotees) immediately.’ 9.

The ruler there will offer land for (constructing) our temple. You should get a temple built there as per the norms of architecture.’ 10.

When the temple is ready, you should send an emissary here. Then going over there, I shall install (the image of) Narmarayana. 11.

Directed thus, he responded affirmatively; those devotees,
offering obeisance to the Lord again requested him to visit their city and departed along with the sages. 12.

On reaching Srinagar, the sage (Anandanand) stayed with his companions in a house appropriate for his stay. 13.

**His welcome at Srinagar.**

The citizens rendered befitting service unto him; the ruler of that place went to see him. 14.

He said to him, ‘O sage, take right today and land of your choice of any measurement; nobody is going to stop you.’ 15.

**The temple is ready; invitation to Lord Narayan.**

Then the sage oversaw the building of a large, strong and beautiful temple on the land granted by that ruler and chosen by him. 16.

He further beautified it through the services of skilled artisans; the town’s people with great reverence brought (to him) all the articles desired by him. 17.

When the time was opportune for the installation of the deity, the sage consulted astrologers and fixed the day and time for it. 18.

The great sage then dispatched two holy men to Durgapur to bring the Lord and to give him an update of the work. 19.

**Lord Narayan’s schedule at Durgapur in the meantime.**

The Lord stayed there (in Durgapur), waiting for the return of
his two brothers from the pilgrimage (to Dwarika) because he was desirous of listening to the Ramayana of Valmiki in their company. 20.

On the day Dasahara (the third day of the bright fortnight of the month of Jyestha) he celebrated the ‘worship of Ganga’ and gave a feast to Brahmins, at the sun’s meridian. 21.

As the Lord was leaving for his brother’s wife’s residence for dinner, those two (brothers) arrived from Dwarika. 22.

Knowing that there is great religious merit in welcoming those who come back from pilgrimage, he went up to them and embraced them with reverence. 23.

Offering obeisance to the elder and being saluted by the younger, he welcomed them and asked them to rest for a while. 24.

After their bath, he partook food with them with pleasure; from that afternoon he began listening to the Ramayana from them. 25.

Beginning from the Nirjata Ekadashi (i.e. the next day), he listened to the Valmiki Ramaya (alongwith them) as per the rules of Pravachana. 26.

On the Ekadashi of the month of Pausa he brought this (program) to completion. He rewarded the reader with garments, ornaments and money. 27.

Then, beginning from the full-moon day of Pausa to the full-moon day of Magha, he performed Ganga-snana (bathing in the
At the end of the vow, he pleased thousands of holy men and Brahmins, (with gifts) and celebrated the completion (of this undertaking - Parana), and was taking rest on his throne. 29.

**Emissaries arrive from Srinagar; departure for Srinagar.**

At the very time arrived those two ascetics from Srinagar; saluting the Lord as they stood before him; he received them with reverence. 30.

First he invited them to dinner and then he heard from them the purpose of their coming. They explained it in detail and he gave his approval. 31.

On knowing that the installation was scheduled on the third day of Phalguna, he directed his followers to be ready to leave for that city. 32.

He forbade the female followers like Jaya etc. to go there on account of the heavy crowds in that city, though they were eager to accompany him. 33.

He assured them, “We shall return here soon”; he departed from there on the seventh day at the auspicious time chosen by the astrologers. 34.

He was accompanied by king Uttam, his own counselors and thousands of kshatriya warriors mounted on horses. 35.
Mounting a speedy horse and accompanied by his brothers and holy men, the Lord went to Srinagar. 36.

Worshipped on the way at different places by hordes of devotees, the Lord reached that city with his followers on the fifth day. 37.

He encamped on the outskirts of the city near the lake called Kankariya; there the citizens offered service to him. 38.

Natthu, Hemantaram, Ganapati and other Brahmins— all devotees of the Lord, rendered service to the Lord with pleasure. 39.

The merchant devotees of the Lord, namely, Hirachand, Bechardas, Laldas, Maniklal, Damodarda and others also rendered service unto the Lord. 40.

And the female devotees Ganga, Reva, Deepali, Laksmi, Shyama, Shiva etc. rendered unto him befitting service. 41.

Other citizens, eager to have a glance at him, came out of the city in thousands and were greatly happy to see him. 42.

They offered him hospitality and also to his followers. The sage Anandanand, going up to him and offering obeisance, gave his report to the Lord. 43.

**The Lords enters Srinagar.**

On the twelfth day the Lord, after observing Parana (breaking of fast), entered the city, mounted on a caparisoned horse and was being prayed to by the citizens. 44.
Before and after him, and to his both sides, moved citizens in thousands in groups. 45.

Drums and musical instruments of different kinds resounded and singers/sang of his virtues in a sweet voice. 46.

Bearing weapons of different varieties and mechanized rifles, thousands marched ahead of him in military formations. 47.

On hearing that the Lord of great reputation had entered the city with hordes of his devotees, all the citizens, leaving their works, rushed out of their houses immediately. 48.

Keeping away from (obstructing) his path, but very eager to have a look at him, they formed (human) chains by locking their hands (on both sides of the road). 49.

Hearing the great resounding tune of the musical instruments, with their eyes fixed in the direction of his arrival, mutually pointing to him with their hands, they saluted the Lord from afar. 50.

Shining with the royal insignia of a white parasol and Chamars, Hari, the Lord won the hearts of the citizens and saw that wonderfully beautiful city. 51.

Its principal roads and squares were sprinkled over with
perfumed water and elephant ichors; golden pitchers filled with auspicious substances and plantain-trunks were placed (along the road); it was a sight worth seeing. 52.

With its rows of large mansions shining in the sun, and decorated with lamps, flags and perfumes, it (the city), as it were, itself welcomed him. 53.

And those people saw him as he entered- he of a beautiful physique, charming like the full moon, smiling and distinguished by the royal insignia (golden parasol and Chamars). 54.

The women in the city, leaving all other work and climbing atop the storey of the mansions, not mindful of their ornaments and clothes looked at him without batting an eyelid. 55.

Greatly-elated merchants, abandoning their trade, felicitated him at different places and offered him various gifts. Like the devotees, they too were humble with their faith (firmly in him). 56.

The Brahmins worshipped him with Aksata, flowers and sandal and prayed to him; they sang hymns from the Sama Veda in a high pitch. 57.

Responding with befitting reverence to the citizens who were
intently looking at him with folded hands, the Lord reached his new abode and dismounted from the horse. 58.

The Lord’s schedule during the following six days.

And then taking sage Anandanand by the hand, he inspected the new temple on all the sides and praised the artisans. 59.

Sitting there for a while in the midst of the devotees he opined that the temple (of such magnificence) was built as a result of the wish of Narayan. 60.

He then consulted the priests well-versed in the rites of installation and caused all kinds of auspicious articles to be brought by the citizens (for that purpose). 61.

After that, he returned to his residence and sat on his elevated seat. The citizens came to see him in the evening. 62.

The ruler of that city, desirous of having a vision of him, came every day and stood before him with folded hands like a servant. 63.

The Lord Hari (on his part) befittingly honored the ruler and extolled his generosity in granting the land. 64.

‘O Lord, please tell me what you desire me to do; I am at your service,’ saying this, the ruler, after saluting the Lord, went home. 65.

The Lord of the good then performed the chanting of Krishna’s name (Namasankritana); asked the citizens to go home and performed the evening rites at his residence. 66.
O king, thereafter his six days were spent in explaining the significance of that accomplished undertaking every day in the assembly. 67.

Escorting him to their respective homes with great admiration, and to the accompaniment of instrumental music and songs, the citizens, whose all wishes had been fulfilled, worshipped him with different rites. 68.

Pleasing all the people, Hari, the Lord, accepted with his own hands even a leaf offered (to him); he (in this way) confirmed them in the path of righteousness. 69.

Hordes of men and women from various towns and villages came from all directions everyday to see him. 70.

**Eve of the installation ceremony.**

On the day of dvitiya (second day), which was the eve of the installation, the Lord, for ensuring the success of the ritual, lodged in the city in his new abode (temple). 71.

The priests well-versed in the ritual performed the rite of svastivacana (declaring the holy intention), Grhamakha (domestic sacrifice prior to an auspicious occasion) and Adhivasana on the previous day. 72.

**Installation of images in the temple.**

On the third day of the month (of Phalgun, Samvat Era 1878)
the Vedic priests (standing) in beautiful formations, performed the worship of the principal and subordinate deities at the hands of him. 73.

They caused (at his hands) the installation (of the images) of Nar-Narayan as per the rituals and offered a grand worship with Vedic mantras. 74.

At that time, all the quarters resounded with instrumental music, songs and Vedic mantras of the priests and also with the clapping of hands of the people. 75.

After performing the Aarti of Nar-Narayan, Hari, with a steady gaze, stood before the images for a while. 76.

‘O king, on seeing those two images sparkling with great luster, the people stood wonderstruck. 77.

Offering obeisance to them (the deities) and coming out of the temple, he satisfied all the deities by offering oblations to them through the priests and performed Purnahuti (successful completion of the event). 78.

Thereafter, the Lord gave the main priest his Dakshina (fee) as desired by him and gave sumptuous fees to other priests and Brahmins. 79.

Then, climbing a high platform, he, with a gesture of his hand, asked the various groups of people to remain quiet because he desired to speak to them. 80.
While they stood in silence gazing at him, raising a hand, he said to them. 81.

**The words of Narayan-Muni**

‘Let all the people listen to me; I speak only for their well being; Shri Krishna, the Purusottama, is our desired deity. 82.

He stays at the centre of brilliance in Goloka, He has manifested Himself on the earth for the well-being of all the creatures. 83.

This idol of Dharmadev has to be meditated upon with firm devotion. The idols appearing as Dharmadev and his wife Bhakti, bestow their blessings upon all-creatures, when prayed to by offering golden robes. 84.

Thus pleasing those two (i.e. Dharmadev and his wife) with a blessing, he, assuming the name Nar-Narayan, arrived at Badrivan for the spiritual well-being (sreyas) of human beings. 85.

He still dwells in Badrivan in India, which is the land of duty (karmabhumi); he practices penance there for the fulfillment of desires and spiritual emancipation of those who resort to him. 86.

Supplanted by Brahman and other gods to remove the burden on the earth, he took birth in the Yadava clan as Shri Krishna. 87.

He was born in clan of the Kuruas as Arjuna who, in fact, is Nara, and is the friend of Hari. When he is associated with him he is known as Nar-Narayan. 88.
That Nar-Narayan has been installed by me here; with devotion to him, people will no doubt achieve spiritual well-being. 89.

Those people who will have a regular vision of him every day, will get their desires fulfilled and achieve spiritual emancipation (Mukti). 90.

By rendering service unto him, those who desire for a son will beget a son; those who desire wealth, will get it; seekers of knowledge will get knowledge and a lover, his heart’s desire. 91.

All desires will be fulfilled by virtue of worshipping him; those who do not have any longing, will get spiritual emancipation (Mukti). 92.

Those learned ones who will recite Srimad Bhagavata and other Puranas in this temple or recite the Gayatri (mantra) here, will surely have all their desires fulfilled; they will want nothing in this world and in the next world. 93-94.

For those living at other places, his worship in the month of Phalguna under the constellation of Uttara Phalguni will prove very beneficial. 95.

The Lord retires to his lodgings after rewarding the priests.

Suvrat said:-

‘O king, the people, on hearing this speech of the Lord Hari,
said with folded hands— ‘We shall do as you command’ and looked at him’. 96.

Then that generous god, well-inclined towards the Brahmins, satisfied them with food of their choice, gifts and dakshina (fees). 97.

At that time, that city was crowded with the horses of men and women who had come from different places; it was filled with the resounding tune of instrumental music and songs. 98.

Returning to his residence on the outskirts of the city, he took a bath and dined at his brother’s place that night; there that great soul made up his mind to give a feast to all the eighty-four Brahmins. 99.

That prompt doer (of his will) gave, on the very next day, a sumptuous feast to all the citizens and the horses of Brahmins who had come to the banks of the lake outside the city. 100.

‘O king, it was a great celebration for the Gurjara Brahmins, who greatly relish ghee, to partake food with their wives. 101.

Having fed them and satisfying them with Dakshinas (fees), he sent them home and then the Lord sat in comfort on his high
seat surrounded by rows of tamarind trees. 102.

The people were greatly surprised that in a single day he fed citizens and Brahmins in thousands. 103.

All the people experienced great joy at that time; from the young to the old all praised his success. 104.

On the fifth day, he prepared the arrangements to be made for the (daily) worship and (occasional) festivals of Naranarayan in accordance with the traditions of the sect. 105.

Departure for Durgapur.

That very day, after taking dinner, the Lord along with his followers, departed in the afternoon, offering obeisance to Narnarayan. 106.

He requested the citizens, (who were) following him gladly on their own, to return; accompanied by his followers, he reached Durgapur. 107.

He afforded great joy to his protégés by giving them the chance to see the festival of the swing (Dolostava) in that city and on returning (from there) he took rest at his residence. 108.
The women devotees after knowing that he had returned, shed the sorrow of separation from him, came to see him and saluted him with reverence. 109.

Thus ends the twenty fifth chapter entitled ‘Description of events during Narayan Muni’s visit to Srinagara’ in the fourth Prakaran of Satsangijivan, the life story of Lord Narayan, also titled as ‘Dharmashastra’ (the rules of the code of conduct). 25

CHAPTER — 26

Devotees from Bhujangapura wait for an audience with the Lord and their prayers to him.

O king, even before his arrival from the city (srinagara), his devotees, with their chief Gangaram, had come there from Bhuj-Kutch in order to catch a glimpse of him. 1.

After having met with him, they were very happy and stayed there; they were felicitated by king Uttam and honored by Hari. 2.

There, the Lord organized a great swing festival. After its conclusion, while Shri Hariwas sitting comfortably, Gangaram bowed to him and said- 3.

‘O Lord, (please) get a temple of Narnarayan constructed in our town. There, we shall offer services with our wealth etc.’4.
‘O Lord, this is the desire of all the citizens; (please) fulfill it because you are capable of it and we belong to you. 5.

Directions to Vaishnvanand Swami to construct the temple in Bhuj.

Beseeced by his devotees, he said that it was also his heart’s desire (to have a temple constructed) and approved of that idea saying, ‘Let it be so.’ 6.

Then Narayan said to sage Vaisnavanand, ‘O sage, you along with your companions should go to Bhuj with these (people)’ 7.

‘There you should get a beautiful temple constructed by the best artisans; after that is accomplished, I will go there for the installation of the deity’. 8.

Directed thus, that sage said with folded hands, ‘It shall be as you direct, ‘O Lord’. The residents of Bhuj were also very glad (to hear this). 9.

Bowing to the Lord and meditating only on him, they left for their town with that sage and his companions. 10.

And that sage got a beautiful temple constructed there within a year, in accordance with the science of (temple) architecture, ‘O king. 11.

Shri Hari listens to the Katha of Mahabharat.

Staying at Durgapur, the Lord sage Narayan began to listen to
Beginning with the fifth day of the bright half of the month of Chaitra, the Lord completed (listening to the Mahabharata) without any impediments on the Ramnavami of the next year. 13.

On the completion (of this undertaking), the Lord rewarded the reader with his desired Daksina (fee), garments and ornaments as per the custom. 14.

On the tenth day, he fed Brahmans in thousands and on the next day he observed the festival of Vimal Ekadasi. 15.

**Invocation of Bhagwan Shri Narnarayan in Bhuj and return to Durgapur.**

On the full moon day of that very month, a messenger from Bhujangapur came to Shri Hariand said, ‘O Lord, the temple is ready in Bhujangapur’. 16.

‘O Lord, it is the prayer of the people residing at Bhujangapur that on reaching that place, you should install Naranarayan there (in the temple). 17.

On hearing these words of the messenger, the Lord called a great astrologer first and fixed the opportune time for conducting the installation ceremony. 18.

He fixed the fifth day of the bright half of the month of Vaisakha for that purpose and left for (that place) on the second day of the dark half of the month of Chaitra. He asked (the king) Uttam to stay back. 19.
### Mounted on a horse, accompanied by the followers, and taking rest on his path in the villages of his devotees, he arrived at that city (Bhujangapur) on the thirteenth day of the dark half of Chaitra. 20.

Received affectionately by the residents of that city with their eyes filled with tears of love, he entered the city and lodged near the temple. 21.

All the citizens rendered service unto him with respect. Shri Hariordered all the materials required for the installation of the deity. 22.

Thereafter, at the opportune time, he installed Namarayan in the temple, exactly as he had done at Srinagar. 23.

With generous offering of substances and in accordance with the rites prescribed in the Shastras (scriptures), ‘O king, he conducted the event of installation, something which is arduous even for the kings to accomplish. 24.

He fed all the Brahmins, citizens and others who had come (for the occasion) to their satisfaction and gave them Daksina (fees). 25.

On the seventh day, Shri Harimade arrangements for the worship of Krishnaaand for the conduct of (temple) festivals in accordance with the practices of the sect. 26.
After dinner on the eighth day, he departed from that city, persuading the citizens who were in tears not to follow him. 27.

On his way back, he was taken to their respective villages by his devotees and was worshipped there. Reinforcing righteousness and devotion (in this manner), he returned with his followers to Durgapur after a month. 28.

Received by the king and the citizen devotees with great joy to the accompaniment of the sound of musical instruments, the Lord entered the town with all of them and occupied the high throne at his mansion.

Thus ends the twenty sixth chapter entitled ‘Construction of Temple at Bhujangapuri’ in the fourth Prakaran of Satsangijivan, the life story of Lord Narayan, also titled as ‘Dharmashastra’ (the rules of the code of conduct). 26
CHAPTER – 27

Request of devotees for constructing temple in Vadtal.

Suvrat said:-

On the Nirjat Ekadasi day, there came from Vrttalay city Kuber and other devotees, desirous of seeing the Lord. 1.

On getting to see him, they were exceedingly happy; the Lord and king Uttam felicitated them in a befitting manner. 2.

After the conclusion of the Ekadasi event on the next day and after breaking the fast, they bowed to Shri Hari with folded hands and said, 3.

'O Lord, listen to our prayer, please; you being affectionate to your devotees. We all have assembled here to have it (our prayer) heeded to.' 4.

'Get beautiful temple of Krishna built in our city; this is the wish of all the citizens. ' 5.

And please understand that the land of the requisite measurements is donated (by us) for that purpose right today. 6.

'O Shri Hariwe shall render service (unto you) with our wealth. Therefore it is right for you to fulfill this desire of ours. 7.
Prayed thus by those devotees, Shri Harisa said to them, ‘This indeed I shall do, since you are my devotees.’ 8.

Saying this to them, Shri Harithen directed the sage Aksaranand to go along with his companions to Vrattalay, accompanied by the devotees. 9.

‘That country is extremely loved by me as Vrndavan; therefore, O sinless one, get an excellent Krishnatemple constructed there.’ 10.

‘As soon as the temple is ready, I shall go there and install Krishnawith Rukmini at the auspicious time. 11.

Well-versed in that kind of work, the sage said, ‘All right’. ‘O king, those citizen-devotees were very happy (on hearing this). 12.

They stayed there till the pilgrimage of (holy) bath; then directed by Hari, they all departed to their own city in the company of the sage. 13.

On the fifth day, they reached their city. Then they lodged the sage in a suitable house and rendered service unto him. 14.

The temple is ready.

Then, with gladness, they donated a large piece of land required for the temple. It was a present dedicated to Krishna by the devotees, eager to propitiate him. 15.
The sage invited skilled artisans from Vatapattan and got a large and beautiful temple constructed by them. 16.

The citizens who were at his command were busy with that task alone. After a year and three months, the temple was ready. 17.

Then the citizens sent a great devotee by name Jus to bring Shri Harifrom Durgapur for the installation. 18.

Shri Harispends the interim period listening to the Upanisads.

‘O king, after having sent Aksaranand to Vrattalay, Shri Haribecame curious to listen to the Upanisads along with the exegesis on them. 19.

After having brought them with commentaries on the day of Rathayatra, he commenced listening to them at his hermitage after the conclusion of the festival. 20.

He finished that task in the bright half of the month of Asvina on the Kojagara (full moon) day and rewarded the reader with generous fees. 21.

Then Narayan Muni (i.e. Hari) fed thousands of Brahmmins and gave them daksina (cash) that day very gladly. 22.

On the same day, the Lord with his followers began the (holy) Kartika bath. And there he celebrated the great Annakut festival. 23.

Departure for Vrittalay.

On the next day arrived Jus (the messenger) and bowing to
him said, ‘O Lord, the temple is ready at Vrtaalay.’ 24.

‘O Lord, going over there, you should install the deity of Krishna in it; all the citizens are awaiting your arrival.’ 25.

On hearing this news from him, Shri Hari expressed his desire to go there; then he consulted the astrologer on the opportune time for the installation of Sri Krishna. 26.

The astrologer gave the twelfth day of the bright half of Kartika as the (opportune) time; on that he summoned all his followers and told them that the next day was the day for departure. 27.

He called Uttam, the king and said to him, ‘You, along with your family, should also come to Vrtaalay tomorrow with us.’ 28.

The fact is that tomorrow is Bhaibej; so householders should dine at their sisters’ houses and present them with cash and clothes.’ 29.

Yama also dined with (his sister) Yamuna on this day and honored her with wealth and garments. From that (event), this tradition has begun on the earth.’ 30.

You should dine at the residence of Pancali early in the morning and give cash and gifts to all the four sisters separately. 31.

Then along with them and with your wife you should be ready.’ Directed so, he (the king) consented and did accordingly. 32.

Hari, the Lord, completed all his daily rites in the morning;
he took his food at noon and departed immediately. 33.

Riding a horse and taking rest in the villages of devotees, he reached Vrtaalay early in the morning on the fifth day along with his brother. 34.

**Welcome at Vrtaalay; installation ceremony.**

Received by the eager citizens with the sound of musical instruments, the Lord stayed in the house of a chariot-maker. 35.

He arranged for the lodging of his two brothers with families, for (king) Uttam and his family, for the ascetics, his counselors and foot-soldiers as per their status. 36.

The citizens gladly rendered service unto Shri Harialong with his followers; he went to that temple and inspected all its sides. 37.

He saw there three interconnected temples— beautiful and facing the east; there was an auditorium and a caravanserai; seeing these, he was exceedingly pleased. 38.

Then and there he presented the chief artisan with two garments and praised Aksaranand and the citizen-devotees. 39.

At that very moment, he summoned from Udumbarapur Vedic priests and vaisnavas among whom Harisarma was the chief. 40.

Desirous of witnessing that ceremony came men and women in groups from different places, and so did groups of ascetics from the district. 41.
Shri Hari arranged to bring materials required for the installation of Vishnu as explained by the Brahmins well-versed in the rites; these included ghee, sugar and other things. 42.

The priests who were well-versed in the rites of installations got the altar, the pedal and the seats of the deities made as per the prescriptions in the scriptures. 43.

Declaring it an auspicious day, the Brahmins performed the preparatory rites for the installation (svasti-vacana); then they accomplished the installation of the deity with the guidance of Shri Hariin two days. 44.

On the twelfth day, Shri Hari installed in the middle temple (the images) of Krishna with Rukmini and conducted a great worship of them. 45.

Then out of his love for the devotees, he installed in the temple to its north his own image with the images of Bhakti and Dharma. 46.

After performing its worship, he then installed in the temple to the south the image of Krishna with Radha and offered worship (to them). 47.

The Lord of the good then installed near that (image) his own image and offered it worship to his own satisfaction. 48.

There was a big sound of songs and musical instruments mixed with the vedic mantras chanted by the priests; and it filled all quarters. 49.

After performing a great Arati, he stood gazing at those images
separately without blinking his eyes for the period of) two Ghatikas. 50.

‘O King, then those images let out a mighty gleam; on seeing it all the people were wonderstruck. 51.

After offering oblations during the completion (of the ceremony), he gave the priests their fees; he also offered plenty of donations to other Brahmans. 52.

**Hari’s Exhortation.**

Occupying a high seat and with one hand raised, he loudly addressed the people thus -‘Let all the people listen to my speech with reverence. 53.

I have installed in the middle temple Laksmi Narayan; know him to be the Lord of Dwarka himself. 54.

In the temple on the right side is installed by me Krishna with Radha who used to roam about in Vrndavan. 55.

Near them is installed my own image for the bliss of my devotees; it is with Dharma and Bhakti (righteousness and devotion) in the temple to the north. 56.

Those who will get the vision of Laksmi Narayan and other (deities) everyday, they will surely be emancipated from ordinary life. 57.
Those human beings who will come from other places on full moon days and have the vision of these (deities) will have all their desires fulfilled, and will beget joy and spiritual emancipation as a result of the blessings of these deities. 58-59.

Those people who perform sacrifice, utter holy names and offer service to this form of Krishna (image) will get their desires fulfilled. 60.

He who is the Lord of Dwarka is doubtlessly the same as Laksmi Narayan; there is no difference between them; this is my true proclamation. 61.

If a doubt arises about this in anybody’s mind, the Lord himself will remove it in a short time.’ 62.

**Activities after that.**

**Suvrata said:**

O king, after saying this, the son of Dharma remained silent. And those people bowed to him and received his instructions gladly. 63.

From that day onwards to the next full-moon day, Narayan Muni fed the Brahmans and gave them Daksina (fees); he gave special fees to the learned among them. 64.

He consummated the holy men with a variety of eatables; every day he himself often served them food. 65.
Devotees from Vatapur wait upon the Lord.

After having made arrangements for the performance of service and festivals to Krishna, he expressed his wish to depart on the very next day (i.e. on Pratipada). 66.

At that very instant arrived from Vatapur (Vadodara) devotees with Nathajit as their head and bowing to him they stood in front of him with folded hands, and prayed, 67.

'O Lord, in our city there are several followers of different philosophies; they debate with us in the king’s court regarding the meaning of the scriptures. 68.

'Drawing upon the quotations from the sages (Rsis of the Veda), they refute our contention that the highest bliss is obtainable by obtaining God himself. 69.

Therefore, it will be fitting if you send to our city a philosopher (Muni) capable of refuting their position with the support of Vedic statements. 70.

'It is not that any doubt is created in our minds by their arguments but it is our wish that their arguments should be responded to. 71.

Narayan Muni sends Muktanand to Vatapur.

Thus prayed to by them, the Lord, who always accepted their mission, said to the learned Swami Muktanand standing in front of him- 72.

O best among the sages, you should go to Vatapur (Vadodara)
along with these (people); there is the righteous king Simhajit who is well-versed in ethics. 73.

He will uphold the arguments of only the just side and not any other side; therefore you should provide logical answers based on the scriptures to the disputing parties. 74.

The good are absolutely certain that only dharma emerges victorious, not Adharma; therefore, you being well-versed in dharma should go there and establish it there firmly. 75.

Directed thus he said, ‘O Lord, right today, I will go there and establish true dharma as learnt by me through your grace. 76.

Saying thus and bowing to him, he went to Vratapur, along with those citizens and lodged there at comfort. 77.

**Return to Durgapur.**

Then the Lord bade farewell to his own people, directing them to return their respective places and on the first day of the month he left for Durgapur with his followers. 78.

**Thus ends the twenty-seventh chapter entitled ‘Construction of temple at Vrittalay’ in the fourth Prakaran of Satsangijivan, the life story of Lord Narayan, also titled as ‘Dharmashastra’ (the rules of the code of conduct). 27**
CHAPTER – 28

As per directions of Shri Hari, Narayanji Suthar prepares Murtis for worship.

O king, while living in that city, Narayan Muni thought of spreading the religious sect of Krishna worship everywhere. 1.

It should be the worship of the picture of Krishna for every human being; therefore, I shall make it the worship of the visible form (since it is the simplest). 2.

Thinking thus, he called from old Durgapur his devotee Narayanji who was a metal-worker, and said to him- 3.

Since you are highly skilled (in the art of) image-medals, I have called you here. ‘O, sinless one, make a medallion of Krishna and of me. 4.

Directed thus, that artisan, skilled in that art answered in the affirmative and struck two medallions, beautiful and charming. 5.

He struck one pendant with the images of Krishna roaming about with Radha in Vrindavan and with Narayan Muni (etched on it.) 6.

He struck another pendant with Narayan Muni and Bhakti (devotion) and dharma (righteousness) (etched on it). On seeing those two medallions, the Lord was pleased. 7.

Then the Lord directed him to make a medallion of
Nararayan; ‘O king, it took the artisan two months to strike these three medallions. 8.

The Lord rewarded him with a lot of money, costly garments and two golden bracelets. 9.

Then, at the hands of the sage Adharanan, he imprinted those images on paper in thousands. 10.

The spring festival.

The Lord’s two brothers, Ramapratap and Ichharam, desirous of staying with him for life, lived with him (then after). 11.

Then at the command of the Lord, they directed their eldest sons, Nandaram and Gopalaram to return to their native place. 12.

They said to their respective fathers that they would leave after having witnessed the spring festival. 13.

Then came the fifth day of the bright half of the month of Magha; and the Lord offered worship to Krishna befitting the arrival of the spring season. 14.

From different places came his disciples to attend the occasion, comprising ascetics and householders with their womenfolk. 15.

The Lord offered worship to Krishna with Radha and Laksmi (Sri), performed various rites and offered saffron robes (to them) as per the custom. 16.
He then offered Maha-Naivedya (fruits and eatables as part of worship) and performed great Arati; then he played with his followers using various colors and perfumes. 17.

Thereafter, he fed numerous ascetics and Brahmins with (eatables) made of ghee and sugar and finally took his food. 18.

**Exhortation in the afternoon meeting.**

Then in the afternoon there was a held a meeting in a large Mandap; that great sage occupied a high seat in it. 19.

In front of him sat ascetics with pure hearts, scholars of the Vedas and shatras, the Brahmins and Pauranikas in large numbers. 20.

Facing him sat (according to their status) Sannyasins, followers of great vows, and householders in thousands. 21.

Near his seat sat his brothers who were residents of Ayodhya along with their sons, and other relatives. 22.

Surrounded by his disciples’ the Lord shone in that congregation, like a moon surrounded by constellations. 23.

Then he, the knower of the secret of all the Shastras, looking at his devotees with eyes full of compassion and delight, said- 24.

**The words of Narayan Muni**

O devotees, those devotees of Vishnu, who are in the sect of Uddhav, have to undertake pilgrimage (to holy places). 25.
It most cases, the devotees of God get to meet each other at centers of pilgrimage; it is here that they have the vision of the images of Rama, Krishna (and other deities). 26.

Sages of Brahman, with Markandeya, Dhaumya and Lomas a chief among them always undertook journeys to these holy places. 27.

Ksatriya sages, loyal to righteousness with Yudhisthir as their chief, also undertook pilgrimages to holy places for the pleasure of Hari. 28.

Therefore, all my good disciples also should undertake pilgrimages to the Ganga and other places with faith and as per their capabilities. 29.

Those who practice holy bath, charity, worship of Krishna and satisfying of Brahmans and Vaisnavas at centre’s pilgrimages are freed from all sins. 30.

Of all the holy places, the best in this country is that place known as Dwarika; it (the journey to Dwarika) fulfills all our desired objects. 31.

Here the beloved of Rukmini, Krishna, permanently resides in the charming golden temple constructed by (the god) Trastr himself. 32.

When Krishna destroyed the entire Yadu clan and himself vanished at Prabhasa, the sea inundated that city, leaving the Krishna temple intact. 33.
That Lord, invisible to the people after he destroyed his clan, is residing in his own temple (there) for the good of us all. 34.

Therefore, this city Dwarika is known as the city of emancipation; there is no other holy place like this for our well-being in Kali-yuga. 35.

For this reason, both house-holders and ascetics should perform the rites prescribed in accordance with their status at that (holy place). 36.

‘O devotees, the house-holders in particular should incur laudable expenditure and render service to holy men at these centers of pilgrimage. 37.

**The Lord directs his relatives to go to Dwarika.**

That great preceptor, after having thus exhorted his devotees, looked in the direction of his relatives who then were at the point of leaving for Ayodhya. 38.

He said to the two elder sons of his brothers and the son of his maternal uncle, ‘you go back to your city only after completing pilgrimage to Dwarika.’ 39.

This pilgrimage should necessarily be undertaken by the followers of the Uddhay (sect); there they should have the vision of the Lord of Dwarika.’ 40.

There, one should bathe in the waters of the Gomati and indulge in charity according to one’s capacity; one should also
get Krishna’s weapons imprinted on both the arms (Tapta mudra dharana).’ 41.

One should also feed Brahmmins and holy men there as per one’s capacity.’ On hearing this command of Narayan Muni, they replied, 42.

The Lord directs Sacchidanand Muni to escort them to Dwarika.

‘O Lord, we shall surely go to Dwarika city and perform all the rites related to its pilgrimage as per our capacity. 43.

But ‘O Hari, since we hail from a distant country, we do not know the way to it (Dwarika) and the town and villages enroute where we can stay. 44.

If there is someone here who knows these details, we shall depart for Dwarika with him right away as directed by you.’ 45.

On hearing this request of his, the omniscient Lord pondered as to who in that assembly was capable of carrying out this mission. 46.

Then spotting one Sacchidanand who was well-advanced in Samadhi and fearless like Bharat, the son of Rsabh, he said- 47.

‘O holy man, you are a devotee of Krishna, and worthy of worship among these saints; you know this route; therefore, you escort these (people) to Dwarika. 48.

There are others here who are desirous of undertaking that pilgrimage; they all will go there when the cold season is over.’ 49.
But it is proper for you to go there with these residents of Ayodhya today because they have to be sent home this year. 50.

‘O very intelligent one, you undertake pilgrimage to Dwarika and extend this benefit also to these people and having made them comfortable on the route, you should come back. 51.

‘O sage, when it is so willed by Krishna, I will also go there with these holy saints.’ 52.

So directed by Narayan Muni, that great yogi, very obedient to him, bowed to him with folded hands and said- 53.

For your love I shall carry out your order as per your directions. Let these (people) ready themselves with provisions for the pilgrimage. 54.

When it was said so, the Lord asked the Brahmin Mayaram standing in front of him to choose the auspicious time for their departure. 55.

Then that old Brahmin pulled out an almanac from his large headgear. 56.

Looking into it, he concluded that in view of the Lagn and Candrabala (stellar configurations), the ninth day of the bright half of the month of Magha was the best time for the purpose. 57.

Permitted by the Lord, all the people went home keeping in mind his advice with reverence. He also retired to his residence. 58.
On the ninth day of the bright half of the month, they were ready to depart, after bowing to him and remembering the Lord of Dwarka. 59.

‘O king, he gave them a lot wealth, horses and armed foot-soldiers and bade them farewell on the auspicious moment of their pilgrimage to Dwarka. 60.

Thus ends the twenty eighth chapter entitled ‘Description of the fruits of pilgrimage and the glory of the city of Dwarka’ in the fourth Prakaran of Satsangijivan, the life story of Lord Narayan, also titled as ‘Dharmashastra’ (the rules of the code of conduct). 28

CHAPTER – 29

Arrival of residents of Ayodhya at the bank of River Gomti along with Sachidanand Swami.

Suvarat said:-

Eager to have a Darshan of Krishna, all those people, moving quickly along the route, reached the (river) Gomati on the first day of the dark half of the month of Magha. 1.

Some greedy Brahmins there, carrying the surname Gugali,
did not allow them to bathe (in the river) without paying money. 2.

Then the house-holder (pilgrims), Jayaram and others, took bath with reverence after paying money to them as they desired. 3.

Supposing that there could be no restrictions to bathe for a penniless fellow, they bathed without asking Sacchidanand (if he had any difficulty in that matter) 4.

On reaching the (river) Gomati, one of the sages was walking very slowly, with his heart absorbed in Krishna, reminiscing the latter’s exploits there. 5.

‘O king, those greedy people surrounded the great penniless ascetic who was roaming about, unmindful of his physical existence, even as ravens surrounded a lump of (Sraddha) rice placed on the his path. 6.

Children, youth and old people were tugging at his clothes (for money), but he was not at all agitated. So they concluded that he was a pretender, or he was mad or he was under the spell of narcotics. 7.

Abandoning him to his fate, those residents of Ayodhya took their bath. On sighting them from far away, those greedy came towards them for taking Daksina. 8.

Unable to walk, the sage Sacchidanand then sat on the road; transmigrating the three states (namely, waking, sleeping and
dreaming) he attained Samadhi and was absorbed in Brahman. 9.

Those residents of Ayodhya, after taking bath and paying Daksina to the priests, hurriedly came to him and saw him in that state. 10.

They understood in what state he was, since by that time they knew the nature of Samadhi and hence after thinking for a short time, they lifted and transported him to another place. 11.

Then Gopalaram said to his brother Nandaram, What else are we pilgrims to do (in this case)? 12.

Then Mancharam said to him, How can we take him along the route? How can we leave him and go? 13.

Therefore, we should stay only here; this is my opinion.” Then Gopalaram told him, “I know this holy man. 14.

He is prone to go into Samadhi; and he continues in it for a long time, may be for three, five or ten days. 15.

He may stay in Samadhi even for fifteen days; I know that there is no time limit for how long he remains in Samadhi. 16.

Then Nandaram said:-

We shall quickly finish our pilgrimage and return to this place after eight or nine days. 17.

Holy men have nothing to worry about at centers of pilgrimage since old sages have declared these to be their domiciles. 18.
Those remaining two (Gopalaram and Mancharam) heard his words and responded affirmatively, staying there for that day, they departed (for Dwarika) on the next day. 19.

Then after paying money, they underwent the ritual of tapta mudra dharana in a village called Aravana and from there, they proceeded to sankhoddhara, (a place) liked by Krishna. 20.

They paid their fees to the people residing at holy places and had a vision of the Lord of Dwarika and offered him worship as per their capacity. 21.

Performing all the rites related to the pilgrimage as per their capacity, they stayed there for five days. 22.

Thereafter, thinking day and night only of him in their hearts, those Brahmins from Ayodhya came to that sage lying (in Samadhi) on the banks of the Gomati. 23.

The sage Sacchidanand, however, rose on the very day those residents of Ayodhya had gone to Sankhodvara. 24.

On knowing that all those who accompanied him had left, he went to river Gomati to take his bath; but since he had no money, the Brahmins and others there did not allow him to bathe. 25.

When they came to understand that he was a follower of Narayan Muni, penniless and celibate, nobody offered him even food, out of hatred. 26.
Indifferent to the body and unattached to it by nature, that sage also did not beg anyone for food. 27.

He stood on the banks of the Gomati for three days without food, but even then those merciless people did not allow him to take bath there. 28.

'O king, he understood that it was according to the will of God (that he was not to bathe there); without food and in the absence of anger, he reached Aravana. 29.

On seeing destitute people suffering from hunger and deserving of the ritual of Tapta mudra dharana there, he realized that the name of the place was Aarambha. means crying everywhere. 30.

He saw that there were some who were without food for two days; some others were on fast for five or six days. 31.

He saw there old people and children, crying and helpless, with their faces pale and stomachs thin with hunger. He also saw women with their stomachs sticking to their backs due to hunger, lying on the ground motionless. The only sign of life in them was their breathing. 32.

He saw there some Brahmins who were plundered on their way by thieves, whose bodies had become weak on account of hunger and Sadhus (holy men) who were undergoing the ritual of
Tapta mudra dharana from those authorized to perform it. 33.

He also noticed that even those who had no such authority (to perform the ritual) were abusing and ill-treating those poor people who were unable to speak on account of hunger and swearing by (their children) for not receiving Tapta mudra dharana. 34.

That yogi trembled with pity when he saw certain Sadhus on the point of death; already burnt by the fire of hunger, they were being given Tapta mudrikas, as if it were a punishment to them for being penniless. 35.

Roaming about there, he went up to the man giving Tapta mudrikas and said to him, ‘O Krishna devotee, please place the holy imprint on me. 36.

Then somebody remarked laughing that ‘this bull should be branded today’ while others wondered from where cheats like that came. 37.

Then someone said to that holy man, ‘Pay the money and get the hot-imprint.’ To that, he replied people like him do not touch money and women. 38.

Then they said there were silver coins in his Joli (begging cloth); so he gave them his Joli, which they searched for money. 39.

On realizing there was no money in it, they threw it away. At that time, another person belonging to the same group said that
there was money (hidden) in his loin cloth. 40.

(He said that) holy men probably kept their money in their loin cloth or in the locks of their hair and that he had recovered money in the past searching this way. 41.

When his loin-cloth was being pulled by them, that Sadhu said to them that (hiding money in it) was not possible in the case of the (followers) of Swaminarayan. 42.

On hearing the name of Swaminarayan, they remarked in anger that his master possessed rupees in hundreds of thousands. 43.

If it is desirable for you to have Taptamudrika, go and bring enough money for it; we shall never give you a Taptamudrika without securing the desired amount (from you) 44.

‘Go, go away from here immediately.’ Spoken to in this way, that great yogi went and sat on a platform. 45.

Confident that later they would give him a Taptamudrika then or sometime later, he remained there. 46.

When he saw the cruelty of the people of that town, who were fleecing the piteously imploring poor, he understood that they were crueler than ferocious animals. 47.

He saw that only those who paid money got the Taptamudrika; and about then, he saw this miracle- 48.
An unknown person, with long and grey hair, his eyes terribly blood-shot because he had taken a preparation made of cannabis (bhang), his body black like a dark mountain, holding a drug made of opium and canopy (khankha) in his hand, came there. 49.

Shouting in a shrill voice, ‘Victory to Krishna’, wearing an iron chain and a rope of Munja (grass) around his waist with nothing but a loin-strip (kaupina) on his body, inspiring fear in the minds of children by his slanting glances, that bearded one fearlessly demanded the Brahmins to give him a Tapta mudra on that very day. 50.

The king’s men scolded him and asked him to go away. But that fearless one did not move at all. 51.

The king’s powerful men, their eyes red with anger, caught hold of him as he was stubbornly standing in the middle, obstructing the Brahmins performing the Tapta mudra dharana ritual. 52.

It was difficult to hold on to him because he was very strong; but they forcibly apprehended him and threw him out with blows of their fists and elbows. 53.

Though he was strong, he could defeat them because they were strong men; he said to them that he was a Sadhu, a renounce and one who never accepted anything from others. 54.

I have come here for a Tapta Mudra; why are you throwing me out? They said, ‘Pay the money and take the Tapta Mudra. 55.

He said further, ‘I don’t have any money; I have only an iron
At that time, one of the king’s men belonging to the same group pulled his locks of hair gently; from it fell a golden coin on the ground that very moment. 57.

Then those men along with others (raving madly) threw him on the ground and disheveled the locks of his hair, as the locks ran helter-skelter. 58.

Then from his locks fell four more gold coins, which those king’s men collected and later released him. 59.

That ascetic, fatally wounded by their thrashing, slowly trudged to his place without claiming back his coins. 60.

That sage (Sacchidanand) having seen all this, which he had unseen and unheard of before, concluded that receiving Tapta Mudras of Krishna’s weapons was possible only by paying money. 61.

Some of the Brahmins belonging to the group sarcastically remarked to him, ‘O holy man, there is no doubt that holy men possess money.’ 62.

Now that you have actually seen how these soldiers extracted money from a holy man, we are going to do the same to you. 63.

To that the holy man replied, ‘I do not have locks of hair on my head; my ragged bag is such old cloth that even a thief did not touch it. 64.
Only my Kaupina (loin-strip) twelve fingers long is new; if there is any money hidden in it, just take it now and give me (the Tapta Mudra). 65.

When replied so, those group of Brahmans went away laughing and jeering at him; fearless, he stood there thinking only of Hari, though he was starving. 66.

Unmindful of his own distress, he observed fast for three more days and then, unable to witness the suffering of others, went away from there to Sankhoddhara. 67.

‘O king, the Sadhus cannot come to see the suffering of others; therefore their heart, full of pity, as described in the Purans, melts like soft butter. 68.

Thus ends the twenty ninth chapter entitled ‘Extortion of the pilgrims by Dwarika Brahmans and the story of Saccadanand Muni’ in the fourth Prakaran of Satsangijivan, the life story of Lord Narayan, also titled as ‘Dharmashastra’ (the rules of the code of conduct). 29.
Suvrat said:—

‘When he reached temple of the Lord of Dwarka, at that very moment, those residents of Ayodhya had left for the river Gomati.’ 1.

‘O king, as soon as he, eager to have a vision of Krishna, entered the temple, the men at the gate stopped his entry. 2.

Who are you? From where have you come? Where are you going without paying money? You are not permitted as you don’t have the Tapta mudra. Go away from here quickly. 3.

Made to flee in this way by the watchmen at the gate with their blood-shot red eyes, he sat on the platform of a shop in the market place, opposite the temple. 4.

His appeal to the Gugati Brahmans.

Then he said to the Gugati Brahmans roaming about ‘O Brahmins, please help me have a vision of the Lord of Dwarka today. 5.

The scriptures declare that the heart of the Brahmins is merciful and delicate. Therefore, ‘O superior ones, it will befit you to do me this favor. 6.
He fails and goes away.

Then they said to him, ‘Tell us truly how much money you have in the form of gold or silver hidden in your bag and the loin-cloth.’ 7.

He said:-

I don’t have any money; that is certain; I am a holy man and a renouncer; how can a renouncer have money? 8.

‘O Brahmins, I am a disciple of Swami Sahajanand; Therefore, how can I have money since I have discarded money and women since a long time? 9.

Then they said, ‘In that case, even if you die, you will not have a vision of the Lord of Dwarka. 10.

We are adversaries of the disciples of Sahajanand; we don’t allow their entry into this city; so there is no question of them getting a vision (of the Lord).’ 11.

‘Indeed, your guru is Krishna himself, so why do you roam about in the world? So long as we don’t have an encounter with him, let him boast as it pleases him. 12.

Saying this, they went away; others said to him, ‘(You can) have a vision of Krishna after paying the money. Why do you transgress the rule? 13.

Some of them found fault with him and scolded him with harsh words; some called him a villain and some a cunning fellow. 14.
Nobody extended hospitality to him; nobody even spoke to him politely because they were seething with anger over him. 15.

Famished, that sage squatted there firmly looking at the entrance of (the temple of) the Lord of Dwarika. 16.

When he saw that pilgrims entered the temple only on payment of money and the clashes between men and women (for having a vision of the Lord), that sage felt nauseated. 17.

He saw that the cruelty of those people here was more than that of the people of Aravana; their pride in wealth was also greater. 18.

While he was sitting there and thinking this way, the sun set; as the night fell, he thought to himself- 19.

As a result of God’s will I have come to an extremely pitiless place; what can I do now? How can I get a vision of Krishna? 20.

If my co-disciples come here as a result of the master’s direction, what shall they face here? 21.

It is the command of my master that I should get a vision of the Lord of Dwarika. How can I go back to him without accomplishing it? 22.

He, who himself is Lord Krishna, resides at Durgapur; the same Lord with four arms is also here. 23.
That Krishna, affectionate to his devotees and knowing the innermost working of their minds, will on his own, offer me his vision. 24.

Thus thinking to himself and bowing to his guru, that sage - meditating on Krishna, sat there. 25.

Sitting in this way, even without taking a drop of water, he spent four days, firm on his resolve. 26.

That sage, seeing only Krishna in his Samadhi, seeking his actual vision, praised him on the fifth day, ‘O king, in the following hymn. 27.

Thus ends the thirtieth chapter entitled ‘The travails of Saccidanand Muni in Dwarika’ in the fourth Prakaran of Satsangijivan, the life story of Lord Narayan, also titled as ‘Dharmashastra’ (the rules of the code of conduct). 30
CHAPTER - 31

Veneration of Lord Dwarikadhis performed by Sachidanand Swami.

Sage Sacchidanand said:-

‘O beloved of Rukmini, ‘O with a charming face, ‘O Sri Krishna who is venerable even to the gods like Siva, Brahma, Indra and others, you are the greatest support of true devotion and righteousness, ‘O Lord of Dwarka, be pleased with me. 1.

You always stay here with your weapons like the mace, the discus (Sudarsan chakra) will protect your devotees from the demons; you are the Lord of all processes; be pleased with me. 2.

When remembered by the daughter of Drupada at the time when she was being disrobed, you instantly left the chariot of Rukmini and went to her rescue, you protected her from shame by giving her garments; ‘O Lord of Dwarka, be pleased with me. 3.

Not tolerating Draupadi’s hair being pulled in the royal court by the Kauravas, you ensured their womenfolk lose their hair on account of the deaths of their husbands; ‘O Lord of Dwarka, be pleased with me. 4.
To rescue the Pandavas from the calamity of Durvasa, you went to the forest; thus devotees are beloved to you and I am your servant; ‘O Lord of Dwarika, be pleased with me. 5.

To fulfill the desire of Satyabhama, you defeated Indra along with the other gods and brought the Parijata tree from heaven to this city; ‘O Lord of Dwarika, be pleased with me. 6.

‘O Merciful One, You brought to your feet the demons (as your devotees) though they looked upon you with hostility and struck you with weapons and cursed you; ‘O Lord of Dwarika, be pleased with me. 7.

It is not good to say that the vision of your image is available only to the rich and not to the poor; you have a reputation as the lover of the destitute; ‘O Lord of Dwarika, be pleased with me. 8.

‘O Lord, you are here assuming a human form to protect true dharma from kings and gurus with demonic inclinations; ‘O Lord of Dwarika, be pleased with me. 9.

You stay away from the gods, demons and humans in whose hearts there is sinfulness of Kaliyug; therefore, your devotees know such beings afflicted by the calamities of the mundane existence, be pleased with me. 10.
Shri krishna reveals himself to Sacchidananda.

Suvarat said:-

Praising Krishna in this way, the sage with his mind merged with the Lord on account of extreme love, passed into the fourth stage (of Samadhi), transmigrating the three earlier stages. 11.

The Lord of Dwarika, affectionate to the devotees and ruler (of the universe), knowing his feeling and pleased (with him) revealed Himself to him. 12.

In the fourth part (of 8 total parts in a day) of the night of Vijaya Ekadasi (i.e. during the last three hours of the night), the Lord came near him and smiled. 13.

He first manifested Himself in the heart of that yogi, accompanied by Lakshmi and Satyabhama and attended upon by Satyaki and Uddhav. 14.

On seeing Him all of a sudden with the resplendence of more than ten million suns, he was awestruck and overwhelmed with love. 15.

Suddenly the Lord disappeared from the sage’s Samadhi state; he returned to the physical world from that stage of Samadhi and was perplexed to see the same Lord standing before him in a form visible to his naked eyes. 16.
He saw Him there, with his body shining like a blue cloud, wearing a garment shining like lightning, wearing several ornaments and a crown, having lotus-like eyes, wearing many pearl garlands round his neck and with a benign face and holding in his hands a conch, a mace, the discus (Sudarshana chakra) and a lotus. 17.

(He saw Lord) being gazed at with great love by Lakshmi, who is holding a lotus in one hand and a fan in the other hand; (she was) wearing heavenly garments and ornaments; he was also being gazed at with great love by Satyabhama, who was holding a golden water-pot in her hands and had an exceedingly beautiful form, standing next to him. 18.

He also saw Satyaki on His left and Uddhay on His right, both fanning Him; at His back stood Arjuna, holding a parasol at the lord with the splendor of the king of kings. On seeing him, the sage immediately fell to the ground to offer him obeisance. 19.

**Krishna's reactions to the sage.**

On seeing that sage with his eyes filled with the tears of love, experiencing horripilation, and remembering the Lord all the time for ten days even without taking a drop of water and despite being attacked by merciless priests and others in his own Dwarka, the Lord was overwhelmed) and discarding his weapons, he Himself raised the sage from the ground and immediately embraced him. 20.

**Krishna asks the sage to choose a boon.**

Moving His hand on his head, shoulders and heart, the Lord
said to the great sage who was replete with love, ‘O best of devotees, you indeed are blessed; I am pleased with you; choose the boon of your heart’s desire; there is nothing in the three worlds which can be denied to you.’ 21.

Thus impelled by the Lord with great love to choose a boon, that sage who had forgotten his suffering from hunger at the touch of the Lord, whose mind was full of love, and whose eyes were filled with the tears of love, said to the Lord, bowing to him- 22.

The sage Sacchidanand’s reply.

Obeisances to you, whose form is auspicious; obeisance to the ornament of the Yadavs; ‘O Limitless Sea of mercy, ‘O Lord of Dwarika, I offer obeisance to you. 23.

Obeisance to you, ‘O Narayan, the beloved of Rukmini and Satyabhama, the destroyer of sins, the dearest one of the devotees, and the cause of everything. 24.

Obeisance to you, the Cause of Arjuna’s good, the best warrior among the Vrishnis, and Vishnu — the wish-fulfiller of various princesses. 25.

Obeisance to you, the wild fire burning out the burden of the Kshatriyas from the earth, the protector of true dharma and the
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Holy men, the remover of Sudama’s poverty and Uddhav’s friend. 26.


‘O Sea of mercy, ‘O Great King, such great compassion for devotees is present only in you and not elsewhere. 28.

‘O Lord, today you have fulfilled my heart’s desire; I am completely satisfied by your vision. 29.

Having attained your lotus-like feet which are the source of all joy, I do not choose anything except you, ‘O God. 30.

But there is one thing to beg for; please behoove to me, ‘O Lord. Nothing is impossible for You (to grant). 31.

It is Your own order to the Sannyasins and the householders to undertake a pilgrimage to Dwarka. 32.

It is not difficult for the wealthy to undertake it; but for the poor it is extremely difficult, ‘O Lord. 33.

It is extremely difficult for those holy men who are the followers of the Uddhav sect. 34.

I could not take bath in the Gomati (river), nor could I get a Tapta mudrika; it is only after hard fasting for ten days that today
I am getting to see Your form. 35.

How can these (poor) undertake pilgrimage in a country like this? 'O Lord, how can they obey Your order? 36.

So it is my request that those whose hearts are at your feet should get a vision of You; You should do (something) to facilitate that. 37.

The assurance of Shri Krishna.

_Suvrat_ said:-

'O king, praised and supplicated in this way by that sage, the Lord, affectionate to the devotees, said the following- 38.

_The Lord_ said:-

'O good one, I will doubtlessly do what is prayed for you; it is also true that those (poor) devotees will not have my vision here (in this city). 39.

Here, the residents of this pilgrimage centre are extremely cruel and greedy; they harass my devotees, I know that for certain. 40.

Therefore I shall afford my vision (to them) by entering into the image of Lakshmi-Narayan that is going to be (installed) at Vrratalay. 41.

I shall afford my vision there exactly as I do here, but there I shall be known as Lakshmi-Narayan. 42.
Therefore, their pilgrimage to Dwarika will reach completion only at that place. Do not have any doubt about this because it (i.e. the destination of your Yatra) is where I am. 43.

Now you proceed, I will soon follow’; saying this the Lord disappeared. And (the sage Sacchidanand) thinking of this wonderful (event) stood there motionless. 44.

Realizing that it was a miracle of the Lord, he, without reporting this event to anyone else, also disappeared from there. 45.

An extraordinary devotee with great courage, that sage, overjoyed by getting to see Lord Krishna himself, quickly went to the (river) Gomati with (the Lord) in his heart. 46.

Thus ends the thirty first chapter entitled ‘The Vision of Lord Krishna to Saccidanand Muni’ in the fourth Prakaran of Satsangijivan, the life story of Lord Narayan, also titled as ‘Dharmashastra’ (the rules of the code of conduct). 31
CHAPTER - 32

Residents of Ayodhya at the bank of Gomti in search of Sachidanand Swami.

Suvrat said:-

Now those residents of Ayodhya who had gone to the Gomati (river) from Shakhoddhara, looked for that holy man on its bank on their return. 1.

Not finding him there on the banks of the Gomati, they were worried; tears came to their eyes; with pale faces and sighing, they started guessing (his whereabouts). 2.

‘O, what bad luck is this! How have we committed this sin because of fate! Where that kind holy man, very dear to Krishna, must have gone?’ 3.

‘How can we go back to Durgapur without him? How can we show our faces to the Lord there?’ 4.

‘What shall we say there? We are indeed destroyed by ill-luck; how can we listen to the harsh upbraiding from the king?’ 5.

Then Manasararam complained, ‘I had warned in the beginning that we must not go leaving him here, but nobody listened to me.’ 6.

Then Gopalaram replied to him, ‘How could I contradict the proposal of my eldest brother? He is venerable (to me) as my
father.’ 7.

Upon that Nandaram fired back, ‘You pointed out in the very beginning that his Samadhi could last long. So why do you blame me?’ 8.

Then Manasaram opined, ‘That which is destined to happen will certainly happen. There is no point in worrying unnecessarily; God will remove our difficulties.’ 9.

‘The Lord of Dwarika for whose vision we have come here at the behest of our master will certainly do good for us.’ 10.

‘A treasure of kindness and great devotee of God, that sage will certainly not go to Durgapur leaving us here.’ 11.

‘I feel that from here he must have gone to Shankoddhara and that he will come only here; therefore, we should stay here (awaiting him).’ 12.

‘O king, on hearing these words of him, the remaining two agreed and remembering the Lord of Dwarika, they stayed there. 13.

Taking their bath early in the morning and doing their daily rituals, they had a vision of the Lord of Dwarika on a daily basis. 14.

(Thus passing their time) on the fourth day they observed the fast of Ekadasi and on the next day they cooked their food remembering that holy man, with their hearts full of worry. 15.

‘How can that sort of good luck accrue to us whose intelligence
is vitiated? How can that great yogi break his fast (with us) coming over here?' (They lamented). 16.

At that Nandaram said, ‘My right hand is throbbing.’ Mansaram said, ‘And my right eye is vibrating.’ 17.

Gopal said:-

‘I saw him in my dream today morning. It is sure that with the Lord of Dwarka in his heart, he is coming (back).’ 18.

Sachidananda actually arrives; they welcome him.

‘O great king, while they were relating the good omens to each other, they saw that sage approaching them like a mighty elephant. 19.

‘Welcome, welcome, ‘O master!’ exclaiming thus in a loud voice those three ran up to the holy man very eagerly. 20.

Embracing him for long with their arms, and smiling, they escorted him to their lodging and asked about each other’s well-being. 21.

Those Brahmins bathed and fed that great sage and after having taken food, they passed the day reporting to him what had befallen them. 22.

Journey back to Durgapur.

Staying there for that night, they departed from there the next morning. They reached Durgapur on the sixth day of the bright half of the month of Phalguna. 23.
Wherever they halted at night on their way back home, they saw in their dreams the Lord of Dwarika with Rukmini travelling along with them. 24.

On reaching Durgapur they offered obeisance to the Lord who was sitting in the council. They fell at his feet like a stick; the Lord also honored them (for their pilgrimage). 25.

**Sacchidanand’s report of his experiences.**

That sage gave all the report of that (pilgrimage) including how he was prevented from having a bath, a vision and a Tapta Mudra but he did not say anything about his having actually seen Lord Krishna. 26.

On hearing that all those holy men felt sad in their hearts because they were certain that their pilgrimage to Dwarika would never materialize. 27.

Thus seeing them sad, he again spoke to them and told about his vision of Krishna and the boon that he gave him. 28.

The holy men were greatly pleased to hear that and they saluted him and praised him and were happy. 29.

And Swami Narayan, himself a great sage, praised him again and again and urged him to give that report again for the pleasure of his devotees. 30.

And that sage, (Sacchidanand) also, after giving the entire report, said, ‘This all indeed is the blessing of your kindness.’ 31.
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Dolotsav celebrations at Vrittalay.

Then Swami Narayan desired to celebrate Lord Krishna’s festival Dolotsav at Vrittalay in the month of Phalguna which was near at hand. 33.

That great preceptor then ordered all the ascetics, householders and women to accompany him to Vrittalay being desirous of going (there) with them. 34.

Having written invitations, he sent messengers everywhere and called his devotees to come immediately. 35.

That night, all those holy men, when asleep, saw in their dreams the Lord of Dwarka, accompanied by Rukmini, going to Vrittalay. 35.

Waking in the morning they spoke of this (experience) in the presence of the Lord. Then the Lord assured them that it was indeed true. 36.

On the seventh day of the month the Lord Sahajanand, accompanied by his devotees in thousands, departed for Durgapur. 37.

Mounted on a comfortably swift red horse, holding the rein in his very soft lotus-like left hand, and a cane in his right (hand), clad in all white robes and surrounded by his devotees with Somavarmas as chief among them and all mounted on horses, he departed along the road. 38.

On the Ekadasi day he reached Vrittalay in the evening. And from different villages and towns there arrived people in hordes. 39.
The great sage Muktanand also went there from Vatapur (Vadodara) with citizens after having vanquished the debaters there. 40.

On seeing the Lord of Dwarika standing there with Rukmini with the name Lakshmi-Narayan, all those devotees experienced highest bliss. 41.

Like the ascetics, all the house-holders who had gathered there also saw in their dreams the Lord of Dwarika who had arrived there. 42.

Exceedingly wonder struck, all those people were convinced firmly and they worshipped him with great devotions as per their status. 43.

In this way the Lord showed his coming and other events very easily (and thus impressed upon them) that Lakshmi-Narayan and himself were non-different. 44.

Thereafter Swami Sahajanand arranged the celebration of the swing festival (Dolotsav) of Lakshmi Narayan with all his devotees complete with all the details. 45.

He satisfied all the holy men with a variety of eatables; he himself served food to them several times by moving in the rows of the diners. 46.
Thus ends the thirty second chapter entitled ‘The reunion of Sacchidanand Muni with the pilgrims and Dolotsava Celebrations at Vrittalay’ in the fourth Prakaran of Satsangijivan, the life story of Lord Narayan, also titled as ‘Dharmashastra’ (the rules of the code of conduct). 32

CHAPTER - 33

Arrival of Bhagwan Shri Dwarikadhish in Vadtalpur along with Dwarikatirth, Gomtirh, Chradichhapo, etc., and importance of Vadtal equal to Dwarikatirth, as explained by Shri Hari.

Suvrat said:-

When that Lord, the sea of kindness, arrived there, all his retainers also joined him there. 1.

Dwarika went there in the form of the town (Vrittalay), the (river) Gomati was present there in the form of the lake, and the group of the centers of pilgrimage stood in its periphery. 2.

Then assuming a human form as his exploit (lila), Krishna, the Lord of Dwarika, with all his followers came and described (the greatness of the place). 3.

He starts giving all Dwarika services like
the tapta mudra free.

He described at length the fruit of going there and started giving Tapta mudras to all his devotees at Vrittalay as in Dwarika. 4.
And those ascetics, having seen the Lord of Dwarka, and having offered him worship in a befitting manner, had the satisfaction of having their wishes fulfilled. 5.

They bathed in the lake (which was the river) Gomati and received Tapa mudra and experienced (there) the entire pilgrimage of Dwarka by the kindness of the Lord. 6.

**The Lord explained the greatness of Vittalay as a centre of pilgrimage.**

That night there was a meeting in the Krishna temple; in it were present in a large number devotees both men and women. 7.

Occupying a high seat in it, the Lord addressed them in a loud voice, ‘You all people listen to my speech which is for your good.’ 8.

Here the Lord of Dwarka, Krishna himself, has arrived; this is understood by all on the basis of having perceived him. 9.

Know that wherever he stays, there his followers and retainers also stay; it is as the retainers wait where their king lodges. 10.

Therefore, know this town to be Dwarka which is His town; know the Lake to be the Gomati and in it there are all the holy places. 11.

Those who will perform ablution here will be freed from clusters of sins. Those who offer Shraddha (offerings to the diseased) of forefathers will experience great satisfaction. 12.
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The rites of tonsure, fasting, Shraddha, feeding of Brahmins, celibacy, non-violence can be performed here as well. 13.

Men should perform Shraddha accompanied with the offering of Pinda (ball of cooked rice) here; by virtue of that their manes (forefathers) will experience eternal satisfaction. 14.

Those who will regularly take bath in the Gomati in the Chaturmasa months or in the month of Kartika or Margashirsh or Magha will have their desires fulfilled. 15.

Those who will perform Japa (continuous uttering of the name of God) in the Krishna temple here will soon achieve success. 16.

Those Brahmins and others (Dvijas) who will undertake the perusal of the Bhagavata and other holy texts here will attain the desired enjoyment and emancipation. 17.

The Brahmin who undertakes the perusal of the Bhagavata while observing fast will surely obtain the desired result by a single reading. 18.

Those people who will offer a great worship (Mahapuja) of Lakshmi-Narayan and other deities will attain the highest bliss in Goloka. 19.

Those poor people who will offer a shortened worship of Krishna will get eternal religious merit and will attain to the abode of Krishna. 20.
Those who will feed holy men and Brahmins as per their means will obtain highest bliss in this world and in the next world. 21.

Those individuals who will bathe in the Gomati in this city and take a Tapta mudra will have no fear from Yama. 22.

Those people who, coming to this city, will perform the rituals at the holy place as per their means will have (the merit of) the completion of the pilgrimage of Dwarka. 23.

Conclusion of the visit to Vrittalay.

Suvarat said:-

Addressed in this way by the Lord, all those people were exceedingly pleased and bowed to him, ‘O king. 24.

Taking bath in the Gomati in the morning and receiving Tapta mudras, people came in hordes for his vision and returned (happy). 25.

The Lord was greatly pleased to see their devotion and he lived there for one month with them. 26.

On the day of Ramnavami, he celebrated the worship of Krishna and then he directed all the devotees to return to their respective native places. 27.

All those devotees, Nandaram and others, who had come from different countries, returned to their places, singing his spotless reputations. 28.
Lord Swaminarayan himself, after having broken fast on the twelfth day and having bowed to the Lord of Dwarika, departed for Durgapur in the company of those who had come from the west. 29.

In this way the Lord of Dwarika went to Vrittalay for the satisfaction of his devotees from the Dhatri Ekadashi (of the month of Phalguna). 30.

From that day on was established the reputation of Vrittalay as a pilgrim spot as great and as at par with Dwarika and it remains auspicious, ‘O king. 31.

The sequel of learning this history.

He who reads or hears this life-story of the highest being gets happiness and fame in this world and then attains to his abode sacred even to the gods. 32.

Thus ends the thirty third chapter entitled ‘The Lord’s arrival at Vrittalay and the events there from’ in the fourth Prakaran of Satsangijivan, the life story of Lord Narayan, also titled as ‘Dharmashastra’ (the rules of the code of conduct). 33
CHAPTER 34

The king requests Suvarat to give him the report of Muktanjad’s success.

Beginning of Katha of ‘Shri Swaminarayana Vijayetaram’.

The king Pratapamsha said:-

O ascetic, Muktanjad was sent by the Lord to Vatapura (Vadodara); there he defeated the debaters and returned to Vittalay. 1.

I have heard this much from you but ‘O preceptor, only you are fit to relate how he accomplished that.’ 2.

Suvarat’s answer begins; he gives names of the righteous who were attracted to a hypocritical teacher.

Suvarat said:-

O king, there was at Vatapura (Vadodara) a Brahmin by name Ramachandra. He had a brother called Harishchandra; both were very intelligent.’ 3.

They were well-versed in many scriptures but their specialization was in the medical science. They were honored by the king, were righteous and conscientious and believers in God.’ 4.

There was another Brahmin called Shobharam who was well-versed in interpreting the Vedas and the scriptures, was a believer and was honored by the king.’ 5.
There was also a scholarly minister of the king, Narupant by name, and a Kshatriya warrior called Chinmaya Rao who had the same qualities. ’6.

These five were friends of one another and were seekers of Moksha (spiritual emancipation); they had heard much about the several interpretations of the scriptures; and as a result they could not come to any conclusion as to which god they should worship.’7.

They put their difficulty to Hariharacharya.

‘O king, once they asked a southern scholar Hariharacharya by name who was living there and was well-versed in many scriptures. 8.

‘O great preceptor, prodigious knower of many subjects, we would like to ask you; you will do well to answer it. 9.

We hear that God resides in Goloka or in Vaikuntha or in Brahmaloka or in Kshirasagara. 10.

We also heard that Hari, the Lord has four arms or eight arms or just two arms. So you should explain on which deity we seekers of emancipation should concentrate. 11.

Some devotees worship Ram or Krishna or Nrisimha; so you should explain to us what is (known to be) definite to you. 12.

The misleading answer of Hariharacharya.

Suvarat said:-

Thus questioned by them, that Brahmin, clever in (practicing) several hypocrisies and sophistry but (still) entertained by the
King’s officials, answered- 13.

Since you are seekers of Moksha (spiritual emancipation), please listen to what I say. I will certainly tell you what is good for you. 14.

The God is said by the scriptures to be dwelling in places like Goloka etc., but he is not realizable to anyone in the Kali age. 15.

Therefore, ‘O Brahmins, you should only continuously utter his name; by that you will obtain both happiness and emancipation. 16.

What one achieves in the Krita (Sat yuga) age by concentrating on Vishnu, what one achieves in the Treta age by offering sacrifices, what one achieves in the Dwapara age by service, that one achieves in the Kali age by means of kirtan. 17.

This is the declaration of the Bhagavata itself; therefore in the kali age there are no other means of propitiation; penance, yoga, restraint are not achievable by men in the Kali age.’ 18.

The reincarnation of Vishnu (takes place) only in three ages; therefore, actually realizing him (in Kaliyug) is a figment of imagination, not reality. 19.
The effect of Hariharacharya’s teaching.

Suvrat reported:-

Believing in his words those Brahmins decided that in the Kali age the only way to attain spiritual well-being was through repeating the holy name. 20.

Then they started debating with scholars at different places and established their thesis with a lot of arguments in meetings. 21.

O king, no man was able to defeat them in any assembly since they were learned and skilled in arguing and were well-connected with the king. 22.

They ridiculed the devotees of the Lord who held that spiritual well-being could be achieved by actually realizing the Lord. 23.

The debaters come face to face with Muktanand.

In course of time they heard that the Lord’s principal follower Muktanand of whose reputation they were already aware, had arrived at the residence of Nathaji. 24.

Then they all five went to him in a group while he was in people’s assembly; their excuse was to see him there. 25.

Honored by that sage they bowed to him and sat in front of him. (Inwardly) they were jeering (but outwardly) they (were) like humble holy men. 26.

There came many other people, scholars of the Puranas, learned men, many Vaishnavites and Shaivites and also (mere) spectators. 27.
O king, then in that large assembly Muktanand himself spoke first remembering the Lord in his heart though they all were very eager to raise questions and their lips were throbbing (with impatience). 28.

Thus ends the thirty fourth chapter entitled ‘Description of Muktanand’s triumph over the debaters’ in the fourth Prakaran of Satsangijivan, the life story of Lord Narayan, also titled as ‘Dharmashastra’ (the rules of the code of conduct). 34

CHAPTER - 35

(Muktanand requests the five debaters to raise their questions.

Muktanand said:-

O Brahmins if you have anything in your heart to ask me, please do that as per the tenets of the scriptures. 1.

Suvarat points out that they had come with a plan in their mind.

Suvarat reports:-

O king, when addressed in this way by that sage those (five),
pretending to be curious, said (the following) while the others stood listening—2.

**The debaters pose their questions.**

O sage, by what means is the highest spiritual well-being attainable by human beings in this world? Please explain to us that means as per the scriptures. 3.

Thus asked by them, the sage, capable of dispelling all doubts, said to them in order to know what exactly their intention was. 4.

**Muktanand asked:**

O good people, please tell me what you have so far ascertained to be the means of spiritual well-being. 5.

**The debaters’ answer.**

We indeed have truly come to the conclusion that uttering the name of Vishnu which removes all the sins in the age of Kali is the means to spiritual well-being. 6.

**Muktanand’s rejoinder.**

Only he who mutters (holy) names while visualizing in his heart the image of God as actually seen by him gets the fruit of Nama-sankirtan (muttering the name). 7.
A man whose confused mind runs from on mundane object to another can get no good results of Nma-sankirtan. 8.

If there is no actual visualization of Narayana who is the object of meditation, how can he be seen at the time of Nama-sankirtan? 9.

For a person who also sees ordinary vulgar things and thinks only of them all the time, spiritual emancipation becomes more unattainable because of Nama-sankirtan. 10.

If Moksa (highest spiritual bliss) were attainable only by muttering the name (of God), then all the teachings of the Vedas concerning the three subjects, namely, knowledge, rituals and worship would be meaningless. 11.

If that is your contention then your thinking would be non-vedic; it is our position based on the Vedas that actual God-realization is the cause of Moksa. 12.

By means of muttering the names of Shri Harione may get religious merit, one may reduce one’s accumulated sins, but one can attain emancipation from mundane existence only through realizing Him. 13.

Therefore, (you should ascertain) whether you have actually realized Him. If you have, then you have achieved the goal; if not, then you should strive on. 14.

The response of the debaters.

The debaters argued:—

There are the ways of knowledge, devotion and rituals
prescribed by the Vedas; but in the age of Kali they cannot be resorted to by the men whose bodies are perishable in a short duration. 15.

So it is our considered opinion that only by muttering the name of Shri Harispiritual well-being is achievable. How can visualizing Him actually be possible in this terrible Kali age? 16.

And you also know that Ajamila was a great sinner but he attained Moksa merely by muttering the name of Narayan. 17.

Muktanand’s refutation.

Muktanand said:-

O Brahmins, it is clearly stated in the Bhagavata that the freedom accruing from muttering the holy name is (freedom) from accumulating sins or from the bonds of Yama (the god of death).’ 18.

(There is a verse from the Bhagavata which says - ‘O sons, see the greatness of muttering the name of Shri Hari– it was by this means that Ajamila was freed from the bond of death. 19.

Therefore, muttering the name of Vishnu is auspicious for the world. ‘O king (Parikshit), you should know that it is the destroyer of the greatest sins.’ (This verse is also in the Bhagavata). 20.

If it is (your) opinion that Ajamila attained moksa only by the virtue of muttering (God’s) name, then why did he practice yoga
Therefore I say that he was freed from the sins by muttering the (holy) name and was freed also from Yama; he attained Moksa only on actually seeing the messengers of Vishnu. 22.

And now about the statement that in the Kali age Shri Hari is never actually visualized: no holy man knowing the Vedas ever say so. 23.

Our guru is an incarnation of Narayan-Hari.; thousands have experienced his prowess and I have also experienced it. 24.

He is well-known now by the name Sahajanand; therefore; the view expressed by you is false. 25.

Perception is the most powerful means of knowledge; it cannot be negated by such other means of knowledge as inference etc. 26.

Please listen; I shall tell you a secret endorsed by the scriptures; in fact, the wise ones should understand the purpose of the re-incarnation of Shri Harion the basis of the scriptures. 27.

It is said in the scriptures that when there is deterioration of dharma in the earth on account of the wicked, Shri Haritakes an Avatara (i.e. comes in a human form). 28.

When terrible demons and monsters, fond of violence, are born on the earth and when the gods cannot destroy them, I am born in the house of (people) doing good deeds; I assume a human
body and pacify everything. 29 - 30.

This is what Shri Harisaid to Markandeya in the Mahabharata. I shall give a quotation from the Bhagavad Gita (to support this). 31.

O Arjuna, whenever there is deterioration of dharma and unrighteousness rears up its head, I am born (in a human form). 32.

In this way I am born in different ages for the protection of the good and for the destruction of the evil and for the re-establishment of dharma. 33.

O good ones, know this to be a statement of the Bhagavad Gita; it is been considered to the supreme means of knowledge. 34.

Shrimad Bhagavata is also a powerful means of knowledge; it is so because it is the essence of the Vedas, the scriptures and the Puranas. 35.

When the kings with their intelligence overshadowed with Tamas (guna) come to live with unrighteousness, at that time the Lord assumes authority, upholds truth and the cosmic order and spreads compassion and success. Thus, he acts in different ages assuming different forms for (the well-being of) the world. 36.

He is the one who in different ages, with the help of his Maya (i.e. cosmic power), assumes different forms such as gods, sages, men and lower animals and protects those who are intimidated by His enemies. 37.
Statements like these are there in hundreds in the Bhagavata Puran; they are to be taken seriously. 38.

Is it your opinion that unrighteousness has not increased in the Kali age? Is dharma strong and therefore an incarnation of Shri Hariis not warranted? 39.

Please listen to my additional argument carefully; Please ask this to those who say that in the Kali age there is no incarnation of Vishnu. 40.

The Mahabharata is the fifth Veda; in it there is the Bhagavata in which there is the story of Nar-Narayan who is only a form of Krishna and Arjun. 41.

Their birth took place in the Kali age and in the same way the birth of Buddha and of Kalki is also said in the Puranas to take place in the Kali age. Is this true or false? 42.

There are also other preceptors who re-established dharma and who were born in the Kali age. They are described by the learned as incarnations of Hari. Is that (claim) false? 43.

For these reasons it is quite clear that those who maintain that there are no incarnations in the Kali age have no knowledge of the true meaning of the scriptures. 44.

Dull-witted and prone to cheat people for money, they are not aware of the contradictions in their thinking. 45.

They narrate the tales of Him whose incarnation in the Kali
age they negate. They do not know Him and ask, ‘when was He born?’. 46.

The paths of the householders and the ascetics are different; the seekers of liberation should follow their own path and not any other path. 47.

All those who became seekers of liberation on the earth became so by virtue of the company of the good and attained it while others, through the company of the evil, feel down completely. 48.

If there is no Shri Hari actually anywhere in the earth, how can there be saints here who are the support of the seekers of liberation? 49.

By definition saints are those who have actual realization of Brahman; if there is no Hari, how can there be actual realization of Brahman? 50.

He, whosoever was formerly freed from the bonds of mundane existence, was freed only on account of the coming together of Shri Hari and his devotees. 51.

If in the Kali age there is no Lord, nor are there his devotees, why should the seekers of liberation be hopeful about it? 52.

The human body is described in the scriptures as a means to liberation; one who is not freed even after getting it is called the
destroyer of the self. 53.

(The Bhagavata avers) ‘The human body is the foremost ship easy to operate but difficult to get; it is well-designed and the guru is its captain; it is propelled by a favorable wind that is God Himself; if man (then) fails to cross the ocean of mundane existence, He is the destroyer of the self. 54.

In hundreds of similar statements of Hari, a man who fails to free himself from the bonds of mundane existence is called destroyer of the self. 55.

Only in the human body and never in any other kind of body is it possible for the knowledge of the self and there is no liberation without that knowledge. 56.

All agree that the human body is difficult to get; it is obtained after many births as a result of great religious merit. 57.

Now we have got that but then there is the Kali age in which there is no visualization of Hari, as some maintain. 58.

If, when there is a different age like the Satyayug and at that time we are in the animal bodies, how can that age benefit us? 59.

I know that we have passed many ages like the Satya and others but in none among them did we resort to Hari. 60.

Had we taken shelter with Shri Hari even once, how could we fall into the lump of flesh and impurities (i.e. the body)? 61.
Therefore, please understand that whenever we get human life on the earth there is a role an incarnation of Shri Hari plays in it. 62.

Otherwise the good ones would not have spoken of mans destruction of his own self. Therefore you should know it for certain that even in the Kali age, Shri Hari is here on earth. 63.

If meeting with Shri Hari were not the means to liberation in the Kali age, then why do the people in other ages desire to be born in the Kali age? 64.

O king, people in the Krita age and other ages desire birth in the Kali age because it is in that age that they can become completely devoted to Narayan. 65.

This is what the great 3 yogis said to king Janak in the olden days. If there is no Narayan (in the Kali age), then how can there be people devoted to him? 66.

Therefore, Narayan will ever be present on this earth. Going to him, the devotees should Bhakti of the nine varieties. 67.

O devotees, all this that I have said is approved by the scriptures and (supported) by experience. If you still have any doubt, you can again put questions to me. 68.
Suvrat reported:-

O king, after hearing his arguments based on the true scriptures those debaters realized that it was difficult to vanquish him; the spectators had already perceived that. 69.

Thus ends the thirty fifth chapter entitled ‘Muktanand’s vanquishment of the debaters’ in the fourth Prakaran of Satsangijivan, the life story of Lord Narayan, also titled as ‘Dharmashastra’ (the rules of the code of conduct). 35

CHAPTER - 36

Debater Ramchandra’s question.

Suvrat said:-

Among those debaters was one Harishchandra with a sensitive heart; he was convinced of an Avatar of Shri Harieven in the Kali age. 1.

Even Narupant accepted his argument with great faith; Ramchandra skilled in arguing and counter-arguing, said to him 2.

O great sage, we believe what you have said because you are dedicated to the Guru and are a speaker of truth and interested in our weal. 3.

Even in the Skanda-puran, there is the statement that the Guru
is Brahman, the Guru is Vishnu and the guru is Maheshvar. 4.

But if there’s the Avatar in all the four ages, why is he called ‘Triyug in the Purans etc. 5.

O learned one, please dispel this doubt of mine; I do not see any other person capable of doing this. 6.

Thus questioned by that debater, that highly talented sage, knowing the secrets of all the scriptures, answered. 7.

Muktanand’s answer.

Muktanand said:-

O Brahmin, the faith that the guru is God is superimposed on him by the pupils; it is just like the faith of a Pativrata that her husband is God; it is not literally true. 8.

I am talking of the Avatar of Vishnu himself even in the Kali age on the earth for the spiritual well-being of those souls who resort to him. 9.

As for the view that having the name Triyug, he (i.e. Vishnu) has no birth in the Kali age, I have to say the following – Please listen. 10.

The word Yug means a pair; the word Bhag (God’s prowess’) stands for the three pairs (of His prowess’); it is for this reason that He is designated Triyug. 11.

Only He is called Bhagvan because He knows of creation and dissolution (of the universe), of the earthly life and destiny
of the souls, of their knowledge and ignorance. 12.

[And there is one more explanation for His being called Triyug.] In the Krita age, all the people being absorbed in meditation, there was no sacrifice to God as Narayan; therefore He is called Triyug. 13.

And the meaning of the word Yug may be taken as it is commonly accepted (i.e. a large period of time); but there also are internal Yugs. 14.

The Yugs are of two kinds – external and internal; the external ones are well-known; it is with them that the transactions in the world take place. 15.

I shall explain to you all the four internal Yugs; these were explained by the son of Badarayan (i.e. the sage Shuka) to king Parikshit. 16.

Sattva, Rajas and Tamas are the qualities seen in an individual; impelled by time, these work in the soul. 17.

In Krita Yug, sattva dominates the mind, the intellect and the senses; in this yug, an individual is interested in knowledge and penance. 18.

In Treta Yug, people are interested in performing rituals for the fulfillment of their desires; the individual here is dominated by rajas, o clever one. 19.

In the Dvapar Yug, the individual is dominated by rajas and
tamas; in this yug, rituals for the fulfillment of desires (are tainted) with greed, dissatisfaction, pride, hypocrisy and envy. 20.

The Kali Yug is dominated by Tamas; here wiliness, falsehood, idleness, sleep, violence, despondency, sorrow, ignorance, fear and helplessness hold sway. 21.

On the basis of these clear characteristics of the various Yugs as explained by Shuka, one should examine which yug is prevalent in ‘ones own heart.’ 22.

When the Kali yug prevails in one’s heart, there will not be Shri Hariin it even if in the external (world) there is the Satya yug. 23.

When the Satya yug prevails in one’s heart, there exists (the opportunity of) the Darshan of Hari, though outside Kali yug may prevail. One should have no doubt about this. 24.

The external Kali is not able to hurt Shri Hari even a little because He is the cause of all the Yugs. 25.

The Lord of truth, He is capable of encouraging Dharma even in the external Kali Yug, because He is the Supreme Ruler. 26.

O good one, the Veda describes Him as the death of death; therefore one should not entertain any doubt about fear from the Kali age to Hari. 27.

Even Bhishma said in the Mahabharat to king Yudhistir: ‘The king is the cause of time, the time is not the cause of the king. 28.
If there is strength in a king to move the time even though he is a human, why should people doubt it in God? 29.

He is the Lord of all; therefore it is not proper for you to doubt his incarnation in the Kali (age) only on the basis of the Triyug concept. 30.

A seeker of liberation should understand the meaning of Triyug in this way; he should not take the atheist’s view that there is no Shri Harin in the Kali age. 31.

It is for this that Prahlad, speaking about God being Triyug, said that in the Kali age He is latent; he did not say that (He) is not (in that age). 32.

O Brahmin; I shall clearly explain to you the meaning of ‘latent’ in this statement of Prahlad that in the Kali age Shri Hari is latent. 34.

It is the latency of Shri Harithat after manifesting His supreme splendor, He conceals it completely in a moment by human drama.’ (That is, he again resumes his role in the human form.) 35.

In the incarnation as Krishna, He first manifested to Devki and Vasudev His divine form and then concealed it by his human role. 36.

He showed to Yashoda His cosmic form and in a moment he again firmly assumed his role of (her) son. 37.
He showed to His abode (Vaikunth) to Nand and other cowherds and concealed it by again assuming His human role. 38.

He charmed (by His human form) even deities like Brahma and others when they were extolling Him for annihilating the demons in vanquishable to them. 39.

He showed His wonderful splendor to Akrur in the waters of the Yamuna and then concealed himself by assuming a human form. 40

Manifesting His splendor a thousand times in this way, the Lord, by means of His human roles, remained latent on the earth. 41

To get a clear picture of this, please listen to this couple of verses spoken by great sages knowing His form when they were on a pilgrimage to Kurukshetra. 42.

Obeisance to Lord Krishna of unlimited intelligence, the great God who conceals His greatness with His yogic Maya. 43.

Interested only in comforts, these Vrshni rulers do not bow to Him because He is covered by the curtain of Maya though He is the Lord of time. 44.

His concealing Himself is of His own will, since He is the lord of the world; it is not out of the fear of Kali; know this for certain, ‘O Brahmin.’ 45.

There is a reason for this; it is to delude the deceitful demons, (who are) hostile to dharma, who become strong in the Kali age. 46
In most cases demons move about on the earth in the human form in the Kali age to deceive the people; and they hide their real form. 47.

But to outwit them, the Lord conceals himself in a human form in the Kali age and becomes a pole of attraction (for his devotees). 48.

The concealed state of Krishna in the Kali age has been described in the Vayu Puran. Born in the human race, He moves about on the earth concealing (His real nature). 49.

O best among Brahmans, know the Lord assumes a human form in order to move about among humans and encouraged by Sandipani, He destroys the demons in the human form. 50.

There are also the demons, who, while concealing their true nature, cannot conceal their demonical qualities; in fact, they cannot remain concealed and therefore they are exposed. 51.

But the Lord is free and therefore He cannot be recognized by the demons anywhere even through His superhuman exploits. 52.

All the deeds of the Lord are indeed extraordinary but it is only the demons who are misguided by them and never the devotees. 53.

In the Brahma Puran His capacity to beguile the demons has been explained; Him being free from blemishes is also explained. I shall quote that statement. 54.
Appearance of ignorance, dependence, different actions, an ordinary body, and discarding the body – all these in Vishnu are for the beguilement of demons; these are never His shortcomings. Even in the Brahmand Puran this trait (of Vishnu) is mentioned. 55-56.

O great Brahmin, know that the devotees are not deluded and they see the Lord’s deeds without any mistake (about His true nature). 57.

For this reason, the demons like Kans and Jarasandh (moving) in haughty human form on the earth did not know Him and insulted Him. 58.

[The Bhagvad Gita says] ‘The ignorant, not knowing my supreme status as the great Lord of beings, humiliate me in my assumed human form. 59.

Entertaining vain hopes, indulging in futile activities, having false knowledge and possessing untrue hearts, they stay, resorting to an ignorant demonic nature. 60.

The wicked men, who are ignorant and do evil deeds, do not resort to me. With their knowledge stolen by Maya, they resort to a demonic state. 61.

Being born as demons in repeated births, those ignorant descend even to a lower state and never come to me. 62.

All this and much more was explained by Shri Harito Arjun in
the Gita. It is for this reason, ‘O intelligent one, why there is no Shri Harion the earth in the philosophy of the Asuras (demons). 63.

Thus I have explained to you the meaning of the word Triyug. If you have any other doubt, please ask it to me. 64.

O king, Ramachandra heard this argument of Muktanand and stood silent but Shobharam, well-versed in the scriptures, expressed his doubt as follows- 65.

Thus ends the thirty sixth chapter entitled ‘Muktanand’s explanation of the concept of Triyug’ in the fourth Prakaran of Satsangijivan, the life story of Lord Narayan, also titled as ‘Dharmashastra’ (the rules of the code of conduct). 36

CHAPTER - 37

Shobharam puts his question to Muktanand, Who is your Guru among the ten Avatars.

Shobharam said:-

O great sage, what you have said is right; it has dispelled a great old doubt of ours arising out of the word Triyug. 1.

I would like to put another question to you; I must express
my doubt because it is said that a skeptical soul perishes. 2.

All people say that the Lord’s incarnations are only ten; even scholars hold this view, not the ignorant ones. 3.

You have said that your Guru Swami Sahajanand is at present the incarnation of Vishnu on the earth. What is his name (as an avatar)? 4

O beloved of the Lord, this much is my question; you will do well to answer it now. 5.

Muktanand’s Answer.

Questioned in this way by that scholar in a quiet debating tone, that devotee of the Lord gave him an answer approved by the scriptures. 6.

Muktanand said:-

O reverential one, there is no rule that the incarnations should be only ten, because God is in control of everything and He is independent. 7.

There are several statements (of sages) to controvert the view of those who hold that the incarnations are only ten. The number of the births of God is not specified in any great scripture. 8.

In the Harivamsh the king Janmejaya asked how many incarnations (of the Lord) were there and Vaishampayan answered him (thus) 9.
Prajapati avers that the incarnations of Vishnu, the permanent Lord of sacrifice and Lord of the gods have been in thousands; there is no doubt about it. In the future as well, there will be thousands of His incarnations. 10 -11.

For the well-being of the gods and the mortals, and to guide the people, the Soul of all the beings is born as per His mission. 12.

O Arjun, whenever Dharma deteriorates and Adharma upsurges, then the Lord is born for the re-establishment of Dharma. 13.

Even in the Shrimad Bhagavata, some earlier incarnations of the Lord are mentioned and then indeed it says that they are innumerable. 14.

As thousands of streams flow out of a great lake so does the incarnations of the Lord, the ocean of Sattva are in thousands, ‘O Brahmins.’ 15.

This is said in the first Skanda (of the Bhagavata); in the second (Skanda) God Brahman speaks of several incarnations and then says the following. 16.

I do not know the limit (of your greatness); how can these sages (Sanak etc.) born before (a particular incarnation of you) know it? Even the primeval god Shesh with hundreds of heads and singing of your virtues has not known it up-till now. 17.
While praising Krishna in the tenth skanda, it was reiterated by Brahman; (there) he explained the purpose of incarnations and the Lord’s invisibility by the evil doers. 18.

O great one, ‘O Lord, ‘O supreme soul, who in the three worlds understands your greatness? You are the Lord of yoga and with your cosmic power (Maya) you play anytime, anywhere and in any manner, expanding your exploits. Who is capable of knowing that all? 19.

Krishna himself has spoken to King Muchukund about His infinite incarnations; I shall quote those (relevant) three verses. 20.

O king, your births, exploits and names are in thousands; since they are innumerable, even I cannot enumerate them. 21.

Perhaps somebody may count in numerous lives, the particles of dust on the earth, but nobody can count my incarnations, exploits and names. 22.

O sinless one, even the great sages, enumerating my lives and works in the past, in the present and in the future, will not reach the conclusion (of their task). 23.

Even in the Bhagavad Gita, the same Lord said to Arjun – ‘Innumerable lives of me and of you have passed’. 24.

It is not that I was not before; nor is it that these kings were not before; it is also not that hereafter all of us will not be there. 25.

On the strength of these powerful statements in hundreds,
the delimitation of the Lord’s incarnations to a limited number is emphatically refuted. 26.

Therefore, a seeker of liberation should not be deluded that the incarnations are only ten and should resort to the Lord in his present incarnation with an assured heart. 27.

Without (the succor of) Shri HariHimself, the great ignorance born out of innumerable births will never perish; therefore, he is to be resorted to. 28.

The knowledge of Brahman will not lead to liberation without actually visualizing Shri HariHimself: This is what Vallabhacharya has said in (his commentary) Subodhini (on the Bhagavata). 29.

Krishna has steered the devotees through mundane existence; it is clear therefore that the mundane existence of the devotees comes to an end (through actually visualizing Him). 30.

As long as the actual fire in the outside (world) does not enter inside wood, it is not able to ignite the latent fire in it. 31.

In the same way, as long as the omniscient Vishnu does not manifest Himself and permeate everything, there is no dissolution of all (ignorance). 32.

Enlightened in this way by Him, that scholar soon has his doubts dispelled. The three others also concluded that the Lord may be there (in his latest incarnation,) 33.

Then Chiman Rao also was convinced that Shri Harimight be
present even in the Kaliyug. It was on the strength of these arguments (that he was so convinced). 34.

But still he had the doubt as to whether his (i.e. Muktanand’s) guru was an incarnation of Vishnu. Therefore, he put this question to that sage. 35.

**Chiman Rao’s question to Muktanand.**

O Sage, we accept (as true) your statement that there will be incarnations of Shri Harion the earth in the Kaliyug. 36.

But ‘O great sage, please explain to us by what extraordinary qualities and traits he is to be recognized with while moving about on the earth? 37.

Please explain how to recognize the Lord who has neither lifted a mountain nor destroyed demons and still He is the Lord. 38.

**Characteristics of Bhagwan in human form.**

**Muktanand’s answer.**

Muktanand said:-

The Lord, though in human form, is knowable to the seekers of liberation by means of his superhuman actions as also by means of the qualities of his devotees. 39.

Those characteristics of the Lord were described by the (goddess) Earth to Dharma Prajapati in the hoary past. Those very extraordinary ones; I shall explain (them) to you. 40.
(They are) truth, purity, compassion, forgiveness, spirit of sacrifice, contentment, humility, peacefulness, restraint, penance, equal attitude to all, forbearance, detachment and knowledge. 41.

Erudition, renunciation, the power to control all, bravery, invisibility, prowess, memory, complete independence, skillfulness, beauty, courage and softness. 42.

Maturity, unassuming nature, character, mental agility, luminescence, physical strength, spiritual strength (Bhag), seriousness, steadiness, faith in the Vedas (Astikya), fame, nobleness and absence of egoism. 43.

In addition to these, there are also in the Lord other qualities such as interest in the welfare of the Brahmins and the welfare of those who resort to Him. Know that these are permanently in Him and these (qualities) are sought after in many ways by others. 44.

It is by His grace that even an ordinary individual can all of a sudden transcend the waking state, dream and deep sleep. 45.

He is the Lord who can impart control to the minds of those who resort to him - the mind which even Brahma and others find it difficult to control without constant vigilance. 46.

It is by His grace that even without practicing Ashtang yoga, men will immediately attain a stable condition (of concentration) on the real self.47.

He whose images can be seen only in abodes like Golok etc.
He indeed is to be known as Hari, the Lord whose devotees have vanquished (evil passions like) anger, greed, desire, pride and are impartial. 49.

Thus I have explained in brief the extra-ordinary characteristics of Shri Hari which are common to all His incarnations. 50.

All other exploits of the Lord are owing to His mission or indeed they may be for the devotees to sing and praise about; they are not indicative of Him being the (world’s) ruler. 51.

The Lord’s exploit like lifting the (mountain) Govardhan etc. are only to vanquish the pride of Indra and others; it is not indicative of His being the (world’s) ruler. 52.

Demons like Hiranyaksh and others lifted the earth with the mountains. Do they become God only for that reason? 53.

Therefore, the distinctive characteristic of the Lord is that he liberates souls from ignorance, and destroys the demons to protect the true Dharma. 54.

**Two methods of destroying two types of Asuras.**

The demons are of two kinds; one, those who are of terrible appearance and wield weapons; two, those who masquerade as Sadhus and indulge in evil deeds. 55.

Their annihilation (by God) is also of two kinds; by weapons
or without weapons. The one involves beheading by a weapon; the other involves depriving them of their livelihood. 56.

The livelihood of the gods is their wealth of divine qualities (Daivi-sampat); this has been acknowledged by the noble-minded; (the livelihood) of the demons is their demonic qualities (Asuri-sampat); these both have been explained by Krishna in the Bhagavad Gita. 57.

**Characteristics of Devi-Sampati.**

**Qualities of godliness.**

Fearlessness, purity of being, steadiness of attention on spiritual knowledge, generosity, restraint, sacrifice, study of the sacred texts, penance and humility. 58.

Non-violence, truthfulness, freedom from anger, renunciation, peacefulness, not slandering (others), pity for all beings, absence of greed, gentleness, (consciousness of) shame (for wrong-doing), non-fickleness. 59.

Spiritedness, forgiveness, courage, purity, loyalty, absence of pride - these are the qualities, ‘O Arjun, of the one who is born (to inherit) the wealth of godliness. 60.

**Characteristics of Asuri-Sampati.**

**Qualities of demonic nature.**

O Arjun, the characteristics of the one who is born (to inherit) demonic nature, are the following - hypocrisy, pride, egoism, anger, harshness and ignorance. 61.
The fruits of the qualities of godliness is emancipation while that of demonic nature is bondage; ‘O Arjun, do not grieve; you are born (to inherit) the wealth of godliness. 62.

There are two (orders) of the creation of beings in this world - the godlike and the demonic; of these the godlike has been expatiated upon; ‘O Arjun, now listen to the demonic. 63.

**Behaviour of people with Asuri-Sampati.**

The demonic people do not recognize (the Dharma putting stress on) action and duty; nor do they recognize (the dharma inculcating) renunciation there is no purity, ethics, or truth in them. 64.

They maintain that the world is without a God, without support and without truth; that it (the world) is without coordination between its components; that its only purpose is self-indulgence. 65.

Embracing this view (of the world), those wicked ones with narrow understanding are bent upon (perpetrating) horrible acts for the destruction of the world. 66.

Craving for desires that are impossible to fulfill and full of hypocrisy, pride and haughtiness, they have false notions (of the world) out of ignorance and practice unholy rituals. 67.

They are obsessed with countless worries (for selfish gain) which may continue till the end of the world; their highest aim is self-indulgence and they are cock-sure that there is only this much (in life). 68.
Tied down by hundreds of snares of desire, and always prone to indulgence and anger, they seek to amass wealth through injustice for self-gratification. 69.

[This is always in their mind] I have attained this today; I will fulfill this desire (of mine); this is my wealth and that will also be in my possession. 70.

I have slain this enemy; I shall kill others also, I am the overlord, I am fit to enjoy and am accomplished, strong and happy. 71.

I am affluent; I belong to a high family; who else is like me? I shall offer sacrifice, donate and enjoy.’ In this way, they are misled by ignorance. 72.

They are misguided by numerous delusions in their minds and are trapped in snares of ignorance. Bound by the urge to indulgence of desire, they fall into unholy hell. 73.

Self-opinionated and haughty, and full of pride on account their wealth and status, they offer sacrifices (which are so only in name) devoid of rites only out their hypocrisy. 74.

Resorting to egoism, force, pride, desire and anger, they hate me out of envy, (not knowing that) I am in there and others’ selves. 75.

In this way Krishna explained to Arjun divine and demonic qualities and their consequences. 76.
Muktanand's answer continues.

When weapon–wielding demons rise on the earth and resort to misdeeds, the Lord manifests Himself with weapons in hands and annihilates them. 77.

When these (demons) put on an ascetic’s garb and resort to misdeeds, then the Lord, without any weapon, destroys them by taking away their livelihood based on desires, anger etc. 78.

When, as a result of Hari’s prowess, their demonic wealth is destroyed, their demonic nature also perishes and godly characteristics start manifesting (in them). 79.

And other people too, struck with wonder, describe them to be so, that is, these are new and god–given; these are not their former selves. 80.

The Lord, establishing true piety on the earth by any means whatsoever, soon frees all those who resort to him.” 81.

He should always be resorted to by humans because even great sinners attain spiritual well-being by resorting to him. 82.

And our preceptor, with all the traits and characteristics of God is present here; therefore I call him God; (I do not do so) out of reverence. 83.

As a result of resorting to him, thousands of men bent upon doing misdeeds, have been freed from demonic actions and they are well known in the world. 84.
And it is actually perceived by all that here men in hundreds and thousands go into spiritual trance (Samadhi) without practicing Yoga. 85.

It is also perceived by his devotees and sometimes even by non-devotees that at the time of their death His attendants come to fetch them (to heaven). 86.

It is therefore the knowledgeable people who determine that He indeed is God. If there is any doubt about this, please ask. I am here to answer. 87.

Suvrat said:-

On hearing this speech of that sage, those all with doubts had them dispelled from their hearts. They rejected their earlier view (about the Lord’s incarnation in Kaliyug), bowed to him and understood that He, whom they had heard to be Vishnu is indeed so. 88.

Thus ends the thirty seventh chapter entitled ‘Muktanand’s explanation of the incarnation of Lord Vishnu in Kaliyug’ in the fourth Prakaran of Satsangijivan, the life story of Lord Narayan, also titled as ‘Dharmashastra’ (the rules of the code of conduct). 37
CHAPTER - 38

The debaters accept Muktanand’s point of view.

Suvrat said:-

O king, then folding their hands, they said to him - ‘O great sage, all our doubts stand dispelled.’ 1.

We never saw on the earth holy men like you enlightening us about the true meaning of the scriptures and also well-equipped in their own experience. 2.

Those who call themselves saints here are men deluded by hypocrisy; though scholarly, they are attached to women, wealth and enjoyment and are like the unscholarly. 3.

We have heard of Swami Narayan and his saints but nobody explained to us this greatness succinctly in this way. 4.

Superimposing vices on virtues, the learned ones over here called him an imposter (mayik), and no one said that he was the liberator from Maya (i.e. cosmic illusion). 5.

We indeed were greatly cunning and would vanquish even a scholar in any assembly in a moment and would never bow before anybody. 6.

By the grace of your guru, we have been rendered speechless today by you; therefore he should be known as the Lord; who else can defeat us ? 7.
Know that from today onwards we are his; therefore, it an entreaty you to take us to him since we are seekers of liberation. 8.

Muktanand promises to oblige them.

Suvrat said:-

On hearing this acknowledgement from them, that sage was pleased. He realized that they had shed their hypocrisy and that they were seekers of liberation, and then he said to them. 9.

Your conviction is right; you indeed are seekers of liberation; how else could your hearts harbor the desire for (hearing) of Lord’s activities ? 10.

O Brahmans, you should listen to His virtues coming over here every day. By means of that, all wrong-thinking born out of bad association will vanish. 11.

His vision, had by those who have realized His greatness though association with the good, makes them experience extreme happiness. 12.

Have no doubt that we shall go to Him after your hearts have properly made that resolve. 13.

On hearing these words of the sage, they were pleased and bowing to him, they retired to their residence recollecting ( the course of events). 14.

Effects on others and change in debaters’ opinions.

Those others who had gone there were taken aback on seeing
their defeat and were dismayed; without saying anything they silently returned to their houses. 15.

That very news then spread to every household of the city. And all those who were seekers of liberation surrendered to him. 16.

That sage, however, was not at all surprised by defeating those debaters; he knew the prowess of the Lord residing in his lotus-like heart. 17.

He enlightened (properly) those people who had approached him and appropriately directed them to resort only to Krishna. 18.

Among those (devotees), Ramachandra and others, went to him every day and with great reverence, listened to the reports concerning the Lord. 19.

They become eager to have an actual vision of the Lord and Muktanand assures them of the same.

Then their love for the Lord increased day by day. By hearing of his greatness, they had a strong desire to see him.’ 20.

And that sage (Muktanand), on seeing their great faith in the Lord, said to them – “Meditate on him right here; he will afford you a vision today. 21.

Directed by him to meditate on the Lord, as wearing a white garment, as being dark like a cloud, and as charming and ascetic in appearance, they did as told by him. 22.
Sitting in the Swastika Asan posture and experiencing the meaning of his sentences, they actually saw the Lord in their souls while meditating on him there. 23.

They saw him at the centre of white light and extremely charming and were exceedingly delighted; then they rose from that state of Samadhi. 25.

With all doubts dispelled and greatly happy on having (the Lord’s) vision, they, with the guidance of the sage (Muktanand), remained constantly devoted to the Lord. 25.

Then they said to the people who were attached to them and had faith in them that if they had the desire for spiritual well-being, they should supplicate to the sage. 26.

On seeing their firm faith, the citizens in thousands and their followers came to take refuge in the Lord. 27.

**King Sayaji Rao comes to visit Muktanand.**

Narupant then narrated all that reports to the king Sayaji Rao and on hearing them, he was surprised. 28.

Then on the day of Vasant panchami, he, accompanied by a large army, went to Muktananda and bowed down to him. 29.

Felicitated by the sage and asked about his health, the king sat near him and then he prayed to him. 30.

By virtue of the kindness of you holy men I am happy; now I
am especially happy on seeing you. 31.

Now you were kind enough to give me a vision of yours; in the same way your guru also should afford me his vision; you should request him to that effect. 32.

There is a great desire in my heart to see him; therefore you should do this; it is my prayer to you. 33.

**Preachings of Swami to the king.**

**Muktanand said:-**

O king, what you have thought is right but the Lord is free (to decide in this);’ however, I will request him. 34.

Further, ‘O king, you are learned and thoughtful and you know how to discriminate between right and wrong; you have innumerable practical matters to attend to. 35.

In this (situation), time should be found to meditate on the Lord. That alone, and nothing else, gives happiness in the life after death. 36.

‘O king, the sequel to the virtues of the wise, such as peacefulness, restraint, compassion, (good) character etc. is said in the Bhagavat shastra (pancaratra) to be love for (the feet of) the Lord. 37.

What is the use of all the other virtues which are only the
cause of moving in the ocean of mundane existence if one’s heart fails to concentrate on the feet of Shri Hari with firm faith? 38.

For those whose minds are torched by the conflagration of mundane life, and who are in search of endless bliss, the only source of all happiness, as described by the Vedas, is the lotus-like feet of Krishna. 39.

It is not surprising that merely by looking at the feet (of Krishna) results in supreme happiness. A person whose soul suffers from the heat of mundane life attains peace by listening to the virtues of Hari. 40.

It is not surprising that the name of Krishna is efficacious in removing the burdens of the sins of the devout. Pronounced even by helpless people, it removes the accumulated mass of sins instantaneously. 41.

His name ‘Prabhu’ (i.e. Lord) is indeed meaningful since he does not forget his people even for a moment and protects them from hordes of internal and external enemies all the time. 42.

He is the soul of all - those having mobile and immobile bodies surrounded with sense-organs. He occupies the lotus of (their) hearts and is attained through the blessings of the saints. 43.
Those who take shelter at his lotus-like feet quickly cross over (the vast ocean of mundane life) as those who use another ship are devoured by crocodiles; that is certain. 44.

Suvrat said:-

Addressed in this way by that sage, the king was pleased; he stayed there for two hours and then bowing to him, he went home. 45.

That sage stayed there for three and half months guiding numerous people to resort to the Lord (Krishna). 46.

Then he thought of going back to Shri Harito have his vision; that very moment came a messenger conveying (to him) his journey back to Vrittalay. 47.

**Arrival of Muktanand Swami at Vadtalpur along with the saints.**

Thereafter, he along with Nathaji, Ramchandra and others, started for Vrittalay on the day of Amalaki ekadashi. 48.

Then, Ramchandra and others had a vision of Hari, who they had seen (before) in Samadhi and they were exceedingly happy. 49.

Muktanand narrated to him the entire course of events. On hearing that, the Lord was pleased and extolled him. 50.

O pure one, this I have narrated to you what you had asked me to narrate. This is how Muktanand vanquished the debaters at Vatapura (Vadodara). 51.
CHAPTER - 39

Punjabhai from Dholera and Hematsinh Raja from Junagadh request Shri Shri Harito construct temples at their places.

The king said:-

O sage, enjoying the nectar of the Lord’s exploits, I thirst for more. So please give me more of it to drink since you are full of compassion. 1.

What did the Lord do after his return from Vrittalay to Durgapur? What did he do? Tell me all that since I am very eager to listen. 2.
### Suvrat’s reply:

O great king, please listen; you are of pure and discriminating intelligence; I shall narrate to you another exploit of the Lord.’ 3.

On his journey back from Vrittalay, the Lord halted in the villages of his devotees. He reached Durgapur on the first day of the bright half of the month of Vaishakh early in the morning.’ 4.

After taking a bath and having performed his daily rites, he celebrated the Kurma (tortoise) avatar festival; he feted (on that occasion) with reverence holy men, Brahmans and ascetics.’ 5.

On that very day arrived from old Durgapur king Hemant Sinh and king Punjajit from Dholera.’ 6.

Those two kings arrived at the gate (of the king Uttam’s palace) at the same time and having met each other and having enquired of each other’s health, they approached the Lord. 7.

They both bowed to Shri Hariwho was sitting comfortably and with his permission, they took their seats in front of him. The Lord then felicitated them. 8.

Then they were lodged in the palace of king Uttam who greeted them with respect. They were greatly pleased on having a vision of Hari. 9.

Thereafter, on the conclusion of the festival of sandal pilgrimage (Chandan-yatra), those two approached Shri Hariwho
was sitting on his throne at his residence and bowing to him, sat in front of him. 10.

King Hemant Sinh, perceiving that it was the time to make a request, said to the Lord with folded hands, ‘O Lord, please listen to me. 11.

Please arrange for (the construction of) the temple of Radha-Krishna at Junagadh. It is very much dear to me and to other devout citizens. 12.

The ruler of our country is a Muslim, Bahdur by name; but he also endorses this idea. 13. O Lord, please fulfill this desire of ours since such desires of the devotees are usually fulfilled (by you) 14.

Saying this he paused; then the king Punjajit said the same thing to the Lord with folded hands. 15. It is my wish and the wish of my subjects that you should help build a temple in Dholera. 16.

It is well what you, of pure intelligence, have asked. It is also my desire to do (what you beseech me to do). 17

I shall cause (two) temples to be built in the cities of you both, I shall myself install Shri Krishna in them.’ 18.

Orders given to Brahmamand Swami to construct temple at Junagadh and Adbhutanand Swami to construct temple at Dholera.
After replying this to those two devotees, he said to Brahmanand, ‘O pure one, you depart for Junagadh with Hemant Sinh.’ 19.

There you arrange a beautiful stone temple to be constructed. Sage, at the time of the installation of Krishna, I myself will be there.’ 20.

Thus addressed, that sage responded by saying ‘Om’ with folded hands; then he said to sage Adbhutanand who was standing in front of him. 21.

The Lord’s address to Adbhutanand.

O sage, you go to the town of Dhaureya (Dholera) along with Punjajit and (there) arrange an extremely beautiful temple of Krishnato be built.’ 22.

Thus addressed, that sage also responded in the affirmative. Then they stayed there till the Narasimha festival. 23.

At the end of that festival, those two kings, with the permission of the Lord, left for their respective towns along with those two sages. 24.

Brahmanand caused a magnificent temple to be constructed by highly skilled artisans. And the town’s people fetched all the substances required for the task as per his bidding. 25.

In the same way Adbhutanand caused a temple to be built at Dholera; the citizens over there did as was directed by him. 26.
After the departure of those people, Shri Haribegan listening to the Brahma-Vaivarta Puran along with his brother from the fifth day of the dark half of the month of Vaisakh. 27.

He concluded this (activity) on the fourth day of the bright half of Bhadrapada which was the day of Ganesh Chaturthi. 28.

On that day, he worshipped an earthen image of Ganesh with great festivity. Thereafter, he fed Brahmins with ample Modaks full of much ghee and jaggery. 29.

Then after, he began listening to the fifth part of the Bhagavata; he concluded that on the day of Dhana-trayodashi and rewarded the reader in a befitting manner. 30.

On the next day, he worshipped Hanuman with great festivity and to please him, he also worshipped his own follower ascetics. 31.

After celebrating the festivals of lamps (Diwali) and Annakut, he started on the fourth day of the bright half of Kartik for Vrittalay to felicitate his parents. 32.

At that time, his relatives, with Ramapratap as their head, with their wives, citizens and their womenfolk promptly followed him; so did king Uttam. 33.
Arrival of Shri Shri Hariin Vadtal.

Worshipped on the road by hordes of devotees and followed by horsemen in thousands, himself riding a horse, he arrived at that city on the day of Gopashtami on the auspicious time of the Magha (constellation). 34.

Welcomed by the citizens and also by hordes of pilgrim-devotees to the accompaniment of auspicious musical instruments, he instantly entered and with great love had a look at Lakshmi-Narayan. 35.

Having taken his premises, he lodged his relatives in separate places; he arranged to bring all the materials for the occasion by sending emissaries to other towns. 36.

On the next day (which happened to be) the first day of Kritayug, i.e. the ninth day of the bright half of Kartik, he observed the death anniversary of his mother and fed Brahmins in thousands with the food of their choice. 37.
On the Ekadasi day, the generous Lord celebrated the birthday of Dharmadev with due rituals characterizing a great worship in the style of a great king and honored Brahmins with gifts of good clothes and ornaments. (Dakshina.) 38.

Thus ends the thirty ninth chapter entitled ‘Narayan Muni’s approval to build temples at Junagadh and Dholera’ in the fourth Prakaran of Satsangijivan, the life story of Lord Narayan, also titled as ‘Dharmashastra’ (the rules of the code of conduct). 39

CHAPTER - 40

Description of the religious conclave in the precincts of the Lakshmi-Narayan temple.

Suvrat said:–

Then in the afternoon there was a big religious conclave in the precincts of the Lakshmi-Narayan temple similar to the conclave ‘Svadharma’ in the abode of the gods. 1.

In it all, the devotees and the women took their seats as per their status and the Lord was seated on a great throne. 2.

The Elder brother Ramapratap, his son Ayodhyaprasadji and younger brother Ichharam, and the latter son Raguvirji arrived there and took their seats in front of him. 3.

A religious student by name Mukundanand, another by name Jayanand and other celibates with Vasudevanand as their chief (sat
Muktanand and Brahmanand, the best among the holy men, and Gopalanand with Nityanand (also took their seats). 5.

Holy men and Brahmans, Shivaram, Mayaram, Dinanath and other scholars (sat there). 6.

Great kings Vastakhachar, Surakhachar, Uttamraja, Punjaji, Kakabhai, and kings Somalakhachar, Hemant Sinh and other great kshatriyas took their seats in that assembly. 7.

Bhruguji, Ratnaji, Veraji, Alaiyakhachar and other great warriors as well as chief Vishya devotees like Govind, Ranachod, Nathaji and Kashidas (sat there). 8.

The women Jaya, Rama, Lalita, Punjika, Amari, Ganga Reva, Mogha and also formed a part of the assembly 9.

When all of them had taken their seats, the Lord Shri Hari addressed his two brothers with the desire to perpetuate the responsibility of continuing holy serve in the clan of Dharma. 10.

**Bhagawan Shri Hari establishes Ayodhyaprasadji and Raghuvirji as Acharya.**

**The Lord expresses his desire to retire.**

O brothers, please listen to my words, which are for the well-being of the people; this is lodged firmly in (my) mind; what I say is indeed true. 11.

The authority that I have here as the preceptor of the people was conferred on me almost by force by the venerable swami
I bore the responsibility (of propagating) dharma very consciously because one has to obey the order of (his) guru. Lending strength to devotion and righteousness, I have up to this time (discharged my duty). 13.

Now, as a result of listening to the fifth part (of the Bhagavata) again and again, I am keen on renunciation; as it formerly happened in the case of Jadabharat (so do I desire). 14.

After renouncing the activities related to Pravrtti dharma, and reading and listening to the tenth part of the Bhagavata daily, I desire to practice devotion to Krishna and nothing else. 15.

Therefore, it is my desire to install that responsibility on the next generation. With that end in view, I solicit you to spare two sons of yours desired by me (for this cause). 16.

**Suvrat said:-**

On hearing these words Hari’s elder brother spoke first. “I have three sons; you may take any one whom you consider eligible. 17.

Then the younger one said, “I have five sons; from among them you may take any today that you wish to take. 18.

On hearing these words of them, Shri Hariwas delighted and said, “O elder brother, please give me this son of yours named Ayodhyaprasad. 19.
And you, Ichcharam, give me your son by name Raghuvir. When addressed thus by him, they made their sons stand up to offer them to the Lord. 20.

Thereafter Shri Hariperformed the adoption ceremony through the Vedic scholars as per the injunctions of the scriptures. In the midst of auspicious tunes of musical instrument and songs, he accepted those (boys) loved by all. 21.

Then he made them occupy his own seat and caused them to be felicitated by all his followed and devotees with costly garments and ornaments. After that, with great pleasure, he worshipped them. 22.

Then the Lord said, “Hearken to my words, ‘O sons; our desired god of worship is Shri Krishna Himself.” 23.

I have caused many temples of Him to be built on the earth; their management and upkeep have also been arranged for, ‘O sons. 24.

Among them, two are of prime importance. One is here in Shrinagar (Ahmedabad); it is that of Nar-Narayan; the other is of Lakshmi-Narayan (in Kolkata). 25.

By making these the central (points), I have divided this continent called Bharat into two parts and each is known by its special name. 26.

It is the southern part that is called (the part) of Lakshmi-
Narayan; whatever people donate in charity in the form of money, food-grains, clothes etc. belongs to the southern part of Lakshmi-Narayan. 27.

In the same way I have arranged that whatever people give in charity in the northern part belongs to Nar-Narayan. 28

**Desh-Vibhag Lekh.**

I confer upon you the preceptorship of each of these parts separately. You are the Guru of my followers and you have to safeguard their Dharma. 29.

After having said this, he directed the holy man Shukanand to write down two documents elaborating in detail the arrangement made by him. 30.

Taking those two documents in his own hands, the great one said, "Of these two, take one document each, both of you. 31.

Then the two separately accepted one document each and with equanimity, they saw (on it) the name of Krishna. 32.

Raghuvir had taken the document pertaining to Lakshmi-Narayan while that pertaining to Nar-Narayan was in the hands of Ayodhyaprasad. 33.

On seeing that, Shri Harisaid to all those followers of his, "From today onwards I have made these two your Gurus. 34.

Please understand this – those followers of mine who reside in the region of Nar-Narayan will indeed be the disciplines of
लक्ष्मीनारायणस्याय खण्डे स्वयं मदानश्रिता:। रघुवीरस्य ते शिष्यः सर्वं इत्यवधायताम्॥ 36
श्रीणां खण्डहनस्तानामेत्योऽयोगिनीः गुरुः। एवयेव इह युक्तवान्मयं द्वे श्चायिता मया॥ 37
उन्नोज्जेऽर्थर्यं गुणमाभिः भूतवं भूतवंद्रितवं। मान्यो शेत्येऽस्यास्यंत्यंखण्डहनस्तानादिभिः॥ 38
एतस्योहेतुं इत्यहेतुं करिष्यवन य आश्रयम्। तानू कृषणो भगवान् भाम देहाते नेप्तति स्वकम्॥ 39
इत्युवध का तानू पुर: पुरावताः स हर्षुपं। युवाभ्याः स्वस्तवं खण्डस्थः: शिष्यः। करयथं न चेतरे॥ 40
तहतं चालवख्याति ग्राहां नानायथ तु करिष्यव। साधवो वार्तानि: पदरा ये रघुवे तुभयोः: सभम्॥ 41
अपश्यायात: कल्लं शेत्यां युवेष्ट्यवेदयोऽयोऽ। ये भक्तार्टतिः: रघुवे यायस्यस्तवोऽग्रतिः॥ 42
युवाः: शिष्यविनायकविवादस्तु निर्मणे। हृद्धू गुहस्थोऽर्थर्यं करयथं नेते तु करिष्यव॥ 43

Ayodhyaprasad. 35.

All those who reside in the region of Laksmi-Narayan will be the disciplines of Raghuwir; let my followers understand this well. 36.

And I have laid down this rule that the wives of these two will be the Gurus of the women living in these two regions. This, I think, is in fitness of things. 37.

You should revere and serve these two descendents of Dharmadev as you would do to Dharmadev himself. You should do this as per your capacity by (offering) food, clothes, ornaments and money etc. (to them). 38.

Lord Krishna will lead those to his own abode after their death who resort to these two Gurus and their successors. 39.

After saying this much to them, the Lord again addressed his (adopted) sons thus - “You should make disciples from the residents of your own region and never form the other region. 40

Only the food, clothing etc. given by them should be accepted; that given by the others should not be accepted. The Sadhus, Brahmcarins and itinerant holy men shall be as reverential as you both. 41.

They shall render service unto you both impartially; those who are partial shall fall from Dharma and go down to an inferior existence. 42
For settling the disputes concerning the wealth donated by the followers, you shall appoint two house-holders well-versed in Dharma (law) for each party; you shall never involve (these) [that is, above mentioned holy men] for this purpose. 43.

For settling the disputes regarding the wealth received by your wives from their female disciples, you shall appoint two married women for each party; you shall never appoint widows for this purpose. 44.

Success is assured when house-holders (and not ascetics and widows) are responsible for settling practical matters. Work is spoiled otherwise. 45.

And you should carry on and shall encourage your disciples to carry on your work as per the injunctions of the eight basic texts as explained by me and in consonance of our sect. 46.

And all this that I have bestowed on you two is earned by me through my own efforts. It is not the property of my father nor the property of my two brothers. 47.

And know me to be similar to the ascetic sage Badaripati who has come here out of his own will from his abode and who will indeed return to it. 48.

I have bequeathed all my own wealth to him out of my full right to do so. It is my unchallengeable wish; in it no other person has any share whatsoever. 49.

In case many sons are born to you, only one virtuous son
should be installed on the seat of Guru and it is not necessary that he should be the eldest. 50.

**Characteristics worthy for Acharya.**

He who has people’s affection, who is capable of safeguarding the righteousness (Dharma) of his disciples, who is steadfast in the religious practice of his sect, shall be Guru. 51.

If one’s own son is not gifted with these qualities, then someone born in the family of Dharma should be adopted as per the rites (of adoption) and be installed as Guru, as I have done. 52.

This order of mine shall be obeyed completely by all my disciples. Whosoever acts contrary to this stands expelled from my disciples. 53.

**Suvrat said:-**

On hearing these words, all bowed to him and with gladness and accepted his directive. Those two, selected to be gurus, offered obeisance to the Lord and said to him 54.

You indeed are God himself; your greatness has been manifest; by your own will you are like a human being; you are fit to be worshipped by people as Narayan Rusi; we are firm in our mind on this. May there never be loss of righteousness in the world while we two stand bound by your directives. Let there never
be ego in us; may there be ample affection in us for your 
(disciples) and faith in you. 55.

On hearing these words of them, he greeted them with good 
blessings. He passed that night staying awake (for long), with his 
devotees praising the virtues of God. 56.

On the twelfth day, he observed the breaking of fast (Parana) 
by satisfying hordes of Brahmans and holy men with a variety of 
food-items; he also fed all others who had come to dine. With his 
brothers and other relatives, he honored all of them. 57.

In the next two days, he procured all the necessary materials 
and on the full moon day and celebrated the great festival of the 
goddess Bhakti. On hearing this report even great kings were 
surprised and praised him with reverence. 58.

Thus ends the fortieth chapter entitled ‘Description of 
religious conclave in the precincts of the Laksmi Narayan 
temple’ in the fourth Prakaran of Satsangijivan, the life story 
of Lord Narayan, also titled as ‘Dharmashastra’ (the rules of 
the code of conduct). 40
CHAPTER - 41

Narupant (minister of Sayajirao Maharaja) arrives from (Vatapatan) Vadodara in Vadatal.

Suvrat said:-

Then, while the Lord was relaxing at the end of the festival (of Bhaktidev), there arrived from Vadodara, Narupant along with the cavalry and stood near him. 1.

The Lord felicitated him in a befitting manner with welcome and other formalities, as he stood saluting. The Lord knew that the king’s minister was his devotee and therefore he had come. 2.

Taking his seat near him he said with folded hands, ‘Oh master, please accept the request of king Sayajirao.’ 3.

I have been sent by him to take you to Vadodara. In his heart, there is a great and mighty desire to see you. 4.

O Lord, ever since he met Muktanand, he has been constantly thinking of you. 5.

It is, therefore, fit for you to fulfill his desire now; even Muktanand has opined that his work deserves to be done. 6.

Then the Lord said these words pleasing Narupant, ‘I know that king’s guileless (pure) feelings towards me.’ 7.
O sinless one, this has already been reported to me by Muktranand; therefore, I shall go there since your words are also worthy of consideration.’ 8.

Thus addressed by the Lord, he was pleased and bowed to him; then he offered him the presents and gifts sent by the king. 9.

After having offered precious garments and fruits, he, with the permission of the Lord, retired to his lodging. 10.

The Lord also returned to his dwelling after handing over the garments to Muktranand and after distributing the fruits to holy men. 11.

Then, summoning Narupant early (next) morning, the Lord said to him, ‘Take your dinner and go ahead and report to the king of my arrival.’ 12.

I will certainly reach there on the Panchami day with my followers.’ Thus addressed, he bowed to him and after eating his food, he left for Vadodara. 13.

After reaching there, he (Narupant) went to the king and gave him the report; pleased, the king arranged for the lodging of the Lord in the Mastubag garden. 14.

Arrival of Vatpattan Swami.

After having taken his food, the Lord left on the fourth day for Vadodara in his own horse and was followed by his horsemen, foot-soldiers and holy men. 15.
Worshipped on the way by hordes of his devotees and looked at with wonder by others, he camped at the village Sankardar after having crossed the Mahi river. 16.

Entertained there with appropriate hospitality and reverence by Ganesh and other devotees, he stayed at that place for a night and on the next morning he left after performing his usual rituals, followed by his men. 17.

In the city of Vadodara, there were heard, from every house, shouts of joy on account of his arrival; his adversaries there did not get sleep; they were restless all the night. 18.

Some who were eager to debate with him were ready with numerous points of arguments; others, who were desirous of fighting with him made their weapons and companions ready for the purpose. 19.

Those who had good sense and had heard of his excellent qualities were eager to have a look at him; others, who feared he might have wiles, were afraid and hid from him. 20.

Extremely eager to have his vision, the king put his four-fold army in charge of Narupant and sent him in the morning along with it to receive the Lord. 21.
Seeing him approach the city at a distance of one Yojana, he promptly dismounted from his horse (and walked up to him); he bowed to him, and offered him befitting respects. 22.

**Shri Shri Haririding the elephant.**

Then he made the Lord mount the decorated elephant with Ambary, a specialty for different vehicles used for a number of other holy men. 23.

He provided elephants for some, excellent horses for others as also chariots, palanquins etc. 24.

Sitting at the back of the Lord, he (i.e. Narupant) fanned him with a Chaurie. Then all musical instruments resounded along with the cries of victory to the Lord. 25.

Then all of them proceeded towards the city; the citizens went ahead to receive the Lord; he saw them in thick throngs in the midst of the road from his elephant. 26.

With shining luster of the body, his face full of sweet smile, wearing a fine white garment, followed by galloping steeds,
surrounded by hordes of elephants, with splendor like that of Indra, he entered the city amidst shouts of “victory to you” and the sound of all sorts of musical instruments. 27.

The king received the report that he had entered the city and on each and every street, people are looking at him in amazement in great hordes; overjoyed, the king also proceeded to receive him; on seeing him, he bowed with reverence and brought him to his great palace; making him dismount from the elephant, he embraced him with great joy and humility. 28.

Thus ends the forty first chapter entitled ‘Description of Narayan Muni’s visit to Vadodara’ in the fourth Prakaran of Satsangijivan, the life story of Lord Narayan, also titled as ‘Dharmashastra’ (the rules of the code of conduct). 41
Honour of Shri Hari by Maharaja Saiyajirao and preachings by Shri Hari.

**Suvrat said:**

Then he (i.e. the king) taking his (the Lord’s) hand in respect, and bowing to him, took him to his palace which was worthy to be seen by even kings. 1.

Seating him on his own beautiful throne, and standing in front of him like a servant, the king said to him with folded hands. 2.

‘O Lord, with your arrival a wish of my heart has been fulfilled; you always think of the well-being of the world; today you have made me pure and holy. 3.

This kingdom of mine has been purified by the touch of your lotus-like feet; from today, I shall be at your service, ‘O Lord.’ 4.

Saying this, the king, getting into his chariot and with his retinue of soldiers went Mastu-bagh along with the Lord. 5.

There he lodged him along with his followers in exquisite tents already pitched ahead of their arrival. 6.

The king offered him hospitality in keeping with his status; there, in attendance were the devotees Nathaji, Ramachandra and others. 7.
On the second day, the citizens and the devotees (there) offered him worship with exquisite garments, perfumes, flowers and money. 8.

On the third day, the king also took the Lord to his palace after dinner as he had done earlier, mounted on an elephant. 9.

Seating him on a high pedestal, he sat in front of him; he directed his people to sit as per the protocol. 10.

Then the Lord, removing the grief of all, spoke to the king standing before him with folded hands in humility. 11.

**Preachings to Sayajirao Maharaj by Shri Hari.**

**The Narayan said:**

‘O King, listen with an attentive mind; I will tell you what is for your well-being. You should keep (this advice) constantly in your heart at all costs. 12.

‘O king, a human life (literally body, Deha) on the earth is difficult to get even for the gods; the end-result (Phala) of it is the achievement of liberation. 13.

Worldly happiness is available to all kinds of creatures; that to obtain which the people strive is not unattainable to human beings – (namely worldly happiness). 14.

Happiness is mixed with unhappiness; happiness without unhappiness is not perceived; one has as much (unhappiness) as one has happiness. 15.
All people suppose the king is full of happiness; I know him to be extremely unhappy. 16.

How can there be happiness for him, who is overwhelmed by excessive greed and who every moment suspects (evil designs of) thieves, enemies and his own kith and kin? 17.

O king, pure happiness without any admixture of misery is only with God; because He is the truth, sentient, blissful and truly independent. 18.

It is by worshipping Him that His devotees attain happiness; there is not an iota of that happiness with even the Lord of the three worlds. 19.

While all the people are being burnt by the dire of desire and avarice, the devotees of Vishnu never suffer from the heat, akin elephants standing in the Ganga-waters. 20.

You are wise, ‘O king; therefore, for your own good you should take shelter in Krishna- thereby you will achieve both worldly happiness and spiritual emancipation. 21.

Therefore, ‘O king, so long as one is conscious of the body (i.e. bodily existence), one should remain firm in one’s duties and at the same time be devoted to Krishna with love; this is my opinion. 22.
पुराणश्रवणे चिन्तं सामप्रतं लुभ्यातितं मे। स्थातुम्त्र न शक्तोमि दिन्मेकमापि ध्रुवम्।

The Lord said:-

My mind is set on hearing the Puranas; I am not in a position to stay here even for a day; that is certain.

I came here knowing your pure faith in me. If that were not so, I would depart right now. A man (like me) who is without desire would hardly visit a king’s house.

After this, he enlightened him on the ways of practicing devotion to God. The king also put into his heart all his words.

Then with great happiness, he offered him worship with valuable new garments and gold ornaments studded with jewels.

He prostrated before him like a stick after worshipping him with sandalwood, flowers, Aksata etc. as per the procedure.

Then he honored his relatives (literally ‘sons’), and the ascetics with great reverence, in a befitting manner, offering them garments, Daksina, perfumes etc.

Enjoining upon the king to stay within the limits of Dharma,
the Lord quickly rose; the king also ordered his army to stand ready for his departure. 31.

Then the king followed the departing Lord on foot; after bidding him adieu, he mounted on a mighty elephant while the rejoicing citizens saluted him. 32.

Those who were his adversaries in the city could simply do nothing against him seeing his extreme prowess; they stood there helpless, their hearts burning with envy. 33.

He went out of the city as he had entered it accompanied by royal splendor; he bid adieu to the citizens following him as well as to his devotees and the king’s army. 34.

Then aboard his speedy horse and followed by all his disciples and devotees, the Lord arrived at Vrittalay with them all after having strengthened the path of righteousness. 35.

Thus ends the forty second chapter entitled ‘Description of Narayan Muni’s arrival and stay at Vadodara’ in the fourth Prakaran of Satsangijivan, the life story of Lord Narayan, also titled as ‘Dharmashastra’ (the rules of the code of conduct). 42.
Shrimad Satsangijivan  
Cha. 43

CHAPTER - 43

Shri Hari decides to write the Shikshapatra, while listening to the tenth chapter of Shreemad Bhagwat at an isolated location.

Suvrat said:

Residing there at his own lodging, Shri Hari otherwise known as remover of misery, praised king (Sayajirao) in his meeting. 1.

He gave all garments, ornaments and money received at Vadodara to Raghuvir (his adopted son). 2.

Thereafter he was desirous of listening to the tenth Skanda (part) of the Bhagavata with an undisturbed heart; deciding to send away Uttam and others to Durgapur, he said to them- 3.

‘O king Uttam, for now you should go to Durgapur with your people; and ‘O you, all friends, you should also go along with him.’ 4.

After having listened to the tenth Skanda (part), I will also go there, I like this (arrangement); therefore you all should go. 5.

Thus directed by him who wished to live in solitude, they reluctantly went to their places since his words were binding on them. 6.

King Uttam with his people, Ramapratap and other relatives of the Lord who came from the west and from Bhalia country and
also others who had gathered there went back to their respective places as directed by Hari. 7.8.

Then he directed the ascetics (to go) for the enlightenment of the people in different regions, and they departed accordingly. 9.

Then, beginning from the day of Ekadasi, he listened reverentially in solitude to the tenth Skanda (part); it took him one month and a half (to complete this exercise). 10.

O king, he greatly liked the tenth Skanda and praised it with much respect. 11.

Then up to the fifth day of Magha (i.e. the day of Vasanta-pancami), he listened to the fifth Skanda and praised it greatly in his meeting. 12.

These two parts of the Bhagavata-Puran were very favourite to the Lord. 13.

Then, after having felicitated the reader of the Puran with garments, ornaments and money, he celebrated at mid-day the spring festival. (Vasantotsava). 14.

Then he arranged for a great worship of Laksmi-Narayan at the hands of the best of the religious students; it resounded with songs and instrumental music. 15.

The Lord fed a thousand Brahmans that day and gave them Daksina and soft blankets. 16.
At that time, numerous devotees living in nearby villages came to have a glimpse of him and returned. 17.

Then the Lord, sitting all alone in the afternoon, decided to write an epistle to the people with their well-being in his mind. 18. ‘I shall write an epistle for teaching piety to all countries; as a result of this all my devotees will behave according to the instructions.’ 19.

By virtue of it (i.e. the epistle), they will understand my point of view as it is and they all will be free from doubt. 20.

When I disappear from the earth, it will be the sole support of my followers in the world since it is clearly in the form of my own sentences. 21.

Having thought in this way, that soul of Dharma asked an attendant to bring paper, pen and chalk (khatika). 22.

The Lord then, with good sense, extracted the essence of all the scriptures and wrote the epistle making dharma steadfast on the earth. 23.

**Dhyan of Shri Hari while writing ‘Shikshapatri’**.

With head slightly bent, holding the expanse of paper with
the left hand, with the pen in his right hand, he wrote the epistle in the following manner- 24.

Thus ends the forty third chapter entitled ‘Dispersal of devotees from Vadodara and Narayan Muni’s cogitations on the Bhagavata’ in the fourth Prakaran of Satsangijivan, the life story of Lord Narayan, also titled as ‘Dharmashastra’ (the rules of the code of conduct).

CHAPTER - 44

The epistle. (Shikshapatri)

I meditate, within my heart, upon Lord Shree Krishna, whose left Radha is standing by, on whose right chest resides Lakshmi and who enjoyed his own divine sports at Brindavana (with Radha and Lakshmi) I.

He writes further.

I, Sahajananda Swami, staying at Vrittalaaya (Vadatal) write this SHIKSHAPATRI to all my followers living in different countries. (Vrittalaya means a place of good conduct). 2.

Introduction for the following four Slokas.

In the next four stanzas, Shree Bhagwana showers his blessings upon the two Acharyas whom the enthroned as his successors and also upon all his devotees classified into four categories.

The people of first category are called Naishtika Brahmacharies (Brahmins who take to Naishtika Vrata i.e. a vow to keep life long celibacy). Mukundananda is mentioned as the important person of this group.
The second category consists of those disciples, living in house-holds who are called as Grihasthas, Mayarama Bhatta is mentioned as the head of this group.

The third category consists of women disciple – married women with husbands alive, widows and unmarried women.

The other category is of Sadhum Muktananda is mentioned as the head of this group.

Ayodhyaprasada, the son of my brother Rampratapatap and grandson of Dharmaedo my father and Raghuvira, the son of my brother Ichchharama and grandson of Dharmaedo my father, brahmacharies who are lifelong celibates and who are headed by Mukundananda, house holders such as Mayarama Bhatta and others who are my followers, married-women with husbands alive, widows, unmarried women who have become my followers, and all Sadhus headed by Muktananda are all my disciples.

And in accordance with Shastras, I, remembering Shree Narayana, bestow my best blessings to all the above mentioned disciples so that the blessings may help them in following and keeping their Swadharma (One’s religious duties).

All my disciples shall study with full concentration of mind, this SHIKSHAPATRI which is written with a definite purpose of doing good to all living beings.

Those who follow through out their life time the rules of good conduct as enjoined by the Holy Scriptures will lead a blissful life in this world and in the next.

And those, the morally depraved persons who cross the
precincts of good conduct and behave as free thinkers will suffer
great distress in this world and in the next. 9.

So, all my disciple, shall lead their life, only by following these
precepts with willingness and vigilance through-out their life. 10.

**General Code of Conduct for all followers.**

My disciples shall never kill or harm deliberately any living
being in this world though they are negligible tiny insects such as
lice and bugs. 11

None of my follower shall kill or harm goats or other animals
even for the sacrificial ceremonies to propitiate a deity of manes
(Spirits of fore fathers) because the Shastras assert that
nonviolence alone is the best form of Dharma .12.

None shall ever use violence against any person as to gain
something such as woman, wealth and even an empire. 13. None
shall commit suicide even at a place of pilgrimage out of super-
station or out of anger frustration caused by some unworthy
behavior, or by consuming poison or by strangulation or by
drowning. 14.

Flesh in any form shall not be eaten even though it is a remnant
of offering in a sacrifice, and liquor or alcohol shall not be taken,
though it is offered to a deity. 15.

One may commit any misdeed against the other, or may come
under the spell of the rage, still no one shall cut or harm, with any
instrument any part of his own body or of the others. 16.
One shall not steal other’s property even for religious or benevolent purposes; and shall not take even a small stick or flowers etc. (even for offering to deities) without the permission of the owner. 17.

My followers, male or female shall not commit adultery. They shall not take to gambling or other games with stakes. Also they shall not consume intoxicants such as hashish. 18.

Accepting water or cooked food from the people of some category is forbidden by scriptures. My follower shall not accept it even if it happens to be an offering to Lord Krishna. But the same can be accepted if it is an offering to lord Jagannatha in Jagannathpuri. 19.

None shall ever impute false charges to anybody, even for the sake of self interest, and nor at any time shall use abusive and indecent words. 20.

No one shall use or beat any abusive or indecent words against Gods, Brahmmins, the holy places, chaste women, the holy Vedas or the holy persons and never shall hear those words if uttered by any-one. 21.

None shall accept anything, even vegetarian food offered to deity before whom, offerings of wine, flesh etc. are made and before whom animals like goats are slaughtered as a part of sacrifice 22.

When my followers see temples of Lord Shiva or other deities, on the way, they shall bow down with reverence and have
None shall discard his duties which he has to perform as a member of particular caste and none shall indulge in doing the duties assigned to member of an other caste, likewise no member of the order (of life) shall discard his duties which he must perform as a member of a particular order and none shall indulge in doing the duties assigned to the member of the other order. (Ashrama) And none shall follow (the religion propounded by the religious impostors) the religion which is not Vedic. 24.

None shall listen to religious discourses or narrations or stories (even the divine stories) of God from a person whose speech may lead to a fall from the path of devotion to God or from one’s religious duties. 25.

On shall not utter even a truth if it betrays him or others. And one shall not associate himself with ungrateful per-son and never take bribe from anyone. 26.

None shall associate himself with thieves, sinners, religious impostors, hypocrites, licentious persons or the addicts. 27.

None shall associate himself with those persons, who under pretext of preaching religion or devotion to God, seek wealth, women and worldly pleasures and commit sins. 28.

Never follow those scriptures which by mere logic, deny God and his incarnations. 29.

None shall ever take water or milk unfiltered and use impure
None shall ever take medicine which contains fat or alcohol, and which is prescribed by a physician whose conduct and character is unknown. 31.

None shall ever excrete, urinate, or spit at the places prohibited by the public or by the scriptures. 32.

None shall enter or leave a place through a back – door way and shall not live in a place without the permission of its owner. 33.

Male shall not listen to female delivering discourse or narrating the divine stories of Gods and none shall enter into discussions with a female or a ruler or with his associates. 34.

None shall show disrespect to the preceptors, superiors, the popular persons, scholars and to those armed with weapons. 35.

Nothing shall be done in haste (without thinking over it). But (Dharma) virtuous deeds shall be done without hesitation, and one shall impart his knowledge to others. Everyone shall associate himself always with the men of good conduct and characters. 36.

None shall go with empty hands to a preceptor, deity or to ruler (Some gift should be taken with, to offer them.) And none shall commit a breach of trust and never indulge in self-praise. 37.

My disciples shall not wear such clothes which do not cover but expose the parts of the body. 38.
Mere showing devotion to God, in any way shall not be practiced without doing one’s Varna Dharma and ashrama dharma (the duties assigned to on the basis of caste and the order of life.) And worship of God shall not be given up fearing that some foolish persons may rail at it. 39.

Males or females, who visit the temple daily or during festivals, shall not mingle with persons of opposite sex and they shall form separate lines. 40.

My followers who are the twice born people shall take initiation into the Krishna cult from an Acharya (enthroned by me) and wear two rosaries made from Tulsi wood around their neck, and also Tilak in two verticals lines (in ‘U’ shape) on their forehead, and on the chest and arms. 41.

Tilak, The holy marks (mentioned in the previous Sloka) shall be made out of the white clay called as Gopee Chandan or of sandal wood. And the paste shall be mixed with saffron etc. and shall be offered to Krishna Before use. 42.

And with the same paste or with the Kumkum powder, a round-shaped mark \{‘O’ mark\} shall be made in the midst of the ‘U’ mark and this paste also shall be offered to Radha or Lakshmi before use. 43.

The Sat-Sudras who are the devotees of Shree Krishna shall follow the twice-born people in wearing rosaries and Tilak. In other respects they shall follow the Rules framed by the Shastras for them. 44
The other Sudras – devotees shall wear a double – rosary of sandal-wood beads and shall make a round dot {‘O’ mark} with Kumkum {red powder} on their forehead. 45.

My disciples, Brahmins or others need not give up their practice of wearing Vibhuti on their forehead and Rudraksha rosary around their neck if it is their traditional custom. 46.

Shree Narayana and Lord Shiva shall be looked upon as the same and one identity as the Veda proclaim both of them as Brahman. 47.

Our ancient scriptures grant exemptions from performing the religious rites and rituals only for the period of abnormal conditions and suggest alternatives also. These are called Apad Dharma” My disciples shall not take them as granted, also for a period of tolerable difficulties. 48.

**Daily rituals commons for all: 49-54.**

All my followers shall wake up early in the morning before sun rise; meditate Lord Krishna for a while; attend to the call of nature and brush the teeth sitting in a clean place, take bath with clean water; put on two washed clean clothes. Then sitting on a separate mate spread on a cleanly sanctified floor, facing the east or the north. They shall perform Achaman (sipping a few drops of water thrice. This is a purifying act and shall be performed at the beginning of every religious ceremony.) Then the males shall make ‘U’ shaped mark on
the forehead (as stated before) with the round dot in it. And women with their husbands alive shall make red dot on the forehead with Kumkum. (Red powder) A widow shall make neither ‘U’ mark nor red dot (with Kumkum) on her forehead. Then all males or females shall offer mental worship to Shree Krishna. They shall bow down with devotion before the idol or the picture of Radha – Krishna; and chant the Krishna Mantra as far as their time allow. Then they may go to attend to their secular duties. 49-54.

My disciples who are Atma Nivedies and devotees like the king Ambarishah shall perform their daily rituals and Poojas in the above mentioned order up to the mental worship. (Refer stanza 49 to 53) 55.

After the mental worship, the Atma Nivedies shall perform Pooja to an idol made of either stone, metal or to a Shalagrama, (a holy black stone) with leaves or flowers etc. that are easily available to them. Then they shall chant the Krishna Mantra of eight syllables. 56.

Then, they shall recite hymns of Shree Krishna as much as they know. Those who do not know Sanskrit prayers shall repeatedly chant the divine names of Shree Krishna. 57.

After that, they shall offer food to the icon of Shree Krishna (Place the food before the idol) and take only that food that is offered to him. Thus they shall lead a life always with the contentment and with the aim of dedicated service to God. 58.

The Atma Nivedics are called as ‘Nirguna’ devotees because
all their actions become ‘Nirguna.’ (Without mundane qualities) as they are surrendered to the God who is ever ‘Nirguna.’ (Without mundane qualities) 59.

These Atma Nivedies devotees shall not consume even leaves, nuts, fruits or water without offering the same to Shree Krishna. 60.

All my devotees (initiated into ordinary Deeksha or special Deeksha) who are unable to perform Poojas to the icon of Shree Krishna due to old age, illness or any other discomfort shall hand over the icon to other able devotee and be quite contented with performing mental Pooja. 61.

My devotees shall offer Poojas to only those objects that are in the form of God Shree Krishna which are sanctified and given to them by the Acharyas. (Descendants of Dharmadeo And in the case of other idols or objects, they shall kneel before them with reverence and devotion. 62.

All my followers shall go to the temple of Shree Krishna every evening and sing and chant the names of Shree Krishna loudly. 63.

They shall narrate or listen to the divine stories of Shree Krishna with great reverence and on festival days, they shall sing songs in praise of him accompanied by musical instruments. 64.

All my followers shall follow the course of daily routine as instructed in the previous stanza and also shall study the sacred scriptures written in Sanskrit or vernacular as much as they can learn. 65.
My disciples shall think over one’s merits and competence before assigning him any work. A person shall be assigned a job for which he is suited to and never engage a person unsuited for the job. 66.

My disciples shall take care of their servants by providing them sufficient food, clothes and other necessities. The wage shall be decided according to the work completed by the employee and the financial position of the employers. 67.

While talking to others, my followers shall consider the time, place and the status of the person to whom they talk and shall use such a language proper for the occasion, and never otherwise. 68.

My followers shall honour and pay respects with humility by rising from their seat and offering proper seat, water etc. to the visiting elders such as teacher, king, old man, recluse, scholar and hermit. 69.

No one shall sit in a posture with one foot placed on the thigh or with both knees bound with a cloth strap, in the presence of teacher, king and an idol of God or in the assembly. 70.

My disciples shall never enter into arguments with their Acharyas. But they shall perform Pooja to the Acharya by offering him food, money, clothes etc. according to their means. 71.

On hearing the news of Acharya’s visit, my followers shall proceed to welcome him at the entrance of the village and on his departure shall accompany him to the outskirts of the village to bid farewell. 72.
My follower shall not indulge in acts which are contrary to the scriptural tenets, however fruitful they may be, for one’s Swadharma alone can yield all the desired results. 73.

My devotees shall follow only the virtuous deeds of the great persons of the past, ignoring their unrighteous deeds. 74.

My devotees shall never disclose the secrets of others to anyone. They shall give due respects to the deserving persons (on the basis of birth, quality, qualification, culture and so on) without equating the low with the high. 75.

**Additional austerities during Chaturmasa.**

All my disciples shall take a vow to observe additional austerity during the four month of monsoon (beginning from the eleventh day of bright half of Ashade month and ending on the twelfth day of the bright half of Kartika month) and those who are unable to do so, may observe it at least during the month of Shravana. 76.

**The following are the best methods of observance to be adopted and followed daily as rules.**

1. Reading or listening to the divine stories of Shree Bhagawan. 2. Singing in praise of his divine qualities. 3. Performing Poojas on grand scale. 4. Repeating his mantra. 5. Reading the books of his Stotra (praise). 6. Going round his divan image of Shri Krishna keeping it to the right side. 7. Falling prostrate in reverence before God. Along with observance of daily religious austerities, my disciples, shall choose any one of the above methods as a special feature for Chatur-masa and follow it daily with deep devotion. 77-78.
They shall earnestly observe fast on all the EKADASHI days (the eleventh day of every lunar half month), JANMASHTAMI (birthday of Shree Krishna) and Shivratri. They shall also celebrate these days with great festivity. 79.

On the days of fasting, sleeping in day time shall be avoided as that will make the fast purposeless as is the case with the conjugal enjoyment on these days. 80.

On the question of deciding the dates (days) of fasting, festivals and on the customs of daily service (in the temple ) to Shree Krishna, my disciples shall follow the decisions already made by Shree Vithalnathji, the son of Vallabhacharya, the Acharya of Vaishnavas. 81, 82.

They shall go on pilgrimage to holy places like Dwarika, perform there the due religious rites as prescribed by the scriptures and show benevolence towards the poor as far as possible. 83.

My disciples shall hold in great reverence all the five Gods namely Vishnu, Siva, Ganapati, Godess Parvati and Surya (sun). 84.

In the event of afflictions caused by any evil spirit, my followers shall chant the Stotra of NARAYANA KAVACHAM or HANUMAN STOTRAM but shall never chant Mantra of others deities of lower strata. 85.

On the occurrence of lunar or solar eclipse, all shall suspend
their daily routines immediately, take bath, make themselves pure, and chant the Mantra of Shree Krishna repeatedly. 86.

When the eclipse is over, they shall bath with their clothes on. Then, the householders (Grihasthas) shall give alms to the poor according to their means and others (non householders) shall offer Poojas to the deities. 87.

All the four castes shall observe the ceremonal defilement (SOOTAK) owing to the birth or death of their relatives, for certain days as prescribed by the scripture. 88.

My Brahmin devotees shall cultivate the qualities of tranquillity, self-restraint, forbearance, content-ment and the like. The Kshatriyas shall cultivate the qualities of valour, fortitude, generosity etc. 89.

The Vaisya caste shall take to agriculture, trade, banking etc., and the Sudras shall do service to the above three communities. 90.

The twice born people (the Brahmins, the Kshatriyas, and the Vaisya) shall perform the sixteen “Samskars,” the daily rites and rituals and the Shraddha (ceremonies for the dead) at the prescribed time following the methods mentioned in their respective Grihya Sutras, spending within the limits of their means. 91.

If at all my followers happen to commit any sin, serious or negligible, willingly or unwillingly, they stay shall perform the expiatory rituals for the sins within the limits of their means and ability. 92.
I hold the following eight scriptures as superior and true authority on our philosophy and religion, (Sat-Shastras).

The Vedas, the Brahmasutra of Vyasa, Shree Bhagvata Purana, the Vishnu Sahasranama, Shreemad Bhagavad Gita, the Neeti narrated by Vidura (all the three from Mahabharata) Shree Vasudeva Mahatmiyam from Vaishnava canto of Skanda Purana and Yagnyavalkya Smriti among Dharma Shastras. 93, 94, 95.

The twice born people (who got the sixteen Samskaras done according to their Grihya Sutra) shall study, preach and propagate all the above said Sat – Shastras. And all my disciples wishing their own well being shall listen to these preaching. 96.

Amongst the above scriptures, my follower shall hold the Yagnyavalkya Smriti supported by Mitakshara (Commentary) as the guiding authority in deciding the issues arising over the subjects of the daily routines of rites and rituals, the secular business affairs and the penance or expiation. 97.

The fifth and tenth canto of Shree Bhagvata Purana shall be regarded as best among these scriptures for clear understanding of the greatness and glory of Shree Krishna. 98.

I hold that the tenth and fifth canto of Shreemad Bhagavata Purana as Bhakti Shastra and Yoga Shastra respectively and the Yagnyavalkya Smriti as Dharma Shastra. 99.

It should be kept in mind that the commentaries on Vyas Sutra (Vedanta Sutra) and Bhagavad Gita both by Shree
Ramanujacharya are accepted by me as the sole authority on my philosophical and spiritual decisions. 100.

In the Scriptures above mentioned, those portions which describe glory of Shree Krishna and greatness of Dharma (religious duty), Bhakti (devotion to God), Vairagya (asceticism), should be regarded more important than the other portions. The essence of those portions is that one shall practice devotion to God and at the same time shall perform one’s religious duties also. 101,102.

Dharma shall be known as the actions of persons according to their Varna and Ashrama enjoined by the the Shruties (Vedas) and the Smriti (like Manusmriti, Yagnyavalkya Smriti etc.) Bhakti (devotion) shall be known as the limitless love to SHIKSHAPATRI 20 “MADHAVA” Shree Krishna combined with the realization of His glory. 103.

“Vairagya” (renunciation) means the detachment from the world except Shree Krishna. And knowledge means the clean understanding of the characteristic features of the JEEVA (self), the MAYA (matter), and the EASWARA (God). 104.

Jeeva is ‘self’ (it is called Jeevatma also.) He is the knower (in function), knowledge (in material), indivisible part of an atom (in size), abstract (in appearance) and non-resistant (in nature). He resides in the main controlling part of the body and pervades it through the force of his knowledge. He is described as formless; shapeless, changeless and eternal one, who can never be destroyed by any means at any time. 105.

Maya is the force of God which is a combination of three
qualities (Satwa, Rajas and Tamas) of matter; but generally called as ‘Tamas and which causes the psychological bond between the Jeevatma and his body as well as Jeevatma and the world through the body. And it is the main cause of the “ego” “I” (I am Mr.X) and the attachment ‘mine’ (this is mine). 106.

Easa or Easwara is the God, who as an imminent and independent controller, is present in the Jeeva, like Jeeva is in the body, and who reward the Jeevas, the fruits of all their activities. (Karma, either good or bad.) 107.

And, that God is Shree Krishna. He is called as the Prama-Brahman. He is called as Bhagwan, and Purushottama. He is the cause of all creations and incarnations. He is our beloved God. He is the object of our contemplation or meditation. 108.

He shall be known as Radhakrishna when he is accompanied by Radha. He shall be known as ‘Lakshmi-Narayana’, when accompanied by Rukmani or Lakshmi. He shall be known as Nara Narayana when associated with Arjuna. (And as Rama Krishna, when associated with Balarama.) 109 - 110.

At times Radha and others (mentioned above) be seen by the side of Shree Krishna and sometimes they are absorbed in Him, due to extreme love. Then, He shall be considered one. (Single unit.) 111.

Therefore, no one shall misunderstand that Shree Krishna is different from Narayana or RamaKrishna or Radhakrishna. He,
at His will appears some times with two arms and at times with four or with many. 112.

All the people on this earth shall pursue the devotion to Shree Krishna and to Shree Krishna alone. It should be kept in mind that there is no other way for ultimate as salvation than the devotion to Him. 113.

The supreme aim of having good virtues is to pursue the divine devotion to Shree Krishna and to have the good company of His devotees. If this goal is not achieved, even scholars will meet their fate. 114.

My devotees shall offer worship only to Shree Krishna and His incarnations as well as His images. And never shall offer worship to any Jeeva though they may be Devas or great devotee or seer of Brahman. 115.

**The Self, describe.**

Through meditation or Yoga my devotees shall distinguish the Jeeva from the three sorts of his external bodies (the Sthula, Suksha and the Karana Sareeras) and enjoy his distinctive qualities. Then they will realise that the Self is the Rupam of Brahman (form or body of Brahman). After this achievement, they shall always concentrate their mind in Bhakti Yoga (the same meditation turns as Bhakti to Shree Krishna – the immanent soul. All shall practice this, though it is difficult). 116.

All shall listen with reverence the tenth canto of Shreemad Bhagavata daily or at least once a year. And the scholars shall read and deliver discourse every day or at least once in a year. 117.
According to their means, my devotees, shall arrange for the holy recitation of this tenth canto of Shreemad Bhagavata, or Vishnu SahasraNama or holy scriptures, (mentioned previously), by holy Brahmins, at holy places. This will yield the desired results. 118.

**Apad-Dharma**

They shall follow these rules of conduct in such a way as to protect themselves and others from illness or any difficulty that may be faced due to human error or by providence. They shall be never careless. 119.

They shall take into consideration the place, time, their cast, age, financial condition and capacity, when they practice their religious duties, the expiation and code of secular conduct. 120.

All my disciples shall understand that my school of Vedanta is VISHISHTADWAITA of Shree Ramanuja and my beloved adobe is GOLOKDHAMA and the MUKTI one shall desire is to get the divine body in the Dharma just like that of Brahman and to render service to God Shree Krishna. 121.

The code of religious conduct so far described in common for all my disciples both males and females. Now I shall tell some special codes of conduct for distinctive groups. 122.

**Codes of conduct given to Acharyas of the Sect.**

The two sons (Shri Ayodhyaprasadaji Maharaja and Raghuvinraji Maharaja) of my elder and younger brother respectively shall not give Mantras or initiation to women who are not closely related
to them. 123.

They (Acharyas born in my family who are religious and spiritual heads of my Sect) shall neither touch nor converse with such women (as mentioned above) they shall never be cruel to any one and shall not keep under their custody anything mortgaged or deposited on trust. 124.

They shall not stand as Surity for any one in social or legal dealings. In the event of financial crises they may live on charity and shall never incur debts. 125.

They shall not sell the food grains offered to them by their disciples. But may exchange them for it does not amount to sell. 126.

They shall offer worship to Lord Shree Ganesha on the fourth day of the bright half of the month Bhadrapada (bhadarvo) and to Shree Hanumanji on the fourteenth day of the dark half of the month Ashwin (asho) every year. 127.

I have enthroned both of them with a view to protect and preserve our religion. They shall initiate those disciples who are desirous of salvation. (Mukti). 128.

They shall maintain discipline among the disciples and see that they (disciples) follow the precepts accordingly and perform their religious duties within their precincts. They shall honour the saints and shall study the Vedas and Shastras with reverence. 129.

They shall render and keep up worship and service as mentioned in the Shastras to the deities such as Shree Lakshmi
Narayana and others installed by me in the temples big or small. (See BHASYA under the Sloka.) 130.

Anyone coming to the temple seeking food shall be treated by them with respect by offering him food to the best of their capacity. 131.

They shall establish “PATHASHALAS” (Educational institution) and appoint Brahmin Scholars in them, to propagate Vedas and Shastras which are called here as Sat-Vidhaya. This is the act of greatest piety. 132.

**Special code of conduct for the wife of Acharya.**

And the consort of the Acharya, with the permission of her husband shall give the Mantra of Shree Krishna, to women only. 133.

She shall not touch, or speak to, or Show her face to any man, who has no nearest blood relation. (134)

**Duties of House-holders. (Grihasthas)**

The Grihasthas (House-holders) among my disciples shall not touch any widow who has no thick relationship with them. 135.

They shall never stay in a secluded place, even with their mother, sister or daughter, who are of young age except in emergencies and shall never give away their wives in alms to any body. 136.

They shall never have any contact with a woman who has connection with a ruler for known or unknown reasons. 137.

They shall receive the guests who come to their house and
offer them food etc. with hospitality as far as they can. And they shall offer Poojas to gods and Shraddha to the ancestors (parents and grand parents dead) as prescribed in the Shastras. 138.

As far as possible, my disciples shall attend to their mother, father, preceptor and a sick person and render service with proper care and nursing as they live. 139.

As far as possible they shall engage themselves in such occupation suited to their cast (Varna) and mode of life (Ashrama).Those who are farmers shall not engage in castration of a bull. (140)

They shall, at proper seasons save and store money and foodgrains sufficient to their future requirements, according to their ability. Those who own cattle shall store sufficient stock of fodder also. 141.

The householders may keep cows and other cattle only if they can afford to look after them well by feeding them with fodder; water etc. properly, otherwise they shall not keep them. 142.

Without a written record, signed by witness, my disciples shall not enter in business transactions such as sale or purchase of property, lending or borrowing money, with any person, even with son or a friend. 143.

Whenever they enter into marriage agreements, they shall not depend on mere oral assurances regarding the amount payable to either party, but shall make a written record signed by witness. 144.
They shall always spend only within the limit of their income. They shall keep it in mind clearly that non-adherence to this policy will lead to distress. 145.

After clearly recollecting the daily income and expenditures they shall record it in a diary and maintain proper accounts. 146.

They shall offer to Shree Krishna one tenth of the income received through their occupations. Householders with limited sources of income may offer one twentieth of it. 147.

They shall accomplish all the religious ceremonies such as observing fast on Ekadashi and the like ones, as prescribed in the Shastras, to the best of their ability as this will fulfill all their wishes. 148

During the month of Shravan, they shall perform or arrange to perform Pooja with devotion to Lord Mahadeva (Shiva) at any cost by offering Bilva leaves and flowers. 149.

They shall not borrow money from their Acharya or from the temple of Lord Shree Krishna nor shall they borrow from them any utensils, ornaments or garments or such other things for their personal use. 150.

While going on a pilgrimage to worship Lord Krishna or to a saint or a preceptor, they shall not accept food offered by others either on the way or at those places, because such acts take away the fruits of our good deeds (Punya) i.e. the sacredness of the pilgrimage. 151.

One shall pay the laborers, the proper remuneration as
promised, (of course after the completion of the given work) and shall not conceal the matters regarding clearing of debt, marriage connections, or pedigree etc. Also shall not have dealings with the wicked. 152.

In the event of famine, harassment by enemies or rulers, which may result in loss of dignity, loss of property or life, my disciples shall be so discreet as to quit even their native place and migrate to other places where they can live comfortably. 153-154.

Those house-holders who are quite well to do shall perform non-violent Vaishnava sacrifices (Yagnas) (where no killing of animal is involved). They shall feed the Brahmans and ascetics in places of pilgrimage and also in auspicious days. 155.

They shall also arrange to celebrate festivals on grand scales in the temples and shall offer various things in charity to deserving Brahmans. 156.

**Code of conduct for the rulers.**

Those rulers who are my followers shall protect their subjects just as they would do their children in conformity with the tenets of Dharma Shastras (Holy Scriptures) and they shall establish the rule of Dharma on the earth. 157.

The rulers shall acquire perfect knowledge of: (1). The seven constituent parts of the state, (2). The four expedient devices, 3. The six aspects of diplomacy. They shall also study and understand (through spies) the nature of bureaucrats appointed in various posts
in their kingdom. They shall appoint persons who well-versed in the art of state crafts as ministers and shall be able to identify by their characteristics, the persons who deserve to be punished and those who do not deserve to be punished. 158.

Special duties of married women.

Female whose husband is alive shall render service to her husband taking him as her God and shall never use harsh words against him, though he is blind, sick or impotent or poor. 159.

She shall never have acquaintance even casually, with any handsome young man (other than the husband) even though he may be a man of good character. 160.

The devout housewife shall never keep her body without an upper garment and shall not dress in such a way that may expose her naval, thighs or breast to the viewers. She shall not look at persons of mimical nature and never make acquaintance with a woman who knows no modesty 161.

Putting on luxurious dress of ornaments, staying in the house of others and merriment even with ladies shall be avoided while her husband is staying away in a far off land. 162.

Code of Conduct for widows.

Widows shall render service to God taking him in the place of her husband and live with their father, brothers or sons render their care. They shall never live independent ladies. 163.

They shall never touch any male who has no nearest blood relation. Young widows shall never speak to young men without
utter necessity. 164.

Touching any male child is harmless as touching a cattle and touching or talking to old man is equally harmless, if it is inevitable. 165.

Even learning good things from a man who has no nearest blood relation with her, is to be avoided. The widows shall exercise control over their body and senses by frequent observance of fasts and austerities. 166.

The wealth kept by the widows for livelihood shall not be spent even for philanthropic use. She shall give only if she possesses more. 167.

They shall take food once a day and sleep on the floor. They shall never look at even animals at their sexy cohabitation. 168.

They shall never dress as married woman or like a nun or a female, recluse. They shall never put on an immodest dress. 169.

They shall neither keep friendship with, nor touch those ladies who incline abortion. And never talk or listen to the amorous talks of males. 170.

Except under critical conditions a widow who is of young age shall not stay with young man in a solitary place, however nearest relative he may be. 171.

Widows shall not pay ‘Holy’ and never indulge in wearing ornaments or dressing herself in thin delicate garments
interwoven with silver or gold threads. 172.

**Common duties of women.**

The womenfolk shall not take bath without having clothes on and shall never conceal their period of menstruation. 173.

During the menstrual period, they shall not touch human being, clothes or vessels etc. for three days. They are free to do that only on the fourth day after taking the purifying bath. 174.

**Precepts for Naishtika Brahmacharins.**

The Brahmacharins who get initiation to take life-long celibacy are called here Varnies. The dedicated Varnies who are my disciples shall not look at or speak to ladies deliberately. They shall not discuss about ladies and shall not perform the daily rites such as bathing, Sandhya Vandanas etc. in places normally visited by women. 175, 176.

They shall not wilfully touch or look at the portraits or images of women though it is made of wood or metal, except the images of Goddesses. 177.

They shall never make images or draw pictures of ladies, never touch the clothes of women and shall not look at the animals at sexual mood wilfully. 178.

They shall neither look at nor touch even a male who is disguised as female. And shall not sing songs even on the greatness of God before ladies. 179.
They shall not obey any command forsaking their vow of celibacy even if it is given by their Guru. They shall live always a self-contented life with a steady mind and humility. 180.

If any woman tries to advance nearer to them, they shall instantly stop, by taunting her. 181.

But when they find that their own life or the life of a woman is in danger at any time, they shall save her life or their own life by speaking to her or even by touching her. 182.

They shall not massage their body with oil and shall not keep arms and shall not put on unseemly clothes. And they shall always keep their sense of taste under control. 183.

They shall have to go out for keeping their religious mendicity (for their food) to the households of Brahmans (only) but they shall not go to such houses where females have to serve the food. Instead they shall go to those Brahmim’s house where males can serve. 184.

They shall learn Vedas and Shastras and render service to Guru. They shall always avoid contact of those lustful males who often seek contacts of female (womaniser) 185.

No one, a Brahmin by birth, shall drink water taken from a leather bag. And he shall never take things like onions and garlic. 186.

Taking bath, performing Sandhya Vandan, repeating Gayatri-Mantra performing VishnuPooja and Vaishvadeva Yagna: - are some
of the daily religious duties of Brahmans in general. Among these rituals the Naisthika Brahmacarins shall perform every rite and ritual which is proper to their Ashrama the mode of life. Without doing such religious duties, they shall not take food. 187.

**Special rules of conduct for Sadhus.**

The Sadhus shall avoid association with woman, womanisers, in the same way as the Naisthika Brahmacarins, and observe lifelong celibacy. They shall also eliminate their inner enemies. 188.

They shall keep all their sensory- organs under their control especially the organ of taste. They shall neither earn or accumulate money nor allow others to do that on behalf. 189.

They shall not take safe custody of others’ wealth or accept any thing as trust. They shall never lose their forbearance. And shall never permit any woman to enter their residence. 190.

They shall never move out at nights without the company of their group even in the day time, they shall not move out alone, except under difficult circumstances. 191.

They shall never wear such clothes which are costly or rosy coloured with designs or robes even though some one may offer as a gift. 192.

They shall never visit the residence of householders except for religious mendacity or for religious assembly. They (even in their own residence) shall pursue always devotion to God without wasting their time. 193.
They shall go to take food only to those houses where only males can serve food and where no female can come in their view. If this is not possible they shall get the provisions from the householders and prepare their food themselves. 194,195.

In their life and mode of living they shall follow the ideal behaviour of Jada Bharata, the Paramhansa, and the son of Rishbhadeva. 196.

Common for all Sadhus and Brahmacharins The Brahmacharins and Sadhus shall refrain, at any cost, from chewing betel leaf of tobacco and taking drugs such as opium. 197.

Both of them shall not take food (in any household) on the occasions of Samskaras (the sixteen Samskaras mentioned in the Slokas No. 91) such as nuptials or annuuals death ceremonies or the ceremonies on the eleventh and the twelfth day performed for the dead. 198.

They shall not sleep during day times unless they fall sick or feel weak. They shall neither speak nor listen to, vulgar words intentionally. 199.

They shall not lie on a cot unless they are too sick, to lie down on floor. They shall always behave without hypocrisy or arrogance before saints. 200.

And even if they are insulted with harsh words or beaten by wicked persons, they shall not retaliate, but shall forgive those persons and pray for their well-being. 201.
They shall not indulge in the act of messenger or spy and shall not slander. They shall not have the illusion that their body is the self. And shall not have attachment towards relatives. 202.

Thus, the codes of conduct for all my followers are written by me in short. For details one shall refer to the scriptures, already existing and traditionally accepted. 203.

This SHIKSHAPATRI (epistle of precepts) is written by me, after extracting of Holy Scriptures. This will fulfill the wishes of the people. 204.

Therefore, my disciples shall strictly follow this SHIKSHAPATRI and live accordingly. And never shall behave free as they like. 205.

And it is certain that those males or females who follow this path will achieve the ultimate four objects of the life of mankind namely, Dharma (virtue) Artha (wealth) Kama (pleasure) and Moksha (salvation) 206.

The males and females of our sect shall understand that those who do not follow the SHIKSHAPATRI accordingly shall be treated as excommunicated from our sect. 207.

My disciples shall daily accomplish the sacred reading of this book. Those who are illiterate shall listen to it with reverence. 208.

When there is no one to read this book and tell them. They shall worship this book with reverence, taking the SHIKSHAPATRI
This PATRIKA shall be given to only those who have good qualities and never be given to those who possess evil qualities. 210.

This blessing SHIKSHAPATRI is written on the first day of Vasanta Utsava celebration (Vasanta panchmi day) in the year 1882 of Vikram era. (AD 1826). 211

Lord Krishna relieves all difficulties of his devotees. He protects and promotes Dharma and Bhakti. (Of his devotees.) He grants all the pleasures we desire. May he bless all of us with all pleasures and prosperity. 212.

Thus concludes all Shikshapatri written by Bhagawan Shri Swaminarayan.

Thus ends the forty fourth chapter entitled ‘Description of the Shishaparti of Narayan Muni’ in the fourth Prakaran of Satsangijivan, the life story of Lord Narayan, also titled as ‘Dharmashastra’ (the rules of the code of conduct). 44
CHAPTER 45

Arrival of Shri Hari in Ahmedabad city to celebrate Ful Golotsav.

Suvrat said:-

After having penned the epistle in this manner, he arranged for eight copies of it to be made by the holy men and sent those in eight different directions. 1.

At those several places, the devotees were greatly pleased to receive them; they made copies of them and kept them separately (for their personal use). 2.

They acted as per his directions keeping in mind their status and worshipped him knowing that he was Krishna himself.’ 3.

After dispatching the epistle, the Lord, accompanied by a few devotees, left for Shrinagar (Ahmedabad), to the delight of his followers there. 4.

Overjoyed at his unexpected visit, the citizens proceeded to receive him; offering obeisances, they conducted him to their city with great joy. 5.

O king, the Lord had the vision of Nar-Narayan in the temple there and then he made his stay there and the citizens rendered service to him. 6.
Pleasing the devotees and the citizens with moral and religious (sat) discourses night after night, he listened to there again to the greatness of Krishna. 7.

In the assemblage of people he variously praised it, saying that the Vasudev-Mahatmya (greatness of Krishna) was the foundation of his sect. 8.

There he celebrated with great pomp the festival of the swing (Pushpa-dolotsav) as he had earlier done at Vrittalay. 9.

There arrived from other places devotees in thousand for his vision; from Durgapur came Uttam and the Lord’s relatives. 10.

To please those of his devotees, the Lord extended his stay there by one fortnight and those devotees offered him worship with love. 11.

(They worshipped him) with the (offerings of) various new garments, beautiful ornaments, sandalwood, garlands, flower tiaras and money. 12.

O king, the Lord there used to summon Ayodhyaprasad and hand over to him all that was received in the Puja.” 13.

On the second day of the bright half of the month of Chaitra, he directed them to return to their native places and he went to the western region with the residents of that part. 14.

The Lord arrived in the Bhaal country on the eighth day surrounded by his followers; he stayed there at the village called
Kamayala to the delight of his followers. 15.

Beseached by the devotees over there who were eager to render service and pleased with them, the Lord readily stayed there. 16.

**Celebration of Ramnavmi at village Kamayala**

**(Bhal Prades)**

Those rustic devotees found lodging for them all as per their statues and extended hospitality to the Lord along with his followers in a befitting manner. 17.

With great delight Sasivarna, Hathi, Vaha, Ksemaraja Avachar and other men and women like Jijiba etc. rendered service to him. 18.

There, on the next day, the Lord celebrated the birth festival of Shri Ram; for that purpose there came devotees in that country in thousands. 19.

With different rites, they worshipped him gladly. Requested by them, he stayed there with his followers till the full moon day. 20.

**Arrival of Shri Hari in Dholera.**

On the next day, when he was to leave, the king Punjajit prayed, ‘O Lord, the temple in the town of Dholera is almost complete; now you should install Krishna(image) there; then we shall finish the remaining work of construction. 21-22.

Addressed thus by him, the Lord accepted his request and went to his town, reaching there with his followers early in the morning, 23.
Punjaji lodged him in his own decorated house and others as per their status and extended hospitality to all of them. 24.

**Invocation of Shri Madanmohanji Maharaj in Dholera.**

After seeing that temple that was nearly complete, the Lord called the Brahmins well-versed in astrology and asked them to calculate the opportune time for installing the deity. 25.

They answered that for the installation of Vishnu the best time was on the thirteenth day of the bright half of Vaisakha. 26.

The Lord was inclined to leave since the time was far away; however, the king (Punjaji) prayed to him to stay on till then. 27.

At the command of his devotees, he gladly stayed there, pleasing his followers with good discourses day after day. 28.

As a consequence, it was a great festive time for the devotees of the Bhaal country; everyday they came and returned in hordes. 29.

Then, on the stipulated thirteenth day, he installed Krishna Madan-Mohan with Radha as per the scriptures.’ 30.

There was a great festival of worship accompanied by sounds of musical instruments; the Lord entertained Brahmins in thousands to feasts. 31.

The generous one gave them Daksina and garments; there he celebrated Narasimha festival on the second day. 32.
He departed from there on the full moon day with his followers after dinner and on the next day, he arrived at Durgapur in the afternoon.

O king, then the citizens had great joy to see him; on reaching his residence there, the Lord, himself bliss incarnate, rested there in happiness.

Thus ends the forty fifth chapter entitled ‘Narayan Muni’s departure to Srinagara and his visit to places enroute’ in the fourth Prakaran of Satsangijivan, the life story of Lord Narayan, also titled as ‘Dharmashastra’ (the rules of the code of conduct).

CHAPTER – 46

Questions relating to ritual of Diksha (initiation) asked by both Acharyas to Shri Hari.

Qualifications of the preceptor and the disciple.

Suvarat said:-

‘O King’, afterwards, on the fifth day (Samvat 1882, in the month of Vaishakh) when lunch was over and the Lord was sitting comfortably, the two sons approached and bowing, sat near Him.

Having showered them with blessings, O King, Shri Hari said
to them, ‘ask now if there is anything to be enquired by you.’ 2.

As asked by Him like this, they were happy and said: ‘O Lord, there is your order for us that, those who are desirous of emancipation initiate them and make your disciples. 3.

So, we would like to hear from you the entire ritual of initiation: Diksha, to be given to the desirous persons, in detail as prescribed; so that we may follow it accordingly. 4.

Suvrat said:-

O ruler of the land! Thus requested humbly by the two sons, having recalled in mind Lord Krishna and the preceptor (Shri Ramanand), Lord Shri Hari said- 5.

Narayan Muni said:-

The Lord who shines in His own abode the Akshara-Dhama (imperishable abode), pervades the universe with attributes: Truth, Knowledge etc. and manifests Himself in the form of Prakriti and Purusha, Maya and the Jivas (Puman) like fire and water, i.e. the God of waters (Pashi-Varun); manifest in different forms in the world; May that Lord Krishna (Shri Hari) who is born in the form of human being, be for our welfare. 6.

May He, the great preceptor, sage Ramananda: incarnated
Uddhav Himself on this earth, having the beautiful face like autumnal full moon, with eyes resembling lotus-petals, with a shining and lustrous body, having broad chest, possessed of knee-reaching pair of arms, eyes moist on account of compassion, holding the lotus in hand, wearing white garment and giving pleasure to His beloved, bless us with prosperity in the world. 7.

I shall speak to you O both of you sons, about the ritual of Bhagavati Diksha (initiation) as described to me, by Him (Ramananda muni), who was intent on protecting devotion and the righteous law and whose pleasing behavior was for the good of the people. 8.

The Bhagavati-Diksha (initiation) as prescribed by the preceptors in the lineage of Uddhav is now being told here. It is common as well as special; that is to be given to men. 9.

Meaning of the word ‘Diksha’.

It gives (Dadati) spiritually enlightenment on the one hand and eliminates (Kshayam kuryat) the sins on the other. That is why it is called Diksha by teachers and knowers of the (Pancharattra) Tantra or system. 10.

In this Diksha, the principle object of devotion, is Lord Shri Krishna Vasudev, who is indeed the ruler of Goloka. 11.

On account of this relationship with the presiding deity which is worshiped, this Diksha is known as Vasudevi (pertaining to Vasudev) in the Uddhav cult. 12.
Two types of Samanya and Maha Diksha.

This initiation, being beneficial for those desirous of salvation is understood to be twofold: common and higher (special), it certainly releases form worldly bondage. 13.

Those who are initiatated in the first type of Diksha are called ‘Satsangis’; and the other ones are known to be ‘Atma nivedi’. Now I shall tell you the details of first type of Diksha. 14.

Noble occasion of accepting Samanya Diksha.

Not giving consideration to the body (of Brahmin etc) which is of momentary character, and the propriety of place and time; and difference of qualifications, this initiation is given to all men; so it is called as common initiation.15.

There is neither definite rule of the time nor of the place. The common initiation indeed has also no condition of the caste. 16.

For this initiation, that person is eligible, in whose mind a sprout of desire for salvation is developed, either due to the study of holy scriptures or contact with noble people.17.

As coming in contact with the great preceptor is a rarity, if one gets such opportunity even for ones, there is no necessity of observing particular day, vow, worship or fasting, etc. 18.

Characteristics of Mumukshu.

A wise one, discriminating between good and bad, having full faith, pains taking for one’s own spiritual uplift-mint, interested in spiritual scriptures, and respecting those of good behavior and sages.
Having belief in God, faith in religion, fearing from lord of death (Yama) and the worldly flux, should surrender to a preceptor, born of the family of Dharma-dev, with devotion.

He (the preceptor) (should be qualified as mentioned ahead), who dose not keep contact by speech or touch, with women, other than close relation; and who considers all women other than his own wife as mother, sister or a daughter.19-20.

Characteristics of Dharmavansi Acharya.

He, who strictly follows the religious rules and has full faith in the path of Uddhav; devoted to Lord Krishna and sitting before Him, and who has finished his daily religious duties. 21-22.

One, who is desirous of salvation from worldly bondage, should not take initiation from the preceptor though being ever well-equipped with all the virtues; but does not belong to the family of Dharma-dev. 23.

Procedure of the ritual

After taking bath, and wearing the washed clothes, having carried out his morning duties, a spiritual aspirant should approach him (the preceptor), holding a fruit in his hand. 24.

Having placed the fruit in front of the preceptor and having bowed down, he should say with folded hands; ‘O Lord, please protect me, who has approached you, I am afraid of the worldly bondage’. 25.

The preceptor should utter words of protection and then give the common initiation to him (the disciple), who has thus surrendered him. 26.
Ritual of Samanya Diksha.

The disciple should say ‘I have surrendered to Lord Shri Krishna, on account of fear of mortality, Maya, sin and servants of Lord of death; May the Lord protect me’. 27.

Having thus made him express his intention, sitting near Lord Shri Krishna with the application of musk and Gopi-sandal-paste, and having made him equipped with vertical Pundra mark, according to the religious system, he should give him two Tulasi rosaries, after keeping them on the toe of Hari. 28- 29.

The disciple should tie those two rosaries around his neck. Afterwards the preceptor should utter the eight lettered sacred Mantra of Krishna in his ear, thrice. 30.

Then he (the preceptor) should teach him the sacred Mantra, having six letters (Gunakshara: Swaminarayan or having three letters-Shri Krishna), for muttering always and everywhere. It destroys the net of sins. 31.

The sacred Mantra (Manu), should be uttered in the right ear of the disciples, belonging to three twice born castes. Likewise, it should be taught to the fourth class, in the left ear, from distance.32.

Then, the preceptor should speak to the disciple about the greatness of Lord Krishna, by saying, ‘o disciple, you have now become the devotee of Vasudev. 33.

He (Vasudev) is indeed, the Lord Narayan, who has manifested from his own eternal sublime dwelling (Aksharadham), in human
form, on this earth, for the welfare of the human beings. 34.

Who will be able to describe His kindness, Who is born to Bhaktidevi and Dharmadeva to protect those, who have taken shelter in Him, from evil doers. 35.

He has taken to his own abode, even to those who were terrorists, of demonic nature and who were addicted to liquor and meat-eating and haters, due to kindness. 36.

The Lord, who appreciates the virtues, never takes to heart, the nature of those, who hate the Lord, while entertaining animosity. 37.

If it is so, need I say that, He will be pleased and kind to those who worship Him with undivided mind. 38.

As you have surrendered today to the Lord, who does good to all, you are free from the bondage of the worldly flout. 39.

Certainly, one who thus surrenders to Lord Shri Krishna, He alone and non else is relieved from the cosmic illusion (Maya). Now listen to His words. 40.

‘This is, indeed my divine cosmic illusion comprising three attributes (Satva etc) is non conquerable. Those who come to me alone, cross over this illusion (Maya). 41.

Therefore, resorting to your own prescribed duties, wholeheartedly worship Him, Lord Shri Vasudev who is born to protect devotion and righteous code.’ 42.

Thus having listened to the greatness of Shri Krishna, as
described and approved by the scriptures, the disciple, being pleased, should bow down to the teacher. 43.

(He should say), ‘O preceptor, now I am the devotee of Lord Krishna, I have become free from the dangerous fear of time (death) and illusion and worldly bondage. Now I have become fearless’. 44.

To the disciple, who says thus, the preceptor should give the desired idol of Lord Krishna for daily worship. 45.

Then, he should teach him daily duties (saying) ‘o disciple, always follow the said rules. The whole universe, along with God, is balanced because of Dharma, the righteous code. 46.

Every day you have to take morning bath, apply vertical forehead mark; and perform personal obligatory rites, as also the inward and outward worship of Lord Krishna. 47.

Being pure and clean, you should Mutter the sacred Mantra of Lord Krishna, day and night regularly, as per your own capacity. 48.

Observe fast on the Ekadashi (eleventh day of each fortnight) and birth-day of Lord Shri Hari, on those days, and festival should be arranged occasionally, according to your capacity. 49.

(Drinking of) wine, (eating of) meat, contact with other’s women, stealing and killing of self and others, should be avoided by you completely, and also the act of inter-mixture of castes. 50.

Hemp, hemp flowers (Bhang-Ganja) etc which are foamy as
also Tamakh, causing intoxication and also whatever condemned among the people, should not be consumed by you. 51.

Water and milk, which is not filtered, should never be drunk. Bad words and truth that hurts oneself and others should not be uttered. 52.

Except women closely related to oneself, should not be touched and not also the widows, knowingly, in normal course. 53.

If touch of a woman other than near relation, happens unknowingly you should take bath and if it is done knowingly, you should keep fast for one day. 54.

When there is contact intentionally, fast should be observed for two days. When that kind of contact is known by the people, Chandrayana vow should be observed. 55.

When there arises emergency; and it is necessary to touch a woman, there is no fault, even if it is done knowingly. 56.

Friend-ship should never be made with sexy and greedy persons. You should not be familiar with men of Kaul sect, non-believers and sinful people as well as with those, who have dry (useless) knowledge. 57.

O disciple, you should perform the nine fold devotion of Lord Shri Hari everyday; and have friendship with good people and noble scriptures. You should never speak ill about anyone. 58.

Do not listen to the stories and features even of Lord Shri Hari, from bad people. Never cause repudiation even by words, of any god. 59.
Now onwards, by having contact (Sanga) with Bhagavata tradition, which is said to be ‘Sat’ and following the rules of the same you will become famous as ‘Satsangi’, on this earth. 60.

Thus having accepted his order, saying, ‘I shall perform all these duties, in this very way, every day’, the disciple should happily worship the preceptor. 61.

Having honored him ritually, with new clothes, sandal-paste, and crest on head, garland of fragrant flowers, along with golden, silver coins and well prepared food, according to his capacity, the disciple should also worship learned good Brahmns, as per his ability. Then having prostrated before him, he should leave for his home, with his consent. 62-63.

Thereafter, the initiated one should always serve Lord Shri Hari, with enthusiasm, while observing the rules of behavior, as dictated by the preceptor, according to his caste and stage of life. 64.

Method of applying vertical mark: Urdhva-Pundra Tilak and Mantra Japa etc.

He should make the vertical forehead mark either, with the sandal paste mixed with keshar-Kumkum (Shrihanda) and Gopichandan, the remains from the worship of Lord Vishnu, as His Prasad, with moon like mark of Kumkum.

A family-holder or a Brahmacarin or a sage may apply the moon like mark either with Kumkum, that remains from the worship of Radha and Rama. 65-66.

The renounced ones (Sannyasins) and the fire-maintaining
Brahmins and forest-dwellers should do the auspicious Urdhva pundra without moon like mark, either with soil (Gopichandana) or sandal-paste. 67.

The house-holder devotees as well as the sages (who belong to Uddhav cult) should do the four vertical marks (on forehead, two arms and chest), looking into the mirror. 68.

The Sannyasins are of four kinds: firstly Kutichaka, others are Bahudaka, Hamsa, and the fourth one is the Parama-hamsa. 69.

Including Kutichaka the three among them should put on three Pundras, one on the head, one on forehead and one on chest. The fourth (Paramahamsa) should, mark the Pundra only on the forehead. 70.

Those undergoing the Vanaprastha stage and the Varnins (Brahmacharis) should always make five marks: on forehead, throat, chest and on two arms. 71.

Four Pundra marks are prescribed for well behaved initiated Shudras. For Asat Shudras however, only one moon-like mark on the forehead is advised. 72.

While applying four Urdhva Pundra-marks, the initiated devotee should utter the four names of Vasudev (Vasudev, Sankarshan, Pradunma and Aniruddha). 73.

Those applying five Urdhva pandras should mainly contemplate on five names: Krishna, Keshav, and (Narayan, Madhav and Govind) or alternatively they should recite Vishnu-
gayatri, on five Pundra markings. 74.

In the Triple unit of Pundra-mark, they should recite the three syllable ‘Om’ (A U M). Those, who apply only one Pundra, should recite and contemplate on Narayan. 75.

The Holy Pundra should be marked by the first finger. It is supposed to be gentle, vertical, straight, stable and equal to the size of the little finger. 76.

One who is not versed in marking their forehead mark with the fore finger should do it with a small stick etc. so that it looks beautiful. 77.

That Pundra which is round, oblique, having any hole, streak and thin, curved, ill-shaped, curved in front and relocated from its position, unclean, polluted, dark red, which is applied by looking in the water, which lacks fragrance, and is applied by left hand (Apasavya) or disfigured (Avasahya), is considered to be inauspicious. 78-79.

He should wear two rosaries of Tulasi beads, around his neck, given by the preceptor and received as Prasad of the Lord. The devotee should be particular to wear such a rosary. 80.

However, in the non-availability of rosary made of Tulasi-beads, the initiated devotee should wear a rosary of beads of sandal-wood etc, by putting it on Lord Shri Hari’s feet. 81.

Having taken bath in the early morning and after performing the regular duties (of cleaning etc.) he should worship the image
of Lord Shri Hari. Having thus purified, as per his ability, he should then, regularly recite the eight-lettered Mantra. 82.

Firmly seated, holding silence, while covering the rosary with cloth, he should repeat it in his mind, and peacefully meditate Lord Vasudev, in his heart. 83.

The initiated one should make the pilgrimage to Dvarika. There, he should get both his arms tattooed with weapons of Lord Shripati (Sudarshana disc, conch etc.), by means of hot bars. 84.

During festivals of Janmashtmi etc, in order to take Darshan of his own preceptor, he should approach Him and prostrate before Him. 85.

Keeping distance, he should respectfully bow down to the preceptor’s right side. A good disciple should not touch Him without His consent. 86.

He should always speak the truth and dedicate himself to the services of the preceptor. He should take His Darshan on appropriate occasion. 87.

Even while staying at his hermitage with the permission of the preceptor, he should not occupy his bed, seat and footwear and never make use of his drinking glass, for drinking water. 88.

A householder who follows Guru’s command devotedly has no fear of going through cycle of birth and death, like other beings. 89.

Two types of rituals have been prescribed for giving this common Diksha according to the difference of the eligibility of the disciple (on account of his belonging to three caste and two
other than those); and secondly on account of the sacred chant of Ramapati, that is given. 90.

So far as the initiation is concerned, this (ritual) has been prescribed as a rule for all the four castes including Brahmans, being in four stages of life, including the celibacy. 91.

The ritual of common initiation for those not belonging to any class

Now, I will speak about the ritual meant for those people who are not incorporated in caste system, and (four) stages of life. : They should stay outside the house of the preceptor with folded hands.

The preceptor should give them the three-lettered Mantra through some of His followers, and also advise them proper regulations regarding eating flesh i.e. non-vegetarian food, and drinking of liquor etc. 92-93.

The above rules should be meticulously observed by them. They should take Darshan of Sages, but they should not touch them without taking their consent. 94.

Every day they should take the Darshan of the idols of Radhika and Krishna installed in the temples of the Uddhav cult, in their town. 95.

The external worship (of the idols) should not be performed by them. They should always perform mental worship. They will obtain the resulting fruit of actual Pooja, by Darshan only. 96.

They should always recite the sacred chants of the name the Lord (given by the preceptor) regularly and should apply a moon-
like mark either of sandal paste or Gopichandan clay on the forehead. 97.

If the idol (of Lord Shri Hari) is not there in the village or a nearby village, then he should maintain a wreath of flowers or piece of cloth (offered to the Lord) got as Prasad of Shri Hari.

Every-day he should take Darshan and touch those things. But he should never touch the idol by any means. 98-99.

Thus I have told the rule of second type of common initiation. This should be followed by preceptors and the pupils of the Uddhav cult. 100.

Thus, in view of the Shastra-tradition, two types of common initiation have been described by me, O sons! I shall now narrate in detail, the procedure of the special ritual of Initiation for the well-being of the people. 101.

Thus ends the forty-sixth chapter entitled, ‘Description of the ritual of the common Initiation’ in the fourth Prakarana of Satsangi jivan, the life story of Lord Narayan, also titled as Dharmashastra. (the rules of the code of conduct). 46
CHAPTER – 47

Description by Shri Hari as to when Maha Diksha should be offered and when it should not be offered-

Shri Narayan muni said:-

O sons, it is not advisable to confer Diksha when the preceptors of gods and demons: Guru and Shukra, have set or are in old stage or in premier stage; or when Guru is in its lower zodiac sign or in curved motion (Vakragati), ritual.

As an exception to it, there is no objection if it is Prabodhini Ekadashi i.e. bright eleventh Tithi of Kartik, Janmashtami, Ramanavami, even if there is rise or set of Guru or Shukra.

Neither the Guru should offer instructions about Shri Krishna Mantra, nor the student receive It during the intercalary month of Mala, i.e. Purusottama or Adhik Masa and in rainy (Varsha) season, except during Lunar or Solar eclipses.

This prohibition of day, Tithi and month should not be taken into consideration during lunar and solar eclipse; since no other period is more auspicious than the eclipse period.

There is no objection about Diksha in all Ekadashis and Dvadashis, free from the faults of rise and setting of planets. On these days, Diksha can be conferred at the Sangava period.

It is preferably advised to confer the Diksha at famous sacred places, mentioned in the Puranas. After examining the disciple
well, the Guru from the family of Dharmadeva should confer Diksha on him. 6.

The preceptor should test the religiousness of disciple, even for a period of one year; and then only he should confer Diksha, not otherwise. 7.

In case, the Guru confers Diksha to his disciple, without testing his ability, urge and religiousness, he will have to suffer the fruits of disciple’s sinful deeds;

as the sin committed by minister accrues to the king, and the sin committed by wife accrues to her husband; so is this. 8-9.

Characteristics of disciple worthy for Maha Diksha—

Therefore, the Guru should first put his disciple to test, vigilantly. I shall tell in brief, the characteristics of the disciple mentioned in the Shastras: 10.

He should be calm and of good character, of pure and clean mind, without any prejudiced opinions, should be faithful, religious; he should be unhasty, non-jealous; having urge for liberation (Mumukshu); and truthful in speech. 11.

He should be educated in noble scriptures and lore as per his own capacity. He should possess enough money, for his day to day needs. He should be free from jealousy, towards anyone. 12.

He should know that, touch of widow is a great blemish. He should be away from sinful acts; and energetic, enthusiastic in penance.13.
He should never have committed any one out of five great sins (Panchamahapatakas), especially cow hunt, even in the past. He should not be ungrateful. 14.

He should never make any kind of differentiation, while taking meals, except in calamity. He must never be loose in observing religiousness. 15.

He should not take even a small thing without permission, even from his own brother, he should never be unfaithful and should not betray. 16.

He should not avoid to pay the promised amount to his servants, for their services which he gets from them. He should not save even a single farthing from that. 17.

He should not at all be greedy. He should be away from pride, anger and lust and he should be straight forward, kind in nature, forbearing, courageous and pure.

He should never be disturbed due to hunger, while observing vows etc. He should serve the pious good men diligently and should have conquered his senses. 18-19.

He should not be disciple of any lady. He should have not taken shelter of Kaula cult. He should be away from day-time sleep; and should be without faults. 20.

A man, who is disinterested in worldly matters and prone to engage himself in spiritual duties respectfully, is deemed to be eligible and qualified for receiving Diksha. 21.

Characteristics of a person unworthy for Maha Diksha
The Guru should not confer Diksha on a disciple not having these qualities. Even if anyone possesses these qualities but is handicapped, the Guru should not confer Diksha on him. 22.

The persons, such as: blind, blind in one eye, a squint, lame, a hunch-back, a dwarf, cracked in lips, ears or nose etc; deaf, dumb, crippled with a withered arm (kuni);

physically disabled i.e. crippled, suffering from leprosy or tuberculosis, a sick and a dull witted; an evil doer, too old person, are not eligible for Diksha. 23-24.

O sons, such a preceptor who confers Diksha on an unqualified person forcibly, brings himself distress and defamation like one who makes a stone falls on his own feet. 25.

Thus ends the forty-seventh chapter entitled, ‘Description of the rules of the Initiation Ceremony (Diksha)’ in the fourth Prakarana of Satsangi jivan, the life story of Lord Narayan, also titled as Dharmashastra. (the rules of the code of conduct). 47
CHAPTER- 48

Description of ritual of Maha Diksha to be given to householders of three Varnas.

Shri Narayan muni said:-

Now, I shall tell you about ritual of the Mahadiksha to be given to house-holders (Grihasthas), belonging to the three Varnas: Brahmin, Ksatriya and Vaisya, worthy and desirous of having the same. 1.

One who firmly observes the rules of common initiation as mentioned earlier, should surrender to his preceptor with folded hands. 2.

The Guru, after confirming the credibility of the disciple, who has surrendered modestly, firstly should advise him proper atonement. 3.

If he is a house-holder, he should observe complete fast for a day and if he is a widower he should observe it for two days. 4.

Then after taking instruction from the preceptor, he should get his head shaved and then observe fast accordingly. Before the rise of star Mercury (Rauhinat) (i.e. before the ninth Muhurta of the day), he should recite the eight lettered Mantra (got in common initiation) with deep devotion, for two thousand and five-hundred times, in front of the image of the Lord Vasudev, in order to get himself prepared for Maha-diksha. 5-6.
The preceptor should also on the previous day of initiation, having purified himself, worship Lord Keshava and recite the Mantra which is to be given, for thousand times to purify the same. 7.

Then after inviting a Brahmin, who is a follower of Uddhav tradition and is also well-versed in ritual-procedure, the preceptor belonging to Uddhav tradition should make the disciple to perform worship of Vishnu, with the help of the Brahmin. 8.

That Brahmin should make the disciple to carry on all the ritual according to the Shastra, time and place in a day or two; and the initial rites like Nandimukha-(Shraddha), Svastivachana as prescribed by scriptures, on the previous or the same day of initiation. 9-10.

He should draw a decorative Sarvatobhadra Mandala, and install a golden or a copper pot in its center. 11.

Then, he should place eight auspicious pots made of either copper or clay, in eight directions; filled with water, jewels, leaves and fruits; and put plates (Purnapatra) on those pots, covered by piece of cloth, and install deities on each of those as followed -

The idol of Shri Krishna with Radha should be installed on the central pot, Durga on the eastern pot, the Sun on the southern pot; Ganesa on the western, Shiva on the northern, Vishvakṣena is
to be place in the south-east, Garuda in the south-west, Hanuman in the north-west and Shri Dama (Sudama) in the north-east directions respectively, according to the prescribed rituals. 12-16.

Then a Brahmin should ask a disciple who has taken bath, to perform the Vriddhi-shraddha after duly carrying out Swastivachana. Then, he should make him perform the worship of Shri Hari. 17.

Later, the disciple should be made to perform the Bhoot Shuddhi rite and Prana-pratistha according to (Panchatra) system and Matrika-Nyasa and invoke the Lord. 18.

The learned Brahmin should ask the disciple to invoke the Lord with Mantras ‘O Shri Krishna! O Radha pati! O promoter and sustainer of Dharma! O Nar-Narayan! I bow down with respect to You’ and then worship the Lord with associating deities (Angadevatas). 19-20.

With the recitation of Vedic Mantras and with sixteen forms of worship (Shodashopachara), He (disciple) should be made to perform the worship of Vishnu, then, the Brahmin should install sacred fire to the right side of Shri Hari (image). 21.

After the installation of sacred fire with all the rituals, he should cook rice (Charu) and then meditate on Lord Shri Hari and worship Him. 22.

Then that Brahmin should take Samidha (sacrificial sticks), clarified butter (particularly made from cow milk), Charu (rice) and utter the eight lettered Mantra of Narayan, and offer each of them (separately) in the sacred fire twenty-eight times. 23.
Then that Brahmin should offer one Ahuti of clarified butter, to each associating deities and conclude the sacrificial ritual after performing the Poornahuti and Homa ritual. 24.

The disciple, then waves a lamp before the Lord, offers handful of flowers, prostrates before Him, and prays Lord with deep respect and faith, chanting the Mantra ‘Vani gunanu kathane’ etc. i.e. ‘Let my speech be engaged in narrating Your noble deeds, ears hear Your stories of your glory, hands and legs be engaged in Your services, mind always meditate on Your feet, head always bow down before You, Who stay pervading the whole world, my eyes always be looking at the sages who are the manifestation of Your divinity. 25-26.

Thus the disciple should stand and pray Lord with folded hands and with deep concentration, and chant the following song of praise. 27.

Navinjimut... Stotra.
'I bow down to Shri Radhika Krishna ...

having the complexion of the newly born cloud. Whose ears are adorned with beautiful earrings studded with gems, the wearing beautiful crown with the peacock quill; 28.

‘resounding the whole atmosphere with the notes of flute, that You are holding with both hands, putting it on Your lips; spreading fragrance of the pollens fallen from the flowers in the tuft on Your head, Your gait is like an elephant. O Lord! Shri
Radhika-Krishna! I bow down before You. 29.

‘wearing pure, bright golden yellow robe; You are the One who have rendered useless the countless missiles of enemies of the Gods; You have destroyed the multitude of those Asuras without any weapon. O Lord! Shri Radhika-Krishna! I bow down before You. 30.

‘O Lord! Protector and savior of the good and the Sadhus who are tortured by non-religious forces empowered by Kali, You, the destroyer of the bands of demons who are the real enemies of religious people, O you, the bearer of flower garlands, son of the king of cowherds (Nanda), O Lord! Shri Radhika-Krishna, I bow down before You. 31.

O Lord! O! The pioneer of ‘Rasa’, which is very dear to the Gopis; giving delight to Rasesvari (goddess of Rasa-Radhika), stimulator of the erotic feelings of the Gopis; whose shoulders, are adorned with beautiful charming costume bearing Kumkum marks! O Lord! Shri Radhika Krishna, I bow down before You. 32.

You take delight in staying at Vridavan. To those who surrender, You help to lift them up during their difficult times. O Lord! You are greeted by the cows, Gopas and the Gopis, O Lord! Shri Radhika-Krishna! I bow down before You. 33.

You have suppressed the arrogance of Manmatha (Cupid), who is the enemy of the whole world. You are the only source of shelter to the worldly beings. You bestow happiness to the righteous people. O Lord! Shri Radhika-Krishna, I bow down before You. 34.

O Lord Krishna! You have made happy all the children of the
Vraj community. You have put to an end all the worries, calamities and sorrows of Your followers, who come to His shelter, Who has displayed Divyaloka (Divine abode) to Nanda and others; O Lord! Shri Radhika-Krishna, I bow down before You.’ 35.

Then, the preceptor and the disciple both should sit at the place situated between the Devapitha (seat of the idol of Krishna) and Agnivedi (the fire altar). 36.

At first, the preceptor, after taking bath, and purifying himself, should perform the daily rituals. He should then sit on a deer skin or Darbha-seat or a woollen blanket that is considered as sacred. 37.

Then the disciple should wear a white dress, apply sandal-paste, etc. and then sit beside the preceptor, after saluting him. 38.

The preceptor should then give him (disciple) a pair of new, washed white cloths to wear, and should put the two strings of auspicious Tulsi mala around his neck. 39.

He (the preceptor) should then make him apply four Urdhva-pundra marks with the fragrant saffron and sandal paste that is left over after worship of Lord Krishna. 40.

Then the preceptor should apply Gopichandana marks of conch, chakra and mace on the left and right arms of the disciple. 41.

Then the preceptor should sit facing the north direction and whisper the Mantra in the right ear of the disciple who sits facing the east. 42.

The preceptor concentrating on Shrikrishna in his heart should
tell the disciple who is sitting with folded palms, the eight lettered Maha-mantra in his ear, uttering (the four aspects of Mantra as) Rishi (sage), Chanda (metre), etc. of the Mantra.

The Shri Krishna Mantra is in the Anushtup metre, Narada is the Sage, the deity is Shri Krishna and it is ment for (Viniyoga) the love of Krishna. 43-44.

After uttering the above Mantra three times in the disciple’s ear, while making him to sit in the same position, the preceptor should tell him about the duties and norms of the sect to be followed. 45.

Instructions about Urdhva-pundra marks, Tulsi strings and other do s and don’ts.

O sons! Always wear the Tulsi mala and Urdhva-pundra, worship Krishna, three times or once every day. 46.

O sons! You must apply Urdhva-pundra before you perform ‘Sandhya’ and worship, etc. (if you do not have sandal-paste) you can use white clay named - Gopichandana. 47.

You should mark a broad straight line with your (index) finger and then you can make a round hole on the forehead, from the upper end of nose reaching to the edge of hair.

So also, on the chest and both arms; thus the four marks of Urdhva-pundra are prescribed for those belonging to three castes (of twice born). 48-49.

After worshipping Shri Hari, looking in the mirror, a moon-like mark should be made with sandal-paste which is left over after using it in worship of Lord Krishna (as Prasad). 50.
O disciple! you should meditate Vasudev in your mind and make Urdhva pandra with a round moon-like mark on your forehead, meditate Sankarsana in the same way, make a the mark on chest, meditate Pradyumna, Aniruddha and make a Pundra with moon like mark on both the arms. 51-52.

O son! You should wear two strings of small beads of Tulsi wood, round your neck and always wear it like a sacred thread (Yajnopavita). 53.

While wearing the new string of Tulsi beads as a symbol of the Prasad of Shri Hari, you should chant the following Mantra...54.

‘O string made of Tulsi wood!, you are loved by the followers of Krishna. I am wearing you round my neck, please make me worthy of Krishna’s love.’ 55.

You should worship Lord Vishnu with whatever material is available to you. If it is not available you may perform the worship with the Mantra, without deceit. 56.

Only a Brahmin initiate should worship Shaligrama stone. Others should worship Idol of Shrikrishna, alone. 57.

At the end of performing the worship, you should chant the Maha Mantra that you have received from me, which is a wish fulfilling one, as per your capacity. 58.

At the end of the repetition of Mantra, you should read the
tenth chapter (Dashamskandha) of the holy Bhagavata. But it need not be followed as rule, during difficult times. 59.

In case there is some kind of fear from (mean deities like) Kali, Bhairava and other evil spirits, you should chant the Narayan Varma after getting purified yourself, concentratedly. 60.

You should, according to your ability and strength, repeatedly chant the Maha-mantra in the evening, and should not waste time without being engaged in some devotional activity in regard to Shri Hari. 61.

You should always engage yourself in listening and singing the glories of the Lord and do worship, meditate on Him being disinterested in all worldly activities. 62.

You should never touch a woman even if she is married unless you are in adverse situation. So also you should not eat even a single leaf without offering Lord Vishnu. 63.

You should offer food etc. to forefathers and other deities, on proper occasions, whatever food etc. is already offered to Lord Vasudeva. 64.

During the four months from Asadha to Kartik Ekadashi (Chaturmasha), Kartik and Magha, you should observe some special vows and avoid taking salt in food directly. 65.

You should always take waist-bath after excretion of urine and stools, except during illness. You should use water for purification after urination, and not otherwise. 66.

You should never sleep over, and always get up at early dawn
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You should avoid sleeping during daytime on Dashami (tenth tithi), and on all the days of Paranas (i.e. on the concluding days of vows) and also days of vows and Festivals in the name of Lord Vishnu (like Ekadashi, Janmastami etc.).

You should take food once a day and once a night only, and never twice a day or twice at night. But there is no fault in case you are ill, or in difficulty or you are dependant (on somebody).

You should never eat food prepared for manes on (Shradhha day), and also on consecration rituals (Samskaras). There is of course, no harm if you accept food on such days in the house of your near relative.

Regularly performing all the duties Prescribed for you by the righteous scriptures, you should develop devotion to Lord Krishna.

You should know your Self (Atma) as the witness of the three states of consciousness and as the One Who enkindles the body, organs, mind, breath and intelligence.

It is neither born nor does it die. Coming into being and ceasing to be, do not take place in his case. Unborn, eternal, constant and ancient, it is not killed when the body is slain.

Weapons do not cleave the Atman, fire does not burn it. Water does not wet it. Wind does not dry it.
This Self is uncevable, combustible, and neither wetted by water nor dried by air.

It is eternal, all pervading, stable, immovable and everlasting.

This Atman is said to be unmanifest, unthinkable, and immutable. So, you should know this as Brahman Itself. It is characterised as ‘Sat-chit- and Anand’. 73-76.

In your lotus heart, you should contemplate on your Self in the form of Brahman, pure ‘Akshara’ the imperishable One; and on Lord Krishna, as the supreme Brahman. 77.

You should always serve the saints; and strictly follow the rules of conduct advised by them, in respect of celibacy: Brahmacarya etc. 78.

Now as you have by all means, surrendered to Lord Shri Krishna; like king Ambarish, you be known and become famous in this world as one fully dedicated his own self to the Lord’. 79.

(O sons!) After listening this carefully, the disciple should worship the preceptor, with clothes, sandal paste and flowers and offer Dakshina in the form of money, according to his capacity. 80.

He (the disciple), should as per his financial status offer his Guru: land, cows, gold, horse, house or a large premises, mango groove etc. He should also offer food, clothes etc. as per his ability and without any grievance. 81.

Then he should worship and honor the sadhus, Brahmins, saints and others, with flowers, sandal paste, food and Dakshina and should salute them all. 82.
Then the Brahmin priest, skilled in ritualistic matters (who has made the disciple to perform worship etc.) addresses him (the initiated disciple) – ‘O you Noble one! You are the blessed one and your family also! 83.

‘Due to your teacher’s blessings, all your wishes in the form of the tree will bear fruit. You will certainly attain highest happiness. 84.

Actual experience (Vijana) is the origin of all happiness. It is obtained only from the noble preceptor. Being of controlled senses and desirous of liberation, you should serve him. 85.

By not nursing any ideas about sexual happiness, you should win lust, and thereby anger; greed by thought of worthlessness of money and anxiety it causes; and fear, by reasoning on Truth of the world, the Self etc.

You should, win over sorrow and confusion with logical thinking (Anviksiki); Hypocrisy, by serving noble persons; tendency towards indecent chat which is the obstacle to Yoga, by observing silence; violence, by controlling bodily actions. 86-87.

In order to overcome sorrow caused by other living beings, you should do favor and show mercy to all beings; those caused by natural adversities or calamities (Daiva) should be overcome by taking recourse to contemplation (Samadhi: on the Atman which is above all worldly entities); worries, bodily diseases (Atmaja) etc. should be overcome by Yogic practices like Pranayam; sloth, by adhering to sattvik food etc. 88.
You should overcome Rajas (tendency to outward activity) and Tamas (dullness) by increasing Sattva, and that also by calming the same; all these above, could be woned over by having faith and devotion towards the preceptor, easily.

To that great soul who is sincerely devoted to the God (Lord Narayan) as well as the preceptor, the purport of the above mentioned facts will be enkindled to him, easily. 89-90.

You should worship and be devoted to your Guru with extreme faith in him as the Lord Himself. Then, saying this, the Brahmin should immerse the idols of the deities (Shri Krishna and others) (in water). 91.

Then (with the consent of the preceptor) the disciple should give to the officiating Brahmin priest, Dakshina (in the form of money), food, clothes etc. along with the golden image worshiped in the initiation ritual. 92.

On the day of conferring Diksha (Initiation), neither Guru nor his disciple should fast. They should only take fruits on the Ekadashi day or day of vow. 93.

One who receives common or particular Diksha, of the Uddhava sect, he should serve dinner to Sadhus and Brahmins as per his capacity. 94.

A householder, who receives common or great Dikhsa in the said manner, should being in his own position always follow the instructions given to him, being steady in single minded devotion to the Lord. He should visit pilgrim’s places on holy occasions. 95.
Holy pilgrimages are of two types: immovable, like river Ganga, Yamuna, the city of Dwarika etc., and moving: the Sadhus. 96.

He should serve the immovable pilgrimage by bathing, worshipping and taking Darshana etc. and (serve) the movable by listening to their religious discourses, offering worship and dinner, taking their Darshan in person etc. 97.

So far, I have explained about the Diksha ritual meant for the people belonging to the householders of three Varnas i.e. Brahmin, Kshatriya and Vaisyas. Now I tell you about some special rules for the Diksha ritual for Shudras. 98.

A Shudra, who desires to receive Mahadiksha, should be a well-behaved and religious man. Acharyas should tell him to observe fast on the previous day and make him to worship Lord Krishna. 99.

He (the preceptor) should tell him to chant Pauranika Mantras instead of Vedic Mantras. He should only chant the six lettered Mantra... ‘Shri Krishnay Namah’ during the performance of Homa (Swahakara), the word ‘Swaha’ should not be uttered as the Shudra is not entitled to it. The preceptor should stamp the marks of conch and disc (of Gopichandan) on his body and preach eight lettered Mantra. 100-101.

He (the preceptor) should preach the religious duties of a house-holder to the well-behaved Shudra. So far, I have described the Diksha ritual meant for the well-behaved Shudras. Now, I shall explain the ritual meant for those who do not belong to any Ashrama. 102.
Result of obtaining Maha Diksha.

(O sons!) Those householders, who receive this Diksha (the great initiation), observing their own religious duties, worship and meditate Lord Krishna regularly, should be considered equal to the renunciates or Sadhus and they attain extreme happiness, in this world and also in the celestial abode. 103.

Thus ends the forty-eighth chapter entitled, ‘Description of the ritual of Mahadiksha for householders in the topic of Diksha’ in the fourth Prakarana of Satsang jivan, the life story of Lord Narayan, also titled as Dharmashastra. (the rules of the code of conduct). 48

CHAPTER – 49

Ritual of Maha-Diksha for Anashramis.

Narayan muni said:-

O sons, if a person not belonging to any of the stages of life (Anashrami) or whose wife is dead, wishes to receive great initiation (Maha-diksha), he can have it, by observing the fast as an atonement as said before. 1.

Know that the ritual of performing Maha-diksha is the same. I shall tell you if there is any special mark that he should have on
his body. 2.

He should not keep beard and moustaches. He should not wear upper garment (kanchuk) and Chol and also gaudy clothes. Moreover, he should not wear clothes other than white. 3.

He should avoid contact with women as a celibate does. There is no objection in keeping money (lawfully earned), with himself. He should always serve the sages more enthusiastically and sincerely than the householders. 4.

Such a person (widower) who has taken Maha-diksha should take lifelong vow of having food only once a day, except in emergency. The same rule is prescribed for celibates and sages (renunciates). 5.

Such a person should either take meals during day time or at night. If he wishes to take noon-meals, should take after the meridian time and at early night, if he wishes to take meals at night. 6.

If it is convenient, he should take meals at night alone; because it destroys all the sins committed during day time. 7.

One who eats only once at night, should preserve the food etc. got as Prasad in the day time, carefully in pure, sacred place and eat it at night.

He should not eat anything during day time, even it is got as Prasad of the Lord; otherwise it will break the vow of being Eka-bhukta. 8-9.

One, who eats only once, should not eat even Prasad- food
(during day time) (brought by someone) by rule, but not insulting it he should respectfully immerse it in water. 10.

A Vaishnava, who has taken vow of eating once, should keep the food well preserved until the permitted time.

If he receives some food as blessing i.e. Prasad of Shri Hari, even in the form of fruits, at odd time, he should not eat it, at the same time should not insult it but offer his Namaskara. 11-12.

If he receives the Prasada food on his fasting day, he should not eat it at all but should do Namaskara and immerse it respectfully. 13.

If at all he receives food at his dinner time, even if it is the blessed food – Prasad - he should not eat it, if it is not suitable to him. 14.

If any food item abandoned by himself, by rule, and also whatever affects his bodily health, he should not eat it even it is Prasad of the Lord. 15.

For escaping from indecent gossip, he should always mutter Shri Hari’s name day and night. He should sing glories of the Lord which attractive and pleasing to the devotees. 16.

The receiver of great initiation (Maha-Diksha), should not eat food if it is cooked even by his own brother (who has not received common or special initiation of this cult). 17.

One (the receiver of great initiation) should not take food cooked by a person though he may be initiated, but with whom there is no dealing nor food-taking, is there. 18.
If the food is cooked by a Brahmin, Kshatriya Dikshit may accept it. But if that Brahmin is not Vaishnava, an (initiated) Brahmin should not accept. 19.

This Dikshita man (widower) should make efforts that much is necessary to sustain his body and not more. 20.

He should always be connected to those practices encouraging detachment; and should be disinterested in those acts which will bring the peril of birth and death to himself. 21.

He should wear a loin cloth (Kaupeena) under his dhoti, like a celibate. Moreover, that said devotee (Anashrami Vaishanav) should adore Shri Hari, sincerely more than a householder. 22.

If he is a Brahmin, he should worship Shaligram stone every day and should always learn the meaning of Vishnusukta, from his Guru and should meditate on it. 23.

He should wear sacred wooden foot-wares (Paduka) and also a jug full of water. He should win over his senses, and strictly follow his duties that have come as per his caste. 24.

I have told so far, the special regulations for a person, who has received Mahadiksha and who has not entered Grihasthashrama (Anashrami) or who is a widower. 25.

If a person, living in householder stage of life and who has developed acute detachment after study of righteous scriptures, desirous also to change over his life stage,

may also undergo this initiation recommended for one who
is Anashrami, since both Vanaprastha and Sanyasa stages of life are prohibited in Kali-age. 26-27.

A person, after receiving the great initiation: the Vasudevi Diksha, abandoning fear should worship Krishna, with deep respect and exclusive devotion. 28.

If a householder receives Mahadiksha, who has not developed detachment, he should follow the rules of physical marks (like wearing of white cloths etc.) as told before. 29.

O sons, I have told you about the initiation rite of Mahadiksha, prescribed for- a bachelor who has abandon the stage of Brahmacharya but who has not been able to get bride; or one who has lost his wife; or one who has lost interest in married life. 30.

Thus ends the forty-ninth chapter entitled, ‘Description of the special aspects of the great initiation to be given to Anashramis,’ in the fourth Prakarana of Satsangi jivan, the life story of Lord Narayan, also titled as Dharmashastra. (the rules of the code of conduct). 49
CHAPTER – 50

Description of ritual of Maha Diksha for Naisthik Brahmecharis i.e. lifelong celibates.

Narayan Muni said:-

If a Brahmin person, who, after his thread ceremony is sincerely engaged in studies of Vedas, and due to intense ascetic urge, wishes to be a staunch and faithful observer of life long celibacy;

he should surrender to the preceptor of Uddhava cult, as early as possible. Then, that preceptor should, initially assure him and tell to be fearless. 1-2.

Then, that preceptor should invite a Brahmin who knows all the rituals (to perform prescribed rituals); and make some other celibate under himself, to give the vow of celibacy to him (disciple). 3.

The ritual is as follows: at first, the preceptor should make the Brahmin to sketch a Sarvato-bhadra Mandala-diagram; and make the disciple worship idol of Radha Krishna placed in the middle of the diagram. Then, he should give him the waist-band of Munja grass;

A pair of loin cloth (Kaupeena), and outer garments and a deer skin, a staff (Danda) of Palasa wood or Bamboo and a copper pot (Kamandala). 4-5.
Then, the preceptor should tell the Vaishnavi Gayatri Mantra, for three times, uttering its composer seer (Narad) and meter Gayatri and deity Shri Hari.

The preceptor should tell the Mantra in his right ear, three times; and should give him a new name (any one of the thousand names of Vishnu), ending with Anand. 6-7.

The Guru then should preach him, the duties as taught in religious texts and advise him to follow strict celibacy in eightfold ways. 8.

Then the disciple should adore the Guru, with flowers, sandal-paste; and offer him Dandavat –prostration. He should always observe his own duties advised by his Guru. 9.

When, the celibate by following strict celibacy and religious practices prescribed by the scriptures, have become matured, the preceptor should confer upon him the Mahadiksha. 10.

At first, the Guru should examine the celibate disciple, in respect of firmness in observing his duties and then studies of the sacred books.

The Acharyya should then see the availability of servants and possibility of nuisance from the people of disciple’s caste, and his physical fitness; that he is not physically handicapped. He should then confer Diksha upon him. 11-12.

The Guru should then ask the disciple to observe fast on previous day for body purification; and then perform the Diksha ritual on Ekadashi or Dvadashi day. 13.
Then, the Guru should draw a Mandala-diagram, as said before, at the hands of a Brahmin; and perform Vasudeva-worship, with Homa in sacrificial fire. 14.

Then the Acharya should give the disciple two auspicious white clothes, two Tulsi garlands and imprints of conch and disc, on both the arms. 15.

The disciple after bowing down to the Guru, should sit facing the east. Then the Guru should preach the eight-lettered Mahamantra, to him.

The Guru should utter the Mantra, three times in the disciple’s right ear; and say, ‘O, disciple, you should never speak it even to your mother or Guru’s wife’. 16-17.

You should never look at a woman, in human form; and if at all you have glanced at woman’s face, unknowingly, you should observe a day’s fast as expiation.

You should behave in such a way that the great vow of celibacy (Brhad-vrata) you have taken is not violated. So also, like women, you should always avoid touch of wealth in any kind. 18-19.

Being honest and remaining clung to the Brhad-vrata, you should always study the holy scriptures (like Shrimad Bhagavata and others) with deep respect and faith. 20.

O sons, thus advised by the Guru, the disciple should then say, ‘I shall behave as per your commands’. Then, he should bow down before him and elder sages; and should follow accordingly. 21.

O sons, this is the ritual of Maha-diksha (specially to be given
to the celibates); other rituals being the same as said before. All those should be performed during the acceptance of Mahadiksha. 22.

With this Mahadiksha, the celibacy of a noble Brahmin augments in merit; hence, he should take the same and follow the preaching of his Guru, as per rules. 23.

Thus ends the fiftieth chapter entitled, ‘Description of the Ritual of Mahadiksa to be given to a celibate in the topic of Diksha ritual,’ in the fourth Prakarana of Satsangi jivan, the life story of Lord Narayan, also titled as Dharmashastra. (the rules of the code of conduct). 50

CHAPTER- 51

Description of great initiation and code of conduct for initiated ascetics and Varnis:

Shri Narayan Muni said:-

O sons, now I shall tell you both, the ritual of higher initiation (Mahadiksha) of our Order (sect) to be given to the renunciates (belonging to twice born class). The preceptor should follow that very procedure strictly and not otherwise. 1.
One who wishes to get rid of the householder’s way of life due to intense dispassion, having faith and discrimination, desirous of freedom from worldly bondage. Such a person should perform his own after-death rites, according to the Shastra and should seek consent of his caste-brethren and should himself surrender to the preceptor. 2-3.

Then the preceptor should keep the disciple with himself for some time and should put him to test, whether he is really worthy of being initiated as an ascetic. 4.

The preceptor then should see whether the disciple is fully fit as per the norms of necessary qualities and free from defects like squint, blindness or sloth, disease, etc. 5.

So also, the preceptor should examine the intensity of detachment on the part of the disciple, his behavior while being in company of group of Sadhus. 6.

The preceptor himself should find out whether the disciple’s relatives may or may not cause disturbance (in future) in his decision, 7.

If he finds that, such a disturbance is possible then he should send the disciple back to home. And even in absence of such disturbance, if the detachment of disciple is not strong then also he should send the disciple back to home. 8.

This way, being assured of the strength of his detachment and inclination to follow religious rules promptly, the preceptor
should make some other renunciate under him, to perform the ritual of initiation. 9.

The Diksha (initiation) ritual should be performed on the Eleventh or Twelfth (Ekadashi or Dwadashi) day of the month. The disciple should observe complete fast on the day-before Diksha, as it is advised previously. 10.

The disciple should get shaved his armpits and genital organs and get his head tonsured except a lock of hair on the top of head (Shikha). The preceptor should perform the rituals accordingly with arrangement of Mandal diagram (Sarvotobhadra). 11.

Then the disciple should take a holy bath and put on white clothes. He then should perform worship of Radha Krishna’s with the help of Brahmin priest.

The preceptor should give him codpiece (kaupin), the upper and lower garments (pieces of cloth) and coverlet (Kantha) colored by red soil etc. to that one who has taken refuge in him.

And also a bowl (Bhiksapatra) to collect holy alms, pitcher, a string of Tulasi and then should make other renunciate Sadhu to put the four Pundra marks on the disciple’s body. 12 - 14

Then the preceptor should preach the Vaisnavi Gayatri Mantra, announcing the sage and the meter (Chand) of the Mantra, to the disciple who is sitting facing east and himself sitting facing north. 15.

The disciple should be given a single, new, sacred thread (Yajnopaveeta-Janoe), made of cotton with a knot in the name of his great preceptor of the lineage (sect). 16.
The preceptor then should rename the disciple with name ending with word ‘Dasa’ and preach him the duties and rituals of an ascetic according to the religious code. 17.

The preceptor should instruct the disciple to study, the Bhagavadgita, daily according to his capacity; and other rites and rules as advised previously. 18.

Thus having initiated in the ascetic order, the disciple should prostrate before the preceptor and salute Vaishnava sages (renunciates). 19.

The disciple staying (in Gurukul) with his preceptor and other associate ascetics, should all the time follow the path of single minded devotion, should study the spiritual scriptures and serve his preceptor. 20.

The disciple should learn from the preceptor daily rituals and day after day being alert, should follow those, without fail. 21.

The disciple should all with his body, speech and mind, think of the good of his preceptor and be obedient to him like a cow is to cowherd. 22.

Though himself being Brahman (the highest spirit), he should always firmly mind himself to be the servant of the Lord and that wise one should never avoid to serve and associated with the devout fellowmen who love the Lord. 23.

He should respectfully serve the saints with pure mind; should calmly bear their abuses, contempt us remarks and such other gestures. 24.
He should please the sage with love, considering them as Narayan Himself and always be in their service untiringly.

He should not get upset and should endure scolding by the Sadhus, which will do good to him in the long; as a householder, who endures the censures of his own wife, children and others. 25-26.

In this way, foregoing his own willful behaviour; he should subjugate himself to the saints and devote himself exclusively to Shri Hari and thus attain salvation. 27.

Now I shall tell you the ritual of the Great Initiation to be conferred on the (other) renunciats who are devoted to Lord Vishnu (Satvatas, who have come to take shelter in Uddhava cult) 28.

Among those who have attained high degree of knowledge, detachment and devotion and also are firm in performing their religious duties and thus have attained maturity in short time or after long;

Moreover those also who are particular observing celibacy, restricted diet and that also not encouraging test; nonviolence, dedication to Guru and such other qualities;

Those, whose associates (who are in their service / related to him) are agreeable and good to him; and those who have studied the religious scriptures according to their capacity, are said to be worthy/ eligible to have this Great Initiation. 29 -31.

So also those who practice yoga with all its eight features,
even though they lack in scriptural studies are said to be eligible. 32.

Any of such person who wish to have Great Initiation, should approach the preceptor; the preceptor also put him to test thoroughly and then only should initiate him. 33.

As instructed earlier having observed proper time, having performed worship, Homa and other rituals initiation should be given to a lifelong ascetic. 34.

Then, the preceptor should give him Kaupina (cod-piece) and white upper and lower wear to cover his body. 35.

Then the preceptor should give him a pair of Tulasimala (Tulasi strings) to wear round his neck and should stamp the Marks of conch (Shankha) and disc (Chakra) on his arms, as advised before. 36.

Then the preceptor should meditate on Shri Krishna in his heart and preach the great chant (Maha-mantra) to the disciple who is sitting before him with folded palms. 37.

Then the preceptor should give him new name (any of Lord Vishnu) ending with ‘Anand-Muni’ (like ‘Narayananda-Muni, Krushnanand-Muni’ etc) then the newly initiated renunciate should bow respectfully before the preceptor. 38.

Thus to the disciple who has taken refuge in him, the wise preceptor should preach the code of conduct as follows. ‘O, disciple, you should always follow eightfold celibacy.’ 39.

You should never look at a woman in human form, if at all
you happen to look at a woman unknowingly, you should observe a fast. 40.

You should choose and worship daily some Shaligram Shila having auspicious marks, with whatever material available and with devotion. 41.

So also, according to your capacity, you should study the fifth canto (Skandha) of ‘Shrimad Bhagavata every day, unhurriedly, before taking meals and be particular about it. 42.

You should always take a limited food, should take only necessary sleep and should always behave with full devotion to the Lord. You should be unattached to worldly things and being resolved in your own Self, follow ‘Brhad-vrata (the vow of eight fold celibacy) firmly. 43.

You should strictly abide by all these and other rules of conduct prescribed for ascetics on my command as long as you are alive and you are on senses. 44.

The preceptor should thus instruct the disciple who has surrendered him. I have described here only some special features to be observed; all other rituals should be performed as advised before. 45.

O sons, I have narrated to you both, the ritual of initiation to be given to renunciates which was preached by my Guru Swami
Thus ends the fifty-first chapter entitled, ‘Description of ritual of Great initiation (Mahadiksha), in the topic of Diksh ritual’ in the fourth Prakarana of Satsangi jivan, the life story of Lord Narayan, also titled as Dharmashastra. (the rules of the code of conduct). 51

CHAPTER - 52

Code of conduct to be followed by the Santsangis (initiated ones).

Narayan Muni said -

Those who have taken initiation in Uddhay sect, may it be common or special (for sages etc) should all perform the worship of Lord Krishna every day. 1.

All those who are initiated by preceptor of Uddhay sect should adore the idol of their choice, of Lord Krishna, everyday. 2.

All those men and women of the three castes, being in any of the four stages (Ashrams), and also Shudra of good behavior and the ascetics, who are thus initiated, should worship idol of Lord Krishna and not others (Asat-Shudras). 3.

The image given and installed by the preceptor (with proper
rituals) may it be made of metal or in picture form, etc., should only be worshiped, and not any other. 4.

Every day after performing worship the sacred water offered at the feet of the lord (Teertha,) should be taken in the centre of the right palm and should be sipped with chanting the following Mantra,

‘I take in my stomach, this holy water coming from the sacred feet of Lord Vishnu, which prevents untimely death and destroys all the diseases’.

Drinking the holy water of the feet of Lord Vishnu destroys the sins of crores of births, but it brings eight times sin, if and even a single drop of it is fallen on the earth. 5-7.

Avoiding all possible negligence and faults, all initiated ones should, with decisive mind, perform nine-fold devotion of Lord Vishnu (Ramapati). 8.

**Places at which such an offence is likely to be committed.**

Those in this following who devotedly worship the Lord, should always behave in such a way that they do not offend-break the rules made by Lord Shri Hari. 9.

(These are the faults) going to the temple in a vehicle; entering in the temple with footwear; not performing rituals of the festivals like Janmashtami celebration of the Lord etc.; not offering prostrations before the Lord. 10.

Sitting on a high seat in the temple, being oneself singly even for a moment with a lonely woman in the temple. 11.
Touching the idol without cleaning oneself properly (after taking food, etc) or touching the idol during defilement period (Ashauch). Saluting with one hand and speaking indecent words. 12.

Sitting in the temple before Shri Hari with legs spread, or sleeping on cot (Paryank Bandhan)?; sleeping, eating or speaking lies in the temple. 13.

Talking loudly, crying, quarrelling, punishing (biting), looking at or touching women lustfully, speaking harsh words to them. 14.

To eat fruits or other food, when it is advised to observe complete fast and being capable doing so, thus mitigating its significance; eating food without offering the Lord, Passing air through anus and sitting in the temple with cross legs. 15.

Taking interest in rustic chats, self praise, sitting with back before the Lord - these are considered the offences on the part of a devotee who is practicing nine fold devotion to Hari . 16.

So all offences or misbehavior should always be avoided (in the temple) in normal situation, by the devotee, who wishes to win love of the Lord; and especially who is the worshiper (Archaka) of the Lord. 17.

If at all a devotee commits any one of these wrongs (in temple) by negligence, he should observe a fast for a day. 18.

So also, he should please the Lord by prostrations, praise and should leniently ask Him, to excuse and forgive with the following Mantra. 19.

(He should say), ‘I commit thousands of offences every day,
O Supreme Lord, please forgive me considering me as your obedient servant’. 20.

The initiated ones should accept only the holy water offered at feet of their preceptor and the food (left over) by him, as Prasad, and not given by anyone else. 21.

But if this practice brings about the censure or cause intermixture of the caste, stage and family tradition, then it should be abandoned. 22.

Even if a fruit or any other eatable pre-tested and given by the preceptor should not be accepted, it is the strict rule set by Uddhava sect. 23.

In this way the initiated ones who are firm in their own religious duties and are endowed with knowledge and detachment, are said to be single minded devotees. 24.

At the end of their life, they get divine body and sitting in the airplanes, shining like the Son, attain the celestial abode known as ‘Golok’ of Lord Vishnu. 25.

There in that Goloka, they rich in the vicinity of Radha and Krishna, served by their associates like Shridama, Nanda and others; and enjoy their desired happiness. 26.

The preceptor should give the above mentioned initiation of two types, only to male devotees and never to the women. Initiation to women should be given through the women only. 27.
If a preceptor, initiate women and becoming prey to unhealthy contact with them, that sinner will be fallen from his duty and will lose his position as a preceptor. 28.

He will bring sin to (spoil the name of) to the great grand Guru the promoter of the path and his own Guru and will be considered traitor to the Guru, hence this should never be done. 29.

O Sons, I have told you this ritual of initiation, in brief; all kinds of desires could be attained by following it. 30.

This ritual as I have told you both, was instructed to me by Shri Ramanand Guru Himself, who was Uddhava incarnate.

O Sons, I have told you this ritual completely so that you may understand it correctly with its details. Do remember and follow it and initiate those who come under your shelter, according to their eligibility. 31-32.

Thus ends the fifty-second chapter entitled, “Description of the duties and rituals to be followed by the initiates’ in the fourth Prakarana of Satsangi jivan, the life story of Lord Narayan, also titled as Dharmashastra. (the rules of the code of conduct). 52
CHAPTER - 53

Ritual of initiation .. common and special for female devotees.

O Sons, now I shall describe the initiation-rite for women. After listening to this, you preach the same to your own wives, separately. 1.

Women migrating through many births, as a bitch and other beings, being tortured by polyandry, take birth as a female human being. The Lord Shri Krishna is the only refuge to such women. 2.

Gopis like Radha, Laksmi accepted Lord Shri Krishna as their Master, with deep devotion and became free from this worldly cycle, obtained the happiness they had desired. 3.

An intelligent women should surrender the lady preceptor belonging to the family of Dharmadeva and having initiation from her, should devotedly worship Lord Krishna, with deep respect and faith.

A woman who fears that she may trespass the limit of chastity to her husband (by taking initiation form a male Guru), should not accept initiation, from Guru even belonging to the family of Dharma.

In this Kali age, thousands of women, having taken initiation from male teachers, are seen deviated from the path of
righteousness and behave like animals. 4-7.

**Visual interaction between man and woman causes mental agitation.**

So a woman should never accept initiation from a man, in this Kali age. I shall now describe ritual of Diksha for a woman, as told by my Guru. 8.

A woman of good character, afraid of the cycle of birth and death and the god of death, who wishes to follow the path of Dharma and to attain spiritual bliss (Shreyas), having faith and able to distinguish between good and bad;

And aspiring for liberation may surrender to preceptor’s wife, adherent of Uddhav cult and steadfast on that path. 9-10.

**Qualification of the wife of Guru to grant Diksha to women disciples.**

She should be the devotee of Vasudeva and must be free from speech and touch with any man except her husband and close relatives. 11.

She should be observing fast on Ekadashi etc, and celebrate festivals of Hari. Then, such wife of Guru should confer initiation on a woman who has surrendered to her. 12.

She should take bath, wear white clothing and perform adoration of Shri Hari and then confer initiation, before taking any food, to the woman who has also not taken any food. 13.

She should perform her initiation ritual only after seeking consent of her husband and then confer the Mantropadesha; but
never independently. 14.

There are no such rules in common initiation, such as auspicious day, Tithi and others. Whenever any woman has urge for liberation, should be conferred initiation. 15.

The woman willing to accept initiation, should take bath, wear white clothes; should take a fruit in her hand, and approaching Guru’s wife, offer the fruit to her. 16.

She should then join her palms offering Namaskara and say, ‘O mistress, please protect me from the sin of approaching a hieratic Guru. 17.

Then, Guru’s wife should assure her and tell not to be afraid and say, ‘be fearless, Vasudev will protect you in every way. 18.

After saying this, she should ask her to sit before her; and give water in her right palm. Then, she should perform the (Sankalpa) volition - by chanting Mantra: Kala-maya-Papakarma… meaning: ‘I am surrendering to Lord Krishna; He may protect me from the clutches of mortality, illusory power of the lord, sinful acts and the messengers of Yama.’ 19-20.

Then, the preceptor’s wife should put a Tulasi string of small bids, round the neck of the disciple woman and apply Kumkum mark on her forehead. 21.

If she is a widow, the moon like mark should be made on her neck (kanth). Then she should utter the eight syllable chant: Ashtavarna-mantra, in her left ear, three times. 22.

Then, she should tell her the three lettered word: ‘Shri-
Krishna', to repeat all the time. The initiated woman should mutter the name constantly for all the time. 23.

This is the ritual of Diksha for the women of three Varnas (Brahmin, Kshatriya, Vaishya) and also for pious Shudra women. I shall now tell about initiation of other women, as advised. 24.

To women other than these, who have taken bath, Acharya’s wife should, instruct the three lettered word: ‘Shri Krishna’ and also confer Nama-mantra: ‘Swaminarayana’, at hands of other initiated woman. This is the convention. 25.

**Convention for the wife of Guru, to preach her disciples.**

She (Guru’s wife) should explain the woman who has accepted the Mantra, the following regulations, which she should listen with concentrated mind and retain at heart: 26.

You should not eat meat, drink wine or any other intoxicants. You should never commit any violent deed: killing others or oneself. 27.

You should not commit any thing which would be derogatory to your society and also keep away from theft. You should never come in contact with any man, other than your husband.

You should never listen to the stories even of God from a corrupt and sinful man. So also, you should not harm or ridicule any other deity.

You should never eat any intoxicant, Tamakhu leaf or impure food. You should never drink, unfiltered water or milk. 28-30.
You should never utter words of abuse and address others in ridiculous language. You should always perform mental worship of Lord Krishna, without being indolent. You should worship the idol of ‘Radha Krishna,’ as per rituals and constantly repeat their names regularly, as per your capacity.

You should cover the rosary with a cloth and sit sanctified on a stable seat and constantly mutter Lord Krishna’s chant, ceaselessly, with eyes closed and being silent, unstably. 31-33.

You should observe Ekadashi and the birthday of Lord Krishna (Janmastami) and other vows. You should never keep contact with irreligious men and women. You should perform nine fold devotion of Shri Hari and never be away from it. Even a widow may worship Lord Shri Hari, by getting rid of eightfold contact with men. 34-35.

O honorable woman, you have now joined the noble path of Bhagavatas. Hereafter you will be known as ‘Satsangini’ in this world. 36.

You have now become fearless; Now worship Lord Krishna devotedly, being firm in your duties, you will attain the celestial abode - Golok, hereafter. Lord Vasudeva will become your husband, the ocean of mercy, will shower all the happiness on you, that you wish to have, surely. 37-38.

(O sons) saying thus, she should hand over the image of Radha
Krishna, to the women of four Varnas; and instruct other women not to touch the image at all. Instead, they should have Darshan, of image of Lord Krishna in the temple of Uddhava sect in their village. 39-40

In absence of image in any of the Satsangi’s house, you may keep any auspicious thing like flowers or cloth etc. got as Prasad of Krishna and have Darshan of the same, regularly.

You should always perform mental worship of the Lord, with devotion and deep respect. Thereby, you would attain all the fruit of actual worship. 41-42.

Then, the woman belonging to any of the four Varnas should adore Guru’s wife, by offering flowers, Kumkum; pious rice-grains (Aksata); clothes and money, according to their own status. 43.

Then she should bow down with respect before the Guru’ wife and go home while recalling her teachings. 44.

This is the ritual of common Diksha that I have told you. Now, I shall tell you, the ritual of special Diksha, with all details. 45.

**Ritual of special i.e Maha Diksa to women.**

Woman belonging to any of the three Varnas, and also a pious Shudra woman, who has already received common Diksa and who strictly follows the rules of the same, is deemed eligible, for this kind of initiation. 46.

Such a woman willing to have special initiation should be physically fit; and she should not be - disfigured i.e. having excess or deficient limb, speaking untruth, laughing loudly, committing
mistakes and glutton.

Having defective limbs, suffering from disease like leprosy, bearing beard or moustaches, and rough in voice.

Speaking disgracefully, a wandering wench, spreading news of politics or interested in secretive affairs. 47-49.

The qualities of a woman eligible for Maha Diksha are as - one who is used to have her own food every day, only after feeding the dependents. She should be shy, not over smart, modest, kind hearted and carefully looking after her husband. 50.

She should not have craze for purchase and sale and marketing and should not have inclination for company with irreligious women.

She should have enthusiasm in following piety. She should be obedient to her husband, and should be well dressed. A widow who is permitted by her father, sons etc. is also eligible for initiation. 51-52.

The Guru i.e. wife of the preceptor should confer special-initiation, on such eligible woman, after examining her well. The Guru lady should give initiation, on the eleventh or twelfth lunar day (Ekadashi or Dwadashi) and the disciple woman should observe fast on previous day. 53.

Now about the Mahadiksha: Great initiation ceremony: A Pendal, decorated with plantain-stems and archways and colourful festoons, should be erected on previous day. 54.

At the centre of the Pendal, a Sarvato-bhadra mandala-diagram should be sketched, with different colours or colored rice-grains.
Songs of Krishna’s glories should be sung by women folks. 55.

In the morning of the initiation day, the lady Guru should take bath, thus being clean, wear white cloths. She should make other women to bring the material of worship and sit before the Mandala. 56.

Then small seat covered with white cloth should be installed, in the centre of the Mandal. It should be decorated by drawing graceful eight-petaled lotus along with carpet, with different colours or colored rice-grains; 57.

Then an Image of Vasudav along with Radha and Laxmi, should be installed there over. 58.

At that time, women should sing songs of Krishna. Various instrumental music and drums should be played on festive occasion of the worship. 59.

Then the disciple woman after taking bath should wear silk or a cotton clothes. She should then, with great respect, be seated near the lady Guru. 60.

Then, the wife of the preceptor should make the disciple, sit facing east and make her perform the worship of Hari with chanting the Radha Krishna Mantra - ‘Shri Radha Krishnaya namaha’. 61.

Then, the wife of Acharya should herself be seated, facing east and make the disciple to sit facing the north, she (the wife of Acharya) should give her a pair of fine strings of small beads of Tulasi to wear around neck. 62.
Then, she should apply a moonlike mark of saffron, on the forehead of one having her husband alive. If she is a widow, the remains (Prasad) of sandal paste or Gopichandran should be applied on her neck (kantha) Then, the woman-disciple should stand up and sing praises of Lord Krishna with folded hands, as follows -63-64.

Prarthna to be performed to Shri Hari by the female devotees who have obtained Diksha.

‘O Shri Krishna! Narayana! Bearing a flute in hand! O moon, the delight of the Chakora-bird in the form of Radha’s eyes! O the delightful friend of cow-herd women and boys (Gop-Gopis) of the Vrndavan! O Lord of the Gokula! O Shri Hari! bless me.

O Devaki’s son! O Lord of Lords! O Lord of Dwaraka! O Arjuna’s charioteer! O the sweet smiling Lord, the joy of Lakshmi! the Suprime Being, I bow to Thee, with respect. .. 65-66.

O Lord, I bear Diksha in the path of your devotion. Kindly, protect the same from lust, anger, greed, temptations, irreligious men and so on.

Thou deserved to bestow such favour on me, as my love becomes quite stable and stationed like a mountain, on your sacred lotus like feet. Thou art the only One in whom I can rely for my
shelter, O Lord I am yours. 67- 68.

As a chaste wife’s loyalty to her husband never shatters, even a spec; so O Lord, the merciful One, my servant-ship, at your feet, should remain unstained; and also your compassion on me. 69.

Instructions to be given by Guru lady after granting Mantra-Diksha.

O sons, the disciple woman should bow with respect to Vasudev and also to Acharya’s wife, and at the command of Acharya’s wife she should sit facing north; and the Guru’s wife facing the east. 70.

Then the Guru’s wife remembering Lord Vasudeva in heart, should softly utter the (eight lettered) Krishna mantra in the disciple’s left ear; three times.

Then, tell her to behave according to the teachings of the sect. and then say, ‘O good lady, now you have become my daughter.

Now I have determined Lord Krishna as your husband; hence forth you should worship Him sincerely with the feeling of oneness in Him. 71- 73.

The great Lord Krishna will protect you from the sin of polyandry through many births. He will protect your loyalty. 74.

You should serve the Lord regularly, day and night. You should take the food offered to Shri Hari, as Prasad, twice a day at noon and at night. 75.

You should not take meal more than once a day or night, except in emergency. If you are a widow, you should take food only once
a day or night. 76.

If one, whose husband is alive may take food, thrice in case of illness or while travelling or in delivery time or in the company of her caste mates, it will not spoil her vow.

In case illness etc, you may worship and offer the food to Lord Shri Hari, mentally; remembering Lord Krishna in the heart. 77-78.

Regularly, you should get up early in the morning on auspicious hour; and remember Lord Krishna. You should sleep at night after the first phase of night and not before. 79.

On all the days of vows and of tenth or twelfth lunar day, you should not sleep by day. Otherwise, it will be against the rule. 80.

A widow should never sleep during day time, like a renunciate. In case of illness, there is no harm, to eat twice and have sleep during daytime, for her. 81.

All of them (initiated women) should develop nine fold devotion to Lord Krishna – Ramapati; while doing the same, they should avoid pride, jealousy, anger and argumentation with other devotees. 82.

The initiated woman should always recite the praises (Stotra) of Krishna every day and as long as she is alive and possesses memory, she should follow the prescribed rules, this is the teaching of (Uddhava) sect. 83.

Now you have dedicated yourself to Lord Krishna; Who is the Lord of all beings, hence you will be famous in this world as
‘Atmanivedini’ (the dedicated one). 84.

Always being firm in your own duties, at the end of your life, O good lady, you will attain Golok, where you will enjoy the desired happiness like Radhika, certainly. 85.

Your husband will also be a ‘Punyatma’- a sacred holy soul due to your devotion to Lord Shri Hari. He (your husband) will become attendant (Parshada) of Lord Shri Hari. Your maternal and paternal ancestors will also attain the same status and enjoy supreme bliss. 86.

After the teacher’s wife has said thus, the initiated one, being mindful of her commands should bow down to her and the lady preceptor also should bless her with the words -87.

(She should say) ‘You should always be faithful and loyal to your husband, and may you be the servant of Vasudev, as Goddess Kamala. 88.

Then the disciple woman according to her economic status should worship her teacher as advised before; and stand by her teachings, and should bow down with respect to other women devotees. 89.

A woman who has received a common or great initiation in the Uddhava sect, should offer delicious food to the devotees of Shri Hari, according to her economic status. 90.

O sons, I have thus explained the twofold initiation-ritual for women wishing to be the devotee of Shri Krihsna within the path
of Uddhav sect. 91.

So you may preach these, to your own wives separately; and also they should initiate other women following the same procedure. 92.

O king, after telling this way Bhagavan Narayanmuni blessed those two sons and delighted by the blessings, they bowed down before the Lord and went to their own places, contemplating on the same (teachings). 93.

Thus ends the fifty-third chapter entitled, ‘Description of the ritual of twofold Diksa’ in the fourth Prakarana of Satsangi jivan, the life story of Lord Narayan, also titled as Dharmashastra. (the rules of the code of conduct). 53

CHAPTER 54

(1-27): Shri Hari initiates Raghuvir and Ayodhyaprasad in Uddhav cult, and grants them the position of Head Acharyas.

Suvarat said:-

O king, Narayan Muni Himself, gave initiation to both the sons, the two types of Diksha on the month of Jetha Sudi -Nirjala Ekadashi day (Samvat 1882).1.
Then, Shri Hari made those two brothers, who were thus initiated, to give the common and Great Diksha to their own wives. 2.

Then next day (Dvadashi), arranged great celebration of worship of Lord Krishna, and gave rich and tasty food to all sages and learned Brahmins, to their satisfaction. 3.

Many devotees from far off places had also come in thousands on that occasion. Men, women and Varnis, Sadhus also had assembled there, in large number. 4.

After the bathing festival, a huge meeting was held; all the devotees were seated in their respective seats according to their status, on all sides. 5.

At the centre, Lord Shri Narayan was seated on a lofty seat. All the devotees were sitting with their eyes fixed on the lotus face of the Lord. 6.

Shri Hari (Narayan muni) addressed, ‘O all of you devotees listen to my words, those who have received the Diksha, will certainly have the good results of their devotion, in short time. 7.

Therefore, men and women should take initiation: either common or great, according to their eligibility, and follow the path of Uddhav. 8.

Those men, who are the residents of the Lakshmi Narayan region, should take the Diksha initiation of both kinds, from Raghuvir. 9.

Their wives should take initiation from Raghuvira’s wife; but
they should not take Diksha from any male person. 10.

Those men, who live in the region of Nara-Narayan, should take two fold Diksha from Ayodhya-prasad. 11.

Wives of those men who have taken the twofold Diksha from wives of Raghuveer-prasad or Ayodhy-aprasad respectively; and not otherwise. 12.

O men, having accepted this Vasudevi Diksha, you should take the idol of Krishna for daily worship, from your own Guru. 13.

Those who have surrendered to me should follow their religious duties prescribed for their position and also worship Lord Krishna according to the said ritual and not in any other way. 14.

If anyone has some doubt in his mind, he may happily ask me, as per time permits. 15.

Suvrat said:-

All those devotees listened to the instructions of The Lord and they said we will follow your commands. Then Shri Hari left to his abode and all the devotees went to their homes. 16.

Thereafter Bhagavan, in due time, conferred Diksha upon all His close disciples, at the hands of his sons, according to their regional affiliation. 17.

‘O king, then Shri Hari made Raghuvir hand over the pictorial images of Radha-Krishna and Himself, for worship, to his
devotees. 18.

In the same way, He made Ayodhyaprasad to give his disciples, the images of NarNarayan and Himself for worship. 19.

Then, The Lord Himself made their (of Raghu... and Ayodhya....) wives made to give Diksha of two types, to all other women according to their positions.

They also gave the images (of Radha-Krishna and Nar-Narayan) for daily worship, according to their region, separately.

‘O king, in this way, Narayana swami promoted the Uddhav cult for the good of human beings in Kaliyuga. 20-22.

Then, both brothers: Raghuvira and Ayodhyaprasad approached the Lord and bowed down, and sat in front of him. 23.

O king, then Shri Hari said to them, ‘O sons if there is anything you want to ask, you can. Thus said by Him, they both asked:- 24.

They both brother said:-

‘O Swami, You deserve to tell about the mode of celebration of annual and other occasional festivals that need to be followed
by us, in this Uddhav cult. 25.

‘O Lord, we both will, as per your instructions, celebrate those festivals in our regions, on those particular days, in the temples. 26.

Suvrat said:-

‘O king, being happy and pleased with the questions, Narayan muni told them in detail about the festivals and vows to be observed during the year, according to Uddhav cult. 27.

Thus ends the fifty fourth chapter entitled, ‘description of the initiation ritual of Uddhava cult’ in the fourth Prakarana of Satsangi jivan, the life story of Lord Narayan, also titled as Dharmashastra. (the rules of the code of conduct). 54
Krishna is important and I will explain this ‘Tithi’ in detail. 2.

When on previous day the Rohini constellation occurs along with Wednesday, the previous night (Purva Ratri) is Ashtami, and Saptami is covered by Ashtami, it should be taken as Astami for all religious observations (Vrata). The Parana should be observed next day after the astami tithi is over. 3-4.

Especially, if Ashtami occurs along with Saptami, then that Ashtami should be taken as recommended by Agnipurana. 5.

In the latter half, when Ashtami occurs with the Rohini constellation, a capable man should observe fast for two days but an incapable man should fast for one day only. 6 - 7.

When it is a Wednesday and the first-half of the night is in the Rohini constellation, it cannot be considered as Ashtami. 8.

When it is not a Wednesday but there is Rohini constellation, it should be considered as pure Ashtami. 9.

If the day is Navami and it occurs without Rohini constellation, it can be observed as Ashtami; if Ashtami with Rohini constellation is affected by Saptami, it should not be considered. 10.

If the Krishna shtami occurs with Pala, Ghati or Muhurta Navami, it should be considered, but it should not be considered if it is with Saptami. 11.
Some Vaisnavas are of the opinion that if it occurs along with an addition or subtraction on Ashtami, it also can be considered as observable. 12.

According to Sri Vitthalesh, if it is affected with addition or subtraction, then the Navami should be considered. 13.

If at sunrise, it is Ashtami (unaffected) or occurs with Saptami, it should be considered good or auspicious for Janmastami festival. 14.

If it is pure Astami pervading most part of the day, then it should be considered for celebrating Janmastami. 15.

On such Astami, fast should be observed and Lord Krishna should be worshipped. A movable or immovable image of Lord Krishna should be worshipped. 16.

If there is an idol of Radhikaji in the temple, she should be dressed as the idol of Lakshmi, and worshipped. 17.

If there is only one idol of Lord Krishna in the temple and not Radha or Lakshmi with him, the image of Lord Krishna should be considered as it is with Radha or Lakshmi invisibly. 18.

This can be considered as a common ritual during the festival in all the temples. 19.

Now the ritual of the festival is discussed further.- Devotees should get up early in the morning on the Janmastami day and
take a holy bath. They should sweep and clean the temple very well with water. 20.

Then the servants should decorate the temple with various colors and types of flowers and leaves like yellow, red and others. 21.

The imperial throne of the Lord and other apparatus of worship, oil lamps etc. should be replaced and/or cleaned thoroughly. The throne should be covered with a new shining cloth. 22.

Devotees should collect the material of great offerings (Mahanaivedya) and other things. New fresh flowers and clothes also should be collected. 23.

Costumes of the Lord should be stitched personally or should be sewn by a tailor. The costumes should be very well embroidered and suitable for the Lord, 24.

In the courtyard of the temple, there should be placed the beautiful trunks of plantains. 25.

It should be decorated with colorful costumes, flowers, leaves and in order to give a very beautiful and attractive look. 26.

The decoration should be of different colors like yellow, red, bluish-grey or green colors. New pots (Kalash) decorated with flowers and leaves, incense and fragrant sticks etc. should also be placed. 27-28

In the centre should be placed a labor-room for Devaki along with Dhitri and scissors for symbolically cutting the Nala
Then in the middle, a beautiful cot should be placed (Manchak) on which an idol of Devaki feeding Krishna should be placed. 30.

Another similar place should be set up for Yasoda in Gokula where she would deliver a daughter. 31.

With an Idols of Nanda, Gopa, Gopis, cows, a bullock, calf with children should also be arranged according to the capacity. 32.

Idols of Lord Krishna made of gold or other precious materials should be placed. All this should be done with deep devotion, faith and respect. 33.

Drums and other rhythmic instruments should be played, indicating the auspiciousness of the occasion. 34.

Cooked items, especially items cooked with clarified butter, should be prepared for offerings to the Lord during the day time and other food varieties like vegetables can be cooked at night for Mahanaivedya. 35.

During the first phase of night worshipping should commence behind the certain. At that the static idol of Lord Krishna should worshipped. 36.

If it is possible an idol should be installed which can be bathed by milk, curds, sugar, honey and clarified butter (Panchamrutra).
Also hot and cold water should be used. 37.

If it is not possible to use liquid materials for bathing, then only the hymns or mantras should be chanted while observing the bathing ritual. The idol should then be decorated with beautiful costumes. 38.

The idol which is regularly used for worship and is small in size should be bathed by Panchamruta. During all other festivals the method should be followed. 39.

If the idol is black colored, the costumes should be of yellow, red or white; that would make it beautiful. 40.

If the idol is white in color, then blue or red costumes should be used so as to make it look very beautiful and attractive. 41.

The idol should be decorated with various precious jewels or pearls. A valuable crown of precious stones like rubies diamonds should be placed on the head. Other ornaments on arms, wrists also should be used for decorating. 42.

Rich people should use precious jewelry or ornaments and poor people should use only beautiful fragrant flowers for decorating. 43.

At the night of Ashtami, the devotees should enter the labor room of Devaki and an idol of small/infant Krishna should be taken in a basket. 44.

Then the idol should be placed for a short while in the bed of
Yashoda. It should then be worshipped with Panchamrut. 45.

Various auspicious instruments should then be played on and various songs of Balakrishna should also be sung. 46.

Then following the rituals of worship: idols of God, Lord Krishna, Devaki and Vasudev should be worshipped with Panchamruta, along with idol of Balakrishna. 47.

Then on the next day to establish in cradle the idol of Balakrishna should be clothed with costumes and ornaments, both small and big idols should be worshipped. 48.

Balakrishna then should be clothed with long coat and a head cover (cap) embroidered beautifully. 49.

The idol should be decorated with proper clothes and ornaments to make it look beautiful and attractive. 50.

Sandal paste, and other fragrant should be applied to the idol. Also, beautiful, fragrant flowers of various colors should be strewn at His feet. 51.

 Everywhere in the temple and its surroundings, rose water, scented oil and perfumes should be sprayed so as to fill the entire atmosphere in the temple with fragrance. 52.

Then beautiful, smooth touching garlands and flowers of various colors and scents should be offered. The idol should be worshipped along with Tulsi leaves and then scented Dhoop and lamps of ghee (clarified butter) should also be lit on. 53.
Then Mahanaivedya should be placed on a wooden square stool (Chaturanga). The Mahanaivedya should consist of sweet foods like sweet soup, laddoos etc. All the food items must be made from pure ghee (shuddha) clarified butter. 54.

Then the offer in the labor room of Devaki and Yasoda, Ajamo (the kind of herb) ginger, coriander seeds, cumin seeds and raw sugar should be placed in five pots. 55.

While ringing the bell, the hymns of Naivedya should be sung. Lord Krishna should be worshipped and water should be spread clockwise round the food items. 56.

All the food offered as Naivedya should then be taken into the kitchen and it should be sanctified for serving. 57.

Then betel leaves with spices like betel nut and anise seed, should be offered along with coconut and other fruits available at the time. 58.

Then after rising the curtain, oil lamp should be shown to God, hymns and songs should be sung along with various sounds of bells, conchs and others. 59.

After praying and praising the God, auspicious stories and tales of Lord Krishna, should be listened to. 60.

At night, before Lord goes to sleep the heavy costumes, crown and others ornaments should be taken off the idol and it should be covered with simple, light costumes. 61.
At midnight, the sacred water of the Lord’s pair of feet should be taken and not any other food. Devotees should keep awake in singing songs and tales in praise of Lord Krishna. 62.

In the morning, after taking bath, again the Lord should be worshipped, Payas (milk mixed with sugar) should be offered to the Lord. 63.

Then the devotees should circumambulate the oil lamp clockwise in front of the idol and offer bed to the Lord. Devotees can then play with each other in the temple spreading and sprinkling water, milk, curds and other things. 64 - 65.

Married women should put on their bodies red power mixed with turmeric, curds and milk and sprinkle it on other women and play. 66.

Widows being inauspicious should not participate in it. Similarly, hermits and unmarried youths (Brahmacharis) should not participate in it. 67.

If at all any items mentioned above happen to fall on their bodies, they should take bath and repeat the eight word mantra of Lord Krishna. 68.

If the widows and have-nots take part in play, they should observe fast and should chant the devotional songs all through the night. 69.

At the end of the play, the devotees should take bath and then
celebrate the next day’s ritual named as ‘Parana’. Thus, I have described the Janmastami festival which is the annual ceremony. 70.

After the celebrations are over, every day in the morning and in the evening, you should worship Balakrishna and rock the swing with his idol placed on it until Arjunaotsava. 71.

There are five types of Temple of Lord Shri Krishn, narrated by preceptors Sri Ramanad swami in this Uddhav cult tradition. 72.

All these five types are not different though they are described separately just like the Lord is one, there are differences in the idols. 73.

The cause of all the three worlds, Lord Shri Krishna came first to his abode from Golok as the son of Devaki and Vasudev in Mathura. 74.

In divan form of childhood he got the names Vasudev Balamukund, and also Navnithdar the holder of butter. 75.

He then came to Golok as the son of Nanda. He was brought up and raised by Yasoda; he performed various Lilas, attracting many people. 76.

Shri Krishna himself is also known as ‘Gopinath’, ‘Radhapati,’ ‘Vrndaavanvihari’ and ‘Madan mohan.’ 77.

His idols are seen with Radha in the temples. He is seen holding a flute made out of bamboo. 78.
The same Lord came to Mathura with his brother Balabhadrā
d and is loved by Yadavas. So he is also known as Ramakrishna. 79.

He is known as Mathuranatha, the Lord of Yadavas. His idols
can also be seen with Rama (Balaram) in the temples. 80.

The Lord came to Dwarika with Rukmini. As he is the king of
kings, he is known as Laksmi Narayan. 81.

He, the Dwarikanatha is also known as the Yadupati, his idols
are also seen with Laksmi in the temples. 82.

Similarly, he is known as the loving God of Pandavas and
the brother of Draupadi. His idols are also seen with Arjun in
temples. 83.

Therefore he is known as ‘Nar Narayan’ and ‘Pandava priya’ on
the earth. He is seen with Arjun in various temples. 84.

His idols are made of five metals which are seen having either
two four hands or two hands. 85.

At some places the idols are with Parshada or without Parshada
- some are with weapons and some are without weapons. 86.

But there is no difference in these forms of Shri Krishna.
Though the idols are of five types, the festivals everywhere are
celebrate in the same fashion. 87.

Wherever there is something special in the celebration of
the festival, I’ll tell you ‘O learned ones, about the rituals of
worshipping. 88.

So, ‘O sons, I have told you about the Janmastami festival of Uddhav tradition or cult. The main rituals of it should be performed in every temple. 89.

Thus ends the fifty fifth chapter entitled ‘describes the rituals of Janmastami festival’ in the fourth Prakaran of Satsangijivan, the life story of Lord Narayan, also titled as ‘Dharmashastra’ (the rules of the code of conduct). 55

CHAPTER – 56

Ritual of festivals being celebrated in the month of Bhadarva narrated by Bhagawan Shri Hari.

Sri Narayan muni said:-
‘O sons, now I am telling you about the festivals that are in month of Bhadrapada. 1.

Nar Bhagawan Janmotsav.

In the month of Bhadrapada, the second day of the long lunar fest night, on a Thursday, at mid-day, and at the Uttara Phalguni constellation on the Abhijit is said to be an auspicious time- 2.

Prabhu Nar-rushi himself incarnated from Kunti and Indra
and knows as the ‘Arjun’ in the plains of Himavat. Gods also participated in this festival. 3.

For this festival, that day (Tithi) should be taken, in which the second Tithi generally pervades mid-day. If the next day is not Uttara Phalguni, the affected Tithi may be taken. 4.

During the festival, a great valuable crown should put on the God’s head. Also there should bow-arrow and a sword along with rich costumes and ornaments. One should offer the Lord flat cakes fried in oil (Puri), Payas (sweet milk soup) and pure clarified butter. 5 - 6.

This is more to this festival. A big idol of the Lord should be worshipped following the rituals. 7.

An idol of Nara should be installed as Arjun and it should be worshipped. If it is not available, worship the idol of the Lord assuring it to be Arjun. 8.

If the idol of Krishna is also not available, an idol of golden metal - Arjun with a crown and bow-arrow should be installed at mid day at Ahbijit time. 9.

A beautiful Mandap should then be made in front of the temple and the idol of Arjun should be placed in the Sarvatobhadra mandal and worshipped. 10.

Then other idols of Pandu, Kunti, Madri, Yudhishtira, Bheema
and sages of Shatashrunga should be placed and worshipped. 11.

Then Sev, Puris, sweet milk and ghee (clarified pure butter) should be offered to the Gods as Naivedya and a lamp soaked in ghee should be circumambulated clockwise around the idol. 12.

Then the story of the birth of Arjun on the Himavat please should be heard by all. The idol of Arjun along with the idol of Krishna should be placed in a cradle and the cradle should be rocked. 13.

At the end of the auspicious time, both the idols of Lord Krishna and Arjun should be offered songs and hymns. The worshippers should only take food which was offered to the idols in Naivedya and they should not eat at night. 14.

**Ganapati Janmotsav.**

In the month of Bhadrapada, on the fourth day of brighter fest night on Abhijit constellation, when the sun and the moon are in Virgo (kanya) zodiac, on Sunday at Siddhiyoga- the Lord of Golok-Krishna celebrated the great festival with all the Gods. When Krishna himself appeared as the son of Lord Shankar. 15 -16.

So on this day Ganapati festival should be celebrated, for this is the fourth Tithi of the longer fortnight of Bhadrapada along with the third which is Matruvidha is considered as proper. 17.

The day before as the next day it is the fourth Tithi; it should taken but not on the prior day. If it pervades at mid-day, it should be accepted. 18.
At this time Lord Krishna should be clothed with red costumes and Laddoos should be offered as Naivedya. 19.

The four armed idol of Lord Ganesh made of clay should be installed at mid-day and it should be worshipped as per the rituals. 20.

The idol should be worshipped with Sindoor, Druva and Shami leaves. A Naivedya of twenty one Laddoos should be offered to Lord Ganesh. 21.

Lord Ganesh should be offered Tulasi leaves only on this day and not on any other day of the year as this is said by the Puran. 22.

At night on this day, no one should see the crescent of the moon; if by chance any one happens to have a glance, he is falsely charged for some offence, no doubt. 23.

If at all anyone accidentally sees the moon he should listen to the story of Syamantaka about the jewel’s theft in the Bhagavata. 24.

If this is not possible, for some reason he should sing, chant the incantation (mantra) that is in the Vishnupuran. 25.

O king, the jewel of Prasena sinh’s queen is stolen by Jambhavan. Please do not weep, the jewel is yours. 26.

The man who chants this incantation becomes purified and the sin of seeing the crescent moon is wiped off. 27.
Radhaji Janmotsav.

Radhika came into existence in the month of Bhadrapada Ashtami on Sunday at Anuradha constellation in the house of a milkman Vrshbham. 28.

So Ashtami titli should be taken to observe the rituals in honor of her. If this Ashtami pervades the previous or next day and if mid-day has the Tithi of Navami, that day should be considered. 29

If the Ashtami is along with the Saptami, rarely should it be accepted if Ashtami is omitted. 30.

On this day Bhagavan should be dressed in red costume and red turban upon his head. As an upper garment a saffron colored small designed costume should be used. Then all other regular costumes should be used. 31 - 32.

Then at mid-day, an idol of Radha should be placed beside Lord Krishna’s idol and should be worshipped. If there is no idol of Radha in the temple, 33.

Then Lakshmi should be assumed as Radha and worshipped. A saffron’s colored sari should be put on Laksmi and the inner wear should be in red color. She should be well decorated with various ornaments. 34 - 35.

Sri Krishna and Radhika should be offered Motichoor Laddoos
especially in Naivedya along with other food items. 36.

If there is no Laksmi’s idol, then a two-armed golden idol of Radhika should be worshipped with the Gopis. 37.

At the time of worshipping, songs related to Radhika’s birth should sung. After the worship ritual is over, men should take meals as the Prasada of God Krishna. 38.

Danileela Mahotsav.

In the month of Bhadrapada on the eleventh Tithi (day) known as Padma Ekadashi, Lord Krishna had performed Danileela in Gokula. 39.

On that day Krishna, dressed as Gopvesh was seated in a boat in the river Kalindi; he begged the Gopis for curds, who were going to sell it in the market of Mathura. Lord Krishnawas then offered curds as Dana. 40.

So on this day, the idol of Lord Krishna should be dressed in Gopa costumes and ornaments. The idol should then be placed in a sedan or the like. It should then be taken in a procession with a band of drum and others. The procession then should be taken to the river. The idol then should be placed in a boat there. Then Lord Krishnashould be worshipped and it should be kept for some time for Him to play with water. The idol should then be brought back. 41-42.

The performance of Danaleela by Lord Krishna and Radhika should be sung. The devotees should observe a fast like Ekadasi on this day. 43.
Lord Krishna should be offered curd as Naivedya. It should preferably celebrated on Ekadashi. 44.

Vaman Janmotsav.

In the month of Bhadrapada on the twelfth Tithi of brighter fortnight at Shravan constellation, on Wednesday, Vaman was born. 45.

Twelfth Tithi of Bhadrapada which pervades the mid-day should be accepted for the Vaman festival; it is better if it is in the Shravan constellation. 46.

If it is Ekadashi before mid-day and Dwadashi after mid-day, then it is the time of Vishnu srukhala when the Vishnusayujya is attained. 47.

If it is not a Shravan constellation on Dwadashi but if it is a Ekadashi day, then Ekadashi should be accepted to celebrate Vaman festival. 48.

When it is Dwadashi with the Shravana constellation then capable men (Haribhaktas) should observe fast for two days. 49.

Alternatively, weak men should only eat fruits on Ekadashi and observe fast on Dwadashi day. 50.

If it is Shravana constellation on Trayodashi, this teen tithi of the brighter fortnight, the Vaman festival should be celebrated on Dwadashi. 51.

On this festival day, the idol of Lord Krishna should be dressed
in beautiful yellow dhoti (Peetambara) and other costumes should be used to decorate the idol. 52.

If there is a movable idol of Vasudev, then it should be assumed and worshipped as Vaman. 53.

If a movable idol is not available then a golden idol of Vaman having two arms, an umbrella, a stick (Danda) and a Kamandalu should be made. 54.

This golden idol of Vaman should be placed in Sarvatobhadra Mandal at mid-day. It should be worshipped with full devotion using all the necessary materials including Panchamrut a (milk, ghee, curds, honey and sugar). 55.

Other deities that are supposed to be worshipped along with Vaman are Kasyapa, (Vaman’s father) Aditi (Vamans mother), and other male and female deities. 56.

Laddoos made of raw flour smeared in pure ghee should be made for Naivedya. The songs of incarnation of Vaman, should be sung. 57.

These are all the special festival which are to be celebrated in the month of Bhadrapada. All other festivals and rituals are common. 58.
‘O sons, in this way I have described the festivals that are to be celebrated in the month of Bhadrapada. Then I shall describe the festivals that are to be celebrated in Asvin according to Uddhav tradition. 59.

Thus ends the fifty-sixth chapter entitled ‘described the annual celebrations of festivals which are to be celebrated in the month of Bhadrapada’ in the fourth Prakaran of Satsangijivan, the life story of Lord Narayan, also titled as ‘Dharmashastra’ (the rules of the code of conduct). 56

CHAPTER 57

This chapter describes the festivals that are to be celebrated in the month of Asvin.(Aaso) Vijayadashmi festival.

Sri Narayan muni said:-

In the evening, when the stars have just risen in the sky, that time, which is known as ‘Vijay’ is considered auspicious to carry out all important tasks successfully. 1.

At that time, two days- Navami and Dasami whether they come in kaal or not, Vijayutsav should be celebrated as a festival by the devotees of Krishna- servants of Krishna. 2.

For this purpose, in the mouth of Asvin of the tenth Tithi of the brighter fortnight, Lord Ramachandra had gone on exile so all the people should cross the outskirts of their village or town during Shravan constellation. 3.
The Lord should be dressed in the costume of a king on that day. He should also be decorated with flowers, garlands and sandal-wood paste and fragrant materials. 4.

The Lord should be worshipped and be offered Payas (Dudhpkak) and other delicious food items as Naivedya. In the evening, the Lord should be adorned with sprouts of barley as crown on the head. 5.

A great festival should be celebrated with full deep devotion and the songs of victory should be sung and repeated constantly. 6.

**Sharadpurnam festival.**

On the full moon light of Asvin Purnima, the Lord Shri Krishna performed Rasa Leela. With Radha and Gopis. 7.

So all the devotees should perform the Rasa festival on this full moonlight night of Asvin month. 8.

This Rasa festival should be celebrated on the full moon night which is totally pervaded by sixteen phases of the moon (Raka). But when the full moon is affected by Pradipada of the next black fortnight it is called as ‘Anumati’. This Purnima should not accepted for Rasa festival. 9.

In this festival, the idol of Radha with Gopis should be adorned with ornaments and clothes. The festival should be celebrated in the presence of the idols. 10.

If there is no idol of Radha with Sri Krishna, then the idol of
Laksmi should be assumed as Radha and it should be decorated. 11.

The idol should be dressed with red (Kusumba) color and the top should be of yellow color. On the forehead Bindi spot of Kumkum should be applied. 12.

Lord Krishna’s idol should be adorned with rich yellow dhoti (Peetambarana) and a crown of various beautiful jewels should put on the Lord’s head. 13.

A beautiful, golden and jeweled flute should be placed in Krishna’s hands and delicious Penda or Barfi should be offered to Lord as Naivedya. 14.

The temple’s premises and the Lord should then be made fragrant with rose water, perfumed oil and the costumes should also be perfumed. 15.

Then at night, Balakrishna should be placed on a beautiful seat on the terrace- (Chandrasala). Lord should then be worshipped and songs of praise have to be sung. 16.

The devotees should then prepare a sweet dish of fresh puffed rice, milk and sugar and offer it to the Lord as Naivedya. 17.

Lord Krishna had played Raaskreeda with Gopis for three nights in Vrindavan, In remembrance of this Leela, raas-kirtans should be sung on this day. 18.

Festival of Alankar Marjan on the pious day of Dhanteras.

On the this tenth Tithi of the black fortnight of Asvin (during
Trayodashi) all the utensils and apparatus of the worship should be cleaned along with ornaments. 19.

All the temple premises should be washed and cleaned with water, cow-dung etc. Then a Kumkum spot should be applied on Lord Krishna’s forehead. 20.

Lord Krishna’s head should be adorned with a cloth worked with a golden thread and Laxmi should be adorned with a rich beautiful red sari and with a rich beautiful yellow blouse. 21.

For the offerings in Naivedya, there should be Jilebi and smooth Khajakas. These are the special rituals and others are as common. 22.

**Chaudas and Deepawali Utsav.**

On this Tithi of Trayodashi- thirteenth day of the black fortnight of Asvin- the Deepotsava, the festival of lights should be started and observed for three days with singing the songs in praise of Lord Krishna. 23.

Now the celebration of Abhyanga snan (Ablution after function) is described- When the fourteenth Tithi of the black fortnight of Asvin- Chatturdashi is with the moon by sunrise, it is acceptable for the ablation after function- Abhyanga snan- the sacred bath with hot water, incense and fragrant cleansing stuff made of sandal wood saw dust and fragrant herbs- 24.

On this day, idols of Lord Krishna and Laksmi should be rubbed with fragrance perfumed oil and then a warm water bath
Both the idols- Lord Krishna and Laksmi should be dressed in rich red robes and should be offered delicious foods like Malapuva, Laddoos, Vadas, Bhajis, Apoopas etc. as Naivedya. 26.

A special devotional song in praise of bath’s the God and Goddess should be sung while performing Aarti and rituals are common. 27.

**Kalichuadas-Hanumanji Pooja**

On this day, particularly God Hanuman worshipped. Oil, sindoor, flowers of Aakdo (a kind of Tree) and Vadas made of Ulad dal should be specially be offered as Naivedya. 28.

For this worship of Hanuman- the Chaturdashi should be in transitional joining period (Sangavyapini). If both the Tithis are of the above mentioned period the constellation should be Purva and not Uttara. 29.

**Deepotsav and Laxmipoojan.**

On the day of Amavasya- the new moon (no moon) day Deepadana festival should be observed in for Goddess Laksmi popularly known as Laksmi pooja. The Amavasya should be pervaded by Pradosha the first part of the night should be considered auspicious. 30.

The devotees should adorn the Bhagavan with valuable ornaments which should be rich and beautiful clothes. 31.

At the first part of night on this day of Laksmi pooja, Goddess
Rukmini should be worshipped by men. If there is no idol of Rukmini, the idol of Radha should be assumed as Rukmini and then it should be worshipped. 32.

Then Goddess Radha should be remembered silently in mind and she should be worshipped according to all the formalities and adorning material. If the idol of Radha is not available, then a golden image of Laksmi should be assumed as Radha and worshipped. 33.

The idol of Laksmi should be as follows, it should with four arms, seated on a throne of lotus (Padmasana), in her

upper right arm there should be long-stemmed lotus, in her upper left arm should be a pot of nectar (Amrut kalash) and in other arms there should be a fruit of Bela (Vilva) and a conch. 34 - 35.

There should be two elephants in the background with pots (Kumbhak) in their trunks. A beautiful Lotus should be there on Laksmi’s head. 36.

Such an idol should be installed in a Sarvatobhadra square mandap each column of the Mandap should be tied with banana stems. The goddess Laksmi should then be worshipped with Laksmi sukt. 37.

The goddess should be adorned with rich, valuable robes and ornaments. beautiful row of lamps should be placed around the Mandap according to your economic ability. 38.
If this idol of Laksmi is with Hari-Vishnu, it should be adorned with red robes. If it is to be made separate from Hari, it should be clothed in white robes. 39.

Then on Laksmi’s forehead red Kumkum should be put and in the middle or at the centre unbroken rice grains (Aksata) should be stuck. 40.

The goddess Laksmi should then be worshipped with garlands of flowers and her arms should be beautified with flower bracelets. Lotus flowers and Dhoop sticks and ghee lamps should also be lit during the Pooja. 41.

For Naivadya there should be - Jalebi, Sutaarpheni, Gheevar, Revdees, Pattasa, Barfi, Pendas and sweet Vadas boiled in pure ghee, cardamom grains smeared in sugar, sugarcoated grams and rice. 42.

The goddess Laksmi should then be offered a betel-leaf arranged with betel nut, aniseeds, and then a Neeranjana- lamp of pure ghee should be moved round clock wise around the idol. songs, hymns in praise of Laksmi should sung along. 43 - 44.

So the festivals in Asvin have been described by me which are in honor of Vishnu. Now I will describe the festivals that occur in the month of Kartika ,so listen carefully. 45.
Thus ends the fifty-seventh chapter entitled ‘which describes the annual festivals that occur in the month of Asvin’ in the fourth Prakaran of Satsangijivan, the life story of Lord Narayan, also titled as ‘Dharmashastra’ (the rules of the code of conduct). 57.

CHAPTER 58

Festivals that occur in the month of Kartika are described in this Chapter. - Ankoot and Govardhan Festival.

Sri Narayanmuni said:-

The Shuddha Pratipada of Kartikmasa though priorly affected by Amavasya (new moon) should be auspicious till Sayahna (sunset), for Govardhana festival. 1.

It is (Pratipada) is Suda- pure but not continues till Evening, it should not be accepted because on the festival day if the moon is seen at night, the soma king destroys the worshippers as well as cows. 2.

Chaturdashi, Amavasya and Pratipala are the three days for the celebration. These three days should be celebrated consecutively. 3.

At this time Lord Krishna should be adorned with red and yellow dhoti and a crown made of peacock feathers and the
Karnikar flowers should be put on the ears. 4.

A garland of five colored flowers which is known as Vaijayatimala should also be placed around the neck of Lord Krishna. A flute and beautiful ornaments should also be used. A Tulsi garland and a long cloth should be hanged down the shoulders of Lord Krishna. 5 - 6.

A food festival (Annkut Mahotsava) should also be performed-celebrated according to one’s financial status. Various kinds of vegetables, Bhajis, specially cooked food in pure ghee, rice and all other verities should be also cooked and offered to Lord Krishnaas Naivedya. 7 - 8.

After Naivedya, a betel leaf of various fragrant spices should be offered to the Lord Krishna. Aarti should be followed after Naivaidhya. Brahmins and hermits should be honored by serving them with food. 9.

On this very day, cows, calves and bullocks should be worshipped with turmeric, kumkum etc. 10.

All these cattle should be decorated with various garlands of flowers and their horns should be colored and then they all should be taken in front of the temple for play. The Govardhan mountain of cow dung should be made and worshipped. Again food festival, Annakuta should be celebrated in the afternoon. 11-12.

Interesting story and song of Govardhan-utsava should be
preached, heard and sung along with musical instruments such as drums and Dhols. 13.

After the dinner of Vaisnavas, Brahmans and saints, the rest of the Haribhaktas can have the dinner. These are the particularly special rituals of this festival, all other rituals are as usual and regular. 14.

The description of Gopastami Festival.

On the Ashtami of brighter fortnight of Kartik shuddha Astami, Lord Krishna had taken cows to feed in Vrndvaa in the morning along with Gopas for the first time. 15.

The Tithi Ashtami at the sunrise should be considered as acceptable for the commencement of this day. If the Tithi excluded or added, it should not be accepted. 16.

On that day (Kartik Shuddha astami) Lord Krishna should be dressed as Gopa- a cowboy with a peacock feather crown and yellow dhoti. 17.

The idol of Lord Krishna should be covered with sandal wood paste and the ornaments of flower should be placed on him. A stick be given in arm and a flute in the other. 18.

Curds and sugar should be offered to Lord Krishna. as Naivedya. The story and the songs of Krishna feeding the cows story should be recited. After the worshipping, dinner should be taken. 19.
On the eleventh day of the brighter fortnight of Kartik, (Shuuddha ekadashi) Lord Vishnu woke up from his sleep, so the day is called the ‘awakening’ day (Prabodhini Ekadashi) 20.

This day, Ekadashi coming with Dashami tenth day should be observed as Ekadashi, but not if it is affected. 21.

This day, Ekadashi must be clear and not pervaded by Dashami, only then it’s acceptable otherwise it’s not. 22.

Even if Dashami is for fifty five ‘Ghatikas’- a period of 24 minutes, it is also not acceptable. But if even a single Pala- 160th part of an hour- is more, then it can be accepted. 23.

The Ekadashi pervaded by sixty Ghatikas on the previous day should also be avoided. But on next day it should be accepted. 24.

When it is Navami for only one ‘Pala’ and Dashami is reduced- excluding, Dwadashi-twelfth day should be accepted for festival. 25.

On this day of Prabodhini Ekadashi, take bath early at dawn- Brahma Muhurta, after morning bath collect the material necessary for worship 26.

On this day Lord Krishna in the form of Pujke Yogeswar should be worshipped. If possible a golden idol of Yogeswar should be made and worshipped. 27.
The idol should be in the seat of ‘Padmasan’, seated on a white lotus, with eyes having the sight focused at the end of nose and the left palm resting on the right palm while both hands are resting on the crossed-folded laps. 28.

A mace (Gada) and a lotus should be placed in the lower hands and in the upper two hands of the idol there should be ‘Panchajanya’- conch and Sudershana Chakra. Laksmi should be placed at the left side of the idol. 29.

The Yogeswar so described should be made and the idol should then be worshipped with deep devotion along with all the sixteen formalities of worship. 30.

Rice, milk with sugar and delicious fruits like grape etc. should be offered to the lord as Naivedya. 31.

**Shri Dharmadev Janmotsav Festival.**

Shri Dharmadev Janmamohotsav - On this day of Prabhodhini Ekadashi Dharmadev’s birth should be celebrated at mid-day. If the idol of Dharmadev is not available then a golden idol should be made. 32.

A beautifully decorated Mandap should be created in front of the temple. A Sarvatobhadra circle (Mandal) should be made where the idol of Dharmadev should be worshipped according to the rituals. 33.

Dharmadev’s idol should have four arms and Chatuspad and it should be decorated with all the ornaments having all the
In the right upper arm of the Dharmadev should be placed crystallized Japamala and in the left upper arm a book should be placed. At the right side of the idol Vyvasaya should be placed. 35.

A beautiful idol of full of happiness (Shuk) should be placed on the left side. The idol should be created in such a way that the lower right hand is resting on Vyvasaya while the lower left hand is resting on Shuk idol. (full of happiness) 36.

Dharmadev's idol should be made in a human figure with one mouth (head) two arms and it should be adorned with rich robes. 37.

A beautiful Goddess, Bhaktidevi should be placed to the left side of Dharmadev. She should be with two arms and should be decorated with ornaments, pure red colored robes. 38.

Glitter should be placed in her left hand and a basket with garlands of pearls and fragranced flower should placed in the right hand. 39.

Idols of Bhakti and Dharma thus should be made of either gold or silver according to the economic status which should be worshipped with Saptarshis and Arundhati. 40.

Kashapa, Saptarshis and Arundhati should be made of Darbha on sandalwood etc. 41.

Shraddha, Maitri, shanti and others also, the twelve wives of
Dharma should be worshipped. 42.

On that day drums should played for whole day and Bhagavan’s prayers and songs should be sung throughout the day. 43.

The idol of the Lord to be worshipped should be decorated with a valuable crown and with rich robes. 44.

Fresh, maiden flowers should be offered to the God and red robes and ornaments should be put on. Goddess Laksmi also should be clothed with rich robes and valuable ornaments. 45.

A special food for Naivedya should be the Gheevar- pours, cakes of flour boiled in pure ghee and dipped in boiled sugar soup. As usual the ghee lamp and camphor should be lit for the Arati - devotional hymns sung in praise of the God. 46.

Hatadi Festival.

In the evening a market like design should be arranged in front of it where there should be newly cooked food in separate pots. 47.

Different kinds of vegetables, fruits should be arranged along with sugarcane stems and sweet dishes like Penda in different sections. 48.

On this day of Ekadashi, the followers of Uddhav cult- tradition should observe a strict fast and should not take anything except water. 49.

Radha-Damodar should be worshipped with Kumbhi and lotus flowers on this Ekadashi day. 50.
Lastly for Naivedya, raw gram Laddos should be prepared. Thus, in short, I have narrated to you about the festival of ‘Prabodhini - Awakening festival. 51.

Lord Shri Krishna should be worshipped on every Ekadashi as described in other scriptures. 52.

All the Ekadashi-related kathas and stories should be recited on the auspicious day of Ekadashi by the Hari Bhaktas. 53.

**Tulsi Vivah Festival.**

Now about the Tulasi Vivaha ceremony- On the Dwadashi day of Kartika, the twelfth day of the brighter fortnight in the month of Kartika. Tulasi Vivaha ceremony should be performed. For this festival the dwadashi pervading the mid-day should be accepted for Tulasi Vivaha. (Tulasi’s marraige with Lord Krishna) 54.

On this day of Dwadashi the idol of Lord Krishnashould be dressed with Usnisa- a turban of red color and the idol should be adorned with various pearls, flowers and garlands. A golden threaded upper garment should be placed on the idol and a golden colored sari should be put on the idol of Laksmi. 55 - 56.

Rice cooked in Jaggery should be prepared specially as Naivedya. In the evening God Vishnu and Goddess Laksmi should be worshipped in a beautiful Mandap. 57.

In the evening during sunset, the idols of Shaligrama, Krishna and Tulasi should be worshipped after having placed them in a beautiful decorated Mandap. 58.
The goddess Tulasi should be adorned with a yellow sari, a necklace, nose ring, turmeric, Kumkum and bangles. 59.

Fruits available at that time and sugarcane should specially be included in Naivedya along with other sweet items. 60.

Tulasi and Vishnu should be worshipped with an oil or ghee lamp turning clockwise around them (Aarti), then Lord Krishna’s scarf and Laksmi’s sari should be tied together. Hence Tulsi should then be married to Lord Krishna. 61.

Brahmins should be served with dinner and they should be honored by giving them alms. Songs regarding the Tulasi Vivaha should be sung on this occasion. 62.

**Dev-Diwali Festival.**

On the full moon day in the month of Kartika Lord Vishnu should be adorned with a sacred crown in the morning. 63.

For Naivedya, rice, Shira, Puri and the Vegetable of Surana and brinjal should specially be offered. 64.

At night various lamps should be lit in the temple and lamps of ghee should be lit in front of Lord Krishna according to the economic status. 65.

At the moon rise on the full moon day, Bhaktidevi and Dharmadev should be worshipped and various types of music should be played. 66.
If there is no idol of Bhakti in the temple, a golden idol of Bhakti should be made with full deep devotion and it should then be worshipped. 67.

All devotees should sing songs about the play that Shri Krishna and Balaram performed with Gopis at night on this full moon day. The devotees should sing and recite the play. 68.

In the morning on this day, the God should be dressed with regularly clothing and Goddess Laksmi should be wrapped with a cotton sari. 69.

From this day till the full moon day of Phalguna, Lord Krishna should be covered with a blanket every night. 70.

All the men should, from this day till Phalguna Poornima (full moon day), use blankets to stay warm in winter. 71.

‘O sons, young ones, I have told you about the festivals that are to be celebrated in the month of Kartika. Now I shall narrate to you about the festivals in Margasheersha month. 72.

Thus ends the fifty-eighth chapter entitled ‘describes the annual festivals and the festivals that are celebrarated in the month of Kartika’ in the fourth Prakaran of Satsangijivan, the life story of Lord Narayan, also titled as ‘Dharmashastra’ (the rules of the code of conduct). 58
CHAPTER 59

Festivals being celebrated in the months of Magsar, Posh and Maha as described by Bhagwan Shri Hari.

Dhanurmas festival.

Sri Narayan muni said:-

When the sun is in the Sagittarius zodiac sign and in Sagittarius lagna, devotees should get up early in the morning and bathe the Ramapati Shri Krishna take a warm water. Then should offer clothes and keep in front light a fire to warm.

He should then decorate the idols of Laksmi and Vishnu This ritual should be carried on for the whole month. 1 - 2.

For Naivedya, they should prepare Laddoos, curds and butter-ghee, khechari, curry and brinjal (Vaintaka) and offer them to the Lord. Also cakes of Bajra with white sesame stuck to it on both sides should be offered to the Lord and the devotee should then praise the virtues of the Lord by singing in songs and hymns. 3- 4

Ritual of Makar Masa-month of Capricorn

Sages have preferred the time proper for bathing when the sun transits in to Capricorn sign from Sagittarius and covers-pervades forty Ghatikas. Devotees should at this time, worship the God and give alms. 5.

If the sun enters Capricorn after the sunset or in the first half
of night (Pradosha), the next day should be considered as auspicious for sacred bath and giving alms. 6.

When the sun enters Capricorn sign, food for Naivedya should be Laddoos of white sesame and Khichadi-rice and Moong dal should be prepared and offered to the Lord. Other rituals are common. 7.

**Ritual of Vasantotsava - Vasant festival in Magh.**

Lord Sri Krishna came to Raivata mountain with Rukmini, Satyabhama, Yuyindhana, Uddhava, Sankarsha, Parshada and others on suda Panchami in the month of Magh. Narada and others sages were also with him. Also his best friend Arjun and other Yadavas came their and played together. 8 -10.

They all used Abir (black powder), Gular (red powder) and yellow and saffron colors to play. They also enjoyed sprinkling colored water with syringes 11.

While they all were engrossed in their play the Gulal-red powder spread from their fists on to the trees making them red and the mountain too looked red. 12.

Panchami, the fifth day of the brighter fortnight of Magh, should be taken as auspicious for the Madhu Vasant festival. Panchami should be at sunrise and it should pervade the first part of the day. If not so, it should not be accepted. 13.

On that day, Lord should be dressed in white clothes and
Ullocha- lining ceiling also should be white in color. 14.

Then the idols of Krishna and Rukmini should be sprinkled with colors and Gutal-red powder and rose water should be sprinkled every now and then. 15.

Garlands of mango leaves should be offered to the Lord. For Naivedya, jilebi should be the main food item. 16.

Beginning from this day of Vasant Panchami, Lord Krishna should be dressed in red robes and Gulal-red powder should be spread till the full moon day of Phalguna (Holi festival). The robes of Lord Krishna should be of saffron color. 17.

Lord Krishna’s virtues should be praised in songs till the full moon day of Magh and the Phalguni Leela-play should be sung till the full moon day of Phalguni. 18.

On the day of Vasant Panchami the fifth brighter Tithi of Magh. Mt Girnar should be made from wheat and rice. The mountain should be covered as much possible with yellow cloth. 19.

On all around the mountain- on four sides arches of mango leaves should be made. There should be made a Gomukha - mouth of a cow through which will flow the river of milk and ghee. Idols of Lord Krishna and Rukmini should be installed at the centre of the mountain other deities should be installed around. 20-21.

Krishna’s idol should be with two arms holding conch the in left hand and chakra in the right. Also Lakshmi’s idol should be
with two arms, lotus in the right hand and golden glitter in the left. 22.

Wives of Krishna, Satyabhama, Balaram, Satyaki, Arjun, Parshada, Uddhav, Narada muni should be installed along with the wives of Yadavas in the form of betel-nuts. Lord Krishna should be invited to be present for the worship and all the gods and deities should be worshipped according to the ritual and formalities. 23-24.

For Naivedya, dates, dry date, coconut, sugar and pop corns grams, dried grapes, yellow Pattasas and Pendes should be offered. After offering the Naivedya and performing Arati. Red (Gulal) powder should be sprinkled on the Lord. 25 - 26.

The male devotees should then play with colors and Gulal with each other and female devotees should also do the same amongst themselves. 27.

Widows, Brahmacharis (unmarried youths), hermits should never participate in the play. 28.

If at all, accidentally Gulal is sprinkled over them they should take bath with the clothes on and observe a fast for the whole day repeating the name of the Lord. 29 - 30.

Thus, playing in this way the devotees of Shri Harish should take bath at mid-day and enjoy meals according to the rituals. In this festival the other rituals are observed as usual. 31.
Now about the Shivaratri festival

Magh vadya/Krishna Chaturdashi - fourteenth day in the black fortnight of the month of Magh- when the Chaturdashi pervades midnight should be accepted for Shivaratri festival. If it pervades half the night next day should be taken as Shivaratri. 32.

Vasudev should be dressed in various colored clothes on that day (Shivaratri) and Goddess Laksmi should be adorned with grey sari and golden ornaments. 33.

Lord Shankar should be sprinkled continuously with holy water at midnight (Maha Abhishek).Lord Shiva (Shankar) then should be offered Bela leaves, Mallika-jasmine and Kunda flowers, Dhatura, Karner flowers. Payasa - Kheer should be offered as Naivedya. The devotees should observe fast on this day of Shivaratri. 34 -35.

On this day, God Shiva (Hara) and Vishnu’s (Hari) oneness should be sung in various songs depicting absolute oneness of Shri Hariand Hara. 36.

‘O sons, hence I have told you about the festivals in the months of Margasheersha, Paush and Magh according to rituals. Now I shall narrate about Phalguna, Chaitra and Vaishakha months respectively. 37.
Thus ends the sixty-ninth chapter entitled ‘describes the festivals to be celebrated in the months of Margasheersha, Pansha and Magh’ in the fourth Prakaran of Satsangijivan, the life story of Lord Narayan, also titled as ‘Dharmashastra’ (the rules of the code of conduct). 59

CHAPTER - 60

Festivals being celebrated in the months of Fagan, Chaitra and Vaisakh as described by Bhagwan Shri Hari.

Fuldolo Utsaav

Narayan muni said:-

Lord Krishna and the Yadavas played on the Girnar mountain in the month of Phalguna on Uttara Phalguni constellation to celebrate Arjun’s birth day. 1.

At that time, to celebrate the utmost joy in their minds, the Yadavas worshipped Lord Krishna seated on a swing (Hindola) with Arjun. 2.

‘O sons, Shri Krishna and Arjun were Nar and Narayan so they seated them on a swing (Hindola) in the Asrama and worshipped them so you can celebrate this festival to remind that incident. 3 - 4.

When there is the Uttara Phalguni constellation, you can celebrate the festival. If the proper time on both days (full moon day), you can celebrate on previous day. 5.
You can celebrate this festival same as Vasantotsava and worship Lord Krishna. Now I will tell you the special things in the worship of Nar-Narayan. 6.

Worship Nar- Narayan in the morning with sixteen rituals and offer him a Maha-nirajana (Maha Pooja). 7.

White robes (small and tender) should be used for dressing the idols. Fragrant sandal wood paste should be applied on the idols and fragrant flowers and Tulasi leaves should be for worship. 8.

As Naivedya, curd should be offered. In case of fruits, particularly Badari fruits should be offered. Then Nara and Narayan should be placed in a swing facing to the south and they should be swung. 9.

If the idol is static- non-moving, the idol of Balakrishna should be put in a swing along with musical instruments having been played at the time. 10.

The Lord should be worshipped with flowers of the Vasant season. Then the devotees of Bhagavan should play with colors and Gulal (red power). 11.

During this festival all the devotees can play with colors similar to Vasantotsva but with limitation. The Dharmaputras should then sing the songs of the swing festival (Hindola). 12.

After performing the Arati with the lamp, the idol of the Lord should be removed from the swing. All the devotees should be
served dinner by the main patron and then they can have their dinner. 13.

Next day the temple should be is cleaned and washed thoroughly, there should be no any sign of colors or Gulal in the temple. 14.

All the robes and the ceiling should be washed properly and the idol should be dressed in new clothes. 15.

**Now the Matsya Jayanti festival is described in the month of Chaitra.**

On the Chaitra shukla tritiya- third day of the bright fortnight of Chaitra, Lord Shri Harishad appeared in the form of a fish (Matysa) in the river Krtamda, in front of king Satyavrat. 16.

For the worship of Matsya, when it is Tritiya at sunrise, that day should be accepted. If Tritiya pervades two days, the previous day should be preferred for this festival. 17.

Vasudev should be worshipped in the form of a fish on that day. If possible a golden image of a fish should be made. 18.

The image should be on the shape of a fish below the waist and a human form at top. A conch in the left hand and mace in the right hand should be placed. 19.

For Naivedya rice with curds or boiled Vadas with curds should be offered. The devotees should sing and listen to the story of the birth of the fish (Matsya) on this day. 20.
This is special about this festival and nothing special other than the rituals described. The God should be praised with Arati along with a lit lamp and all the devotees should then take meals. 21.

Now the Ramanavami festival is describel.

In the month of Chaitra, on the shukla Navami tithi of the bright fortnight, at day time in Punarvasu constellation, when the sun was in Aries zodiac, the janmalagna Karkat, Jupiter being in the first place with moon and five planets in auspicious places, Kausalya, Dasaratha’s Queen gave birth to a son at mid-day. 22 - 23

For the celebration of Rama’s birth festival the Navami tithi without Astami’s pervasion should be taken for worship and fast for Rama’s birth festival. 24.

If the Navami tithi pervades mid-day on previous or next day then following day should be taken, if not the previous Tithi should be taken the Punarvasu constellation must be there. If at all Astami is obstructed and there is no constellation it should also be accepted because the name of the Tithi- Navami is important. 25 - 26.

If the tithi is obstructed or there is Ksaya of Tithi it should be accepted as auspicious to celebrate the festival to worship Rama. 27.

On this festival day the idol of Laksmikant-Vishnu should be crowned and should be clothed with yellow robes as dhoti and bow-arrow should be placed in his hands, with a gold fabricated cloth as the waistband (Katibandha). 28.
For Naivedya, the devotees should offer milk mixed with sugar and saffron and Motichoor laddos, curds, etc. Other rituals should be as usual. 29.

On this day Lord Krishna should be worshipped as Rama. Rama’s idol either of gold or silver should be made with all the appearance like a King. 30.

A young, pleasant-faced and muscular ,idol of Lord Ram holding a bow-arrow should be made. 31.

Rama’s- Mahapooja- great honorable, esteemed worship should be performed. Sri Rama’s songs hymns should be sung along with the sounds of various instruments by the devotees. 32.

Those devotees who observe fast should worship Rama next day and end their fast, honor Brahmans and hermits, satisfy them with delicious dinner and perform Pranam. 33.

The swing festival on Chaitra Shuddha ekadashi is described hence forth.

Ekadashi- eleventh Tithi- in the bright fortnight of Chaitra is known as Vimala Ekadashi. Sri Krishna should be worshipped on that day whereby he should be placed onto a swing. 34.

Shri Krishna should be placed on a swing decorated with flowers for two Ghatikas. He should be swung and then should be taken out after performing Arati with on oil lamp. 35.

This is only special ritual of this Ekadashi other rituals are the same as usual according to the scriptures. 36.
Now the Koorma festival is described.

On Vaishakha shuddha Pratipada - first day of the brighter fortnight in Chaitra month. Gods and demons had churned the ocean in the past when Bhagavan Shri Harihad incarnated Himself as Koorma, a tortoise. 37.

For worshipping Koorma, the first day of Vaisakha at sunrise, should be accepted for worship. If on next day it is Pratipada pervaded by Dwitiya- second day, it can be accepted. 38.

Vasudev should be worshipped on this day in the form of Koorma. Or a golden idol of Koorma, a tortoise should be made according to the economic status. 39.

Its upper part of the body must be in human form having two arms with a conch in the right hand and a Gada in the left hand. Its lower part of the body should be of Koorma. 40.

The idol of Koorma then should be installed in a sarvatobhadra circle (Mandal) and should be worshipped according to rituals. Laddoos should be offered as Naivedya and other rituals being as usual. 41.

Beginning from this day up to the tenth brighter day of Jyestha month, Lord Krishna should be offered with water mixed with tamarind and sugar. 42.

Now the birth festival of Parasuram is described.

On the third day in brighter fortnight of Vaisakha, of Punarvasu constellation, on the eighth auspicious moment, when Rahu was
in the Mithun-Gemini zodiac sign, six planets being in auspicious positions, Parasuram was born to Renuka and Jamadagni. 43 - 45

This Tritiya pervading mid-day should be taken by the wise men. should be taken on pervading prior to mid-day should be taken celebrate the Parashurama’s birth festival. 46.

On this day Vasudeva should be worshipped in the form of Bhargava (Parasurama) at mid-day. The Mahapuja should be performed at mid-day and meals should be taken afterwards. 47.

An idol of gold should be made according to the economic status. The idol of Parasuram should be with an angry face and wide opened eyes having two arms with an axe in one hand. . This idol of Parasuram should be worshipped in a Mandap and the story of his birth should be recited and listened to. 48 - 49.

Beginning from this day up to the bathing festival pilgrimage Bhagavan should be given layers of sandalwood paste and adorned in fragrant robes of white color. 50.

The worshippers should fan the Lord Shri Krishna with palm leafves. 51.

Everyday, for Naivedya mango juice which are ripe and sugar should be offered. These are the special things and other rituals are as usual. 52.

Now about the Narasimha’s birth celebration festival.
Incarnation of Vishnu as Narasimha happened on Vaisadha Shuddha Chaturdashi - fourteenth Tithi of brighter fortnight. Monday at Swati constellation to destroy the demon Hiranyakashipu. 53.

To celebrate the birth festival of Narasimha pure Chaturdashi-fourteenth Tithi of Vaisakha month should be accepted an auspicious day. If there addition on the day, prior day should be taken. Or if there is deduction on subtraction on the Tithi prior day should be taken. 54.

Krishna in the form of Narasimha should be worshipped on that day with all the formalities at the first half of the night. The capable devotees should observe fast on this day and the incapable should eat fruits/farar. No Parana should be observed on that day. 55.

According to his economic status, the worshipper should make a golden idol of Narasimha which would look terribly dreadful. 56.

His shoulders and neck should be strong with thin waist and stomach. He should be lion-faced with a human body bearing all the ornaments. 57.

His mouth should be fiery with a gory tongue. His teeth should be ferocious. He must be made as tearing Hiranyakashipu’s chest with his sharp and strong nails. 58.

So described Narasimha should be worshipped in a Mandap. As Naivedya there should be Khaja, Vada etc. 59.
Songs of the birth of Narasimha should be sung during the celebrations. These are the special rituals others remain as usual. 60.

So, thus, ‘O sons, I have told you about the festivals of Phalgun, Chaitra and Vaisakha. Now I’ll narrate you about the festivals in Jyestha, Ashadha and Shravana. 61.

Thus ends the sixtieth chapter entitled ‘which describes the festivals of Phalgun to Vaisakha’ in the fourth Prakaran of Satsangijivan, the life story of Lord Narayan, also titled as ‘Dharmashastra’ (the rules of the code of conduct). 60

CHAPTER – 61

Sri Bhagavvan describes the festivals in Jeth Ashada and Sravana months.

Sri Narayanmuni said:-

In the month of Jyestha, on Dasami day of the brighter fortnight at Hasta-elephant constellation, the sacred Ganga river came down to the earth on a Monday. 1.

The Dasami tithi wipes out ten kinds of sins so it is called “Dasahara”. This Tithi should be taken for celebration of Gangavatara; incidentally, if it occurs earlier, it also should be taken
with Dasahara. 2.

If there is Jyestha masa-adhika in a month, the Gangavatara celebration tithi should be undertaken but not the tithi falling in the actual Jestha month. Ganga should be considered in the form of idol of Laksmi and should be worshipped as per rituals. 3.

The worshipper with full faith should worship the idol of Laksmi with flowers, sandalwood paste and fruits taking ten each in number. He should offer oil lamp and betel leaves as well. 4.

In case the idol of Laksmi is not available, a golden idol with four hands should be made. She must be white as a moon holding a pot, a lotus, with a raised, blessing hand and assuring safety. 5.

The idol should have white costumes and white ornaments with a pleasant, lovely appearance. Such an idol should be worshipped at mid-day. 6.

Songs in praise of the Ganga’s coming down the earth should be sung and in the end all should take meals. No other rituals are required. 7.

**Snanyatra festival.**

When in the month of Jyestha, and when the Jyestha constellation pervades the sun rise, the Lord (Vishnu-Ramapati) should be given a holy bath with a continual sprinkling of water. 8.

Lord Krishna should be given a holy bath with pure, sandalwood water filled in a conch along with the chanting of Vedic hymns and Puranas. 9.
Then the God should be dressed with yellow costumes, a head dress and various ornaments. 10.

Rice with dal, flat cake, boiled cakes and various vegetables should be offered as naivedya during meals. 11.

Songs describing water sports of Lord Krishna should be sung and all should take meals after the ritual is over. No more special rituals other than these are necessary. 12.

Rathyatra festival.

On the Pushya constellation at sunrise, in the brighter fortnight of Asadha, a chariot adorned with ornaments should be installed before Lord Krishna’s idol. 13.

Costumes of yellow and red colors should be used to dress the idol along with various ornaments. Particularly, a golden bow and arrow should be placed in the Lord’s hands. 14.

For offering food with devotion there should be curds, sugar and Laddoos of jaggery (Guda). Then an oil lamp should be lit and Balakrishna should be installed in the chariots. 15.

Then you should sing a song of praise in honor of Lord, songs about Rathayatra, (chariot procession) should be sung. Then the idol should be removed from the chariot. 16.

One month Hindola festival.

A swing, well-decorated and adorned with ornaments should be installed in the month of Asudha in the black (dark) Fortnight
(Krishna paksha) on first or second day when the moon is in the Taurus sign. 17.

An idol of Balakrishna should be installed in it and the idol should be worshipped in the evening by singing songs of praise in honor of the Lord. 18.

This festival should be observed till the third day of the dark fortnight in the month of Sravana. Songs of swing festival should be sung during the festival. No other special rituals are required. 19.

**Shri Varah Jayanti festival.**

On Monday, in the month of Sravana in the bright moon lit fortnight, on fourth day at mid-day the Varaha incarnation took place. 20.

During the festival, the fourth day, i.e. Chaturthi should occur at mid-day. If not, the next day should be considered. Lord Krishna should be worshipped as Varaha on this day. 21.

The Lord should be adorned with red (Kusumbha) clothes and for Naivedyam, there should be sweet milk and thick, small flat cakes (vada). 22.

Songs of the birth of Varaha should be sung on this occasion. Great worship should be performed and meals should be taken after that. 23.

Alternatively a golden idol of Varaha should be made according to economic capacity of the worshipper. The head of the idol should be depicting Varaha (boar) and the remaining body
should be human - a plump and strong, adorned with ornaments. The face should look wild. 24.

The human body should have four hands with conch, discus, mace and lotus in each of them. Images of sages praying in honor of the Lord, with heads bowed down, should also be made. 25.

Thus the idol should be made ready for worship. Sri must be depicted as Goddess Laksmi praying, Shesanaga residing at the feet of Varaha should also be made. Thus, the God should be worshipped at mid-day. 26.

Now the Pavitra festival is described:

A Pavitra is made of threads. This Pavitra should be offered to the Lord on the eleventh day of the bright fortnight or on the twelfth day in the month of Sravana. 27.

This Pavitra should be made of golden, silver, silk or cotton threads spun by Brahmins and is considered sacred. 28.

Among all, a Pavitra made of 360 threads (fibers) is the best; a Pavitra made of 270 threads (fibers) is secondary. 29.

A Pavitra made of 180 threads should be considered as of low grade. An ordinary Pavitra should be made of three long threads. 30.

The Pavitra having 100 knots is the best; the one having 50 knots is secondary and the one of 36 knots is of low grade. The Pavitra rolling up to navel is of low grade; the one rolling up to
chest is secondary and the best is one that rolls up to the thighs of the idol. 31 - 32.

This is the special ritual in the worship of Lord, other rituals being as usual. The Lord of Rama and Radha should be worshipped thus. 33.

**Shri Ramanand Swami Prardurbhav festival.**

On the eighth day of the dark fortnight of Sravana, Uddhav swami was born to Ajay and Sumati. 34.

So, on this day, a golden idol of Uddhav swami should be made according to one’s economic ability. This idol should be placed in the Sarvatobhadra mandal and the idol should be worshipped as per rituals. 35.

This idol should be strong, having two arms with bright white robes, possessing long eyes and having a very pleasant, bright lotus like face. 36.

There should be the rosary in the right hand and it should have a blessing, left hand. The devotees should worship with deep faith by offering flowers and sandalwood paste. 37.

Songs about the birth of Uddhav should be sung during the worship which should be followed by celebrating the Janmastami festival. 38.

'O sons, I have narrated all the festivals related to Lord Vishnu throughout the year. All these should be celebrated by the devotees belonging to Uddhav tradition. 39.
The devotees should celebrate these festivals according to their financial capacity, considering the limits of time, place and land. I have also narrated the differences in costumes, the Naivedya accordingly. 40 - 41.

The devotees should perform these festivals according to financial capacity but with deep devotion and faith. The devotees should never show any greediness. And no one should take a loan to celebrate it because it is the devotion and faith that is very important. Even only a leaf offered with faith satisfies the lord. 42 - 43.

Anyone who has either a movable or a static idol should worship the same with deep devotion and faith. 44.

Thus, the rituals for worship are narrated here according to rules of religion and one should follow these according to his rights. 45.

Brahmins should perform the worship according to Vedic or Puranic verses (mantras). Women and Shudras should follow only the continual repetition of the God’s name. 46.

Conditions of non-violence and - celibacy should also be strictly followed while observing all these rituals. 47.

Persons who observe and follow all these rules, conditions and rituals annually during all the festivals will be lovable to God.
Vishnu-(Rampati) and will rest at His feet in the end. 48.

Suvrat said:-

‘O, victorious king, in this way the annual festivals, their celebration and rituals were told in detail, the brothers of the king of Ayodhya followed these and became happy. Thus, all the disciples were also happy and contented. 49.

Thus ends the sixty-first chapter entitled ‘narrates the celebration of festivals in the months of Jyestha; Asadha and Aravana’ in the fourth Prakaran of Satsangijivan, the life story of Lord Narayan, also titled as ‘Dharmashastra’ (the rules of the code of conduct). 61

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CHAPTER – 62

On being asked by Gopalanand Swami, Dharmamrut of Panchvartman of Sadhu as described by Shri Hari.

Suvrat said:-

‘O king, thus one day, after performing the daily rituals and bowing with respect to Sri Hari who was sitting comfortably on his seat, Gopalanand asked him, the ocean of generosity. 1.
Gopalanand asked:-

‘O master (swami), I wish to ask about the religion of the saints in detail, who have scarified everything and come to your shelter. 2.

Suvarat said:-

‘O king, thus when Gopalanand asked about the religion of saints, the Lord, being very pleased with him, began to tell - 3.

Sri Narayanmuni said:-

‘O sage, you have asked about the religion of saints who come to me; I tell you now about their religion according to their traditions, please listen. 4.

The utmost important religion of the ones who have sacrificed everything is to devote whole-heartedly to Lord Krishna. They should behave always as possessing full knowledge, knowing the greatness of Lord. 5.

In this devotion of oneness, there are the defects of non-religious things like hypocrisy. Saints should overcome these defects by knowledge and detaching from greediness. 6.

Among them, there are five defects that should essentially be overcome. If these are won all others will surely be overcome. 7.

Greed, lust, enjoying taste, friendship and honor are those five defects. These are the inner enemies of a man and very difficult to conquer even by a learned man. 8.
All these defects should be won over by continuous striving, consciously and cautiously by those who wish to be emancipated. 9.

These five defects are connected to each other and are seen differently. How to overcome these defects using different means is essential to know. I’ll tell you separately about them. 10.

Nirlobhi Vartman.

There, the defects/faults of those related to greed are non-religious. First I am going to tell you about them, and how to overcome them. 11.

The defects that are related to greed are great; they are the seat of sins and lead to sinful behavior. 12.

Greed generates anger, lust and vices. Greed leads to temptation and temptation to compassionate affection, honor and dependence. 13.

It is the greed which makes a man sell his own daughter and even sell their children. 14.

Greed leads to bluntness and arrogance and it also leads to destruction of religiousness. It increases worries and defames man. It creates envy and hatred. 15.

It increases disbelief and inefficiency. Greed leads to grab other man’s wife. 16.

Greed leads to pride and makes man to act thoughtlessly. The
speed of adventure is more, the speed of death is sad and the speed of lust and wishes more unconquerable. 17.

The lust for taste is beyond control. All this is due to greed. So all the sins have their roots in greed is certain. 18.

It is an obstruction to emancipation from earthly pleasures even if a man is in the company of saints who have won over greed. So a man must get rid of greed. 19.

In the past, great kings like Janak, Yuvanasv and Vrisadarbhi attained extreme happiness by overcoming greed. 20.

Remedies to defeat Lobh (greed).

Even the people who have learned scriptures suffer badly by falling victims to greed. So it is prestigious to keep away from greed. 21-22.

The things of which a man has greed are perishable and the body for which a man feels greedy is also perishable and transient. 23.

In this way, the body and wealth are both not eternal but perishable and false. One who falls victim to greed also ends himself one day. 24.

So a man who does not overcome greed goes to hell and gets births of a dog or a swine again and again. 25.

One should not get attracted to slang gossips which sometimes
appear good to ears. Fine smooth touch of silk, a luring touch of a woman or a very charming, delicate, lovely, chilly touch though enjoyable, should also be avoided. 26.

Looking at a woman richly-adorned with golden ornaments and beautiful clothes should be avoided Though it captures one’s attention. 27.

Tasty and delicious food items also lead to greed. A man should never be tempted even to look at them. 28.

Scented oil, flowers and sandalwood are the things to which a man’s smell is attracted. Such smell also leads to greed and it also must be avoided. 29.

All the things that attract the five sensory organs will result in greed. A man gets attracted to them and these create irritation in him. They must also be avoided. 30.

The sense organs get one attracted to various wishes which obstructs a man’s progress. They should be kept away from. 31.

All these attitudes lead to greed and temptation. These are the enemies of a man and man is troubled because of these. 32.

These enemies should be conquered with continuous efforts and with a balanced and stern mind by those who seek emancipation. 33.

A man desirous of emancipation can keep contact with those who have conquered their wishes and won over greed or achieve
it by worshipping Shri Hariand keeping a sound mind. 34.

Things which are essential only to keep the body in action should be consumed. That much food, which is just essential for routine activities, should be consumed judiciously. 35.

All this should be observed with a firm, stern determination. Otherwise a man would go to hell. 36.

**Description about the clothes to be kept by Sadhus.**

Now I’ll tell about the clothing necessary for a devotee. One should ask for a quilt of rags and shreds which is used by a man for six months to protect from cold. 37.

A pair of loin-cloths, another pair of sheet-blanket to cover oneself, and one piece of cloth for filtering water should be enough. 38.

One cap which covers ears should be worn and it has to be newly stitched. These are the only necessary things in daily life. 39.

One woolen rug to cover the body is good enough—one to wear while cooking and eating meals and another to use for bath. These are the only necessary clothes that a man must have. 40 - 41

One should not gather a collection (of clothes) more than necessary. 42.

All those clothes made of cotton, white in color, of low price and without any border of valuable fibers should be worn. 43.
Even if anyone offers such colored clothes matching the abovementioned description, they should be strictly rejected. 44.

If a householder gives such clothes without our asking, they should be accepted. However, if you ask for worn-out clothes, it is more desirable. 45.

Such clothes obtained by asking or without asking should be dyed in red-saffron clay to wear and white clothes should be avoided. 46.

The utensils necessary in the worship of Shri Krishna should only be made of wood and not metal. 47.

Books of scriptures and the necessary writing materials should only be kept but not more than what is necessary. 48.

A person who has sacrificed everything should never make a collection of money. He should not collect money for himself or keep the same belonging to others. 49 - 50.

The things which lead to generation or storing money - the things like pots etc. should never be possessed by a renouncer. 51.

A renouncer should never stay in the company of thieves. He should also never engage himself in any theft or ask anyone to commit theft. 52.

Anything like fruits or grains, if seen lying unclaimed,
should not be taken without its master’s consent. 53.

He should also not work in anyone’s field and not tell anyone to work in other’s field or garden for getting remuneration. He should never make a collection of money or ornaments of others or take responsibility to protect other’s collection of money or ornaments. 54.

**Method of expiation for regressing from vow.**

If at all,, while following these rules strictly, anyone unknowingly commits a mistake, he should at once atone his misdeeds. 55.

He should first confess his misdeed in the presence of four religious people. He should then perform the ritual of atonement as per their advice, according to time and place. 56 -57.

He should first collect the robes that are essential and ask for new ones. He should refuse collection of robes with metal fibers and should wear white clothes. 58.

The sinner then should perform the ‘Padkruchra vrata’ to wipe off his sin. 59.

If he protects or collects his or others’ money, he should observe fast for number of days proportional to the amount of stored money. 60.

If he (the renouncer) commits any theft, he should confess it clearly in any great man’s presence and observe a fast. He should
atone it by bowing down flat on the ground in Sashtanga posture. 61.

The renouncer who has broken rules and is not pure, but feels that he is guilty should be kept away by the relatives. 63.

He should perform the ritual of atonement in the presence of religious people. 64.

He, the offender, should perform ‘Satshanga’, with devotion to Vishnu. Then he will be free from his misdeeds. 65.

So, thus, ‘O Rusi, I have told you about the disadvantages of greed, the defects that lead one to sinful acts or misdeeds and should be wiped off. I have also informed you about how one should free himself from such misdeeds. If at all anything remains (to be told), I shall narrate them to you afterwards. 66.

**Thus ends the sixty-second chapter entitled ‘Narration of the defects occurring to greed and prescriptions for overcoming it’ in the fourth Prakaran of Satsangijivan, the life story of Lord Narayan, also titled as ‘Dharmashastra’ (the rules of the code of conduct). 62**
CHAPTER  63

In this chapter Bhagavan Narayan muni narrates about kama (lust), its defects and the ways to overcome kama (lust).

Nishkami Vartman of Tyagi Sadhu.

Shri Narayan muni said:-

‘O sage, as the ocean is the source of all waters, so is lust which is the home of all misdeeds, sins and defects. 1.

Those men who are learned, well-versed in science and philosophy, who claim to have to reached the state of Brahmman, feel when captured by sexual desires. They think that the pleasure, satisfaction and happiness of that desire is greater than that of Brahma Sukha (extreme joy and happiness) and are hypocrites. 2.

Even the scholars, the knowledgeable people, fall victim to lust and wish to be in the company of women. They try to enjoy by pretending devotion. 3.

Women also possessed by lust try to enjoy in the company of men assuming someone as Lord Krishna, serving him with lustful love. 4.

Teacher (Guru) and student (Shishya) also deceive each other to enjoy the pleasure, happiness and joy of lust. 5.

People possessed by extreme lust enjoy the happiness of lust in contact with the teacher’s wife; or own daughter. 6.
Men, because of uncontrollable desires, even keep sexual relations with widows; Brahmins and high-caste men keep sexual relations with low-caste women or Muslim women. 7.

Lust and sexual urge even leads to homo-sexuality or even try to have intercourse with animals. 8.

Great sacrificer, also behaving like monkeys, act passionately and timidly, trying to satisfy their uncontrollable sexual urge by masturbation. 9.

Due to lustful immorality there is mix breed, intermixture among four Varnas and it leads to the downfall of religion. 10.

So also, even husbands and fathers kill women in the heat of extreme lustful behavior. A women who is supposed to be misfit for sexual pleasure, is killed due to lust. 11.

Uncontrollable lustful behavior leads a man get addicted to drinking wine, liquor, eat non-vegetarian food and a victim to various sins. 12.

A man becomes hot-tempered, egoistic, blunt, adamant, envious and full of hatred. He loses sense, shame, turns disgraceful and brutal, and gets dishonored due to lustful behavior. He loses memory, intelligence and suffers from serious diseases only because of uncontrollable sexual desires. 13-14.

A man has to bear various severe punishments, tortures in
hell after death. During his life, a man loses his conscience, intelligence and moral values repeatedly. 15.

**Remedies to defeat Kam**

These are all the ill-effects of lust and uncontrollable sexual urge. Now I’ll narrate how to keep away from them. 16.

Lust, uncontrollable sexual urge is the main and important enemy of human beings, young men and women. It pains, tortures throughout life, it should be won over by following good conduct, moral rules of religion. 17.

A man must observe various proper rules of behavior, celibacy during four months (Chaturmasa) every year. 18.

Observance of Dharana and Parana should be followed in Chaturmansa four months in rainy season, according to religious instructions and rituals. 19.

One should observe Chandrayana and paraka according to time and place and observe celibacy to uproot lustful behavior. Kruchhra and such others should be strictly observed. 20.

Extreme desire to fulfill lust only ends due to strict observation of controlled wishes of having contact with women. So a man must observe. 21.

It will also be possible to conquer the lust staying in the company of pious saintly men who have successfully conquered their wishes. 22.
A woman with whom a man wishes to enjoy due to lust is just a stock of bones, muscles, flesh, blood, pit, marrow and feces. 23

A man lustfully strives to enjoy such women due to his desire. 24

Due to such lustful behavior, a man has to bear ugly stay in hell and gets his next birth of dogs, pigs or swines or such dirty animals. 25.

Thus knowing and considering all these results, a man must keep himself in the company of the pious, saints and good tempered men if he wants emancipation from worldly worries, pains and temptations of short-living wishes. 26 -27.

A man must avoid hearing anything about women; he must not speak to them and should try to remain in the company of pious, saintly men. 28.

A man must never stare at women, should not talk secret things with them. He should strictly keep away from women. 29.

A man must never make an attempt to try to get women; he should never touch a woman even if it is an image of wood. 30.

It is better to die in fire, or to sink in water, or jump into a well or eat poison than to have intercourse with a woman. 31.

A man who wishes liberation must never look, even by accident, at the private parts of a woman. He must never touch any woman’s costumes or robes. 32.
But if the costume, new or washed and dried is touched by a man, there is no sin or misdeed in it. 33.

A man must not sit in front of a woman facing towards her. He must not draw a woman’s picture or see one. 34.

He must keep a bow’s distance between a woman and himself while walking in the street. If at all, during the festival of Hari, it would be hard to maintain a bow’s distance with too many people, then he must try not to touch women. 35.

While in temple, if he happens to come in contact with a woman or while taking alms from a woman, he should strictly avoid her touch. 36.

A man must never go to work where women are working. A man clothed in the costumes of a woman must also be avoided. 37.

A man must never converse with a woman. Similarly, he must not praise her complexion beauty, and her virtues. He must never blame her for her defects. 38.

A man must never perform a kirtans or praise Lord Vishnu in kirtans while addressing women or facing them. He should also avoid narrating stories of the Lord to women. 39.

If a woman worships a ‘Saligrama’, a man must avoid having the worship of the Saligrama. 40.

A man who is a renouncer must never enter a Grahastha’s house.
except asking for alms or except any occasional meeting. Also, he must never go alone to such places. 41.

A man who wishes liberation must never break the vow of celibacy in any case even if it comes to end his life. He should not obey even his teacher if at all he (the teacher) advises him to break it. 42.

He should never enter a house where women are there. He must not allow any woman to enter his house. He should never ask any woman to bring food for him. 43.

He must carry out the work of sweeping, washing and cleaning his house by himself and not employ any woman to do this work. 44.

A place where women have trodden before should be washed and cleaned first, then only he should stay there. 45.

Liberation-seekers should not engage themselves in lustful play of their private organs and water. They must also avoid even remote contacts with those who are fond of their wives and fond of remaining in the company of men. 46.

The contact of women and uxorious men should be avoided as it leads to bondage. As such contacts become regular, they tend to get repeated in other situations. 47.

Such contacts with women and uxorious men, even if prosperous, end in destroying a liberation-seeker’s attitude. 48.

Celibacy, non-violence, overcoming ambition, purity,
forgiveness and mercy and truth, are the main virtues of a man. 49.

All the virtues mentioned above come to an end if a liberation-seeker (Mumukṣu) comes in contact with a woman. So he must certainly avoid keeping contact with women. 50.

Devotion in Vishnu and following the rules mentioned above makes a renouncer win the invincible lust and beget happiness in the end. 51.

In the past, Yayati and other kings attained extreme happiness by conquering lust. 52.

Now (I will tell you) about the rituals to get atonement for misdeeds or sins of becoming a victim to lust. 53.

**Method of expiation for regressing from vow.**

If at all anyone commits a mistake of not observing the rules mentioned above, he must atone for it from his well-wishers. 54.

If a man hears stories of women unknowingly or accidentally or happens to see women moving in their places; if he stares at a woman or responds at her glance; if he makes a conversation with a woman or thinks lustfully about her; if he touches the costumes of women or can’t abide by the rule of keeping a distance of a bow between himself and a woman, if he glances at the private parts of a woman, if he touches a woman’s- image, then he should repeat
the name of Lord Vishnu constantly and observe a total fast for a day. He should do it for each misdeed, mistake separately. 54 - 59

If he accidentally or unknowingly watches, glances, happens to see the intercourse of animals or birds, he should observe a fast for a complete day. 60.

A man who has been conferred upon knowledge and has detachment from worldly things, coming in contact with women while accepting alms, writing books or asking then something about general things, things related to accepting clothes or asking a woman about God, there is no fault. 61 - 63.

He must take a holy bath and repeat the eight letter mantra-three times. He must face to the north and pray to God- Vishnu-Narayan. 64.

He should offer his prostrations to Nar-Narayan facing the north. Doing this, he is certainly released of his defect. 65.

He must not speak to a woman in the absence of any witness, if he does so, he must atone for it. 66.

If occasionally, he speaks to a woman more than necessary, he must take a holy bath and remember Shri Harirepeatedly for one day. 67.

If he discharges his semen by masturbation, he must observe fast for four days. 68.
If his semen is discharged in dream in sleep, he should take a holy bath next morning and observe fast for a whole day. 69.

While moving for begging alms, while going through towns, while going for bathing to the river or for fetching water, if one sees women, he must observe fast for a day. But there is no harm if he happens to see them while going to toilet. 70-71.

If a renouncer inevitably has to be with a woman in a vehicle on a journey, he should observe fast for three days. 72.

If a renouncer loses his celibacy due to uncontrollable lust this is the atonement for his misdeed. 73.

The atonement for such a serious break in celibacy is impossible to follow in this Kaliyug. The atonement as per religion is very strict but such a man should observe atonement for one year continuously. 74.

He must observe a fast for a day; the next day, he should take saktu- barley without salt at day and take nothing during night time. 75.

If it is not possible to drink barley soup without salt, he should only have two types of food with salt. 76.

If he is suffering from any disease, or is in calamity, he should eat food without salt in it. 77.
If he is suffering severely from any disease, he should repeat the eight word mantra a thousand times in a day. 78.

If it is not possible to do this for a year, he should do it for nine months or for six months. If it is not possible for six months, he should observe for three months which would make him free. 79.

This Vrata of living in solitude cleans and wipes out his body and mind. It is so sacred. 80.

If it is not possible, then he should go on a pilgrimage to Badrinath, which will definitely wipe out his misdeeds. 81.

Alternatively, he must observe the all-purifying Chandrayana vrata for a month. That will wipe out all his sins. 82.

To wipe out this sin, if the Chandrayana is not understood, he must chant the four letter ‘Narayan’ mantra for fifty thousand times for one year or alternately do 500 mala-Japa of the mantra every day. 83.

Observing speechlessness, he should purify himself, sitting on a seat firmly and repeating the word ‘Narayan’ with full devotion fifty thousand times in the morning. 84.

In this way, he should have atonement in the presence of pious saints which will purify him and he will be free from sins. He must not disclose it to anyone. 85.

If a man commits a misdeed of intercourse with men or animals he should observe ‘Taptakruchhra’ vrata to purify himself.
The Taptakruchhra vrat is such that; 86.

If a renouncer commits sin and doesn’t take atonement, he leaves his circle of saintly people and goes to low caste. His people will discard him and expel him from their caste. 87.

‘O sage, I have narrated the defects of lust (Kama) and the rules to wipe out the sin. Now I’ll narrate the defects of ‘rasa’ and the rules to wipe them out. 88.

Thus ends the sixty-third chapter entitled ‘Narration of the defects of lust (Kam) and prescriptions for overcoming it’ in the fourth Prakaran of Satsangijivan, the life story of Lord Narayan, also titled as ‘Dharmashastra’ (the rules of the code of conduct). 63

CHAPTER – 64

This chapter describes the bad effects of taste and means to overcome them. Nihswadi Vartman of Tyagi Sadhu.

Sri Narayan muni said:-

‘O Gopalanand muni, of all the sensory organs, the most anger-provoking is the tongue. Because of this, all faults and defects are generated in us, which lead to sinful acts. 1.
Due to extreme desire of satisfying the taste buds, we end up being trapped in lust. This is well-known. 2.

Great men, kings, Brahmans, and religious people wish to eat non-vegetarian food due to the uncontrollable desire of satisfying their taste buds. 3.

Even gods and kings yield to the temptation of taste and claim that Yajna is violence-oriented, which is not true. 4.

The perverted attitude of Brahmans about non-violence and Yajna has changed due to their uncontrollable desire of eating flesh. 5.

At present, the Brahmans are more addicted to eat non-vegetarian food because of their uncontrollable desire for eating the same They justify and claim this as their way of worshipping God. 6.

Vedic religion becomes a mixed breed when people belonging to all four castes (Varnas) become victims of tasty food. 7.

Even the great people commit the sin of killing animals and birds due to wicked, horrid desire-fulfilling taste. It also leads to theft. 8.

Learned people also differentiate themselves among others in the urge to satisfy their extreme, utmost desire of taste. 9.

Learned people and great people fall victim to eating meat and drinking wine due to an extreme, uncontrollable desire for
eating non-vegetarian food and drinking wine. 10.

Learned people should note that the desire of taste is not worth and they must worship Shri Hariand praise Him through kirtans to get out of worldly bondage. 11.

Moreover, a man yields to his enemies, falls in the grip of diseases and meets death in the end consuming, eating and drinking more than necessary. 12.

Anger, greed ego etc. are the enemies of man. They all lead to great sins. 13.

**Remedies to win over Rasdosh.**

All these are the defects or disadvantages of taste, now I’ll narrate the ways to overcome or get rid of them. 14.

A man expecting liberation should never wish for a delicious, spicy and tasty food. If men get it due to yoga Siddhi, they should not accept it like dogs. 15.

A man who does not desire such tasty food should only accept food that is just essential for living by asking- (seeking alms from) others. 16.

He should not ask for a full meal at one house, but should go door to door and gather food like a honey bee goes from flower to flower and collects honey without harming the flower. 17.

While moving for alms, he must go to people of all four castes and ask for uncooked food. 18.
If he gets tasty, delicious food at one house and is enough for him, he must never repeatedly go to the same house to satisfy his taste buds. 19.

He should go to the door and say loudly Narayan hare, Sachidanand prabho, stand in the courtyard and then ask for alms. 20.

Whatever he gets — rice, flour or fruit; he should cook it himself in holy state and then offer it to the God. Then, he should add Vishnu’s sacred water (water used to wash the idol) and a holy basil leaf in it and then only should eat. 21-22.

If at the time of eating food, there appears a beggar, he with sympathy should give food to him. 23.

**Method of going to the house of Grihasth by Tyagi Sadhus to accept meals.**

If a Vaisnava man with family and religious in attitude, who is free from folk criticism, and is not in mourning state invites a liberation-seeker, the latter should accept the invitation. He should offer Naivedya of the given food and then take his meal. 24 - 25.

If there is no idol of Vishnu in that house, he should take his own idol with him and offer Naivedya. 26.

If there is as idol in the house, he should come to his own house, cook food himself and then should offer Naivedya and narrate process to the God. 27.
Then he (mumukṣu) should collect others and go to that house and take meals. If he avoids it, it will be degrading the obligations of service. 28.

If a Vaisnava Brahmin is unable to cook food, the Sadhus - hermits should invite him for meals. 29.

They should bring uncooked food to their own house and cook themselves or get it cooked by other Brahmins. 30.

When he has to go to a house either for alms or eat meals, he should never go alone but take at least five men like him. 31.

When a faithful devotee invites him to his richly house, he should go and take meals but must never disturb anyone by finding fault and talking about his poverty. 32.

If a householder invites to his house for dinner and serves food according to his region system, a renouncer must never question him. 33.

He should accept food from the same house and not anywhere else. There is no harm in accepting the food a person who is in difficulty or weak due to disease. 34.

If on certain occasions somebody serves good food, there is no fault or sin in accepting that food. 35.

If there is only a man in any house, he should go to take food in his house and never at other place. 36.
A liberation-seeker who observes Brahamcharya vrat after offering sandalwood flowers to Bhagavan should accept food as ‘Prasad’. 37.

He should not accept perfumed oil, betel leaf, betel nut and cardamom even if it is given as ‘Prasad’. 38.

On Ekadashi (the eleventh holy day) or during any Vrata, the mumuksu, if given fruits, should only offer them to God as Naivedya but not eat them. 39.

On certain occasions, during festivals or observance of certain Vratas, he (mumuksu) should offer the food he gets as Naivedya but must not eat. 40.

When many renouncers assemble together on certain occasion like festivals, Naivedya should be prepared according to time, place and availability of matter. 41.

Learned Sadhus should protect their ‘Ekantika Dharma by cooking one or two Naivedyas as per necessary according to time and place. 42.

If the place is clean and big, food of four kinds should be prepared, it should then be offered to Lord Vishnu like ‘Annakoota’. 43.

If the place is small and pots are also small, food should be prepared, accordingly and then be offered to Lord Vishnu afterwards it should be mixed in large quantity with other food. 44.
Someone when offers food that he doesn’t want should not be eaten by the renouncer to satisfy his taste buds. 45.

The prepared food which is served without adding the sacred water of Lord Vishnu’s feet to it should not be accepted. 46.

Purity of food is essential for the purity of mind and heart; so the food that is offered to the God - Lord Vishnu should only be accepted. 47.

A renouncer, if quite healthy and without any disease, should take food only once a day and spend all the time in serving and remembering God. 48.

If at all anyone offers food after dinner, even if it is offered as a ‘Prasad’, it should not at all be taken. 49.

If a renouncer accepts such food, it is considered breach of acceptable behavior of a hermit and counts as a transgression. 50.

On fasting days like the Ekadashi, if food is brought by someone as the Prasad of Hari, the renouncer should respect it by folding his palms. He should offer his Namaskar to the Prasad and immerse it (in water). 51.

Even if at the time of taking meals, food is brought by someone as the ‘Prasad’ of Shri Hari and if it is against his rules of Vrata, he must not eat it. 52.

If a renouncer has left eating a certain kind of food as a rule
or if it affects his health, he should not eat it even if it is the ‘Prasad’ of God. 53.

A renouncer must not eat from the pots used to offer Naivedya but should have his own pots. Similarly, he must not use pots dedicated to Naivedya for his bodily purification. 54.

He (the renouncer) should not consume unfiltered milk or water offered in Naivedya even if it is given to him as ‘Prasad’. 55.

Food which helps to secrete semen or which appetizers lust should never be eaten. Similarly, he must strictly avoid contact of wine, liquor and non-vegetarian food. 56.

He (the renouncer) must keep away from intoxicants like opium, hemp or tobacco and avoid its contact. 57.

Even if he (the renouncer) is ill, he must not accept wine, liquor or non-vegetarian food if given as medicine. He can sleep on cot but not in a healthy state. 58.

If the renouncer suffers from illness or is old, he is not bound by the rule of eating once a day. But he can remember the God and take food twice if necessary. 59.

**Method of expiation for regressing from vow.**

Remaining in the company of pious people and saints, carrying out devotion to God, the renouncer wins over the unconquerable addiction of enjoying tasty food. 60.

Rantidev, the king and sage Mudgala won over the addiction
of taste - Rasadosha by following Shilonchvrutti – only eating the food that has fallen to the ground. 61.

If someone unknowingly or by accident breaks these rules, he should atone himself in the presence of the pious and saints immediately. 62.

If the renouncer eats cooked food without offering it to God, he should observe a day’s fast. 63.

So also, the food which is not ‘Prasadika’ is taken, sandal wood or perfumed oil, betel leaf with betel hut is taken he must observe - day’s fast. 64.

If the renouncer accepts prasadi food of Lord Vishnu or holy water of Vishnu’s feet given by an improper man, he must perform ‘Chandraya’ penance. 65.

If he goes to a householder with five men or less for meals, he must observe a day’s fast. 66.

If unknowingly, he happens to drink wine, eat non-vegetarian food he should take barley flour mixed in hot water as food for one month. 67.

If he drinks intoxicating things like liquor, he should observe a day’s fast. 68.

Following these rules strictly, the Ekantika should win over the taste. 69.
Until one wins over this defect or fault to control tongue, he will not be a ‘Jitendriya’ but a subdued, passionate man. 70.

In the past, people have won over this; thus renouncers can win over the temptation of the tongue. 71.

Tasty food eaten in small quantities, cannot make a man win over taste. Similarly, tasteless food eaten again and again cannot make a man win over taste. 72.

So it is the proper, adequate food that makes a man win the temptation of taste. Optimum, adequate food and behavior are good as is said by the Lord himself. 73.

I have told about the disadvantages of tasty, juicy, delicious food. I am telling it for the good of renouncers. 74.

Thus ends the sixty-fourth chapter entitled ‘Narration of the defects of taste and prescriptions for overcoming it’ in the fourth Prakaran of Satsangijivan, the life story of Lord Narayan, also titled as ‘Dharmashastra’ (the rules of the code of conduct). 64
CHAPTER - 65

Bhagavan describes the defects/disadvantages of ‘Sneha’-affection and the means to get rid of it to overcome or win over it in this chapter.

Nihswadi Vartman of Tyagi Sadhu.

Sri Narayanmuni said:-

‘O sage, the great enemy of Ekantika devotees is affection, which causes greater harm than others. 1.

Even when one becomes a renouncer after abandoning house, wife and children, he suffers from the affection of them and worldly life. 2.

One who at the time of death thinks, remembers about his estate, wife, children, house, his stable and unstable, movable and immovable wealth, goes to ‘Pretayoni’ after his death. 3.

Even if a man’s penis is amputated, his lust to have intercourse with a woman does not end as he would like to enjoy embracing and touching a woman. 4.

A man bound by affection never becomes free from sadness and sorrow till his death; he is always engrossed in taking care and feeding his wife, children and others throughout his life. 5.

He abandons his own parents, goes out to a distant land with his wife without knowing his people because of his affection to his wife. 6.
Even though his family members hate him frequently, he becomes neutral and can’t stay without them because of affection. 7.

When a woman’s husband and sons die and the woman’s affection also dies; Man, out of affection, looks after his people but follows violence to animals and birds. 8.

Due to affection, animals, birds and men don’t care about their own hunger; they take care of look after their dependents. 9.

It is due to deep affection for the family that men look after them even by committing theft or going abroad, crossing the sea. 10.

To look after their family, wife and children, people take the path a lies, bear hardships, take jobs below their level, give away their self-respect and try to maintain their daily life. 11.

Due to their deep affection towards their family and their dependents, people carry out works not prescribed for their castes, behave like dogs and monkeys, bear troubles and face calamities. They can’t control their attachment with their family. 12.

Even when te body weakens due to old age, their urge and affection for the family is so deep that people become partial towards their family and follow corrupt, non-religious ways to take care of the family. 13.

It is the deep affection that leads to injustice, sinful behavior. They behave partially, do injustice to others, and think sin as good and fault as virtue. 14.
Due to affection, good people turn into bad, pious into sinful and their virtues are lost due to this self-destroying attitude. 15.

Lust, anger, greed and deep desire for self-advantage capture men due to affection. 16.

**Remedies to overcome Snehru Dosh.**

The ways to eradicate the defects of affection, if followed strictly, help to win over the defects though they seems difficult. 17.

A renouncer () must also observe equality in his behavior with his own men and others; he must think of others and make them happy. He must behold affection. 18.

In the past, Priyavrata, Dadhichi and others left their liking and affection for their body; they got extreme happiness and satisfaction by abandoning their own body. 19.

Man should not enter the tow, where he was born; if it becomes necessary he should not go to his own house. 20.

Clothes, books, eatables and such other things should not be given to his own people. Similarly, he should not take such things from others. 21.

He must remain neutral and passionless when he begets or loses wealth, children etc. He must also maintain the same attitude if his sons and daughters gain profit, money or they lose money. 22.

When it comes to people born into his own clan or of others,
he must treat his own people and others equally. 23.

There are many kinds of beings—human beings, birds, trees, animals (Jarayuja, Andaja, Udhhijja and Swedaja); similarly there are innumerable people in his own clan. He must treat all of them equally. 24.

A must man must think of birds and beasts with the same equality accorded to oneself. He must have equal love towards all. 25.

If a renouncer who abandons home and follows the religion of renouncers tries to look after his men because of affection, he does the act which is forbidden or against religion. 26.

One who acts as per his wishes while in Grahasthasrama commits five great sins surely. The five great sins are; killing a Brahmin, drinking alcohol, stealing gold, committing adultery with wife of one’s teacher (guru) and associating with someone who has committed the above four sins. 27.

So whoever decides to follow the religion of renouncer must first think over about the bondage associated with it, think about in wide/broad/tough nature of it and decide finally. 28.

A renouncer should always sleep on the ground and not on a cot except when in illness; He must never take a blanket used by any woman or use a woman’s sari as a blanket. 29.

He must shave only once a month; after one month he must
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\begin{quote}
shave his armpits and genitals. 30.
\end{quote}

One who follows the religion of a renouncer must never get himself shaved on fasting day or after dinner. 31.

A renouncer must invariably take a bath after getting shaved by a barber. He must also take bath if he comes in touch with a cobbler, a yavana (muslim), a sinful man or after awakening from a bad dream or nightmare. 32.

A renouncer must take bath after the death of his father, mother or teacher but not after the death of other relatives. 33.

A renouncer must always keep himself in nine fold devotion of Lord Vishnu and must never waste even a second other than devotion. 34.

A renouncer must never hear any story that is related to unfair subjects, village gossips and politics. He should never act as mediator in borrowing or lending money. 35.

He must also never take any interest in politics, on stories of victory and defeat, on stories about the beauty of robes, of the opinion of critics and so on. 36.

He (a renouncer) must show no interest in discussions of food, dinner and delicious meals, stories about agriculture, commerce and trade, domestic dealing, sculptures and communication and transport. 37.

He a renouncer must also not take interest in discussion about
cattle (cows, buffalos etc) and in the discussion about trees or weapons. He must not hear or speak slang, scandalizing gossips or news. 38.

Method of expiation for regressing from vow of Nihswadi.

If a renouncer stays in his relatives’ house unknowingly, he should observe a fast for a day. 39.

If by ignorance or unknowingly, the renouncer takes dinner in his father’s, father - in - law’s, brother’s or sister’s house, he should give them food. 40.

If he takes dinner in his relative’s house, he should give them what he wears, if he uses a blanket used by women, he must observe a day’s fast separately. 41-42.

If he hears or speaks about scandals, gossips and other village news, he must repeat the five-lettered mantra of Lord for five thousand times. 43.

These are all the atonements to be followed by Mumuksus. These will certainly be fruitful by cultivating devotion to Vishnu. 44.

‘O very-intelligent, I have told you the defects of deep affection and the means to win them. Now I’ll narrate about the disadvantages of pride, honor and the means to win them. 45.
Thus ends the sixty-fifth chapter entitled ‘Narration of the defects of affection and prescriptions for overcoming it’ in the fourth Prakaran of Satsangijivan, the life story of Lord Narayan, also titled as ‘Dharmashastra’ (the rules of the code of conduct). 65

CHAPTER 66

Disadvantages, defects of pride and means to eradicate them are discussed in this chapter.

Sri Narayan muni said:-

Pride is the root of the great defect anger that in no times destroys, burns all the good things gained by giving alms, by performing penance and good deeds. 1.

Anger leads to crossing the limits of good speech and bad speech. It forces one to cross the limit and kill others, overpowering one’s ability to discriminate between good and bad. It leads once to suicide as well. 2.

Anger destroys teachers, own people and pious, saintly people; it makes one inefficient, engage in misacts and develop arrogance. 3.

Pride leads to anger and anger acts as the co-worker of extreme ambition and emulousness. People with fewer virtues behave in a manner possessing great virtues. 4.

Pride makes a man boastful, cruel and a hypocrite. Men envy
and hate others because of excessive pride. 5.

Pride leads to injustice, destroys piety and perpetrates wretched nature. Sadhus become –non-Sadhus and men behave adversely, overcome by pride. 6.

Honorable, intelligent, old and knowledgeable people have to hear and bear insulting words and Brahmns have had to hear abusive words from the boastful and the proud. 7.

Non worthy of respect, irreligious people become respectable due to pride and saintly, pious people are disrespected. 8.

Even the gods are dishonored and great men are treated partially because of pride and boastful behavior. 9.

Saintly people are ill-treated and the unfit are honored due to this great defect of boastful and proud behavior. 10.

So the renouncers who wish to attain emancipation and be lovable to Lord Vishnu should get rid of boastful and proud behavior. 11.

In the past, Harishchandra, Kushik and Yudhishthira attained the great position which was for by other kings only by getting rid of or giving away their proud, boastful behavior. 12.

Now I’ll tell you about the ways get rid of boastful behavior; by getting rid (of this), you can win over this enemy within a short time. 13.
Thinking well of Ksetra and Ksetrajna form of Sankhya equality, a man well-known (Kshetrajna) can differentiate between good and bad. 14.

An insulting harsh sentence uttered by a renouncer or a householder must be borne calmly even if it is full of hatred. 15.

He must never envy anyone due to over-ambition. If anyone is great in age, knowledge or penance he must not envy anyone. 16.

If anyone offers second grade food or coarse food to him (renouncer) and reserves delicious, tasty, quality food for himself, the renouncer should not take it as an insult. If the donor displays such partiality, a renouncer must not be angered by it. 17.

Even if one’s teacher has less knowledge, the renouncer should offer him respect and consider him to be worthy of worship. He must not be disappointed in his mind. 18.

In this way, the renouncer should give up all his honor and self-respect and serve the teacher. It is then he will be known as a true devotee and a renouncer. 19.

In the past, those who were such Sadhus became famous because they gave up their honor and immodesty. 20.

This honor and extreme self-respect is considered as a great sin and it is not good for householders. Because of this boastfulness and extreme pride, Duryodhan, Ravan and Shishupala met their ends. 21.
Thinking well in mind, a renouncer must give up all such boastfulness, self-respect, egotism and self-conceit. Observing celibacy has a role to play in this. If a Brahmachari fails to stick to this vow, it will be inconsistent with acceptable behavior. 22.

Elsewhere, if a Brahmachari does not behave accordingly, he brings himself down due to egotism. 23.

If anyone beats him or scolds him, he (a renouncer) must never beat or scold in return. He must never utter, an obscene word or use unparliamentary language. 24.

The renouncer must never utter lies, and even the truth if it hurts others. They must not argue with others and must not be attached to others in speech, action and mind. 25.

A renouncer must never cut even a blade of grass because it is violent to do so. Even straw of hay should feel safe in a renouncer’s house. 26.

A renouncer must never pass insulting comments at the bodily faults of others — either a man or a woman. He must not charge others with dirty, obscene language. 27.

As in the past, the son of the sage Rshabhadev, Paramahamsa Jadabharat behaved with no ego. A renouncer must behave in the same way. 28.

A renouncer, like the earth, must always be forbearing of the Devas, gurus and holy scriptures. He must never criticize them. 29.
A renouncer must never, due to self-respect, give up his religion and the norms of the four castes. He also should ensure that he will not behave insultingly to any visitor to his house. 30.

He (renouncer) must get up at early dawn (during Brahma muhurta) and perform his daily routine and observe all the rituals. 31.

He- (renouncer) must not sleep during the day- at sunrise or at sunset, unless he is ill. 32.

He - (renouncer) must never avoid devotion, hearing good about the Lord and other narrations about the Lord. He must not waste his time in unnecessary dabbling and other such activities. 33.

He - (renouncer) - should perform as per his capacity, the festival of Lord Krishna and must study the holy sciences with deep respect. 34.

If at all he defects and breaches these rules he must atone for faulty behavior. 35.

If a renouncer beats himself with wooden rod or cane, he must observe a day’s fast. 36.

‘O sage, if a renouncer hits a man and he bleeds, he must observe fast for four days. 37.

If a man beaten by renouncer becomes disabled, he should observe the Paraka Vrata (continuous 12 day fast). If the renouncer uses abusive, obscene and curt words, he must observe a day’s
If a renouncer due to anger utters abusive and curt words, he must observe on day’s fast. 38.

The atonement for violence is particularly extensive in religion but I’ll only communicate it according to region (in which we live). 40.

If a renouncer kills purposely such insects as bed bugs, lice, housefly or grasshoppers and he otherwise kills some other insects purposely- 41.

He (the renouncer) must repeat the eight letter mantra (Astaksari) for one hundred and eight times (one mala). Thereby, he can wipe out the defect. 42.

If he (the renouncer) kills mice, a sparrow or a large black bee even unknowingly, he must observe a day’s fast. 43.

In this way, considering the scale of strength of such animals, he must observe fast to wipe out the sin of violence. 44.

If he (the renouncer) sleeps at the sunrise or at the sun set, he must observe a day’s fast. 45.

‘O sage, among these renouncers, if there is a Sadhu who has been conferred Mahadiksha, I will tell you what he has to do to atone himself. 46.

If at all, he observes a young beautiful woman unknowingly,
he must observe a day’s fast. 47.

While enroute to other places or going out for attending natural calls, for taking bath or seeking alms, if he sees a woman’s face unknowingly, there is no harm. 49.

If he consumes food and water without offering Naivedya to the Lord, it is considered as a sin or defect, fault. 49.

If he is a child, or an elderly person or if he is engaged in construction of a temple, there is no sin or harm if he sleeps by the day and eats more than once a day. 50.

Thus, I have narrated all the atonements of boastful, egotist and proud behavior. Overcoming these will be fruitful for developing devotion to Lord Vishnu. 51.

All the five defects including greed and the means to wipe out the defect have been thus told accordingly as is accepted by all. 52.

Atonement for the breach of other rules which are not referred to here should be done as per the advice of the Vaisnavas of Uddhav cult. 53.

During atonement and observing fast, water should not be drunk frequently. It is applicable for the ‘Anatura’ renouncer and not for ‘Atura’ renouncer. 54.

If there comes an Ekadashi during the period of atonement, he should observe another day for fasting but never include the
fast observed for Ekadashi in it. 55.

When there is usual festival day occurring during atonement, he must not include it as a part of the fast but should observe a separate fast. 56.

If he is observing a fast for atonement, he must observe fast according to tithi. 57.

If he observes a woman after taking meals, he must repeat Vishnu’s name and he should take a bath if he touches a woman. 58.

Even after atoning for one’s sins, if he is called a sinner (by others), he should observe a day’s fast. 59.

These are the rules governing a Vaisnava, which last till the body and last moment. He must observe them and strictly abide by them without displaying an iota of laziness. 60.

If he doesn’t abide by these five rules, he will surely go to hell after his death. 61.

He will definitely cry with unbearable torture in the hell given by the servants of Yama and he will get the next birth on this earth as a dog or a donkey or a monkey. 62.

By abiding and observing strictly these rules, a renouncer should behave according to the pious religious tenets and devote himself in singing Vasudev’s devotional songs. 63.

In the past, such (pious) people were known as Paramhamsa,
knowledgeables, Mahabhagavatas, saints, Brahmavedins. 64.

The dead bodies of such people should be decorated with flowers and sandalwood paste and should be placed either in caves or be discharged in the sacred river or a forest. 65.

Dead bodies of such saints should be either discharged in the sacred river or cremated in fire as per rituals of region. Others should never cry with deep sadness (at their separation). 66.

Others should behave with full devotion to them and show deep respect to them as they would devotionally worship Lord Narayan. 67.

‘O sage, thus I have narrated the religion of the renouncers. Next, I shall tell you the characteristics, particulars of knowledge, dispassion and devotion which were told by Sri Ramanand muni, the incarnation of Uddhav. 68.

Thus ends the sixty-sixth chapter entitled ‘Narration of the defects of pride and prescriptions for overcoming it’ in the fourth Prakaran of Satsangijivan, the life story of Lord Narayan, also titled as ‘Dharmashastra’ (the rules of the code of conduct). 66
CHAPTER - 67

Bhagavan describes the importance of knowledge (Jnan), devotion (Bhakti) and non-attachment to worldly pleasures (Vairagya).

Quality of Gyan.

Sri Narayan muni said:-

A human being’s body is full of passion and diseases, but the spirit (Atma) is different and is passionless, static and has no worries, tensions and all such physical or mental troubles. 1.

This Atma is indivisible, ever-lasting, eternal, indestructible and enlightens the bodily organs. 2.

This Atma is free from fire, wind. It can’t be burnt by fire, it can’t be swallowed by wind; it is aloof, pure and stable. 3.

All the characteristics that the Atma (spirit) possesses do not belong to body and what the body possesses is not possessed by the Atma. 4.

A man thus knowing all these potentialities of the Atma should be understood as the everlasting, having the form of ‘Satchitanand’, and possessing oneness with Brahman. 5.

This integrity of the soul and its strength is described as knowledge divine. I’ll narrate its special features which are accepted by Sadhus. 6.
Quality of Vairagya.

We must understand the real nature of this beautiful body which we think is ‘beautiful’. Our body and the bodies of others is made up of various cells, dirt and feces. 7.

It is composed of skin, flesh, blood, nerves, bones and muscles. What is auspicious or good in this body which consists of urine and feces is prone to disease and old age? 8.

Even if one has the name of a king, he gets decomposed to urine and feces to be devoured by insects and worms after his death. 9.

According to the deeds - either good or bad, a man travels either upwards or downwards in the spiritual path that determines his rebirth. 10.

He has to bear severe torturous pain in hell if he commit sins; he goes to the birth of birds or beasts or insects after death. 11.

If he commits good deeds, he gets place in the world as a king, in the underworld (Patala) or heaven in the upper world. 12.

All these pleasures are not permanent, but perishable. Lust, greed, fear and emulousness are all perishable. 13.

During one day of Brahma, fourteen Indras meet their end. Even the Brahma, who pervades the entire universe, has to die one day. 14.
Whosoever are born from Prakrti and Purusa, either stable or unstable, either movable or immovable, will fall prey to the time. 15.

Knowing all this unhappiness, sadness and short-lived pleasures stemming from perishable things, one should keep away from bodily pleasures, forgo his wishes and wills and developed lack of affinity to one’s own body. Such person is known as a Vairagi, the detached. 16.

**Quality of Bhakti.**

Now I’ll narrate the nature of Bhakti (devotion). In the incarnation of Lord Krishna, Narayan or Vishnu preached to his people the importance of the knowledge that one who serves the others with love, affection and mercy is known to be a true devotee. 17.

Svetadweep (white island), Brahmaapur, Golok and Vaikuntha are to be understood as places where the God’s divine power is manifested and they are to be considered divine Parshadas. 18.

He who came down to the earth out of His own volition and preached the importance of knowledge is to be known as Hari. Understanding the Supreme in this form is as the very essence of knowledge. 19.

Knowing this and serving the Lord in the path of nine-fold devotion is the gist of Bhakti. 20.

Devotion along with knowledge (Jnana) and non-attachment to worldly pleasures (Vairagyā) should be performed and those
who perform this will be known as great, excellent devotees (Ekanikas). 21.

Saints like these are known as great, pious teachers (Sadgurus) in this world and a mere vision of them destroys all the sins. 22.

Only by seeking shelter under them can one be influenced by their deeds and become true devotees following the path of religion. 23.

So such great souls, saints, teachers should be worshipped and served by the Mumukshus. 24.

**Now the characteristics of integrated religion are being narrated. (Ekanikta dharma)**

Religion is twofold - one that follows the path of worldly life and the other that takes the path of contemplative spiritual life (the first is Pravrti and the other is Nivruti). Both these become one, united due connecting with Vishnu. 25.

The second one was attained by Sanakadiks and others while the first one was attained by Mareech and others. 26.

Mukti (emancipation) attained by integrated religion is considered as extreme not only by following Nivratta dharma by others. 27.

**Quality of Ekanik Dharma.**

Nature of this religion as told by saints is now evident to you. It is difficult to understand these instructions without being near to Hari. 28.
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Full of noble qualities in the inside and on the outside, those who follow these instructions become one with Lord Vishnu and attain Him. 29.

So men should follow either the first or the second path; they should perform non-violent deeds related to knowledge and non-attachment to worldly pleasures. 30.

So those who are the followers of integrated religion attain the Nishreyas - un credited goal. They are called followers of integrated religion (Ekantika). 31.

This integrated religion is related to deep attachment to the Lord in devotion. It becomes easily attainable. 32.

Those who follow this integrated religion especially on this earth attain God and those who do not, slowly lose it. 33.

This integrated religion can be attained due to contacts with real saintly devotees of Bhagavan, and not by any other thing. 34.

This integrated religion is not related to different eras-Yugas; Wherever the Yuga one lives in, it will be considered as Treta yuga and not Dwapara or Kali. 35.

By following this religion, the householders (follower of the path of worldly life) can perform sacrifice (yajna) without violence according to rituals. 36.

The followers (renouncers) of this integrated religion can
perform Brahmayajna (studying and teaching scriptures related to Bhagavan, remembering and visualizing Bhagavan), Tapoyajna (punishing the body, Indriyas and Antahkarans) and Yogayajna (practicing eight fold yoga (Ashtangiyog) according to rituals. 37.

They can perform these Yajnas with deep faith and devotion in Lord Krishna, they should not worship differently. 38.

Thus, these Ekantika Vaisnavas who give up worldly pleasures get divine bodies after death and go to Goloka in the end. 39.

This is the gift of Ekantika (integrated) religion, which I told you in general. In the past, the great sages had performed deep penance to attain this knowledge. 40.

So the Mumuksus who wish to attain blessing, weal (Sreya) and Mukti, should follow the path of this integrated religion and get emancipated from worldly life. 41.

In the past, those who attained emancipation got it only by following this path and not any other. 42.

'O sage, you should follow this religion that I told you; my disciples should also follow this, you are capable. 43.

This nectar of religion, if taken by the devotees, will free them from the fear of Kala-sarap and worldly attachments. 44.

This, extra ordinary, rare, remarkable, sacred meaning should be understood as it will destroy all the worldly worries and
tensions. Those who drink this nectar will be free from fears and reach the celestial abode of Vishnu. 45.

Suvrat said:

‘O king, thus Sri Hari addressed all the pious, saintly people and everyone was pleased and decided to act accordingly. 46.

Thus ends the sixty-seventh chapter entitled ‘Narration of the importance of Knowledge, Devotion, Dispassion and characteristics’ in the fourth Prakaran of Satsangijivan, the life story of Lord Narayan, also titled as ‘Dharmashastra’ (the rules of the code of conduct). 67

CHAPTER – 68

Question regarding the Shruti - “Rute Gyanann Muktihi”, asked by Nityanand Swami to Bhagawan Shri Hari.

Suvrat said:-

‘O king, then once sat Nityanand muni, joining his palms with respect to Shri Hari and asked him. 1.

Nityananand asked:-

‘O Lord, it is said in the Shruti that there is no liberation
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without knowledge; so please tell me about knowledge for which you are the authority. 2.

Suvrat said:-

‘O king, when thus asked by Nityanand muni, Bhagavan told him the meaning of knowledge as explained by Sankhya science. 3.

Sri Narayanmuni said:-

‘O great sage, I’ll tell you about the knowledge as is explained in the Brahmanda sarga, please listen. 4.

In the past and in the extreme end, there was only one Bhagavan named Vasudev in Akshardham. 5.

At that time of Mahakala also known as Mahapurusa and Mahamaya with innumerable Purusas were sleeping in all pervading light. 6.

He who was living in Aksardham was the divine Shri Krishna, Purusottam, Parabrahma, Vishnu, Narayan. 7.

He is, according to the Shruti and Smriti, beyond words or letters- Aksharateeta, the enlightened spirit. He is known as Shri Krishna. 8.

He, Vasudev, who pervades all Brahmanda, wished to awaken Mahakala Purusa. 9.
That spirit (jeeva), Akshara or Brahma as is known by all, is the cause of all origin, all static and the end of innumerable Brahmand. 10.

That Vasudev Bhagavan, in order to create the world with his own form, awakened Mahamaya and inspired her for creation. 11.

Mahakala was simultaneously woken up along with her (Mahamaya) by the wish of the Lord. After waking up, Mahakala consummated his union with Mahamaya. 12.

Mahakala then stayed in her womb for a long time; she then gave birth to innumerable Purusas. 13.

Then chief of them (the Purusas) used the strength of Yoga to become many as per the wish of Vasudev. 14.

At that time, due to extreme exhaustion, he sweated while taking the name ‘Nara’, who is the base of all beings. 15.

That sweat named ‘Nara’ is not natural but in the form light and unlimited joy (Prakasa roopa and Ananda roopa). 16.

The sweat that was secreted from his own body gathered in a place that became his place of sleep. This water ‘Nara’ is therefore famously known as “Narayan”. 17.

This Purusa is the primeval God, the origin of all living beings, famously known as Kootastha, Aksara and Aprameya by the knowledgeable. 18.
Mahamaya, in her divine form, sat beside the sleeping Lord and served his feet, rubbing and patting them gently. 19.

He, the Lord Vasudev, having the power of knowledge, stays among all but He himself is distant (from them). 20.

‘O Sage, thus, by the wish of Vasudev, the Brahmand came into existence. To explain its creation from one cosmic egg, I’ll tell you from the beginning. 21.

The dean, prime Purusa of the main is originated from Aksara is the origin which has no origins of himself. He is known as the God of gods. 22.

This, main Purusa stay in Anwaya - Vyatireka form. He live in his own self in divine form. 23.

He is known the attribute who sees time, work and nature (Kala Karma and Swabhava) at his will. 24.

He bears the power of observing about himself in Prakruti. 25.

Here in the prime Purusa consist three qualities (Savit, Raj and Tam) campaigning. 26.

By nature then comes the effect of them originates, then the great (mahat) principle originates due Karma. 27.

Pure threefold gunas are said to be well undefined (Avyakrat this kind of Purusa is described in detail in ‘Shrimad Bhagavata). 28 - 29.
This great principle is in the form of light, kootastha, calm and the seed of actions due to knowledge, power. 30

The actual feet of Bhagavana are peaceful, having Satvaguna and holiness. It is motionless- Avikari. 31

Acting in all the beings they originate the Prana and it is known as the Mahapranas. 33

Then the main form (Pradhana prakruti) after extending according to Maya, Karma, Kala (time) and work boastfulness is originated along with the Rudhra. 34

The definition of Ahankara is Power of knowledge, power of action and power of money are the three powers which are known as Satvik, jaras and Tamasa. 35

This boastfulness or pride of three fold Ahankaras which are jointed with Chitrup Mahttava - rajas, Satvika and Tamasa is known as Sutrata is the second Body of Ishwar. 36

The God named is Ishwar is body of Avyakrut is related with scented Sutrata are known as ‘Hiranyagarbha’. 37

In the body of Vairajpurush in the form of micro body of all Jivatama and end at the end of life. 38

Pancha-mahabhutas- space, wind, fire, water and light are within it and their form word, touch, form, taste and smell are the
other five forms. 39.

This Sootratma body gets excited because of strength of Hari’s period of time. The bodies stay there according to their stored deeds. 40.

Then they obtain the ripened state as per their deeds and stay indicating their future character. 41.

O, sage, this undefined, unexplored (Avyakrata) soul of Purusa is known as Harinyagarbha. 42.

Thus the three fold soul is not different in nature. But the Purusa having threefold nature is known as Vaishvanara is one. 43.

O, sage, having threefold pride, this Brahmanda sarga as is, has been told to you according to principle characteristics. 44.

Thus ends the sixty-eighth chapter entitled ‘describes knowledge’ in the fourth Prakaran of Satsangijivan, the life story of Lord Narayan, also titled as ‘Dharmashastra’ (the rules of the code of conduct). 68
CHAPTER – 69

Characteristics of twenty four Tatvas (elements) emerging from three types of Ahamkar as described by Bhagwan Shri Hari.

Description of Panchamahabhutas.

Sri Narayanamuni said:-

The moon is the cause of emotions and pride, because of which there emerges Kama (wish) with determination and option. 1.

Courage, discretion to discussion, clarity to thoughts, forgiveness, essence and non-essence, quickness or laziness are the potentialities of mind. 2.

Everywhere among the source of cause is time, work, temperament and the humor of God are the purposes. All these are known as ‘Kriyasarga’. 3.

In ‘Satvika Ahankara’- pure, holy conceit, the goddesses of organs are Vayu-wind, the sun-Soorya, Varun - Water, Asvini-Kumara, Agni, Indra, Vishnu, Mitradeva and Prajapati 4.

Those goddesses such as Dic-ears etc. are the main and set light separately. 5.

Ten Indriyas (sensory organs), intelligence, Brahma, five Pranas and luster (Teja) are produced due to concert. 6.
Among Ten organs five sensory organs and five active organs (ear, skin, eye, trunk and nose are sensory organs and speech, arms, legs, anus and penis, are active organs. 7.

Now the characteristics of organs ear for hearing, tongue - vocal cords for speaking etc. should be known separately. 8.

Characteristic of intelligence is firmness, memory, sleep, discrimination of false - take knowledge, concentration etc. 9.

According to the followers Kapila the function of Rajas Ahankar is not different. Tamasa generates from Satvika is the same that generates from Rajasa. 10.

As said before, shabda (word) tanmatra originates from the cause of Kala - tamasa ahanka. 11.

As said before, sparsha (touch) tanmatra originates from Akash Vayu originates from sparsha. So Vayu is the Shabdaguna of Akasha. 12.

Roopa tanmatra originates from Vayu and Teja originates from Roopa. When Teja, Akasha and Vayu become one the word (Shabda) becomes the attribute of Sparsha (touch). 13.

Rasa originates from Teja and from that originates water. And due to paranvaya (beyond connective word (Shabda), touch (Sparsha), form (Roopa), taste (Rasa).14.

Shabda and other attributes are known as Panchatanmatra Akaash and others are known ‘Panchamahabhootas’. 15.
In this way Akasha, Vayu, Teja, Jala, Pruthvi have one, two three, four and five attributes, which is recognized by all. 16.

These are the special attribute of Shabda, Sparsha, Roopa, Rasa and Gandha. The order is as follows - Shrotra - Guna word; Tvak - Guna - Sparsha; Roopa Guna - eyes; Rasa Guna - tongue; Gandna Guna - nose. 17- 18.

These ten have more virtues or attributes as told by Vyasa etc. They have more attributes which will be described now. 19.

Attributes of Akasha - Akasha has the attributes; Prana (mind), organs have the base of Akasha, inward and outward state of organs, unknowingness and passionlessness are the attributes of Akasha. 20.

So also it (Akasha) has Apratighata non-reaction and abstractness is the attributes of Akasha. Now the attributes of Vayu is as follow: 21.

Attributes of Vayu (wind): Vayu is at the base of musical instruments like flute, Veena, Tabla, Dholak etc., resisted motion, fragrant things etc; bravery strength. 22.

Trees, branches, grass move due to Vayu; anus organs, ears etc. work because of Vayu and also Vayu is the cause of birth and death. 23.

Attributes of Teja: Anger, body temperature, digestion of food, hunger, thirst, sadness are all due to Teja. 24.
Attributes of Jala (Water): Coldness, sweat, tears, liquid state, quenching thirst, softness, life of animals are the attributes of Jala. 25.

Attributes of the earth (Pruthvi, stability, hardness, heaviness, base, courageousness and bringing forth are the attributes of Pruthvi. 26.

Compiling together, holding and encouraging are the specialties of Akasha. Emotion, Brahman are the specialties of Pruthvi. 27.

Nature of word (Shabd): word and its meaning go together. Of course word is understood by meaning word are of many kinds. In the form of Shabda words have seven forms. 28.

Words of musical instruments, elephants and trees are different so also touch has many forms. 29.

Nature of touch (Sparsha): Hot or having hotness as its particular, cold, touch of happiness touch of sadness, rough touch, soft and smooth touch etc. 30.

Nature of Roopa: Roopa is also of many forms. It is white, black, red, blue, yellow, grey, broad, narrow, heavy, tiny and round. 31.

Roopa is short, long, cruel, soft, smooth, sticky, four fold and Rasas are of six types. 32.

Nature of Rasas: Rasas are of six types- sweet, salty, bitter,
Nature of Gandha (smell): Smell is also of many types. Smell also gets different type if mixed with others. Smell is sweet, bitter, sour, sharp, salty, and spicy. Smell is also soft, rough, peaceful, strong, oily and so on. 34 - .35.

Panchamahabhutas (five great elements, five Tanmatras, ten organs and mind, intelligence, egotism, heart in total twenty four primary-basic elements are there. 36.

O, sage, due to inability of his own Brahmanda (divine egg) Lord’s strength in small scale originated this Brahmanda. 37.

As described above all these elements came together and forms an egg, which is covered by six layers. 38.

This egg sleeps for ever near golden circle; that originates in the great Purusa’s body. 39.

This egg, at the will of the Lord becomes the Vibvatma with Maya and Viksepa power. 40.

Its importance: The sage who knows about its limbs can imagine its nature. He can imagine its waist, legs, feet and chest, head and all. 41.

The purusa, who with his own legs and limbs beats the Patala (underworld) but even then stays with his people separately. 42.
This Purusa (man) having a thousand heads creates amniotic fluid and sleeps with other beings. 43.

After sleeping in this amniotic fluid for thousands of years, e, wishes to bless all bears a great body with complete organs and limbs. 44.

Then this great, formidable spirit that pervades the universe developing vividly the organs and its deities emerges clearly with eyes and other organs. 45.

This all pervading spirit, the formidable spirit has generally three forms: spiritual, metaphysical and material. 46.

The explanation of this: Spiritual is one who is the dear. Prime of spiritual organs, metaphysical is one who is the dean or prime metaphysical organs and material is one who is the dear or prime of material organs. 47 - 48.

In this all pervading formidable, Spirit is of Kshetrajna nature particularly. This Atma, is Akshara aroopa and indivisible, not know or understood by physical organs. 49.

This omniscient, formidable all pervading spirit is as said before has three forms. 50.

One day of this formidable spirit is of four times multiplied by one thousand and also one night. These two added together is one epoch (Kalpa). 51.
According to time, deed and the wish of God (Hari) and Maya this formidable spirits great desertion (Visarga). 52.

From this formidable spirit with the organs, limbs innumerable animals, insects, worms, males and female animals, beasts, birds, trees etc., are born. 53.

The order is as it is; having Rajoguna (passion); is created four headed Brahma the father of Prajapati who creates this world. 54.

Prajapati creates Praja as per His wish and from his limbs are created the living beings and worlds like Patala etc., 55.

As this Brahma thinks and wishes creation takes place, so He (Brahma) is called ‘Srasta’. 56.

All gods, sages, Nagas, Asuras, humans and Patala heads. People (Satyantas) are all create from Him. 57.

That which is the base of all creations in all Kalpas time, is the lotus that emerges from the naval of this formidable spirit. 58.

O, Sage, all living beings in world that emerge from those great lotus are called ‘Padmakala’ in Puranas. 59.
Thus ends the sixty-ninth chapter entitled ‘Description of the Panchamahabhutas’ in the fourth Prakaran of Satsangijivan, the life story of Lord Narayan, also titled as ‘Dharmashastra’ (the rules of the code of conduct). 69

CHAPTER 70

Various forms of Human Body and the qualities of Gunas are explained in detail in this Chapter.

Characteristics of Pran, Indriya and Avastha.

Shri Narayanmuni said:-

‘Movable and immovable beings, with their respective nature, all were originated from Vairaj Brahman in the Sarga period. (creation time) 1.

The beings, in prior epochs, performed some good and bad deeds for which Brahma created them in the same way again and again. 2.

Irrespective of whether one accumulates good deeds, bad deeds or a mixture of both in his previous births, he suffers for the reminder of the good and virtues before birth. 3.

Body and intelligence of the beings are determined according to these virtues and they beget a place accordingly. 4.

According to the virtues of deeds accumulated from their previous births, the Jeevas assume an earthly body (Sthoola Deha) made up of five elements. (Panchabhautika). 5.
All the five elements mix as per wish of Shri Hari and of which the body consists in are all five elements (Panchabhautika). 6.

Among them one element is the principal, main, prime in at bodies others being subsidiary or secondary. 7.

In which the Pruthvi (earth) element is principal and other four (Jala, Teja, Vayu and Akash) are secondary. 8.

In which the Jala (water/ fluid) element is prime and other four (Prthvi, Vayu, Akash and Teja) are secondary. 9.

In which the Teja elements is main and other four (Prthvi, Jala, Akasha and Vayu) are secondary. 10.

In which the Vayu element is prime and the other four (prthvi, Jala, Akasha and Teja) are secondary. 11.

In which the Nabha (Akasha,) element is Prime and the other four (Prthvi, Jala, Teja and Vayu) are secondary. 12.

Thus as the beings consist the elements their bodies also are according to them (elements) so are their (Bhogas) endurances. 13.

Those who possess Pruthvi element as principal, their movable and immovable bodies are on the earth and who possess Jala (liquid, fluid) element as principla, they live in water. 14.

Those who possess the Teja element as principal, they live in the heaven (Svarga) while those who possess Vayu as principla
live in Vayuloka. 15.

Those that possess the Akasha (Nabha) as principal element live in the Akasha (Space). Thus they get this according to their deeds. 16.

Thus, as per wish of the god those who possess such five elements have five passions (vikaras) in their five elements body (Panchabhutika). 17.

There are skin, muscles, flesh, nerves and bones in body which are the portions of the earth. So also there are phlegm (Slesma), bile (Pitta), Fat(Vas) Sweat and blood which are the portion of Jala (Water). 18.

There are eyes, anger, stomach fit semen and warmth which are the portions of Teja. Prana,Apana (Wind in the anus), Vyana (Vitalair), Udana (Upward rising wind) which are the portions of Vayu or Marut (wind). 19.

Ears, Eyes, Nose, Mouth and Heart are the five sense organ. So there are thus twenty five Vikaras (Passions) in the body. 20.

This body broadly speaking is dirty with urine and feces. 21.

In this body there are Prana organs, mind and intelligent in which stay in little or microforms. 22.

One Prana according to its attitude is known by five different names as Prana, Apana, Vyana, Udana and Saman. 23.
Five names of these are Naga(Cobra), Koorma (Tortoise), Krkala, Devadata and Dhananjaya, which are the differences. 24.

Breathing is Prana, discharge in urine and feces is Apana, digesting food is apana, hear the naval Udana in throat and Vyana is throughout the body. 25 - 26.

Udana to rise upwards, Vyana to all body, Naga is for uttering, words through throat, Koorma to blink eyes. 27.

Krukala is for satisfying hunger Devadatta is for Yawning. Dhananjaya for nourishing body as is told by Sankhya experts. 28.

Devadatta in Prana, krkala is Apana, Dhananjaya in Samana, Koorma in Vyana and Naga in Udana are thus should be known. 29.

In this way five Prans are thus described in ten organs before. 30.

Ears to hear, Skin knows touch, eyes see the surroundings, tongue knows taste and nose smell. 31.

That which smells is nose, that which utters words is speech, those which give and take are hands, those which walk are legs. 32.

That which discharges urine is urinating organ, that which discharge feces is anus. Thus are the ten organs. 33.

Mind, heart, intelligence and pride are the four known as antankarana (conscience) 34.
Some scholars think mind intelligence as one. Minds leads to suspicion while intelligence to conformity. 35.

There is pride in mind and intelligence and pride also gets its rise from heart (Chitta). 36.

Thus, the small (micro) and broad (Sthoola) mutually rest on each other. 37.

So the body is an amalgamation of Avidya-ignorance and Saturates Karma (deed), thus it is covered, by Maya (illusion). 38.

As the earth and smell are one body and spirit are the same. 39.

Awareness, dream and sleep are the three states having mixed qualities, Satva and other gunas are due to interrelatedness. 40.

The State that is of functional in the Vairaja Purusa is of Satvaguna in His eyes is called the state of awareness (Jagrat). 41.

That Satvika (pure) state in the awareness which one knows as himself due to his pride is known universal (Visva). 42.

Outward and according to the deeds in pre-birth that includes words and other five elements with conscience are called Jagra awareness. 43.

Dream in awareness- (daydream ?) is that when a being sees due to illusion is of raja oriented pure awareness in dream. 44.
In the state of awareness when a being (Jeevatma) due to sadness and fatigue says I experience this is anger oriented Satvagunatmaka (pure) awareness. 45.

In this state of awareness the resultant to karmas (deeds, is Almighty, the God, Vaisvanara. 46.

Saints, pious men and in cases Satshastra (pure/ pious scripture) know the difference in three states during the study of Brahma vidya. 47.

One should know the different state and which Gunas are prime or prominent due to one’s own deeds. 48.

During the state the creation of Hiranyagarbha, the state that is in throat having Rajo Guna is known as the dream state. 49.

Due to the pride of micro body (Suksma dena) the spirit named Tejas experiences according to his prior deeds living, unloving unstable condition is known as the Rajoguna oriented state of dreams. 50.

Due to organs, intend intelligence one who likes or dislikes, wherein Rajoguna is main is known as ‘Swapna’, dream. 51.

Wherein Jeeva (being) enjoys pleasure with conscience in dream as well as in awareness is called awareness in dream with Satva as the main Guna along with Rajoguna. 52.

Tama being the main Guna with raja in dream, the result of Hirangarbhva completes in dream. 53.
The enlightened Jeevatma (divine soul) while studying Brahma.
Vidya knows himself with three stages in Turiya stage which always is illuminated. 54.

Tama oriented state at the time of deludes of Vairajpurusa which is at the heart is called Sushupti. 55.

In this Sushupti, the internal (of heart) and external attitudes wish of enjoying pleasure, knowing a thing and
efficiency are in the body and their pride makes Sagunabrahma very lean, is known as tama oriented Sushupti. 56 -58.

Due to effect of Karma (deeds) there is rise in efficiency, that state is called as the Rajoguna being the main, leading to tama in Sushupti oriented dream. 59.

In the state of awareness and dream who experiences troubles etc. (Vyatha) enter again in Sushupti and acts in active attitude, the knowledge is Supta (sleep). 60.

Mainly of Satva karya but the Sushupti state mainly of tama is awareness in sleep. 61.

When an enlightened one knows the difference in these three, Turiya should be known minutely. 62.

In all these three states, the three Gunas are at the base, Satva, raja and tama should be known with its characteristics. 63.
Satya is the outcome of joy, love, light, hatred, lust or passion attachment, health, faith generosity, absence of anger, forgiveness, courage, non-violence, equality, truth, free from indebtedness, delicacy, blush, stability, piety, righteousness free from thirstlessness, non-suspiciousness, sacrifice of praise of good or bad, charity towards all, non-willing towards joy, universal compassion, thinking good of everyone are all the characteristics of Satavaguna. 64 - 67.

Characteristics of Rajoguna- Wish, desire towards all king of rasa-taste, instability, prosperity external appearance- beauty, conflict, absence of mercy or compassion, enjoying happiness and sadness pride, love for argument, intern in worries and enmity, shamelessness, hardness, violence lustfulness, partiality, anger, absence of forgiveness, boast, laughter, dissatisfaction are all the characteristics of Rajoguna and now it’s about Tamasa. 68.71.

Characteristics of Tamoguna:

Blind Ignorance, Anger, Andhatamisra - (Durmaran) blind anger, (Tama) ignorance non-conscience, worldly desire indiscrimination between function and disuneit , sadness, sleep on day, hated of piety and pious people love in gossiping and scandal ignorance of dance, song and such pine arts but show off
these, are all the characteristics of Tamo Guna. 72-75.

Kshetra: Body- Physical body of the prime-deity of three types, three Gunas and three states is known a Kshetra . 76.

Kshetrajna- soul one who the Ksetra is called Ksetrajna who pervades all the body. 77.

Similar to the lamp of jewels- Ratnadeepa, a man of knowledge, he lives in the heart and the surrounding area. 78.

O, sage, this Ksetrajana as is said in the soul, to know about the Mokshadharma and its religion should be known and for which, you do have pure intelligence to know it. 79.

Thus ends the seventyeth chapter entitled ‘Description of different forms of the body and the Nature of qualities’ in the fourth Prakaran of Satsangijivan, the life story of Lord Narayan, also titled as ‘Dharmashastra’ (the rules of the code of conduct). 70
CHAPTER – 71

This chapter describes the science of spirit and its tutelary deity (Adhyatma and Adhidaivata)

Sri Narayanmuni said:-

‘O sage, ears (hearing organ) are called as Adhyatma (knowledge of self) and direction is it main/prime) principal deity. Word is the nature of Akash-one of the Panchamahabhutas. When a man hears words, he is said to be a listener. 1.

In this way, skin is the Adhyaya, Vayu is the main tutelary deity, touch is its entity. Man experiences touch through skin as the medium. 2.

So, eyes are the Adhyatma- knowledge of self, the sun is their tutelary deity, man experiences joy of seeing through eyes as the medium. 3.

Tongue is the Adhyatma- knowledge of self, Varuna is its tutelary deity, rasa(taste) is the entity because of which man experiences taste. 4.

Nose is adhyatma - knowledge of self, Asvinkumaras are its tutelary deity, and scent is the entity. Man experiences scent because of smelling. 5.

Vag- speech is Adhyatma - knowledge of self. Agni is its tutelary deity, word is the entity and a man speaks words because of speech. 6.
Arms/hands are Adhyatma, Indra is their tutelary deity, accepting and giving is entity and man experiences giving and accepting with hands. 7.

Legs are Adhyatma, Vishnu is their tutelary deity, walking is entity, man experiences joy of walking through Vishnu as the medium. 8.

Vayu (wind) is Adhyatma, Mitradev is its tutelary deity, and excretion of feces is entity. Man performs sacrifices through Mitradev as the medium. 9.

Pen is Adhyatma, Prajapati is its tutelary deity and pleasure is the entity. Man experiences pleasure and joy of intercourse through Prajapati as the medium. 10.

Mind is Adhyatma, the Moon is the tutelary deity. Volition and desire is the entity through which man experiences volition and potion. 11.

Intelligence is Adhyatma, Brahma is the tutelary deity, and determination is the entity through which man experiences it. 12.

Pride/conceit is Adhyatma, Rudradeva is the tutelary deity, zeal or self-conceit is the entity through which man experience it. 13.

Heart is Adhyatma, Vasudev is the tutelary deity, meditation is the entity through man achieves Him. 14.

Thus, Adhyatma and such is explained in three ways, these
two are instruments and karma or action is the third. 15.

Considering the nature of this three, Atma (soul) is only knowledge, but it cannot have unless these three. 16.

In the form of light (Prakasha roopa), in the form of spirit (Jeeva-roopa) Ksetrajna - this soul that pervades general power in body pervades special power in the heart. 17.

Vishayas (physical passions) are with organs, mind is on passions, mind is on intelligence and Ksetrajna - soul stags on intelligence. 18.

I have experienced, known the meaning says a man who knows the light through God, this, who knows in heart, knows himself. 19.

This the Sankhya - knowledge the nature of which is body and the soul that stays body. He knows good or bad separately. 20.

O, Sadhu, in this way I said about the nature of knowledge is experienced through these three. And who is unable to understand, know it is bound in Maya and falls in sadness again and again. 21.

Thus ends the seventy first chapter entitled ‘Description of the Science of Spirit and its tutelary deity’ in the fourth Prakaran of Satsangijivan, the life story of Lord Narayan, also titled as ‘Dharmashastra’ (the rules of the code of conduct). 71
CHAPTER – 72

This Chapter describes Parabhakti in Bhagavan Vasudev, to know oneself.

Narayanmuni said:-

‘O Sage, as said before, one should know from the philosophy of Sankhyas that the Atma, Sthool form (physical body), Sooksm Sharira (miniature form) and Isvaraha separately. 1.

With the knowledge of the nature of one’s soul, one should know Brahman and worship Vasudev with devotion. 2.

He should follow the four-fold religion (Varnasrama dharma) as per his right and should maintain it till he is alive. 3.

All that is said in the scriptures about caste-hierarchy and breeding with women of other castes should be followed accordingly. 4.

That God is of golden color (Hiranya varna) and is particularly very handsome. Each of His limbs shines like a crore moons. 5.

He is always a youth, very handsome and the scent of His body spreads in all directions. He holds the divine flute in His hands and plays beautiful music on it. His feet are adorned with beautiful anklets. 6 - 7.

His jeweled crown and waist band adorn Him beautifully and
his face is like the moon. He bears the sign of Vatsa on His broad chest. His eyes are like lotus leaves. 8.

He wears rich, beautiful costumes, with garlands of Flowers, sandalwood paste and saffron on His body. 9.

So described, Vasudev should always be remembered and meditated upon by Mumukṣus. His lotus like face should always be remembered in heart. 10.

In this way, He who is held in heart should always be worshipped by devotees, with available things using formal modes of worship. 11.

Vasudev should be thought, remembered in mind, His eyes like moon should be mediated upon using thousand beads (japamala), His image should be thought about and this popular, famous God should be worshipped all the time. 12.

After performing worship of the deity, he should constantly repeat the eight-lettered mantra in his mind. 13.

His names (and pastimes) should be heard, He should be remembered, He should be praised, sung with music. His feet should be served and worshipped. He should be respected and worshipped with nine-fold devotion.(Navdhabhakti). 14 - 15.
In this way, he who serves and worships him, with deep respect and faith, such a person’s love for Narayan will always be deep throughout the root of his heart. 16.

Such a devotee, due to his happy devotion and faith, will attain Samadhi from his Pranendriyas. He will know Bhagavan completely and realize Him. 17.

The devotee free from all faults and defects will see His complete pure Brahma Roopa and will shine constantly. 18.

As the elements like Theearth form the base of space (Akasha), the base for devotees is this Prakrata Purusa. 19.

As the base of all, this Aksara Brahma Purusottam manifests constantly in His bright divine form. 20.

As he sees His (the Lord’s) image, he becomes self-illuminated, visualizes His Aksarbrahma roopa and worships Him. 20.

This devotion is called as ‘Parabhakti’ by learned and knowledgeable Sankhyas and the same was told by Lord Krishna to Arjun. 21.

The soul that is Brahmabhoot and Prasanna (delighted) does not feel sad in such a state and does not wish for anything. Being equal to all beings, such a devotion to God is termed ‘Para’. 22.

Due to this ‘Parabhakti’, a man’s Para-supreme state before virtues or Gunas is achieved. He gets total peace of mind through
Thus, I have explained the secret, mysterious meaning of Sankhya philosophy which the modern Sankhyas may not be able to make it clear. 24.

It tells about the unity of Jeeva and Brahma, so one should behave as per His wish, devoting oneself to God. 25.

This is the only path as indicated by Shruti; one who does not know the gist of this may misguide the people. 26.

Such opinions should not be accepted if one wishes to be emancipated. He should follow the path of the Uddhavs, as told by me. 27.

Actually there is no difference in Jeeva, Isha and Brahman, i.e. Hari. He is permanent among the eternals, as told by Shruti. 28.

That one who knows Brahman gains or attains Parabrahman is also told by Shruti. One should attain Parabrahman by devotion and religious service. 29.

Atma is the body of Paramatma, although it cannot comprehend the Paramatma who controls the Atma from inside and is immortal in nature (Amrtaavaropa). 30.

Aksarbrahma is the body of Paramatma, but aksarbrahma doesn't know Paramatma. This Paramatma inwardly controls the Aksarbrahma and He is immortal. (Amrtaavaropa) 31.
In this way making known the difference, Shruti and others say that Aksarbrahma is also the body of Parabrahma but can’t describe its uniqueness. 32.

The sage Maitreya has told Vidura in Shri Madbhagavata the abode of Bhagavana is Aksarsvaroop. 33.

Along with Vikaras (passions) this great egg of Panchamahabhootus is spread over fifty core Yojanas. 34.

Including Pruthvi and other Bhutas, this egg enters cores of heaps whereas Askasbrahma is the Paramanu. 35.

This Aksarbrahma is the cause of all causes and is the abode of Vishnu; who actually is a great soul. 36.

‘O sage, if the greatness of Aksarbrahma is no different to that of Parabrahma, how it is possible that it is one with Jeevatma ? 37.

In the Vedas, the uniqueness of Brahma as the state of Nirvikalpa samadhi has been explained, but it actually is not true. 38.

Just as a man on the Lokaloka mountain sees the land below but cannot see all the hills, mountains and trees, Parabrahman, being supreme, is seen but not separately by the emancipated ones who are in Nirvikalpa Samadhi. 39 - 40.

Those that do not reach the state of Brahmakya scientifically, but according to their intelligence, fall down. 41.

The Paramatma controls Anantakoti brahmandas; so there is
no difference between him and Jeevas certainly. 42.

Shri Vasudev is only one and not other who is worshipped with devotion by all Jeevas and is Varas. 43.

So, He must be thought and meditated as Brahma Varroopa. Only then a Mumuksu can attain Paramasamadhi and the abode of Shri Hariin Aksaradhma. 44.

Thus ends the seventy second chapter entitled ‘Description of Parabhakti in Lord Vasudev’ in the fourth Prakaran of Satsangijivan, the life story of Lord Narayan, also titled as ‘Dharmashastra’ (the rules of the code of conduct). 72
CHAPTER – 73

This Adhyaya describes the result (phala) of knowledge and the difference between authority and non-authority of knowledge.

Shri Narayan muni said:-

‘O sage, when a Mumksu’s deep devotion is Shri Hari is strong and firm, his Pranendriyas reach the Pindibha and his body becomes like wood. 1.

That yogi who is enslaved, helpless, dependent on devotion kindled in the heart to have Shri Hari’s vision becomes pervaded by extreme happiness. Being blinded (by devotion), he is unable to accept or know various subjects through his organs. 2.

The body of this yogi due to his destiny, moves about on the earth; he sees God everywhere and no one else. 3.

After his destiny, he leaves his body and reaches the supreme place (Parama-pada). Now I’ll tell you about that. 4.

The Yogi then due to his Dhyana yoga (abstract meditation), sees the root of heart’s circle full of light till the Brahma mandhva. 5.

Then increasingly that light is seen going out through organs, spreading out throughout the minute holes, punching holes spreading all over. 6.
Just as innumerable dazzling rays spread out at night in a glass house, he sees his soul’s light. 7.

Then that cluster of dazzling light creates various sounds of a great bell tower or great drums (Dundubhing) or kettle-drum. 8.

Hearing that sound, the outward-directed concentration of the yogi calms down and a balance is achieved between the inner and outer world. 9.

Then the three states - Jagrat, Sushupti and sleep vanish (for the Yogi) and he sees the Jyotirlinga in the turiya state beyond (the three states). 10.

Then the yogi notices fourfold types of body not having male or female characteristics; he notices the flame that becomes one. 11.

Subsequently, the dazzling glory increases, spreading the earth and other elements pervading the Brahmand, breaking them in eight ways. 12.

At that time, the sun, fire, Vayu, cloud, lightning along with thunderbolt, the great light enters the yogi’s body. 13.

At that time, the yogi becomes one with his Sthool (physical) body due to its self-illuminating power. 14.

After leaving the physical body, he attains a divine body and enjoys ultimate happiness in the ultimate celestial abode of God. 15.
This body of the yogi is not the outcome of his karmas (deeds) but of a spiritual form. Thus attaining this spiritual form, the yogi does not experience worries, disease and pains and does not vanish during Pralaya (deluge). 16.

He, the yogi, with Satya sankalpa, apahat papma and such other eight attributes, serves the Paramatma with deep love and devotion in the celestial abode. 17.

‘O sage, thus I have narrated to you the knowledge of emancipation, which is the gist of all the Upanisads, and it (this knowledge) destroys and wipes out ignorance. 18.

This knowledge should be imparted to the real, genuine, pious devotees (Mumuksus), who have won over their organs, limbs, wishes and wills for peace, piety and their own good. 19.

But this knowledge must not be imparted to him who is angry lustful, cruel, greedy, self-interested, who has no devotion for Vishnu, who is violent and hateful, and one who is interested in village gossips. 20 - 22.

Those people who will follow these rules strictly with respect and obtain this knowledge will his own good. 23.

Suvrat said:-

‘O King, after this knowledge was shared by Bhagavan,
Nityanand muni was much pleased; he worshipped and prayed to Vasudev, the Paramatma. 24.

Thus ends the seventy third chapter entitled ‘Description of the fruits of devotion and the difference between authority and non-authority of knowledge’ in the fourth Prakaran of Satsangijivan, the life story of Lord Narayan, also titled as ‘Dharmashastra’ (the rules of the code of conduct). 73

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THUS THE END OF FOURTH VOLUME