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

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

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

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

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

Introduction of fifth Volume

Sadgurur Shatanand Swami narrated various divine Leelas of Shee Swaminarayan in the first four Prakarans of Satsangi Jivan so that we could understand His divinity and greatness. Though it is impossible for anyone to describe all of His Leelas and His greatness fully, Sadgurur Shatanand Swami has come very close. We should endeavour to remember as many of His Leelas as possible.

The fifth Prakaran narrates Dharma of various classes of devotees including the four Varnas i.e. Brahm in Kshtriya, Vaisya and Shudra. And four Asrams i.e. Brahmacharya, Gruhasth, Vanpasth. and Sanyasa. And also kings, atonement for various types of major and minor sins and how to observe various types of Vrats to guide us on the path to Akshardham.

The fifth Prakaran also describes the process of creation of the universe and its composition, as well as the detailed description of the eight elements of Ashtang Yoga including Samadhi. Ashtang Yoga i.e. Yam, Niyam, Aasan, Pranayam, Pratyahar, Dharna, Dhyana and Samadhi. And how to attain them. Sadgurur Shatanand Swami ends the scripture by narrating Leela of Lord Shree Swamianarayan’s return to Akshardham. Keeping in mind the demand of making original scriptures in English, Bhuj Mandir has published this English translation of Shrimad Satsangi Jivan.

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

Sri Shatanand Muni

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

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

O Muni! Presently I have incarnated as the son of Dharmdev and Bhaktimata in Koshal region of Northern India. I have settled at Gadhada in Saurashtra for the time being. You should immediately proceed to
Gadhapur where your desires to serve Me will be fulfilled. You will also get an opportunity to compose the scripture outlining My Leelas of this incarnation.” Bhagawan Narayan became invisible after granting the boon to Shatanand Swami.

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

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

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

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

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

Satsangi Jivan (Five Prakarans)
Shikshapatri Arth Deepika (detailed treatise on Shikshapatri)
Anvay Deepika (concise treatise on Shikshapatri)
Sarvamangal Namavali (Shri Hari’s 1000 names)
Janamangal Namavali (Shri Hari’s 108 names)
Hari Vakya Sudha Sindhu (Vachanamruts in Sanskrit)
Uddhav Siddhant (tenets of Vishishtadvait philosophy)
Dharma Dev Stotra (Dharma Dev’s 108 names)
Bhakti Devi Stotra (Bhaktimata’s 108 names)
Hari Jayanti Vrat Vidhi. Vasudev Naam Mala (108 names of Vasudev)

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

Dr. Swami Satyaprasad Dasji
Bhuj-Mandir - Kurch
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Shree Swaminarayano vijayetaram

SATSANGI JIVAN PRAKARAN – V

CHAPTER - 1

Suvrat’s query on tenets of Dharma, Lord Hari explaining the origin of Dharma, names of religious code makers.

Suvrat said: -

‘O King !(Pratapasimh), once the most respected Brahmin Shivaram, saluting with folded hands politely asked, Lord Narayan Muni: 1.

Brahmin Shivaram said: -

‘O Lord!, I wish to know about the eternal righteous code (Dharma). O Lord!, you alone are the knower of all duties ; you alone are the knower of religion in all its aspects and you alone are the supporter of the righteous law. 2.
Like Samaveda, the righteous law is difficult to understand even by the wise and it exists entirely depending on you. 3.

O Achyuta! On this earth, whenever there occurs gloom, time and again you protect it properly by incarnating yourself. 4.

Hence, no one else than you, is the creator, protector and spokesman, in all of the heaven, earth or in the lower region (Patala) and even in the highest assembly of Brahma. 5.

Therefore, I request you, to explain the prescribed duties of men of different social orders (Varnas), along with the stages of life (Ashramas) and also the duties of others, severally. 6.

Suvrat said: -

‘Having listened to this query which is beneficial to all, put forth by the eminent Brahmīn, the Lord, the protector of the righteous law, was pleased and spoke as follows: 7.

The venerable Narayan Muni, said: -

‘O Brahmīn! you have put a query which is the pathway to spiritual goal. Therefore, I shall explain to you the ancient law, in terms of the authoritative words of enlightened seers. 8.

The righteous law is the one which is contained in the Vedas and the unrighteous one is its perversion. Veda is said to be Narayana’s incarnation of himself, which is without a beginning. 9.
The righteous laws, are elaborated by the seers who have grasped the true meaning of the Vedas. Again those truths memorized and elaborated in various religious texts (Smrities) are regarded as authorities. 10.

Vedas along with its ancillaries, accompanied by the Puranas, Nyaya, Mimamsha and Dharmashastra are the source-books of fourteen branches of the Vedic lore as well as of the righteous law. 11.

Following are the promotors of Dharmashastra - Manu, Atri, Vishnu, Harit, Yadnyavalkya, Angirasa, Yama, Vyas, Apastamba, Samvarta, Katyayana, Brihaspati, Parashara, Ushanas, Shankha, Likhita, Daksha, Gautama, Shatatapa, Vasishtha. 12-13.

There are other sages who are the followers of this line of Dharma. The books composed by them may be also regarded as authorities. 14.

O Brahmin! Though these treatises are authorities, their statements and interpretation of Dharma, is to be understood, according to the prevailing age (Yuga). 15.

Speciality of capability of change in Dharma as per requirement of Yuga.

In the Krita Yuga, Manu’s code was appropriate. In Treta Yuga Gautama’s code, in the Dvapara Yuga the code of Shankha and Likhita and in the Kali-Yuga the law-book of Parashara is regarded as standard.
Among those rules of conduct, which are beneficial in Kali-age, are explained in Mokshadharma (Parva of Mahabharat) and Shreemad in Bhagavata Purana and in Bhagavadgeeta (by cha - i.e. and - Shri Vasudeva mahatmya is also to be taken). 17.

One, who follows the righteous code stated by Vedic scripture (Shruties) and religious texts, attains eminence in this world and incomparable bliss after death. 18.

**Six fold Dharma.**

That righteous law is six fold - (1) for four social orders (2) for men being in four stages of life (3) the righteous law prescribed for social orders (Varnas) and four stages of life (Ashramas) together; (4) one pertaining to particular designation (Gauna); (5) occasional and (6) - the code of conduct common to all i.e. universal.

Thus, division of the righteous code has been said by the experts as six-fold. Now, I shall explain to you in brief, characteristics (of each) of these. 19 - 20.

That code of conduct, which proceeds resorting to the category of social order (Varna), (e.g. Brahmin etc) is said to be the Varna-dharma, like the thread ceremony (i.e. Upavit/janoi), etc. 21.

That code of conduct, which proceeds resorting to the category of stages of life (Ashrama- Brahmacharya, Grihastha, Vanaprastha and Sanyasa) is said to be ‘Ashrama-dharma’, like begging alms (Bhiksha), staff (Danda), etc (for Brahmachari and
That code of conduct, which proceeds with reference to both Varna and Ashrama is called Varnashrama-dharma. E.g. putting on girdle of Mounja grass etc. 23.

That code of conduct is called qualitative (Gauna) which is relative to the qualities of particular designation, just as the duty of a coroneted king is the welfare of his subjects. 24.

That code of conduct, which proceeds with reference to a particular occasion, is known as occasional, just as the procedure of atonement. 25.

O Brahmin! That code of conduct, which is common to all the Varnas and all the Ashramas is called universal (ethical) code, just as non-violence. 26.

The righteous code, practiced in pious, pure premises becomes fruitful and the same followed in unholy place, is said to be as good as not practiced i.e. futile. 27.

On this earth, that land is called sacred – the holy land Aryavrata, where a black deer (krishna Mriga) roams about its own. 28.

That place should be considered as holy and fit for religious activity, where men of pure heart, devoted to Hari, live. 29.

This Dharma is neither attained by torturing the body (by heard penance, Hatha-kriya, etc) nor by spending heaps of wealth. It is
not attained even by Gods having no faith (then what to say about men). 30.

This Dharma is to be nourished by men having faith, practicing it consistently in the sacred place. This alone, will accompany (help) for the life here-after, neither relatives nor wealth. 31.

Thus ends the first chapter entitled ‘Narration of six-fold characteristics of Dharma’ in the fifth Prakaran of Satsangi jivan, the life story of Lord Narayan, also titled as Dharmashastra (the rules of the code of conduct). 1

CHAPTER - 2

Shri Narayan Muni said: -

Code of conduct for four casts and their special features.

‘O Brahmin! Brahmana, Kshatriya, Vaishya and Shudra are told to be the four Varnas i.e. four social orders/castes. Those have emerged from mouth, arms, thighs and feet respectively of the mega cosmic person (Vairaja). 1.

The common code of conduct applicable to all of those four castes, is now being told as follows - non-violence, celibacy, renunciation, non-theft, forgiveness, straightforwardness;

contentment, service to knowers of Brahman, avoidance of
vile desires, purity, penance, mercy, truthfulness, forbearance, control of mind, control of senses, discrimination between proper and improper, contemplation upon the truth about birth and death, always being sin-fearing, avoidance of bad company,

sharing of food etc., Among the beings as per their needs-identification of the spirit residing in all beings and particularly in human beings, regularly listening to divine stories, 2 - 6.

remembering Lord Hari and singing His glories, service, worship, salutation, servitude, closeness and self-surrender unto Him.

Thus, I have told you the common universal code of conduct that brings happiness to all. Now, I shall explain the special code of conduct, prescribed for those four castes respectively. 7.

**Special Dharmas of Brahman.**

The following are the twenty-four inborn qualities of a Brahmin: control of mind and senses, austerity, purity, contentment, peace, straightforwardness, sacrifice without violence, being non jealous, friendship, truthfulness, courage, compassion, righteousness, absence of envy, charity, worship of Hari, softness, modesty, knowledge, wisdom,

belief in God, self-study, equanimity. The observance of these qualities bestow all desired results. 8–10.
Special Dharmas of Kshatriyas. / Following are the qualities of a Kshatriya:

Valour, fortitude, heroism, endurance, valiant i.e. Kshatrateja, industriousness, generosity, stability, enthusiasm, self-respect, self-conquest,

- guardianship of Brahmins, supremacy, protection, restraint of enemies, vigilance, generosity, not fleeing from battle field, interest in weapons and vehicles, charity, inclination towards spending huge wealth in sacrifices, Always being in service of Brahmin and worship of Vasudeva (Hari),

- protection of subjects like he would protect his own children and protection of those who have taken shelter in him. Thus I have explained to you the innate qualities of a Kshatriya. 11 -14.

Special Dharmas of Vaishyas.

Following are the inborn qualities of a Vaishya: belief in Vedas and Dharma, always being non-deceitful in his profession, being of service to Brahmins, fulfilment of three goals of life (i.e. Dharma, Artha & Kama), devotion to God and Guru (preceptor), agriculture, love for rearing of cows, passion for charity and alertness. 15-16.

Special Dharmas of Shudras.

(They should render) service to the three upper classes, cows and God diligently and be contented with whatever they have earned. 17.
Definition of Dwijati and one caste.

Brahmin, Kshatriya and Vaishya are said to be the three twice-born (dvija) classes because they have two births; natural birth and birth after the thread ceremony. Shudra is said to have single-birth, he is not entitled to the thread ceremony. 18.

In case of three classes, birth in a good family is the first one. Thereafter, with the help of Vedic Sanskaras like thread ceremony, they get another birth. Therefore they are called ‘twice-born’. 19.

Sixteen sanskaras:

Conception (Garbhadhana), Pumsavana and Simant, these three are the prenatal Sanskaras.

Birth ritual (Jatakarma), naming the child, taking the child out of the house, feeding ceremony, hair-cutting ceremony, ear piercing, thread ceremony, beginning of Vedic instruction, end of studentship, cutting hair and conclusive bath, bringing of a bride & marriage, taking the vow of maintenance of the sacred fire and maintenance of three sacrificial fires (Agnihotra). These sixteen Sanskaras are said to be performed with Vedic mantras in case of the three classes. 20 - 22.

In case of women, the nine Sanskaras, ending with ear-piercing are to be performed without Vedic mantras. Only marriage ceremony is to performed with Vedic mantras. In case of Shudras as well, all the ten Sanskaras are to be performed without Vedic mantras. For them mantras from Puranas, are chanted. 23.
In the case of Sat-Shudra (well-behaved, vegetarian, pious among the Shudras), all the ten Sanskaras are said to be performed, but without Vedic mantras. However, in case of Asat-Shudra (opposite to the Sat—) only one i.e. marriage Sanskara is prescribed with Vedic mantras. 24.

Even though Shudra is the fourth class, because of the fact that they belongs to one of the classes, they deserve to have Sanskaras and other rituals (through Brahmins) without Vedic mantras and without utterances of Svadha, Svaha and Vashat. 25.

Shudras may also perform sacrifices, give donations and participate in other rituals with Pauranic mantras uttered by Brahmins. They may also listen to Mahabharata Katha along with Puranas narrated by Brahmins. 26.

In previous ages, for women, thread ceremony, teaching of Vedas as well as muttering or chanting of Savitri i.e. Gayatri mantra was in practice. 27.

O Suvrat !, in twice-born classes, there were two types of women: firstly women of sharp intellect, who were Brahmavadini i.e. learned and spiritually advanced women. Secondly there were Sadyavadhu, i.e. those who marry and become housewives at an early age. 28.

There again, keeping a constant sacred fire was prescribed for the women of first category, who were keeping vows. They had to beg for alms in their own house and observe eightfold celibacy. In case of the second category, marriage was allowed
after thread-ceremony. This has been prohibited in the Kaliyuga for women because of their intellect. 29 - 30.

**Tendency of earning livelihood of Brahmin.**

For Brahmins, there are three means of livelihood - Teaching, officiating in Vedic sacrifices and accepting donations from pious people. If a Brahmin finds acceptance of gifts affecting his penance, self-respect and reputation, he may earn his livelihood from the first two means only. However, if he finds flaws in those means as well, then he may live on the food grains fallen in the field. Moreover, he may live on the following four occupations, by way of primary and secondary alternatives, just to sustain his body, if it comes to the question of his livelihood.

A Brahmin’s livelihood is to be got from the following four occupations. These are: agriculture and the allied ones i.e. cowkeeping etc., unsought income, materials sought as alms, collection of food stuffs fallen in the fields and markets. Among these, the succeeding ones are superior to the preceding ones. 31 - 34.

**Livelihood of Kshatriya, Vaishya and Shudra.**

The livelihood of Kshatriya, mainly depends upon weaponry, protection of the land, defeating the army of the enemy and governance of the kingdom according to political norms. 35.

The fourfold means of livelihood of Vaishya are called ‘Varta’ and they include agriculture, commerce, rearing of cows, and money lending. 36.
The livelihood of Shudra as told in Smritis is - service to the three classes i.e. Brahmin etc., and sale and purchase of commodities without deceit. 37.

Shudra class may sell salt, honey, oil, curds, buttermilk, ghee and milk. There accrues no fault to them in this. 38.

However, sale of liquor and meat, consumption of prohibited food, unlawful relationship with women, and theft cause degradation of Shudras. 39.

O great Brahmin!, thus I have explained to you, the duties (Dharma-vrusha) of four Varnas, as approved by the Vedas. Now, I shall tell you the duties of men, according to stages of life (i.e. Ashrama) as prescribed by the Vedas, and which are beneficial to all. 40.

Thus ends the second chapter entitled ‘Narration of the duties of four Varnas’ in the fifth Prakaran of Satsangi jivan, the life story of Lord Narayan, also titled as Dharmashastra (the rules of the code of conduct). 2
CHAPTER - 3

Shri Narayan Muni said:-

Detailed description of Dharmas of Brahmacharyashram by Bhagwan Shree Hari.

‘O Good-Natured one!, the four stages of life are said as: (i) Brahmachari-ashrama i.e. observance of celibacy and studentship, (ii) Grihasthashrama – i.e. house holder’s stage/married state, (iii) Vanaprasthashrama – i.e. retirement from householder’s position & living in the forest, (iv) Sanyasashram - Renunciation stage. 1.

These four stages are prescribed for the first three social classes (i.e. Varnas): Brahmin, Kshatriya and Vaishya. However, some thinkers do not recommend the fourth stage for Kshatriyas and Vaishyas. 2.

O Brahmin!, as I am explaining the duties (Dharmas) of the twice- born, suitable to their stages; firstly listen to the duties of those belonging to Brahmachari-ashrama (Stage of celibacy and studentship) 3.

A twice-born boy, even though purified by post natal and other rituals, attains the status of twice-born, only after the thread ceremony. The thread ceremony of a Brahmin boy, is to be performed during the eighth year of his age (counted) either from conception or from actual birth. The ritual of thread ceremony may be performed during the eleventh year for a Kshatriya boy and during the twelfth year for a Vaishya boy. 4 - 5.
In the case of a precocious boy, the thread ceremony is recommended during the fifth, eighth and ninth year for Brahmins, Kshatriya and Vaishya classes respectively. 6.

A Brahmin boy, aspiring for eminence in sacred knowledge, deserves to have thread ceremony during the fifth year. A Kshatriya boy, aspiring for strength and power may have the girdle (i.e. thread ceremony in which girdle of Munj grass is put as waist band) during the sixth year and a Vaishya boy, aspiring for wealth may have it during the eighth year. 7.

The thread ceremony should be performed carefully, observing its proper procedure, because among all prescribed rituals this one leads the boy to the status of twice-born. 8.

A Brahmin boy should be initiated during the spring season (Vasant), Kshatriya during the summer season (Nidagha) and Vaishya during Autumn (ghananta/sharad).

Alternatively, the five months beginning with Magha month and ending with Jyeshttha month, are generally common for initiating boys from all the born classes. The thread ceremony should not be performed during the month of birth, the birth constellation and on the day of birth of a boy. In the case of the eldest son and eldest daughter, no auspicious ritual should be performed during the month of Jyeshttha. 9 - 10.

However, the sages (the law-givers) Garga, Bhargava and
Shaunaka suggest that the auspicious rituals may be performed in the converse positions of the month, the constellation and lunar dates. E.g. if birth falls in bright fortnight -Shuklapaksha, the auspicious ritual may take place in the dark fortnight Krishna-paksha and so on. 11.

The thread ceremony, should be performed after assessing the strength of the planet Jupiter. If it is weak, then it should be performed during the month of Chaitra when the Sun (Ravi) enters the Meena- Zodiac (i.e. Rashi).12.

The father may administer initiation as per convention of his own Vedic branch, in the morning after assessing the strength of the lord of his own Vedic branch and after selecting an auspicious Lagna. 13.

Primarily, it is the father who should initiate the son. In his absence, paternal grand-father should initiate; in grandfather’s absence, the father’s brother and in the brother’s absence, the elder brother of the boy may initiate him. 14.

**Method of preparing Yagnopavit.**

Sacred thread is to be prepared in a holy place, measuring ninety-six finger-units out of pure cotton thread which is even and unbroken. It should have three folds upwards and triple threads again triply woven. It should have one knot. 15 - 16.

A pair of threads is to be worn in Shrauta as well as Smarta rituals and the third one is to be used in place of upper garment if it is not worn. 17.
According to some thinkers, for an initiated boy, a single sacred thread is prescribed and for the other two i.e. Grihastha and Vanaprastha, two threads are prescribed and again a single thread for a renunciate. 18.

The sacred thread should be made of pure cotton, jute (a coarse fibre/shana) or sheep-wool respectively for Brahmin, Kshatriya and Vaishya or else, cotton thread is recommended for all the three classes of the twice born. 19.

The sacred thread is to be worn on the (trunk) backside and up to the navel, and it should touch the waist. It should be so worn that the thread is neither too long nor too short. 20.

The girdle of a Brahmin is to be made of Munja-grass, that of Kshatriya should be made of Mourva-grass and that of Vaishya should be made of Shana- the jute fibre and the knot should be threefold, small and of same size. 21.

The Danda i.e. Staff of Brahmin should be of Palasha wood or Bilva wood. Its height should measure up to the hair knot. The staff of Kshatriya should be made of banyan or Khadira wood. Its height should measure up to one’s forehead. 22.

The staff of Vaishya should be made of Pailav or Audumber wood. Its height should measure up to the nose. The sitting mat of Brahmin should be of black deer’s skin; that of the Kshatriya should be of white-deer’ skin and that of Vaishya should be of goat-skin. 23.
The wise Acharya should sit to the north of sacred fire, facing the east, and initiate the newly threaded lad, who sits facing west, with the Gayatri mantra. 24.

**Begging alms.**

Then, the initiated boy, adorned with staff, Mrigajina, Girdle and the sacred thread, should circumambulate the fire, stand facing the sun and beg for alms. 25.

While begging for alms, the initiated Brahmin, Kshatriya and Vaishya boy should make use of the word ‘Bhavat’ (to show respect for the giver) in the beginning, in the middle and at the end respectively (‘om Bhavati Bhiksham dehi’ for the Brahmin boy.). 26.

O Suvrat!, until the thread-ceremony is performed, in case of all the three Varnas, the boy has no restrictions on his wandering, speaking and eating. 27.

Once he is initiated, he is called twice-born and a Brahmachari. Then, he should live a highly disciplined life in the household of his Guru. 28.

Thus, he should put on girdle, sacred thread, deer-skin attire, keep his hair matted, hold staff and Darbha grass in one hand and carry a water vessel (i.e. Kamandalu), as per procedure. 29.

**Rules and regulations for a Brahmachari.**

Such a Brahmachari, following the rules of pure conduct, whenever called by Guru, should look at the face of Guru and receive instructions from him. 30.
At the beginning and at the end of the lesson, he should prostrate before the Guru. He should learn the Vedas daily, except on holidays. 31.

The Guru can teach him by beating (occasionally) the disciple, for toning down his arrogance. Such beating is not objectionable. 32.

Beating should be done lightly on the lower part of the body. It should not be on the head or on the chest, otherwise blame will befall on the Guru. 33.

A father should fondle the boy for the first five years, beat (i.e. punish) him until he reaches ten years and treat him as a friend when he attains sixteen years of age. 34.

A celibate student, desirous of learning, with his senses controlled, should always serve his Guru. Such studentship of a celibate is said to have four aspects. 35.

**Four steps of obtaining Vidya for Brahmchari.**

The first is that, the student should abstain from betrayal and such other blemishes, should consider Guru as his parents and obtain learning by developing norms of ideal studentship in him. 36.

The second aspect is that, the student should show respect for the wife and son of his Guru and be humble before them and that student of pure conduct, having his senses controlled, should pursue his studies. 37.
The third one is that, he should serve his Guru lovingly; remembering the obligations to his Guru (for the latter’s role) in removing his ignorance. 38.

The fourth is that, the disciple should do good to the Guru, with his speech, thought, action and even by his life (Prana) and wealth and yet remain humble. 39.

**Twelve good qualities and twelve bad qualities of a student.**

The following are considered to be the qualities of discipleship: knowledge, truth, endurance, modesty, absence of jealousy, courage, penance, control of mind, control of senses, absence of hatred, charity and performance of sacrifice. 40.

The following are considered to be the vices of discipleship: lust, anger, grief, infatuation, greed, avarice, unkindness, temptation, jealousy, aversion and pride. 41.

Abandoning the above said twelve vices, the disciple should develop twelve virtues and should pursue Vedic studies and also ponder over the meaning of the Vedas. 42.

He should worship the sacred fire and the sun every morning and evening with a composed mind. By reciting his morning prayers i.e. Sandhya and Gayatri japa, he should salute his Guru and elders. 43.

When he adopts the practice of saluting elders and offering service to them, his strength, life, reputation and talent increases more and more, day by day. 44.
He should be holy alms (Bhiksha) every morning and evening at the doors of pious, twice-born householder’s. He should offer the alms to his Guru, and then eat it with the guru’s permission.

For a student, over-eating leads to ill-health, shortens lifespan and for him, heaven becomes unattainable. It also causes loss of merit and is hated by people. Hence it should be avoided.

The initiated student should not eat food from the same householder every day in normal course, except in case of emergency. A Brahmin student, may eat food up to his satisfaction in Shraddha rites without breaking the rules of his vow.

The disciple should always stand in front of his Guru, folding his palms with reverence. Only when he is ordered to be seated, should he sit in front of his Guru.

He should neither sit in an irreverent position in front of his Guru, nor mimic (imitate) his Guru in gait, gestures or speech.

Whenever he happens to overhear abuses about his Guru, he should immediately get up from his seat and leave the place, closing his ears, or else he may punish the abusers, if he can.

He should not worship his Guru, when he is away or when Guru is accompanied by his wife or when he is angry. He should also not reply to his Guru in a loud voice, under any circumstances.

The student should always bring a water-pitcher, kusha-grass, flowers and sacred fuel sticks. He should always apply ointment...
to Guru’s body and give him a bath (he should assist his Guru in every manner). 52.

He should never crossover the remains of things offered to and used by his Guru like faded garlands, flowers his bed, his wooden sandals and footwear, his sitting mat, cot or even his shadow. 53.

He should gather toothpicks etc., and offer them to his Guru. He should never go out without guru’s permission, and should always act to please his Guru. 54.

He should neither sit in front of his Guru stretching his legs, nor should he clap or laugh aloud or take a nap. 55.

If the Guru is running, he should run after him. If Guru is walking, he should follow him. He should not address his Guru by name, nor should he speak unsolicited. 56.

He, with his senses controlled and mind subdued, should never be angry, should always be pure and should speak sweet and soft words in front of his Guru. 57.

A celibate student should avoid listening to the stories of women, looking at them, praising them, thinking of them, playing with them, talking with them in private and their touch. He should never make friends with a libertine. 58.- 59.

The wife and son of Guru are equally respectable as the Guru himself; so they should never be insulted. 60.
A celibate student should not do the following acts in case of Guru’s wife: massage or apply oil to her body, give a bath, comb her hair etc., 61.

He should not salute the wife of Guru by touching her feet, if she is young. He should bow down before her, keeping a distance and say, ‘here I am by name . . . I salute you’. 62.

He should never touch her body, because even that much amounts to a break in his vow of celibacy. 63.

Father’s sister, mother’s sister, brother’s wife, wife of maternal uncle, one’s own mother and sister – all these are equally respectable as the wife of one’s Guru. 64.

At any time, the initiated celibate should not leave the Guru under the sway of (impulses like) lust, greed and infatuation; otherwise he becomes a fallen. 65.

‘But, a disciple should leave the Guru, if the Guru is blind with pride, if the Guru cannot discriminate between what should be done and what should not be and if he follows unrighteous path’—thus said Manu. 66.

He should never insult the Guru from whom he obtains; knowledge of the worldly and religious matters and spiritual knowledge form Vedas and Vedanta. 67.

That student who refrains from the crowd like (he is afraid of) a serpent; who refrains from eating tasty food up to his satisfaction as if he is afraid of death; and avoids the company of women as he
wound avoid a demoness alone obtains knowledge. 68.

Love for gambling, safeguarding books (Pustak shushrusha), wandering in the garden, cheating on women, sloth and excessive sleep are the six hurdles in the way of obtaining knowledge. 69.

The celibate who lives in Guru’s house for earning knowledge should take bath thrice and day and should pursue his studies with concentration and avoid bad company. 70.

He should avoid flower garlands, sandal-paste and a liking for tasty eatables, put on vermillion scent, use tooth powder (for brushing his teeth) etc., 71.

An avowed student should also avoid ceremonial bath, collyrium, umbrella, looking into mirror, gambling, singing, dancing and playing musical instruments. 72.

He should avoid violence towards animals, wickedness, lust, greed, fear and keep himself away from honey-liquor, meat and forbidden eatables like garlic etc. 73.

He should avoid sleeping by day during, early morning and evening; he should avoid blaming others and use footwear. 74.

That steadfast student should not attend dance programs or hear rustic music. He should never speak or hear lies. 75.

He should not sleep on a cot and should not eat betel leaf (Tambula). He should perform the Vedic rites prescribed to him, from time to time. 76.
Upakarma and other duties of Brahmachari; atonement for violation.

He should start learning Vedic texts as per the procedure. The student belonging to Rigveda tradition should perform the ‘Upakarma’ rite in the morning on the full-moon day, in the month of Shravana, under the Shravana constellation. 77.

The student belonging to Yajurveda, should perform the Upakarma rite, as per procedure at mid-day hour, on full-moon day in the month of Shravana. The student belonging to Samaveda, should perform the same in the afternoon in the month of Shravana, under the Hasta constellation. 78.

When there is ‘Sankranti’ (the Sun entering in a Sinha sign of Zodiac) or lunar eclipse on a full-moon day, in the month of Shravana, then it (Upakarma) should be performed on any day under Hasta Constellation or on the fifth day in the bright fortnight of Shravana. 79.

If the ‘Sankranti’ or eclipse falls before midnight, then commencement of Vedic studies should not be done. If ‘Sankranti’ or eclipse falls after midnight, then commencement of rituals could be done as there is no flaw in it. 80.

Ritual of concluding the study of Vedas.

In the month of Pausha, under the Rohini constellation or in the Ashtaka i.e. seventh, eighth or ninth day of dark fortnight of Pausha, Magha or Phalguna, the twice born may perform ‘Utsarga’ i.e. concluding of Vedic Studies out in the open - near a lake as per procedure. 81.
Some people perform the ‘Utsarga’ rite on the same day i.e. during ‘Upakarma’. In both these rites, seers are to be worshipped. 82.

To such a student of fine character, ritualistic adherence, self control and absence of pretence should the Guru teach the Vedas, Shastras and Puranas. 83.

For long, a Guru should examine the celibate student and then he should impart him the knowledge of Vedas whole heartedly, without any deceit. 84.

The celibate student should study one, two or more Vedas as per his own interest. He should offer fees to Guru and then he should bathe with the permission of Guru, a ritual marking the end of his studies. 85.

After that, according to the intensity of his dispassion - whether it is mild, moderate or intense, he should enter Grihasthashrama, Vanaprasthashram, or Sannyasashrama respectively. 86.

**Four type of Brahmchari.**

‘O great Brahmin!, it is said that there are four types of students who observe celibacy, they are Savitra, Prajapatya, Brahma and Naishhtika. After the thread ceremony, as per procedure, he who recites the ‘Gayatri’ mantra and observes vow for three days, is regarded as the first type i.e. ‘Savitra’. The one who observes vow for one year and studies Vedas under the Guru the second type i.e. Prajapatya.

He who observes the vow for twelve years or till he compete
the studies of the Vedas is the third type of student i.e. Brahma.

The forth one i.e. Naishika, is one who observes the vow lifelong and lives with his Guru. He is definitely the excellent among the four types, as each succeeding types should be considered superior to the preceding ones in merit. 87 - 90.

Unknowingly, if the twice-born eats food mixed with meat or liquor, he is needs to be threaded again. He should continue serving his guru and thus observe the vow meticulously and if at all, knowingly or unknowingly, he breaks the vow, he should undergo atonement to ward off the sins.

Unless he is unwell or in adverse condition, he who does not go to beg alms and does not worship the sacred fire (by offering sacred sticks in fire), should observe the ‘Avakirni’ vow as expiation (it is told in Prayaschitta prakarana of this book).

If the celibate eats tainted food collected in alms and vomits, if he looks at a naked woman, sleeps naked, sleeps at sunrise or sunset or during the day time, walks across the cemetery, sits in a carriage pulled by horse etc., transgresses a respectable person, takes meals without wearing the sacred thread,

accepts jewels etc., cuts a tree or kills a serpent etc., he should then, for self-purification, take bath, sip holy water (Achamana), sit in a pious place, practice restrain of breath (Pranayama) three times and recite Gayatri mantra, the mother of the Vedas, thousand and eight times.
Atonements are prescribed for each and every breach of vow. I shall tell you those afterwards. Knowing the same will be beneficial to all. 91 - 98.

‘O good natured one! Defilement on account of birth or death, for Naishthika (lifelong celibate), Vanaprastha, Yati (Sanyasi) and Brahmachari, is not prescribed by great thinkers. 99.

If Guru, teacher, family priest, father, mother or any elderly person of a celibate student dies, he should take bath after the removal of the dead body. Thus he immediately becomes undefiled (i.e. chaste). 100.

During the defilement period, the celibate student should not abstain from his daily duties like Sandhya, homa, etc., Thus, observing his vow, he should perform the ritual of offering a rice ball (Pinda) and water in the rite ‘Shraddha’. 101.

‘O great Brahmin! These are the duties of the student in the first stage of life i.e. Brahmacharyasharama. Hereafter I will explain to you, the daily duties prescribed for a twice-born. 102.

Thus ends the third chapter entitled ‘Narration of the duty of celibacy stage of life’ in the fifth Prakaran of Satsangi jivan, the life story of Lord Narayan, also titled as Dharmashastra (the rules of the code of conduct). 3
Shri Narayan Muni spoke: -

Rituals of bath and Sandhya for twice born:

'O Brahmin! There are six rites, a Brahmin should perform daily: bathing, Sandhya, (Gayatri) japa, Homa (sacrifice), Svadhyaya (self-study) and libation of water to the manes of the ancestors, worship of deities. 1.

Among these, morning bath is the prime ritual and all other rites, are to be performed after that. He should always take bath first, because a Brahmin is not eligible to perform other duties without it. 2.

Bath should be taken in a river, a lake, a well or at home. If a Brahmin bathes in unknown or unfamiliar waters, he should take out five lumps of clay before beginning his bath. 3.

He should take pure clay lumps, cow dung and sesames in addition and put these in a pure clean place and then, take bath according to ritual. 4.

He should put a knot to his locks on (the back of) his head; then having taken darbha grass in left hand, he should enter the water. Then applying the clay to his limbs (from head to feet) and uttering appropriate mantras; (and then repeating the same with cow dung etc.,) he should cleanse the body with water. 5.

A Brahmin, while bathing, should chant the mantras dedicated
to Varuna, the presiding deity of water and sacred Pavamana hymn. While doing Marjan (sprinkling of water on the parts of the body), he should remember Hari at heart. 6.

While bathing, he should offer libations of water (Tarpna) to the ancestors and deities and then come out of the water. He should then put on washed, clean cloths and take ‘Achamana’ (sipping of water), in the beginning and perform the Sandhya rite. 7.

He should never use sesame for libations during the morning bath, but should use water with Kusha grass in hand, whilst standing in the water. 8.

Cold water bath is recommended by the sages, and not the hot one. Hot water bath, is good for nothing, and it is advised for weak persons only. 9.

But on Sundays, the days when the sun enters the Mesha zodiac, days of Solar and Lunar eclipse, new moon day, every sixth day or the days observed as vows (like Ekadashi etc.), nobody should take hot water bath. 10.

One who is ill or weak, may take water on the body, below the head or cleanse himself with a wet cloth. 11.

Ancient sages have thought of place, time and circumstance in case of twice-born (i.e. men of three castes) who are unable to take bath in river etc., they have suggested the following alternatives to bathing.
One of these is: chanting the Pavamana and sprinkling water on the body with the sacred Kusha grass, called Brahma-snana (bath). The other one is smearing sacred ash to the body, from head to toe. It is called Agneya-snana. Smearing the dust, taken from the hoof of a cow is called Vayavya-snana. Taking ashower in rainwater, when the sun also shines, it is called Divya-snana. Contemplation on Lord Hari is said to be the Manas-snana, by thoughtful persons. These alternatives for bath, are told for the weak or ill persons, but those who are fit and healthy are to bathe in river, lake etc., i.e. perform Varuna-snana. 12 - 15.

After the ritual of bath, the twice-born should perform Sandhyavandan. The rite of morning bath may be done in short, so that the prescribed hour for morning Sandhya may not be lapsed. The remaining part of bath ritual should be completed by midday. 16.

The twice-born should apply the sacred ashes (Bhasma) or sacred clay paste, like Gopichandan etc., on their forehead in three vertical lines or one and then perform the ritual of Sandhya, according to the tradition of his branch. 17.

The recommended time for Sandhya-vandan is, two Ghatikas before sunrise, i.e. last two Praharas of night. This is the right time for the morning Sandhya. When the sign of sun rise is seen on the horizon, the Sandhya rite should be finished. 18.

With his palm stretched in a way it appears like a cow’s ear, the twice-born should arrange fingers in a closed position and take water to sip (Achamana). 19.
A twice-born, should then, open his fingers and thumb and should regularly sip water from Brahma-tirtha. 20.

**Characteristics of Brahmhtirth, Pitrutirth, Prajapatytirth, Devtirth and Aginitirth.**

Water, at the root of the thumb, is known as ‘Brahma-tirtha’ and at the bottom of the fore-finger, is called ‘Pitru-tirtha.’ 21.

Water, that is at the root of the little finger, when taken as sip for Achamana, is known as ‘Prajapatyā’; the water, at the tip of the finger is called ‘Daiva’ and at the midpoint of the palm, is known as Vahna or ‘Agni-teertha’ and ‘Soma-tirtha.’ 22.

A twice-born, should understand the procedure of Achamana, with respect to each ritual. He should do Achamana three times and then perform Pranayama (breath control exercise) three times. 23.

A Brahmin should chant Gayatri, with ‘Shiromantra’ (Om apojyoti…), in the beginning and then, with seven Vyahritis and ten Pranavas (Om Bhuh, Om Bhuvaha……). 24.

Pressing the tip of his nose with five fingers, is called Pranav Mudra. It is the destroyer of all sins of a householder and a ‘Vanprastha’ (hermit). 25.

Pressing the tip of the nose with the little finger, the ring finger and thumb is known as the ‘Omkar Mudra’ and it is the destroyer of the sins of the ‘Brahmachari’ (celibate) and an ascetic. 26.

Then, contemplating on Surya-Narayana, the indwelling soul of the trinity of Gods Brahma, Vishnu and Shiva in the solar
orb a twice-born should offer libations (Arghya) to Him before sunrise. 27

(The reason for offering Arghya to the rising sun, is stated as in the scriptures). There are demons named Mandeha who torment the rising sun. They are undefeatable by any weapon or missile, except by the Arghya, offered to the Sun God. At the next sunrise, due to the boon from Brahma, they become alive again. So a Brahmin should, every day, perform Sandhyavandana (and offer Arghya as per instructions). 28 - 29.

A twice-born, who doesn’t offer Arghya to the sun to destroy Mandehas, and help the sun, will himself become Mandeha-like. 30.

A twice-born, should offer Arghya (at the end of Sandhyavandan), in the following manner: in the morning, standing eastward, he should bend a little towards the sun and at mid-day - stand erect, and in the evening - should sit and offer Arghya to the sun. 31.

While worshiping the Sun in the morning - the twice-born should fold his hands in a swastika form, at midday - hold his arms straight and like a lotus-bud in the evening. 32.

There are three grades of the morning Sandhyavandana. It is performed best when the stars are yet seen in the sky. When the stars disappear, the performance is said to be of average grade and when the sun is seen, it is of a lower grade. 33.
There are also, three grades of midday Sandhya. Performing it after Sangava i.e. twelve Ghatikas is of the highest merit; performing it after the Kutapa i.e. eight Muhurtas after sunrise is of average merit, and performance at the aparahana hour (afternoon) is of the lowest merit. 34.

There are also, three grades of evening Sandhyavandana. It is best done when the sun is seen in the sky. It is of average merit when it is performed at a time the stars are not yet seen in the sky. It is of a lower merit when the stars are visible in the sky. 35.

If a Brahmin, born on this earth, is engaged in worldly activities and does not perform the daily Sandhya on time, he should be considered a Shudra and despite being alive, is as good as dead. After death, he will be born as a dog in the next birth. 36.

Thus ends the fourth chapter entitled, ‘Narration of the ritual of bath and Sandhya-vandan’ in the fifth Prakaran of Satsangi jivan, the life story of Lord Narayan, also titled as Dharmashastra (the rules of the code of conduct). 4
CHAPTER - 5

Greatness of Gayatri Mantra and its ritual.

Shri Narayan Muni said:-

O Brahmin!, a Brahmin should perform Sandhya ritual three times a day regularly and should repeat the Gayatri Mantra along with the Pranav (AUM kar), devotedly. 1.

The Gayatri is considered to be the origin, the seed of the Vedas and the Pranav, the syllable AUM is that of Gayatri. There is nothing greater than it. It is the Supreme Brahman Itself, in the form of a syllable. 2.

It consists of three sounds namely, ‘A’ ‘U’ ‘M’. It pervades the three Gunas (Sattva, Rajas and Tamas, which constitute the Prakriti- the Primeval matter), the three worlds and the three times – past, present and future. It exists in the three sacred fires (Agni), the three Vedas and it is the supreme power that rules all these triads. 3.

The three Vedas namely, Rigveda, Yajurveda and Samaveda are derived from AUM (these are the expressions of the Pranav). They are subsumed in the word itself. All the (Vedic) literature is based on the Pranav. So every mantra should be uttered with AUM in the beginning. 4.

The seers say the matter, the deity, its use or application and its reference in the Brahama (book) are the five aspects related to the mantra. These are to be known in case of every Mantra from the scriptures. 5.
Gayatri mantra is said to be the essence of all mantras. The three Vedas constitute three lines of Gayatri. It is the donor of all felicities.

Gayatri is the Prakriti-the primeval matter and Pranav is the Purush, the spirit; so it should always be uttered together. Then only the desired fruit will be obtained. (Repeating the Gayatri, without Pranav will never be fruitful).

A Brahmin having controlled his senses, should sit on a seat of Kusha grass, hold the Kush grass in hand and concentrate on Hari, situated in the solar orb (Surya mandal), repeat the mantra attentively.

He should first utter the Pranav-AUM and then Bhur, Bhuvaha, Svaha and then repeat the Mantra. At the end, again he should say AUM, as it is instructed in the scriptures.

There are the three modes of Gayatri (Savitri) chanting, i.e. Japa-verbal, Upanshu and meditative. Among these Japa-yajna, the succeeding ones, are superior to the preceding ones.

In the verbal repetition of the Gayatri, each word and each syllable should be uttered clearly in the correct accent. It should follow the Udatta, Anudatta and Svarita regulations-i.e. with high, low and mixed tones. It should be spoken aloud (that could be heard). This is called verbal: Vachika-japa.

When there is little movement of lips, the utterance is slow and in a low tone, that could be audible only to one self it is described as ‘Upanshu’.
When the tongue and lips do not move and the teeth are not seen during the chanting of the Gayatri, it is termed as silent or ‘Manas japa’ by the sages and experts in Vedic knowledge. 13.

One should concentrate on the mantra. At that time, he should not move his lips, his head and neck should be erect and unmoved; and teeth should be not visible. 14.

Japa should be performed secretly, in a solitary place and not in the open; as there is fear that the Yakshas, Rakshasas, Siddhas and Vidhyadharas (moving in the atmosphere) likely take away (the desired result of) the mantra forcibly. 15.

Japa should not be performed in haste, nor when the mind is engrossed in other things. He should have a controlled sleep, as it is the enemy obstructing the japa. The steady-minded observant should not look here and there (as it distracts the mind) and should perform the Japa with full alertness. 16.

While doing Japa, one should not move here and there, talk with somebody, laugh or look behind. Japa should not be done wearing a turban or Pagadi. 17.

Gayatri japa should not be done when mind is unsteady. While doing it, hand movements should be restricted and legs should not rest upon one another. Care should be taken so that, others do not hear the mantra. 18.

In the morning, a Brahmin should stand facing east and repeat the Gayatri mantra until sunrise. In the evening, he should sit facing the west and repeat the mantra, till the stars are seen.
At midday, he should either stand up or sit and perform the Japa. If he is standing, he should face the sun; if he is sitting he should face only east.

In the morning - his (right) hand (holding the string of beads) should be touching his naval, at midday - it should be touching close to his heart and in the evening - close to the tip of nose and perform Japa. These are the three modes of doing Gayatri japa. 19 - 21.

The Gayatri mantra, when recited a thousand times, is considered to be of the highest merit. One hundred in number is less in merit and ten in number is low in merit. The Gayatri mantra should not be recited less than ten times. Any of these three grades mentioned above, should be the number, to be recited regularly. It destroys great sins. 22.

One round of performing ten Japas destroys the sins of the present life. One hundred Japas destroys the sins of the past birth and one thousand recitations, destroys the sins of three births prior to the present birth. 23.

According to the scriptures, twenty four lakhs of Japa repetitions, is said to be the Gayatri Puruscharan. One who does accordingly, will have, all his wishes fulfilled. 24.

O Brahmin! I have explained to you the importance of the Gayatri mantra, its practice and ritual. One should practice accordingly, after having the tenth Sanskara of the thread ceremony. Discarding indolence: the enemy of good deeds, one
should promptly perform the Gayatri japa one thousand times, one hundred times or at least ten times according to his own capacity, every day, regularly. 25.

Thus ends the fifth chapter entitled, ‘Narration of mode of muttering Gayatri chant,’ in the fifth Prakaran of Satsangijivan, the life story of Lord Narayan, also titled as Dharmashastra (the rules of the code of conduct). 5

CHAPTER - 6

Atonement for Sandhya-ritual lapse and importance of Homa.

Shri Narayan muni said: -

‘O Brahmmin! If a twice-born, out of negligence or indolence, transgresses the exact hour of the Sandhya-ritual, he should undergo atonement to wipe off the fault; then alone he is purified. 1.

If the time of main morning Sandhya is lapsed, he should repeat the Gayatri one hundred and eight (108) times, after taking bath; he should sip water (Achamana) accordingly and then, perform the usual Sandhya-rite. 2.

If there is an essential duty to attend to, a twice-born can perform the mid-day Sandhya in the morning itself, but if there is no reason, he should not make it a routine. 3.
One who doesn’t perform the morning and evening Sandhya, should certainly be considered as a fallen (Mudhatma); he is as good as a Shudra and is expelled from all religious performances. 4.

In case, there is a defilement caused, either by child birth or by death (Sutak) of some relation, a twice-born should perform Sandhya up to Arghya i.e. offering oblations and that too mentally, without Kusha grass and water. 5.

Sandhya, performed in one’s own house, or in a cow shed, or at a riverside is ten times more fruitful, in the succeeding order. Sandhya performed at the confluence of the rivers, is hundred times higher in merit. Sandhya performed in the vicinity (the image) of God, delivers invaluable merit. 6.

**Ritual of performing Hom during Shatkarma.**

After completing Sandhya, a Brahmin should perform Hom-offering oblations in sacrificial fire. He should do it by himself and not get it done by others. The fruit, which one gets through the sacrifice done by himself is not gained by getting it done by others. 7.

In case of his absence (out of station etc.,), he may get the sacrifice done at the hands of his son, preceptor, or a priest officiating at the sacrifice, brother, nephew (sister’s son) or son-in-law (daughter’s husband), it is as good as sacrifice done by himself. 8.

Thus, when the sacrifice is done at the hands of above mentioned people, the result for it will be half when compared to that of self- performed sacrifice. 9.
If there is some urgent work or in an adverse condition, one should perform Paksha- Homa (which is performed at the end of every fortnight only); otherwise it should never be practiced. 10.

(Now rite of Homa in detail) A Brahmin, should take bath as per rules, wear white, clean clothes and perform the sacrifice with full concentration and controlled senses every day (without fail). 11.

**Details of Tarpan ritual.**

While performing Homa, a Brahmin, should wear a Pavitra-holy ring around his finger of the right hand. The Pavitra should either be made of Kusha grass, copper, silver, or gold. The succeeding ones are better than the preceding ones. 12.

Of all the Pavitras, gold Pavitra (ring) is considered to be the most precious, as gold is, bright-radiant. (If) engraved with God’s name, it is known to be auspicious in all rituals (works). The gold Pavitra should be worn in the Anamika-the ring finger, a silver Pavitra, should be worn in the fore finger and the jewelled Pavitra, should be worn in the little finger or Kanishthika. A man, who wears the Pavitra according to these, becomes pure. 13 - 14.

**Ritual of Swadhyay during Shatkarma.**

Having performed the homa, a Brahmin should worship the deities with flowers, food offerings etc. and salute them; (they should) also salute the elderly persons, with respect. 15.

Then, the Brahmin with calm and composed mind, should sit
in a holy place on the Kusha grass facing the east and recite the Veda of his branch according to his capacity. 16.

Along with the Vedas, he should read-recite any of the texts like the Ramayana, its ancillaries, the Puranas or the Mahabharata as per his wish; Else, he should recite Strotras i.e. Hymns, occurring in those texts. 17.

O Brahmin! To become an expert in the study of these scriptures, one should learn-recite them regularly. He should utter Pranava in the beginning and at the end of the self-study. 18.

**Ritual of Devata and Pitrutarpaman during Shatakarma.**

Now, about the ritual of Tarpana: One performs Tarpana to please the manes (deceased ancestors), Gods and eminent ancestral seers (Brahmarshis), by offering libations of water. Sitting eastward, he should offer water mixed with Akshata to the Gods and the seers and then facing south, offer water mixed with sesame to the manes of his own family. This is the ritual of the Tarpana, as prescribed by the Smritis. 19 - 20.

While offering Tarpana to the manes, he should wear his sacred thread from the right shoulder to the left side of his waist (Apasavya), face the south and offer libation of water mixed with sesame; he should offer Tarpana to Yama and other Gods by offering Devatirtha, facing the east and with Savya (wearing the sacred thread from the left shoulder to the right waist). One should never wear the sacred thread around the neck while offering Tarpana or perform it facing the northerly direction. 21.
Thus, after offering water for the gratification of the ancestors, the Gods and the seers, each separately; he should offer water etc., to all living beings in brief, by saying ‘may entire world from Brahma the creator, to the small leaf of grass (Stamba), be satisfied by this offering.’ 22.

At the end of Tarpana to Gods, sages and manes, one should say the above mentioned and take off his clothes. This however is not to be done on the Dwadashi (Twelth Tithi), Chaturdashi (fourteenth Tithi), Samkranti and on death anniversary days. Clothes should not be washed by making them soiled on these days. 23.

In the case of offering Tarpana to Gods, the sacred thread should be worn as usual (Yajnopaviti; in the case of sages/Rishis, the sacred thread should be worn around the neck and in the case of Tarpana to the manes the sacred thread should be in Prachinaviti: opposite to the normal position, while uttering the mantras. 24.

(One has to offer) Devatirtha to GGods and Brahmatirtha to sages and Brahmins. For manes, the offerings are of two kinds: Divya and Adivya. 25.

Darbhas (Kusha grass) having stems and roots should be held in right hand and Gods should be offered Tarpana, with sacred thread in the normal position. 26.

Gods should be offered Tarpana, with the stems facing towards Gods; human beings should be offered Tarpana, with the middle portion of the Kushas and manes should be offered Tarpana, with the roots facing them. 27.
There are various kinds of Darbha-grass: Kushas, Kasha, Yava, Durva, Usira, Sakundara, Godhooma, Vreehi, Munja are the main among them. 28.

Kushas are to be cut on the new moon day; Amavasya of the Sravana month are considered to be pure. They can be used again, in other rituals as they are considered pure i.e. brought in the above said day. 29.

Kusha is of length of Pradesamatra: the length between fore finger and thumb (spread); ‘Darbha’ is twice in length of Kusha, ‘Vajra’ is of the length of a hand; and those like cows tail are called ‘Truna’. 30.

Kusha is best for obsequies or rites done in the name of the deceased (Shraddha); for giving gifts, Darbhas are good. Vajras are preferred for ‘Avasathya’, i.e. for rites related to household sacred (Sacrificial) fires and Truna is preferred for funeral rites (Preta karmas). 31.

Darbhas of a hand’s length are best for the Tarpana of the manes, in hundred times, Khadgapatra should be used for the Tarpana of the manes. 32.

One handful (Anjali) of water is proper for Gods, two for ancient seers like Sanaka and others, three for manes, and a handful water is desirable for women. 33.

Mother, father’s mother, grandfather’s mother – these three should be offered three handful of water each and to women, other than these, a handful of water each is to be offered in Tarpana. 34.
On Sundays, Fridays, Tuesdays, all thirteenth Tithis, all seventh Tithis, at night and at twilight (sunrise and sunset hour of Sandhya) on the Magha Nakshatras, Nanda i.e. first Tithis, sixth and eleventh Tithis etc., tarpana with sesame should not be done. 35.

But at the holy places and in particular Tithis (like Amavasya), or on the banks of holy Ganga, or in Pitrupaksa in the holy Ganga, dark fortnight of Bhadrapada, even on the forbidden days, tarpana with sesame mixed water, could be done. 36.

When sesames are not available or on days when their use is prohibited, gold or silver might be used for Tarpana and when gold or silver is not available, Darbha grass or only water with utterances of mantras will suffice. 37.

O Brahmin! Thus, I have told you about the essential duties of a Brahmin, mainly the Homa: morning sacrifice (upto Tarpana) ritual and its details related to it as told by the Smritis: the religious code. Now I shall narrate about the rite of worship of the God that is to be performed every day by the twice-born. 38.

Thus ends the sixth chapter entitled, ‘Narration of the rituals of morning Homa, Brahma-Yajna and propitiation of Gods and ancestors,’ in the fifth Prakaran of Satsangi jivan, the life story of Lord Narayan, also titled as Dharmashastra (the rules of the code of conduct). 6
**CHAPTER - 7**

*Shri Narayan muni said: -*

**Ritual of worship of Vishnu and other deities:**

After performing Sandhya-vidhi and Homa in the morning, a Brahmin should worship Lord Vishnu. He should collect all the necessary things like flowers, sandalwood paste; then perform the worship. 1.

A Brahmin should himself collect all the things like Samidha, flowers etc., for worship; material collected by Shudras or purchased, should not be used for worship. 2.

Any act related to Gods, Manes, Sandhya-rites and other rituals should not be done with water brought by Shudra. 3.

A Brahmin should sit facing the north or the east, in front of God and perform the worship along with Angadeva and all the Gods with deep devotion. 4.

There are eight kinds of images. Shailee – of stone: white or black; wooden: sandalwood etc. metallic: iron, copper, gold, silver; lekhya: pictorial; Saikati: sand stones; Manimayi: crystallise; Manomayi: as imagined in mind. 5.

As per the faith of a man, any of these eight can be taken for worship by him. He should worship the image, with deep devotion and use the material available according to time and place. 6.
O Brahmin! There are lot of materials of worship but all is in vain without devotion, even a leaf or flower, offered with deep devotion, satisfies God and He accepts it, but even a valuable garland is refused, that is offered without devotion. 7.

All the men and women of four Varnas have the right to worship God Vishnu. Worshipping the image of God is allowed to all human beings. 8.

Worshipping of Shaligrama shila is allowed only to the Brahmins, but if one has taken the initiation/diksa of Vaishnava, Kshatriyas and Shudras are also allowed. 9.

Vishnu, Shiva, Ganapati, Surya and the Goddess are the five Gods – Panchayatana, which a Brahmin should worship. All these should be worshipped. Vishnu is the main, among them. 10.

**Discipline to be exercised as regards number of idol images to be kept in Pooja.**

If Shaligram is to be worshipped, they should be in even numbers and not odd, if one wants to worship odd numbers, he should take only one. Even if a Shaligram is little broken, it is considered auspicious. 11.

Two Shivalingas, two Shaligrams, two Dwarika-chakras, two Suns, should not be worshipped. 12.

Three images of Parvati should not be worshipped, three images of Ganapati, two conchs, should not be worshipped. Similarly, broken images should also not be worshipped. 13.
The order of placing, installing Gods, in Panchayatana worship, should be followed and then all these five Gods should be worshipped. 14.

Lord Vishnu should be given the central place, Lord Shiva in the north-east, Ganapati in the Agnikona (south-east), Lord Sun in the south-west and Parvati in the Vayukona (north-west) for worshipping. 15.

These five Gods should always be worshipped. Lord Vishnu should be worshipped with Purusha-sukta and others according to their respective mantras. 16.

Among these, the method or ritual of worshipping is: first a Brahmin should remember Lord Ganesha, along with the uttering of time and place, and then he should chant the Purusha-sukta. 17.

**Ritual of performing Nyas through Purush-Sukta.**

Hands, feet, thighs, waist, navel, heart, neck, arms, mouth and eyes should be worshipped, in order of left wise limbs. 18.

After collecting and finding the material, the Bell and conch should be worshipped and Lord Vishnu should be remembered as read, heard, seen and worshipped. 19.

**Ritual of Sixteen Upachar Arpan through Purush-Sukta.**

Study, penance, yoga, faith, devotion in worshipping and its intensity in devotion, should depict in the daily ritual of worshipping the images. 20.

Every day, the Brahmin should perform-worship by uttering/
saying sixteen mantras and with sixteen Upacharas-forms and he should have deep devotion and faith. 21.

He should invite the God, offer him seat, worship his feet, offer him water for sip (Achamana), give him a bath, clothes to wear, offer sacred thread, sandalwood paste, flowers. 22.

A devotee (Brahmin), must also offer the God, oil lamp that is lit- move it round the God in clockwise direction, offer Naivedya, Tumbala (scented betel leaf with betel nut and spices) and Daksina (gold, silver or money). A devotee (Brahmin), should then offer flowers to the God and offer his Namaskara, with deep respect. 23.

A stable image and Shaligram should not be given invitation, nor should be immersed. Banalinga also should not be immersed. 24.

No should be Avahan or Visarjan In case of three only Achal Pratima, Shalgram or Banling. Purusha-sukta and concentration should be followed. If there is money, it should be worshipped according to money and there should be no cheating. 25.

Akhshatas (sacred rice mixed with Kumkum) should not be used to worship Vishnu and Tulasi (holy basil) should not be offered to Ganapati. Durvas (holy) should not be offered to Goddesses and the Sun God should not be worshipped with Bilva leaves. 26.

Champak and Kewda (Pandanus Odoratissimus) should not
be offered, in worship to Lord Shiva. Unmantra Apka (Dhattura) and Aghada should not be used in worshipping Vishnu. 27.

Flowers: Mallika, Malati, Jati, Ashoka, Champaka, Punnaga, Bakula and Lotus should be used for worshipping Vishnu. 28.

Kunda, Karavira and other fragrant flowers should be used for worshipping Vishnu but Vana-ketaki should be avoided. 29.

Paryushita leaves and Paryushita water (stale, over bloomed flowers and water) are not good for worship. If the gardener keeps flowers that have bloomed overnight, they are considered good (for worship). 30.

Bilvapatra, Madhyan, Tamala and Amalaki, Kalhar, Tulasi, Lotus and Mani-pushpaka (can all be used for worship). 31.

Lotus, Kushas and buds that are not stale or over-bloomed can be used for worship. O Suvrat! Sacred water from the Ganga does not become stale. 32.

**Time of not breaking Tulsi.**

Basil (Tulasi) leaves should not be picked during the following times: Vaidhrity, Vyatipata, Tuesday, Friday, Sunday, full moon day (Paurnima), no moon day (Amavasya), Samkranti, Ekadashi, Dvadashi and the days of defilement owing to birth and death. 33.

Tulasi-basil leaves should not be picked or collected in the evening and night. While picking the leaves, the following Mantra should be uttered: 34.

O Tulasi! You are born of nectar, you are always loved by
Keshava, I am plucking you for Keshava; please bless me. 35.

If one offers Tulasi along with Manjari to Lord Krishna, each leaf is considered more than a crore golden flowers. 36.  

**Discipline to be exercised for keeping Prasadi of Shivji in Grahan.**  

There is no fault in accepting Nirmalya (used flowers) offered to Panchayatana (five Gods). Apart from Panchayatana, when only Shiva is worshipped, used flowers should not be accepted without informing Him. 37.  

Any material - leaves, flowers etc. should not be taken without informing Shiva. With Shaligrama, in the Panchayatana, everything is holy or sacred. 38.  

When self-manifested, (Svayam-bhu), Banalinga or Shivalinga is used for worship, there is no fault in accepting Nirmalya. 39.  

**Discipline to be exercised for performing Pooja of goddess during Navratri.**  

A Brahmin should worship Goddess Parvati during Navaratri (nine bright days in Ashvin) using sweet milk-porridge, cooked from raw wheat flour and other materials. However, it should not have been made by Asuras. 40.  

Even the presence of smell of Asuras, liquor and meat should be strictly avoided. 41.  

Naivedya of wine, meat and such, that is offered to the
Goddess should invariably be avoided. 42.

A Brahmin should only offer, black-gram cake, boiled cakes, coconut or porridge to the Goddess during worship. 43.

One who offers the food stuff that is banned: meat, wine, liquor etc. and crosses the limits of religion and victimises animals to please the Goddess, will always fall in Kumbhi-Paka hell and his lineage will be destroyed forever. 44.

Those who worship Goddess, without knowing the myth of the religion, with this kind of material, will beget the birth of a Brahma-raksasa and will dwell in a lonely, waterless place or dense forest. 45.

O Brahmin! Thus, I have narrated to you the method and practice of worship. It may change as per the place, which I am now going to tell you. 46.

In Sthandila: a circular heap of dust, should be made by chanting the proper mantras. The main deity should be worshipped, along with Tatavinyasa chanting mantras, while installing God in the Surya Mandal. He should be worshipped with the material available nearby and ghee should be offered to the sacred fire. 47.

A worshipper, who has controlled his sense organs, should think of the God in his heart and worship others with all the materials. He should offer meals to Brahmins. All Vaishnavas should be considered as his brethren and he should honour them with love. 48.
Brahmins and other devotees should worship God three times: morning, afternoon and evening, every day; weak persons can worship him only once in the morning. 49.

During all the three times, he should chant the mantra learnt from his teacher with deep devotion, dedication and in respect. 50.

Gayatri-mantra should be chanted along with the Krishna-mantra, twice a day and when he is in a calamity. 51.

This way, O Brahmin! I have narrated to you the everyday ritual of worship, to be done by a Brahmin. Now I shall tell you about householder’s religious duties. 52.

Thus ends the seventh chapter entitled, ‘Ritual of worship of God,’ in the fifth Prakaran of Satsangi jivan, the life story of Lord Narayan, also titled as Dharmashastra (the rules of the code of conduct). 7

CHAPTER - 8

Marriage, householdership as religious status.

Shri Narayan muni said: -

A Brahmin celibate, not interested in renunciation, and desirous of assuming the status of a householder, should offer
gifts (fees) to his preceptor and after taking his permission, take bath according to the (prescribed) rites.

At the conclusion of the term of his studentship in the Vedas and after ending his vow of celibacy, he should bath as per the instructions of the preceptor, and wear lower (Dhoti) and upper garments (Uparana) and hold a Bamboo stick in his hand.

Thus, returned from the house of his preceptor and initiated as a householder, he should stay at home wearing two sacred threads, carry a copper vessel containing water, carry an umbrella, put on a white turban, wooden foot-wear, and gold ear-rings. He should cut his nails and shave his hair. He should always wear white apparel.

A Brahmin should not even for a day, remain without adhering to one of the stages (Ashram) of life. If he stays so, he is to be sanctified by atonement.

A Brahmin should marry a bride of his own caste who possesses good qualities, belongs to a different Gotra, and does not hail from Sapinda relationship from her mother’s family.

In order to avoid adultery by those who possess unrestrained lust, an inter-caste (a-Savarna) marriage by a twice-born was permitted in the past to avoid extra marital relations. But later on, in this Kali age, religious thinkers and sages have prohibited this type of marriage with a fear of degradation of caste and social position. Hence, it should be positively avoided.
Caution to be exercised while performing engagement of a man with a woman.

While giving or accepting a girl in marriage, a wise man should avoid relations with an ill-mannered and immoral family, a family prone to diseases like epilepsy, tuberculosis, white leprosy, and allegedly charged with litigations, and a family with bad conduct. 9.

A Brahmin should marry a girl, who possesses a good disposition and is fair in her behaviour, thought and speech. She should be younger than him and should not possess masculine qualities. 10.

A girl (even if) attractive, beautiful in looks, born with good fortune but is possessed of bad conduct and is ill-mannered, she should be regarded as inauspicious. A girl who is unattractive (not beautiful), but well-mannered and virtuous should be regarded as source of all good fortune. 11.

Eight types of Vivah.

There are eight types of marriages: namely Brahma, Daiva, Arsha, Prajapatyas, Asura, Gandharva, Rakshasa and Paishacha mentioned in the Shastras. The preceding four i.e. (Brahma, Daiva, Arsha, Prajapatyas) are recommended for the Brahmans. The succeeding three i.e. Asura, Gandharva, and Rakshasa are recommended for Kshatriyas and Vaishyas, (But) the eighth one i.e. Paishacha is permitted only for lower castes or for those born from intermixture of castes. 12 - 13.
Rules for maintaining sacred fire.

In order to pacify the deities, a Brahmin at the time of his marriage, should maintain a (sacred) fire (in his house). If through oversight he fails to do that, he should try his level best to keep it at the time of the division of his family property. 14.

If an unmarried elder brother does not maintain the sacred fire, and if his younger brother is also not married and does not maintain the sacred fire, they are required to expiate their sins. 15 - 16.

The younger brother is called as Parivetta and the elder one is called as Parivitti. Both of them are supposed to carry out the atonement. 17.

If the elder brother is an atheist, suffering from a severe disease, or is addicted to money, the marriage of the younger brother, with the consent of the unmarried elder brother, is not objectionable. 18.

A householder, should everyday make Smarta offerings in the Vivahagni or the fire kept at the time of the distribution of joint family property. He should make Shrauta offerings (Agnihotra) etc. in the Ahavaniya fire. 19.

If a person does not maintain the sacred fire for the want of enough space or because of poverty, then he should make offering of water, both in the morning and evening. At the day time he should utter ‘I bow down to Surya and Prajapati’ and after the evening ritual, he should utter, ‘I bow down to Agni and Prajapati’ and make the water offering. 20 - 21.
Proper time for Anga-Sanga of a woman by Gihastha.

A Brahmin should not cross the limits of the sensual enjoyment (even) with his wife and should adhere to the norms laid down by Shri Hari. 22.

For a householder, the time favourable for conception as approved by the scriptures is sixteen nights from the (actual) day of menstrual discharge of his wife. 23.

Out of those sixteen, the even nights are recommended for the one aspiring for a son and odd nights are recommended for the one aspiring for a daughter. The last of those sixteen nights are considered the best (for conception). 24.

O best one! Listen to those nights which are to be avoided by all means. They are: the first four days and nights after the (actual) menstruation day, full moon day, the new moon day, death anniversary day, a day before the death anniversary day, the 10th and the 12th day of any lunar month, period of the transition of the planetary body from one zodiacal sign to another, and a day of religious observance etc. 25 - 26.

A householder should not approach (his wife) for sexual union on these indicated days. If he does so, he will get a birth of a cat or dog in his next birth. 27.

A householder should, by all means, protect his wife and always honour her by offering proper food, clothing, ornaments etc. 28.
The bride’s father should take proper care of her before marriage and in her youth, the husband should take care of her as his wife. The sons should look after her in her old age. Hence, a woman does not deserve to be left uncared for at any point of time in her life. 29.

Women, born in the high class families are ruined by the independence. Hence Prajapati thought of (imposing) this dependence upon them. 30.

**Damage caused to man by immoral sexual relation with author woman**

Alien women should never be approached by a person of any other castes. Union of alien women with a person results in the annihilation of the merits incurred by the performance of the pious and meritorious deeds. 31.

Morally assaulting the wife of another person is the chief cause of the destruction of one’s own penance, fame, glory, wealth and life. 32.

There is no other great sin as the one (incurred), by being in union with wife of another person. 33.

Those persons who look upon others’ wives with sinful mind are born sick in their subsequent births. 34.

Those obsessed persons, with sinful minds, who look upon others’ wives with an evil eye are born blind (in their next birth). 35.
Yam-Yatna is the fruit or result of immoral sexual relation

All the licentious persons, seducers of women, who harass women, who amuse themselves in a group of women, who instigate womenfolk for sexual enjoyment, who clad (themselves) in women’s apparel, who (pretend to) fight for women, who camouflage (themselves) with womanhood, who instigate others for sensual pleasures to be enjoyed with other persons, who enjoy listening to the love stories of the womenfolk, who enjoy their wealth by entertaining other women, who falsely propitiate women as deities, and (only) outwardly behave as if they obey the rules of regarding womenfolk are (all) thrown into hell for as many number of years as there are pores on the limbs of a woman. 36 - 38

In the hell, worms, insects etc. devour (partake of) them; else they are cooked and fried in hot oil (by the messengers of Yama). Or (still more) they have to suffer severe pain when they are thrown half-burnt into a river. 39

Those wicked persons who enjoy sexual union with animals or other men are born impotent or as eunuchs (in their next birth). 40.

Even in a critical situation, a householder should not ever touch a woman with whom (he) does not have any blood relation. 41.

A pious and learned (person) should not even accompany his mother, sister, or daughter in seclusion. He may elsewhere attend to them only when it is imperative. 42.

O Brahmin! Attachment of human beings towards womenfolk in general, results in bondage. Hence a thoughtful person should
stay away from these two and keep the company of devout ascetics who dedicate themselves to Achyuta (Lord Vishnu). 43.

Thus ends the eighth chapter entitled, ‘Narration of marriage etc. in house-hold duties’, in the fifth Prakaran of Satsangi jivan, the life story of Lord Narayan, also titled as Dharmashastra (the rules of the code of conduct). 8

CHAPTER - 9

Admiration of Dharma by Shree Hari and detailed ritual of five Yagna meant for householder.

Shri Hari said: -

‘One should slowly and slowly, accrue religious merits like ants build an anthill. Religion indeed is the only refuge for a person who does not unnecessarily bother others but helps them out. When (his) living body ceases to exist, his kinsmen, father, mother, brother, wife, sons and the kindred instantly turn their faces away from him. His religion alone follows him. 1 - 3.

If Kama (Purushartha) was to be protected, why was it then burnt by Lord Shiva? If tha (Purushartha) was to be given protection,
why did Harischandra and others did not hang on to it? 4.

Religion was protected by all the kings of yore and the doyens like Dadhichi (and that too) by sacrificing their own bodies. 5.

Lord Vishnu, who is the ruler of their world, is pleased by the performance of religious activities by His devotees. This whole world is indeed supported by the practice of religion. 6.

Ten uncommon divinity lying in Dharma.

In the triad, Trivarga: Dharma, Artha, and Kama, Dharma i.e. religion is considered best on the basis of merit. Artha (worldly prosperity) is considered the second best and the Kama, i.e. desire for the sensual pleasures is regarded as less important. Hence, Dharma i.e. religion should be sought for. Observance of Artha and Kama should never conflict with Dharma. ‘O You possessed of noble qualities! Scholars have enumerated ten noble qualities of Dharma. They are: penance, donations, forgiveness, faith, pure mindedness -absence of jealousy, intellectual proficiency, performing sacrifices, kindness, truth and self-control. In this world, by observing religion, people have prospered and the great seers have reached emancipation. 7 - 10.

Hence householders should devote themselves to religion and perform the five great sacrifices. These are recommended for the eradication of contamination created by five implements causing violence (Pancha-suna): pestle, grind-stone, fire-place, water jar, and broom. These are the five things in a house which leads a householder to commit injury. To expel (these) sinful effects, five
great sacrifices should be performed. Otherwise being perturbed by these five evils, he will be thrown to the hell. 11 - 13

Procedure and importance of five great sacrifices.

Daiva, Bhoutika, Paitra, Brahma and Manusha are the five great sacrifices which are capable of eradicating all the injurious effects. 14.

Devyagna:- A sacrifice in which an oblation to the Gods is offered is called Devayajna. A sacrifice named Shalagni is performed with offerings in a Smarta or Avasathya fire (in the house). If a sacrifice is to be performed without fire, then the offering can be made in the regular kitchen fire. 15.

In the absence of fire, a Brahmin should make offerings to water or to the earth (ground). In the absence of food, he may perform a Deva-yajna (Vaishvadeva) with vegetables. 16.

Bhutyagna:- The Bhuta-yajna is one, in which regular offering of the remnants of food is made to Parjanya (Rain God) and Prithvi (Earth) after daubing the ground. 17.

Brahamyagna:- Study of one’s own branch of learning i.e. Brahma-yajna is to be performed before the regular offerings. If not, then it should be performed after the Vaishvadeva (Deva-yajna) as per one’s own ability. 18.

Brahma-yajna is threefold. It is to be performed in the early morning between seven to twelve Ghatikas (Samgava period), after
performing daily rites like bath etc, or after Vaishvadeva. 19.

A Brahmin of the Rigveda branch performs a Brahma-yajna by standing in water, holding Kusha grass in his hand. Subsequently, he performs the afternoon ritual. 20.

After taking bath in the mid-noon and performing the Sandhya-ritual, the Brahmin of the Taittariya branch (of Krishna Yajurveda) should perform Brahma-yajna and make his offerings. 21.

He may recite at least one Sukta of his own Vedic recension or recite Shrisukta, Purusha sukta or Vishnu stotra. 22.

If recitation of Vedic texts is not possible, he should devotedly recite the Gayatri Mantra with Pranava (Omkara) for his Svadhyaya. 23.

**Pitruyagna:** Every day, one should offer meals to a Brahmin for the sake of his deceased father. If this is not possible, one should keep a ball of rice on the ground as a Pitru-makha (sacrifice for the deceased father). 24.

**Manushyagna:** Then, one should offer some food to the cows, dogs, crows and such other small creatures or keep it at the threshold (doorstep). At the conclusion of the Vaishvadeva, they can wait upon a child, an old or a young or a learned person, or even a layman and feed him, considering him to be the Vishnu incarnate (Achyuta). 25 - 26.

If a Brahmin, regularly offers alms in the form of food to a
guest, as per his ability, it is considered equivalent to human sacrifice. One mouthful of food offered is considered as alms. Four mouthfuls of food offered is called as Agra and sixteen mouthfuls (four Agras) of food is considered as a full meal (Hantakara). 27 - 28.

He should worship a guest who visits him after the concluding of Vaishvadeva and offer him food, water (to drink), flowers, sandal paste etc. 29.

**Characteristics of Atithi.**

One should never treat his friends or habitants of his village as his guests; a guest should be a person who arrives all of a sudden and (as such) his family name or Gotra should be unknown. 30.

A learned man should not enquire about the Gotra (family name), character, education or about the personality of the guest. He should regard him as Prajapati Himself. 31.

He is called a guest (Atithi); because he does not visit regularly. When the guest is satisfied, the householder is freed from the bondage of performing a Manushya-yajna. 32.

**Six types of Dharma-Bhikshuka.**

A traveller, a passer-by pilgrim who has few desires, a student, an ascetic and a celibate are the six (persons) who are regarded as righteous mendicants (Dharma Bhikshuka). 33.

A sanyasi, a celibate worshipper of fire and a performer of different sacrifices are always regarded as distinguished guests. 34.
If a host takes his meals without offering any food to them, he suffers from sin in his subsequent births. 35.

If a guest leaves the house without his wishes being fulfilled, he leaves his sinful deeds to the host and seizes the meritorious deeds of the host to his own credit. 36.

Whatever the host himself eats or drinks, he should worship the guest with the same i.e. offer it to the guest with respect. 37.

While offering the gift of food or clothing, one should never think of his eligibility. One who is really starving for food and who is devoid of clothes to wear, is indeed an eligible guest. 38.

Thus, I have narrated the ritual of the Pancha-yajna in brief and have explained at length how it is to be performed by the householder. 39.

If through obsession, the householder takes his food without performing these five sacrifices, he enters evil and inferior births (in future) and has to experience severe suffering at the hands of God Yama after death. Hence the wise people should perform the five great sacrifices regularly. 40 - 41.

Thus ends the ninth chapter entitled, ‘Narration of the mode of Smarta duties’ in the fifth Prakaran of Satsangi jivan, the life story of Lord Narayan, also titled as Dharmashastra (the rules of the code of conduct). 9
CHAPTER - 10

Importance of goodness in religious practices with special reference to non-violence.

Shri Hari said: -

A householder should follow the conduct prescribed by the Shruti and Smriti and the one that is accepted by the sages and ascetics. 1.

He should be unassuming, devoid of hatred, free from lust and greed, and should regularly observe the rituals like bath, morning and evening rites etc. He should be a seeker of truth and should have control over his senses. 2.

He should be devoted to the cause of the cows and Brahmmins and chant Savitri (Gayatri). He should worship Brahmmins and Gods, and should dedicate himself to the well-being of parents, should exercise self-control, engage in performing sacrifices, be merciful, abstain from hurting others and follow Dharma, Artha and Kama rightfully. 3 - 4.

He should never think of Artha (earning money) and Kama (passion) which is against his religion and should never abandon his religion, even if it becomes inevitable. 5.
O Brahmin! Although he is engaged in his duty as householder, he should never be reluctant to observe the three objects of worldly existence (Dharma, Artha and Kama). He should always distribute food to; dogs, Chandalas, and the down-trodden and treat birds, beasts and other insignificant creatures with care like he would attend to his sons. 6 - 7.

When (one’s) parents, brothers, sons, friends and relatives express their wishes to him, he should respond to them favourably, without any selfish motive. 8.

He should carry out the daily household duties without any attachment towards his wife, wealth etc.; he should serve Narayan muni. 9.

Those, who possess special powers, and those who are rich and wealthy should worship Shri Hari by performing various types of sacrifices. 10.

**Rite of non-violent Yagnas in Kaliyug.**

Since sacrifices like Asvamedha, are banned in this Kali era, sacrifices like Vishnu-Yaga, Maha Rudra etc. should be performed. 11.

People of good qualities (Sattva guna) love sacrifices which do not contain slaughter of the animals. Those who wish for prosperity should then, perform sacrifices like Vishnu-yaga etc., which do not prescribe animal-slaughter. 12.
Importance of worship of Brahmins.

No religion is as sacred as the one which propounds non-violence. There is no other sin on this earth, which is comparable to killing of animals. 13.

By the offerings of rice, porridge, and ghee in sacrifice, Gods are propitiated. One should please the earthly Gods i.e. Brahmins with proper food and gifts in the form of honorarium. 14.

One should commence the sacrifice by initially checking the presence of Agnicakra. If the offerings fall in the mouth of wicked stars/planets, it will create great disaster to the doer of the sacrifice. 15.

The Brahmin priests, the doer of the sacrifice and his wife, should follow the norms of celibacy. 16.

If even a single person (from the above list) fails to perform the atonement for breaking the norms, that sacrifice becomes fruitless or goes in vain. 17.

That sacrifice will also not bear fruit if the Brahmins overseeing it have not studied the Vedas or if they do not get proper honorarium (for the sacrifice). 18.

**Mouth of a Brahmin who is a devotee of Bhagwan is better than mouth of Agni.**

Shri Hari is gratified when people offer food and sweet enriched with ghee to the mouths of the Brahmins performing the sacrifice. The sacrifice would not bear fruit if the offerings are prepared in the fire. 19.
That sacrifice, in which sweet offerings with plenty of ghee and sugar is offered to the Brahmins, is considered to be the best among all the sacrifices. 20.

Shri Hari is very much pleased, only when the righteous Brahmins are pleased. (There is) no doubt that the three worlds are happy when Hari is pleased. 21.

Lord Vishnu does not love His own body, nor that of Goddess Rama or the other deities as much as He loves righteous Brahmins. 22.

The one who adores righteous Brahmins is adored by Lord Vishnu himself. The one who insults righteous Brahmins is said to have insulted Lord Vishnu Himself. 23.

On this earth, a Brahmin may or may not be well-versed in the Vedas. Still, he should be adored and offered food and should never be insulted. 24.

Hence, a householder should always honour and adore the righteous Brahmins without any prejudice. On special occasions, he should perform rituals and give generously to the Brahmins, with due considerations to time and place. 25.

Pilgrimage to sacred places, rituals and charity there over

A country which is the habitat of virtuous persons, where Lord Vishnu manifests Himself, is considered to be a blessed country. 26.
Those countries in which, knowledgeable Brahmans practise austere penance, where worship of Lord Vishnu is regularly performed, where there are holy rivers like the Ganga, where there is a long tradition (of the Vedas), where there are holy lakes like the Pushkar and where there are holy places inhabited by pious and noble people are all regarded as sacred and auspicious. 27 - 28

All the penance-groves of the great sages and all the great mountains are regarded as auspicious. They are regarded as the places conducive to perform sacred rites. 29.

The rites performed in these places are considered to be thousand times superior to those performed at other ordinary places. Hence, good and meritorious deeds should be performed in the above auspicious places. 30.

The manifestation and residence of Lord Vishnu and settlement of the great sages determine the auspiciousness of the holy places. 31.

**Description of the ritual of a pilgrimage**

Householders desirous of going to the holy places for pilgrimage should observe fast on the first day. Thereafter, they should worship Ganesha, righteous Brahmans, sages and their manes. Then, after concluding the fast, they may leave for the pilgrimage. After reaching there, they should, without discrimination, offer food to the Brahmans residing in that holy place. All the deserving Brahmans are considered worthy of gratifying with the offering of food. 32 - 33.
On the day before entering the holy city, he should shave his head in the nearby place and observe fast. After coming to the holy place, he should offer food to the Brahmans. One who has control over his hands, feet and mind attains knowledge, fame, austerity and enjoys the fruit of the pilgrimage. 34. - 35.

One, who speaks truth, abstains from anger, has a firm mind, has overcome his passion, and loves all beings as his own self enjoys the fruit of the pilgrimage. Such a person never gets reborn in an unholy womb or in an evil place. He never becomes unhappy, attains heaven and discovers the path of final emancipation. 37.

A sinner, the one who lacks faith, or an atheist, one who has not cleared his doubts and one who engages himself in illogical reasoning - these five (persons) will never enjoy the fruit of pilgrimage. A person who neither practices celibacy nor observes any vow but visits a holy place never bears the fruit of that pilgrimage and certainly incurs sin. 38 - 39.

Sin incurred elsewhere is wiped out in by visiting an auspicious place. But sin committed at an auspicious place becomes a vajra-lepa (inerasable stain). 40.

A householder should keep control over his senses, confer gifts according to his capacity and offer food to the Brahmans. He should look at women with a pure mind and treat elderly women as his mother, women of his age as his sisters and those younger than him as his daughter. After returning home from the pilgrimage,
he should perform the due obsequies. He reaps the fruit of the pilgrimage only after offering food to Brahmans. 41 - 43.

A householder should perform all the virtuous actions in a holy place and at a meritorious phase of time according to his ability and income e.g. in the month of Bhadrapada, in the black fortnight, one should perform the ancestral rites. If he is rich enough, he may separately perform ancestral rites of his father, uncle etc. 44 - 45.

During the loss of a Tithi, or a Vyatipata, or at Vishuva (a day when the sun enters Mesha or Tula-rashi Zodiac sign), or at Dakshinayana, Uttarayana, at the concurrence of Anuradha and Shravana constellations, or on a Dvadashi day, on the concurrence of Uttara-Phalguni, Uttarashadha and Uttar Bhadrapada constellation, on Ekadashi, Dvadashi or Navami of bright fortnight of the Magha, Akshaya Tritiya day, (i.e. the third day of bright fortnight of the month of Vaishakha Ashtaka, i.e. second half of the Hemanta and Shishira seasons), and the ninth and the seventh day, Kapila shashthi and Ardhodaya Yoga, a full moon day, or a full moon day when a moon is short of one phase, at the concurrence of the planets barring the names of the respective months, at the planet at the time of one’s own birth, the holy days representing Manu and others, the days of celebrations of Annakoota etc. and on the day of the manifestation of Lord Vishnu, on the Amavasya day, a day when planet Surya enters the particular zodiac sign and the solar and lunar eclipse; one should take bath, give away alms
, practise penance and sacrifices, perform ancestral rites, offer food to the Brahmins, and carry out such other activities, during those auspicious periods. 46 - 51.

Amavasya day, falling on Monday (Somavati Amavasya), the seventh day of any lunar month falling on Sunday (Bhanu saptami), the fourth day of any lunar month falling on Tuesday (Angariki chaturthi), the eight day of any lunar month falling on Wednesday (Budhashtami) - these four days are regarded as equally significant as the solar eclipse day. Offering of gifts and uttering of prayers, chanting the names of the deities and performing sacrifices result in the accumulation of crores of meritorious deeds. 52 - 53.

One should carry out meritorious deeds like offering alms etc., on the occasion of Garbhadrana, Pumsavana, Simantana ceremony, naming ceremony of a child, during other purificatory and sacred rites of the child, funerals, anniversary rites of the parents and even while celebrating one’s own religious and festive occasions. 54 - 55.

Indeed! One should bestow alms to a devout, humble and deserving ascetic who is a regular observer of vows and who hails from a high and decent family. 56.

‘O doyen amongst the Brahmins! In Kaliyuga, offering of gifts as prescribed by the scriptures are benevolent to the people in general. 57.
Thus ends the tenth chapter entitled, ‘Narration of special features of place, time and worthy recipients among householder’s religious duties,’ in the fifth Prakaran of Satsangi jivan, the life story of Lord Narayan, also titled as Dharmashastra (the rules of the code of conduct). 10

CHAPTER - 11

Special importance of Dan in Kaliyug.

Narayan Muni said:-

Annadana - the best among charities.

Donation of food is the best among all types of charity in this world. Food is the life of all living beings. Hence it is said that, he who gives food, gives life. 1.

During the former creation Prajapati said, ‘Food is Nectar: Annam Amrutam’. No doubt, all the three worlds are sustained by the support of food. He who donates food to needy Brahmins, stores the highest treasure for himself in the next world. 2 - 3.

He is truly the knower of religion, who by fasting himself, gives food to Brahmin, Kshatriya, Vaishya, Shudra or anyone else suffering from hunger. 4.

When one who has committed sins offers food to those who
seek it, especially to a Brahmin, he is no longer stained by his sins. 5.

In the absence of food, the five ḍhatuṣ in the body get separated. Even the strength of a strong man in this world is lost, because of want of food. 6.

Whatever movable or immovable exists in all the three worlds is because of food. Hence, the wise should donate food to preserve Dharma. 7.

O Suvrat! Strength, lustre, fame and merit of a donor of food increases permanently in all the three worlds. 8.

The abodes of donors of food shine in the heaven. All the animate and inanimate things in his house shine like the reddish colour of rising sun. 9.

The mansions will appear white, the beds will shine like gold and the donor of food will take shelter in them. Therefore, one should donate food. 10.

One who feeds a Lakh, a thousand, ten thousand or even a hundred Brahmans with good food, Payasa etc. according to his ability boards a divine golden aeroplane shining like the lustrous sun, goes to heaven, and is praised by groups of Gods on his arrival there. 11 - 12.

**Donation of various items.**

**Importance of Bhumi-Daan:** Similarly, land-donation is
described as a great donation. By donating land, a man can get all his desires fulfilled. 13.

By donating to a saintly Brahmin, a land of size of the size of a cow’s hide (Go-Charma-matra), a man obtains invaluable merit. 14.

But conventionally, the land on which one bull and a hundred cows sleep is called a Go-charma-matra land in terms of measure. 15.

The land donor is freed from all his sins and he immediately acquires more merit than the one received by performing the Ashvamedha sacrifice. 16.

The wise man who donates land, notionally donates gold, silver, jewels, pearls and clothes and everything else. 17.

A man who donates land protects eleven generations: five fore fathers, himself and five descendants. 18.

He who worships a Brahmin in a proper procedure and donates him a strong and well decorated house obtains Brahma-Loka where there are golden palaces and huge walls decorated with jewels. The donor of the house gets all those houses in Brahma-loka. 19 - 20

**Importance of Gau-Daan.**

The man obtains Vishnu-Loka when he follows the proper procedures and offers monetary gifts (i.e. Dakshina). He begets the same merit when he offers a householder Brahmin a beautiful, virtuous and milk-yielding cow, having golden horns and golden
hooves, decorated with pearl-garlands; along with a calf and covered with clothes. 21 - 22.

**Importance of Suvarna-Daan.**

He who donates to a Brahmin gold accompanied with ‘Dakshina’ does not get stained by the dirt of sin. He also gets rid of the effects of his committed sins. 23.

He who gives to a Brahmin a copper vessel full of sesame in the month of Magha does not go to Yama-loka. 24.

He who gives water and slippers during summer season and an umbrella during the rainy season goes to Chandra-Loka. 25.

**Importance of Daan performed for Parana of Baras.**

He who observes the vow of Ekadashi and on the next day i.e. on Dvadashi, feeds the devotees of Vishnu, Brahmins and especially saints who are detached from worldly attachments obtains the fruit of all sacrifices. Pleased with him, Hari fulfils all his desires. 26 - 27.

On the twelfth day (i.e. Dvadashi) of Margashirsha month, who worships Keshava; and feeds all his devotees, gets the fruit of Ashvamedha sacrifice. 28.

On the twelfth day of Pausha month, one who worships Narayan with devotion and feeds Brahmins gets the fruit of a Vajapeya sacrifice. 29.
On the twelfth day of Magha month, one who worships Madhava and feeds Brahmins gets the fruits of Raja-suya sacrifice. 30.

On the twelfth day of Phalguna month, one who worships Govinda and pleases Brahmins gets the fruits of Ati-ratra sacrifice. 31.

On the twelfth day of Chaitra month, one who worships Vishnu with devotion and pleases the devotees of Vishnu, Brahmins and saints according to his ability gets the fruits of Paundarika sacrifice. After death, he goes to the Divya-loka, which is rare to get even for GGods. 32 - 33.

On the twelfth day of Vaishakha month, one who worships Madhusudana and feeds the Brahmins gets the fruits of Agni-shtoma sacrifice. 34.

On the twelfth day of Jyesththa, one who worships Trivikrama and feeds Brahmins gets the fruits of Gavam-ayana sacrifice. 35.

On the twelfth day of Ashadha month, one who worships Vaman with devotion and feeds Brahmins gets the fruits of Sama-yaga sacrifice. 36.

On the twelfth day of Shravana month, one who worships Shridhara and feeds Brahmins gets the fruits of Vishvajit sacrifice. 37.

On the twelfth day of Bhadrapada month, one who worships Hrishikesha and feeds Brahmins gets the fruits of Sautramani sacrifice. 38.
On the twelfth day of Ashvina month, one who worships Padmanabha, and pleases Brahmins gets the fruits of Saumika sacrifice. 39.

On the twelfth day of Kartika month, he who feeds Brahmins gets the fruit of Sarva-medha sacrifice. 40.

The twelfth day is Vishnu’s favourite day; so it is dearest to Narayana. Whatever good is done on that day becomes non-perishable indeed. 41.

Donations according to one’s ability should be given to Brahmans on that day and the devotees of Hari should be pleased by offering them food suitable for season. 42.

The householder of this type boards an aeroplane decorated with a net of small bells and having the lustre of sun and goes to Hari’s abode. 43.

[Charity of medicines to patients, scriptures to learned Brahmans, Blankets etc.] (Merits of gifting to worthy Brahmans: 44-65) He who gives medicine, love and food to a patient to cure the latter’s disease becomes healthy and lives a long life. 44.

He who gifts Veda, Shasra, Purana or Mahabharata (to Brahmans) begets invaluable merits and all his sins are destroyed. 45.

During winter, one who gives clothes, firewood and woollen blankets to Brahmans enjoys eternal happiness. 46.

Whatever one desires the most in this world and whatever
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one likes the most in his house should be donated to a virtuous person if he desires to have them all permanently. 47.

On the twelfth day of bright fortnight of Chaitra month or every day in the month of Chaitra, he who donates white clothes goes to heaven permanently. 48.

He who donates gold during the month of Vaishakha, he who donates umbrellas and slippers in Jyesththa month and he who donates bed during Ashadhya – all of them go to Shvetadveepa after their death. 49.

The man who donates Puranas during Shravana, donates cow in Bhadrapada and horse in Ashvina uplifts his whole race. 50.

The man who donates wool in Kartika month, salt in Margashirsha, food as much as a mountain during Pausha and fragrant things during Phalguna becomes happy forever. 51.

This donation should not be given for the sake of fame, out of fear and out of greed. It should be given to a worthy Brahmin for the sake of one’s own welfare in the next world. 52.

Nothing should be given to Brahmin even though he is worthy if he uses the accepted donations for performing some bad task. 53.

Nothing should be given to him who stores the accepted donations and does not utilise them for the sake of Dharma. 54.

When proper time for donation arrives and a worthy Brahmin
is not around, then along with mental determination the earmarked items should be dropped into water. 55.

When this is done, the fruit of the donor becomes ten times more and the Brahmin who receives it is not at any fault. 56.

Whatever is given to a learned one, poor one, a beggar who has lost his wealth and especially to the one with good behaviour becomes imperishable. 57.

Donations given to the saintly Brahmins who are free from anger, engaged in religious rites, always speak the truth and are able to control their senses, bring great fruit to the donor. 58.

Donations given to people who are not proud, who endure everything, are free from desires, have control over their senses, who are friendly with everyone bring great fruits to the donor. 59.

That great Brahmin is described as a worthy person, who studies the four Vedas along with six Vedangas, who is engaged in six duties and who is calm and quiet. 60.

The offerings of a wealthy householder who donates to such worthy people increase his merit to the equivalent of thousands of multiple donations. 61.

A worthy Brahmin having talent, erudition, character and good conduct saves the whole dynasty despite being alone. 62.

Such a Brahmin possessing all the virtues approved by saints
should be brought even from a far-off place and honoured and worshipped with great faith. 63.

Abundant donations given to: a cunning fellow, a bard, a thief, a rogue, a bad doctor and a wicked man become fruitless. 64.

‘O great Brahmin! A householder should donate according to his ability only that wealth which he has earned honestly. He should not donate the wealth earned dishonestly or by unjust means and by troubling the people dependent on him. 65.

Thus ends the eleventh chapter entitled, ‘Narration of norms of charitable donations among householder’s duties,’ in the fifth Prakaran of Satsangi jivan, the life story of Lord Narayan, also titled as Dharma shastra (the rules of the code of conduct). 11
CHAPTER - 12

Importance of constructing temples stated as Dharma of rich devotees by Bhagawan Shree Hari.

Shri Narayan Muni said:-

A householder should build with devotion and according to his affordability, a Hari-temple, which is strong, well white-washed and has a circular corridor around. 1.

‘O Suvarat! A householder receives more and more prosperity as he builds the temple stronger and stronger. 2.

The temple should be beautiful, facing the East and in front of it, a Garuda Mandap should be erected on the ground. 3.

A pleasant pilgrim-dormitory (Dharmashala), should be built around the temple which is suitable for the stay of the travelling devotees of Vishnu. It should be surrounded by a compound wall. 4.

A garden full of trees, flowers and fruits should be developed near the temple. In that garden, there should be a small well filled with clean and sweet water. 5.

Lord Vasudeva should be installed (consecrated) at the centre of the temple; Goddess Ambika, in the north-east corner, the Sun-God, in the south-east corner; Brahma, in the south-west corner; and Shiva, along with his son Ganesh, in the north-west corner. Those idols should be consecrated in a ceremony by following
proper procedures. 6 - 7

Names of twenty five Tantragam of method of pooja.

As described before, the systems of worshipping Hari, called Pancharatra or Saptaratra have been proclaimed by God Himself and classified by the sages at proper time in this world as well as in heaven. Those Tantras (Agamas) are twenty five in number. Their names are


The householder who is wealthy enough should build temples of Shiva, Ganesh and Parvati in the same way. 14.

Months granting better result in Pratistha-Vidhi.

The months Chaitra, Vaishaka, Jyestha and Phalgun are auspicious for consecration of Gods; but according to some, the month of Chaitra is not auspicious. 15.

For the consecration of Vishnu, the month of Magha is not
good. Similarly, the southern solstice (Dakshinayana), is forbidden for the consecration of Gods. 16.

The bright fortnights of Magha, Phalguna, Vaishaka, Jyestha and Ashadha are the best for consecration of Shiva. 17.

The man who builds a temple and a pilgrim dormitory (Dharmasala) protects his seven generations from the circuit of worldly existence. 18.

Proportionate to the number of bricks used for building a temple, the man who builds it lives those many thousand years in heaven. 19.

That man definitely begetss Moksha who builds the best, beautiful and strong temple of Vasudev; the great God. 20.

He who builds a new, moderate-quality temple of Vasudev obtains Vaikuntha-Lok, which is honoured by people. 21.

‘O twice-born (Vadava)! He who builds an ordinary temple of Vasudev, with limited expenditure, certainly gets Surendra-lok. 22.

Whatever fruit a rich man avails by spending lots of money is availed by a poor man who builds an ordinary temple with his own effort and according to his capacity. 23.

By consecration, man achieves sovereignty; by merely creating a temple, he obtains supremacy over three worlds; by worshipping God consecrated in the temple, he gets Brahma-Lok; and by doing
Without being affected by pride, he who builds a temple for the pleasure of Hari saves hundred ancestors and himself gets to live in Vaikuntha. 25.

He achieves great merit, who renovates the old temples and monasteries by repairing, plastering, white-washing etc. 26.

He, who sweeps the temple, whitewashes it and lights the lamp, goes to Vishnuloka. 27.

Merits of charitable endowments.

Those people who construct small as well big wells and lakes beget never-ending merit. 28.

Wise people say that he, whose lake becomes full with water during the rainy season gets fruits equal to that of Agnistoma-sacrifice. 29.

He, whose lake becomes full with water, during the autumn (Sharat-Kala), gets the fruit equal to the donation of thousand cows. 30.

He, whose lake becomes full with water during Hemanta season, gets the fruit of a sacrifice in which gold is donated as Dakshina. 31.

O Suvarat ! He, whose lake is full with water during the winter (Shishira) season, gets the fruit of Agnistoma-sacrifice. 32.
The man, whose lake is full of water during the spring (Vasanta) season, gets the fruit of Ati-ratra sacrifice. 33.

The man, whose lake is full of water during the summer season, gets the fruit of Ashvamedh sacrifice. 34.

He, in whose lake cows and good people always drink water, saves the whole of his race (from doom). 35.

It is said that, his merit is measureless, in whose lake all the thirsty creatures drink water. 36.

**Great importance of tree-plantation.**

The shade spreading trees like; Banyan tree should be planted, around the lake, so that the planter achieves fame in this world and also in heaven permanently. 37.

The house holder, desirous of happiness, should create gardens around the lake and beautify it with auspicious trees. 38.

All the trees which provide useful fruits and flowers should be planted in the gardens. Trees useful for service to Gods (Dev-karya) and service to manes (Pitru-karya) should also be planted. 39.

He, who plants: one Ashvatha, one Neem, one Nyagrodha, ten Tintidi, Kapitha, Bilva and myrobolan (Amalaki), one each, and nine mango trees, would never go to hell. 40.

The householder, who devotionally performs meritorious
charity in this world and is dedicated to Vishnu becomes eternal. Hence, one should engage in charity with devotion. 41.

**Planet-adoration and Greatness of Householdership.**

The householders, especially kings who are desirous of happiness, should worship Nava-Grahams according to prescribed procedures every day, every month and every year. 42.

One should worship the planets (Graha) which are in an adverse position with special efforts. The planet, so propitiated gives happiness. At the same time, the planet which is not duly propitiated may be slighted and could create trouble. 43.

The sun in the seventh place caused Ravan to fall. The moon in the eighth place caused Hiranya-kashipu to die. 44.

The demon Namuchi who was troubled by the Planet: Mars (Mangala), was killed on the battle-field and the Pandavas were controlled by the Planet mercury (Budha) at the time of playing dice. 45.

King Suyodhan was killed because the planet Jupiter (Guru) was in the place of Janmalagna and Hiranyaksha was killed in the battle because the planet (Shukra) was in the sixth place. 46.

King Soudas had to eat human flesh as he was troubled by the Saturn (Shani), and king Nala, who was troubled by the Planet (Rahu), had to wander about on the earth. 47.

Similarly, king Sangram-jit was troubled by the planet (Ketu). Thus, many kings were troubled because of planets in adverse positions. 48.
Remedy through Daan of woes of Grahas.

Therefore, knowing the positions of troubled planets from the astrologer (Jyotirvid), one should pacify them, by giving alms. 49.

It is said that, donation of ruby is liked by Sun, donation of pearls is liked by Moon, of coral is liked by Mars, of emerald by Mercury (Budha), of Garut-mat- jewel by Jupiter (Guru), of Topaz by Shukra, and of blue diamond is liked by Shani. Rahu and Ketu like donations of Jewels, Gomed and Vaidurya. 50.

While performing the act of pacification of Grahas, a cow should be given to Sun, a conch to Moon, a reddish bull to Mars, gold to Budha, Yellow cloth to Guru, white horse to Shukra, a black cow to Shani, black iron to Rahu and ordinary iron to Ketu. These are the donations, recommended by sages, for the Grahas: Sun etc., The Grahas will be pleased by, bathing, donations, offering oblations and worshipping. 51.

These Grahas do not cause trouble to those, who respect Gods and Brahmins; follow their teachers’ advice; listen to the sermons (Pravachanas) everyday given by the good people; offer oblations to God; and are keen on seeing sacrifice; have pious mental feelings, mutter prayers and give donations. 52.

Nourishing the ascetics living in forests, the virtuous people, the poor people and the beggars is beneficial for the householders. 53.
O Brahmin! With this very intention, the second stage of religious life (Grihasthashtrama) is described as superior to the other Ashramas, by the sages, in Puranas. 54.

When a guest arrives at a householder’s residence, the latter should stand up respectfully, salute him, offer him a seat and adore him properly, welcome him with sweet words and feed him. When he becomes pleased, be sure that all the three worlds are pleased. 55 - 56.

If the householder does not behave like this, he suffers on this earth as if he has fallen into a dark, sullen well. 57.

O Brahmin! There are innumerable animals: deers etc., and birds that fill their own stomachs. If a householder holdsthe same attitude, doesn’t he belong to the same category? 58.

Thus ends the twelfth chapter entitled, ‘Ritual of charitable deeds in Householdership,’ in the fifth Prakaran (part) of Satsangi jivan, an account of the life story of Lord Narayan, also titled as Dharmashastra (the rules of the code of conduct). 12
Duties of Brahmin house holder: fruit thereby.

Shri Narayan Muni said:-

Hereafter, I shall narrate the special characteristics of Brahmin householder. A Brahmin should always be pious and always be engaged in the six activities. 1.

He should be calm and quiet, restrained, enduring and always think of the meanings of the Vedas. He should never give up his own duties and should not make friendship with bad people. 2.

He should wear white clothes, should not bear long hair and beard, should be fond of penance, should not wear too thin clothes, should not be idle, and should have modest sleep. 3.

The householder, who is the performer of punctual bathing and twilight worship, who is always devoted to Brahmanic sacrifice (learning and teaching Vedas), engaged in muttering Gayatri mantra, performer of ancestral right is liberated. Such a householder is freed from all earthly connections. 4.

A man does not become a householder only because he possesses a house. But he who shares his food with others, who always forgives others and who is compassionate is said to be a true householder. 5.

A householder should perform five Yajnas, everyday. They are: 1. Ahuta, 2. Huta, 3. Prahuta, 4. Prashita and the fifth is
Brahmahuta. 6.

Ahuta involves muttering chants, Huta means homa i.e. offering oblation to sacred fire, Prahuta means offerings made to creatures, Prashita means satiation of ancestors and Brahmahuta means serving Brahmans. 7.

The Brahmin, who performs these five Yajnas overcomes death. By non-performance of these sacrifices, he incurs the fivefold sin (of domestic violence-Panchasuna). 8.

He who cooks only for himself, whose sexual union is only for self-satisfaction, whose knowledge is only for livelihood - his life is fruitless. 9.

He, who is interested only in the verbal sciences (linguistics), interested only in a beautiful house, interested only in food and clothes and interested in entertaining the people around does not obtain emancipation. 10.

He who always loves solitude (for meditation), is not interested in the things attracting the senses, whose mind is engrossed in studies and is keen on non-violence is sure to obtain Moksha. 11.

Therefore, a Brahmin should always observe vows, be engaged in service to Agni (oblation service), be keen on penance and should control his senses. 12.

He should not commit sin under the pretext of Dharma and
then observe a vow. This type of Brahmin, when leaving this world, is blamed by the expounders of Vedas (Brahmavadins). 13.

He should avoid the company of bad people engaged in anti-religious (left hand rituals) acts, God haters, people engaging in anti-social behaviour and men censuring the Vedas. 14.

**Reasons for destruction of Brahmanatva.**

His whole family perishes because of falsehood, adultery with another person’s wife, eating prohibited food items, and abandoning Vedic religion (Shrauta-dharma). 15.

Because of prohibited marriages, non-performance of prescribed activities, non-study of Vedas and insulting Brahmins, the family-lineages go to a low status. 16.

One should not censure others, should not praise himself and should never declare any innocent person as sinful even at the risk of life. 17.

**Real purpose of the body of Brahmín.**

After bathing and offering oblations to fire, he should adorn the sacred mark (Pundra) on his forehead either with clay or with ash, from sacred fire after worshipping the Gods with sandal paste and water. 18.

Bath, Sandhya, Tarpana, muttering of mantras, offering oblations to Agni and worshipping Gods should be done before taking meals. The evening Sandhya rite should be performed without fire-oblations. 19.
The body of Brahmin is not meant for the attainment of low aim. It is meant for torturous penance and for the sake of obtaining permanent happiness after death (in thither world). 20.

Prohibitions and sins by Brahmins: respective atonements.

Pulling a bow-string and destruction of enemy, agriculture, trade-business, cattle-rearing or service to others for earning money is totally prohibited. 21.

A Brahmin should not accept any donation from a king following unrighteous path. But he is not to be blamed, if he accepts donations from a king, who is keen on performing his duties. 22.

Purity of food leads to purity of mind, purity of mind leads to stable memory. Thereby, untying of all karmic-knots take place. 23.

A Brahmin should not Parkate food offered by a low caste person, food offered by a team of actors and dancers or a group meal served by courtiers and other low caste people. 24.

It is recommended that a house-holder should always eat common food cooked for all, i.e. guests, servants, family members etc. 25.

From among the Shudras, half sharer-tiller (Ardhika), family friend, personal cow-herd (Gopal) and barber are the exceptions. A Brahmin can eat food given by them, who say, ‘we are yours’, and also a person who surrenders himself to him as a family member. 26.
Before eating food, three offerings for creatures should be done to the earth. Then, saying a kind of prayer, the first mouthful should be offered to the internal Agni (i.e. Pranagni-hotra). Then a Brahmin must eat his food, exercising control over his speech during consumption. 27.

Silence is recommended at the time of bathing, performing sacrifice and eating food. If silence is not observed while bathing, then God Varuna takes away his strength; while offering oblation into sacred fire, Agni would take away his wealth and while eating food, then God of death (Antaka) (i.e. Yama) reduces his life. Hence silence is recommended at the time of bathing, sacrifice and eating food (i.e. meals). 28.

In the plate, rice should be in the mid-portion, Payasa and ghee to its right, vegetable etc., should be in its front and Bhakshya and Bhoja to its left. 29.

If any one member in the row of people, sitting for meals is sinful, then all the members, in that row become equally sinful if no differentiation in rows is made. 30.

The row of people sitting for meal can be differentiated in six ways: by fire, by ash, by column, by water-line, by door or by path. 31.

That householder Brahmin who eats food after giving it to ancestors, Gods and men gets to drink nectar. The householder Brahmin eats sin who cooks only for himself to fill his stomach. 32.

A Brahmin householder should not perform a sacrifice by
begging for money from here and there. Also, if he collects money by begging, he should spend it all on the sacrifice. 33.

**Caution to be exercised by Brahmins in accepting Daan.**

While accepting donations for any religious act, the Brahmin should not accept anything from the following five: 34.

1. Suni – who kills animal,
2. Chakri – who extracts oil with the help of extractor (or wheel),
3. Dhvaji – who sells liquor,
4. Veshya – prostitute,
5. Naradhipa – non-religious king,

Each of subsequent ones is ten times more wicked than the preceding ones.

He who accepts hide of a deer, the bed of a dead person, a she goat or an Ubhayatomukhi cow in Kurukshetra does not get the birth of a human being in the next birth. 35.

Acceptance of iron, sesame, she-buffalo, oil, salt, Tildhenu and jewel –these seven are severe sins. 36.

The householder Brahmin should not accept any donation within the area of four hand-measures from a river (measured from the shore) even though he is on the verge of death. 37.

The Brahmin who accepts the skin of a deer, who buys and sells horses, and who eats food of new obsequy (Nava-shraddha) is not reborn as a human being. 38.
The Brahmin whose behaviour is pious, who repeatedly studies Vedas, whose behaviour is non-treacherous and who is intelligent remembers his previous birth. 39.

The Brahmin, who has not studied the three Vedas, is not a Brahmin in the real sense of the term; just like a wooden elephant or a leather-deer are not real. 40.

If the Brahmin who does not have learning (Vidya) or penance accepts any donation, he, along with the donor, is sure to face a downfall. 41.

If a uneducated Brahmin accepts the donation of pancake (Apoopa), gold, cow, horse or land, he immediately reduces to ashes just like wood. 42.

He who is well-studied and has control over his senses is suitable to accept donation but if he does not accept it heaven is not difficult for him. 43.

The wise people have said that the Brahmin, who eats the food given by a Shudra for a month or a fortnight, certainly takes his next birth in the same low caste. 44.

If a Brahminin distress, for want of livelihood, accepts alms (Bhiksa) from a good and well behaved Shudra, he is not smeared by sin. 45.

He is described as well-behaved Shudra, who is born in a pious family, who does not take wine and non-vegetarian food, bears
devotion towards Brahmans and earns his livelihood by way of honest business. 46.

The Brahmin, who only eats the food remaining after offering oblations, and that too during the two middle- Praharas (3x2=6hrs) at night and sleeps during those two Praharas, never perishes. 47.

A real Brahmin, should never drink non-potable drink, should never eat non-edibles and should avoid even smell of wine and meat. 48.

If a Brahmin, unknowingly smells wine or meat, he should take bath and remember Lord Vishnu and perform evening Sandhya-vidhi, outside the village. 49.

A Brahmin should perform, according to proper procedure, sacraments (Sanskaras) of his own, of his wife, son and daughter. 50.

Nobody, especially a Brahmin, should ever sell a daughter. If anybody does it, he goes to hell. 51.

Even a penny obtained by selling a daughter when enjoyed by anyone, leads to him along with his clan going to hell. 52.

**Marriage of Brahmin householder’s of daughter.**

If the Brahmin, whose economic condition is not good, requests the bridegroom, ‘marry my daughter by buying her ornaments’, then, all the ornaments given by the bridegroom and made by himself according to his ability should be given to the daughter. There is no fault in doing this. But even, a part of it
should not be kept for himself; this is our old tradition, said Bhishma. 53-55.

A daughter of eight years should be called Gauri, of nine years- Rohini and of ten years- Kanya. After that she becomes a girl undergoing menses. 56.

The non-cultured girl whose menses commence while she is at father’s house is called a Vrushali and her father, the killer of embryo. 57.

**To whom Kanya-Daan should be granted and not granted and his characteristics.**

If a bridegroom is from a noble family, has good behaviour, good support, good education, property and strong physique, the father should give his daughter to him at proper time. 58.

**Bridegrooms for Brahmin daughter.**

The following six types of bridegrooms are to be avoided: 59.

1. Staying too near,
2. Staying too far away,
3. Ill-behaved, because of wealth,
4. Having no wealth at all,
5. Having no livelihood,
6. Foolish.

Daughter should not be given to him, whose Guru, is in Simha’s
zodiac; and one, whose Ravi is in the zodiac of Dhanus and Min; because, such a marriage leads to (daughter’s) widowhood. 60.

When Guru is in Simha zodiac and Ravi is in Meena zodiac, marriage in the region between the rivers: Ganga and Godavari is prohibited. It is prohibited in all regions when Ravi is in Magha constellation. 61.

Similarly, on the north of the Ganga bank and on the south of the Godavari bank, marriage and thread-ceremonies are not prohibited when Guru is in the first Pada of Simha constellation. 62.

Since the beginning of the seventh year and before the beginning of the tenth year, the marriage of a daughter is said to be auspicious. 63.

The fault of Ghata-candra is not to be thought of: in case of marriage ceremony, fore-lock (Chaula) ceremony, thread-ceremony, sacrifice, natal (Jata-karma), coronation of a king and Simanta-yatra. 64.

Thus, I have explained to you, the special characteristics, of a Brahmin householder. Hereafter, I shall narrate, to you, in short, about livelihood: ‘O Brahmin! Listen to that. 65.

Thus ends the thirteenth chapter entitled, ‘Narration of special duties of Brahmin householder,’ in the fifth Prakaran of Satsangi jivan, the life story of Lord Narayan, also titled as Dharmashastra (the rules of the code of conduct). 13
CHAPTER - 14
Description of discipline to be exercised in earning livelihood by all four Varnas including Brahmans.

Shri Narayan Muni said:-

'O innocent one! One should earn money, for his livelihood which was narrated by me previously and one should spend it on good works. 1.

A twice-born should always take to one of them (livelihoods), according to his caste and earn money for his livelihood. But he should not engage himself in service to a mean person. 2

For a householder, there are four recommended means of livelihood: 1. subsistence by gleaning scattered grain in the fields (Silonchhha) 2. Unbegged income, earned by modest living 3. Income received by conducting a sacrifice and 4. agriculture (Varta). 3.

The best Brahmin should understand that among these, every later means, is inferior to the former and should select one of them according to time, place and one’s own ability. 4.

1. Gleaning the paddy and rice grains left out by the field-guard, is called Silonchhana 2. Unbegged food is called Shalina 3. Income by conducting a sacrifice is called Sanchaya and 4. Earning livelihood through agriculture etc., is called varta. Generally speaking, these are the means of livelihood. Similarly,
advanced learning also brings ample wealth. 5 - 6.

Sometimes the deities pleased by offerings, oblations in fire (Havya), and oblations of food to manes (Kavya) and also by regular observance of restraints (like purity etc.) grant much wealth. 7.

Sometimes, money in the form of jewels, gold etc., are obtained, occasionally from the earth (mine) by grace of Brahmical sages and sometimes unexpectedly. All this wealth obtained by a householder is deemed to be judicious income. This wealth alone is deemed to be the best for religious functions. 8 - 9.

O Brahmin! Remember well that the wealth of a Kshatriya-king, which is collected through state-craft alone, is deemed to be judicious and fit to be used in religious functions and not earned by other means. 10.

When a Brahmin is unable to feed his family by the way of prescribed means of best livelihood, then he may practice the livelihood of the lower social order but should not practice it when he is not in a calamity. 11.

There also, a Brahmin should not practice the injurious livelihood of a Kshatriya but he may resort to mercantile livelihood. A king in severe calamity may accept mercantile livelihood. If a vaishya is in difficulty, he should overcome his calamity by following the manual (Shudra’s) livelihood or the vocation like craftsmanship etc., 12-13.
After overcoming the calamity, all of them should undergo atonement ritual and again sincerely take refuge in their own means of livelihood. 14.

'O respectable one! During this kali age, subsistence is not at all possible for Brahmans and Marshal-race (Kshatriyas) with the help of their own means of livelihood. Hence, both of them being particular in religious activities should maintain their families and feed guests by resorting to mercantile profession. 15-16.

They should accept trading business in the absence of agriculture and money lending in the absence of mercantile business. But, a Brahmin should never accept the troublesome and sinful work of usury. 17.

Since, the job of usury is adopted by the daring persons from wretched ones who are being ruined (bankrupt), it is deemed to spread four times or eight times more evil and called Kusida.18.

A Brahmin, except in the calamity of death, should never borrow money from a money lender for the sake of religious functions or for getting personal enjoyment and comfort. For a pauper householder, especially a Brahmin, there exists, no other sorrow than debt from a creditor. 19 -20.

Subsistence, even on fifth or sixth day, just by eating leaves of vegetables, is preferable to incurring debt, even in the case of king. 21.

Among the various means of livelihoods for a Vaishya, a
Brahmin should take shelter in agriculture if during the Kaliyuga, he is unable to feed his family by his own profession. 22.

‘O great Brahmin (the best of the twice-born classes), during the time of calamity for a Brahmin, mercantile profession is recommended as the best, for his livelihood. This is narrated by Lord Narayana to sage Narada, in the Skandapurana, in ancient times. 23.

Thus ends the fourteenth chapter entitled, ‘Narration of means livelihood for a householder,’ in the fifth Prakaran of Satsangi jivan, the life story of Lord Narayan, also titled as Dharmashastra (the rules of the code of conduct). 14

CHAPTER - 15

Suvrat said:-

Special description of about agricultural work for earning livelihood by Grihastha in Kaliyug.

‘O king! After hearing the speech of Hari, a doubt arose in the mind of a Brahmin and he politely asked again. 1.

Brahmin said:-

‘O Lord! You said previously that, agriculture is prohibited
for Brahmin and now you say that it is allowed for him. Hence there is confusion in my mind. Please uproot it. 2.

**Shri Narayan Muni said:**

O Brahmin!, no doubt agriculture is prohibited for a Brahmin, however if he has no other means for his livelihood, then it is advised in present times. 3.

The Shilonchha livelihood is not at all possible to be practiced, in the Kali-yuga. People have no interest on sacrifice etc., and no rich man is interested in studies as well. There is no pious donor also in this world. Hence agriculture is scripturally allowed, as per the opinion of Parashara sage. 4 - 5.

According to me, it is better for a Brahmin, to practice agriculture than to accept the livelihood prescribed for a shudra or accepting donation from a low caste man. 6.

With the help of the grain obtained from agriculture, he should worship God, ancestors and Brahmins. Being pleased, they certainly wash away his sins. 7.

An farmer who would offer a twentieth portion (of the produce) to Gods and ancestors, and a thirtieth portion of it to Brahmins, would not get sin. 8.

A Brahmin may do agriculture without abandoning his daily six duties: a Ksatriya should also do so when he is in calamity. 9.
Care of the cattle like cow-bullock used in agricultural activity.

He should not yoke crippled, weak, tired, sick, hungry, emaciated, old and blind bullocks for agriculture. 10.

The Brahmin should use strong, healthy, well-fed, non-sterile, well-nourished, proud bullocks which are full of energy. 11.

He should make them work for first half of the day. After that he should take bath etc., He should also make the plough, the yoke, and the whip, according to proportions as prescribed in the agricultural science. 12.

Nothing should be made either less or more in proportion. Similarly he should never beat the bullocks, mercilessly with anger. 13.

A twice-born, should not at any cost manufacture plough from the wood of Kshir-tree (Fig, Banyan, Nyagrodha and Madhuk), Bilva or Neem. If he does so, he has to face poverty. 14.

In this world, the domestic affairs of a Brahmin householder is fulfilled with the help of cows and bullocks. Hence he should keep and guard them carefully. 15.

Cows grazing on grass in the forest give milk every day. Therefore cows pleasing God should always be worshipped with oblations (fodder) by men. 16.

The Gods reside in the pious body-limbs of the cows. Hence a householder should protect the cows at home. 17.
A cow which does not have a calf, has miscarriage during pregnancy, is diseased or has delivered a twin should not be milked. Also, a cow is not to be milked for ten days after delivery. 18.

Brahmins should bind cows facing, south or north and not facing east or west. Bullocks are also not to be tied facing either east or west. 19.

A very sharp edged iron sickle or iron knife should always be kept in the cow-pan, the bullock-shed and the stable of horses, to cut off the bindings of animals (at the time of sudden calamity). 20.

He who worships cows devotedly, salutes and feeds them, obtains instantly the fruits of Ashvamedha sacrifices etc. 21.

Those (sinners) who beat them and shout at them are cooked in the fire of hell for one crore years. 22.

Seers have said that guarding the bullocks gives ten times more merit than guarding the cows. 23.

By castrating a bullock, the Brahmin is thrown out of caste and he is to be ex-communicated as a Chandala from the activities related to Gods and ancestors. 24.

The bullocks produce crops, crush them and then carry the grain home. Thus, they please the people. Hence they are worthy of worshipping. 25.

Though exhausted by over burdening, they do not complain in
front of their master and they feed themselves on dry grass and straw. 26.

Such bullocks which cause prosperity to people are to be carefully guarded and nourished. 27.

The householder who does not feed the cattle tied at home, from time to time, with grass, water etc., would fall into the hells of Raurava etc. 28.

He, who is unable to look after the cattle, should himself handover them to a rich person and should go to forest and observe penance. He should not trouble the cattle for any reason. 29.

Knowing this ethical code, he should feed the bullocks and look after them. He should sow all types of seeds. One who sows all type of seeds does not incur any loss. 30.

**Education about agriculture as to which seed should be sowed when.**

Knowing the proper place and time for sowing from the religious codes, paddy, sugarcane, Jute, cotton, egg-plant, etc. should be planted. 31.

The farmer who is a dense seed sower, advance seed sower, who nourishes bullocks, who collects seeds and who goes to the field every morning – never perishes. 32.

The farmer, who is farming for the first time, should do it on an auspicious day and avoid inauspicious conjunction of planets according to scriptural rules. 33.
Having fixed the furrow and remembering sage Parashara, he should worship it (the instrument) with curds, Durva-blades, unbroken rice, flowers and leaves of Shami. 34.

He should circumambulate the furrow after offering it eatables. Thereafter, the householder should offer prayer items to the chief of field guards. 35.

He should then worship his bullocks (whose horns are painted red) with vermilion, unbroken rice, flowers, and floral garlands; and yoke them to the plough. 36.

After rubbing the tip of the plough with gold or silver, and having recited the following mantra, he should begin the ploughing of the field; ‘O Site (furrow)! O Kumari (maiden)! O Soumye (gentle one)! O Goddess! Thou art worshipped by Gods for prosperity. Just as the son of sage Shakti succeeded in obtaining prosperity, similarly grant me success. 37-38.

This is the procedure for sowing, reaping, carrying the grains to the threshing floor and taking it home in a cart. 39.

He should drag the plough carefully and respectfully so as to Guard the bullocks. By yoking them, if he does not take adequate care of them, he is sure to fall into Kumbhi-paka hell. 40.

According to the order of Hari, Brahma created bullocks for the sake of food grains. All the three worlds, along with moving and non-moving entities, subsist on food. 41.
Therefore, pulling of the plough should be done by the Brahmins, with the well-guarded bullocks only and yoking the plough, should be done following the duly-prescribed procedures. 42.

Agricultural activity does not turn into success without remembering the name of the son of Shakti, without installation of a plough and without sprinkling protective water. 43.

The man, willing to do agriculture, should not plough the boundary-line, cemetery, land covered with shadow of trees and the land where a sacrificial post is fixed. 44.

He should not try to cultivate a barren land with saline soil, the one with stony soil, an un-donated land as well as the land on the sandy bank of a river. 45.

If any Brahmin cultivates any of such land out of enmity or greed, he undoubtedly falls into dreadful dark hell. 46.

One who deprives even a finger unit width of land belonging to someone else commits sin and as a result of that, he goes to Rourava hell. 47.

He should not cultivate, at the closest and farthest point, nor should he cultivate near the roads. If someone does it, he will have to face difficulty. 48.

The householder should cultivate the land which is rich, smooth, soft, auspicious, low, and suitable for retaining water. 49.
A big and strong fencing should be made around the field so as to prevent animals, deer etc. to enter from anywhere. 50.

Properly taking into consideration the qualities of the soil, seeds, the seeds should be sowed at suitable places and time, so that the plough holder will be engaged all the time. 51.

The householder should not do the work of ploughing on a no-moon day. If he does so, he makes the ancestors to fall into hell and he himself falls into hell. 52.

The farmer is born to do good to all the creatures for the success of all types of sacrifices and for the prosperity of the King’s treasury. 53.

Therefore, a Brahmin should give fistful of food for satisfying the hunger of creatures and a fistful food for pacifying (the deities) for the faults incurred during agriculture. 54.

The farmer is freed from so many sins in the proportion of the food particles the animals eat. 55.

By virtue of donation, the farmer is freed from the faults incurred while practising agriculture. When the crops are brought to the threshing floor, he should perform Sita sacrifice. 56.

He should prepare a very strong fencing around the threshing land having a single entry so that it will be well-protected and difficult for donkeys and camels to enter. 57.
Remembering sage Parashara, the presiding Goddess of agriculture should be adored at three junctures of the day (morning, noon, and evening). Water should be sprinkled over the crops and it should be protected by sacred ashes. 58.

The householder should not utter the names of ghosts etc., at the threshing floor. It (the floor) should be protected on all sides just like a maternity home. 59.

During the first-half of a very auspicious day, weighing of grain should be planned and during the rise of Rohini constellation a sacrifice should be performed at the threshing floor by offering grains from the threshing floor in alms. 60.

He should offer food, by addressing the Gods led by Indra etc., to the ancestors who drink Somarasa and to human beings like Sanaka etc. 61.

Whatever is donated at the threshing floor, at the time of sacrifice, marriage, solstice, eclipse, birth of a son and at an astronomical conjunction becomes imperishable. 62.

Either a fifth, seventh, ninth or twelfth portion of the harvest should be offered by the cultivator at the time of performing the threshing floor sacrifice. 63.

Whichever Brahmin arrives there (at the threshing floor) are to be worshipped respectfully as honourable guests by all ploughmen, farmers, as well as householders. 64.

Similarly Shudras, mechanics, carpenters, etc.; low caste
people, downtrodden, helpless, orphans, lepers, impotents etc.; the blind, deaf, dumb, crippled, the lowest caste people - whoever comes there for begging; food should be offered food as per one’s ability. 65-66.

Sending them back to their respective houses with sweet speech, one should bring the grains to his house and perform new corn (Navanna) sacrifice as per the procedures. 67.

When a sixth portion of the produce is given to the king, a twentieth portion of it to the deities and a thirtieth portion of it to the Brahmins, the farmer incurs no fault. 68.

Some sages say that for purification of the produce of agriculture, a part of grain should be donated. 69.

For the contributors of fourth portion of accepted donation, third portion of the gain through commerce, and twentieth portion of gain through agriculture, there is no sin. 70.

No means of livelihood other than agriculture is easy during this Kali-yuga. If agriculture is done honestly, then there is no greater happiness to be enjoyed than in performing agriculture. 71.

A person practising agriculture never experiences a shortage of food or clothings. Hence, there is no problem of non-hospitality and no problem of calamity at any time for a person rearing cows. 72.
`O Great Brahmin! I have explained to you, this procedure of agriculture for the three castes. In the opinion of sage Parashara, this is to be followed in to. 73.

Thus ends the fifteenth chapter entitled, ‘Agriculture by householders’, in the fifth Prakaran of Satsangi jivan, the life story of Lord Narayan, also titled as Dharmashastra (the rules of the code of conduct). 15

CHAPTER - 16

Etiquette about paying respect to elders and Guru; Study of Scriptures and other conventional duties.

Shri Narayan Muni said :-

Worship of father, mother and preceptor (Guru) is highly esteemed, in my opinion. It renders happiness to the Twice-born (Brahmins), in this world, as well as, in the next world. 1.

Whatever they render, it is certainly the right code of conduct. Those three are indeed, the three Vedas, the three Gods and the three fires. 2.

The Twice-born, who does not commit any mistake in case of these three, definitely wins over the three worlds. A Brahmin should never insult them and he should always follow them. 3.

All good activities would become fruitless, because of...
disrespect to them (Veda, three Gods and three fires). Neither this world, nor the other world becomes auspicious, for the one who insults them. 4.

Preceptor (Acharya) is always superior to Vedic scholars (ten Shrotriyas) and a priest (Upadhyaya, who gives sacred thread and gets all religious rites executed) is superior to preceptor (ten Acharyas). 5.

Father excels ten Upadhyayas in greatness and mother is ten times superior for adoration, when compared to father. 6.

Guru (spiritual guide) is deemed by me, to be superior to father and also to mother; because, they just produce physical body, which is a means of fulfilling religious duties. 7.

However Guru, by giving knowledge releases the pupil, from the bondage of his body. Hence, he is said to be superior to parents. 8.

Even when, they have some faults in them, they are neither to be blamed nor to be hit or censored by the pupil. They are, in all respects, worthy of-worship. 9.

The wise pupil should not bear malice towards his Guru, he should remember the good done by him; because Guru, having removed ignorance by means of his advices, gives immortality. 10.

The disciple who does not worship his spiritual guide (Guru), from whom he obtains knowledge, by means of speech, mind and activity, for them all knowledge becomes fruitless. 11.
The man who, under the influence of pride, insults his Guru, certainly commits sin, which is more serious than killing an embryo. 12.

The man, who pleases father, pleases Prajapati (Brahma, the cosmic Creator); and the man who pleases mother, pleases the (mother-) Earth. 13.

The man who has worshipped Guru, has virtually worshipped Brahman itself. Therefore, Guru is the most worthy person of honour, than even father and mother. 14.

Hence, one should always follow one’s father, mother and Guru. The hater, of those three, will certainly fall into Kumbhi-paka hell. 15.

Whatever sin is attached to: a deceiver of a friend, who is ungrateful to a destroyer of plough (agricultural tool) and killer of Guru, is such that he has no atonement whatsoever. 16.

A householder should never debate with the three elders i.e. father, mother and Guru. Similarly, he should not debate with the sacrificial priests, maternal uncle, servants, guests, old men, small boys, patients, the weak, members of the same cast, relatives, kinsmen, brother, daughter, son, sister and wife. A householder should never debate with all these. In case, he is conquered by all these, he notionally conquers all the worlds, no doubt. 17-19.
The Brahmin who wishes for his own good, should always listens to good Scriptures. If he does not understand the meaning, he should ask those scholars, who know it. 20.

He, who blames Shruti (revealed lore), or the code narrated by sages, without understanding its meaning will become a sinner, notionally killing a Brahmin. 21.

Even at the time of calamity of impending death, nobody should eat food of a Sanyasi; since it amounts to eating flesh of a cow and should not drink his water; since it is similar to drinking a drop of wine. 22.

The donor of: gold to an ascetic (Sanyasi), betel (Tambula) to celibates and protection to thieves, would go to hell. 23.

One should give food -alms with devotion, filled with all flavours to mendicant (Sanyasi), enough to fill his begging bowl. The merit, he gets by this act is endless. 24.

He gains endless merit, who arranges comfortable shelter, for mendicants (Sanyasis), suffering from disease and serve them by offering medicine etc., 25.

The merit of householder does not become fruitless, who respectfully gets up, when he sees a Sanyasi, bows down, offers him water to wash his feet, gives him a seat and pays respect to him. 26.

The householder, who insults a celibate or an ascetic or a renounced Brahmin, when they come for begging, by not giving alms to them, is indeed, as good as a killer of Brahmin. 27.
A householder is supposed to nourish every day, the following nine persons: mother, father, spiritual guide, wife, own children, dependants, guest, visitor and sacred fire. 28.

He, out of desire for prosperity, should give donations, especially to the helpless and miserable people. Those, who have not given donations to such people, they themselves live on the charity of others. 29.

The wealth earned by judicious means should be utilized, in activities useful for one’s own welfare in the next world. The donation should be given to a worthy person, at the proper time, with proper procedure and with devotion. 30.

He who gives donation to an unworthy man, without proper procedure, not only that becomes futile but his remaining wealth also perishes. 31.

Sacrifice perishes because of falsehood, penance perishes because of pride, donation perishes because of publicizing, and life perishes because of insulting a worthy Brahmin. 32.

A householder should always respect properly, politely, without hatred, the people, elder by age and elder by penance and excellent by lineage. 33.

superiority of learned Brahmin comes from knowledge, that of Kshatriyas (those born from the arms of cosmic persons) from valour, of Vaishyas from wealth and grains, of others, from the time of birth (age). 34.
At the time of feeding, worshipping, and giving alms, one should not prefer someone else, omitting the Brahmin, present in front. 35.

But in the case of a foolish Brahmin, such overstepping is not blameable. It is like oblation being offered in ashes, ignoring blazing sacred fire. 36.

O great Brahmin! The householder, who respects politely the elderly people, Brahmans and saints, gets great fame, in this world and gets ample happiness, in the yonder world, after death. 37.

Thus ends the sixteenth chapter entitled, ‘Respecting the parents and other elderly people by householders’, in the fifth Prakaran of Satsangi jivan, the life story of Lord Narayan, also titled as Dharmashastra (the rules of the code of conduct). 16
CHAPTER - 17

Righteous conduct: prescriptions and prohibitions.

Shri Narayan muni said:-

Now I shall tell you about Sadachara i.e. good behaviour, which is beneficial for householders. Good behaviour is the way of behaviour of good people. 1.

Well-behaved people get long life, wealth, sons, happiness, righteous merit, an eternal place in the Lord’s world and also respect from learned people. 2.

The self-restrained, learned man always behaves in a good manner; and he is honoured in the world, as well as in the next world and finally reaches the Supreme Brahman. 3.

Righteous conduct (Sadachara) is the highest duty; it is the sublime penance. Life prolongs and sin perishes because of good conduct. 4.

It is the conduct which is followed by those learned people having no anger and no hatred in this world. The wise people have understood Sad-achara as the base or foundation of Dharma. 5.

Primarily, Yamas (restraints) and Niyamas (regulations) are deemed to be the essence of Dharma. Hence, wise people should make comprehensive effort for imbibing those alone. 6.
Ten Yamas and Ten Niyams.


Niyamas (Regulations) are also declared to ten: namely 1. Purity (Shaucha) 2. Bath (Snana) 3. Penance (Tapas) 4. Donation (Dana) 5. Speech-silence (Mauna) 6. Adoration (Ijya) 7. Study (Adhyayana) 8. Vow (Vrata) 9. Fast (Uposhana) and 10. Celibacy (Brahma-charya).

Man would become successful everywhere, by conquering the six enemies: 1. Lust (Kama) 2. Wrath (Krodha) 3. Mada (pride) 4. Jealousy (Matsara) 5. Infatuation (Moha) and 6. Greed (Lobh).

One should always protect Dharma, which is giver of happiness in the next world. No one else (than Dharma) is a friend of man, in the next world.

The wealth returns home (at the moment of death), as son and relatives return from cemetery. Only the self-done action (Karma), accompanies the departing soul.

Owing to not studying the Vedas, abandonment of good behaviour, indolence and defects of food, death tempts to swallow Brahmins.

Therefore, a Brahmin should always practice with effort,
righteous conduct. The holy places also long for the company of people with good behaviour. 13.

Morning cleanliness of body and prayers.

After getting up early in the morning at Brahma-muhurta, one should ponder over about one’s good. The last three hours of night, are called Brahma-muhurta. 13 - 14.

The three hours before sunrise is called, as Brahma-Muhurta. The sleep during this period is destroyer of their merit. Having slept (during Brahma-Muhurta) is a fault: for the removal of that fault, a twice-born should take the atonement, named: Pada-krcehra (lesser bodily mortification). 15 - 16.

After meditating in his own heart upon his pious Guru, he should salute Lord Hari by uttering the names of his devotees; he should salute them with pleasure. 17.

Remembering the super human powers of the Lord, Gods and great seers, he should salute the holy places and the rivers: Ganga etc. 18.

Three Shlokas to be performed in Pratah:kaal.

“Early morning, I remember Lord Narayan, having Garuda as His vehicle (Vahana) and from whose navel, a lotus sprouts, for mitigation of fear of mundane existence (Bhavabhi) and great distress. I also remember, that the Lord, the cause of freedom of the king elephant trapped by the crocodile and who has Sudarshan in hand and has beautiful eyes, resembling tender lotus-petal.” 19.
“Early in the morning, I salute by mind, speech and head, the lotus like pair of feet of that Narayan, the Supreme Person, the saviour from the ocean of hell. He is attached to the foremost among the wise Brahmins, who are dedicated to singing His praise.” 20.

“In the morning, I salute Him, who is Donor of protection, to the worshippers and the destroyer of all the sins committed during all the previous births. He who has removed the great sorrow of Gajendra, whose leg was caught by a crocodile, wields in His hands Panchajanya Conch and Sudrshana-Discus.” 21.

Hari the master of all the three worlds offers His own highest place to him who recites these three (aforesaid) verses (slokas) early in the morning. 22.

Then, that man should get up from his seat, go in the south-west direction, beyond the reach of an arrow. Covering the land with grass and covering his head with a cloth, he should perform the act of excretion of urine and stools far from human sight. 23 - 24

During the day-time and in the evening, putting the sacred thread (Upavita) around the ear, facing north-wards, he should perform the act of excretion of urine and stools; and if it is night, he should do it facing the south. 25.

A twice-born, may do the act of excretion comfortably facing (any direction) in shadow or darkness at night or day and also in
the emergency of danger to life. 26.

For the act of excretion at night, it is not advisable to go out of the village: it may be done, near the house. The same may be done by weak persons also. 27.

After completing the act of excretion, the man should clean himself in the south direction, with soil and water in a clear water reservoir. 28.

One should not do the act of excretion, either in a standing position, or in front of a Brahmin, cow, sacred fire, sun or moon, in the ploughed piece of land, on the road, on the river-bank, amidst cows, in the grains, in old temple or in front of a woman. 29 - 30

After standing a hundred meters away from a lake, one may pass urine. For passing excreta, one may stay two hundred meters away therefrom. The distance is to be four times (100x4=400; 200x4=800) away if there is a sacred ford nearby. 31.

One should not take soil for cleaning, from the road, the salty land, the place of excretion also; or the soil mixed with excretion, or soil having worms in it, or that from an ant-hill. 32.

The genital organ should be cleaned once, while the anus three times, the left hand should be cleaned ten times with soil, forearms should be cleaned seven times and both legs three times. 33.

Half of this is prescribed for women and Shudras. A Brahmin also can behave as a Shudra at midnight and on the road. 34.
A Brahmin, the knower of religious code, should rinse his mouth twelve times after excretion and six times or four times after emitting urine. Water, remaining after drinking and that after cleaning, should not be shipped by a twice-born. In case of non-availability of other utensil, it should be thrown on the ground and then be reused. 36.

This personal purification is prescribed for a house-holder. For ascetics, it is prescribed two times, three times for the people living in forest and four times for the renunciates. 37.

The sick person should follow this (purification rule) according to his ability and a healthy person should do everything as is prescribed with efforts yet suitable to place and time. 38.

If after discharging urine and excreta no water at all is available, then he should take a bath and change clothes as and when water is available. 39.

In a forest where water is not available, during night along the road having fear of thieves and tigers it is acceptable to have a soiled hand after passing excreta and urine. 40.

This code of cleanliness is to be carefully followed by the Brahmins because cleanliness is the base of all their activities. Those activities performed without cleanliness will prove to be fruitless. 41.

Cleanliness is said to be of two types – external and internal. The external cleanliness would be done with soil and water and
the internal cleanliness is done by the purity of thought. 42.

Without internal cleanliness, a Brahmin does not become clean only by external cleanliness. Therefore, he who executes purity in both the ways is said to be clean. 43.

The man who is covetous about women and wealth, who is engrossed in deceiving people, who uses bad words, for him, what is the use of cleaning by heaps of soil and river water? 44.

Cleaning the teeth; other purificatory and religious rights.

Brushing the teeth every morning is essential for the cleanliness of mouth. Therefore one should do it with germless wood-stick, equal in size of the tip of the little finger. 45.

The wood-stick prescribed for cleaning the teeth should be, moist and of twelve fingers measurement for a Brahmin; decrease by one-one finger unit is prescribed for a Kshatriya and others: eleven (12-1=11) for Kshatriya; ten (11-1=10) for Vaisya; and nine (10-1=9) for Shudra. 46.

One should not brush the teeth with a wooden-stick on first lunar date (Pratipada), no-moon day, sixth lunar date (Shasthi), day of vow and the day of Shraddha and on solstice (Samkranti). 47.

When wood stick for brushing the teeth is not available and when brushing is prohibited, the teeth should be cleaned by gargling water twelve times. 48.

He commits sin when teeth are cleaned with index finger at
The nine daily essential religious rites for twice-born persons are:

1. Bathing,
2. Twilight salutation (Sandhya),
3. Chant – muttering (Japa),
4. Fire rite (Homa),
5. Self-study (Svadhyaya)
6. Worshipping God,
7. Omni God – adoration (Vaishvadeva),
8. Guest hospitality (Atithya), and ninth

9. Ancestral propitiation. The person, who does not perform these duties is to be known as a despised person. 50 - 51

Morning bath is praised as it causes enthusiasm, intelligence, good fortune, beauty and freshness of mind. Morning bath removes sin, poverty, dullness, impurity and bad dream; it gives pleasure and strength. 52 - 53

One should not perform the activities like bathing, cleansing etc., in a lake which is filled with insects even when he is in calamity. One should not perform activities like bathing etc. even in a clean lake that is used by lower caste people even in times of calamity. 54 - 55

A tree related to lower caste and a place for dwelling even if plastered, should never be accepted by a twice-born. 56
Food, dwelling place and water should never be accepted without enquiring into the caste of the donor. 57

The Brahmin is said to be unholy who does not perform Sandhya. He is unfit for all religious rites. He would not share the fruit of all the other meritorious activities, he performs. 58

Vidhi-yadnya, Paka-yadnya and all other sacrifices do not match even the sixteenth portion of Japa-yadnya. 59

A twice-born, who is interested in earning money, does not maintain sacred fire, does not perform Homa either in the morning or in the evening would go to hell. 60

The twice-born who, as per his capacity, does not study Veda or its ancillaries (Vedangas), Mahabharata, Purana or Stotras of Hari is virtually a Brahmin-killer. 61

The twice-born, who does not worship daily with devotion, God, the Lord of the world becomes a donkey in the next birth and thereafter a swine. 62

The householder should himself perform mid-day Omni-God worship (Vaishvadeva). In the evening, his wife should offer oblations with cooked food-items without uttering mantras. 63

The Brahmins who eat food without performing the mid-day Vaishvadeva are the wretched Brahmins. They become deprived of food in this world and they become crows in their next birth. 64

One should omit coarse grains (Kodravas) remaining after
winnowing, black-grams, measured grams cooked in oil and two types of salts, in the mid-day Omni-God worship. 65.

Sin perishes by offering oblations and a person gets peace by self-study. By worshipping God, he obtains the desired divine world. 66.

If anybody comes begging for food, a man should not think whether he is worthy or unworthy. Food given to a dog-baker or dog is not wasted. It is never fruitless. 67.

The twice-born, who does not please his ancestors by offering them a palm ful of water has his blood drunk by his ancestors every day. 68.

The householder who listens to Purana before taking meal should listen to the bare text. But he who listens to it after meal, should listen to the text and its meaning too, either in the morning or during afternoon every day, 'O twice-born! 69.

He can meet every day, according to his time, the devotees of Achyuta and saints engrossed in religious activities. Then only he will gain understanding of the ultimate principal set. 70.

Thus ends the seventeenth chapter entitled, 'Narration of righteous conduct: Sadachara, beneficial to the twice-born,' in the fifth Prakaran of Satsangi jivan, the life story of Lord Narayan, also titled as Dharmashastra (the rules of the code of conduct). 17
CHAPTER - 18

Description of Karmas liable to be adopted and abandoned in Code of righteous conduct for householder.

Shri Narayan muni said:--

O Brahmin! A householder (Grahastha), after performing daily rituals of bath and Sandhya, must bow down with respect to his teacher: Guru, and accept his blessings. 1.

He must bow down with respect to his own family-religious teachers, father and mother, as his Gurus. He must also bow down with respect, to those elderly people and who are religiously knowledgeable. A teacher from whom either Vedic or worldly knowledge is received, must also be honoured. 2.

If a teacher is a pagan, non-religious, sinful, hateful to hermits and sages and if he is ungrateful, he must not be respected and honoured, though he is a teacher. 3.

A man/teacher going or running hastily, taking bath, brushing teeth, vomiting or evacuating faces, also must not be greeted or respected. 4.

If the teacher is reciting Japa, observing vow, performing sacrifices, collecting or arranging Samidhas, flowers or Kusa grass, must not be respected at that time. 5 - 6.
If one is passing through a street and happens to see an image of God, a hermit Sadhu or a Vaisnava, he must respect and bow down to him. Failure in doing so should be followed, by taking atonement. 7.

In this way a woman: mother-in-law and the teacher’s wife must also be respected and honoured by bowing down before them, but if she is in polluting days (menstruation) or if such a woman is sinful, she may not be respected. 8.

The men, who always honours and bows down to teachers, elders, knowledgeable persons gains fame, success, strength and wisdom and lives long. 9.

**Ten Karmas to be abandoned invariably by Grihastha.**

One should avoid ten courses of action: threefold action by body, fourfold by speech and threefold by mind. 10.

One should totally and physically avoid the following three acts: 1. killing animals, 2. theft and 3. Lustful wish towards another’s wife. 11.

One should, also with effort avoid four oral acts: 1. using evil language, 2. harsh words, 3. villainy and 4. speaking lie. 12.

One should abandon the following three acts: 1. contemplating over other’s wealth; 2. thinking ill of others and 3. disbelief towards Vedic learning. 13.
### Proper hospitality should be offered, even to an enemy, when he has arrived at your home. Compare the case of a tree that spreads its shade on a man who has come to cut it down. 14.

A married person should not keep sexual relations with his wife on forbidden lunar date, nor when she is in her menstruation; and not at all with the wife, who has not yet attained puberty; and not also if she is abiding by a religious vow or if she is ill. 15.

The married householder, who enforces breach of vow of one’s own wife, observing a vow, being infatuated by lust, is cooked in the kumbhipaka hell. 16.

An intelligent Twice-born should not eat garlic, onion, white bringal, hemp and also kaling (water melon). 17.

He must not see the rising sun, the setting sun and also the mid day sun. He must not also see the sun eclipsed by Rahu and the reflection of the sun in water. 18.

A Brahmin must circumambulate: a temple, a Brahmin, honey, clarified butter, a person senior in cast, senior in age, senior in learning, a hermit, banyan tree, a religious fig tree, a spiritual guide, a pot filled with water, cooked food, curds and sacred unbroken rise, if confronted while passing. 19 - 20.

Way should be given to old man, over-burdened man, a king, a bathed woman, a patient, a bride-groom, wheeled cart-man, drunken person, mad man and renunciate. 21.
One should serve food with deep regard and pay respect to a traveller, Vedic scholar, renunciate and a hungry person as per priority.

The person, whose food in stomach is digested by Vedic study, spiritually uplifts the donor upto ten generations: ascending and descending. 22.

After feeding the devotees and unscheduled guest, one should escort them up to the village limit. Humility should be practiced everywhere, especially with pious devotees. 23 - 24.

One should avoid over-liking in alien food, accepting blameable invitation; and fickleness of speech, hands and feet and also overeating. 25.

While taking meals, a Mandal-diagram: square, triangle and circle, should be drawn under the plate, by a Brahmin and others (Ksatriya and Vaisa), in respective orders. 26.

At first, one should give six oblations, by the ritual procedure of sacred fire, oblation in the form of vital breaths, beginning with Om and ending with ‘Svaha’ by uttering the names prana etc, of oneself (1. Om Pranaya Svaha 2. Om Apanaya Svaha 3. Om Vyanaya Svaha 4. Om Udanaya Svaha 5. Om Samanaya Svaha and 6. Om Brahma Svaha). 27.

The modes of offering oblations (with morsels picked by) are 1. The index finger, middle finger and thumb for Prana: 2. the little finger, ring finger and thumb for Apana: 3. middle finger, ring finger and other for Udana, and for 4.samana are all (five) the
fingers. The Twice-born should eat these (morsels) without touching with teeth; but swallow only with tongue. 28 - 30.

After serving meals to: Ascetics, old people, bachelors, pregnant woman, sick person, children, guests and servants, the householder couple; husband and wife should take meals. 31. On, Krisna-Janmastami, Rama-navmi, Yamana-Dvadasi, all the eleven lunar dates (Ekadashis) and (Maha) Shivaratri, a householder should not take meals, except in some indisposition. 32.

On such days of vow, no worldly activity should be done by the Vaishnavas anywhere, except for the calamity of dependence on others. 33.

General rules of behaviour for all - Do’s and Don’ts.

He should not dine with wife; so also he should not see her while taking meals, sneezing or yawning, also when sitting comfortably, when anointing her eyes with collieries, after oil massage, uncovered. So also, he should never look at her while delivering a child, or when passing urine. 34 - 35.

He should not sleep during morning, evening, during day time and at night, during first and last quarters; nor anywhere where he is impure. He should not eat during both twilight times. 36.

One who remembers Ram, Skanda i.e. Kartikey, Hanuman, Garuda i.e. the sun of Vinata and Bhima before sleeping, does not see bad dreams or night-mares. 37.
One should not see a cow being sucked by the calf; should not show the rainbow to others; should not sleep alone in desolate place; nor travel alone on road. 38.

One should not speak to a woman in menses, should not talk with alien woman in privacy, and should not talk with her when she is going alone. 39.

One should nowhere take prohibited drink; so also, he should never eat prohibited food, should not give prohibited gift and should never perform any prohibited actions. 40.

One should not speak words which are disapproved; should not sell things that are prohibited; should not sacrifice things that are disallowed; should not sit among those who are degraded. 41.

One should never despise those who are: one eyed, blind, hunch back, squinted, cripple with withered arm, lame, mute, deaf and distressed. 42.

One should not go between a husband and wife; between Brahmin and sacred fire; Lord Siva and Nandi bull; Lord Vishnu and Garuda (in respective temples); between two woman and teacher and student. 43.

One should not, at all sit by keeping one leg on other thigh (Praudha-pada), at the time of: giving alms, sipping waters; offering oblations in sacred fire, taking meals and performing deity-worship, doing self-study, sitting in front of spiritual guide and God (image of God). 44.
Praudha-pada means: one who has mounted on the seat by folding legs; or who has kept his feet either on both knees, both shanks and both thighs. 45.

One who desires long life, should not (publically) utter: the name of oneself, the name of spiritual guide, the name of wretched person, and of eldest child and wife. 46.

One should not rudely address the teacher, sage practicing penance, elderly person, learned and virtuous man, a king and a Vaishnava, by singular vocative: you. 47.

A man should not inform about a cow grazing in the field of someone else (to the owner of that field). He should not tie the cattle, anywhere at night without serving them drinking water. 48.

He should not prevent, offering being given to God, spiritual guide and Brahmans. He should never boast of himself and should avoid abuse of others. 49.

He should never play with a weapon or snake; should not jump across a well; he should not wash one leg with the other. 50.

He should not throw fire in another fire; and should not reveal teachers misconducts. He should also not inform about death or illness of far friend to others. 51.

A wise man should not consume salt directly in his meals. If he happens to see a man engaged in mal-practices, he should look at the sun and remember Lord Vishnu. 52.
A man should discard from a distance, that scriptural text which is opposed to or is against the Vedas (Sruti) and religious law books (the Smruti), and which are non-believer of God. 53.

One should not at all eat: the food, which is touched by dog or half eaten by birds, infested by hair, insects etc; so also the food pretested by one’s own wife or smelt by cow. 54.

One should discard and should not eat: the food that is polluted by the contact with meat and wine, or touched by a menstruating woman, and also vegetable grown in filth. 55.

One should not cut down a religious fig tree or a shade spreading tree that has grown on the road. Similarly one should not overstep both: bed and coach of superior as well as inferior person. 56.

One should not cultivate bad conduct or inauspicious language: and should not grab anyone’s wealth, by preaching pseudo religion. 57.

He should not cheat labourer, by fulfilling his own selfish interests; nor entice any woman. He should not at all consume intoxicant. 58.

A learned person should not publicize religious charity. So also he should not conceal his sin. He should declare it in front of devotees of Shri Krishna and saint. 59.

He should perform atonement as per his capacity for his sinful
act immediately. He should always practice it for his own welfare and out of compassion of all living beings. 60.

One should do activity which is suitable to one’s age, conduct, economic and family status, learning body, speech, and intelligence. 61.

He should never grab wealth of a Brahmin or Deity even at the cost of life, because it is assessed to be worse than a deadly poison. 62.

He should not take anybody’s object which is not previously given to him. There is no sin like theft, which is giving severe pain, when compared to others. 63.

One may take away wood, fruits, grass, flowers in public place occasionally, only for the purpose of religious rituals. Otherwise one would become morally degraded. 64.

A man should not speak ill, about anyone at any cost, if he talk so would fall in Puyoda Naraka (hell), as long as the sun and the moon exist. 65.

One should speak always the truth; provided it does not cost harm to others. Prajapati said that, there is no merit equal to truth. 66.

In the past, one thousand horse sacrifices (Asvamedha), and truth were suspended by Brahma, in a weighing balance in two scales. Therein truth alone excelled in weight. 67.
Speaking lie does not become blameable (in exceptional cases): on the occasions of merriment with women, for lively-hood, matrimonial dealings, during danger to life, while performing duties towards cows, Brahmans and spiritual guide. 68.

One must always speak good, think good and keep contact with pious people and not with impious people. 69.

One should not make friendship with: those who are impudent, frantic, intoxicated and impolite, at any costs. One should also not, keep company with those who are: characterless, who are guilty of theft etc; with those habituated to extravagance, with those who are greedy, having too many enemies, with liars, with cruel, with those having lust for women and habituated to defaming people, with those addicted to gambling, with destitute, with prostitute-visitors, and also with bankrupts and people believing in destiny. 70 - 72.

One should, make friendship with saintly people and those, who have adopted virtuous behaviour, who are endowed with learning and modesty and who are always industrious. 73.

One should not dive in unfathomable water; should not enter a burning house; should not climb a top of the tree and never grind their teeth. 74.

One should always avoid visiting traffic square, religious fig tree, cremation ground, pleasure-park and wanton women close contact at night. 75.

Even financial loss should be suffered: but one should avoid
monetary income by inviting enmity. One should not sit on a high seat in front of the Guru. 76.

One who behaves modestly with others, calms down those who are caught in anger, avoids natured and doesn’t envy any one, consoles and encourages against fears and dangerous situations; for him, the heaven is a very small reward. 77.

One whose tongue, wife, sons, brothers, friends and servants, dependants are rich in modesty, then he would be honoured everywhere. 78.

One must not walk, while looking upwards/ or away. He should walk while glancing at the surface of the earth equal to the length of a yoke. 79.

When one has family descendants, one should not give away, all his wealth in alms. He should attend to his wife, a person who has taken shelter in him, his sons and for the means of family maintenance at any cost even in calamity. 80.

An intelligent person should not at all conceal: repayment of loans, one’s family-lineage, purchase and sales of commodities, giving daughter in marriage (Kanyadana), merit excellence. 81.

A householder should not eat food that is prepared for sacrament ritual, nor should take food in funeral obsequy (of others), having performed Shraddha rite at home, one should not go out to take meals in other’s house. 82. 83.

A householder should not show any interest in folk music and dance. He must not eat meals upto satiety at night, should not
ride on the back of bullocks and should not swim across a river. 83.

He must not camp in a town or village thickly inhabited by
irreligious, heretic people; harassed by wicked king and also,
which is devoid of means of a livelihood. 84.

He should stay in a town where the king has religious faith,
the river is full with water; where Brahmins are learned; where
merchants are generous money-lenders and medical practitioners
are available. Where the citizens are well cultured, co-operative,
always law abiding, such a place is an ideal to stay in. 85. - 86.

One should avoid clipping his nails with teeth, clipping nails
with nails, pulling out his hair and plucking grass with his nails. 87.

One should with effort avoid such action, which is not for
good in the future. One should not go in between the other’s house
and own house through an unofficial door. 88.

A man should never play dice, nor sit in the company of anti-
religious and non-religious people, nor sleep naked, nor enter
water naked. 89.

One should not touch his body apertures without reason,
unless he is sick; and also the hair on his private parts, by touching
which, he will become impure. 90.

He should throw water, after washing feet, urine, tested water,
Waste food articles, mucus, spitting, etc. away from house. 91.

He should not scratch or beat his head with both hands; and
also not pluck hair, and also not scream loudly. 92.

A householder should not reproach himself after being deprived of his previous wealth since riches as well as learning is not unobtainable for those who are always industrious. 93.

One should always speak the truth, the truth that is agreeable; and should not speak truth that is unpleasant, so also he should not speak untruth which is pleasant. O honourable! These is the religious ethics. 94.

A householder should not drink unfiltered milk, should not water in a big water current while standing and should avoid using his left hand expect while taking meals. 95.

Milk of one hoofed animal, as well as that of she-camel, sheep should be avoided. Likewise, cow’s tender milk should be avoided, and having supper with curd should be avoided. 96.

Liquor should not at all be consumed by a person belonging to the three social orders (Brahmin, ksatriya and Vaisya). Nor should meat be eaten by them because animal-slaughter leads to hell. 97.

The person who kills animals, for one’s nourishment is weak in knowledge. For such evil doer, neither in this world nor in the next happiness would result. 98.

A person indulging in violence is deemed to be eightfold: 1. killer, 2. permeate, 3. dresser, 4. consumer, 5. purchaser, 6. seller, 7. carrier and 8. agent. 99.
If the measures of meat are covered with wet cloth and roasted without being removed from the chaff, they should not be eaten by men and women, because of the danger of the presence of subtle germs in it. 100.

A householder (Grastha) should never commit suicide even at the holy, pilgrim fords (like Prayaga, to get place in the heaven); nor in a fit of anger, by consuming poison. 101.

He should enquire Brahmin about his welfare (Kushal), to a Ksatriya about his health, to a Vaisya about his happiness and to a Shudra about his satisfaction. 102.

He should totally give up wickedness, lust for others’ wives, anger, treachery, lie, theft, hatred, fraud and jugglery. 103.

A man should carefully guard birth constellation, intercourse (conduct with his wife), his mantra, domestic secrets, fraud, age, property insults by others’ wives. 104.

A man should never speak abusively: about the Vedas, Brahmins, Gods, king, hermits, practitioners of penance and wives loyal to their husbands at any cost. 105.

He should not praise human beings and he must not blame himself. He should avoid oral acceleration, mental acceleration and verbal acceleration. 106.

Whatever monetary help is given to any person in the event of great calamity, that would be eternal and meritorious in this and next world. 107.
One who helps a child who is an orphan for his thread ceremony and other religious rituals or marriage ceremony by spending his own money - such a person’s act is worth infinite merit. 108.

The spiritual-merit, that one gets by helping a Brahmin, to become a twice-born is of more value than the merit gained by ‘Agnistoma’ and other sacrifices. 109.

One who helps a Brahmin who has no parents to perform marriage ceremony, such a charitable person gets extreme happiness in this world and thereafter attains permanent heaven. 110.

A man should live in a good ruled land, should develop friendship with a good friend, should reside with a good wife in a house and should teach good disciple a secret lore. 111.

How will one experience fearless life in a bad kingdom? How will one protect his self-interesting the company of bad friends? How would there be mental satisfaction with a bad wife? Where will there be happiness by teaching a bad disciple? 112.

Thus ends the eighteenth chapter entitled, ‘the discourse on the items to be abandoned and the items to be accepted,’ in the fifth Prakaran of Satsangi jivan, the life story of Lord Narayan, also titled as Dharmashastra (the rules of the code of conduct). 18
CHAPTER - 19

Description of the ritual of remaining clean in Dharmas of Grihastha.

Shri Narayan-muni said:-

A man must at once take a purification bath, after seeing a bad dream, after touching an evil man, after having shaven, after having intercourse and after touching a corpse. 1.

Bath must be taken after touching a man of Buddha faith, man of Caravaka cult and non-believers in God. Hari’s name must be repeated after worshipping the sun God after bath. 2.

Sprinkling of water is sufficient if an infant touches a menstruating woman. If a child touches such a woman, he should sip holy water (Achamana) for purification. For an adolescent, bath is recommended. 3.

An infant (Bala) is one who is not given solid food to eat. Before performing the ritual of shaving the hair in the scalp, a human is known as Shisu. A kumara is one who is yet to be administered the ritual of thread-ceremony. 4.

Grain collected from a farm, water drawn from well, milk brought from a cowshed should be accepted even if it is brought by a Shudra. 5.

Water, grain, curd, butter-milk, milk, ghee etc. may be accepted from a Shudra and needs no purification. Manu has said so. 6.
A cloth washed by a washer man, baskets from the market, food collected as alms etc. can be purified by sprinkling pure water. 7.

Corn or grain collected by Shudra is purified by air; ghee is purified by heating on fire. And hides of a deer or ivory are purified by time-lapse. 8.

Domestic utensils, pots, sacrificial utensils (Yajna-patras) are purified by sprinkling hot water. Wood, yarn of wool and cotton get purified by washing with water. 9.

As for fresh water in tiny tank, it is purified after three days in the rainy season. A big storage space of water is purified after ten days. In time of emergency, it is purified the very next day. 10.

A house is purified with clay mixed with water sprinkled on it. The inauspicious or impure things are purified by wiping out dirt on it with water, mixed with sandalwood. 11.

Blankets of silk and wool are purified in bright sunlight and fresh air; and also Kamsya (zinc); jute cloths are also purified in the same way. 12.

Thick blankets and pillows dyed with Kusumbh flower-colour are purified by spreading in the open bright sunlight and wiping with little water. 13.

If they are much dirty, they should be washed in more water and dried. 14.
Copper is purified with sour tamarind, lemon or similar things; lead is purified with salty materials. Bronze is purified with water mixed with ash. Brass is purified with water and clay. 15.

If zinc is not purified by smearing ash, it should be smeared with wine; if it has become dirty due to wine and urine, it is purified by wiping. 16.

A copper pot which has become dirty due to meat or flesh will not become clean by applying sour things; it will be cleaned by heating it. 17.

The white copper (Kamsya) pots which are smelt by a cow or touched by Chandala are cleaned with ten salts. 18.

A big mound of food, if touched by a dog, becomes impure. In such a case, the portion that is touched by a dog should be thrown away. 19.

Soil particles, fire, horse, cow, shadow, rays, water drop, earth, air, a bee etc. never become impure even if touched by an untouchable. 20.

Darbha/Kusha (sacred grass), black deer skin, holy chant (Mantra), cows, fire, Brahmin and sesame never become stale if used once; and can be reused. 21.

Darbha becomes Nirmalya (stale), if used in Pindas (rice balls) during obsequial rituals. A Brahmin becomes impure while dining in cremational rituals performed on Nineth, tenth and eleventh
day after the death of a person. A mantra becomes futile when shared with Shudras. Fire becomes worn out due to utilisation by a renunciate (Sanyasins). 22.

Organs and limbs of one’s body are purified by water; mind by truth; knowledge (Vidya) is purified by penance and wisdom by knowledge. 23.

Pollution and purification of various types: birth etc.

Sutak-Nirnay of Birth-Death:– O Brahmin! Now I shall narrate to you, various kinds of death mourning rituals. These differ according to caste and social order; I shall narrate in brief. 24.

A father must take bath to get purified at the birth of his son; then he must continue to observe the impurity for ten days, during which he should not perform rituals like daily Sandhya-vidhana. 25.

Mother giving birth to a son, is purified after twenty one days and in case of a daughter’s birth, the mother is purified after one month. 26.

All descendents in the purview of maternal and paternal Sapinda (prohibited) relationship (Sapindya) have to observe ten days genetic pollution. For renunciates, it is said to be three days for Sodakas (i.e. remote collaterals within ancestral: eighth to fourteenth generation, who propitiated by mere water-offering). 27.

In the event of birth of a son or a daughter, there is no pollution when people mutually touch each other. If the mother of a newborn is touched, then that person is purified by taking a bath. 28.
The father of the new-born has no pollution due to the birth of a son on first, sixth and tenth day. 29.

Hence, there is no blemish for the father performing the birth-ritual. There is no harm in receiving alms such as land, gold etc. from him. 30.

**Death pollution.**

Now about the death–pollution. In the case of consanguine (Sapindi) brethren, the period (of pollution) is ten days and for remote consanguines (Sodaka), it is only three days. 31.

If an infant dies within ten days after birth, its brethren should not observe death-pollution; yet birth-pollution continues. 32.

If an infant dies after naming ceremony but before its teeth appear, only bath is recommended to consanguine on cremation-day. If death of an infant occurs after its tonsure and before completion of five years, pollution is stipulated for three days. 33.

One day pollution is set for the death of unbetrothed maiden; and for betrothed one, it is three days. In there is a contingency of death of a son after thread-ceremony, the defilement is for a period as per convention of respective caste of twice-born (Brahmana-Ksatriya and Vaisya). 34.

In case of death of a Brahmin, it is ten days; for Kshatriya twelve days, for Vaishya fifteen days; and for Shudra, it is one month. Generally, the option is ten days for all the four social orders. Yet, in times of calamity, there is no obligatory rule of
even ten days. 35 - 36.

Sages recommend three days of defilement in case of death of officiating preceptor (Acharya), maternal grandfather, daughter’s son, one’s own officiating priest (Sva-yajya) or sister’s son. 37.

In the event of death of maternal uncle, aunt, father-in-law, mother-in-law, son-in-law or sister, in one’s own house, the defilement should be observed for three days. Otherwise (i.e. death occurring elsewhere), pollution may be observed for one and half day (two nights and one day). 38.

In the event of death of father’s sister, friend, disciple, ruler of one’s country etc., the pollution for one day is to be observed. Even though the association in such cases is less, bath along with changing clothes is deemed essential. 39 - 40.

The period of defilement is defined as under: night should be divided into three parts; if birth or death occurs in first two parts or mensuration is noted, it should be counted as first day. If it falls in later part, the next day should be taken as first day. Some wise ones have opined so. However, some great seers have interpreted that the previous day is to be taken- the one prior to midnight or prior to sunrise. 41 - 42.

If the deceased person had maintained perpetual sacred fire (Agnihotra), then the day of cremation has to be taken as the first day. If he has not maintained Agnihotra, then the days should be calculated from the day of death. The computation of defilement-
days may be learnt from (elder) householders. 43.

O eminent Brahmin! If the news of a child-birth is known after ten days, then, there is no need to observe birth-pollution. Now, about death-pollution, the convention is as under: 44.

When the news of death comes ten days later, three days pollution should be observed if the news comes three months late. If it comes six months late, it should be observed for one and a half days. If it comes nine months late, one day defilement is to be observed. If it comes further late, the person is purified simply by a bath. 45.

If death (of a kinsman) occurs in another country, some great seers recommend merely a bath (for purification). In the case of death of ascetic or a hermit, the same i.e. mere bath is enough. 46.

When a great river divides two regions, or a mountain is a barrier separating the regions or when dialects differ in two regions, then such Aland is called a foreign land (Desantara). 47.

Whether it is within the country or in a foreign country, if mother, father, wife or husband die, the relatives have to observe the pollution-period of ten days. 48.

If anyone dies in a war, dies while saving a cow or a Brahmin or dies an unnatural death, pollution has to be observed. 49.

**Nirnay when two Sutaks get mixed.**

If there is sequential birth or death, i.e. birth after birth or a death after death, the purification would take place by residual of
the former exempting the latter. If another ten day birth-pollution occurs on tenth day of the prior birth-pollution, if night is yet to pass, then purification takes place, by three day observance. Even when three hours (1 Yama) are yet to pass, the purification would take place by three day-observance. When birth-pollution occurs during subsistence of death-pollution, then, by undergoing defilement-observance for death, birth-pollution gets purified. But observance of birth-pollution is not potent of purification of death-pollution. 50 - 52.

If there occurs a long pollution-tenure during a short defilement, purification does not complete by observance of the former; it gets purified by its own time lapse. 53.

O twice-born! In spite of occurrence of birth-pollution, during death-pollution, nine obsequies are to be offered at scheduled time and proper sequence, by son etc. Even though he is impure, he should do the obsequies on eleventh day (after parental death). In the case of the performer, the purity is temporary. In fact, he still sustains impurity. 54 - 55.

**Special rules of defilement.**

The topic of genetic pollution has been elaborated in various ways, by sages. From there, other specialities may be gathered, ‘O good-hearted one! 56.

‘O Suvat! In case of stoics, forest-dwellers, ascetics and celibates, neither death-pollution nor birth-pollution has been prescribed by pious authorities. On receiving news about the death
of mother, father or teacher, they should take bath along with changing clothes. They need not observe this for the death of anyone else. 57-58.

When, observance of a determined vow (Vrata), marriage-ceremony, ancestral death-anniversary, domestic fire-sacrifice or Chant-muttering (Japa) has already begun, birth-pollution does not accrue. Yet, if these activities are yet to be commenced, birth-pollution occurs. 59.

Official commencement of sacrifice takes place, with the act of choosing an officiating priest or resolve in the case of vow and charity-donation. Nandi-obsequy in the case of marriage and the act of cooking in the case of ancestral obsequy are the signs of commencement. 60.

During continuance of birth-pollution, if death anniversary occurs, then, the obsequy (Shraddha) should be performed by prudent ones after the end of birth-pollution or on the next new moon day as per conventional ritual-procedure. 61.

In times of emergency, there would be no pollution for all even in pollution period. All that pollution practice is ordained to be observed during quiet and undisturbed times. 62.

Abandonment of even routine rites (like Sandhya-vandana) is enjoined during the defilement period. But the motivational rituals already begun are to be done, as per the norms of the ritual. 63.

Morning-evening- rituals (Sandhya-vandana) should be
performed mentally without Kusa-water. A Brahmin should abstain from Omni-God-adoration (Vaisva-deva) for ten days. 64.

In the case of sacrificial rite (Srauta-karma), purification instantly accrues after bath; yet, one becomes impure again, thereafter. The rites ordained in Smritis should be done by someone else. 65.

In respect of salt, oil, fruits, flowers, milk, ghee and all the groceries (bought from market), there is no associated birth/death-pollution. 66.

In the contingency of bathing obligation for sick person, a healthy person should touch him (the sick person), after repeatedly bathing for ten times. Thereby, the sick person gets purified. 67.

In the case of a woman, who is suffering from fever; or is in pollution-menstruation, another woman should touch her and take bath every-time she touches. 68.

The king himself (engaged in political work) and other state officials, those who are officiating in sacrificial sessions and observe vows become purified by bath only, to begin their daily routine duty. Likewise, the medical practitioners, carpenters and such other artisans also get similarly purified, to do their jobs. 69.

**Pollution during solar and lunar eclipses.**

‘O Brahmin! Thus I have narrated in brief, about the two-fold pollution: natal and mortal. In the same way, there is a third one: Rahu Sutaka, which should be known. 70.
People of all the four Varnas have the birth-pollution of Rahu. One may do his duties after taking bath. One should avoid cooked food (during the eclipse-period). 71.

Gruel of fermented boiled rice, milk, butter milk, curd, non-cooked oil etc. and water put in earthen pot is not polluted, when added by sesames and Darbha-blades. 72.

Before four Yamas (4x3=12 hours), of the solar eclipse, and three Yamas of lunar eclipse, no one should take meals excepting female, children, old, weak and ill persons. 73.

When eclipsed sun is forecast to rises in the horizon at dawn, no meals should be taken on previous night. In case of foretold eclipse during moon-rise, meals should not be taken after previous noon. 74.

If the solar eclipse is at the sunset, day and night fasting should be observed. Next day, only after sunrise should one take meals. 75.

If the lunar eclipse is at the setting of moon (in the morning), one should perform bath, Homa etc. after knowing the termination of eclipse. But meals should be taken only after next moon-rise. 76.

During one Yama (3 hours) before solar and lunar eclipse, old people, young people, children and ill persons should certainly not take meals. 77.

If any one takes meals during the eclipse without the
knowledge of it, such a man is wretched person; he is purified by
tonement and one who takes meals during the prohibited period
before the eclipse, he would be purified by observing fast for
next three days. 78.

When solar eclipse falls on a Sunday and lunar eclipse falls
on Monday, such a coincidence is known as ‘Chudamani’; Such a
Yoga enhances the merit of one’s Pynya 79.

Whatever merit is accrued on the days of occurrence of lunar
and solar eclipses is one crore times more than that of the merit
acquired by performing Chudamani Yoga. 80.

During the solar and lunar eclipses, bath is recommended at
the commencement of eclipse. During the state of eclipse, Homa
and worship of God is recommended. At the time of release,
charitable alms are recommended and on complete release,
bathing is enjoined. 81.

One who does not take bath at the end of the eclipse-birth-
pollution (both solar and lunar) has to be in Sutaka-pollution until
the next eclipse occurs. 82.

Cold water bath is superior to warm water bath. Water fetched
by oneself is better than that that brought by others. Underground
water is holier than the one carried from elsewhere in pots. Water
from mountainous springs is even superior. Lake-water is holier
than that and the river-water is more meritorious. Water from a
holy river is still more meritorious. Sea-water is considered as
As far as possible, a bath must be taken for self-purification and as per affordability. One should give the following in alms: cow, land, gold, sesame etc., 85.

**Description of various types of result of donation offered during eclipse**

A donor, who gives land in alms (on the occasion of solar or lunar eclipse) becomes a sovereign ruler of a region and feels contented overall. One who gives food in alms gains reputation on earth; one who gives silver in alms, becomes handsome. One who gives lamp in alms becomes a very bright-eyed man; one who gifts a cow attains heaven after death. One who gives gold in alms lives long; and one who gives sesame begets good children. 87.

One who donates a house gets a high-towered mansion in the other world. One who gives clothes in alms goes to the lunar globe. One who gives horses in alms begets a divine vehicle. The donor of a bull becomes wealthy. The donor of a palanquin and an elegant coach begets a good wife. Therefore, one should give alms faithfully and according to one’s monetary affordability. 88 - 89

Both donors - one who gives in faith and another one who accepts in faith become heaven-dwellers. Otherwise, all that charity (given and accepted), goes waste and fruitless. 90.

When one performs obsequies rite (Shraddha) during solar and lunar eclipses, it is certain that, by his efforts, the whole earth is as good as donated. 91.
There is no harm in performing obsequy at night during lunar eclipse. The ritual of obsequy etc. during eclipse is approved even when done by a person in pollution. 92 - 93.

In this way, code of conduct of righteous persons has been narrated to you, by me. It is a giver of happiness to all those settled in householder stage of life.

'O doyen among twice-born! Whoever observes this righteous code, permanently, along with devotion to Lord Shri Vishnu, would gain intense fame and finally attain the celestial globe: Golok in the other world. 94.

Thus ends the nineteenth chapter entitled, ‘description of purificatory rites,’ in the fifth Prakaran of Satsangi jivan, the life story of Lord Narayan, also titled as Dharmashastra (the rules of the code of conduct). 19
Prescriptions and proscriptions about ancestral rites, eligible invitees.

Shri Narayan muni said:-

O Brahmin! A householder should, perform the obsequies (Shraddha) rituals as per his capacity, approved time, monetary affordability and set ritual procedures abiding by the rules of householder ship. 1.

That ritual is reputed to be Shraddha wherein food is offered to departed manes and whatever is dear to them is given as alms, by the performer, with faith (Shraddha). 2.

Following are the twelve kinds of obsequies (Shraddhas). 1 Nitya: regular; 2 Naimittika: occasional; 3 Kamya: motivational 4 Vridhhi-shraddha: Obsequy on prosperity 5 Sapinda: incorporating rice-ball-oblation; 6 Gosthi-shraddha: community-obsequy; 7 Parvana: performed on lunar or astronomical conjunctions; 8 Shuddhi-shraddha: purificatory obsequy; 9 Karmanga: ritual auxiliary; 10 Daivika: God-related; 11 Paustika: nourishing: these are of four kinds. 12 Yatrika: pertaining to pilgrimage. 3-4

Some other sages say that there are 4 types of Shraddha as follows: 1Ekoddishta: uni-directed; 2 Parvana: performed on lunar conjunction etc.; 3 Vridhhi- Shraddha: prosperity-based and 4 Sapinda: incorporating rice-ball-oblation: 5.
An obsequy should be performed at the south-facing places, places of sacred ford (Tirtha) or even at one’s home equipped with soil-sacrament etc along with special efforts. 6.

O Twice-born! Shraddha should be performed at a place where the shadow of a Tulasi bush covers the ground for the satiation of the manes. 7.

While performing Shraddha-ritual at the ford called ‘Gaya-siras’, the performer should offer rice-ball-oblaction, the Pinda being made of the size of a Shami leaf. That would uplift hundred and one clans of manes of seven genetic lineages (Gotras). 8.

A learned man must not perform Shraddha-rite in a region of Mlechhas, and also where no Brahmins exist. He should not perform it at night or in the evening and never in the open. 9.

The seers have in all enumerated ninety six Shraddha-types, for satiating ancestors if there are favourable venues and times for performing the Shraddha-rite. 10.

**Ninety Six (96) Shraddha meant for very rich persons.**

There are various differences in Shraddha. Four no moon days (Amavasaya), fourteen Manvadi tithis, four Yugabda tithis; four days of the entering of the sun in Aries zodiac; thirteen Vaidhrtta yogas; thirteen Vyatipata yogas; sixteen Tithis called Mahalya in the month of Bhadrapada, Adyanta tithis Samyukta Saptami, Navami Tithi with four Ashtamis in Hemant season, including four, in dark fortnight are the recommended days for Shraddha ritual. 11.

A Shraddha performed on, the thirteen black day tithi of
Bhadrapada, when the moon is in Magha constellation and the sun is in Hasta constellation, is called ‘Gajachhaya yoga’, results in giving great auspicious fruits. 12.

In all the great rivers including Ganga and in all the holy Tirthas and in Gaya, a man, whose father is alive, can also perform Shraddha ritual, if he is knower of Parvana ritual (Dharmavit). 13.

Following Shraddhas: Darsa-Shraddha, Gaya-Shraddha, Mahalaya-Shraddha and Shraddha with sesame should not be performed by a man whose father is alive. 14.

On the occasion of pilgrimage, one who happens to go to Gaya, a knower of Dharma-principles and whose father is alive, can perform Tirtha-shraddha. But he should not do ‘Pindadana’ in Shraddha. 15.

A man, whose father is alive, can perform Shraddha, on occasions like marriage, birth of a son, Putreshti, Somayaga, pilgrimage, and on religious Shrotriya teacher’s arrival. 16.

In the tithis of black fortnight of Bhadrapada – Mahalya; Gayashraddha, Vriddhi-shraddha and Anvastaka Astami and Navami day, Shraddha are called Dyadasa-devata-shraddha: and the Shraddha of six Purushas is called Shat-purusha-shraddha. 17.

The time of transition (Samkramana) of the sun in Aries and Libra signs, Uttarayana (Makara Samkranti), Daksinayana (Karka Samkranti), in Anvadiyuga of fourteen tithis, a Shraddha with Pinda should be performed by a religious man. 18.
During Anvastaka – in the later – black fortnight, on the Navami Tithi, in Hemanta and Shishir seasons, in Vriddhi and Gaya-Shraddha, mother’s Shraddha should be performed independently; and at other places, wife or father must be present. 19.

Now about the proper eligible Brahmin for accepting meals in the Shraddha ritual: a Brahmin, who is loyal to his own religion is eligible but a Brahmin of Vedic knowledge, yet characterless, is not eligible. 20.

A Brahmin, who is well versed in the Veda, penance-loving, righteous and saintly is to be invited for Shraddha on priority. 21.

Even if he does not know the Vedas perfectly or he does not know Shastras well, as long as he is purely religious and an expert in Gayatri, he is the best for Shraddha ritual. If a Brahmin is well versed in four Vedas, but is sinful and is non-vegetarian, he should never be invited. 22 - 23.

If an eligible Brahmin is not available, one’s own maternal grandfather, if he is of good character also can be invited. In the Tirtha-shraddha, a Brahmin must not be tested in detail and one, who is in want of food, is eligible. 24.

Mother’s father, father, daughter’s son, sister’s son, aunt’s son, aunt’s grandson, son-in-law, wife’s father, a Yajna performing Brahmin, Upadhyaya; all these, if they are righteous and loyal to religion are eligible for consuming food during Shraddha; otherwise they are not eligible and hence they should be avoided. 25-27.

If at all, in Kaliyuga, a man having knowledge and good moral
character is generally not available, a person having good knowledge of present times, who is righteous and keeps away from misdeeds is also an eligible Brahmin for Shradhha. 28.

If a devotee of Hari or a Yati-sannyasi takes meals in Shradhha, even if there is dearth of offerings, it is considered perfect. 29.

A town where one gives meals to others and avoids giving meals to Yatis in Shradhha does not offer those meals to forefathers but to demons – Rakshasas. 30.

During Daiva karma – Vaisvadeva – one should sit in Northern part, facing east and during Pitru Karma, the Brahmin should sit in the eastern part facing the north. 31.

In Daiva Karma, two Brahmins and in Pitru Karma, three Brahmins should be offered meals. Alternatively, one Brahmin each, in both the Karmas could be offered meals. Even if one can afford feeding more people, it is not essential. 32.

Because of the attitude in giving more or extending will as per the difference in region and time, a sacred Brahmin will lose his virtues and prosperity. 33.

While the Brahmins are taking their meals in Shradhha, if other Brahmin or Brahmachari comes for meals, he should also be offered sumptuous meals. 34.

The man who performs the Shradhha ritual should abandon seven things: tooth cleaning, eating betel leaf, taking bath with
Taking meals for the second time, crossing the road with a purpose of leaving town, lifting burdens, reciting/learning the Vedas, giving or accepting alms, intercourse with wife and home fire sacrifice, these eight should be abandoned. 36.

Meals in the forthcoming Shraddha and taking meals on the previous day and permitted intercourse with wife, should be avoided. 37.

If one takes meals (during Shraddha) or has an intercourse with his wife, his pitaras (manes) will sleep in his semen in that month. 38.

All the forefathers are fully pleased and satisfied when food, ghee, milk, honey, and such things are offered. 39.

During the Shraddha ritual, the use of meat, although previously prescribed, is prohibited in Kaliyuga, so such things should never be used. 40.

The sage, whose scripture is said to be prime in the Kali Yuga, is Parashar. The aforesaid prohibition of meat was instructed to Suuvrat and other eminent sages who followed him. So only vegetables, ghee, honey, milk, and similar such things should only be used in Shraddha rituals to gratify the manes and not non-vegetarian food. 41 - 42.
One who disregards and casts aside the advice of sages and uses non-vegetarian material such as meat etc. and, in the process, kills animals to use their meat in Shraddha is considered to be an ignorant person akin to the one who smear fire coal to his body instead of applying sandalwood paste. Like a child which jumps into a well to draw out something and falls into it, a person using meat in Shraddha falls into disaster. 43 - 44.

Keeping these words of sages in mind, meat, flesh and non-vegetarian items should be strictly avoided in a Shraddha ritual. One must abide by the rules and directives or norms as stated by the religion. 45.

One must offer pure, unadulterated milk and the grain that the sages grew to satisfy the forefathers. 46.

In particular, only cow’s milk, curd and clarified butter should be used in Shraddha and not buffalo’s milk. Only clarified butter made of buffalo milk is permitted, not their milk or curd. 47.

The time recommended to be the best for Shraddha is the Kutapa Kala, an auspicious time of a day. Offering Nepala kambala (Nepali blanket), silver utensils, Darbha grass and sesame as materials and inviting one’s daughter’s son are considered to be auspicious in Shraddha. 48.

(During the performance of the rite) gotra and name should be uttered together and then after taking a pause for a moment, one must utter his Gotra with ‘sakara’. 49.
If at all one doesn’t know his Gotra, he should utter the name ‘Kashyapa’, as is said by Shruti, that all the people are born of Kashyapa. 50.

If the man who performs Shraddha rituals doesn’t know names of his forefathers, he should say ‘Prithvishat’ for father, ‘Antarikasashat’ for grandfather and ‘Divishat’ for great grandfather (Pardada/parampita). 51.

In ‘Asana’ and other cases, the exact case (Vibhakti) should be uttered as per rules of grammar. Only such an utterance will lead to fruitful results and a mistake will prove futile. 52.

The rules Aksayya or Asana, the sixth grammatical case, is as follows: Shasthi should be used for invocation, second case: Dvitiya and for food–donation, fourth case: Chaturthi should be selected. For all other rituals, vocative case is to be employed. 53.

Visarjan; Chalaka; Vikira; Pankti-varana; Hasta-shuddhi are the six items, in which father takes meals first. 54.

Svagata (welcome); Svasti-vachana (announcement of auspicious event); Gotrasesa (announcement of family lineage); Pradaksina (circum-ambulation); Arghya (offering of reverential water); Daksina-dana (giving alms) are the six items when Savya should be done (taking the sacred thread from the left shoulder to the rightsise of waist) and Apa-savya (reverse position) for others. 55.

Flowers: Agastya; Bhringaraja; Tulasi; Shatpatira; Champaka and Tilapuspaa (sesame flower) are the favourites of Pitaras: forefathers. 56.
One should consciously avoid the following flowers: Ketaki, Karaveer, Bakula, kundaka, Patala and Jati, in Shraddha. 57.

A twice-born, who is poor, affected by calamities and who does not maintain perpetual fire, should perform the Shraddha without cooked food (Amashraddha). A Shudra should always perform Amashraddha. 58.

Mrutapa (annual death anniversary), Sapinda and Gayashraddha should never be performed with uncooked food by a Brahmin. 59.

One who performs ‘Amashraddha’ should, while addressing Avahana, Svadhabara and Visarjana say the Mantra with ‘Uha’ and for other karmas, without ‘Uha’. 60.

Even if it is not possible to perform ‘Amashraddha’, a learned man should perform the Shraddha with gold that four times more in quantity than corn. 61.

A wise person should perform ancestral rites at the time of son’s birth with gold alone and not with either cooked food or uncooked food if he aspires for the latter’s welfare. 62.

One who is unable to perform elaborate Samagra and Parvanya Shraddha should perform Shraddha only with a modest resolve (Samkalpa). 63.

While performing ‘Samkalpa-Shraddha’, he should abandon the words along with the Mantra: Avahana, Svadha, Arghya, Agra-
ukarana (libation in fire equal to Homa), Vikir and Pindadana. 64.

In the absence of money or non-availability of a Brahmin, only ‘Pinda’ should be offered on the Shraddha day and a day’s fast should be observed. 65.

A pitcher with fruits and water should be given to a Brahmin or grass should be given to a cow. The Shraddha day should not be spent without giving anything. 66.

A Brahma-yajna should not be performed and the tarpana should not be done before Shraddha. The learned Rig-Vedic Brahmin should do that only after the Shraddha is over. 67.

Mahalaya and such other Shraddha should not be performed, if wife’s monthly course or menstruation is in existence. It should be performed after the fifth day bath or on an Amavasya day. 68.

Annual and monthly Shraddha can be performed even if one’s wife’s monthly course is going on. 69.

If Shraddha ritual comes on the Vrata or Upavasa (fasting day), it should be performed as per routine. The scent of the food offered to the manes should only be inhaled and Upavasa (fasting) should be observed for whole day. 70.

Vaishnavas should perform Shraddha on twelfth day and not on Ekadashi day since his Pitaras (forefathers) are deemed to be Vaishnavas. 71.

A son should annually perform a Sannyasi Shraddha as per rituals but the Mahalaya Shraddha should be performed only on
Dvadashi (twelfth day) and not on any other day. It will be done on Parvana otherwise. 72.

Amashraddha should be performed in the first-half of the day i.e. before mid-day; Ekoddishta Shraddha should be performed at mid-day and Parvana shraddha in the afternoon; and if it is Vriddhi-shraddha, it should be performed in the morning. 73.

When the person does not know the exact month or Tithi of the death of father and Pitaras, annual Shraddha should be performed on the Magha or Margaseersa Amavasya day. 74.

The time for Vriddhi-shraddha, Yajna, marriage, Devapatrishta (installing God), thread ceremony, return from education (Samavartana), Garbhadhana etc., are the days on which Vriddhi-shraddha is to be performed. 75.

If a father is very old, has gone on a pilgrimage, has taken renunciation (Sanyasa) or is a social outcast (Patite), his son should take his place and perform the Vriddhi Shraddha. 76.

In Tirtha-shraddha, he should avoid Arghya while doing Avahana (inviting). While dipping a Brahmin’s thumb in food, (Dvija-Augusth Niveshana), he should ask the question ‘are you satisfied?’ He should do the same during dispersal (Vikira) (leaving food on ground). 77.

O Brahmin! Atithis, uninvited guests, who come on Shraddha day are all worth to be served with meals and giving them meals, completes the Shraddha Ritual. 78.
A Brahmchari should perform all the cremational rituals of his father, mother and also the monthly Shraddha and annual Shraddha according to the rituals. 79.

An ascetic (Sannyasi) should never observe the death-pollution and shed tears for his father and mother and should not do the rite of offering rice-ball and libations. 80.

One who does not adore ancestors and Gods at proper time (Shraddha-day) according to his eligibility and affordability would certainly fall in hell. 81.

The man, who performs Shraddha rituals becomes healthy, free from diseases, lives long, begets sons and grandsons, and becomes rich and enjoys wealth. 82.

When one who questions, ‘Where are my forefathers?’ in his mind and does not perform Shraddha-obsequy, his forefathers get angry and drink his blood. 83.

As a calf lost among cows finds his own mother-cow, the Mantra chanted during Shraddha carries the obsequal food specifically offered to manes, to respective ancestors. 84.

If a departed father becomes God by virtue of his righteous deeds, his food becomes Nectar and reaches him. In the event of his getting a mortal (human) birth, it assumes the form of his meals and in the event of him begetting an animal birth, it becomes grass for him. Food offered to him in Shraddha follows him in the form of wind should he be born a snake. 85 - 86.
Thus, the food offered in obsequial rite is received by creatures in all embodiments. Therefore, obsequial rite should be performed with all efforts. 87.

‘O wise Brahmin! I have narrated all this ritual procedures of Shraddha in totality to you, as it exists. Hereafter, I shall describe the conduct to be avoided in Kali-yuga among the duties laid down by hosts of seers. 88.

Thus ends the twentieth chapter entitled, ‘Narration of Shraddha ritual,’ in the fifth Prakaran of Satsangi jivan, the life story of Lord Narayan, also titled as Dharmashastra (the rules of the code of conduct). 20

CHAPTER - 21

Customs and practices forbidden in kaliyuga.

Shri Narayan Muni said:-

The duties of men and women belonging to different caste (Varnas) and in different stages of life (Ashramas) have been extensively and repeatedly described in the Dharmashastras. 1.

Among them only those canons are to be followed which are keeping with the times (yuga). In this regard, Bhishma has said the following to Yudhishtira in the Mahabharata: 2.
In the Kritayuga, Tretayuga, Dvaparayuga and the Kaliyuga the duties of men, are different. They (the rules) have been made, keeping in mind the capacity of human beings in different yugas. 3.

I shall explain to you certain customs and practices which are to be discarded under any circumstances in the Kaliyuga; they have been forbidden in the Puranas and the Smritis. 4.

Sacrifices in which cows, humans and horses are offered as victims and the consumption of liquor and other intoxicants are said to be forbidden in the Kaliyuga. 5.

One should not smell liquor even from the Sautramani sacrifice nor should he slaughter an animal for the sake of a deity, a guest or a bride-groom. 6.

One should never offer meat to the manes (dead) on the occasion of shraddha; in the same way, one should not accept (the responsibility of) Agnihotra or take Sanyaas (renunciate’s order) in the Kaliyuga. 7.

Re-marriage of a widowed Brahmin girl should never be done in the Kaliyuga even if they happen to be virgins. 8.

One should not use an earthen pot (kamandalu) for drinking water. Even for the sake of procreation, a younger brother (of the deceased person) should not sleep with his sister-in-law. 9.

One who does not possess the capacity to observe celibacy as per the tenets of the scriptures should not remain unmarried.
for long, in any case. 10.

In the Kaliyuga, one should avoid that kind of expiation (Prayashchitta) which may result in death. In the same way, for older members, living a solitary life in forest (Vanaprastha-ashrama) is to be discarded. 11.

Even in a justly fought war (dharma-yuddha), one should not kill a Brahmin even if he is a criminal (Atatayin). In addition, one should desist from performing a sacrifice in which animal-slaughter is involved. 12.

Even for the sake of attaining heaven, men and women in their old age should never set themselves on fire or throw themselves down a mountain ridge. 13.

One should never breathe one’s last in the Himalayas nor abandon one’s own body in the stream of the Ganga. 14.

In case one commits a grievous sin secretly, one should undergo a purification exercise by such means of muttering the God’s name (Japa). Suicide would never be the way out in such matters. 15.

If one has to face unbearable calumny, a respectable person should stay under cover or in exile but never destroy himself. 16-17

In the Kaliyuga, no person should resort to theft even if he has to pass three days without getting food grains. 18.
One should never marry his father’s sister’s daughter or their mother’s brother’s daughter; in the same way one should never marry the daughter of a man from a different Varna (caste). 19.

A Brahmin should never accept food cooked in ghee or milk or in a pan (Kandu - kataka) from a Shudra even if he is of saintly disposition. 20.

A disciple should never behave with the wife of the guru in the manner the Guru does. Sanyaasis (ascetics) should never go to people of the four castes to seek alms. 21.

One should give Dakshina (fee) to the guru as per one’s capacity and not as demanded by him; one should never perform Achamana (rite of sipping water) with the water that was left behind by cows after drinking. 22.

Mitigation of the impurity (days of defilement) resulting from the death (of a relative) should not be done (in the kaliyuga) if the affected person is a Vedic scholar (& worshiper of the scared fire, etc.). He should never be touched after the collection of bones (of cremated person). 23.

These and others are the practices and customs that are to be discarded in the Kaliyuga as directed (by Dharmashastra). If these are recommended (Vidhivakya) in religious texts, they are certainly applicable to other Yugas (not kaliyuga). 24.

O great Brahmin!, Agnihotra and Sanyas are recommended (in the kaliyuga) only for those Brahmans who are pious, perfect in renunciation and capable. 25.
The scriptures have opined that as long as the division of the castes and the (learning of) Vedas prevail on this earth, these two (namely Agnihotra and sanyas) will be there in Kaliyuga. 26.

But the great sages have absolutely forbidden these for one who does not possess the highest strength for observing piety and renunciation. 27.

These are all duties of the householders that I have explained in brief. ‘O great Brahmin, these are to be strictly observed. 28.

Special Niyam of Acharya among Grihasthas.

Now to the general duties of those Brahmins who are born in the family of Dharma and are functioning as gurus, even if they are householders. Their duties are also as explained above. 29.

I shall now explain to you their special obligations. They shall never consume anything that is not (first) offered to Krishna. 30.

They shall never talk to, touch or preach to those married women who are not their relatives. Avoiding contact with widows is the general rule. It is to be specially observed by those born in Dharma’s family, O great Brahmin! 31 -32.

I shall hereby explain to you all the specific duties binding on Kings who are householders. Following these rules, a king attains fame and happiness in this and the next world. 33.
CHA. 22  
FIFTH VOLUME  

Thus ends the twenty first chapter entitled, ‘narration of actions to be avoided in Kaliyug’ in the fifth Prakaran of Satsangi jivan, the life story of Lord Narayan, also titled as Dharmashastra (the rules of the code of conduct). 21

CHAPTER - 22

Duties of a king, precautions to be taken by him and types of vices, malpractices to be avoided.

Shri Narayan Muni said:-

Description of Special Dharma of Kings -

The King occupying the throne always keeps his subjects happy as per the rule of law (dharma). One who acts in this way, is a King in the true sense of the word. 1.

A king should be a devotee of God and should revere Brahmans, be truthful, exercise restraint, be generous, have pleasing manners (with a smiling face) and be firm in the dharma. 2.

A King should never be too harsh or too lenient; he should be wise and pleasant like the sun in spring. He should promote the well-being of his subjects. 3.

A lenient King is always defied by his people; a very harsh King makes them feel disgusted. Therefore, a King should always maintain equanimity. 4.
A King should at all times judge his own men and those belonging to others (other Kings) by means of their traits and characteristics, by perceiving them, inferring (from their) actions and reactions, comparing them and in addition, by (agama) reading of their bodily marks (like palmistry). 5.

Eighteen addictions liable to be abandoned by the king.

He should avoid hunting, gambling, day-time sleeping, raillery and drinking. He should avoid engaging in too much sex, music, amusement, wickedness, back-biting, treachery and thoughtless ventures.

Harsh language, severe punishment, jealousy, envy and mismanagement of wealth— all these are eighteen vices a wise King should avoid. 6 - 7.

Among these the first ten vices are born of self- indulgence and the remaining eight are born out of fury. The king should know that both of these lead to hell and therefore, he should strive to keep himself away from them. 8.

As a pregnant woman discards what pleases her and accepts what is good for the foetus, so should a King discard what is pleasing to him and do what is good for the people. 9.

A King should not indulge in pleasantry with his servants; too much closeness tempts them to transgress their limits.

(In that case) they do not remain at their place of duty, lose temper and talk arrogantly. When sent on work, they find their
own alternatives and transgress his order. 10 - 11.

They get too close to female servants and in front of the King, behave shamelessly with them; thereafter, they dress like the King and get into his carriage. 12.

What more to say, they disregard the King’s might in the royal court and harass the weak. 13.

Therefore, the King should not be over-ecstatic and should behave in a proper manner. Moreover, he should be ever busy, courageous and should inspire fear in the enemies. 14.

**Seven organs of State worthy to have knowledge about.**

The King, the ministers, the allies, the treasury, the territory, forts and the army- these seven are the constituents of a kingdom (Prakruti); the King should severely punish anyone who tries to harm them. 15.

He should collect grains as taxes in such a way that they are not damaged by rain and that too with the owner’s permission and at the appropriate time. 16.

Abiding by the scriptures resolutely, the King must never deviate from the path of truth. Overcoming wrath, he should resort to the Purusharthas whilst being unobstructed. 17.

He should safeguard the duties and obligations of different castes and stages strenuously; he should not repose trust in anybody and everybody without assessing the intentions of the other party. 18.
He should clearly understand distinctive battle-worthy territories for elephants and for cavalry and many others from the study of their features. He should know the appropriate times for the four kinds of itineraries and exceptional actions in emergency (Apaddharma). 19.

Six qualities: In addition, he should understand (the plausibility of) peace-treaty, war, military, advance duplicity, support (from allies) and remaining steady (as per the circumstances). These are the six types of strategies on which he should take decisions accordingly. 20.

Fifteen Tirthas of State.

He should regularly listen to the Dharmashastras and the Puranas and deploy spies amongst his own high functionaries and in the enemy camps. 21.

A shrewd King should safeguard from the enemy’s spies the following officials of his own kingdom namely, the army-chief, guards at the gates, military guides, the in-charge of the harem, prison-in-charge, judges, treasurer, mayors, pay-masters, magistrates, chairmen of assemblies, protectors of the country-side, garrison commanders, forest guards and other important functionaries of fifteen different categories. 22 - 24.

He should employ secret agents in the enemy-camp (to spy on) their ministers, the heir-apparent, the royal-priests and the important state functionaries. 25.
Ministers, territories, forts, treasure and the army—these five should be understood as the basic constituents (Prakruti panchak) of one’s kingdom as also of other kingdoms. 26.

After having ascertained the conditions of stability, growth or reduction in the strengths of these ten constituents - (one’s own and of enemy side), a King should undertake military expedition to defeat the enemy. 27.

Following the footsteps of the good in the matters of conduct, a King should keep away from avarice, should see through the spies with his eyes and should speak politely with a smile. He should always be at the service of the veterans. 28.

He should provide sustenance to those who need it and should assess the sustenance of those who get it; his conduct should be honest and he should himself dole out rewards and punishments. 29.

A King who is sceptical about all, who is full of fury, who is bent on depriving (others) of all possessions and who is rude and greedy is put to death by his own people. 30.

A king should select his counsellors from only those who are healthy, belong to good families, are devotees of God, brave, untouchable by adversaries, discriminating, self-respecting and also respectful to others.

His counsellors should be learned, firm, acquainted with the activities of the world and caring for the next world. They should be devoted to their duty and be men of complete honesty. 31 - 32
Except for the royal parasol (Chhatra) and the royal diktats, he should grant them equal perquisites and privileges (Bhoga). Directly or indirectly, they are his equals and he should not resent this fact. 33.

He should conduct surveys of old buildings (for repairs); and pay attention to the poor and those in suffering. He should regularly undertake expeditions (to keep all on their toes and to create fear in to foes) and pay respect to the talented. 34.

Prompt in action, merciful, solemn and free from guile, a king should protect his subjects as he would protect his own children. 35.

Only such a type of king deserves a kingship (or kingdom), in whose realm live people joyfully without concealing their wealth, free from fear and dedicated to piety (dharma). 36.

Protection of the subjects is said to be the highest duty (dharma) of the king; by virtue of that alone he becomes the beneficiary of a quarter of their religious merit. 37.

When in the old times dharma had fallen into calamity, Vishnu himself created a king on this earth (for the protection of dharma). Hence, it is therefore the king who should protect dharma. 38.

Chastising the impious, apprehending thieves and putting them to death (if needed), the king should stabilise his subjects on the path of dharma by instilling in them the fear of punishment. 39.
After having thoroughly understood the science of ethics, a king should award punishment consistently even if the guilty were his son or his enemy. ‘O great Brahmin, he should never punish the innocent, etc), or else he will not be considered a perfect king. 40.

Thus ends the twenty second chapter entitled, ‘narration of various aspects of state craft and emergency measures,’ in the fifth Prakaran of Satsangi jivan, the life story of Lord Narayan, also titled as Dharmashastra (the rules of the code of conduct). 22

CHAPTER - 23

Description of fourteen types of Doshas in Raj-Dharma.

Shri Narayan Muni said:-

A king should assiduously eschew the following fourteen vices as mentioned below. These are - heretical thinking, falsity, anger, negligence, procrastination, avoiding the learned, sloth and slavery to five sense organs. He should also avoid depending solely upon himself to understand the issues, depending on the opinions of the ignorant, not implementing the decisions already taken, not keeping secrets of the consultations (of his aides), avoiding auspicious actions (like offering worship to God) and taking military action against all enemies at one time. 1 - 3.
Twenty Purushas not worthy for performing Sandhi (executing treaty).

A king should never have any sort of dealing with the following twenty kinds of people namely, a minor, an aged person, a coward, a long-time sick, a discard, a greedy person, one who is under the control of the greedy, an ascetic, a fearful one, a voluptuous one, a fickle-minded one, a person who is against the Lord and the Brahmins, an unlucky fellow, one who is a fatalist, one who suffers from famine-like calamities, one who has complaints about the army, one who is devoid of truth and piety, a foreigner and a hypocrite. 4 - 7.

A King should not make a third person privy to secret consultations; he should sleep only for two Prahrs (six hours) at night and early next morning, he should rise and cogitate on the advice (offered by his aides). 8.

Recommended duties of King.

He should train Kshatriya youths (princes) as warriors by employing excellent war-experts; he should select such experts, excluding thousands of unskilled ones. 9.

A King should appoint as a priest a person whose personality is enriched by humility, who belongs to a good family, is well-informed, has a clear understanding and is free from envy. 10.

He should appoint an excellent astrologer who is well-versed
in all the branches of the scriptures to make forecasts regarding calamities of all kinds. 11.

He should have a physician who is experienced and wise, well-versed in ashtang-ayur-veda and affectionate to him. 12.

After having ascertained the adverse conditions (in the territory of the enemy) like five divine fears (fire, flood, disease, famine and epidemic) and five human fears (thieves, cheats, the enemy’s agents, the enemy and his greed), the King should undertake a military expedition to defeat his enemy. 13.

To cause a rift in the enemy camp, a King should secretly offer valuable gifts (Ratna) to the prominent army officers and others as per their importance. 14.

Before desiring to vanquish the enemies, a king should first overcome his own senses and his ego. Thereafter, he should have the desire to vanquish those Kings who are careless and who have no control over their senses. 15.

A king should try to vanquish (his enemies) only after ascertaining the condition of a plentiful harvest or famine in the enemy’s kingdom. He should safeguard his own food, clothing, perfumes and so forth, by appointing trusted servants for that purpose. 16.

A King should protect through dedicated, loyal and contented servants his treasury, granaries, vehicles, horses, elephants, gates of forts and palaces, incoming wealth and weaponry. 17.
A wise King should protect himself, his progeny, ministers and many others from internal and external enemies; he should guide them to protect each other. 18.

He should replenish the treasury for expenses in times of bounty and famine. But the procedure of collecting taxes for these various conditions should be as follows: In times of famine, only one-fourth of the expected tax is to be collected. When there are just enough crops, a half of the expected tax is to be collected. When there is a bountiful harvest, three-fourth of the expected tax is to be collected. He should never allow the treasury to go dry. 19.

When overtaken by calamities, the castes and clans, preceptors and teachers, merchants and artisans taking shelter with him, should be constantly kept satisfied with grants of money and food-grains. 20.

A King should never deprive his well-wishers, favourites and experienced (aided) of their authority without ascertaining their lapses; he should not give importance to ignorant people’s remarks in such matters. 21.

In matters relating to dharma (law, morality and piety), he should appoint those who are well-versed in dharma. For deciding economic matters, he should entrust the task to the experts in this subject. To do work of (royal) women, he should appoint eunuchs and get menial jobs done by the lowly. 22.

He should not appoint greedy and dull-witted person in matters relating to the finance and other services; he should appoint talented and unselfish men for all the works. 23.
If a foolish person, who is ignorant of the work is entrusted with the work, it causes hardship to people because of his incompetence, selfishness and hot temper. 24.

**Foreign policy, military equipments, Public welfare.**

After having offered evening prayers (Sandhya), he should listen to the secret reports of the spies; a shrewd king should ingratiate himself to the people of other countries. 25.

He should win over the greedy with cash, the proud by honour and the coward by instilling fear in them; he should win over the learned by acquainting them with the truth. 26.

When a foreign country falls into his hands, a king should follow the customs and traditions of that country meticulously. 27.

He should create large water-reservoirs and distribute water to different parts of his kingdom. 28.

He should appoint in each village five officials - administrator (Prasasta), tax- collector (Samaharta), law- officer (Samvidhata), record-keeper (Lekhak) and notary (Shaksi). They have to be well trained, efficient and should work in cohesion with each other. 29.

He should develop cowherd’s settlements into villages and develop villages into towns (with all appropriate public services). 30.

A King should collect tax revenues in the established order. That is, the chief of a cowherd-settlement pays taxes to the village authorities; these should pay their collections to the town officials; they, in turn, should hand over their collections to the
district (Desa) authority who should finally hand it over to the King. 30.

A King should safeguard his women subjects and give them reassurance. However, he should not give much importance to what they say and should never speak confidential state matters in their presence. 31.

Taking into consideration his own and his adversaries’ points of strength and weaknesses, a king, in consultation with his aides, should look into eight different fields of activities. (These are - agriculture, trade and commerce, forts, bridges, elephant crew, mines, tax- collection, and rehabilitation of devastated parts.) 32.

He should undertake such work that is achievable by limited expenses but gives the best results. He should never cause any impediments to the agricultural activities of the Vaishyas because that may adversely affect his revenue. 33.

He should fully equip all forts and garrisons with money, food-grains, weapons, water and other equipments. In addition, he should also deploy there artisans, soldiers, archers etc. 34.

A person who is always cheerful, valiant, intelligent, steadfast, honest, loving and is born in a reputed family should be appointed as the commander of the army. 35.

A King should honour with wealth and titles and should offer enhanced salaries to those who perform their duty according to merit. 36.
An astute king should also honour with wealth and garments the learned and the well-versed in different scriptures, crafts and arts. 37.

He should appoint wise and shrewd people to know the affairs of foreign countries; he should pay them their salaries in secrecy. 38.

When a king notices a man indulging in evil and corrupt activities, he should arrest and put him in prison. He should never let him to act as he likes by the greed (of his proffered wealth). 39.

He should never find fault on the basis of false rumours with a man who was originally poor but has become wealthy by luck. In fact, he should protect him from his ministers and others. 40.

He should collect only regular taxes from the traders and merchants who come from far-off places with the hope of earning hefty profits. In fact, he should protect them from agents. 41.

He should always listen to elderly and experienced experts in matters of piety (dharma) and finances (Artha). Moreover, he should always praise every successful person in people’s assembly. 42.

Whatever dues are to be paid to all kinds of artisans for their wages and materials should be paid in full before Chaturmas (i.e. months from Shravana to Kartika). 43.

He should protect the country from monsters, snakes, fire, tigers, and epidemics. In addition, he should take care of the blind,
the mute, the physically handicapped and the crippled, like a father would. 44.

A wise king should avoid especially the following six vices. These are: sleep and indolence, fear, anger, softness and procrastination. 45.

**Characteristics of teaching imparting knowledge.**

A king should first learn from a learned Brahmin the science of politics and morality. I shall now explain to you the qualifications of him (the teacher). 46.

He should be well-versed in the Puranas and Itihas (i.e. the Mahabharata). He should understand morality, law and religion; he should be a scholar of the Vedas and six ancillary scriptures of the Vedas and also a mature and talented speaker. 47.

He should know what is important and what is unimportant, should have a sharp memory and moreover should be capable of deciding the matters relating to the four Purusharthas - dharma (piety), Artha (economics), Kama (means of living a happy and a comfortable life) and Moksha (attainments of the highest spiritual bliss) on the strength of scriptural authority (Pramanas). 48.

He should be thoroughly acquainted with geography and should be an expert in the technique of six-fold diplomatic policy like treaties, wars and so forth. He should be competent to answer even in front of Brihaspati. 49.

He should be skilled in reconciling diverse statements in the scriptures into a unified interpretation and likewise he should have
the expert knowledge of logical syllogisms to discern correct and faulty arguments. 50.

In addition, he should know the philosophy of Samkya and yoga and be acquainted with music, war strategies and archery. A person who possesses all these qualities is eligible to become a king’s teacher. 51.

A king should sincerely learn from such a teacher; he should learn archery ethics and other scriptures from him. 52.

A king should systematically study the actual use of all kinds of weapons and equipments like missiles along with their discharge and withdrawal and the science regarding (the training and use of) elephants, horses, chariots and others. 53.

O Brahmin!, a king should keep his teacher happy by giving gifts of various kinds like garments, jewels, vehicles, ornaments, fees, golden vessels and a good residence. 54.

Thus ends the twenty third chapter entitled, ‘narration of fourteen defects in state craft,’ in the fifth Prakaran of Satsangi jivan, the life story of Lord Narayan, also titled as Dharmashastra (the rules of the code of conduct). 23
CHAPTER - 24

Duties of a king as per tenets of piety (Dharma).

Shri Narayan Muni said:--

Dharma gives reputation to kings; dharma ensures them heaven (in the next life); a king should vanquish an enemy by following the path of dharma only; therefore he should remain steadfast in upholding dharma. 1.

A king should follow the prescribed rules of dharma in regard to the following six constituents of polity - the mood of the people, (the condition of) the country, means of livelihood and source of income (of his subjects), his counsellors and aids, the time and the activity (of people). 2.

A king should understand the lores concerning the four Purusharthas. These are as follows: Dharma, Artha, Kama and Moksha. He should have knowledge of the three Vedas, trade and commerce, law and jurisprudence and logical investigation (Anvikshiki). 3.

The five expediencies are as follows: peace talks (Sama), causing split in the enemy camp (Bheda), offering concessions (Dana), punishment (Nigraha), and finally the fifth expedience is ignoring the enemy (upeksha). 4.

The three kinds of treaties are namely: best, average and inferior as stated below. The best is that which is affected by receiving wealth from the enemy. Furthermore, the average is that
which is affected with honour and felicitation from the enemy and finally the inferior is that which is made out of fear. Also, there are three kinds of victories. These are Artha-jaya, Dharmyajaya and Aasura-jaya (The first is achieved by bribing the enemy soldiers and officers. The second is achieved by catching the enemy unawares while asleep or by using poisons and such. The third is achieved by fighting bravely i.e. as per the tenets of Dharma). 5.

The open units of the army are of eight types as follows. These are - warriors fighting from chariots, those on elephants, cavalry, infantry, bonded labourers, sailors and boats, spies and guides showing the roads. 6.

A King should know the following the covert means of attack by their characteristics. These are - the use of poison in clothes, food and black magic used by the enemy. 7.

A King should know the characteristics and distinctive traits of the planets and the constellations and of the roads and the lands. In addition to the above, he should also learn war-skills and the means of self-protection by using yantras (mystic figures) and mantras (mystic incantations). 8.

A good King should know the following war-formations. These are - the Garuda -eagle, Makara - crocodile, Krauncha, Chakra - circle, Suchimukha - a needle’s end, Vajra, Sarvato-bhadra, Ardhachandra - the crescent, Shakata - bullock- cart, and Shringataka - horns like triangular shape. Thus, the shrewd king should direct the forces accordingly. 9 - 10.
He should be acquainted with the means that work towards the strength of the foot-soldiers, elephants, horses and chariots from their respective sciences. Even more, he should know the techniques of the making of chariots, etc and also the qualities of weapons. 11.

He should know about the calamities and the means to overcome them, ways to encourage the army and to inspect their traits and characteristics. In addition to the abovementioned points, he should also know who the enemy is, who his friend is, who is a neutral and who the emissaries are. 12.

He should know the methods of destroying the wicked and the use of weapons and projectiles. He should also be acquainted with the customs and traditions of different regions, villages and clans as ordained by the Vedic dharma. 13.

A King should understand the positioning of the twelve kinds of Kings (in his sphere of influence). In regard to them, he should understand from the dharma shastras the appropriate punishment for the offences. 14.

A wise king should learn archery (military science) and politics and in this way after vanquishing the foes, he should promote dharma. 15.

By his own talent, he should win over the enemies by employing (strategies like) peace-talks, offers of concessions and causing splits in the enemy ranks. It may take very long, but he should never go to war straight away. 16.

If the adversaries cannot be won over by the three strategies
like peace talks and others, a king should go to war boldly as per the tenets of dharma. 17.

If they are killed in the war, a just king should offer their kingdoms to their sons, after winning them over (to his side). 18.

If the enemies are taken as prisoners in war either by strategy or force, then they should be kept in prison. 19.

A good king should provide them food and clothing till they are alive. This is because, they deserve to be cared more than the cattle in cow-pens. 20.

A cruel king who causes death of the imprisoned (enemies) becomes guilty of terrible sins like killing a Brahmin and such others. 21.

A senseless king who is always bent upon waging war, disregarding peace talks and three other means, gets deprived of his good aides and other assets. 22.

His treasure also perishes and he is reduced to poverty. In that eventuality, he takes to stealing others’ wealth and meets his death. Therefore, he should not resort to thoughtless ventures. 23.

He should earmark one-third of his own share for his own expenses; the remaining two-thirds should be reserved for religious purposes. (He should always remember that life is ephemeral). 24.

Pleasing his subjects with his moral excellence, a king should
look after them as per the tenets of dharma. He should never punish the innocent. However, he should not hesitate to punish the guilty. 25.

If a king does not rule (as detailed above), the people will flout morality and that will be the end of the social order based on the Varnas; and the kingdom will suffer from famine. 26.

A king who only collects taxes without providing (good) governance is liable to suffer for the sins committed by his people in addition to forfeiting the merit of his good deeds. 27.

A just king (observing dharma) should collect from his subject taxes only to the extent of one-sixth of their income for their protection and well-being. 28.

A king should first subjugate (control) his own mind; then he should think of subjugating the enemies. As a result, only the king who has conquered his own sense-organs can conquer the enemies. 29.

A king should be well-acquainted with the Vedas and the ancillary scriptures (Vedangas); he should understand morals and should be a devotee of Vishnu; he should be generous, perform sacrifices and practise penance. 30.

He should honour his servants who have performed their duty well with cash awards and garments; he should rein in the ministers and others who covertly harass the people. 31.

People follow the dharma (piety and morality) which the king
himself promotes. In fact, the king determines the shape of time and the time has no power over the king. 32.

The four ages, namely; krita, treta, dvapara and kali take shape as the character of the king shapes them. Indeed, the king is the age. 33.

Here (in the science of polity), acquisition of wealth (yoga), protection of acquired wealth (ksema), good agricultural seasons (Suvarsti), diseases, fear and death among people are said to have their roots in the king’s governance. 34.

The king suffers in hell for a thousand years as the consequence of a single day spent by him disregarding his duty of protecting the people. 35.

The king enjoys for ten thousand years in heaven as the consequence of a single day spent in protecting the people as per the tenets of dharma. 36.

One-fourth part of the religious merit acquired by the people who follow dharma by being well-taken care of by their king accrues to the king himself. 37.

The wealth of his servants which is stolen by thieves and which cannot be recovered should be compensated to them by the king from his own treasure. 38.

A person who sees the royal treasure being spoiled and out of goodwill brings this to the king’s notice should be listened to in confidence. He should be protected even from the ministers. 39.
He (the King) should accord respect in all undertakings to those who are talented, learned, full of restraint, alert, brave, knowledgeable, truthful and belonging to reputable families. 40.

He should always provide for the livelihood of the poor, the less-supported, the old and widowed women. 41.

A king should provide clothing, utensils and food to the hermitages of ascetics. He should do this after honouring and worshipping them without guile. 42.

He should dedicate himself, all his works and his country to the holy men and should remain humble at all times. 43.

He should repose trust in them, in times of calamity; ‘even’ thieves repose trust in holy men. 44.

He should appoint one headman for each village. Hence, for ten such villages, there should be one such functionary each. In this way, for each hundred and thousand villages, he should appoint those many commanders. 45.

By doing this, he should defend the entire kingdom. In addition, he should act diligently in such a way that the people do not suffer. 46.

After having surveyed the income and expenditure of the merchants, traders and artisans and the nature of their trade, he should decide on the taxes to be levied on them. 47.
A king should never act impulsively by hearing the words of others. He should think over the matter and after ascertaining the facts, he should do what is appropriate for the case. 48.

Sinful persons who feign a pleasant disposition are easily found in this world whereas the speaker and the listener of that which is unpleasant but beneficial are indeed very rare. 49.

A king is assisted by aides who do not shy away from speaking what is beneficial to their Lordship keeping in view of dharma even if it is unpleasant. 50.

O great Brahmin, a wise king should not listen to the words of a person who is his kith and kin when those sweet-sounding words are likely to harm his interests. 51.

Thus ends the twenty fourth chapter entitled, ‘narration of six types of precautions in state craft,’ in the fifth Prakaran of Satsangi jivan, the life story of Lord Narayan, also titled as Dharmashastra (the rules of the code of conduct). 24
Eligibility criteria for ministers.

Shri Narayan Muni said:-

**Characteristics of worthy Mantri (Minister).**

A king should appoint a minister having a pleasant appearance, good complexion, a commanding voice, who is forbearing and un-envious, well-born, intelligent, has a sharp memory, who is well-versed in polity and ethics and is free from cruelty. Such a person, whether honoured or not, should not turn against him (the King), should be brave, learned and be interested in doing good for the king. 1 - 2.

**Characteristics of a worthy gentleman.**

Only such people should be selected as friends and aides. They should be well-born, have a good moral character, should not be harsh, should sense other’s intentions, should have the knowledge of traditions and customs of different times and places, should be brave, courageous and eager to do good. In addition, should have the knowledge of spiritual lore (Jnana) and of the worldly sciences (Vijnana). They should be capable of estimating others’ nature and temperaments. They should be truthful and contented. 3 - 4.

**Five organs of Mantra.**

There are five constituents of policy deliberation in statecraft. These are: Allies, friends and aides, acquisition of resources,
consideration of distinctive features of time and place, resistance of impending calamity and achieving the desired goal. The King should therefore keep these secret by making special efforts.5-6

A king should never have deliberations with the dull, those who procrastinate and those who are idle and weak. He himself should vanquish his sloth and sleep. 7.

A king should keep the mantra secret by discarding the pride of knowledge, wealth and family. He should maintain secrecy till he achieves his goal. 8.

A king should carry on consultations in solitary place with those who understand the secret of state-craft. He can do it at places like the palace, mountain-top or deep forests that stretch beyond the rays of sunlight. 9.

Deserts, land, mountains, trees, water and mortal (soldiers) are six kinds of fortifications of a king. Of these, the mortal (soldier) is the strongest. 10.

For his own good (or for the good of his subjects), a king should always be compassionate to men of four Varnas and Ashramas; his well protected subjects enhances his reputation greatly. 11.

A king should exert control over alcoholics, gamblers, the cunning, the heretics, actors, bards and the libidinous. 12.

A king should always respect the wealthy because they provide
support to the people and he should never destroy trees which yield nourishing fruits. 13.

A king should provide means of livelihood to those Brahmans who need it. Nevertheless, he should rescue them from calamities; by this he will never get unhappy. 14.

He should wipe the tears of the poor, the helpless and the old. Thus, a king who gives happiness (to his people) never perishes in a calamity. 15.

In time of calamities, a King should never procrastinate. One who acts promptly achieves success; one who procrastinates perishes. 16.

A king should strive for the well-being of Brahmans and cows. For their protection, he should wage war with enemies if the need arises. Furthermore, their crops should never be taken away from them nor their practice of agriculture be obstructed. 17.

A king should never confiscate the tools and instruments of artisans which are the means of their livelihood even if he is in a situation of losing everything. 18.

He should never confiscate the weapons of soldiers or the carts from the cart men. He should not seize the ornaments of prostitutes and the musical instruments of musicians. 19.

In polity, taking away the means of a person’s livelihood is considered to be worse than hurting them with weapons. ‘O great
Thus ends the twenty fifth chapter entitled, ‘narration of aspects of state craft,’ in the fifth Prakaran of Satsangi jivan, the life story of Lord Narayan, also titled as Dharmashastra (the rules of the code of conduct). 25

CHAPTER - 26

Description of eighteen types of practical designations in the royal court.

Shri Narayan Muni said:-

A King should make courtiers (from among) those people who are well–informed, learned, knower of dharma and truth speaking. They should be honest, kind and straightforward and have a sense of shame (for wrong doing).

They should be impartial to a friend and a foe and capable of pointing out the just and the unjust as it is. 1 - 2.

With a judge, a minister, learned Brahmans, a priest and other members in his court, a king should assess all matters as per the procedures. Where in seven or five or three Brahm in experts in mundane matters, the Vedas and dharma sit for deliberations, is the judicial court that has sanctity like that of a sacrificial assembly. 3-4.
Judicial procedure.

Judicial procedure in the matters of dispute has four stages, namely Bhasha (written statement of the plaintiff), Uttarakriya (written statement of the respondent), Sadhya (weighing evidence of the concerned parties) and Siddhi (verdict). 5.

Matters of dispute are of eighteen kinds. They are (1) debt related matters - for instance matters concerning deposits, (2) unauthorised sales, (3) partnership disputes, (4) irregular transactions, (5) heresy and blasphemy, (6) disputes regarding boundaries, (7) robbery, felony, plunder and many others, (8) dispute regarding buying and selling of merchandise, (9) disputes between employers and employees as those between owners of farms and keeper of livestock, (10) breach of contract, (11) verbal offence, (12) swearing, insulting and so on and physical harm, (13) misbehaviour with women, (14) non-payment of wages, (15) disputes regarding gambling, (16) participating in animal and bird fights for a prize, (17) inheritance dispute, (18) sex and marriage disputes. 6 - 9.

Manush and Divyapraman.

One should settle (all these kinds of disputes) by means of divine and human evidence. Of these, the human evidence is said to be the most important. 10.

The sages have said that witness, authentic documents and actual possession are the three kinds of evidence and these are good for all. 11.
Divine evidence involves different kinds of ordeals. These are ordeals by balance, fire, water, poison, Kosha, Tandula, hot lentils and dharma- Adharma – eight in all. 12.

The dispute in which all the judges agree that a certain party is right is known to be a clear case. Otherwise, it is a case to be decided upon. 13.

A king should settle a case by taking into consideration the merits and demerits of the concerned parties and the facts of time and place. 14.

If one (judge) stresses on human evidence and other stresses on divine evidence, then to settle the case, the king should accept only human evidence and not the so-called divine evidence. 15.

If there is even partial human evidence, a king should accept it. He shouldn’t accept divine evidence even if it available in full. 16.

A good king should settle a dispute on the basis of human evidence by accepting his own and his counsellor’s judgment in accordance with the scriptures. 17.

He indeed is a wicked king, if he does not possess his own strength of intelligence or that of his counsellors and thus, decides a case on the basis of ‘divine’ evidence. 18.

He should understand that settling a dispute is a test of his sense of justice and that of his counsellors. Furthermore, to give a verdict without subjecting people to harassment is called wisdom. 19.
Advocate, presiding judge, king and the jury—these people supervise the proceedings. The accountant should count the money (look after the financial matters) and the clerk should write down the proceedings and decision taken. 20.

The king should sit facing the East, the jury facing the North, the accountant facing the West and the clerk facing the South. 21.

The hearing of cases on the forest-dwellers should be in the forest, cases of the soldiers should be at the military stations and that of merchants in their respective guilds. 22.

The verdict should not be given only on the basis of the scriptures. While giving the verdict, the king should take into consideration the old established customs and practices of different regions, castes and clans. 23.

In every dispute, there should be a strong guarantor from both the parties. Further, the king should detect a bad or unreliable witness from the following traits. 24.

**Characteristics of appropriate witnesses.**

The king should consider a witness unfit to testify if he can observe the following in the witness: a sweating forehead, licking lips with the tongue, faltering speech, unsteadiness, a pale face, biting lips, slanting eyes or an overall garrulousness. 25 - 26.

If there is a mild-tempered man trembling with fear on account of nervousness and speaking faltering, he should be kindly reassured. 27.
Those who are well-born, have a charitable temperament, pious, truthful, austere, straightforward and have progeny and wealth are known to be reliable witnesses. In addition, they should be doing rituals as per the tenets of the Vedas and the Smritis. A witness should belong to the same Varna (caste) as the applicants, in a legal suit. Moreover, any other witness, irrespective of this condition of caste, is also good. 28 - 29.

**Characteristics of inappropriate witnesses.**

A King should never accept a type of witness as mentioned below. These are: women, children, an extremely old man, an intoxicated or a mad person and a gambler. (Continued) 30.

A man suspected of a grave sin, one who has fallen for a grave sin, a cunning and untrustworthy person, one who suffers from a physical handicap (such as deafness), a robber, a desperado, one who is on the side of the enemy, a heretic, a forger and a friend. All these are additional types of unreliable witnesses. 31.

One who has been discarded by his kith and kin, one whose faults have already been detected, an accomplice and a panegyrist; all these mentioned above, are further unfit to be witnesses, they only spoil the case. 32.

One who does not answer the questions despite knowing answers to them out of selfishness, anger or fear throws round his own neck a thousand nooses of God Varuna. 33 - 34.

A witness who knowingly intentionally keeps quiet or gives
false or hostile evidence meets the same fate. Of these, only one noose is removed in a year. Consequently, one should honestly speak out the truth that one exactly knows of: 35.

A judicial assembly in which dharma (truth and justice) is harmed by Adharma (untruth and injustice) and in which the authorities do not remove this harm in accordance to the principles detailed above are considered to be perpetrators of Adharma (sin). In such cases, the principal member (of the assembly) suffers a half of this dharma, the alleged suffers for one quarter of this sin and the remaining quarter is borne by all the other members (of the assembly). 36 - 37.

Those who speak lies while answering questions in a court forfeit all their religious merit. They will have seven generations of their ancestors and heirs destroyed. 38.

As a result of speaking lies in a court, one loses all his religious merit, goes to the hell of sinners and deadly sinners and reaches abodes meant for incendiaries and murderers of women and children. 39 - 40.

A person is not guilty if he gives a false witness to save an innocent life. In fact, he would be guilty if he does not do so. 41.

Even after the judicial authorities pronounce the judgement, the king should act upon it only after carefully considering the decision. In addition, he should avoid making hasty decisions. 42.

A king whose mind is vitiated by greed and ignorance, who
CHAPTER - 27

Duty of a king in regard to Danda i.e. penal power.

Shri Narayan Muni said:-

Rising above anger and greed, a king should be equal to a friend, a foe and even to his own son when doling out punishments as per the tenets of Dharmashastras. 1.

When there are mutually contradictory inferences from the Smritis to decide a matter, the principle of justice should be accorded importance. It is also a matter of fact that the Dharmashastra is superior to the Arthashastra when it comes to delivering justice. 2.

I shall explain to you why there are contradictions in the tenets
of the smritis even though their author is the same person. 3.

The sages created the Smritis as per the wish of Lord Hari, taking into consideration the fact that there are individuals of different natures, such as Sattvik (Rajasic and Tamasic). It is for the good of the three types of people that they created different Smritis. 4.

From among those Smriti tenets, the appropriate tenets should be applied to the people as per their respective natures. However, the rule of dharma is the strongest among them all. 5.

Therefore a king, along with his counsellors, should award punishments to offenders after weighing the matter in light of the furtherance of dharma. 6.

Danda or (penal power) is the manifestation of Rudra, and when employed wrongly, works to the destruction of the king himself. 7.

If on the other hand, it (Danda) is properly employed as per the tenets of dharma, it undoubtedly expands the kingdom of a righteous king and destroys his enemies. 8.

If a king does not employ Danda (penal power), the people would Actas they like and that would further result in the destruction of dharma. 9.

Lord Shankara created the Danda when supplicated by Brahma and other Gods to avoid mixing of Varnas (castes). 10.
Danda is indeed a manifestation of Rudra. It is the Lord of the world and it has held all creatures within their respective limits. 11.

It was worshiped by Lord Brahma and other Gods first, then by Ksupa, Manu and others, the sons of Lord Brahma and then by Indra and others. 12.

Thereafter, it was worshiped by all the Dikpalas (guardians of the quarters) who stay within the limits ordained by him. Finally, it came to earth where it is worshiped by all the kings. 13.

**Shabda-Darshan of Dand-Murti emerged through Shankar.**

It is dark like the petals of a blue lotus, it has four jaws and four arms and eight legs and numerous eyes; its ears are cone-shaped and hairs are erect. 14.

It has locks of matted hair, two tongues and a copper coloured face and its skin is like that of a lion. Danda which has this form is ever venerable because it controls everything. 15.

It supervises the actions of all. It moves about everywhere in the world, armed with weapons like swords and many others. 16.

Afraid of the Danda are the Gods, the demons, the humans, the serpents and even the Prajapatis. They all stay happy by remaining within their limits. 17.

If there was no Danda (penal power), then people would harass one another. Thus, it is certain that because of the fear of Danda, people do not kill each other. 18.
Protected by Danda, the people make their own prosperity. Therefore, the king also should venerate Danda for protecting dharma. 19.

A king should follow the path of the righteous kings of the past and employ Danda (the divinely vested penal power in him) as they used it and not as per his own likes and dislikes. 20.

Danda was created for educating (the people) and not for killing them. This is very certain. Hence, a king should educate his subjects and make them follow the path of goodness. 21.

A righteous king should not award death penalty to Brahmmins, to the devotees of Vishnu and the other deities, to the unprotected and to the ascetics even if they deserve it. 22.

In case they are found guilty of a great offence like disloyalty to the king, they should be branded and expelled from the country. 23.

A religious king should not kill a Brahmin or a teacher on a battlefield even when he is overcome by on the fury to assassinate them. He should rather take him as a prisoner and put him in jail. 24.

Even in a war, a king should not kill anyone whose death brings discredit to him (for instance: a child, a woman or an old man). A king should never fight with anyone who is not his equal or is a very lowly person. 25.

Infamous killing for the king.

A king should not kill any of the following mentioned on the
battlefield. These are - the exhausted, those overcome with fear, children, old people, the sick, the crying, those who are unwilling to fight, the helpless, the lowly, beggars, those ready to surrender, the eunuchs, the unarmed, those fighting in cooperation with others, a spectator, a mad one, panegyrists, couriers, one whose hair is dishevelled, one whose garment (dhoti) has become loose, one who is simply sitting because he has no charioteer, one without a horse, one with folded hands, one who has climbed a tree, one who has no armour or one who is drinking water or eating food. A king should never kill another king. He should not kill a horse, an ox, an elephant or a charioteer. 26 - 29.

The Brahmmins are not punishable by a king, and if he does so, his power i.e. ksatra merges into power of Brahmin, as fire vanishes into water. 30.

Nobody should beat one’s parents, preceptors, ascetics and a female of any species. Whatsoever the case may be, they should never be killed. 31.

A Vedic scholar and a student who resorts to robbery because he has no means of livelihood should be supported by the king. The same rule is applicable to women, paupers and holy men. 32.

If even after getting a means of livelihood they do not desist from bad acts, they should be expelled from the country along with their relatives. 33.

A king should never kill an emissary who conveys the message
of an enemy. Such an emissary usually has the following seven merits. He is well-born, has a high moral character, is a skilful orator, is alert and sweet-tongued, speaks as his king directs him to and has a good memory. By killing him, a king will go to hell forfeiting dharma (religious merit). 34 - 35.

A king who takes away the means of livelihood of Gods (temples), Brahmans, holy men, the afflicted and the less-supported goes to the hell of Kumbhipaka along with his ministers. 36.

A king who forcibly takes away means of livelihood of a Brahmin, given either by him or others, is reborn for sixty thousand years as a worm in the excreta. 37.

A king should always show compassion for those people who are poor, weak and support the less supported. Hence, he should never harass them. 38.

The eye of the weak is supposed to be like a poisonous fire. There is no doubt that it burns the entire clan of the king who harasses them. 39.

Nothing that is burnt by the weak-eyed ever grows again. This superhuman agency itself destroys the king. 40.

(The counsellors of the King in a kingdom) where a weak one is being persecuted and does not have anyone to protect him will meet with complete doom. 41.

A person who uses his strength to harass a weak person shall
have his family destroyed by that very injustice. 42.

Wiping the tears of the poor, the old and the helpless, feeding and protecting them are said to be duties of the King. 43.

A king should never relinquish dharma out of carnal desire, greed, fear or hatred. It is by the virtue of dharma that all (great) kings attained heavenly abodes. 44.

O Brahmin!, It is because great kings like Yudhisthira who did not relinquish their dharma that their reputation is still spread far and wide in this world. 45.

Thus ends the twenty seventh chapter entitled, ‘narration of norms of punishments in state craft,’ in the fifth Prakaran of Satsangi jivan, the life story of Lord Narayan, also titled as Dharmashastra (the rules of the code of conduct). 27

CHAPTER - 28

Greatness of Brahmins and a King’s duties towards them.

Shri Narayan Muni said:-

A king should strenuously serve the Brahmin, who has realized Brahman. The prosperity or the destitution of his kingdom depends on pleasing or displeasing them. 1.
What can the Brahmmins not offer the king when they are pleased by his service to them? They can fulfil all his desires. By the power of their penance, they can even make the Gods their servants. 2.

As a result of the favour received from Brahmmins, many kings of old attained rare siddhis (achievements) after they performed great acts of religious merit. 3.

On the other hand, as a result of humiliating Brahmmins, thousands of kings like Nahusha, Gods and demons perished even after going to heaven. 4.

Therefore, a king should always propitiate Brahmmins with humility if he seeks his well-being. Otherwise, he loses all this glory. 5.

A king should never discomfit Brahmmins. They are worthy of worship; they should be saluted and protected as the kind would protect his own sons. 6.

Being the bridges of dharma, Brahmmins support the world; they are the pioneers of the scriptures and are the protectors of dharma. 7.

It is by resorting to them that humans along with the Gods survive. Being the promoters of sacrifices, the Brahmmins are the first to partake the sacrificial oblations and the offerings to manes (Pitrus). 8.
They are the pleasure parks of the Vedas, and knowers of the fruits of all actions. They know the destiny of all the creatures and like fire, they are worthy of veneration. 9.

‘O Brahmin, when infuriated, the Brahmins can transform God into a non-God and a non-God into a God and even create other worlds. 10.

The fire of their fury has not been extinguished in the Dandaka (forest) even now; it is these great souls who rendered the waters of the sea salty in no time. 11.

Among them all, the children and the old deserve respect. By virtue of their birth, they are the teachers of the world and therefore, venerable to all. 12.

They accord respect to each other for the distinction of knowledge and penance. They are the highest means of knowledge; how can a wise person ever disrespect them? 13.

Even a Brahmin without education is God and a person of great worth. A learned Brahmin is a greater God. He is like the mighty ocean. 14.

Just as every fire, whether sacrificially consecrated or not, is sacred, every Brahmin, whether learned or not, is venerable like a God. 15.

Even while shining bright fire in a cemetery, fire never causes pollution. It shines equally brightly in a sacrificial Mamdap. A Brahmin is just exactly like that. 16.
A Brahmin of whatever characteristics is always considered worthy of veneration; it is for this reason that a Brahmin in the guise of a Kirata (forest-dweller) burnt the neck of Garuda. 17.

Brahmins should be worshiped by all, especially by a king. This is because disrespecting them would instantly destroy his kingdom. 18.

A king should satisfy Brahmins by offering them delicacies prepared using a lot of ghee, sugar and spices. 19.

A king should arrange things in such a way, that the Brahmins are satisfied with the feasts arranged for them. 20.

The Lord is not so much satisfied by oblations offered in the sacrificial fire as He is pleased by the food offered to the mouths of Brahmins with plenty of ghee. 21.

It is with this awareness that the Brahmins should be carefully fed. A king should offer them Dakshina and bid them good-bye after satisfying them. 22.

As per his means, a good king should always feed ten, hundred, thousands, ten thousand or one Lakh Brahmins. 23.

He should offer them gifts; mainly cows, gold and oil (Tila) on different occasions as per the prescriptions of the Vedas. 24.

On different constellations, days and Sankrantis/Paravans, he (the King) should separately distribute different gifts as
A king should have wells, lakes and other water sources constructed where cows, Brahmans, holy men and others can drink water. 26.

One (A King) who ensures unrestricted water (for all) in summer never experiences any terrible and insurmountable calamity (to his kingdom). 27.

The religious merit of that king is infinite, who satisfies Brahmans with delicacies appropriate for different seasons, during every month and every season. 28.

In the same way a king should please the Gods with Payasa, ghee and sugar as oblations in sacrifices and offer bountiful Dakshinas. 29.

A king should get mighty temples constructed, should make provisions for their upkeep and maintenance and should install deities in them himself. 30.

He should create caravansaries of different varieties with facilities for their upkeep and maintenance. Furthermore, he should offer houses furnished with amenities to Brahmans. 31.

He should create numerous gardens rich in flowers, fruits and trees. In addition, he should donate trees full of fruits, to Brahmans. 32.

A king who protects and feeds his subjects and takes groups
of them on holy pilgrimages acquires religious merits that are otherwise obtained by performing many sacrifices. 33.

A guiltless king acquires religious merit surpassing everything else if he worships a Brahmin who has controlled his senses and has his mind firmly fixed only on Brahman – the transcendental principle. 34.

A king should provide food to all creatures seeking nourishment. It is sure that no charity is superior to giving food to the needy. 35.

Food is indeed the supporter of the life of any living being. All the creatures survive only on food. One who does not get it, dies. Therefore food should be made available by a king to all the needy. 36.

A king should cause food festivals to be organised in his country at all places. Moreover, in his capital, he should willingly offer food everyday to the needy. 37.

He indeed pleases the Gods well, when he honours with food and due ceremonies the Brahmins, guests, mendicants, travellers and the helpless. 38.

If anyone remains hungry even for a day in a king’s town, the king will forfeit all his merit because of it. 39.

Therefore, a wise king should remain alert and he should painstakingly identify if there are any hungry people in his city and arrange for food to be given to them. 40.
A food giver is praised by all as life-giver. He acquires infinite merit in this world and the next in addition to gaining good reputation. 41.

A food-giver after (death), boards a plane to his desired heaven. The plane is golden, shines like the sun and is decorated with strings of tiny bells. The desired heaven has many Apsaras (fairies), ponds, heaps of garments, ornaments and delicacies of different types. 43.

‘O King, there he enjoys bountiful pleasures which include (travelling in) celestial vehicles, enjoying the company of beautiful damsels, and having his praise sung by hordes of Gandharvas. These are all indeed worthy of the live enjoyed by Indra himself. 44.

Thus ends the twenty eighth chapter entitled, ‘narration of eulogy of Brahmin class and charitability,’ in the fifth Prakaran of Satsangi jivan, the life story of Lord Narayan, also titled as Dharmashastra (the rules of the code of conduct). 28
CHAPTER - 29

Importance of non-violence and other duties of king.

Shri Narayan Muni said:-

A king should not eat meat; he should never be prone to violence. He should dissuade others who are meat-eaters, from violence. 1.

Non-violence is the supreme dharma for all. Therefore, one should abandon violence even in mind, be it physical or verbal violence. 2.

As a quadruped animal cannot move when it loses one leg and dies shortly as a result of the absence of movements, non-violence dies if it is not protected carefully in the mind. 3 - 4.

Firstly, violence should be expelled from the mind. Then, it should be expelled from speech and action. A man who does not eat meat is spiritually emancipated. 5.

The king is the father of all subjects; all creatures are (like) his sons. Therefore, he should protect them from the fear of the violent. 6.

A tempted king who eats meat even while knowing that it is like his son’s flesh and is attached to its taste is called a monster. 7.

Many pious men and kings protected others flesh by giving
up their own flesh. They lost their lives in the process but attained heaven. 8.

All the great sages like the seven Rishis, Valakhilyas, and Marichipas said the same thing; they greatly praise non-consumption of meat. 9.

Even victimising a goat in a sacrifice is not recommended by the Vedas; it is to keep away non-Sattvik people from engaging in violence (other than a sacrificial one). 10.

A pious king, having ruled his kingdom in this way as per law, should hand over its charge to his eldest son during the third part of his life-span. 11.

He should, on his own, go to a forest and live in the company of saints. If he is firm in his devotion to Sri Hari, he will attain the highest place. 12.

If a religious king dies while ruling his kingdom or is killed while fighting, he attains heaven and enjoys various pleasures there. 13.

After that, as a result of his residual merit, he gets a human body in course of time and by remaining in the company of saints and by practising Bhakti (devotion) to Vishnu, he gets final emancipation. 14.

If on the other hand, mad with pride resulting from power, a king transgresses this limit and acts like a libertine, he becomes disreputable and infamous. 15.
After death, he is found guilty even for the sins of his subjects; as a punishment for these evil sinful acts, he suffers forever in the abode of Yama. 16.

After spending considerable time there (abode of Yama), he is born in the species of insects and beasts. It is for this reason that a king should be firm in dharma and protect his subjects by practising moderation. 17.

God Brahma created Niti-shastra (science of polity) in hoary times with one lakh chapters; it was to instruct kings in dharma and for the happiness of the people. 18.

In view of man’s short life-span, Shiva abridged it (Niti-shastra) to ten thousand chapters and called it by the title ‘Vaisalaksha’. 19.

Indra thereafter, further abridged it to five thousand chapters under the title ‘Bahudantaka’. 20.

Furthermore, Brihaspati abridged it to three thousand chapters and it was titled ‘Barhaspatya’. 21.

Shukracharya (Kavya) further abridged it to one thousand chapters; the sages have propagated this version of the Shastra all over the world. 22.

But again, in the view of the limited intelligence and the short life-span of people, Bharadvaj and other sages further abridged it. 23.
Exhortation to follow dharma.

Here, I have given only a gist of it. To elaborate its details, one has to study other texts. But the firm fact is that a king should protect his subjects as per the tenets of dharma. 24.

O great Brahmin! I have explained to you in this way the duties and obligations of a king. By adhering to these rules, a king enjoys happiness comparable to that of Indra. 25.

The duties and obligation (already explained) of a householder; if performed along with devotion to Vishnu ensures a place in Vishnuloka (the abode of Vishnu), for that person. 26.

Even one devoid of devotion (as mentioned above), attains heaven if he performs these duties with faith in them. 27.

After having enjoyed heavenly pleasures in plenty, which he acquires by his own merit, he gets another birth on this earth in a house of the meritorious and performs virtuous actions more than before. 28.

Thus ends the twenty ninth chapter entitled, ‘narration of perennial righteous code of non violence etc. in state craft’ in the fifth Prakaran of Satsangi jivan, the life story of Lord Narayan, also titled as Dharmashastra (the rules of the code of conduct). 29
CHAPTER - 30

Description of Chaste and Unchaste Women.

Shri Narayan Muni said:-

O Brahmin!, I shall now explain the duties of women – both married (living with husband) and widows; which, when performed, would give them happiness in this and the next world. 1.

In the hoary past, these duties were explained by sati (Shiva’s wife) in an auspicious text (known as Satigita), on the mount Kailash, in the presence of Shiva, for the benefit of women like Ganga and others. 2.

Those are the very rules I am explaining to you, along with their special aspects. O Brahmin! It is for the well-being of the women, desirous of happiness, in this world. 3.

Sadhavas are the women offered in marriage by their fathers (guardians and others) to groups of appropriate families, looks and qualities. They are given away in marriage as per the rituals of the marriage ceremony. 4.

Those women who in the course of time, lose their husbands (due to death) are called widows. They are just like Sanyasins. 5.

There are two kinds of Sadhavas, namely Pativrata and Kulata. Those women who engage in extramarital relationships are called kulata. 6.
Even though (she is) born in a good family, a Kulata is wicked by nature. She is impious, always displeased and quarrelsome. 7.

She always finds faults with her husband and sexually gratifies her paramour. Additionally, she is wicked by nature and treats her husband like poison even though he may be righteous. 8.

As she is vile by nature, overcome by lust, she always regards her paramour as the God, and out of love for him, she always looks at him with a pleasing eye. 9.

At the sight of a well-dressed youthful man who is skilled in love making, she is always overcome by carnal desires. 10.

Though reprimanded by the elders and refrained by sons and others, she finds her paramour, and cannot be stopped even by a King. 11.

Nothing is dear to her; except her selfish interest; as cows go in search of new pastures in the forest, similarly she desires for new men, ever. 12.

She has no interest in religious practices like observing vows, penance or domestic work. Also, she has no regard for the elders. Her fickle mind is full of love for her paramour. 13.

In the Puranas, Kulata (libertine) women are said to be of three kinds: Svairini, Kamini and Pumscali. 14.

Svairinis are those who are desirous of men of their own Varna (caste). Kaminis are those who are desirous of men both of their
Those women who have sexual relations with men of their caste, men of other castes and their own relatives are called Pumscalis. 16.

These three kinds of kulats (libertine women) after death, would certainly suffer torture in hell, till the end of the kalpa (i.e. end of the world). There is no hope of any good befalling them. 17.

A woman who is loyal and renders service only to her husband is called Pativrata. Her husband is dearer to her than her own life. 18.

To her, the husband ranks above, God, a demon or any other man. She serves him like she would serve a God, with love and without guile. 19.

Pativrata is one who undertakes a religious vow, partakes in charity, performs penance, worship, sacrifice and engages in such other acts only with the consent of her husband. 20.

As the mind of those (parents) who have a single son is constantly fixed on him, as the mind of the Vaishnavas is fixed on Vishnu, as that of the one-eyed is on their only eye, as the thirsty have their mind fixed on water.

As the mind of a hungry man is fixed on food, as the lustful thinks only of women, as the attention of thieves is always directed towards other’s wealth, as libertines constantly think only of their paramours, as learned men are always interested in the scriptures,
as merchants always think of their business, the mind of a Pativrata (faithful wife) is fully focused on her husband’s concerns. 21-23.

O great Brahmin! Now I shall explain to you the duties of Pativratas, in detail. By adhering to those, they would go along with their dear husbands to Satiloka (abode of sati) which is worthy of attainment even for the Gods. 24.

Thus ends the thirtieth chapter entitled, ‘narration of code of conduct for married women in women’s code of conduct,’ in the fifth Prakaran of Satsangi jivan, the life story of Lord Narayan, also titled as Dharmashastra (the rules of the code of conduct). 30

CHAPTER - 31

The duties of women especially of a chaste women.

Shri Narayan Muni said:-

It is said that husband is the only God for a chaste lady. So, she should serve him alone, with devotion and respect him like God Himself. 1.

She should wake up early in the morning, then cleansing the utensils etc, take bath and wear fresh and clean clothes, keep herself always clean and then engage herself in the service of her
She should give him fresh and clean water for bath. After having given him washed clothes, should then wash his feet with love. 3

After offering him a seat, she should apply sandal paste on his forehead, on both hands, arms and chest, and put a garland in his neck. 4.

With chants as ‘I bow down to you O Lord’ she should offer him nectar-like sweet milk and eatables, worship him with devotion, praise him and salute him happily. 5.

Having cleansed herself, she should clean the grains in bright light and cook food favourite to him, in a clean place and serve it. 6.

A faithful wife should eat after her husband has taken his food; wait upon if he is standing, sleep only after he has slept and should wake up before he gets up. 7.

She should never present herself before her husband without putting on ornaments. On the other hand, if he is sent out of town for some job, then she should not wear ornaments. 8.

Wishing long life for him, she should not utter his name. Besides that, she should also not utter even other person’s name sharing the same name as her husband’s. 9.

Though, abused by him, she should neither retaliate nor protest nor oppose even though beaten, and still be graceful. In
addition, she should not stand at the door step for a long time and never speak loudly. 10.

If he calls she should leave her household work for a while and immediately attend him. When he orders, she should modestly say, ‘O Lord here I am, do order me’. 11.

Even if not asked for by her husband, she should keep everything ready for the worship of Lord Shri Hari and should bring the material as required from time to time. 12.

She should eat the food and fruits of her husband’s liking and whatever leftover or abandoned by him. If her husband offers something (eatable) to her she should accept it with words ‘what a great grace’. 13.

She, the chaste wife should not eat before offering food to God, manes, guests, cows, beggars and servants. 14.

She should give food to Brahmins, weak, orphans, poor, blinds, and those who are hungry. 15.

She should not be extravagant. She should be of a pleasing nature, always be active and should keep all the household articles in their proper place. However, she should not take any vow as observance of fast and so forth without taking permission of her husband. 16.

A well-behaved chaste lady should avoid attending any social functions. Besides, she should neither go alone for a pilgrimage nor even for a marriage ceremony. 17.
If the husband is sleeping calmly or passing his time leisurely at his own will, the wife should never disturb him, even there is some important or secret work. 18.

If she is going through menstrual course she should not show her face for three nights. Also, she should not make her husband to hear her speech or voice until she is purified herself by taking a bath. 19.

Having taken a bath (after three days) she should then look at her husband’s face only and never of any other person; or she should concentrate upon her husband in mind and worship the sun. 20.

A loyal chaste lady who desires a long life for her husband, should always decorate herself. She should never keep away from the auspicious materials like kum-kum, turmeric, Sindur, collyrium in eye; and put on Choli (bra), (eat) betel leaf (as it makes the lips red), put on auspicious ornaments; keeping her hair neat in a braid and put on bangles and earrings. 21- 22.

She should never make friendship with the ladies like launderer’s wife, one approaching her with some (bad) motive, a renounced lady, or an unfortunate one. 23.

She should never trust or make friendship with a treacherous lady or a lady who is fond of seeing shows or eunuchs. 24.

She should not make friendship with a lady who wears men’s
dress, a talkative one or a lady who wanders from house to house unnecessarily. 25.

She should not keep friendship with a lady interested in gambling, or an addict one, or a cruel one or one who is wanton. 26.

She should not make friendship with a lady who is short tempered, one who sales win, a thief, wicked minded, fickle minded or a gluttonous one. 27.

She should never speak with lady who hates her husband. In addition, she should never remain alone or take bath without clothes on. 28.

She should never sit upon a wooden mortar or a pestle, broom, stone, some mechanical device, or on the threshold of a door. 29.

She should never become bold except the sexual sport. She should follow the interests of her husband only. 30.

She should not sit on a higher or raised seat. She should not go to stranger’s house. She should never use any vulgar speech or indecent words. 31.

She should not laugh or speak loudly in front of the elderly persons; should not speak with a stranger or another man or touch a man other than her husband. 32.

She should speak with a mendicant, merchant, doctor or an old man- only that much which is necessary. 33.
She should not stare at a man, even at any animal intentionally. Also, she should never quarrel or argue with anybody. 34.

It is stated in the scriptures that her own husband is the only one who is good for her. So she should always respect him and always obey him and never cross his order. 35.

Even if the husband is impotent, deposed, a patient (deceased), old, has a bad character or ugly looking, she should, by all means serve him. 36.

If he is pleased she should get pleased. If he is nervous she should become nervous. Therefore, she should mix her identity with him in good and bad times. 37.

If ghee, salt, oil and such grocery is not in the house or finished, she should not say that it is not in the house and unnecessarily make him worry or work for it. 38.

As soon as she sees him coming home from outside, she should immediately get up, give him water and offer him a seat, betel leaf, fan him, massage his feet, should welcome him with sweet and soft words and remove his fatigue; by standing modestly besides him with folded hand. 39- 40.

Husband is the very God, the preceptor; he is the very religion, pilgrimage and vows (for his wife). So, a wife should never insult him. 41.
A man other than her husband may he be a God, human being, semi divine being, well decorated, wealthy or handsome one; he is poisonous for the lady. 42.

She should follow her husband just like his shadow. It is said by the Brahmans at the marriage that ‘be a companion to husband’. 43.

She should first take the permission of her husband before observing any daily or special vows, fasts or religious observances. 44.

If a chaste lady some-how fails in any of these above duties, she should immediately observe expiation; 45.

If she fails to observe any of these vows (unintentionally), among which early waking, is prime important; she should observe a fast separately for each of them. 46.

If that lady due to her defective nature, speaks out some bad words that have come forth from the fifth mouth of Brahmadeva, she should observe the vow named Pada (one forth) Kruchra. 47.

Thus I have stated the duties of a chaste woman in brief. It is very rare, to find a chaste lady who follows all these duties. 48.

A lady who observes the vows, fast and follows religious duties without the permission of her husband-she shortens the his life and goes to hell. 49.

A lady, who fails in attending her duties towards her husband, looses the fruits earned by religious vows and fasts and her merit too. 50.
A lady who is always loyal to her husband in action, speech and by mind will get auspicious fruit and not the other one (who is opposite to this). 51.

Soft-spoken, clean natured, contended, of auspicious behaviour and physically unspoiled, ladies hold the whole world. 52.

Physically molested lady has no atonement. She is just ruined. Ancient teachers have laid down atonement rites for speaking with another man indecently. 53.

A physically corrupt lady never gets to heaven even for infinite time. She gets roasted and always gets birth into animal species or those of lower birth. 54.

And even if such a woman gets birth as a human being she gets it in the lowest caste, eats dog meat and is wicked by nature. 55.

At times she is asked to do some work by her husband and if she answers back, him angrily, she becomes a jackal in a lonely forest or gets birth as a bitch in a village. 56.

If a blunt leaves her husband and goes with some other person privately, she then becomes a cruel she-owl living in the hole of a tree in the next birth. 57.

If beaten by her husband, the lady who wishes to beat him back she becomes a cat; and a lady who stares at a stranger (with special intention) becomes squint eyed in the next birth. 58.
A lady who eats sweets alone, and does not share it with her husband, she becomes a pig or one, eating her own filth. 59.

A woman who talks to her husband disrespectfully become dumb or she is jealous of her co-wives becomes a widow in her following births. 60.

A lady who glances strangers and cheats her husband will become squint eyed, or of deposed face or ugly, on this earth. 61.

If women, who by their bad character make to fall three families of their father, mother and husband; such type of women are always in distress in this and the other world. 62.

If chastity of women is polluted, husbands, though meritorious, descend from the hard-earned heaven to the earth. Thus, the woman should always protect her purity. 63.

This body- the abode of many meritorious deeds gained through noble deeds must be protected by a woman from the illusory pleasure of touch of a stranger, by special efforts. 64.

A woman earns fame in this world and here after stays in heaven forever and enjoys friendship with the Goddess Laxmi due to her chastity. 65.

If the husband turns away his face from Vasudeva or is adverse to Vasudeva, or commits an extravagant sin, then only a lady should leave him. 66.

She should serve God until he purifies himself from the sin by atonement. Thereafter she should again serve him like a God. 67.
That chaste lady enjoys pleasure in the heaven with her husband for years and years - the number of the hairs on her body multiplied by million (that much periods of time). 68.

Blessed is the mother in this world, and also the father; fortunate and happy is the husband who has a faithful lady. 69.

A man who has earned merit in hundred births is the only lucky person to have a religious and loyal wife. 70.

Three ancestors’ of father, mother and husband’s side enjoy heavenly pleasures due to the merit of a loyal wife. 71.

These ladies can also achieve salvation for themselves as well as their husbands who could be ignoble, stupid or sinful. 72.

Even the sun, moon and wind touch a chaste a woman to purify themselves with fear in their mind and not otherwise. 73.

All the places of pilgrimage on this earth are embodied in a chaste woman. The lustre of all the Gods and sages are incorporated in her body. 74.

The earth immediately becomes purified by the touch of the dust of the feet of a chaste woman. And to the above, a sinner gets rid of his sins by bowing down to her. 75.

By the power of her own lustre, that greatly meritorious lady is capable of burning all the three worlds into ashes within no time. 76.
There are very few chaste ladies on this earth like Arundhati, Savitri, Anasuya, Shandilya, Ahalya, Sati, Draupadi, Shatarupa, Mena, Suniti, Sanjnya, Svaha and Lopamudra. 77 - 78.

O learned Brahmin, immoral ladies behaving like bitch, can be found in most households. Blessed is that rare chaste lady even born in human race, whose feet are adored by the goddesses. 79.

Thus ends the thirty-first chapter entitled, ‘narration of code of conduct for wife dedicated to husband in the code of conduct for women,’ in the fifth Prakaran of Satsangi jivan, the life story of Lord Narayan, also titled as Dharmashastra. (the rules of the code of conduct). 31

CHAPTER - 32

The types of chaste ladies, their duties and the fruits they get thereby.

Shri Narayan Muni said:-

As mentioned before, there are three categories of the chaste ladies. These are - good, better and best (lower, middle and higher). 1.

The lower type of a chaste lady performs all the duties before
said and then enjoys the pleasure of married life and thus wishes to serve her husband.

She acts in such a way by her erotic gestures, speech and tricks that her husband is attracted to and desires for her (more and more).

Impressed by the looks and merits of a man other than her husband she is not able to control her mind from going to him, but still she is able to hold back herself from him, physically and by speech. 2-4.

A middle type of a chaste lady always abides by all of the before said duties. She does not care for her physical comfort but always indulges herself in the service of her husband. 5.

She may come in contact of a person other than person, who is better than her husband in respect of wealth, charm, age and behaviour, but still her faith in her husband is not shaken physically, mentally or by speech in any case. 6.

By chance because of any adverse circumstances caused by time or action, her mind may go to another person. 7.

Otherwise a lady, whose mind is very stable, can never think of a man other than her husband, even in dream. 8.

Sometimes she may not wish for sexual enjoyment even from her husband. But if so expressed by her husband she enjoys it wholeheartedly. 9.
Thus, I have told about a middle type of a loyal lady. I shall now tell you about the best, the auspicious one. She entirely follows all the duties mentioned before.

In case she comes into the contact of man who is better in wealth, appearance, age and other qualities than her husband, she is never moved physically, mentally or by speech.

She will never think of man other than her husband even in mind or even if she meets any adverse situation due to bad luck, place or time. 10-12.

She will never think of any other man even in her mind though her husband might have any disease like high-fever (or contagious disease), etc. or high fever or may have taken any intoxicant. 13.

Sexual pleasure, offered by her husband with love, though she is attached and service-full to him, sometimes may not even wish for it. 14.

If her husband compels for such pleasure she takes it passively, just like a person whose teeth have become acidic due to over eating of an attune fruit chews chick peas. 15.

Being dispassionate she knows her own other one’s body and bodily enjoyment is unreal and the real happiness lies in (worship of) God (only). 16.

If her husband marries other woman for sexual pleasure, she is happy. In addition, if he orders to serve her even then she will do it. 17.
Such a pious, chaste lady is very rare on this earth. Even Gods’ are not able to look at her with bad intention. 18.

If, the chaste lady that I have described as of a low level sticks to her duties (being in service to her husband) for seven births, then only she attains the position of the middle type. 19.

Then (again) after seven births she does attain the position of the best. Now I shall describe to you about the position they attain after the death of their husband. 20.

The best among these ladies, know the day and time of husband’s death, before his actual death. She also knows about the previous seven or even more than those births of her husband and her own previous births. 21.

Then, being Pativrata (chaste) in true sense with added strength she becomes one with her husband in every sense on the very day of his death definitely looses separate identity, the sensation of her own body. 23.

Leaving the body her soul already attains the world of Gods before she enters the funeral pyre. Thereafter, the fire burns only the body. So, at that time experiences no pain of burning and she is not blamed for self suicide also. 24 - 25.

The middle type of a chaste lady knows only about previous birth of herself and her husband on the very day of his death (As
she identifies herself with him). Fearless as she is, gains courage, unshaken faces the pain of burning alive on the pyre very bravely like a hero in the battlefield. 26 - 27.

The low type of chaste lady does not know about her own and the previous birth of her own and of her husband. But she enters the pyre only due to fear of social shame.

She enters the pyre of her husband out of fear that she may commit some sin due to the overwhelming emotion for sexual pleasure and there by defame the families of her fathers and in-laws. 28 - 29.

She enters the funeral pyre to save herself from observing the strict, difficult (torturous) duties of a widow or because of the absence of a good natured son and others. 30.

That dutiful lady burns herself on the funeral pyre with distress. All these ladies attain the world of Shri Rudra (Shiva). 31.

The best among the chaste ladies enjoy the best type of pleasures there accompanied by their husband, the middle one, of middle type pleasures and lower one of lower type. 32.

Though all these three types of chaste ladies are allowed to enter the funeral pyre of husband, some of them are not permitted to do so. I shall now tell you about this category. 33.

Those ladies who are devoted to God, learned, dispassionate (disinterested in worldly affairs), capable of observing all the rules
of a widow and celibate;

Aspiring for the freedom from the bondage; mother of hero, lady with a child or a pregnant woman are not allowed to enter the funeral pyre. They should ever serve Lord Hari. 34 - 35.

The duties of a chaste lady are of two types (supposed to be or recommended); the very first is devotion towards husband only and another is that devotion accompanied by the nine fold devotion to the Lord Vasudeva.

Among these two; the first one gives the fruit of attainment of Satiloka (world of chaste ladies) and of the other one is the attainment of the highest, Goloka (the abode of the Lord). 36 -37

That chaste lady enjoys the incomparable pleasures, happiness, just like the Goddess Laxmi. Her husband is also present there as a special attendant of the Lord. 38.

O Brahmin! These are the general rules for a chaste lady and also for those who belong to the Brahmin family of dharma and are in the position of Guru.

But for them a special rule is, not to eat any food which is not offered to Lord Krishna, except in emergencies like delivery and so forth. 39 - 40.

One more special rule for them is, she should not touch, speak or look at a man other than a relative of her husband. 41.

O Brahmin! Here I have explained the code of conduct for ladies having their husband alive and the fruits they will earn by
Thus ends the thirty-second chapter entitled, ‘narration of types of Pativrata and the merit accrued to them by observance of code of conduct for them,’ in the fifth Prakaran of Satsangi jivan, the life story of Lord Narayan, also titled as Dharmashastra. (the rules of the code of conduct). 32

CHAPTER - 33

The code of conduct for widows.

The Sage Narayan said:-

The knotted hair of a widow becomes bondage for her husband. So it is better that a widow should shave her head. 1.

Even if she keeps the hair she should keep them undecorated. She should shave it at the place of a pilgrimage, on an auspicious day. 2.

She should always eat once a day and that, only at night in exception of an emergency. She should avoid the company of those ladies, who are not religious minded. She should not sleep on a bed, except when she is unwell. She should not take a bath without
clothes on. She should keep herself away from anger.

In addition, she should not take a bath with a gel or oil massage and never use any perfumes. 3 - 5.

Even though any fatal situation may demand, she should never ride a bull. She should never enjoy any intoxicating eatable or a betel leaf. 6.

She should never take nourishing food or eat excessive meals. She should not drink much of ghee or eat meals, only during the exception of some special circumstances. 7.

She should not overeat sweets and also any intoxicating food. Besides, she should not wear costly or magenta coloured clothes;

She should not put on - flower garlands, sandal paste, ornaments made of conch, Sindur, collyrium, and ornaments made of costly metals or any cloth woven from costly metal fibres. 8-9

The auspicious decorative material like sandal paste and the rest; may be the material left over of God’s, should be used to put only on the neck by a finger, and not on the forehead or other parts of body. 10.

She should not put on a garland of flowers and such other items even it may be God’s gift. However, she should only smell it with respect and leave it. 11.

She should not wear colourful or fine clothes or any trendy
dress or a typical blouse. Furthermore, she should not colour or decorate her hands, feet, teeth and nails and should not put on a kum-kum Tilak, or decorate her forehead. Besides the above, she should not wear a dress of a married woman whose husband is alive, or of a female renunciate or dancer. 12-14.

She should not remove the hair on her forehead neither should she move here and there unnecessarily and should not go alone to visit other peoples’ houses. 15.

She should not sit on the laps of her father and other elderly persons, though they may be old, she should not speak in ridiculing manner, with her in-laws and also any one of father’s side.

Additionally, she should not speak any indecent topics with her mother, should not discuss any exotic topics even with other ladies; Should not play the games of Holi festival and speak any bad words, should not argue unnecessarily and speak bad insulting words or abuse anybody by using a foul language. 16 -18.

She should never argue arrogantly with her in-laws and never make friendship with a sinful, cruel lady;

And also, she should not make friendship with an ascetic lady or a messenger between a man and woman and also with a lady born of Shudra or of lower caste. 19-20.

She should never make friendship with a Yavan lady; lusty,
A shameless one, knower of dubious medicines and magical charm, or mystical chants and diagrams; or a knower of aborting foetus, or a shrewd lady. 21 - 22.

The wife may be a chaste lady, but if her husband is censured by society (accused), then the widow should never go to that house, even casually. 23.

A widow should never go to visit a house of the women from lowest caste though she may be religious. 24.

A widow should not waste her money, which is necessary for her survival, even in charity.

If she wastes it she will have to depend on others for survival and thereby; No doubt, she will slip down from her duties. 25-26.

A widow should not go to enjoy or see a marriage ceremony, a group of travellers, public festivals like dance, music, etc. and also a well-dressed man.

Though alone, she should never look at her own face in the mirror; should not stare at men enjoying freely in light mood.

Moreover, she should not stare, speak or touch a man passionately. She should not even hear the topics of men except in the religious talks. 27-29.
It is not considered a sin if she touches or speaks with a man in such case of an emergency like fear from a tiger, serpent, fire, water; also it is no fault in touching a male infant (a son) while breast feeding, etc. 30.

She should not touch the clothes of a man he has put on, other than those clothes be new, washed and dried or washed and wet. 31.

She should not think about a man passionately by heart, should not draw a sketch of a man or even touch any indecent statue. 32.

She should not look at the sexual union of birds or animals intentionally and should never keep friendship with a man though he may be helpful in getting her work done. 33.

She should not satisfy her natural calls at the place which is used by men. In addition, should never look into the eyes of a man. 34.

A widow who follows religious rules should not give any meaningful signs by hands or sights though, not directly or by speech. She should never look at the private part of a man. 35.

She should always keep herself at some distance from any man. She should protect herself from the touch of a man in a temple during religious celebrations, and while going in a narrow lane. 36.

In a house, where a male member is sleeping on top or on the down-floor, a widow should not sleep there lonely at night. 37.

She should not keep her chest, belly or thighs uncovered; as
any male member can easily look at it. She should avoid any
provoking smart movements of her legs or hands and itch up her
body by indecent movements of her hands and legs. 38. She should
not deal secretly with any male or female member, without
informing the members of her father’s side or in-laws side and
should not give or take anything from them (stranger, male or

A young widow should not travel alone with a young man,
may he be her relative she should not even sit with him alone. 40.

This taboo on conversation, touch and staring is to be
interpreted regarding a strange male person and not the close
relative 41.

The near relatives are considered to be - father, brother,
paternal uncle, his sons, and their sons; maternal grandfather,
maternal uncle, his sons and their sons;

husband of mother’s sister and his sons, husband of father’s
sister and his sons, teacher and his sons, the bestower of food and
his son;

cousins, father in law and his brothers, elderly brothers in
law and their sons, grandsons from daughter, husband of a daughter,
her own sons, and grandsons and others.

If, they are religious minded then only their touch, look or
conversation is not sinful. 42 - 45.
Surely a widow should never sit alone even with her father in a house, where the doors are closed, or it is a lonely place. 46.

If these near relatives are sinful, or having no faith in the Lord (atheist) then she should never speak with them or touch them. 47.

This pious lady should leave those sinful relatives and take resort to some other unselfish person who is just like her father, brother or son and looks after her and helps her to survive. 48.

That very person is worthy to be considered as father who performs his duties and supports her like father and not that person who drops out from his duties. 49.

A person who sustains (that widow) and also performs the duty is only called a brother, and not who backs out from his duties. 50.

A person who supports the widow like a son and performs his own duties is worthy to be called a son but not the one who does not carry out his duties. 51.

The persons, who are pious and perform their duties properly, though may not have direct blood relations; may be of different caste are definitely considered equal to a father and other relatives. 52.

If a religious widow touches, speaks or looks at such pious minded people, or even if she touches their clothes, it is surely not a sin. 53.

If a religious widow does not have any relative like a father,
brother and so forth, she should then take shelter of some pious person. 54.

No chaste lady should live independently. If she has no relatives or even a person of her caste then, she should take shelter of a pious king. 55.

She should behave in a proper way and not be a cause of blemish to her caste. If the intension or behaviour is pure then the caste will be pure too. 56.

Now the topic of a widow, who is dependent upon business – buying and selling or the matter concerned with agriculture, is discussed. 57.

If it is inevitable to speak or touch any male in this regard, she should limit it to that activity(time) only, because it is necessary for her survival.

If she does not follow the rules of her family regarding such transactions then she will have to take shelter of some stranger and shall violate the vow of piety. 58-59.

A widow should worship Lord Shri Vishnu with all available material and should also worship Him in mind, considering Him as her supporter (Husband).

She should chant the name of her Lord Hari as per her capacity.
She should remember Him alone, day and night and when at work.

In case of her monthly course, during defilement (sutak) or illnesses; she should worship Lord only in mind and make some other lady worship actually. 60-62.

She should only do the essential household work and should devote most of her time of the day, in the service of Lord, and should not waste her time. 63.

O Brahmin! That pious lady even in emergency should never eat the food from an ascetic, celibate or one who does not follow rules of any of the four stages of life; because it deprives a person of a pious thinking. 64.

Thus ends the thirty-third chapter entitled, ‘narration of prohibition of binding the braid of hair for widows,’ in the fifth Prakaran of Satsangi jivan, the life story of Lord Narayan, also titled as Dharmashastra. (the rules of the code of conduct). 33
CHAPTER - 34
Vows to be observed by widows in Vaishakha, Kartika and Magha months.

Shri Narayan Muni said:-
A Widow should observe the Ekadashi, Janmashtami (birthday of Lord Krishna) and other obligatory vows and should worship Lord Vasudeva on those days respectfully. 1.

That pious woman should repeatedly observe the vows (of keeping fast) for three nights, five nights or fortnight. 2.

She may observe the vow of fasting for a month. Such as Chandrayana or Kruchhra or Parak or Tapak-kruchhra and so forth.

She should sustain herself on barley, fruits, and vegetables or milk, until her vital breath naturally leaves her (up to natural death). 3-4.

She should observe special rules during the month of Vaishakha, Kartik and Magha. She should observe special bath, give donations, go to pilgrimage, chant the name of God Vishnu repeatedly. 5.

If a widow can financial afford, she should gift water pots in the month of Vaishaka, lamps with ghee in Kartik, grains and sesames in the moth of Magha; and in the month of Vaishaka,
she should maintain water containers to distribute water to travellers, Offer water (in constant flow) to Lord Shiva;
she should give all following things to a Brahmins - footwear, fan, umbrella, fine clothes, sandal paste;

Betel leaf with camphor, a flower garland, vessels for drinking water, a house decorated with flowers, various juices or drinks, fruits like banana, grapes, etc. with the prayer ‘may my husband be pleased by this’. 6-9.

In the month of Kartika she should eat barley only or one type of grain; she should not eat Baigana, Surana, Moog and Udada.

Moreover in Kartika, she should not eat oil, honey and should not take her food in a bronze vessel; and also she avoid stale food and vegetable added with salt,

if she observes the vow of keeping silence, she should gift a jingling bell; If she keeps a vow of eating food on leaf she should gift a bronze vessel filled with ghee to a Brahmin.

If she observes the vow of sleeping on a bare ground, then she should gift a soft cotton bed. If she has left eating fruits she should give fruits. Likewise, if she has left fruit juice she should gift that juice to a Brahmin. 10-13.

If she has left eating only one type of a grain, she should gift same grain or rice. In Kartika month, a widow should donate a cow decorated with various ornaments and gold.

Moreover, donating a lamp is so important that, if you put donation of lamp on one side, it is equal to donating all other gift.
So a lamp should specially be donated by all means (in Kartika month). 14-15.

She should take bath just before the time of sunrise in the month of Magha and such a lady who has taken this vow should observe (above mentioned) rules as per her capacity. 16.

She should offer food to the learned Brahmins and ascetics observing austerities, like Pheni, Laddoos, Vadas (salty and sweet), and Gharghuras;

All these cooked in ghee added with pepper, flavoured with camphor and full of sugar, pleasing to the eyes, and tasty. 17-18.

She should gift - dry fuel for protection from cold, a garment studded with cotton, a bed and cushion;

red and magenta coloured clothes and coverlets made of cotton. Moreover, betel leaves with nutmegs, cloves and cardamoms should be gifted. 19-20.

In addition to the above; she should gift colourful blankets, houses undisturbed by wind, soft boots or slippers and fragrant ointments, by uttering the words – ‘May Lord in form of my husband be pleased with these gifts’. 21-22.

Thus a widow should spend the months of Vaishakha, Kartik and Magha of her life by observing various vows and rules as per her capacity. 23.
A woman (widow) surely falls down from the pious way of life, who does not observe such vows and fasting, and gets excited for sexual enjoyment, just as a bitch or a female monkey gets excited in the month of Kartik. 24.

Being engaged in observing her own duties and vows she should hear the stories from sacred scriptures from a pious learned speaker, sitting in the company of other ladies. 25.

Thus, she should exert herself to follow the righteous path with speech, mind and action as well. Though recommended by religious code, she should not follow the conduct, condemned by society and which does not lead to the attainment of heaven. 26.

Thus, a woman by remembering her deceased husband in her mind and observing these rules surely attains the Sati Loka - the world gained by chaste ladies, accompanied by her husband. 27.

O Brahmin! Thus, the lady who always observes her duties and imagines her husband to be Lord Shri Krishna Himself and adores Him, surely attains that highest abode. 28.

Thus ends the thirty-fourth chapter entitled, ‘narration of the procedure of special vows for widows,’ in the fifth Prakaran of Satsangi jivan, the life story of Lord Narayan, also titled as Dharmashastra. (the rules of the code of conduct). 34
CHAPTER - 35

Description of Prayashchit (repentance) in case of breach of Vidhawa-Dharma (Dharma of widows).

Shri Narayan Muni said:-

Now, I shall tell you about the expiation rites that are to be observed by a widow in case she fails to perform her duties. By performing which she will certainly obtain the complete and best fruit of her duties. 1.

If a widow ties a knot of her locks; sleeps on a bed; and accompanies unreligious ladies;

Eats twice a day; or eats excessive food; bathe whilst naked; gets angry; takes bath with oil massage;

Uses perfumes; rides a bull; drinks excessive milk or ghee; Eats something exiting like Elaichi (cardamom); excess sweets; a betel leaf mixed with intoxicant;

Wears beautiful, fine, colourful, saffron garment or top (dress) she should keep fast for a day (for each of her wrong doing). 2-6.

If a widow wears ... some trendy clothes; Sindur, Kum-kum, or saffron (on her forehead); decorates her feet, hands or teeth (by henna etc);

Wears flower garland; applies sandal-paste on her forehead
and body; uses bangles of conch; applies collyrium (to eyes); decorate her forehead with designs; The flower garland, sandal-paste etc. leftover of the Lord’s image;

A cloth woven by metal (golden) thread, ornaments of metals (like silver, gold and others), a dress of a lady whose husband is alive;

A dress of an ascetic woman; of a dancer; or of a man, then she should fast for a day (for each of her wrong doing). 7-11.

If a widow removes the hairs of her forehead; wanders here and there without any purpose and visits other peoples’ houses unnecessarily; she should observe a fast (for each of her wrong doing). 12.

If a widow speaks in way ridiculing others, in the presence of her relatives of paternal side; or sits on the laps of her father; discusses indecent topics in the presence of her mother; Speaks or hears some erotic topics, abuses;

Speaks foul words; plays during holy festival; makes false allegations; Shamelessly argues with her in-laws; keeps friendship with a sinful woman; Keeps friendship with an ascetic woman; or a woman messenger; or a lusty woman or a low caste one; then she should observe a fast for a day (for each of her wrong doing). 13-17.
If a widow makes friendship with (Nirlajja) a heretic woman; Yavani (foreigner woman); knower of black magic or charm; atheistic lady; A shameless woman; knower of some medicines; kills a foetus by aborting it; a cunning one;

For visiting a house of a pious woman whose husband is accused; for visiting a house of a pious woman of a lower caste, she should observe a fast for a day (for each of her wrong doing). 18-20.

If she goes to see the celebration of dance, music, marriage ceremony, where groups of well-dressed men are present; If a widow goes alone where men are amusing freely and stare lustfully at them;

Hears or speaks about the qualities or the built of a man; touches a man; Touches his garments that are used by him but not washed; speaks with men, keeps some bad thoughts regarding a man in her mind;

Draws a picture of a man; touches the statue in a sexy position; and keeps friendship with a man for getting her purpose fulfilled, in these cases she should observe a fast for a day (for each of her wrong doing). 21-25.

If she watches sexual act even of animals or birds; or happens to see a male’s private organ; suggests something to a man by gesture of hands or eyes;
Looks directly into the eyes of a man, or furthermore visits the place of toilet for men; looks at the action of excrement; then she should thereby, observe a fast for a day (for each of her wrong doing). 26-27.

If in absence of any sort of emergency, she goes very near to a man within distance less than a length of bow;

Sleeps alone in a house at night where a man is sleeping on an upper or lower floor; Keeps her chest, breasts, belly or thighs uncovered as any male member can easily look at it; or moves her hands and feet (in an erotic manner);

Or deals with someone secretly without the notice of any one from her father’s or in-laws side, or looks into the mirror to look at her face;

Or travels alone in a vehicle with a youth may he be her brother; or sits with him in privacy; in such cases she should observe a fast for a day (each of her wrong doing). 28-32.

If a widow fails to worship Lord Shri Hari mentally and actually; or fails to chant Lord’s name as a daily routine, Does not perform her daily household work; does not do devotional service to the Lord of good and wastes her time;

Or if she passes out of the house at the same moment when male person enters the house; then in all these situations, she
should observe a fast for a day. 33-35.

If some male comes and stands there when she is alone in the house she should immediately shout out and drive him away from there. Thereafter, the widow should fast for a day. If she does not drive him away and stands there with him, then she should observe the fast for four days. 36-37.

If, even in a dream she enjoys the company of a male, she should observe a fast for a day. Moreover, if that accompanying person is any of her relative, she should observe a quarter (Pada) of Krucchra vow. If, after finishing her wealth (for religious purposes) and for her sustenance serves someone or begs, she should on that account, observe the Chandrayana vow. 38-39.

A widow is purified only by taking a bath; if she happens to touch male while necessary transactions like selling and buying some material for her livelihood. If she speaks with any male, then, she should chant the name of Lord Vishnu for five hundred times. 40.

While (collecting from the forest for her livelihood), carrying cow dung, hay, mud, or wood, if a touch of a male is inevitable, then she gets purified by having a bath only. 41.

If she stares at some male relative lustfully, or talks to him in such a manner, then the expiation is double to the one that was mentioned before. 42.

If a widow by any chance enjoys the company even once, of
any of the following six types of men - 1) a man faithful to his wife, 2) a renunciate, 3) a widower, 4) one who has taken refuge, 5) an indifferent and 6) a faithful man, for purification she should observe the expiation vow of alternate day fast and alternate day drinking the soup of barley (or any other grain) without salt, for a year. 43-44.

She should eat only one type of a grain while observing the above said Dharana-parana vow i.e. fasting and eating every alternate day. A widow who is weak is allowed to eat that particular grain mixed with salt. 45.

A lady who is not capable of observing this difficult vow, can therefore; eat two types of grains mixed with salt. However, on the day of fast, she should drink water and buttermilk only. 46.

If any emergency like illness occurs during the observance of these vows, she should complete the vows after she is comes out of difficult situation. 47.

If a widow is weak and incapable of observing this vow for a year, she should observe the fast for three quarters of the year. In case she is weaker she should observe the vow for half of the year. However, if even more weak then she should observe the vow for the quarter of the year. 48.

The expiation recommended for the sin, mentioned above (verse - 43-44) that is open i.e. know to others (public). However, I shall now tell you about the expiation that is recommended in the scriptures for the sin committed in privacy. 49.
She should keep the idol of Lord Vishnu before her, sit steadily, observe silence and concentrate on Him without blinking her eyes and chant the mantra that consists of the four syllables (Narayana).

In addition to that, she should chant the mantra in mind for five thousand times a day, for six months; and thereafter that woman with controlled senses should take food once a day only. 50-51.

If that woman is corrupt on account of enjoying company of any other person than six men mentioned above, (Verse - 43-44) expiation vow should be observed in half by her. 52.

If a widow drinks liquor, or eats meat, or steals gold, being unaware of its effects, then she should observe the Chandrayana vow. 53.

Very rigorous expiations are recommended in the scriptures. However, it is very difficult to follow those in this kali age. Thus, I have mentioned, only these many as given here. 54.

If a widow steals cooked food, vegetables, roots, fruits, milk or curds, etc. sufficient for a day; she should thus, fast for a day, for each of the theft. 55.

If she steals sweets and ghee, she should therefore fast for two days. Thus, the expiations should be understood in proportion to such other cases also. 56.

unknowingly or by ignorance, some tiny insects such as louse,
nits or bugs is killed then she should fast for one day.

Additionally, if some creatures like rat and others are killed unknowingly, she should chant the name of Shri Hari and observe fast for two days.

Thus, giving consideration to the magnitude of that particular creature, and also time and place, the expiation should thereby be observed. 57-59.

If a widow commits suicide, she will have to undergo rigorous tortures and gets birth in a vicious species like that of a serpent or a spirit (Preeta). 60.

without any emergency, if a widow does not observe a fast on Ekadashi or the birthday of Shri Hari and such other pious occasions, then she will have to observe the Chandrayana vow.

Moreover, if she eats food (prepared for) of an ascetic, a bachelor or a stray person (devoid of any Ashrama) even unknowingly, she will have to observe the auspicious Chandrayana vow. 61-62.

If by ignorance, she may commit something that may bring blemish to her caste, then she should observe the Chandrayana vow by chanting Shri Hari’s name in mind. 63.

I have thus, mentioned these expiation rites for the breach of the vow that might have occurred only once and that also unknowingly. It cannot be applied to any other cases (like the mistakes committed knowingly and repeatedly). 64.
While observing the fast as expiation, the widow should chant the name of Lord Shri Hari, all the day, and night. Thereby, she will get the complete result of the expiation. 65.

When that widow is observing the fast for the expiation, she should not count the Ekadashi and such other obligatory fasts coming in between into it. 66.

If the fast of Ekadashi and other such obligatory fast overlap the purificatory fasts, then she should observe it on the third day of that obligatory fast, separately. 67.

If a fast for expiation is going on and again such other expiatory fast occurs, then it should be included in previous one and should not be observed separately. 68.

During the days of expiatory fast that widow should take water or butter milk and should not eat fruits, roots, etc. 69.

A widow who will sincerely observe the expiation rite for the breach of her vow will certainly earn the greatest happiness, just as Rama - the wife of Vishnu, in Golok. 70.

A widow who will not follow the rules of expiation or one who will speak antagonistically to one who is observing such vows, both of them will surely be taken to the worst type of hell, by the Yama the god of death, who works as per the orders of Shri Hari. 71.

When the blemish is thus removed by such rigorous tortures,
the attendants of Shri. Hari will take both of them to Golok (the abode of the Lord) by a celestial aeroplane lustrous like the rays of the Sun. 72.

As both of them have (already been in Golok and) devoted to Lord Vishnu, they will certainly become the attendants of Goddess Laxmi, the position desired by Goddesses (in the heaven). 73.

Being devoid of devotion to Lord Vishnu, if a widow observes her own duties and necessary expiation vows properly, attains the of Sati Loka i.e. world pious ladies. 74.

A widow who does not observe the expiation rite, undergoes rigorous tortures; thereafter, she gets purified and finally attains the world of pious ladies, (Sati Loka), certainly. 75.

O Brahmin! Thus, I have told you the code of conduct for widows and the expiations in case they fail to observe those. I shall now tell you the way of worshipping Lord Shri Krishna, common for all women. 76.

Thus ends the thirty-fifth chapter entitled, ‘narration of atonement for widows violating the code of conduct,’ in the fifth Prakaran of Satsangi jivan, the life story of Lord Narayan, also titled as Dharmashastra. (the rules of the code of conduct). 35
CHAPTER - 36

Description of ritual of performing Pooja of Bhagawan Shree Krishna by wives and widows.

Sage Narayana said:-

Women should worship Lord Vasudeva daily with great joy. Now, I shall tell you the procedure in brief. 1.

She should take bath in the morning with clean water, wear cleansed white clothes, take Achaman - sip of pure water and collect the material for worship; she should keep ready - cleaned and polished bright pot for water, filtered clean water, a vessel for Achaman, a vessel for bathing (image of) the Lord,

sandal paste, flowers, rice, incense, lamp, some eatables to offer, some dessert, gift, and a lamp for waving round (Arati). 2-4.

All ladies are not eligible to worship Shaligram (a special type of stone - symbol of Lord Vishnu). So, they should only worship the image of Lord Shri Krishna. One should not worship Lord Hari (Kamalapati) with the water touched by the nails, water that is left over of Achaman or water crossed over. 5-6.

Ghee or Sesame oil should be used for the lamp and in case of absence of any of these items necessary for the worship; she should then chant the mantras only.

A lady should not talk to anyone, unnecessarily look here and
there, or get angry at the time of worship. 7-8.

She should sit in a cleaned and sanctified place, sip water, then by low claps or by jingling the bell she should wake Lord Shri Hari up, very softly. 9.

‘O Govind! O Garudadhvaja! O Kamalakant! Get up! Fill up all the three worlds with happiness.’ Thus, she should awaken Shri Hari, and take the image in hand and clean the image with a cloth, and put it on a soft throne or in a casket. 10-11.

The image is said to be of eight type, which are as follows - made of stone, wood, any metal (Gold), sandal paste, etc, sand; drawn pictures, an imagined in mind, a gem. 12.

A worshipper sitting in Swastik-asan posture, in front of the idol herself facing east or north, meditate upon Lord Hari in mind like this.13.

A worshipper should meditate upon Lord Vasudeva, in her lotus heart, seated on a throne lustrous like crores of Suns, having two hands, dark as the rain cloud, handsome like crores of cupids;

Decorated with many beautiful ornaments, wearing lustrous yellow silk garment, playing a flute, accompanied by Radha and Rama; Humbly waited upon by radiant looking Dharma on the left side, served by Bhakti with great love, on the right;

Worshipped by the groups of Gods with many divine gifts,
served by attendants with royal umbrella, fans and Chowris, Thus meditating the Lord with many imaginary modes as she wishes, she should worship Lord Vasudeva in her lotus heart. 14-18.

A worshipper should invoke the deity with all the available modes, with utterances of six syllabled chant ‘Shri krishnaya Namah’ and begin the worship. 19.

After invoking she should offer - a seat, water for washing feet and for Arghya, again for Achaman, for bath; clothes, sandal paste, flowers, incenses, lamp;

and then catables and Mukhavasa (mouth freshener), gift and wave the lamp, offer flower accompanied by recitation of chants, in a proper sequence, and then offer prayer. 20-21.

‘O Lord Shri Krishna! Narayana! God of the Gods! Loved by Radhika! Worthy to be worshipped by saints! Loved by the devotees! Delight of the Bhakti devi and Dharma deva! ‘O Lord Shri Hari! The Master! Please bless me. 22.

In this world, I feel that the word ‘Pati’ the Master in its true sense is worthy of you as you are my Lord, in every sense. You always protect the frightened one, here in this and the next world. So I have chosen you to be my Lord. But a lady who adores you with worship and penance and (at the same time) marries another man; truly she is infatuated by your magic power, as she is not freed from fear here and here-after too. 23-24.
‘O lord! So, I long for you and only you, by following religious duties, observing vows and austerities, I wish for your love only and not of anything else. So be pleased with me, the dearest one to my soul, kindly fulfil a wish of my heart.’ 25.

That is the way she should regularly pray and bow down and hold the idol to her heart and place it in a casket. 26.

I have briefly described to you the mode of worshiping Lord Shri Hari and by following these, the ladies will surely love the Lord more. 27.

O you pious one! After finishing the proper ritual of worshipping Lord Shri Krishna, that stable minded lady should concentrate upon the lotus feet of the Lord and chant the Krishna mantra received from the preceptor, five hundred times. 28.

Thus ends the thirty-sixth chapter entitled, ‘narration of the ritual of worship of Shri Krishna, in the code of conduct for women,’ in the fifth Prakaran of Satsangi jivan, the life story of Lord Narayana, also titled as Dharmashastra. (the rules of the code of conduct). 36
The general code of conducts for the women.

Shri Narayan Muni said:-

A woman, who is in her menses, may she be a widow or one whose husband is alive, should not touch anybody, be it a woman or a man, for three nights. 1.

It is said that, the forth part of (contamination) the sin caused by killing a Brahmin was given to ladies by Indra that appears in the form of raja (menstrual discharge) every month.

On the first day of menses, she is said to be a Chandali, on the second day the killer of a Brahmin, on the third a washerwoman and on the fourth day she is like a Shudra.

On the fifth day she is purified and eligible for the rites concerned with deities or ancestors. In case of an emergency she is considered as pure by observing fast even on the third day. 2-4

A woman should never conceal her menses. If she conceals, then she can never be free from the great sin of killing a Brahmin. 5.

If a woman in menses touches another woman who may be in her menses too, or otherwise, or any other woman intentionally touches her, it is a sin. 6.

It is stated in the religious code, that the vow of Kruchhra is
the only expiation for this particular sin. However, it is not possible for all the women to observe such a difficult vow in this kali age.

Hence, I shall tell you an atonement rite which is easy for all women to observe. A woman who touches one who is in menses intentionally should fast for a day. 7-8.

If a woman unknowingly touches a lady in menses, then she should immediately take a bath with her clothes on and chant the name of Shri Hari. 9.

In difficult times if a woman knowingly touches such a lady, she is purified by taking a bath. Same is the rule with males too. 10.

It is said by the great saints that menses should not be concealed by a lady. The right path of religion is thus guarded by pious ladies. 11.

The sin of murdering a Brahmin is removed by disclosing the period of menses by that lady. Moreover, the doubt by relatives of pregnancy by/from a strange man is also removed. 12.

So a lady, belonging to any of the four castes, and believes in a pious way of life and desires to earn religious merit should abide by this ancient rule. 13.

In this world, a woman, who instigates to break the vow of celibacy of a man or a woman by sweet cheating words, goes to hell and there the servants of Yama with angry red eyes, prick and beat her with red hot iron rod whilst she is crying out very loudly and
thereafter, burn her and cook her in hot boiling oil, in the hell named Kumbhipaka and finally throw her into the pool of filth. 14-16.

At that moment, she undergoes tremendous tortures for years together (as many as the hair on her body) and then she is born as a she-devil in desert land in the forest. 17.

A lusty person, who breaks the vow of celibacy of a man or a woman, goes to hell after death. There he is cooked, baked again and again in the hell called as Kumbhipaka.

There serpents bite him repeatedly and he is beaten up by the servants of Yama. At that time he cries very loudly, very pathetically. 18-19.

Those who protect, help to keep up the vow of celibacy may they be the male or a female shall attain the same abode that is attained by the celibates. 20.

O you eminent among Brahmins! I have told you about the duties of women which are prescribed for the good of all women folk, known as Sati- Gita. A woman who reads or hears this Satigita, both of them will surely get their desired fruit. 21-22.

A lady who will regularly read this code, will surely become famous here, and after death she will attain the abode of Shri Hari. 23.
O Brahmin! Thus, I have explained to you, the code of conduct for men and women being in the second stage of life i.e. of a householder. Ladies and gents, both of them, should read, hear and follow this code. 24.

Thus ends the thirty-seventh chapter entitled, ‘narration of general rules of conduct for women,’ in the fifth Prakaran of Satsangi jivan, the life story of Lord Narayan, also titled as Dharmashastra. (the rules of the code of conduct). 37

CHAPTER - 38

The code of conduct for a forest dweller.

Sage Narayana said:-

O Brahmin! Now I shall tell you about the code of conduct to be followed in Vanaprasth-ashrama:- but, being difficult to follow in this Kali age, it is excluded from the code by code-makers which is called Kali-Varja. 1.

Having gone through the second stage of householder’s life, bidding goodbye to it, a Brahmin should enter the next - third stage of life i.e. of hermit’s life. 2.

After having a grandchild, he should give up the cultivated, tasty food, entrust the maintenance of his wife to his son and leave for the forest. 3.
If his wife agrees and is capable to undergo the hardship of penance (expected in Vanaprasth-ashrama) then only that wise man should take her with him. Otherwise, he will have to regret for the same. 4.

An avowed celibate and one who is not interested in the mundane matters of life, who is courageous (in observing austerity), a householder or a widower may also take to the hermit’s life i.e. Vanaprasth-ashrama. 5.

First, a householder should take permission of his teacher, then of a king who is religious and his relatives, and then change over to next stage of Vanaprastha - ashrama. 6.

In the morning of any auspicious day of the bright fortnight during Uttarayana, one should leave for the forest and there, that disciplined fellow should start penance with tranquil mind. 7.

In the hermit’s life, penance, suitable to the health of that person (Brahmin) is important thing. So with full firmness in following rules, that strong minded person should observe penance. 8.

The Muni should continue the rituals like Agnihotra, Darsha - Poornima Ishti, etc. if he is maintaining sacred fire, except animal sacrifice. 9.

He should prepare the sacrificial cake from the grains brought by himself, and then give oblation. He should build a hut for the sacred fire but he himself should live out of that hut. 10.
He should never eat twice, and have control over his anger. He should sleep on a stone or a hard sandy surface with peace (happily) and be absorbed in meditating on the Supreme spirit. 11.

He should not drink intoxicant, eat meat, and should always observe celibacy; should not sleep with his wife. 12.

He should carry on the five sacrifices with food, fruits or vegetables prescribed for a Muni; should honour the guests and those who ask for alms, with water, roots, fruits, etc. 13.

He should wear cloth made of bark or dry grass or leaves or a deer skin. That hermit of controlled senses should hold Kamandalu - a water pot made for ascetics and a staff. 14.

He should not cut the hairs on his body, also should not shave beard and cut nails; should not rub or wash the dirt on the limbs.

He should take bath thrice a day but not rub body; should sleep on floor; should not brush the teeth regularly; should not change his sitting pose repeatedly;

That resident of the forest should avoid the company of a strange woman in all eight ways, and should speak with his wife, only that is required for sacrificial matters. 15-17.

The sage should eat grains like barley, wood apple, jojoba fruit, fig-fruit etc. and such other items available in forest; and should eat once a day only. 18.

To subsist himself he should take food like barley, or roots and tubers of plant, and oil that could be availed from the fruits
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etc.; He should control senses and mind, be peaceful, soft and firm. 19.

He himself should bring the food for his subsistence, chew it with his teeth or pound it with stone or mortar. 20.

He should not eat the grains cultivated in a tilled land nor even from an untilled land, the grains cut untimely; he should eat the food baked in fire or raw i.e. ripened by time. 21.

Such a Vanaprasathi can store grains needed for one year or for six months or for one month or even may gather that much to fulfil his need (and could be finished) at a time only. 22.

He should give away all the grains whatever he has stored in the month of Ashwin. Then again he should store the grains and other required material for an ascetic for himself (in the same month). 23.

He should augment his penance step by step. If he leaves everything (food etc) suddenly this jewel like precious body will be destroyed. 24.

He should always contemplate Lord Shri Hari (in his heart) and wither his body by penance (gradually); In the beginning he should eat the wild rice (Muni-anna) and then the fruits and the roots. Then, he should eat at night only, then on alternate day and then on the fourth day, afterwards on fifth or sixth day he should eat fruits and roots. 25-26.
then, he should observe chandrayana vow or eat fortnightly or monthly; then drink only milk or foam of the milk or only water or smoke;

he should drink only the moonlight or the rays of the sun and then gradually eat only air. Thus he should engage himself only in penance, and should never fail to observe the same. 27-28.

He should never trust his senses and be always subdued in every way with great effort; He should not foolishly give up his austerity for fulfilling any of his mean desire.

If he hears gossip about women, etc he should fast for a day, and always be very careful to observe the vow of celibacy. 29-30.

One who, after going to the forest, keeps sexual relation with his wife at his will, falls from his vow. The only atonement is death for it. A son or progeny born from such relation is untouchable by a Brahmans – and is not qualified for learning Vedas. So, one who is living in the forest, as a hermit should win over his passion. 31-32.

In summer, a hermit should observe a Panchagni vow, i.e. to stand in the midst of the five fires (four from the four directions and one from the Son), In rainy season he should stand directly under the heavy showers of rain, and in winter season, in water up to his neck. A forest dwelling hermit should be honest to himself and have courage. He should undergo hardship of penance as much as his body cooperates, so that he has not to face death on that account.33-34.
That wise sage should practice penance in the forest for one, two, four, eight or twelve years as per his capacity and should not give up the austere way of life, due to hardship. 35.

He should not get angry with one who hurts him with thrones, etc and be pleased with one who adores him with sandal paste, etc. He should be equanimous (indifferent) to both of them. 36.

A forest dweller who is weak may close the sacred fire in himself and move place to place to support himself on holy alms received from other hermits.

Or, that weak hermit should have it from the house of a pious Brahmin, from a nearby village and eat eight mouthfuls and if it is not enough may eat sixteen mouthfuls of the alms. 37-38.

He should all the time keep himself engaged in a self-study and chanting Gayatri mantra; should win over sloth and sleep; and keep meditating at night. 39.

He who follows these rules of conduct (for a hermit) laid down by the great sages, burns his sins like fire (burns the wood) and attains the higher worlds which are difficult to win. 40.

A hermit who has become feeble due to old age and diseases and thus is unable to perform his duties should only meditate upon the Lord Shri Hari by heart and observe fast and such vows, whatever possible. 41.

Thus, a forest dweller who has conquered his mind, practises
penance in this manner, after his death attains to Mahar-loka (the upper world) desired by ascetics. 42.

O Sage! A hermit who thus practises penance in the forest in the third stage of life, with deep devotion to Lord Vishnu surely attains the abode of Vaishnavas. 43.

The forest dwellers are classified into four types according to their way of life - they are Vaikhana, Valakhilya, Audumbara and Fenapa. 44.

Among those hermits – the first ones Vaikhamasas are those who live on the grains obtained from untilled, unploughed land; the second (ones) are those who give away the grains previously stored, after getting the fresh or new grains,

the third ones (called Audumbaras) are those who subsist on fruits and roots collected from that direction only towards which they look first after awaking in the morning. 45-46.

The ascetics who survive on the fruits, leaves or flowers that have fallen naturally from the trees are called fenapas-the fourth type. 47.

Thus, by observing these rules of penance if the hermit becomes firm and dispassionate in all respects, then alone he becomes fit for the fourth stage of life that is Sanyasa (renunciation). 48.

O eminent among Brahmins! I have told you the code of
conduct for the Brahmins in third stage of life, in brief. Now I shall tell you about the code stated in religious texts regarding the fourth stage of life. 49.

Thus ends the thirty-eighth chapter entitled, ‘narration of the code of conduct for Vanaprastha Ashram,’ in the fifth Prakaran of Satsang jivan, the life story of Lord Narayan, also titled as Dharmashastra. (the rules of the code of conduct). 38

CHAPTER - 39

Types of Sanyasins and code for them.

Shri Narayan Muni said:-

O Brahmin! among the four objectives of human life, the forth is considered to be the highest one; in the same way, the fourth stage of religious life i.e. renunciation – is said to be the highest of the four stages. 1.

One who has lost interest in worldly affairs can renounce. May he be a celibate, a householder or a hermit; may have taken a vow (of celibacy in Upananyana rite) or may not, may have sacred-fire in his house or may not. 2.

O Brahmin! By the sages, ascetics are said to be of the four types of Sannyasi. These are - Kutichaka, Bahudaka, Hansa and
Kutichaka Sannyasi:- An ascetic being weak, living in a secluded part of his own house or in a hut built by his son or others, having a lock of hair (shikha) on his head and the sacred thread (yajnopavita); who is clad in saffron and holds three-pronged staff (symbolizing restraints of speech, mind and body), getting food from his own house or from his relatives; and who is absorbed in the thought of the Self is called a Kutichaka. 4-5.

Bahudaka Sannyasi:- An ascetic, having the same dress etc. as described above like that of Kutichaka but accepts alms from houses other than his relatives is called a Bahudaka type of ascetic. 6.

Hansa Sannyasi:- An ascetic who having the same dress etc. as stated above, and holds a bamboo staff is called the third type of ascetic i.e. Hansa. 7.

Paramhans Sannyasi:- The fourth one is called Paramhans. He is adorned by knowledge and dispassion. He holds a staff, covers himself with cloth or sometimes not even that but a kaupina - codpiece to cover his private parts. 8.

It is stated in the Vedas that, the day one gets fed up with worldly affairs, he should leave the house and wander free (in quest of Truth), as complete detachment is the root cause of Sannyasa. I shall now tell you about the different types of detachment. 9.
The detachment is of three kinds in degrees.

Mild, medium (strong) and intense. One who belongs to the first stage is not qualified for renunciation; whereas those who belong to the second and the third stage are qualified for renunciation; these two stages again have two types. 10.

The mild or soft detachment comes when there occur the death of son or a wife or the loss of wealth etc; when one reacts like ‘O! This world is useless, damn it’ etc. such reaction is a sign of temporary detachment. 11.

Now the second type i.e. medium (strong) detachment is of such firm thought ‘let me not have a wife and child in this birth’ 12.

Let me not have to take birth and come back again in any of these (seven) worlds’. Such a firm decision is the intense detachment and the highest one. 13.

Renunciation of second degree is of two types; One, that is adopted by one who is immature (not established) in knowledge; it is called Vividisha type of Sanyasa and the other is adopted by one who is mature having firmly established in knowledge that is said to be Vidvad Sannyasa. 14.

If and when a Brahmin has developed complete detachment, then alone he should adopt renunciation otherwise once taken to the life of renunciation and still having interest in worldly matters, such a person certainly slips off from his vow. 15.

Without non-attachment, control over the senses is not at all possible. Consequently, how renunciation will come without it. 16.
### Result of Sanyas taken without Vairagya.

Statements from Vedic and religious scriptures discussing about the debts (towards ancestors, Gods and Sages) and pay off those (by progeny, worship and self-study respectively), forbid renunciation for one interested in worldly affairs. So, one should not adopt renunciation thoughtlessly. 17.

If one adopts renunciation inconsiderately and then enjoys sensual pleasures as a result that infatuated Brahmin will be completely lost. 18.

‘If one thoughtlessly renounces and yet is attracted and desires for sensual pleasures or women, definitely suffers the tortures in the hell named Maharaurava’, thus says Yama the God of death. 19.

We come across many corrupt Sanyasins who have not lost interest in pleasures, so a Brahmin should renounce with peaceful mind only when complete detachment is developed. 20.

A person who wishes to renounce, should first take the permission of his preceptor, relatives and the king (ruling person) and then should take to the life of Sanyasin, on an auspicious day in bright fortnight. 21.

He should perform the rite of entering Sanyasa-ashrama which begins with performing eight types of Shraddhas (obsequial rites). These are as stated below; Daiva, Aarsha, Divya, Pitraya, Matruka, Manusha, Bhautika and Atmaka.

Thereafter, he should perform the sacrifice offering oblations to Prajapati, in the sacred fire and then withdraw that fire in his
inner self, then surrendering himself to Lord Krishna, utter
‘Präisha- mantra’ only, as directed by the preceptor. 22-23.

Expansion of Sanyas-Dharma.

For one, physically disabled (due to old-age and disease) no
process or rite is necessary, in such a case he should utter only
‘Präish- mantra’ as directed by the preceptor and that is enough
for becoming Sanyasin. 24.

After following the due procedure and becoming a renunciate,
he should observe his duties strictly and be always self-controlled,
be in company of a good pious self realised Guru and serve him
for the attainment of spiritual knowledge. 25.

An ascetic firm in his renunciation and is devoted to Lord
Hari and have direct Self realization should wander visiting holy
places and observing duties of his stage (of Sanyasin). 26.

Even may be respected by wise or beaten by ignorant, he
should be equal to them and be devoid of sorrow and delight and
always be tranquil. 27.

A Sanyasin should have a couple of Kaupina, a staff, lower
garment, a covering cloth, and an earthen pot (Kamandalu), a
vessel for alms, and foot wears (Paduka), a quilt made of old cloths
for protection from cold and heat (only this much is enough for
him). He should not store anything else. 28-29.

His blanket, covering garment and inner garment should be
of saffron in colour. He should abandon unnecessary arguments,
calumny and harsh words. He may wear a garment or may not. The staff in form of knowledge is most important and the bamboo staff is secondary. 30-31.

In his being Tridandi i.e. having three pronged staff, bamboo is considered to be minor. Only the restraints of thought, speech and action, these three are known to be most important by wise. 32.

An ascetic should practice control of speech by keeping silence, activity by unconcern, thought by controlling breath and should observe these very strictly. 33.

A renunciate should accept a book of spiritual knowledge from learned ones. He should never accept money for writing the script of such book as it is wrong on the part of Sanyasi (to earn or keep money). 34.

He should not accept anything secretly like leaves, flowers, water, and soil, eatables such as roots or fruits, etc. Being free from anger and pious, he should sleep on the ground only. 35.

Though, hurt by arrow-like harsh words, an ascetic should speak very calmly (to one who does harm). Indifferent as he is, he should always respond with uttering the words ‘Narayan’, ‘Narayan’ in between.

He should be attentive that he is never losing his temper in respect of his thinking, speech and action. With controlled senses, he should engage himself, in bathing, observing austerities, practising yoga, giving gifts and meditating. 36-37.
Here, bath means washing away impurities of mind. Whereas meditation means thinking for ascertainment of Truth; the concentration of senses and mind is the excellent penance; to give protection is said to be (a real) gift; the union of the Self with the supreme Self is Yoga. An ascetic who practises these five, firmly along with devotion to Lord Shri Hari, will certainly be liberated. 38-39.

He should not hurt any living being and should always stick to the truth in speech about which he is certain. If he lies in case of any violence against cows, animals or a Brahmin, then it is not a sin. He should avoid stealing, enmity, arrogance, greed, crookedness, gossips in regard to ladies, sorrow, jealousy, fright, lust and public involvement. 40-41.

A renunciate should abandon anger from distance, that burns away knowledge, austerity, worship, generosity (merit of these pious deeds) and body (physical strength), and at times even his life itself. (So, such an enemy should be kept away). 42.

A Sanyasin should avoid sleeping on bed, wearing white clothes, drinking liquor and sleeping during day time. He should avoid the company of his friends, relatives, sons and wife (to whom he had left back). Violation of these rules lead a Sanyasin to fall from his vow. 43.

That discriminating ascetic should be careful whilst walking on the ground that he does not hurt any insect; should not run fast. He should drink water that is filtered by a cloth.
A Muni should always be calm, having his senses controlled, withdraw his mind from external matters, patient, full of faith, kind, steady and detached from the fruit of his deeds. 44-45.

He should never fail to worship Vishnu and to observe the rules of his vow regarding fast etc. In addition, he should always utter Omkar and think about its meaning.

He should listen, reflect on (the teachings of ) Upanishads and then by constant meditation would attain the knowledge and realization (of the Truth). 46-47.

A learned sage of controlled mind should think about the separate identity of the soul and body by application of the Sankhya principles. He should control the impulses of his tongue and sex-organs, by following the eight rules of celibacy. 48.

By a very clear reasoning, he should think about the bondage and liberation of his self. And that the senses (mind) running towards their objects causes bondage and control over them leads to liberation. 49.

After taking the permission of one’s own preceptor, he should wander freely on this earth. Engage himself in search of the Truth -the essence of all knowledge, as it is the means of emancipation. 50.

He should visit a city, town or village or a small colony which are holy for begging alms and roam over the pious land abounding in rivers, mountains, forests and hermitages. 51.
An ascetic should not speak to anybody unless he is asked for. In addition to the above, he should not talk to unjust person. Though, the ascetic may be learned and intelligent, he should behave like a dull one. 52.

An ascetic should not live in the same village, the same river bank and in the same lonely house, for long. He should live at most five days in a city; only one day in a village. Though, that ascetic almost freed from bondage, may suffer from evils due to public relations; so he should avoid it. 53-54.

O Brahmin! A Sanyasin should always be in the company of pious people for obtaining spiritual knowledge. He should always respect and adore the learned ascetics matured, by observance the vows, just like his Guru. A detached one, who has conquered his anger and senses, eats limited food, should close all the openings (his senses) thoughtfully and constantly practice meditation. 55-56.

An ascetic should always live in a secluded place, in caves, in a forest or on the banks of rivers. He should concentrate on the Lord Shri Hari in early hours of night, midnight and late nights and especially in the both twilight, without lassitude. 57-58.

He should not speak with any lady nor should think about a lady he met before. He should not study any books discussing worldly affairs; apart from the Upanishads. 59.
He should not get himself (sentimental bonds) involved in caring for trees or any moving ones (animals like deer). Moreover, He should keep away from poison, mercury or a vessel made of metal just as filth and excreta. 60.

He should not stay in a place even a day where any of his relatives live. Thus, he should not get affected by their happiness or sorrows. 61.

If an ascetic becomes sad and cries due to the (news of) death of any one his relations, then he should go hundred miles (Yojan) away from that place and thus get rid of that sin. 62.

The ascetic may be old, but he should not trust any aged lady. As it is ‘An old cloth can be stitched to a cover (Knatha) made of old cloths’. 63.

An ascetic is supposed to observe the both, internal and external purity. An external one could be, by water and soil and the internal one by purity of mind. 64.

A self realized person should never get involved in the worldly affairs. He should never accept money and should not make any other to get money for himself. 65.

That ascetic who becomes (like) dumb, impotent, lame, blind, deaf or stupid (to the worldly matters), then he is a liberated one in true sense and no one else. 66.

Ajihva Sannyasi:- An ascetic who eats whatever he gets in alms either tasty or tasteless; speaks little, truth, soft and beneficial
words is called a dumb i.e. Ajihva. 67.

**Shandak Sannyasi:-** An ascetic who looks at any woman may be a new born, young or hundred years old, indifferently and with undisturbed mind, such an ascetic is called an impotent i.e. Shandak. 68.

**Pangu Sannyasi:-** An ascetic who does not go more than (a kilometre) Yojana for bathing in a holy water spot, for begging holy alms, or for his natural calls, is called to be a ‘lame’ (Pangu). 69.

**Blind Sannyasi:-** An ascetic who does not see the ground more than four Yugas (16 hands) whilst he is standing or walking, is called ‘blind’. 70.

**Deaf Sannyasi:-** An ascetic who hearing praise or censure, good or bad, hard or sharp words uttered by people, remains indifferent is called ‘deaf’. 71.

**Mugdha Sannyasi:-** An ascetic, who has controlled his senses and remains unchanged even surrounded by temptations, who behaves like an ignorant is said to be a ‘Stupid’ (Mugdha) one. 72.

A self realized sage should never disclose his name, lineage, family, whereabouts, knowledge, strength, age, and character. 73.

A sage should not touch even a wooden idol or see a picture of a woman. Woman, wealth and relish, these three surely cause complete fall of an ascetic. 74.

A renunciate having no fixed residence should live on the outskirts of a village, in a temple, or at times under a tree or in a
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lonely place. 75.

Unless there is danger to his life or needs to go for a natural call, he should never go out at night, midday or in twilight hours. 76.

O you! best among the Brahmins! A renunciate should follow this code of conduct keeping in view the scriptures (Shastra). So that (due to hardship) the body is not over tortured nor death occurs untimely. 77.

Thus ends the thirty-ninth chapter entitled, ‘narration of the topic of renunciation in the code for renunciates,’ in the fifth Prakaran of Satsangi jivan, the life story of Lord Narayan, also titled as Dharmashastra. (the rules of the code of conduct). 39

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CHAPTER - 40

Codes for ascetics, while asking for alms.

Shri Narayan Muni said:-

An ascetic should always seek alms to a forest-dwelling hermit (Vanaprastha), who is firm in observing his duties. Because of purity of such food, ascetic’s mind becomes pure and he attains perfection in self-knowledge. 1.
If the hermits are not available, an ascetic can ask for food from the foremost Brahmins or the local villager Brahmins and if this is also not possible, then he can ask from any other Brahmins. 2.

An ascetic should enter a city or a village disinterestedly and in such a way that he is not noticed. He should not unnecessarily look here and there at the wealth and decorated houses of the people. 3.

He should not listen to indecent stories, should not even look at ladies passionately and should think of them to be just like his mother or sister while going for alms. 4.

It is said that a begging-vessel should be made of earth, wood, gourd, and bamboo, threads of creepers, stone, leaves, grass or silk cloth. 5.

Such vessels could be cleansed with a cow’s hairs and water. An ascetic observing his own duties should never touch vessels made of metal. 6.

An ascetic should ask for holy alms at the house of a Brahmin, Kshatriya or Vaishya; in absence of previous one, he should approach the next one. Furthermore, he should always avoid going to any house of a sinner. 7.

Purity of food is an important factor for the purity of mind for everybody. An ascetic should not go for alms to a Brahmin engaged in unholy activities even if he is learned in Vedas. 8.
Medhatithi has stated that, if an ascetic does not get alms from a Brahmin due to unavailability of Brahmin (house) and had to remain hungry for two days, he can then have alms from a Shudra. 9.

In kali age, an ascetic should ask for alms only from Brahmins of four types. This division is based on their way of life and that also in a case; if former one is not available then only the later one should be preferred. He should never go to cunning Brahmin of vile tendency (Bidal). 10.

The Various types of Brahmin:-

The first type of Brahmin is one who is consecrated by all purificatory rites (Sanskaras), a pious one having studied in the Vedas, performing the six duties regularly,

truth speaking, having control over his mind and senses and non-jealous, kind, compassionate, a devout, one observing penance. Such a person is worthy to be called as a Brahmin according to the Smriti texts. 11-12.

The second type of Brahmin is called a Kshatriya- Brahmin. He is one who has studied Vedas, holds weapons, generous, interested in politics, kind, interested in horse riding and warfare, brave and courageous. 13.

A Brahmin, who maintains himself on agriculture, commercial transactions, animal husbandry or money lending, has studied Vedas and is munificent, is called a Vaishya type of Brahmin. 14.

A Brahmin who is always fond of eating any kind of food;
sells liquor, oil, a kind of red die (Lakshya), salt, etc; misbehaving and has not studied Vedas, is called a Shudra type of Brahmin. 15.

A Brahmin who is always greedy, grabbing somebody’s interests, hypocrite, engaged in entertaining ordinary people, inclined towards cruel acts, is called a cunning Brahmin (Bidal). 16.

A Brahmin who destroys a stepped well, other type of (small) well, lakes, agricultural farm, a pond and gardens; not doing bath, Sandhya and other rites is called a barbarian type of Brahmin (Mlencha). 17.

A Brahmin who eats banned food, a fool, lustful i.e. desiring for another’s wife, impure, having no discrimination about what to do and what not, such a Brahmin is called a beast. 18.

One who is merciless, negligent, has crossed the limits laid down by scriptures; inclined to drinking liquor, eating meat; such a Brahmin is called a Chandal type of Brahmin. 19.

An ascetic should ask for food only at three, five or seven houses of pious Brahmins. Moreover, he should never go to the house of cunning or accused Brahmin. 20.

An ascetic should never ask for food from a physician, one dominated by woman, one living on hunting, using lance, a woman who is unchaste / a prostitute, an eunuch, one using a noose or fetters (to trap animals). 21.

The alms named ‘Madhukari’ is recommended for an ascetic. He should ask for alms, enough to fill his belly and not more. 22.
If he asks for five or seven times in the same house and does not get alms, then he should ever abandon that house just like a Chandala’s house. 23.

He should not go to the same house again and again for alms out of greed; unless there are no other houses to beg; he should go there on alternate days. 24.

An ascetic should always go for begging holy alms, when the house is without smoke (the cooking is finished), when the work of pestle is stopped, when the fire is ceased and people are about to eat i.e. in the later part of midday, 25.

This is a general rule but in kali age, he can ask at any of the seven houses for holy alms in the later part of the midday. 26.

He should specially go to a place where food is cooked in profuse; people give respect to ascetics and offer without any hesitation. 27.

An ascetic should avoid the house of Brahmans who are undergoing the defilement because of birth or death. He should never go to a house where the Shraddha rite is going on. 28.

An ascetic desiring alms, should never peep into a house from the hole in the door, never shout loudly or never knock the door. 29.

He should hold staff in the right armpit with his hand and hold the vessel of alms in the left hand and then cover the vessel with his right hand. 30.
If an ascetic comes in contact of any impure thing while going for alms, he should take a bath with proper rites along with the vessel and perform Pranayama (control the breath) for six times. 31.

If the alms (the food) is polluted, touched by a lady who is in her menstrual course or by a dead body, a Chandala, a thief, or a naked on, a Kapalika, he should abandon those alms and take bath with the clothes on. 32.

The sin does not occur by touching the following entities - wall, wood, chariot, bed, boat, an elephant, and tree, a heap of grass, lake and flowing water. 33.

Having returned from begging alms that ascetic should put that vessel with the food inside (for a moment) in water, then on a clean place. Thereafter, he should wash his hands and feet and clean himself, sit and eat silently. He should avoid the food that will agitate or disturb primary fluid (semen) in the body. 34-35.

He should eat food got in Bhiksha, (from Vaishnavite house) which is offered to Lord Vishnu only and no other God. The sage should perform the Aposhana rite (sipping of water before eating) then eat the food minding it as nectar (without likes or dislikes).

While putting Pranahuti in the mouth he should eat that little food without touching it by lips and teeth; and the remaining part he should eat as a medicine, just for his survival. 36-37.

He should hold the vessel in the left hand and eat by his right
hand. He should eat that much of food enough to survive i.e. to fill half the stomach. Evils like lust and arrogance do not pollute a person who eats limited. He should always eat once a day and the alms should not be stored. 38-39.

He should all the time study, think and meditate on the supreme Brahma. Sanyasa is prescribed for this purpose alone for those born of Brahmins, in this world. 40.

An ascetic should not make any provision of food for the journey unless there is an emergency. In that case, he should accept only that much cooked food that he can finish on the same day. 41.

O Brahmin! If an ascetic eats the food of the same house continuously for three days without any emergency, he should perform Pranayam for hundred times.

It is said that, if he eats such food again, against the rule, without any compelling reason, he should perform the vow called Taptakruchhra to undo that sin. 42-43.

If a weak ascetic eats fruits and roots, etc for his sustenance twice and takes medicines, brushes teeth, it doesn’t bring blemish to him. 44.

If it is not possible for him to beg alms due the adversity of the time and place, then he is allowed to eat at the residence of a householder. 45.

An ascetic should mix the food and vegetables, sprinkle it
with sacred water, and then eat as if he is taking medicine and should not utter a word while he is eating. An old or sick ascetic need not mix the eatables. 46.

If an ascetic asks or speaks to a Brahmin lady for soil, water or alms when a host is not nearby, but it is not so in a solitary place. 47.

Thus ends the fortieth chapter entitled, ‘narration of procedure of begging alms in the code for renunciates,’ in the fifth Prakaran of Satsangi jivan, the life story of Lord Narayan, also titled as Dharmashastra. (the rules of the code of conduct). 40

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CHAPTER - 41

Prohibition for a renunciate.

Shri Narayan Muni said:-

For four months of yearly Chaturmas (beginning form Ashadh) ascetics should live together in a village or a city. In calamity at least for two months they are supposed to live together and thereafter can move elsewhere. 1.

An ascetic should perform as many Kruchhra fasts, as many number of towns he goes through, in the rainy season; then only he will get purified. 2.
He should not stay in a village or a city where ill-behaved people live and also a place where any of his relative live even if it is inhabited by good people. 3.

A village that is tormented by thieves, defiled by killing of a Brahmin etc; where there is famine, or national calamity (anarchy) or even in rainy season an ascetic should leave that place immediately. 4.

An ascetic should cut his hair only on full moon day with interval of two months. In rainy season he should not cut hair nor should cross rivers. 5.

Asana (living), Patra lopa (vessel), Sanchay (storing things), Shishya Sangraha (gathering disciples) and Diva Svapa (sleeping during day time), Vruthalapa (gossip or idle talk), these six things cause bondage to an ascetic (as these are against the prescribed code for him). 6.

Asana:- If an ascetic lives more than a day in a village and five days in a city, except during rainy season, it is called Asana. 7.

Patra lop:- On the part of an ascetic who lives on alms, violation of the rule about the alms collecting vessel made of pumpkin, etc. as said before, is Patra lop. 8.

Sanchaya:- If an ascetic having a set of staff, clothing, etc. stores more for the future use, it is said as Sanchay. 9.

Shishya sangraha:- To gather disciples for enjoying services,
adoration from them and to proliferate himself, but not out of compassion. 10.

**Diva svapa:-** Knowledge i.e. enlightenment is a day itself and in relation to it, ignorance is called night; so negligence in learning is said to be Diva swapa i.e. sleep during the day. 11.

**Vruthalapa:-** Talking about worldly matters like politics, warfare between kings, complimenting the food got in alms, etc. and not talking about spiritual subjects, is called Vruthalapa. 12.

The ancient scriptures declare that if an ascetic keeps with himself even a penny, he incurs sin of killing one thousand cows, every day. 13.

If he gives a lustful look at a lady even once, he surely goes to the crores of damned hell named kumbhipaka for two Kalpas (innumerable years). 14.

If an ascetic hears about the death of his son, then he is not required to take a bath. However, if he hears about the death of his father or mother he should get purified by taking a bath with clothes on. 15.

If a person fails to perform his duties after taking to renunciate’s life, the king should stamp him with (hot iron) a dog’s paw-shaped stamp and expel him from the kingdom. 16.

If an ascetic sees another hermit busy in cutting grains or tree, cooking, loosing semen, immediately he should take a bath with clothes on. 17.
If an ascetic stores sesame, grains, and gold; and maintains cow, female servant, house and land, he should be expelled from the class of ascetics and if one (as ascetic) happens to look at such a man by any chance, should take a bath. 18.

One who has accepted an ascetic order of life, returns and adopts the householder’s way of life is vilified by all beings, he also incurs sin of killing his father.

Such ascetics or hermits should be considered to be of lowest caste, the Chandalas. The king should habituate them and their issues in the Chandala colony. 19-20.

If an ascetic gives his food to others which he has got (in alms), then he is considered to be the killer of the religion by four ways. He consigns that sin to his bestower - giver, to whom he gives, the food itself and to himself. 21.

An ascetic violates the code of conduct, if he eats the food at night, betel nuts and leaf; consumes liquor and meat; uses vehicle, white cloth, a cotton bed (Gaddi) and cotton quilt for sleeping; lives with women and enjoys the sensual pleasures; his family and the donor’s family, surely goes to the deadly hell called Rowrava, forever. 22-23.

If an ascetic asks for alms in two villages by mistake, or wears an upper garment, then he should observe the Chandrayan vow. 24.

An ascetic who damages harvest, tree, creeper, roots, fruits,
flowers and leaves, goes to hell called ‘Avichi’. 25.

If he kills small creatures or germs, then he should practise ten Pranayanas. If he sees the sexual union even in a dream, then he should take bath and chant (Om Namo Narayanay) mantra for three thousand times. 26.

If an ascetic, looking at the woman loses his control over sex organ and emits semen, he should fast for three days (nights) and do hundred Pranayanas. 27.

If he emits semen in his dream, then he should take a bath and do ten Pranayanas. Observance of fast is a general rule in case of such seminal discharge for an ascetic. 28.

If he speaks with a lady even innocently, except asking for alms; he should then take a bath, observe a fast and chant the name of Shri Hari. 29.

If a dutiful and religious ascetic even innocently happens to hear anything about a women, which is against the seven rules of celibacy; he should therefore observe all the above mentioned expiations, separately for each event. 30.

If an ascetic out of lust, breaks any of the seven rules knowingly, even once, he should undergo punishment named ‘Taptakrucchra’ along with chanting the name of Shri Hari. 31.

If an ascetic violates the eighth rules of sexual intercourse physically (actually), then he should go in the forest and himself chop off his penis. This is the only punishment for it. 32.
He himself should confess his mistake and move on visiting holy places, and should eat roots and fruits only having controlled his senses. He will be purified by the blessings of saintly persons, (it is expiation for the misdeed). 33.

If a person renounces and then enjoys sex, he becomes a germ in excreta for sixty thousand years. 34.

If he becomes passionate and emits out the semen artificially, he should thus, undergo the ‘Santapanā’ vow twice, and utter the Pranava chant for three Lakhs of times. 35.

An ascetic who follows his duty sincerely but speaks lies, then he should undergo a fast for day and night and practise Pranayama for hundred times. 36.

Having alms everyday from the same house; taking liquor, meat, food prepared for Shraddha and eating salt directly; all these are banned for a enunciate.

If unknowingly he breaks any of the above stated rules, he should expiate it by observing ‘Prajapatyā - krucchr’ vow along with chanting the names of Vishnu. 37-38.

If by mistake, he fails to observe the above said bans by speech, mind or physique, he should then confess them before worthy saintly persons and observe atonement according to their advice. 39.

If an ascetic who follows all the duties prescribed by the Smritis
without fail, he attains Bhrahmaloka, is desired by ascetics. 40.

An ascetic who follows all the duties prescribed for a renunciate along with devotion towards Lord Hari, surely attains the abode of Lord Hari. 41.

Some Munis say that renunciation is of three types - Jnana-Sannyasa, Karma-Sanyasa and Veda-Sanyasa. 42.

One who is free from all worldly bondages, fearless and established in his inner self, he is called a ‘Jnana-sannyasin’. 43.

Vedasanyasi is one having control over his senses, who is constantly engaged in study of the Vedas, who is above dualities, who has no possessions and who aspires for liberation. 44.

He is said to be a Karmasanyasin who (after performing his duties towards the sacred fire) consigning it to his inner self, who offers everything to the supreme self and who is absorbed in performing the great sacrifice (Japa yajna - chanting Pranava i.e Aumkar), all the time. 45.

The first one is considered to be the greatest of all these three. As learned he is, he does not require any duties to be performed and nor any outward mark (like Danda). 46.

If due to intense detachment an ascetic develops knowledge and devotion in Hari, then he should abandon marks like Danda. 47.

One who knowing that because of past karma (Prarabdha) this
body and everything related to it have come and happiness and sorrow are the result of that Karma. He (being no more subject to any rule or duty of his Ashrama) may give up signs and practice of that Ashrama and wander freely on this earth. 48.

Such an ascetic the knower of the truth, devoid of (rules of) cast and stage may pursue his spiritual practices living in solitary place, unknown to the society being mystery to all beings. 49.

Such a sage may behave like an intoxicated or child or dull and dumb person on this earth. Satisfied by whatever he gets (in alms), having control over his senses, engaged in spiritual practices leading to liberation; Ever absorbed in the supreme joy, desire less and having no possessions; happiness pours on such a sage from every quarter just like the water from all directions runs to the ocean. 50-51.

O Brahmin! such a renunciate who is established in Nirvikalpa Samadhi, and has attained supreme auspicious stage, is said to be the great liberated soul. 52.

O Brahmin! Those renunciates who established in Savikalpa Samadhi (established in self knowledge), and advancing towards the experience of the supreme self, are said to be Jnanimukta. 53.

Those belong to the three castes, who have abandoned household and duties of their stage, due to intense detachment, and live a good pious life are called Vaishnavs in real sense. 54.

Those renunciates should win over greed, desire for sensual
pleasures, lust, attachment and ego all the time serve Lord Hari whole heartedly. 55.

The general rules told for renunciates in common are applicable to all renunciates of the four casts and four stages, who are initiated in Vaishnav tradition (Vishnu Diksha) - either common or advanced one. The special rules of Vaishnav initiation are to be known separately. 56-57.

O you best of the Brahmins! I have now told you all the rules regarding all the castes and Ashramas. Whoever will read it or hear it will surely have a steady mind towards religious practices. 58.

Thus ends the forty-first chapter entitled, ‘narration of actions to be discarded by a renunciate and atonement for violation in the code of renunciate,’ in the fifth Prakaran of Satsangi jivan, the life story of Lord Narayan, also titled as Dharmashastra. (the rules of the code of conduct). 41
CHAPTER - 42

The duties of mixed castes.

The Brahmin (Shivarama) said:-

O preceptor of the world, please guide us regarding the duties of those other than the four castes, and those who live on robbery and such other acts like Kirats. 1

Narayan Muni said:-

Those born of intermixture of cast like Suta (one born of Kshatriya by a Brahmina woman) and Vaidhas (one born of a Vaishya by a Brahmin woman) and others; And those who aborigines or the tribes men like Kirat, kank and Shak, etc who live on robbery etc, O Brahmin. Such people should serve their parents, teachers, the Ashramits like Brahmcharis etc and landowners for their own good. 2-3.

Men of mixed castes may take to the means of livelihood that have come from their family tradition. However, they should give up theft and violence, even though it may be their traditional occupation. 4.

Non-violence, truth, freedom from anger and hatred, purity are said to be common rules of conduct for all. 5.

They all should perform Shradha for their ancestors, dig wells and establish water distributing centres for travellers. They should
give gifts to Brahmins with devotion, as per their means. 6.

Those who are wealthy among them should give sacrificial fees for the sacrifices. They should nourish their wife, children, family, and other members of the household, with food and clothes. 7.

Nobody should ever kill a female among the living beings and take away a woman by force. He should strike only when one stands to fight against. 8.

He should fight to protect cows, gentlemen, Brahmins and should never kill an ascetic, a child, and a timid one. 9.

He should serve ascetics and devout persons in all possible ways and treat the guests by offering food (uncooked), fruits and pure water. 10.

He should always respect deities, the dead ones and the Brahmins, very sincerely. Those who trouble them should be punished accordingly. 11.

Even bandits (Dasyus) should never steal grains from another’s field as it is the means of their livelihood and no-one should take away the means of livelihood of anybody. 12.

They should never cross their limit even mentally in case of good people and if they do so, all their merit will certainly be destroyed. 13.

O Brahmin! Thus, I have told you the duties of bandits and
those born of mixed castes; as stated in the scriptures for their own welfare and betterment of all. 14.

**Suvarat said:-**

O king (Pratapsingh)! Having thus listened to the description of the duties of the Dasyus and the mixed castes the Brahmin (Shivarama) was pleased and again asked Lord Shri Hari - 15.

**The Brahmin said:-**

O Lord! You have told me about the duties of men of all castes, being in all stages of life i.e. ashrams; and also of those who are of other than four castes with all the aspects, separately, in sequence. 16.

O Master! Now I want to know about the expiation rites prescribed by the scriptures, if sin is committed by a man of any caste. 17.

O preceptor of the world! Now you tell me about the atonement rite recommended for major or minor sins, to be observed by everyone in all possible ways. 18.

O Master! Please tell us all the details and aspects, about the other expiation vows like kruchhra and others. 19.

**Suvarat said:-**

O King! When He was thus asked by him, Shri Hari was very
much pleased and started telling him all the secrets of religious
duties as described in the scriptures with a happy mood and by
being generous towards him. 20.

Thus ends the forty-second chapter entitled, ‘narration
of the duties of mixed casts in the code of Dharma,’ in the
fifth Prakaran of Satsangi jivan, the life story of Lord
Narayan, also titled as Dharmashastra. (the rules of the code
of conduct). 42

CHAPTER - 43

qualifications of the assembly members in deciding
attonement rites.

Sage Narayan said:-

O Brahmin! As the details of the attonement rites are
mentioned elsewhere, I shall hereby tell you in brief of its core
only. 1.

The rite or means by which one can wipe out the effect of a
major or minor sin, is called an attonement rite. 2.

Great sages have divided sins into six categories. Sins, major
sins, minor sins, mixed sins, great sins as the fifth, and the sixth
ones that are grave sins. They are also divided into two categories
done intentionally (knowingly) and innocently (unknowingly)3-4
O you great one!, Sins which are equal to major sins are called ‘Patak’. They are - killing a Brahmin, drinking liquor, stealing gold, illegal (sex) relation with teacher’s wife and staying in a company of sinful people. All these are known as major sins. 5 - 6

The one which is somewhat less than Patak is known as ‘Upapak’. Whereas, the one that is more than Mahapapa, is called Atipapa. And more than that, is called Atyadhipatak. The one that is less than is called Upapatak is called Prakirna (the miscellaneous ones). 7 - 8.

Learned people have stated that the expiation rite recommended for that particular sin which is committed unknowingly. If the sin is committed knowingly or intentionally then that rite is to be observed double than the previous one. 9.

If he knows that this is a sin and commits it repeatedly, then there is no expiation for that! No one can save such a man from going to hell or taking birth in the lowest species. 10.

The actual doer who causes others to do it, who agrees or seconds it or helps, or saves the doer, all those involved in the act will be the recipients of the outcome for that sin.( they will be subject to punishment) 11.

If a sinner is more than five years and less then eleven years old, then his father, brother or some relative should perform the expiation rite. 12.
If the child is less than six years he is not considered a sinner. There is neither any punishment nor an expiation rite for such a child. 13.

When a sinner is a boy from eleven to sixteen years; or an ill man or an old man or a women, they should perform half of the expiation. 14.

Nobody should commit any sin intentionally under any circumstances. If it has happened unintentionally or unknowingly, and that also only once, then the person should observe the expiation rite. 15.

Such a person should take a bath and go to the assembly and gift gold and a cow (to Brahmmins) and then himself should confess his sin there, with folded hands. 16.

It is said that an Assembly “Parishad” consists of at least 10 learned Brahmmins who are experts in Vedas and other scriptures, who have control over their senses and who are firm in their religious duties. 17.

Brahmins, expert in Vedas and scriptures, may be seven, five, or three in numbers, their decision should be taken as verdict. Word of even One person who is spiritual advanced could be taken as a judgement. 18.

As it is mentioned above, the number of members of assembly of Kshatriyas should be double than the number of Brahmin’s assembly and for Vaishyas the number should be thrice of the
Brahmin’s. The expiation vow advised to be observed, should be in the same proportion. 19.

The body consisting of Lakhs of fools or greedy or partial; those talking irreligious things,

Assemblage of aged or young men, good looking and wealthy persons; cannot be said as an Assembly. An assembly may even consist of three or a single person who is spiritually advanced and learned in Vedas. 20 - 21.

A person who is well read, truth speaking, has control over his senses, calm and who follows his religious duties firmly is qualified to become a member of the (religious) assembly. 22.

Brahmins who understand the real sense of Dharma, though young in age, are considered to be the matured-elders and nor the fools who are grown old having grey hair. 23.

Where there is Truth there is Dharma (righteous law); where there is untruth there prevails Adharma. Therefore, only dharma wins and not Adharma. Likewise, only truth wins and not falsehood. 24.

The verdict of the assembly given in case of expiation rites, and ordinary issues of disputes; shall be final. Whatever it would say, as dharma is dharma and Adharma is Adharma. 25.

One who has no knowledge, nor expertise in astronomy, judicial procedure, atonement rites, or medicine and still gives fictitious decisions on those subjects, is a great sinner. 26.
Such a sinner gets purified by following the procedure ordained by the assembly members. However, if that decision is wrong (unrighteous), the sin befalls on the members of the assembly. 27.

So the pious, sin fearing Brahmin members of the assembly should give the right decision based on truth only and not otherwise. 28.

They should always be kind and considerate towards women, children, old, weak, deformed and those who are unable to observe fast. 29.

Those pious Brahmins who are the knowers of Dharma, should take into consideration the place, time, age and capacity of the sinner, and be kind towards the person while advising atonement. 30.

If the members out of insensibility, temptation, fear or friendship, etc. do favour to a sinner, certainly go to the deadly hell called ‘Raurava’. 31.

Those pious sagas of ancient times who were experts in Dharma, like Manu and others have declared ‘Dharma’ (righteous law) and not according to others, so called learned. So, it should be seriously thought over and then interpreted. 32.

Taking into account the traditions of that particular region, and family and the place (town or village); a verdict should be given according to the religious scriptures and never inconsiderately or hastily. 33.
The sinner should observe the rite of expiation as directed by the assembly. Then alone he will be purified, otherwise (if he does something according to his own will) he will go to hell. 34.

A wise one who has committed sin secretly should himself find out the proper atonement rite prescribed by the Shastras, and observe it. An ordinary man having no knowledge of Shastras, should take an advice of a learned, pious one and do accordingly. 35.

O you foremost among the Brahmans! Now, I shall tell you about the atonement rites for the great sins or similar to the great sins (among the six types of sins), as declared in the scriptures, by the sages. Wise people should follow it accordingly to their capacity. 36.

Thus ends the forty-third chapter entitled, ‘narration of atonement code: atonement tribunal,’ in the fifth Prakaran of Satsangi jivan, the life story of Lord Narayan, also titled as Dharmashastra. (the rules of the code of conduct). 43
CHAPTER - 44

Description of Prayshchit in five types of sins such as Mahapaap like Brahma-hatya.

Sage Narayan said:-

Prayshchit of Brahma-Hatya:- If a Brahmin kills another Brahmin unknowingly, he himself should observe the vow for twelve years for nullifying the effect of the sin. 1.

He should hold the skull of the Brahmin whom he has killed, or in the; absence of that, the skull of any other (Brahmin), in his hand as a mark and another skull of some other Brahmin mounted at the top of a stick in his hand. Furthermore, in his other hand he should hold a broken piece of a shallow red earthen pot for begging.

Thus, he should live alone, outside the town or in a hut built in the forest or under a tree, wearing a blanket only, he should spend his time in doing good to all. 2 - 4.

He should live on the fruits brought from the forest or should begin a village from seven houses randomly and whilst begging, he should confess his (cruel) deed before them. 5.

He should then return to his place and eat only once. Moreover, he should keep hair matted, have control over senses, stick to his duties, and observe celibacy. 6.

He should always take bath with cold water, for purification
of his spirit and visit holy places and, always confess his sin where ever goes and finally at the end of the period of expiation, he will get purified. 7.

If he happens to die or remains alive while protecting a cow or a Brahmin from a tiger, thief or so forth; and though may not have completed the period of twelve years, he is purified from the sin at the same moment. 8.

If he confesses his sin in the assembly of kings and Brahmins at the time of Ashvamedha sacrifice and takes bath after the sacrifice (known as Avabhurat Snana), he is immediately purified. 9.

If a person or a Brahmin who has started this purificatory rites and cures a seriously ill Brahmin or a cow; he is automatically purified (even) whatever the period he has observed that vow (It is not necessary that he should complete the period of twelve years). 10.

If a person dies while undergoing and observing expiation rite, he is automatically purified for here and in the other world on that very day. 11.

One, who sponsors the sinner, should undergo a quarter less than that of full punishment (12 yrs) i.e. three quarters (9 years). He who provokes should undergo half of it (6 years); he who supports the sinner should undergo a quarter plus half of the quarter (4 and half years); the one who instigates the sinner should undergo a quarter of the whole punishment (3 years) and finally, he who commits the sin orally should undergo half of the quarter (one and half year). 12 - 13.
One, who even thinks of murdering a Brahmin, should undergo a fast for twelve days. After that he will be purified by taking Panchagyva. 14.

If a person scolds a Brahmin due to the matters regarding a house, land or others and if that Brahmin, may not be a learned one, commits suicide due to anguish, and dies; then the person who has caused the suicide should undergo the vow of krucchra for three years or he may go on pilgrimage from the place where river Saraswati enters the sea, towards the source of the river, for purifying himself. After that, he is purified from his sin. 15 - 16.

The vow of twelve years I have told you, is for killing an ordinary Brahmin. If the Brahmin who is killed is a learned one, then this punishment should be doubled. 17.

After finishing the first part of atonement, if a person is unable to undergo the second part of the punishment, he should gift thousand cows to a worthy person to compensate the same. 18.

If a Kshatriya or a Vaishya kills a Brahmin unknowingly; then the first one should undergo the punishment twice that of a Brahmin (24 yrs), and the next one should undergo thrice that of the Brahmin (36 years). 19.

Whatever expiation is recommended for a householder committing a sin, the twice of it is advised for a celibate (Brahmachari), whereas it is thrice for a forest dwelling hermit (Vanaprastha) and it is four times for an ascetic. 20.
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Prayaschit of Patak-paap like Brahma-Hatya.

Now, know that, all the following sins are equal to killing a Brahmin. (1) Insulting an elderly person or a teacher, (2) censuring the Vedas being under the influence of heretic thoughts, (3) Neglecting the study of Vedas that one has learnt and mocking and making fun of it under the influence of wrong or false theories;

(4) killing a crowned king or person who has taken initiation for observing a vow or sacrifice, (5) killing a pregnant a woman or a woman in her menstrual course, (6) killing a woman born in Atri family, (6) killing or terminating a foetus by medicines and (7) killing a person who has surrendered. 21 - 23.

The atonement for the above said sins is supposed to be half of the punishment advised for previously stated major sins. Now I shall tell you about the expiation for drinking liquor. 24.

The expiation rites for drinking liquor.

If a Brahmin, Kshatriya or Vaishya drinks liquor unknowingly even once, then he should approach the assembly of Brahmans, with wet clothes on and boil the liquor till it shines like fire in an iron vessel and drink it from the same vessel. If he dies while doing so he is purified. 25 - 26.

Or, he should observe the vow of twelve years as mentioned before. He should hold a banner marked with liquor (vessel) and a liquor glass in his hand and do everything else as told before.

He should visit various places of pilgrimage; when he
completes the fixed period, he is purified after performing the purificatory rites. 27 - 28.

If a person mistakes liquor for water and drinks it, he should vomit it and observe the sin-removing vow for three years. 29.

If a Brahmin or a Kshatriya or a Vaishya drinks liquor again unknowingly, he can clear up his sin by performing rites after three years period of expiation; thus says the great sage Parashara. 30.

If a person (entitled to 3 years punishment) eats broken rice or oil cake once a day and that at night and drinks the five products of cow in the morning then he gets purified from the sin. 31.

If One (unknowingly) drinks a medicine mixed with liquor by someone else, and learns it afterwards, should also observe Chandrayana vow and give gifts according to his capacity. 32.

If some Brahmin drinks water from the glass that had liquor, for twelve days he should then drink a milk, boiled with fresh Suvarchala Brahmi. 33.

If a Brahmin willingly smells liquor on his own, he should undergo the Santapana-krucchra vow and if he smells it unknowingly should observe Prajapatya-Krucchra vow. 34.

The following sins are considered to be equal to drinking liquor. These are - to eat prohibited items like garlic etc. knowingly, crooked behaviour with gentlemen, to speak lie in
self interest, to kill a friend (other than Brahmin), bear false witness and kiss a lady who is in her menstrual period. 35 - 36.

The above enumerated sins are like major sins (Mahapataka). In these cases the expiation - punishment is half of the major sins. In case of aged and ladies, it should be known as stated before. 37.

expiation for stealing gold of a Brahmin and similar sins like illegal sex relations, etc.

Now, I shall tell you about the expiation rites prescribed for men of three casts, in case of stealing or taking away by force, gold weighing sixteen Mashas (about 30 gms), owned by a Brahmin. 38.

The thief with his hair loose and wet with clothes on, holding an iron rod (in his hand), should go to king’s court and confess his theft to the assembly. 39.

He should say ‘you do beat me with this iron rod.’ The King, the protector of the law, himself should strike by that rod, once. 40.

If he dies or remains alive and the king sets him free, he gets purified. Otherwise, he should observe the aforesaid vow of twelve years. 41.

If he has taken away the gold directly and forcefully, he should hold a wooden sword in his hand, and if he has stolen in absence of an owner, he should hold a flag marked with a picture of a spade, and move about during the expiation period of twelve years. 42.

The punishment should be in proportion to the theft. If the
theft is of less or more than one unit (16 Mashas) the punishment should be less or more in proportion to it. Thus, the rule should be applied with discrimination. 43.

If a man steals gold being in difficult situation, then he should observe the vow for six years or he should visit pilgrim places; thereafter he will become free from the stain of theft. 44.

A person, even thinks about stealing gold possessed by a Brahmin, he should then observe all the rules of vow (non-violence etc) and eat only wind for twelve days. 45.

Taking away by force male or female servant, horse, cow, land or gems owned by a Brahmin or taking away deposit (money etc.) of someone - these two types of sins are equal to stealing gold. 46.

In addition to the above, illegal sex relation with guru’s wife is said to be the fourth major sin. Here, guru is supposed to be the father and his wife is taken to be step-mother.

If anyone from four castes, goes to her even once, it is considered to be a major sin. Such a sinner should undergo expiation as follows. 47 - 48.

One who has done such a disdainful act should chop off all the hair on his body, shed off clothes and apply ghee to his body, confess his deed and sleep on the hot iron bed and embrace a red hot iron image. When he meets with death during it, then alone gets purified from his sin. 49 - 50.
Or, he himself should cut off his genital and hold it in his own hands start walking towards the south-west direction without looking back. He should keep on going straight till his way is not obstructed by some fencing or a wall. He should live there until his death. After that he is thus purified. 51 - 52.

Or, he should observe the twelve years vow ordained for the sin of killing a Brahmin or as stated before, he should bare a banner marked with genital organ in his hand, for that much period. Completing that period he is purified. 53.

The great Sage Parashara has instructed that if that sinner is weak, then the punishment to be followed should be less. Moreover, time and place should be taken into consideration. 54.

The sinner, having controlled his senses, should observe the vow of Kruchhra or Prajapatya for one year. However, He can even observe Chandrayana vow for three months. 55.

In case, a person commits sin of keeping sex-relations with any of the following females, it is to be considered equal to enjoying sex with the wife of a teacher i.e. it is to be known as major sin - A sister of mother or father i.e. maternal or paternal aunt, wife of paternal or maternal uncle, wife of a teacher or a friend, woman of the same lineage (Gotra), a lady observing a vow;

Mother-in-law, an ascetic lady, queen, student’s wife, daughter of a teacher, sister’s friend, a woman in menstrual course, one living in the house to be taken care of, lady who has sought protection; A Brahmin woman, a virgin, a wet nurse and a lady
who serves food. 56 - 58.

The sinner in such a case, should cut off his genital and observe nine years of vow. If he had done it unknowingly he should observe the vow for six years only. 59.

If a person keeps sex relation with his mother, sister, daughter and daughter in law; it is even more than a major sin and to burn oneself in fire is the only expiation for it. 60.

One who keeps company of one who has committed any of the above said major sins and shares food, seat and bed etc, for one year, should be considered to be a major sinner as well. 61.

The expiation for a person being in the company of a sinner, is the same as advised for the sinner himself, thus he should observe it for twelve years as to get purified. 62.

It should always, in all cases be known that coming in contact with a sinner, also creates a blemish.

Thus, whatever expiation rite is prescribed for the doer of the sin, it is to be understood that the same should be observed by one who is closely associated with the sinner.

One who comes in to contact with the associate of a sinner, should observe the three quarters of the recommended punishment for the sinner. The proportion should be understood by taking into account the proportion of the association. 63 - 64.
It is direct or indirect, the period of it, etc.

Here the occasional vows, for the period of twelve years etc. are to be observed accompanied by chanting Gayatri or other mantras (God’s name). Then alone those vows give result. Those could be observed by learned twice bourns only.

Ladies or uneducated men should observed it by uttering the chant ending with Namo in which the name of Vishnu occurs in the forth case (Om Vasudevay Namah). 65 - 66.

A low caste person who is not qualified for Vedic chants (like Gayatri), certainly gets purified, at the end of expiation period, donating gifts, observing fasts, serving cows and Brahmins(by chanting Lord’s name along with). 67.

O you noble minded one! I have hereby explained the expiation rites for major sins in brief. You should learn it in detail with the procedure from ‘Mitakshara’ (the commentary on Yajnyavalkya smriti). 68.

Thus ends the forty-fourth chapter entitled, ‘narration of atonement for major sins and grave sins in the code of atonement,’ in the fifth Prakaran of Satsangi jivan, the life story of Lord Narayan, also titled as Dharmashastra. (the rules of the code of conduct). 44
CHAPTER - 45

The atonements of the minor sins.

Shri Narayan Muni said:-

O Brahmin! The general rule in regard to the secondary type of sins is that, those can be washed away by observing Chandrayan vow or a vow of subsisting on milk in small measure only, for a month. 1.

The secondary type of sins are enumerated as below: 1) killing a cow, 2) Absence of purification rites, 3) Stealing, 4) selling a prohibited commodity (like milk, curds, water, flowers etc), 5) being unmarried while younger brother is married, 6) marrying before the elder brother’s marriage, 7) Learning from paid teacher, 8) Teaching on payment, 9) Keeping sex relation with another’s wife, 10) Killing a woman and others, 11) Atheism, 12) Violating a religious vow, 13) Selling a pond and such other things, 14) Sex relations with a low cast, 15) not clearing the debt, etc. I shall now tell you the expiation for these sins. 2 - 4

Expiation for the sin of killing the cow.

If a Brahmin unknowingly beats a weak, old cow with a stick or a stone and she dies, then that person having controlled his senses should observe celibacy, fast for a month by taking only the five products of cow, and serve the cows promptly. 5 - 6.
He should serve the cow by standing on his toes, being energetic. He should take a bath thrice a day; barefoot he should follow the cow, going to the forest for grazing, without preventing her from going anywhere; where ever the cow goes he should follow her;

if the cow stands he should also stand; if she moves he should move; if she sits he should sit; and should undergo the heat, cold and wind with the cow. The person who observes the vow should sleep in a cow-pen with the cow and without a bed. That restrained person should observe the above stated daily routine for one month. 7 - 9.

A cow, which is afraid of thief or tiger, ill due to some disease, fallen and clung in mud should be rescued even at the cost of his own life. 10.

If a cow is eating something from one’s own or others house, farm or at the place of thrashing grain, or a calf is sucking the cow, one should not inform his master. 11.

After serving cow for a month, he should gift it, to a deserving Brahmin by performing due rites. That cow should be good natured, milky one, clothed one good-looking, and having bright eyes; (young fertile) having only one calf; decorated with golden horns, silver hooves, copper cover on back; accompanied by a calf and a bronze vessel for milking; It should have been purchased by the master.

Thereafter, he should generously gift money (Dakshina)
without cheating, and offer tasty food to the Brahmins and worship them. That person is thus purified after their permission. 12 - 14

If a person kills a good cow of a Brahmin by a weapon; he should then cover his body by that cow’s wet skin, declare his own sin to all and beg for his survival, for three years. After completing the period (of three years) he will be purified from the sin of killing a cow. 15 - 16.

If one breaks the bone, cuts tail, uproots teeth or horns of a cow, he should observe the vow for half of the month. 17.

If cows are injured or die by fall of lightening or get burnt by fire, or hurt by falling of wall or other things, then that sin does not fall on anyone. 18.

This expiation recommended for killing a cow should be observed by a Brahmin - in full, while by Kshatriya three quarters of it, and in that sequence half by Vaisya of a quarter by Shudra. 19.

**Expiation for a Vratya.**

A Brahmin, deprived of purificatory rites at right time or even at optional time is known as Vratya. So he should observe expiatory rite to remove the blemish (of being Vrataya). 20.

He should only drink Barley water for two months, then only milk for one month, boiled milk mixed with curd (Amiksha) for a fortnight and only ghee for eight days.

Furthermore, He should live on food that has got unasked for, six days; on water only for three days; and fast for one whole
day. After undergoing this process, he will then get purified by performing proper rites (like Upanayana). 21 - 22.

**Expiation for theft.**

Theft is also a sin. In that case if a Brahmin steals something other than gold, grains or money from another Brahmin’s house, then immediately he should observe the Krucchra vow for one year and during that period he should observe celibacy with other rules. Thereafter, he will consequently be purified. 23 - 24.

If a Brahmin steals from the house of a Kshatriya, he is recommended to observe half of the expiation (six month) advised for theft from Brahmin’s house. Moreover, half of that (three months) is for the theft from Vaishya’s house and half of that (quarter - one and half month) for the theft from the house of Shudra. 25.

If one has stolen a gem, precious metal, grains, an animal, grass or wood, etc then the punishment should be in proportion to the price of that particular commodity. 26.

If one steals grains for a one time meal he should pay the cost (money) of stolen grains and observe fast for a day, by eating only five products of the cow. Thus, he is purified. 27.

If one has stolen grains for both, day and night meals, he should give double the price and fast for two days. 28.

The expiation should thereby be understood in this sequence.
It should be in proportion with the stolen thing. In all cases of theft firstly, he should return the stolen thing or its price, and then he should undergo the vow. 29.

He should observe the Kruchhra vow continuously and repeatedly up to the recommended time of expiation period ends, according to his capacity. 30.

If someone steals land, gold, cows or a horse and then repents for his misbehaviour should return whatever he has stolen, and if he is able to convince, to please the owner by whatever he could do and owner is satisfied, then and there only he is purified. 31.

If the King is convinced on a confession of the sinner and makes him free without paying any fine, he should observe penance and get himself purified, if he needs to pay fine he is considered to purified then and there. 32.

Expiation for sin of ‘Apanya-vikraya’ - selling banned goods.

If a Brahmin sells goods which are banned to be sold by a Brahmin, like cooked food, jaggery, sesame and fruits or flowers, then he should undergo a minor Kruchhra vow for expiation of his sin. 33.

If a Brahmin sells sealing-wax, salt, oil, milk, curds, ghee, leather, garments, he should then undergo the Chandrayana vow. 34.

If a Brahmin sells shell, red arsenic, fragrant gum, collyrium, red chalk, asafoetida (hing), woollen blanket, cow-horn, stone,
weapon; teeth, bone and nails (of elephant or a tiger and others), a house, Gem, pearls, corals, bamboo, material of bamboo, land or material made of clay (pot etc) he should observe a ‘Taptakruchhra’ vow. 35 - 36.

Expiation for Parrivetta and Parivitti.

If a younger brother marries and maintain sacred fire, before his elder brother, it is known as ‘parivedana’ and the younger brother is called ‘Parivetta’. 37.

If the elder brother marries and maintain sacred fire after the marriage of the younger one, it is called ‘Parivittyaa’ and the elder brother is called as ‘Parivitti’. 38.

Both of them should ask for alms at a Brahmin’s house for one year and simultaneously perform Prajapatyaa and Kruuchhra vow to get purified. 39.

Expiation for selling and buying knowledge.

In case of learning and teaching on payment basis, the teacher and the student, both of them are known to be sinners therefore they both should drink (milk mixed with) fresh suvacahrla Brahm, for one and half month and thereafter they are purified. 40.

Expiation for keeping illegal sex relations.

The sin of keeping sex relation with another Brahmin’s wife and its expiation both is the same, that with the wife of a preceptor. If a Brahmin intentionally goes to a Brahmin lady of loose character, then, he should observe the vow for three years by
remaining celibate and if he goes to a Kshatriya lady he should observe the vow for two years. 41 - 42.

O you best among the good! know that, penance is most important in each vow. So the atonement rite should always be accompanied by the strictly observed penance. 43.

If a woman conceives by even one sex relation then the expiation rite for removing the sin is recommended twice of the normal one for everybody and everywhere at all times. 44.

If a Brahmin goes to Vaishya lady, he should observe the vow for one year and if he goes to any lady of the same lineage (Gotra) then the sin is equal to that of going to a teacher’s wife. 45.

If a Brahmin goes to a low caste - shudra lady only once, he should observe that vow for six months and if that lady conceives, he should observe the vow for the three years. 46.

If a Kshatriya goes to a Kshatriya lady, he should observe the vow for two years, and if to a Vaishya lady then for one year, and if to a shudra lady, then for six months respectively. 47.

If a Vaishya goes to a Vaishya lady, he should observe vow for one year and if to a Shudra lady, he should observe the vow for six months. If a Shudra goes to another Shudra’s wife, he should observe vow for six months as mentioned above. 48.

If it occurs in the opposite sequence. i.e. a Shudra goes to a Brahmin lady and so on, then the vow is recommended life-long. If a person of lower cast goes to a Brahmin lady he should therefore
enter fire. 49. If a Brahmin goes to a low caste lady of loose character by folly, then he should observe a couple of Chandrayana vow once. 50.

If sex relation occurs in the same caste or in a higher order that lady should also observe the vow and other rules, for three years as told before for a man. 51.

If a woman is weak she should observe Chandrayana vow and Krucchras as per her capacity and thus she can be purified from sins. 52.

Sage Parashara says, that a weak man also gets rid of the sin of going to another’s wife by a Chandrayana vow. 53.

If a Chandala, a Yavan or a Mleccha enjoys a woman even once or even if she eats their food, she should enter in a burning fire. 54.

**Expiation for killing beings.**

If a Brahmin approaches a slightly loose Brahmin lady and innocently kills her, he should perform krucchra vow for one year with a controlled mind. 55.

If a Brahmin kills a lady of loose character, unintentionally; he should observe the vow for six month if a lady is Kshatriya, three months if she is Vaishya and one and a half month if she is Shudra. 56.

If a woman killed, was of a good character and if she is Brahmin, the duration of krucchra vow is for twelve years, if
Kshatriya six years, and if vaishya three years and if she is a shudra lady then six months only. 57.

If a Brahmin kills a worthless Kshatriya, Vaishya or a Shudra unknowingly, then he should undergo the expiation vow advised for crime of killing a Brahmin, is three years, half of it (one and half yr), and half of that (three forth of the yr) respectively. 58.

O Brahmin! If one kills a worthy Kshatriya, vaishya or shudra; he should undergo the expiation rite for eight, six and three years respectively to get rid of his sin. 59.

If one kills an elephant, he should gift five dark blue bulls; for a parrot a calf of two years; for a hooved animal like an ass, goat, ram he should gift a bull for each; and a heron bird (Crouncha) a calf of three years. 60.

For killing a swan, falcon, monkey, any flesh eating animal, any reptile or animal moving on a ground and in water, peacock or a cock or a vulture; that man should gift a cow for each being. Whereas, for a vegetation animal: (e.g. deer) he should gift a she-calf. 61.

If one kills a serpent he should gift an iron rod to a Brahmin. Moreover, if he kills an eunuch animal or a bird he should gift three small units of led. 62.

If one kills a pig he should give a pot filled with ghee, for a camel- the smallest unit of gold; for a horse - cloth; for the francolin partridge (tittiri bird) - a bowl (Dron) full of sesame; If the killer is unable to give such gifts, prescribed for killing of
elephant etc, he should observe Kruchra, eat the five products of cow on the first day and fast on the second day, for purification. 63 - 64.

In case of killing a cat, an alligator, a mongoose, a frog or bird, one should drink only milk for three days or observe one forth of kruccha vow. Besides the above, for killing insects which are boneless, born of juice or sap of fruits or flowers or food items, he should eat a little ghee only (in place of food) for a day and exercise Pranayanam as an expiation rite. 65.66.

If a person cuts fruit-giving trees or blossomed creepers or shrubs, etc he should utter the one hundred stanzas (Ruchas) from the Rig-Veda. In addition, if he cuts the trees in full blossom and famous trees like fig, etc, in a sacrificial premises or crematory or the outskirts of a village or city or some sacred place or a temple; he should utter the chants twice. 67 - 68.

If a person sheds semen (anywhere), lies, or does unmannerly actions of hands, feet or speech; for that he should therefore utter the Gayatri chant thousand times. 69.

If one condemns Vedas and Vedic literature due to atheist views, he should undergo the Prajapatyā vow once, as expiation for his purification. 70.

If a celibate student (Brahmacharin) and a lifelong celibate, break their vow of celibacy and goes to a woman (loosing semen is said to be ‘Avakirna’ and the man is cold ‘Avakiri’) even once then he should go to the forest and choose a cross road; there, he
should give oblation in the household fire to the Goddess of Death (Nirruti) by hooves of a squint. After that, he should wear the skin of that ass whose hair are cut (that killed ass) and live in the forest. 71 - 72.

He should hold a red-coloured vessel, go to a village and beg for food in seven houses only and eat that food only once, be of controlled senses and take a bath thrice a day. If that woman happens to be a Brahmin then, he should observe the vow for three years; if Kshatriya- two years; if Vaishya- one year; and if shudra- he has to enter into the fire and then only he gets purified. If he himself sheds his semen, then he is purified only by sacrifice (giving oblations to Goddess Nirruti). 73 - 75.

If he sheds the semen in his dream, he should take a bath, worship the Sun and utter the Gayatri chant for eight hundred times. Thereafter, observe a fast after which he is purified. This sacrifice is for a celibate. If a householder is observing Chandrayana vow and during that period he approaches a lady for a sex relation, then this sacrifice is recommended for him, too for getting purified. 76 - 77.

If forest-dwellers and ascetics break the vow of celibacy they also should observe the vow recommended for ‘Avakirn’ (Verse 71) followed by three ‘Parak’ vows. 78.

All the celibates and others who are unable to undergo this vow should remember Shri Hari in the heart for their whole life and live a pious life, observing austerities. 79.
If a person sells a pond, well or garden maintained for himself or his merit (Punya); his wife and children; his own self, he should be alms for food and visit pilgrims places for one year. 80.

If a person goes to an animal or a prostitute for sex, then, he should undergo Prajapatiya vow. After that he gets relieved from that and such other sins of sex with a low level one. 81.

Now, all the minor sins are enumerated together here and a common expiation is recommended for them in general. The minor sins are as follows.

Not repaying the Vedic and social debts; to neglect and give up household sacred fire without any emergency or inability; to take undue interest on money and live on it; producing salt; to earn money from illegal occupations; to conduct a sacrifice for those who are not qualified for that; to disown parents or children; misbehaviour with a daughter; to give up learning of Veda, due to love for other subjects (Shastras); crookedness; dropping off, from one’s own vow; to cook only for one’s own satisfaction (without offering to gods, manes and others); to enjoy sex with a liquor addicted wife; using a woman for a livelihood; to sell (mal)medicines; to produce deadly weapons; eighteen types of addictions; serving a Shudra for livelihood; friendship with a mean person; to indulge in unworthy scriptures; to work as an officer on mines, to give up routine rites; not to belong (not to do any
duty prescribed for) any of four Ashramas; sex relation with a man; and to accept gift from unworthy people. All these are minor types of sins and to nullify them a Brahmin should observe the vow for three months for each sin, by controlling himself with rules and regulations (Yama and Niyamas). 82 - 88.

Celibacy, kindness, forgiveness, generosity, truthfulness, non-crookedness, non-violence, not stealing, sweetness and forbearance. These qualities are known as Yama (restraints). Taking a bath (everyday), keeping silence, fast, worship, self study, and control over sex, serving elderly persons, cleanliness, being void of anger and negligence. These qualities are known as Niyamas (rules). 89 - 90.

That self controlled person, should eat only barley for one month and the next two months- he should eat vegetables or food prescribed for oblations, and that also once a day, limited and begged in alms. 91.

A weak person should observe Chandrayana vow for a month, uttering the ‘Krishna chant’ which removes all sins. 92.

O you highest of the Brahmins! One, who does not observe the expiation rite for his sins in this world, is surely punished in the other world. A person cannot get rid of his sins without undergoing the prescribed expiations. 93.
Thus ends the forty-fifth chapter entitled, ‘narration of atonement for minor sins,’ in the fifth Prakaran of Satsangi jivan, the life story of Lord Narayan, also titled as Dharmashastra. (the rules of the code of conduct). 45

CHAPTER - 46

Expiation of miscellaneous sins.

Sage Narayan said:-

These miscellaneous named as Prakina papas (i.e. sins) are considered to be minor sins. However if they are not properly expiated, then they do trouble us in the next world. 1.

A Brahmin, who eats remains of the meat even at the rare occasion of sacrifice, would be expiated by the chandrayan vow only for purification and not by any other vow. 2.

If a woman in her menstrual course is touched by a chandal or a corrupt person, she should undergo the chandrayan vow and should feed Brahmins to get purified. 3.

A Brahmin who eats or drinks somebody’s leftover food, water or ghee, should observe the chandrayan vow to get purified. 4.

If a Brahmin happens to drink water mixed with the water running down from the washer-man’s washing stone, he should observe chandrayan vow. 5.
A Brahmin, who eats food from such a damned Brahmin who does not perform five (daily) sacrifices though being a sacred fire keeper: then that Brahmin should perform Chandrayan vow. 6.

A person who eats food given by a courtesan or an actor, or a person distributing food to masses indiscriminately or a great sinner; should undergo Chandrayan vow. 7.

If a Brahmin drinks milk mixed with salt or eats barley (saktus) with curds at night or eat food given by one who has done minor sins should perform Chandrayan vow. 8. If a Brahmin eats food prepared for purificatory or funeral rites; or accepts food from very low caste person, or from one who is undergoing defilement (on account of death or birth), he should undergo rigorous, Tapta Krucchra vow. 9.

If a Brahmin eats food given by a prostitute or eats while he is resting or lying on a bed, he should observe Prajapatya vow for his purification. 10.

If men of three castes drink water from the well of a Chandal, unknowingly, they should fast for three days only on barley and cow’s urine. Thus, they will be purified. 11.

If a Brahmin unknowingly eats some prohibited items like onion, garlic, etc. he should undergo a rigorous Tapta Krucchra vow. 12.

If a Brahmin speaks arrogantly with his teacher or elders, he should ask for forgiveness and please them take a bath and observe fast for a day to get purified. 13.
If a Brahmin fastens somebody by the rope, beats him even by hay, or defeats him in argument, he should apologise and please the person, thereafter he is purified. 14.

Men of three castes, who take meals without the sacred thread on, should keep fast in the following order; Brahmins – for three days, Kshatriyas - two days and Vaishyas - one day. 15.

If a Brahmin cleans his teeth directly by his finger, eats salt directly and eats soil, he should observe a quarter of Krucchra vow. 16.

O Brahmin! there are various kinds of sins like drinking prohibited drinks (like milk of camel, ass, etc); touching untouchables (heretic, mlencha), and having naked bath, and etc. 17.

Taking into consideration the nature of sin whether it is major or minor, the learned Brahmans should be consulted, and one should do the expiation rite appropriate to his sin. 18.

Kshatriya should observe expiation rite, one fourth less than a Brahmin, vaishyas should observe one fourth less than a Kshatriya and a shuddra only one fourth. A celibate should observe double expiation advised to a common householder. 19.

O Brahmin! The sages, who have renounced everything and are initiated in Vaishnava tradition, should observe expiation for major sins, same as the celibate. 20.

A person should observe fast for a day, followed by celibacy in case of minor sins. 21.
In case of sins for which atonement is not specifically mentioned, carefully taking into account the place, time, age and ability, expiation should be advised. 22.

The expiation rite should be always accompanied by uttering the name of Lord Vishnu, and then alone it gives results and thus it becomes faultless. 24.

The sins cannot be eradicated completely without chanting Lord’s name. Hence, the expiation rite should always be accompanied by that. 24.

One should chant Lord’s names like, Narayan, Hari, Krishna, Rama, Govind, Madhava and so on, in the beginning, middle and at the end, while performing the rite. 25.

I shall now tell you the worst type of sins in brief. (1) To offend, to be jealous or to censure the Vaishnava men and women, (2) To abuse Lord Hari or Shiva and breaking their idols, (3) To disregard Shaligram or Jyotirlinga, (4) Refute the Vedas, (5) Intentionally abuse -Gods, Brahmans, cow or pilgrims places, (6) Treachery towards orphans and pious woman, etc. 26 - 28.

If one willingly looks at or touches such sinners, the quarter of Krucchra vow should be observed. 29.

O you best! The great sages have not mentioned any expiation rite for these sins, anywhere. The sinners should pacify the
offended ones, and only by their grace they will be purified and not by any other means. 30 - 31.

This expiation is said for the sins which are known to others. For the sins unknown to others, one should utter God’s name and donate according to his own ability, by himself. 32.

If it is major sin, one should recite, Purusha-sukta from morning to mid hour, every day for one year and for minor sins should do half of it (six months). 33.

Men of three castes should observe all the Yama and Niyamas, take bath and eat limited food, and chant ‘Jitante Pundarikaksha’ stotra which is known as ‘Mahapurush vidya’; or the Gayatri mantra every day. 34.

Every day he should sit before the idol of Lord Vishnu and look at it steadily, and concentrate upon it, and chant the name of the Lord ‘Shrikrishnaya namah’ etc. devotedly, for five thousand times. 35.

A wise man should evaluate the seriousness of his own sin, with balanced mind and execute the expiation at proper time. 36.

Thus, I have told the expiation for sins, in brief. Details of various sins and their expiations are shown by Sages in other religious texts. 37.

if one observes expiation rite here only for a particular sin, committed in this world, as a result he doesn’t need to face
punishment in the other world i.e. abode of Yama.

If a householder commits a sin and does not observe expiation, then a religious King, being a ruler, should compel him to do it. 38 - 39.

the order of a king does not affect a celibate, forest-dwelling hermit, or a renunciate or a devotee of Hari. So, they should observe expiation for their sin on their own, out of fear of Yama.

The expiations like death sentence or entering fire, which I have told you, are as prescribed by the ancient sages (suitable to old times). 40 - 41.

O Brahmin! In such cases as death sentence, it should be understood in the sense of lifelong penance, instead. In the kali age, it is good for one, because the death sentence brings the sin of self killing.

If for one who has committed the grave sin, has to face a calamity like harsh condemnation by the public, he should migrate and live (incognito), but should not give up his life. 42 - 43.

There, he is supposed to live in a holy place, and keep himself away from ordinary sensual pleasures, sustain on grains got in alms, and worship Lord Hari day and night. Thus, he will be freed of all his sins. 44.
Thus ends the forty-sixth chapter entitled, ‘narration of atonement for miscellaneous and excessively grave sins in the code of atonements,’ in the fifth Prakaran of Satsangi jivan, the life story of Lord Narayan, also titled as Dharmashastra. (the rules of the code of conduct). 46

CHAPTER - 47

Salient features of Chandrayana and other vows.

Shri Narayan Muni said:-

At this instant, I shall tell you the nature of the Chandrayana vow and other vows, as directed by the ancient sages, for washing away the pre-committed sins. 1.

A person should start from one morsel of food unit, of the size of a myrobalan (Amla fruit), from the first day of the bright fortnight. Thereafter, increase it by one more mouthful on each day; and in the same order, decrease it, in the dark fortnight. 2.

A vow-abider (Vratin), should choose either of these below, as his food, as per his ability for the vow. These are: oblation of rice, barley or any pulse, wheat, vegetables, milk, curds, ghee, roots, fruits, or water. Every successive term recommended is better for a Vrati. 3 - 4.

Yava Chandrayana vow:- A person, who performs this vow, should not eat on a moon-day. If there is an increase of one day (in the fortnight), he should eat one mouthful more. However, if
one day is less, then he should eat only fourteen morsels. This should therefore, be decided according to the days of the fortnight. This Chandrayana vow is the mitigator of all sins, increases merit and is called Yava-madhya (Yava-barley, lowest in unit at both ends and highest in the middle). 5 - 6.

**Pipilika Chandrayana vow:** A person should eat fourteen mouthfuls, in the beginning of dark fortnight; then decrease the diet, by one mouthful or morsel, until the end of the fortnight. Moreover, in the beginning of the fortnight, he should start from one mouthful and increase it by one, up to the end of the fortnight. This type of Chandrayana-vrata is called Pipilika-madhya. Hence, one should choose, either of these, as per his choice. 7 - 9.

**Indu Chandrayana vow:** A person can eat two hundred and forty lumps of food, in a month and can adjust the diet by his choice. This is also known as Indu-vrata (Chandrayana-vrata). 10.

**Yati Chandrayana vow:** A controlled person can eat eight mouthfuls of the oblation item (unbaked grain), at midday. This is known as Yati-chandrayana Vrata (vow of the ascetics). 11.

**Shishu Chandrayana vow:** A balanced Brahmin can eat four mouthfuls in morning and four at sunset. This is known as Shishu-chandrayana-vrata. 12.

**Rushi Chandrayana vow:** A controlled and firm minded person can eat three mouthfuls of oblation food, everyday for a month. This is known a Rushi-chandrayana vow (Chandrayana of seers). 13.
Somayana vow:- A Brahmin, who has taken a vow, should drink milk, from all the four udders of a cow, for seven days (lit-nights); from three udders; for the next seven days; from two udders, for the next six days; and he should fast for three days. That is, he should only eat wind. Thus, the vow named Somayana, removes all the blemishes. 14 - 15.

Krucchra vow:- The procedure of Krucchra vow is as follows. For four days, that person should eat at midday. For the next four days, at night and for the next four days, he should live upon the food which he gets without asking for it; and for the remaining next four days, he should fast. 16.

Tapta-krucchra vow:- A person should, eat or drink the mixture of boiled milk, ghee and water for one day and the following day, he should fast. This is known as Tapta-krucchra vow. 17.

Maha-tapta-krucchra vow:- Hot boiled milk, ghee and water, each of these items should be taken separately for three days and on the very next day, that person should fast. This is called Maha-tapta-krucchra-vrata. 18.

A person, who observes Tapta-krucchra vow, should be stable minded, bathe once a day and drink hot water for three days, hot milk for three days, and hot ghee for the next three days; and hot wind for three days i.e. observe a fast for the remaining three days. 19.

He should drink three spoons of water for three days, two
spoons of milk for next three days; one spoon of ghee for next three days and then next three days on hot vapour. 20.

Sheet-krucchra vow:— If in this vow, cold water, milk or ghee is taken instead of hot; then it is called Sheet-krucchra, by the Yama sage. 20.

Santapana vow:— A person should eat the five products from a cow. These are: milk, curds, ghee, cow urine and cow dung, mixed with water of kusha grass; for one day and fast on the next day. This vow is known as Santapana vow. 22.

A person should take all these six items of Santapana vow separately, on each day and fast for one day. In that case, this vow is known as Maha-santapana Vrata. 23. A person should take each of the items (cow dung, cow urine, milk, curds, ghee and water mixed with Kusha grass) separately, one each day and on the following day he should fast. 24.

Maha-santapana vow:— This Santapana vow consists of seven days, in total. If it is observed thrice, then, it is called Maha-santapana-vrata. 25.

A person should drink cow urine for three days; cow dung for next three days; curds and ghee successively for the following three days. This vow, the remover of sins is known as Maha-santapana. Whereas; drinking five cow products for three days is called Yati-santapana vow. 26 - 27.
Parnna-krucchra vow:- If a person drinks water, mixed and boiled with the leaves of each; palash tree, Umra leaves, lotus, bay leaf (Bilva-patra) and Kusha grass separately, on each consequent day; then it is called Parnna-krucchra-vrata. 28.

Parnna-kurca vow:- A Brahmin should fast for three days, after that, he gets purified and thereafter, drinks the boiled crushed mixture, of all these leaves. This vow is then called Parnna-kurca-vrata. 29.

If a person eats fruits for a month, it is called Phala-krucchra, if Shree-phal (coconut) is eaten, it is called Shree-krucchra and on the other hand, if a lotus fruit is eaten, it is called Padma-krucchra vow. 30.

If the person eats Amalka fruit (Amala), then it is additionally classed as the other type of Shri-krucchra vow. Furthermore, if it is by leaves; then it is called Patra-krucchra and if by flowers, it is Pushpa-krucchra vow. 31.

If a person eats roots then, it is Mool-krucchra vow. Likewise, by drinking water for twelve days, it is called Jala-krucchra. By drinking milk only, it is known as Kshira-Krucchra-vrata. Thus, smart people should understand it accordingly. 32.

Pada-Krucchra vow:- If a person eats only at midday for one day, only at night for the next day or unbegged food, for the following day and completes a fast on the last day, then, this is known as Pada-Krucchra vow. 33.

Prajapatya vow:- If a person eats in the afternoon, for three days; in the evenings only for the next three days, unasked food
for next three days and a complete fast for the next three days, then, such a vow is called Prajapatiya vow. 34.

Ati-kruccha vow:- O Brahmin! If a person eats food by a measured handful in the morning, except during the three days of the fast; then this particular vow is known as Ati-kruccha vow. 35.

The sage Apastamba now discusses the divisions of Prajapatiya vow and Pada-kruccha vow, in accordance to the caste of that person. 36.

First quarter of Kruccha vow, is fasting for three days. 1) Fast for three days, 2) eating unasked food for three days, 3) eating in the evening and 4) eating in the afternoon, for three days. Shudra should observe the vow by eating in afternoon; Vaishya in the evening; Kshatriya for unasked food and Brahmans should fast completely. In addition to the above, a person who eats in the evening, should eat only twelve mouthfuls; the one who eats in the afternoon, should eat fifteen mouthfuls only; and in case of unasked food, twenty four mouthfuls and then, observe a fast for three days. 37 - 39.

Krucchradhra vow:- If a person eats in the morning for one day, in the evening for the next day, unasked food, for the following two days and fasts for the remaining two days then, this vow is known as Krucchradhra-vrata. 40.

Krucchrati-kruccha vow:- If a person drinks milk only, for twenty one days or drinks water only, for twelve days; then that vow is known a Krucchrati-kruccha. 41.
Parakakrucchra vow:- O you best among the Brahmins! The Sages have recommended complete fasts for twelve days, in order to clean all the sins. This is known as the Paraka vow. 42.

Saumya-krucchra vow:- If a person eats oil cake (residue of oil seeds), on the first day; wheat (barley) on the second day; buttermilk on the third day and observes complete fast on the fourth day; then, this is known as Saumya-krucchra. 43.

If a person drinks; oil cake of sesame, buttermilk, water and water mixed with Kusha grass on each successive days and fasts on the fifth day, it is also known as the Saumya-krucchra vow. 44.

If a person drinks: liquid oil cake, soup, buttermilk, water and barley for five days and thereafter fasts for one day, then it is also known as Saumya-krucchra-vow. 45.

Tula-purusha-krucchra-vow:- From the above said material, that is; liquid oil cake and so forth, if taken one by one, continuously for three days and thus, if it is carried out for fifteen days, this type of vow is known as Tula-purusha-krucchra-vow. 46.

If a person drinks: soup, liquid oil cake, buttermilk, water and wheat soup each for three days, thus, that adds up to fifteen days and for another six days observes complete fasts, this, then comes to twenty one days, this is called twenty one day’s Tula-purusha-krucchra-vow. Beside the latter point, the personal capacity of the performers should be considered in all these types of vows. 47 –48

Brahma-krucchra vow:- Now, I shall tell you about the vow,
Brahma-kruccha (the remover of all blemishes of human being),
that is the best of all the vows. 49.

With a prepared mind, he should fast on a previous day and
the next day, he should drink Panchgavya and water mixed with
Kusha grass. 50.

Cow-urine, cow dung, milk, curds, ghee and water mixed kusha
grass; these five products of a cow are sacred and a purifier of the
body. Cow urine from a red coloured cow; cow dung from a white
cow; milk from a golden coloured cow; curds from a dark blue
and ghee from a black cow, should be taken. If all the above said
colours are not available, then, the five products can be taken from
a kapila kind of a cow. 51 - 53.

A unit of each of the five items is described below. These
are: cow-urine in eight Masha; cow dung sixteen; milk twelve;
curds ten; ghee eight and just like the cow-urine, the Kusha grass
water should be half of the urine: that is four units. In addition to
the above, all these items are to be purified with special chants
for each. This means; ‘Gayatri’ chant for cow-urine,
‘Gandhadwara’ for cow dung; ‘Apyayasva’ for milk;
‘Dadhikravana’ for curds, ‘Tejosi-shukram’ for ghee and
‘Devasyatwa’ for Kusha grass water. 54 - 56

He should first purify the five cow products, by Vedic chants
and give oblation into the fire. Thereafter, he should take the five
cow products by Kusha grass; and then, give oblation as directed. Likewise, the grass should be parrot green in colour, sharp-tipped and in seven units. Oration should be accompanied by the Vedic chant ‘Iravati-idam-vishnur man-stokecha shamvati.’ The Brahmins can drink the leftover of the Panchagavya. Therefore, he should take it by chanting Pranava, spell it by pranava, take it with pranava and drink it with pranava. 57 - 60.

He should drink the Panchagavya from: golden, silver or leaf-made cup. This Brahma-kruccha vow burns all physical sins. 61.

Agneya-kruccha vow:— If he practises it for three days, then, this vow is called ‘Yati-santapano’ and if a person lives only on sesame for twelve days, then, it is called Agneya-kruccha. 62.

Yamya-kruccha vow:— The cow is fed wheat or barley, which then, comes out in its cow dung. This grain is later on separated from the cow dung, then baked and then eaten. So, if a person lives on such grains, for a month, it is called Yamya-kruccha. 63.

Yavaka-vrata vow:— If a person eats only such left over’s of barley grains, from the cow dung, without baking them; it is called Yavaka-vrata. 64.

Kaubera-vrata vow:— If, a person eats a handful of sesame oil cake for a month, then it is known as Kaubera-vrata. 65.

Go-vow:— A person should take bath, with cow urine and eat cow dung. He should always stay with the cows and live in the
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cow pen, if the cow does not drink water then he should not drink,
likewise, if the cow does not eat, he should not eat as well and if
the cow stands up he should stand up. O you best of Brahmins! If
all of them sit, he should then sit. As a result, if a person follows such
a mode of behaviour for a month, it is known as Go-vrata. 66 - 68

Uddalaka vow:- If, a person lives on mixture of curds and
milk for two months; only on milk, for a fortnight; on ghee, for
three days and for three days observes a complete fast, then, this
vow is known as Uddalaka-vrata. If Krucchra vow is accompanied
by Virasana, it gives better fruits. If a person stands whole day and
sits at night, it is called Virasana. This particular Virasana removes
major sins. 69 - 71.

O Suuvat! I have now discussed the various types of Krucchra
vow and expiatory of all sins. O best of Brahmins! One should
undergo at least one of these, in a year, for any item eaten
unknowingly, and if he performs for a known one, it is good and
for his own betterment. 72 - 73.

A Krucchra vow clears all sins (known or unknown). The sins,
cleared by Krucchra vow, do not lead that person to hell. 74.

A person who desires wealth, prosperity, heaven or who wants to
please The Lord, should, by all means, observe Krucchra vow. 75.
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As a person commits minor or major sin and does not repent for it, here in this world; then, he suffers in hell, in the other world after death. 76.

As a result, that person gets punishment for his sins for a long time, due to the orders of Yama, and is born in a lower type of (animals) species, again and again. 77.

Thus ends the forty-seventh chapter entitled, ‘narration of the characteristics of Chandrayana and other vows in atonement rite,’ in the fifth Prakaran of Satsangi jivan, the life story of Lord Narayan, also titled as Dharmashastra. (the rules of the code of conduct). 47

CHAPTER - 48

Description of results (punishment) for various sins due to non performance of expiation-rites.

Suvrat said:-

The Brahmim said: ‘Thou deserve to narrate to me, as to what birth, a person, who has whatever arrear of expiated sins, gets.’ 1.

The Sage Narayan said:-

O Brahmin! This result of actions is discussed in detail by
many sages in Dharma-shastra, the science that regulates the society, that you may know it from there only. 2.

Major and minor sins are of thousand and thousand types. The doer gets the punishment of his sins, in accordance to the type of his sin. 3.

O Brahmin! I now, shall tell you about the punishments for them, in brief. Thereby you can find out the special cases of them. 4.

After death, the cruel servants of Yama, the God of death, throw him, into the hell, named Niraya, in accordance to his deeds. 5.

Thereafter, experiencing the punishment in hell according to his remnants of sins, they are born, as lower type of animals, like dog, pig, serpent or crow. 6.

A person, who kills a Brahmin, is born as a dog, pig, mule, camel, cow, goat, sheep, or birds or Chandala or a person with hairy body. 7.

A person, who drinks liquor, is born as worm, insect, butterfly, filth-eating bird, or as cruel animals. 8.

A person, who steals gold, gets the next birth as a spider, serpent, lizard, chameleon, reptiles, aquatic creatures or a furious ghost. 9.

A person, who sleeps with teacher’s wife, is born as grass, shrub, creeper, flesh-eating animal or as a wild bear again and
again, in his next births. 10.

After undergoing the birth of birds, whenever they are born as human beings again, Brahmin-killer becomes tuberculosis patient and liquor consumer, black teethed and gold thief, a person with bad nails. He, who sleeps with teacher’s wife, gets skin-disease. The person who helps the sinner, for committing a particular sin, is born like the main sinner. 11 - 12.

Thus, one who is jealous, becomes a mosquito; he who sells sacred Vedas, becomes a tiger; he who gives oblation of banned items, becomes a boar; he who kills a cow, becomes blind by birth; he who eats everything selfishly, becomes a cat; he who eats sweets, without sharing with anybody, becomes a monkey; he who is envious, becomes a black bee; he who sells banned items, becomes a vulture; and he who copulates with an animals, becomes short-tongued or a frog. Thus, all the sinners get the births, as wretched beings, as per their sins. 13 - 15.

Though they may get the birth as human being, they are born as unhappy and live a very painful and poor life, always dependent on someone else; and some others are born as diseased or blind persons. 16.

O Brahmin! These are the main features of a person, who does not perform any expiation-rite for his sins, for which he will definitely get the punishments in this world itself. 17.

So, wise people should immediately undergo expiation-rite,
here, in this world only, for his sin; be it a major or minor one. 18.

If a person does not undergo the expiation-rites, it definitely would result into a great distress. This is the emphasized, in the scriptures; and mentioned everywhere in that literature. 19.

O Brahmin! Hereby, I have thus, discussed the duties of the people of all castes and Ashramas (different stages of life). In addition to the above points, whosoever, would think or speak about those and follow or hear those sincerely, would also get rid of their sins. 20 - 21.

Thus, I have exposed the directive principles of religion, for the betterment of people. Moreover, I have discussed, mostly, the statements and interpretations of the great sages. 22.

Suvarat said:-

O King! Thus, after hearing the speech, directly from God, that Brahmin was very much pleased and satisfied; and having bowed down, he praised God as: 23.

Brahmin Shivram praises Lord Shri Hari, the son of Dharma

Brahmin said:-

Let the son of Dharma, who is always the follower of Dharma, the righteous code: Who talks about Dharma; has pious soul; keeps himself on righteous path, is the protector-incarnate of righteous code, the son of Dharma, who gave the happiness to Dharma and Bhakti (parents), be pleased with me. 24.
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Let the son of Dharma, the bestower of happiness to those, who follow the path of religion sincerely, creating awareness regarding devotion accompanied with Dharma, the best among the followers of Dharma, be pleased with me. 25.

Let the son of Dharma, the propagator of establishment of Dharma; furthermore, the originator of Dharma; the expounder of knowledge accompanied by Dharma, be pleased with me. 26.

Let the son of Dharma, the uprooter of those, who are against Dharma, enlightener of the true nature of Dharma and one who is ever absorbed in propagation of Dharma, be pleased with me. 27.

Let the son of Dharma, the resort of Dharma of Dharma, indulgent in Dharma, the follower of Dharma; the bearer of the helm of Dharma and worthy to be served by religious people be pleased with me. 28.

Let the son of Dharma, the knower of Dharma; the Dharma incarnate, whose all actions are full of Dharma, who is famous due to pious behaviour; and whose intellect is always engaged in Dharma, be pleased with me. 29.

Let the son of Dharma, the inspirer of righteous code, one who has borne the helm of the descendents of Dharma, who considers Dharma as the cherished God; whose name is Dharma, be pleased with me. 30.

Let the son of Dharma, reputed as the protector of Dharma, the child of the wife of Dharma; the preceptor of the Uddhava-
cult of Dharma, be pleased with me. 31.

Suvrat said:--

O King! Thus, that Brahmin named Shivarama praised God Hari and bowed down to Him. Subsequently, he started guiding extensively, all the Brahmans, about Dharma. 32.

Those persons, who would read these religious code, on this earth and understand their own respective duties, would never incur unapproved canonical admixture. 33.

No doubts, those religious devout people certainly earn abundant happiness and fame in this and the other world. 34.

O King! Lord Shri Vasudeva’s grace, certainly dawns upon such people; then, they get rid of this mundane recurrence. 35.

So, this code is always to be heard and read, devotedly, by all men, women devotees of Shri Hari, who want to know about their duties, as prescribed in the religion. 36.

I bow down to the great God: Sage Narayan, who explained the special and general duties of human beings, promoting their own betterment. 37.

Thus ends the forty-eighth chapter entitled, ‘narration of results of various unexpiated sins,’ in the fifth Prakaran of Satsangi jivan, the life story of Lord Narayan, also titled as Dharmashastra. (the rules of the code of conduct). 48
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Suvrata said:-

One year passed away, since Shri Hari expounded religious duties, ideal stories and removing followers’ doubts, everyday. 1.

He celebrated Vasanta-festival, in Durga-pattana; and he went to Shrinagar, with His assistants. 2.

There, He celebrated a flower-swing festival, on a large scale, with full preparation; and then, went to Vittalaya. 3.

In addition to the above, He also celebrated Ram-navami festival; and returned back to Durgapur, on the full moon-day, of the Chaitra month, with His followers. 4.

Then, the king named Uttam, very humbly approached Him, when He was sitting at ease, on the second day of dark fortnight. 5.

O Lord! You have very kindly fulfilled all our wishes, as you always help the poor. You are, indeed, a friend of the poor. 6.

O you kind master! However, there is one more desire in my sister’s mind and all other people also. You deserve to fulfil it. 7.

O Lord! Our very humble request to you is that, a temple of
Lord Krishna should be built, by you, here over. So please, let our wish be fulfilled. 8.

Suvarat said:-

By this particular request from the king, Shri Hari was very much pleased; and addressed him: O King! I will surely fulfill your desire. 9.

After this conversation, Shri Hari turned to Sage Viraktanand and said, O Sage! You have to build, a very nice temple, for Shri Krishna, here over. 10

Here, this king named Uttam, obedient to your orders, will fetch all the required material. 11.

Moreover, I shall mostly stay here. In case, you want to ask me, about something, you may do so. 12.

After Shri Hari put forward His plan, that Sage agreed to it. The King, his sisters and the public, were very much delighted by this acceptance. 13.

Then, that Sage invited skilled engineers and started the work of constructing the temple. The king also gave him ample funds. 14.

O King! Shri Hari, many times used to stay there and praise the sincere attendants, of the engineers and labourers, thereby pleasing his devotees. 15.
Prayer of Anupsinh for invocation of idol images in Junagadh.

When the building of a beautiful temple, was started by the Lord, Anupasimha arrived there, from Jirnaddurga (Junagadh), to take Him, along with himself. 16.

Approaching the Lord, he bowed down and spoke with folded hands: O Lord! A temple is now ready at Junagadh! 17.

Please come there over, along with your group of sages and attendants; and please perform installation ceremony of the idol of Lord Krishna, with proper rites and at proper time. 18.

After hearing this, Shree Hari was very much pleased. He called expert Brahmins and asked them about the auspicious time, for installing Lord Shree Krishna’s idol, there over. 19.

The expert astrologers said: Thursday that occurs on Radhakrishna-dvitiya, is an auspicious time. Pleased thereby, Shree Hari gave them, deserving gifts. 20.

Then, Shree Hari accompanied with his attendants, His brother and brother’s sons and also with a group of sages, went to Jirnaddurga (Junagadh), on the tenth day of the bright fortnight of Vaishakha month. 21.

As soon as, Hemantsinh and other citizens came to know about Shri Hari’s arrival near the city, they were pleased and hastened to receive Him: at that same moment Shri Hari arrived there. 22.
They bowed down to Him and Shri Hari reciprocated it, by honouring them. Thereafter, they managed their lodging in proper houses. They all were extremely pleased and engaged themselves in the hospitality of receiving them, with pleasure. 23.

Afterwards, Shri Hari came to that temple, looked everywhere, and was extremely happy. He repeatedly appreciated the skills of the engineers, the King and His own sage in charge. 24.

After coming back to Hemantsinh’s residence, Shri Hari at His own place, managed for all required material for installing the idol of the Lord, with the help of King’s servants. 25.

O King! He thereafter, managed to install the idol of Lord Krishna, with proper rites as directed by the leading Brahmins, of that city, who were experts in both Agama and Nigama, as though the Lord Krishna’s idol was installed by Himself! 26.

Then, He installed the idol of Shri-Dvarikesha, as if the real one, in the middle temple, in the first half part, of the second day of Vaishakha month of the Samvat year one thousand eight hundred and eighty four (1884). 27.

Then, on the right side of the Shree-Dvarkadhishwara temple, He installed the idol of Radharamana, in a nice temple, for the
Then, on the left side of Shri Krishna’s temple, He installed the idols of the God Shankara, in the form of Siddeswara with Ambika, and also a very nice idol of the God Vinayaka. 29.

He celebrated, the installation ceremony of Shri Krishna’s idol, with grand celebrations: just as He celebrated it before in Vittalaya, at the time of celebrating the installation of Shri Laxminarayana’s idol. 30.

O King! Thus, after installing the Gods’ idols, in the three temples, with due procedure, He gifted cows, land, gold, sesame seeds and many new clothes to Brahmins. 31.

He then, honoured the Brahmins, who came there from other villages and those who lived there, with favourite food: and gave them proper fees, accordingly. 32.

O King! Then the King of Saurashatra region, who was very much impressed and overcome by deep reverence and amazed by His personality, came there and bowed down. He stood near Him, very humbly, like a servant. 33.

Shri Hari received the king with warm honour. Then, the King
gifted Him the agreement of the temple’s land and exempted from tax, the material, used whilst building the temple, within his jurisdiction. 34.

That king prayed him as: You may entrust me for the work which I am qualified for, as you consider me to be worthy. He then, went back to his place, after taking permission. 35.

Thereafter, he was worshipped, by the devotees, with fragrant flowers, abundant clothes. Then He arranged for the funds, for everyday worship and festival, on the tenth lunar day, at night. 36.

There, He celebrated the Ekadashi festival. This finally concluded the fast and on the following morning, He was praised by the public of that city. Then He returned back to His place, with His followers. 37.

O King! Then, He requested the people, who were following Him, with tears, in their eyes, to go back. Then, He went to Durga pattana, entertaining, on the way, His followers. 38.

Thus ends the forty-ninth chapter entitled, ‘narration of installation of Dvarikesha in Jirnadurga (Junagadh), etc.’ in the fifth Prakaran of Satsangi jivan, the life story of Lord Narayan, also titled as Dharmashastra. (the rules of the code of conduct). 49
CHAPTER - 50

Code of conduct for life-long celibates (particularly for the Naisthik Brahamchary).

Suvrat said:-
O King! Lord Shri Hari lived there, after building the temple (of Dvarikeshwara) and then pleased His devotees, by discussing religious topics. 1.

Once Mukandanand the foremost of Brahmans bowed down to Him with respect, and with folded hands, asked Him. 2.

Mukundanand said:-
I want to hear the complete code of conduct from Thee, as laid down for lifelong celibates like us, who have taken your shelter. 3.

Suvrat said:-
O King! When thus, asked by the great lifelong celibate, the promoter of the devotional cult was pleased and said the following. 4.

Sage Narayan said:-
O you best of Brahmans- you have asked a good question. I shall tell you the rules regarding lifelong celibates in detail, as per the scriptures. 5.
Brahmin, Kshatriya and Vaishya- these three castes are known as dvi-jatis: twice-born. They alone are qualified for celibate’s life. 6.

After conducting the rites like foetal conception (Garbhahadana) and others, additionally, having undergone the rite of wearing sacred thread (second birth), in due course such a twice-born (Dvija) is qualified to observe the life of a celibate-studentship. 7.

The vow, named Savitri, conducted for three nights, is recommended for a less intelligent person as student. Prajapatiya vow, that lasts for a year is recommended for a weak person. A person who is intelligent, and yet is still inclined towards household affairs, is recommended to observe the vow named Brahma, for twelve years; because his dislike for household affairs feeble. 8 - 9.

Celibacy continuing lifelong is called Naishtika vow. Alternatively, for one who does not want it, the option is householder stage: Grihastasrama. A person who consciously accepts detachment towards worldly affairs is very rare. 10.

The last one, who is inclined to the indifference, should immediately take resort towards an efficient teacher for his betterment. He should acquire the knowledge and study the greatness of Lord Vishnu. 11.

He should study Vedas with all its parts and meaning from the teacher according to one’s own capacity and then, give him gifts or fees in form of gold, money and so on, according to his own
monetary condition. 12.

One who has become the follower of Uddhava, the path due to acute inclination for ascetism, is known as a lifelong celibate. I shall now tell you about his rules. 13.

A person, who has confined himself to a lifelong celibacy and is serving his preceptor, should thus, devote himself towards Shri Hari. 14.

Such a Brahmin should always wear, a sacred thread, keep a lock of hair, on the crown of the head and a couple twin of Tulsi beads thread around his neck. 15.

He should wear a waist-band made of Munja grass, a stick in his hand made of Palasha or Bilva, should have Darbha grass in his hand and a deer skin, as a carpet to sit on. He should have a special shaped clean metal pot full of water in his hands and a clear cloth sieve to filter the water. 16 - 17.

He must keep hairs on his body at five places. If germs or insects like lice can occur there then, he should apply the sacred ashes of Agnihotra and nothing else. 18.

In case of excessive insects, death of either of the parents or in some difficult condition, he can chop of the hair except the head lock, armpit and the organ of generation and that also at the place of pilgrimage. 20.

He should have two white pieces of cloth and two lower
garments and an upper garment made of jute or wool, for putting on at lunch-time. He should have a patched garment, a blanket or some long covering cloth. In addition to the latter point, he should have two small pieces of clothes and a cloth to cover his head. All these clothes should be only of a reddish ochre colour. 20 - 21.

He can keep Shaligram and the vessels required for the worship. He can also keep metal vessels, required for cooking food, for worshipping the idol of god, the books, discussing the principles of scriptures, necessary for his study, a piece of blanket as a seat, a cloth bag for a rosary (to count the beads), rosary, Gopi-chandan and a pair of footwear. These are the only items he can store. 22 - 24.

If he stores more items, apart from the items enumerated above, he should fast, for those many days that he keeps the items with him, to get himself purified. 25.

**Special instructions to avoid contact with women, in every way.**

He should not stare at ladies passionately; whether they are just standing, playing or doing anything else. The stories or information about them occurring in erotic literature should not be heard or discussed. 26.

He, the celibate should not joke or speak secretly with a lady nor should he ask another person to speak with them. He should not aspire for them, at heart. 27.

He should not touch any part of her body; nor the clothes she
has put on. If it is washed and dried or washed and still wet, there is no blemish. 28.

He should not touch an idol of a lady that is made of wood, metal, cotton, soil or even a picture. The only exception is that of a Goddess. 29.

A lifelong celibate should not look at the private part of a lady, intentionally, even from a distance. He should not look even at a small naked girl. 30.

He should not speak with a lady or draw her picture. Likewise, he should not touch or look at even pictures of intercourse. 31.

He should not live in a house where erotic pictures, such as of an intercourse and others are openly displayed. Moreover, he should never sit in front of a lady, whilst facing her. 32.

He should not send anything, to a lady secretly. The same way, he should not accept anything from her secretly. 33.

He should not speak or hear the topic and/ or gossips, regarding a lady in front of a man or even Shri Hari. 34.

He should not sleep in a room, where a couple is sleeping in the next room or is separated by one wall only. If they are just living there, then there is no sin. 35.

He should not live in a house where a lady lives, even though many men may be living there. They should not excrete urine or stool, at the place where ladies are moving around. 36.
A celibate should never do such act, in the same place, where the ladies do it. 37.

He should keep himself away from a lady, at the distance of one Dhanu (a unit of measuring distance=about six ft.), except in emergency. In case of a narrow space, he should always protect his body from a female touch. 38.

A celibate should never live with a lady, in a lonely place secretly. A celibate, even though an old one, should never walk with a lady on the road. 39.

A celibate should never go by a carriage along with woman; even in a case of an emergency, he should not sit with a lady in a cart and so on. 40.

He should not take food at a place, where a lady cooks and serves the food and not a male. He should not touch a male actor who is dressed in female attire. 41.

A celibate should never discuss virtues or vices of a lady. He should never employ any lady for household monastary work, like cleaning the house and any other such work. 42.

If the celibate unknowingly breaks any of these rules, has to observe a fast, for one day, as laid down in the scriptures. 43.

Touching a lady directly or talking to her secretly is prohibited. This should be understood in a case of other ladies, than his near relatives or to those who are directly related. 44.

He should not live secretly, even with his mother. A celibate,
who has taken a hard religious vow, should not touch his mother directly. 45.

If it is very much necessary to talk to the near related lady for some work, he should talk with her, without touching her and not otherwise (should not talk). 46.

At times, in emergency or in some adverse conditions; touching or talking with the lady is allowed. I shall tell you about it in short. 47.

If he has to ask for food, water, vessels, fuel or about his residence, he should speak to a man, it being addressed to a woman. This is the way to speak with a lady, when it is very much necessary. Now I shall tell you about the times, he can directly speak with a lady. 48 - 49.

When some lady tries to enter his hut forcibly and then he speaks with her. In such a case he is allowed to speak to her. 50.

In case of emergency like water, fire, fearful and long toothed animal, or some direct danger from weapon or poison, falling of a tree or a house or some dangerous disease, in such horrible emergencies; talking or touching a lady is allowed. Otherwise, it is strictly prohibited. 51 - 52.

Attachment with a lady is strictly prohibited by all means. Attachment towards a lady is always considered to be creating a bond. 53.
He should never shed semen intentionally. If it has poured out automatically he should fast for one day. 54.

If he pours out the semen unknowingly, he should observe Chandrayana vrata, and if he directly sheds it to a lady, he has failed to observe the great vow. 55.

Such a person can never become a lifelong celibate, even if he undergoes hundreds of atonement rites. Thus, he has slipped from the path of Uddhava cult and that very circle. 56.

He should undergo expiation rite and then accept the life of a householder. There, he should serve the saints and concentrate upon Lord Shri Lakshminarayan. 57.

If he does not find any woman to marry, due to shortage of money or family, he should adopt fourth stage of life: Sannyas-Ashrama and observe penance to get rid from the bondage. 58.

O you best one! There (in that Ashrama) also, he should devote himself at the service of Lord Krishna. His sin will then, be washed away and he will reach the place of god after death. 59.

Thus ends the fiftieth chapter entitled, ‘narration of the items permitted to be stored by Brahmachari; abstinence from woman contact,’ in the fifth Prakaran of Satsangi jivan, the life story of Lord Narayan, also titled as Dharmashastra. (the rules of the code of conduct). 50
Chapter - 51
Do’s and (especially) don’ts for the Varnins- the celibates of the Sampraday.

Shri Narayan Muni said:-

O the great Varnin Brahmchari! A celibate should never be angry. If at all, he gets angry accidently or unknowingly or suddenly, he should at once ask for apologies to him, with whom he gets angry. 1.

The celibate must not be tempted to be greedy; he should not collect things; and furthermore, should never wish to own the things which are not needed. Hence, he should only have the things, which are inevitably essential. This is because, greed leads to anger; hence, he must keep away from greed. 2.

He must not keep any kind of wealth, nor make someone keep wealth, like a charitable person. He must always keep himself away from all the addictions or bad habits such as; bribery, gambling and many others. 3.

A celibate should never wish to have money or wealth of his relatives to solve his own problems, even if he is in difficulty. 4.

A celibate must keep himself away from; temptations, lust, hatred, insult or honour, intoxication of drugs, liquor and others. In addition, he should keep himself away from morbidity, pretension, gossips and scandals. 5.
Furthermore, he should not eat prohibited food stuffs, should never utter obscene words, hateful, insulting, abusive language. He should not touch untouchables and should not drink intoxicating drinks. 6.

He must not speak words that prick the weak points of the listener; he must not speak lies and should not even speak truth if it hurts the mind and heart of the listener. 7.

A celibate must not be tempted to; tasty, spicy, and delicious food and should not beg at a particular house daily. Besides the above, he must not eat any invigorated food. 8.

He should not even, in any illness, inevitable circumstances; drink the milk, of a mare, a female camel, a female elephant, a female donkey, even though it is to be taken as a medicine. 9.

A celibate should never eat non-vegetarian food even if it is offered to Chandi (Goddess) or Bhairav. So, he should neither drink wine or liquor, even if it is offered to gods. 10.

He should neither eat onion, garlic, tobacco nor even touch meat or non-vegetarian things. Furthermore, he should not eat medicines made of such things. 11.

He should not eat food that is not offered to god as a Naivedya. Likewise, he should not take meals, before offering it to god. 12.

A celibate must never eat beyond his hunger or voluptuously, the food which is not necessary. Moreover, he should not eat twice unless he is ill. He should not eat without offering his daily rituals. 13.
A celibate must never accept food given as insistence. He must not wait for a long time at a house, to get his begging. He must also not knock the door or shout loudly to beg for food. 14 - 15.

He should not ask for food at the doors of sinful people, people at whose houses death have occurred (people who are following death mourning). 16.

He should not drink unfiltered water, nor should he use unfiltered water for rituals. He should not touch the utensils of intoxicating things or such other prohibited things. 17.

A celibate must never touch a donkey, camel, buffalo and a goat. In addition to the latter point, he should not ride these animals. 18.

He should not sleep during the day, unless in illness; and should not sleep till sunrise; he should not sleep at dusk time as well. 19.

He must not apply incense and fragrant, perfumed oils before and after taking bath. 20.

He should not use musk, vermilion powder; should not colour his teeth and mouth (with betel leaf, calcium & catechu) and should not use flashy colours. 21.

A celibate should never use an umbrella, should not watch dance, plays, concerts; he should not wear flashy coloured red clothes. 22.
He should not massage his body, while taking a bath; neither should he wash his feet by rubbing hard. He should not watch himself in a mirror. 23.

He should not use and wear bright, dazzling clothes; should not apply lamp black soot to his eyes; and should not eat betel leaf. 24.

He should not sing slang, lustful songs; nor should he gossip and involve in any scandals. He should never commit to work as a messenger and behave boastfully. 25.

He should not abuse images and idols of gods and Goddess, holy pilgrimages, cows, Vedas, chaste and faithful wife of his teacher. 26.

He should not tease, trouble and expostulate or harass animals even in mind and by acts. He should not pluck tender branches of trees for brushing his teeth. 27.

However, to pluck Tulsi leaves (holy basil) and a flower for worshiping god is allowed. So also he is, free from sin, if he plucks darbhas (holy pointed grass) and fuel sticks. 28.

He should not walk after the sunset, unless he is in some calamity. He should not stamp his feet while walking. He should avoid hurting insects, while walking during the day. 29.

A celibate should not take a bath, in water that is full of insects and germs. If at all there are no excuses, he should filter that water and use it for bathing. 30.
He should not urinate without undressing his dhoti and without taking a pot of water. 31.

He should not perform any act leading to his death; he should not act in any way, which is against his caste. Additionally, he should not rub his hands, eyes deliberately and frequently. 32.

He should never argue, have a debate, or lead in a discussion with the King, teacher, the people from the Kings' family or with women, in order to win. 33.

He should be strict in his religious acts; he should not win others by debating with them and should not be unfaithful. Moreover, he should not even abuse a bad tempered man. 34.

He should not use a blanket, even in difficulty and should not use any cloth used by women. 35.

He should not sleep on a cot; neither should he sleep in a nude state. He should not pluck his hair and should not accept beads. 36.

A celibate should not, take away; without the consent of his master, even clay, grass or wood. Otherwise, it would be considered as a sinful act of theft. It may be dangerous if taken in a big quantity. 37.

He should never avoid his daily rituals of Sandhya and sacrifice even in calamity. Therefore; he must not avoid the worship of the sun or his teacher too. 38.
He should not wish to own a farm, a grove or grow his own trees and he should never make a store of food, milk and milk powder, butter, ghee and curd. 39.

He should never abuse, blame or criticize his teacher, either in public or in private. He should not abuse, blame saintly people and he must not wear costumes or shoes that are not allowed in a gentlemen’s assembly. 40.

He should not apply oil and comb his hair. In addition, he should not follow a disallowed track and enter a stranger’s house. He should not beat a man or an animal even with a blade of grass. He should never play or entertain any child. 41-42.

He should not at all, blame or criticise the earnings of a Brahmin, a priestly man and should not even talk about God, where people do not follow religious deeds. 43.

A celibate must never perform cremation rituals; even of his own parents, teachers and brothers and others. 44.

One, who does not abide to this rule and performs acts prohibited to him, should take the expiation for a day. 45.

One, who performs the deeds or acts that are not allowed to him, by the religion; is a fool, sinful man and gains defame in this world and above. 46.
Thus ends the fifty-first chapter entitled, ‘narration of actions prohibited in strict code for Brahmacharis,’ in the fifth Prakaran of Satsangi jivan, the life story of Lord Narayan, also titled as Dharmashastra. (the rules of the code of conduct). 51

CHAPTER - 52

Daily rituals and other rules to be observed by a life-long celibate and atonement for lapses.

Shri Narayan muni said:-

A Brahmachari should, without fail perform his daily rituals towards God and manes. 1.

Shri Nar-narayan is Himself, the teacher of the Brahmacharins, having performed extremely hard penances for the welfare of others. 2.

When the God himself suffers and performs penance, why should a Brahmachari, not perform penance for God and manes? 3.

A Brahmachari should, perform the worship of the Sun God for three times a day. Thereafter, he should perform Sandhya, recite and repeat the Gayatri mantra regularly. 4.

A celibate should offer the oblation, in sacred fire, every morning and evening. Moreover, he should offer a handful of water. If he is ill or unable to do so, he should then, offer water into water. 5.
He should give uncooked food to Brahmins, as alms; and should cook food to offer as Naivedya to God Vishnu. 6.

A Brahmachari (celibate) should take bath, three times a day; and worship God Vishnu. He should perform five sacrifices by offering oblations into fire, every day. 7.

He should always wear the sacred thread, and must always bind his lock of hair, on his head. In addition, he should perform the death anniversary rite of his fore-fathers (manes), according to the rituals. 8.

He should wear a waist-band, sacred hide, sacred stick and a pot. Besides, he should change those, when they are out of use. 9.

If he happens to touch a butcher, a cobbler, a pagan, a Yavana (a non- Hindu), or any other sinful man; or he goes to cremation ground, he should bathe with his clothes on. 10.

If by any chance; he touches unholy or impure animals (donkey, pig and others), touches meat, or if he gets unholy food, in his begging or if he vomits, he should take a bath as an atonement. So also, he should also take a bath, after visiting toilet or seeing an ominous dream or a nightmare. 11.

A Brahmachari should take bath as expiation, if he touches a woman or woman’s clothes, even unknowingly. 12.

He should observe all Ekadashi (eleventh digit of the moon) days; and observe fast also on Janmashtami according to the tradition. 13.
A Brahmacari, being in a holy state, should first offer food to Lord Vishnu, perform daily Vaisvadeva and thereafter take the remnant of the offered food. 14.

He should only eat the good holy food, observe the Kruchhra and Chandrayana vows, just to sustain his body, made of flesh, skin and blood. 15.

He should be the student of knowledge, science; he must be an ascetic, not at all interested in worldly pleasures; and he must win over, all the passions and emotions. He must devote himself continuously, solemnly and in solitude to Shri Hari. 16.

He must remain, like a servant, with his Guru; and must not keep himself far away from him, during their journey and whilst in sleep. 17.

He must be silent, quiet, and peaceful and passionless. He must be courageous and must look upon clay, gold, stone with neutral feeling. So also, he must have an equal attitude towards friend and foe. 18.

He should be virtually afraid of snakes, women and his own brothers. Likewise, he should virtually fear a corpse, sweets, like hell. 19.

He must always wish good for the Brahmans, praise them in open and in public meetings. He must honour and adore the devotees of Lord Vishnu. 20.

A Brahmacari must live, only for religion; and must not expect
any gain or benefit for his good deeds. Moreover, he must not think of enjoying petty pleasures. 21.

He must show fearlessness to all creatures and must offer his service and himself to all the living beings. He must listen only to God and His praise all the time. 22.

He must be silent and speechless; whilst having a bath, taking meals, offering sacrifices in fire, performing Sandhya twice and during evacuation of faeces. 23.

If at all he fails to abide by these rules, he should observe a day’s fast, for the purification of these misconducts. 24.

Knowledge, truth, giving alms, non-hatred, suppression of wants, sacrifice, penance and modesty are all the types of virtues. 25.

Furthermore; lust, anger, sadness, greed, hatred, contradiction and desires are all deemed to be faults. 26.

There are twelve virtues and twelve vices. The devotee of Lord Krishna should have all the virtues; and he must also serve his teacher. Who does all that, as mentioned above, becomes specially virtuous celibate. 27.

Thus ends the fifty-second chapter entitled, ‘narration of code of conduct prescribed for life-long celibates,’ in the fifth Prakaran of Satsangi jivan, the life story of Lord Narayan, also titled as Dharmashastra. (the rules of the code of conduct). 52
CHAPTER - 53

Importance of studies of Vedas for Varnins; Origin of the universe, of speech and Vedas.

Shri Narayan Muni said:-

A Brahmachari should study the Vedas every day. The Veda is said to be very ancient and embodiment of Narayan Himself. 1.

The understanding of, the meaning of the Veda, is to grasp the extreme magnanimity of Lord Hari, which is not possible without that. Therefore its meaning is to be pondered over with deep respect. 2.

Veda is recognised by ancient seers, the knowers of the meaning of the philosophy, to be the highest standard proof, of all proofs of knowledge. 3.

The Veda, is originated from Narayan Himself; and it is the origin of Pranava i.e. Om. I shall now tell you, in short, as to how, it is so. 4.

In the (cosmic) beginning, there was only one excellent Purusha, Who was transcendental to Prakriti, as well as Purusha. Narayan was the only One: Vasudeva, there over, in the Akshardhama: the eternal Domain. 5.

Then, He wished for creation; and that self dependent Lord generated eggs, with His own glance. Thereafter, He awoke sleeping Prakriti and Purusha, sleeping in Brahma’s domain. 6.
The Lord, in the form of Purusha, laid the semen into Maya, i.e. cosmic illusion, through His glance. She received it, as if a woman receives embryo from a man. 7.

Then, many Purushas were born (from Maya). Then, The Lord laid the semen into Prakriti, in the form of Purusha. 8.

Then, that semen of The Lord, of sentient form, mingled with non-sentient attributes (Satva, Rajas and Tamas); thus, emerged the Mahat, composed of Gunas. 9.

Then, Maya delivered the golden sheath of egg, which is veiled by six covers: Ego, Ether etc. 10.

That One, named Virat, resided in the water named: the ocean of the cause, which was the recluse of innumerable eggs, generated by the Mega-Person. 11.

Therein, lay the Vairaja-Person, who stayed there, in the egg, in the womb-fluid, having unmanifested organs, for a long time. 12.

He was not able to generate pleasures and pleasure-enjoying organs and abodes, for the Gods: Brahma etc. and also individual souls. 13.

Thereafter, the external organs like hands, feet, mouth and so forth, and also the internal organs: heart etc. became manifested, due to the temporal-power (Kalashakti), of The Lord. 14.

Then, from the outer layer, sprang out Varuna and such other
Gods’ and the Moon. 15.

The body of that huge great person (Virat purusa), then extended into three bodies and each body manifested separately like gross etc. (subtle and sublime) selves, there over. 16.

As a coconut exists in three forms, in ripe stage, his one body manifested in three fold form. Likewise, all the three are cumulatively called Brahma, Vishnu and Mahesha. He thus, pervaded those (three components) by assimilation of gross physical organs, subtle cognitive sense organs and the presiding gods. 17-18.

Having existed in such state, therein stayed Narayan, who is said as having thousand heads and is known as the Sahasrasheersa (having one thousand heads). This Purusottama: excellent person is named as ‘Thousand-headed-person. 19-20.

At first, that Purusha entered a thousand petals lotus, in Vairaja head and created a sound, the embodiment of Aksharbrahma, after revealing Himself. 21.

That sound suddenly, went through Sushumna-nadi and pervaded the Vairaja-Purusha’s navel bulb and rose upwards, accompanied by mega breath. 22.

The navel lotus was its petal downwards, like the plantain-bud: and from the upper region, it pervaded the region of the heart of that Vairaja-purusha. 23.
And from navel centre, produced sound, names as ‘Para’: which is sublime speech, revealed by the Lord in seed form, for the sake of generation of the Veda. 24.

After that, Paravani, which was of the stream of lustre and of half phonetic measure (Ardha-matra), entered the void of heart and then reached the state, known as Pashyanti: observer. 25.

In the throat region, it culminated into the state, what is known as Madhyama; which then, reaching oral region, indeed becomes, what is known as Vaikhari: speech. 26.

It goes upwards, after going downwards, like water in an aquatic fountain. The sound goes up to the mouth after diving into the navel; and thereafter reaches the places of head. Moreover, then all the three-fold Varnas- phonemes (vowels, consonants and nasals), bearing all the three worlds manifested, serially in the regions; states Vaikhari etc. as well as the regions of mouth, throat and heart. 27- 28.

The first one to come (uttered) was ‘A’, the second was ‘U’ and the third was ‘M’. Thus, all the three are said to be having the three attributes (Satva, Rajas and Tamas). 29.

They lie in their places as; Vishnu, Brahma and Maheshvara. They are the masters of the three attributes (Satva, Rajas and Tamas). 30.

Staying in their respective places; all these letters merged into one form, in the void of heart, due to the will of Shri Hari and thereafter arose the Pranava sound: OM. 31.
The sound containing Mahapranay: mega breath, reached the state of mind, in the heart and then, the state of sense organ, in the throat, manifested in the mouth (as speech). 32.

All the phonemes: semi-vowels, nasals, vowels, aspirates, consonants etc. arose there from and also the Vedas, at the beginning of cosmic creation. 33.

Just as, even though phoneme is one alone became fourfold, due to different locations, likewise Lord Narayana became fourfold. The God in the navel lotus is Para: the sublime sound, known as Vasudeva. God known as Sankarshana is like-wise Pashyanti, the deity residing in heart; that known as Aniruddha is the deity, presiding over Madhyama, in the throat. That God named Pradyumna, is the presiding deity of Vaikhari-speech, uttered through mouth. 34-36.

Vishnu and three other Gods worshipped Pradyumna and others: respective presiding deities of speech in due order, while remaining in their own places. 37.

Sankarshana and others are the concrete forms of the Lord. Vasudeva himself remains in attribute less state, in the Navel-lotus. Thus the Veda, which enlighten all the import emerge out of Lord Narayan Himself, the direct incarnation of the venerable Person, par excellence: Purushottama, at the beginning of cosmic creation. 38-39.
Amongst all the literature; main is the Veda; because it is produced from the mouth of Narayan Himself. Hence, Brahmachari should, study Vedas. 40.

He must think, that one’s own self is unbreakable, having the impartible spirit and different from body. Having realised his identity, with Brahman, he should pray to Shri Hari, contemplating to be identified with Him. 41.

All the pleasures are never satisfied by enjoying them. But they all spring up like fire that enflames more, as the offerings put in it. 42.

Whatever exists on earth: paddy, Barli grains, gold, cattle and women; all that has one stem, realising this, wise one is not baffled. 43.

In course of time; ageing man’s hair, teeth and other limbs are weakened, but the wish to live and enjoy grows like a young maiden. 44.

Owing to perishability of body, he must give up all the wishes, wills and lust, for all objects, belonging to the body and thus, be religious and pray and worship Shri Hari. 45.

A man must give up service to such land, time, action, God, Shastra, Mantra and men, who are unrighteous. But he should always serve those, who are righteous. 46.

Those who resort to unrighteous countries etc. in this world,
they inevitably go to untruth only. Therefore, O Doyen of sages! Those are to be avoided from a distance, by a person desiring his benefit. Only saints are to be served. 47.

Thus ends the fifty-third chapter entitled, ‘narration of origination of Vedas on the occasion of Vedic study by lifelong Brahmachari,’ in the fifth Prakaran of Satsangi jivan, the life story of Lord Narayan, also titled as Dharmashastra. (the rules of the code of conduct). 53

CHAPTER - 54

Daily rituals to be performed by Brahmacharin.

Shri Narayan Muni said:-

Now, I shall describe the essential duties and rituals of a Brahmachari in brief. He must follow and practise all these essentially without fail. 1.

A celibate should get up early at dawn, during the Brahma-muhurta and should remember and pray to Lord Nar-narayan, in his heart. After meditating upon Him, he should salute his devotees also, after remembering their names. 2.

He then, should take a pot filled with water and go out to discharge the bowels. In addition, he should go alone to the south or to the south west direction, out of the village. 3.

After covering the ground with grass and covering the head
with cloth, he should discharge urine and stools, in a pure and lonely place. 4.

Thereafter, he should take his sacred thread and put it round his ear, should uplift his clothes, hide himself among the bushes in a lonely place and evacuate faeces in the morning and evening also, facing south. (These are the rules of discharging urine and faeces in the morning. Nevertheless, there remains a fear of darkness and dangers to life; he may do it during the day or in the evening to avoid the danger of losing his life). 5.

Either in shade or in darkness or during night or day or in the emergency of danger to his life, the twice-born may discharge facing any comfortable direction. 6.

He should not go out of the town at night, but should go near his dwelling place (that is near his Ashrama). 7.

While discharging urine and faeces; he must not stand, he should not do it in water, he must not either face the sun or the moon, he must also not go to ploughed fields for this and he must also not do it on the streets, pool, path or riverside banks; moreover, he must not discharge faeces amongst: cows, corn grains or ruined temples and in front of a woman. 8-9.

He should, use a place, that is a hundred hand measures away, from a pool, for urination and two hundred hand measures away for stools, and four hundred hand measures away from a sacred ford. 10.
After completing discharge of faeces, he should go to the waterside; clean and wash his rectum with clay and water and additionally wash his hands and feet. 11.

For the cleanliness of body, one should use clay and water to clean his knees, then, go to a water source and collect clay and water to cleanse his hands and legs. He should never use clay, which is full of germs and insects, from unholy or unsacred place or remaining clay of another person, for use in discharging one’s own faeces. 12.

He should take one handful of clay for his genital organ; three for rectum and ten for left hand, seven for both arms and three-three for both feet. 13.

After urination he should wash his genital organ, with one handful of clay; three handfuls in left hand, and again two-two in both hands. This is called urination purification. 14.

A Brahmin should gargle up his mouth with water, for twelve times after discharge of excreta and six or four times after urinating. 15.

A Brahmin should not drink the remaining water in the pot, after drinking from it and also after purification of the discharge. In the case of non-availability of other pot, he should throw away little water and then reuse it. 16.

This is the method of purification, for a householder of twice-born class. A bachelor should follow its double; and he should follow half of it while on the way or at night. 17.
If he suffers from illness or disease, he should follow it according to his strength, time and place. 18.

If at all, he is unable to get water for the urination and excretion then, whenever water is available, he should take a bath, along with cloths. 19.

If he is in a forest, waterless place, at night or in a path haunted by thieves or tigers, he is not blameable, being soiled handed after discharge of urine and stools. 20.

He should clean, rub and wash the pot from inside and outside with water, after using it for this purpose. Pot made of dry-pumpkin shell, becomes clean by thrice, water-washing and a metallic pot by washing with clay and water. 21.

After doing the purification, he should wash his mouth. Too much brushing of teeth, with wooden stick is not approved. 22.

Since, cutting of a damp or wet branch or twig of a tree is prohibited; therefore he should carry out purification of the tongue, with whatever wooden stick is available. 23.

A celibate should not wash his mouth and teeth, while walking on the way or talking to others. Moreover, he should not face the west. 24.

During the observation of vow, or on fasting day or, death anniversary day or solstice junctures, he should not do the brushing with wood but do it with twelve gargles. 25.
A Brahmachari should then, take a bath either in a river, well or a pool. He should take hot water, during his illness and in calamity, he should take it mentally. 26.

That bath is known as mental bath, which is taken by remembering god, at one’s own heart, and with water produced mentally. 27.

While taking bath, he should remember the holy Ganga, containing water flowing from the feet of Vishnu, and fruit of the penance by Bhagiratha and absolver of gross sins. 28.

A Brahmachari should, after taking a bath, facing north or facing east, offer his oblations to ancestors. After that, he should then go to his dwelling place (Ashrama), with wet clothes on and carrying a pot filled with water. 29.

He (a celibate), should perform the Sandhya ritual in a water reservoir, with wet clothes and having put forehead mark with water. 30.

A Brahmin, should perform propitiation etc. while standing in water, with wet clothes, he should mutter the Gayatri Hymn, outside the water; since she has the face, in the form of fire. 31.

While taking a bath, the Brahmachari should not wipe his limbs with hands, holding cloth; he should not flutter his hair and also he should not wave clothes. 32.

It is said that there are thirty and a half crores of hair on a
human body. So, he should not, in that way, wash all the holy 
tirthas, while bathing. 33.

Gods drinks holy water with head; forefathers drink with 
mouth, Gandharvas with chest and all other germs with their lower part. 34.

He then, should go to his dwelling place (Ashrama) and wear 
the clothes after washing hands and feet and wear a pair of washed 
cloths; so that those would not be polluted by touch. 35.

Clothes, which are washed once, washed by women, washed 
by Shudras and which are dried with tentacles to the south, should 
be considered as unwashed. 36.

O Brahmin! There is no touch pollution for washed silk 
clothes, woollen clothes, jute clothes or Valkalas (bark clothes) 
are worn. 37.

A man should not remain with one costume during Sandhya, 
Homa and Japa, so is the same case whilst performing obsequy. 38.

If at all, there is no upper garment, he should use the other 
part that means; half part of his lower garment or additional sacred 
thread. 39.

He would be as good as naked, by wearing soiled clothes; and 
also deemed to be naked, wearing only loin cloth. He is deemed 
to be naked, by not tying Kaccha or not wearing upper cloth or 
leaving the Kaccha lose. 40.
At home, a person is deemed to be naked, if he wears wet clothes or clothes having one kaccha or having two kacchas, without west-band. 41.

If Kaccha is tied beyond the garment, it is said to be demonic and should be meticulously avoided during religious right, by the learned. 42.

A Brahmin, during religious or oblation rituals and routine Sandhya-vandan etc; should not use water, brought by the Shudras. 43.

A Brahmin, should himself collect flowers, Kusha blades (sacrificial grass), Darbha (pointed sacred grass) and the Samidha (holy fuel). He should not worship the Lord of Rama, with items fetched by Shudra or purchased in market. 44.

After collecting worship materials, as per availability and having arranged them properly, he should take seat on a sheet of blanket, placed on pure and sacred spot. 45.

The adept should then, sit facing the east, the north, composing Svastika posture, should sip holy water, regulate breath and apply Pundra on his forehead. 46.

After taking bath, he should prepare Pundra with clay (white), after giving libation into fire and taking the ashes. Then having worshipped gods with sandalwood paste and with water, offered into water. He should then, apply five Urdhva-pundra marks with pure clay named Gopichandan, while reciting Vaishnav Gayatri Hymn. 47-48.
A Brahmachari should apply it on his forehead, neck, upper-arms and chest, with (right hand) finger. In case of, non-availability of clay, he should use the holy ash (Bhasma), from the domestic perennial sacred fire. 49.

While performing morning Sandhya rite, he should repeatedly, recite the Gayatri Mantra accordingly; for one thousand and eight times, or hundred and eight times or ten times in difficulty. 50.

Thereafter, he should perform the daily Homa; then before beginning the daily worship, firstly, he should purify the five gross elements (Pancha-mahabhoota), constituting his body; and then he should perform spiritual consecration of god, after the alphabetic assignment (Matruka-nyasa). 51.

So, after this, he should meditate: remember Shri Vishnu in his lotus heart. Therefore, by remembering Him in the heart, he should then commence the outward worship of Lord Vishnu. 52.

First, he should not invoke God Hari, in Shaligram pebble. However he may do it, (invocation) of Hari then, perform His worship in a stable image elsewhere. 53.

He, should perform the worship as per the prescribed rituals, by reciting the prime chant (Moola-mantra); and the Purusha-sukta and accordingly offer things (such as flowers and so forth), as per availability. 54.

There are five repetitions of this Hymn, here over. Having learnt them from an eligible preceptor, along with ritual method, he should carry out all the procedure with that method only (Deha-
nyasa, Deva-nyasa, offering Upacharas, Abhiseka and praise Lord by praying to Him). 55.

In case of non-availability of flowers, Dhoopa (incense lamp), he should offer those mentally by reciting the chant. He should constantly and meticulously adore God with intense love and being mentally absorbed in Him. 56.

Having made mental resolve and the ritual of chant assignment on body and on the idol, he should perform worship of the pitcher and also adoration of conch and bell, with respective chant. 57.

He should sprinkle water on the worship-material. Then, he should perform serial rituals: meditation, invocation, offering of seat, feet washing water, reverential water, and sipping water. Then he should serve ablation with fivefold nectar-blend (milk, curds, ghee, sugar and honey). Then having completed mini adoration and ablation, he should offer clothes, sacred thread, sandal paste, various flowers basil-leaf, turmeric vermilion: fortune item; incense-fumigation; and also lustration by lamp and the food oblation: fruits etc. and water for hand wash. 58 - 60.

Then, the Lord should be offered water to wash his mouth, betel leaf with all other spices (Tambula) and the holy money as Dakshina. Thereafter, an oil-lamp (Aarti) should be circum-ambulated, to Lord Hari, clockwise; and he should offer handful of flowers. 61.

Subsequently, the worshipper should take circum-ambulation, clockwise, around the idol of Shri Hari, praise and offer Him
Namaskara, by asking God to excuse him from making any mistakes. The Brahmachari should start reciting the Krishna Mantra and Vaishnavi Gayatri as per his capacity. 62.

A rosary garland for chant muttering (Japa-mala), with beads, made of dry sticks of holy basil (Tulasi), is the best. Alternatively, the seeds of lotus or Dhatri also fetch good omen. 63.

He should sit, in a Svastika-asana, with concentrated eyes, rosary covered with a cloth and silently chant the name. 64.

Then, he (the celibate), should read and recite the Vedas, Purana or Bharata and Hari’s anthology, according to his strength. He should further; recite, repeat the name of his teachers (Guru) and bow down to them, with deep respect. 65.

He should then, ask for uncooked food as alms from a pure Brahmin, cook it himself, after taking bath, perform the mid-day ritual of Sandhya (Madhyana sandhya) and offer oblations to his forefathers. 66.

A celibate should then, offer the mega oblation (Maha-naiyadvy) to God, respectfully. He should again bear, in his heart the image of Hari, after invocation. 67.

Unfiltered ghee, milk and water should not be offered to Vishnu; likewise food mixed with hair and burnt whilst cooking, as well as having foul smell and impure, should not be offered. 68.

A celibate should then, perform the pantheon-sacrifice (Vaisvadeva) and offer food to anyone, who comes to him as a guest. He should, with a smiling face, honour and respect the guest.
very happily, sharing food with him. 69.

Thereafter, the celibate should put the remaining food in a plate, by placing it on square shaped ground, by sprinkling water on it. 70.

He should then, ritually sip water (Aposhana) and offer oblations to inner vital breaths (Pranahuti), by facing towards the eastern direction. Then he should eat food, as Lord Krishna’s grace, without uttering a word i.e. observing silence. 71.

If, any holy Brahmin invites him to offer food as alms, and not ask for it, then, he should go to his house for eating food. 72.

Then, he should eat food after giving oblation to his own Vishnu Diety, as before. He, should partake food in a Shraddha ceremony, if thereby, no violation of his own vow occurs. 73.

Completing meals, he should drink a spoonful of water, gargle his mouth, purify the pots and go to a solitary place to study the Vedas and righteous scriptures etc. (Shastras), throughout the remaining day. In the evening, he should again take a bath, perform the evening Sandhya and Homa ritual, recite and repeat the Krishna’s Mantra and read the story of Hari. 74-75.

A celibate should, therefore spend the first part of the night, by meditating upon Hari, at heart; and then, go to sleep on the ground, among the group of celibates. 76.

These are all the daily rituals of a Brahmachari, that I have
described you, in brief. All those, should be known from the
religious law books (Dharma-shastra). 77.

A Naisthika celibate (who is strict and regular), should know
the rituals of Sandhya, worship, Vaisvadeva, Homa and so on, from
practical manuals. 78.

One, who acts, according to all these rules and rituals; will
obtain cherished object, in this world and ultimate salvation in the
celestial world. 79.

One who listens to these religious codes and one who repeats
those, with deep love and devotion, both of them would attain
divine abode (Devaloka), from heap of sins. 80.

O king of celibates! Those celibates, who are keen in
performing their own rituals; and who have abandoned their homes,
and acquired acute detachment; strictly meditates on Lord Vishnu,
by severe penance and keeps ardent vigour in mind, by them alone
these vows are to be observed continuously, in this world for their
own benefits. By that, Lord Krishna would bestow on them, all
that is prayed by them. 81.

Mukundanand Brahamchary praises Shri Hari.

Suvarat said:-

Having thus listened to the codes, explained by Lord Hari,
the preceptor of the world, for his own benefit, he (Mukundanand) got superb satisfaction, praised the Lord of saints, with pleasure, O king of people! 82.

**Mukundanand said**:–

O God! Thy two holy feet, are adorned with precious jewels, which offer welfare. O the lord with loving and compassionate eyes, O the brother of the poor, O the owner of all kinds of wealth, O bearer of the epithet: destroyer of all sins; I always pray and bow down to Thee, as the great teacher. 83.

Thou art sun, the destroyer of the darkness of ignorance. Thou art the satisfier, donor of all that, I had asked for. Furthermore, Thou art a divine, wish fulfilling tree (Kalpa-vrikasa). Thou art One, Who gives salvation to those, who act accordingly by following the religion. I always pray and bow down to Thee, as the great teacher. 84.

Thou art, the Brahmic aperture; hence object of meditation by the experts in Yogic art. Thou art, the Lord assuming thousand-petalled lotus. Thou art, singular cause of the origination of divine wish-fulfilling tree, in the form of Veda. I always pray and bow down to Thee, as the great teacher. 85.

O Lord! Thou art the one, who disciplines, those people who are addicted to the sinful acts such as; eating meat, drinking wine
and illegal sex related acts, for their benefit. Thou protect the perennial religion and non-violence-sacrifice. I always pray and bow down to Thee, as the great teacher. 86.

O Lord! I bow down to you, as Thou art the one who punishes, all those demons engaged in lust, greed, affliction, pride and such other vices; and in whom haughtiness generated by the conquest over all people, while residing in the womb. Then, Thou becomes manifest with valour. I always pray and bow down to Thee, as the great teacher. 87.

In Thee, Who hath, by Thyself, abided by the righteous code strictly and totally, the designation of worthy teacher becomes very much meaningful, in this world. Thou tend thy own disciples, on the path of righteous code. I always pray and bow down to Thee, as the great teacher. 88.

Thy reputation alone, celebrated by the name preceptor, regulates day by day, the shrewd persons, whose talent has become dull due to indulgence in woman and greed for money. I always pray and bow down to Thee, as the great teacher. 89.

Thou art, alone the sun, guiding all the way, towards attaining ultimate salvation. Therefore Thou art, resorted by the sages, seeking salvation. Let my devotion, stay near Thy Lotus feet, without being interrupted. I always pray and bow down to Thee, as the great teacher. 90.
Suvarat said:-

O King! By praising the Lord Hari, in this way, the chief celibate, the great soul of liberal attitude, saluted Hari and then acted according to the religion and served the Lord daily with deep love, gratitude and devotion. 91.

Thus ends the fifty-fourth chapter entitled, ‘narration of daily routine duties of lifelong Brahmacharin,’ in the fifth Prakaran of Satsangi jivan, the life story of Lord Narayan, also titled as Dharmashastra. (the rules of the code of conduct). 54

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CHAPTER - 55

Celebration of installation of Gopinathaji Maharaj idol at Durgapur.

Suvarat said:-

O King! When the temple-building, suitable for installation of Krishna’s image had commenced, the best king bowed down with respect, to Hari and said, ‘O Lord! This temple has become appropriate, for installation of the idol of Shri Krishna, therefore Thou should do the consecration of Krishna, on an auspicious moment. 1-2.
Shri Hari then, being well satisfied after listening to the King’s words, asked the astrologer, named Ramchandra, about an auspicious moment, for the installation of Krishna’s idol. 3.

He then, replied, ‘the auspicious day and moment is on twelfth date of bright fortnight (Shukla-paksha) of Aswin. Hence, do install Krishna’s idol on that day.’ 4.

Hearing those words, Shri Hari told the king, that the fifth day from today is a very good day, to install the idol. Subsequently, you can now begin preparing and collecting all the essential material for it. 5.

As instructed by Shri Hari, the King, being quite happy, brought all the essential material, from various places after consulting the Brahmins. 6.

Shri Hari also erected a specious Mandap, near the temple. The Mandap was decorated with plantain stems and in addition, altar was also made as well. 7.

On the Vijayadashmi (tenth bright date of Aswin), He made Himself available for His Darshana to his devotees, and thereafter made them stay there, for witnessing that event. 8.

He began the installation ritual with deep respect, on eleventh bright date, having invited the Vedics and Brahmins, who were well-versed in Vedas. 9.
O King! At that moment, He (Bhagawan), had put on a very good, yellow coloured costume (Dhoti) and a reddish silken upper garment, invoked Gods, ’on those altars, while the knowledgeable Brahmins chanted the Vedic-hymns: Mantras. 10.

He, on the Sangava-dina (Aswin suddha twelfth of samvat 1885), installed the beautiful idols of Krishna along with Radha, in that temple and thereafter named Gopinatha, according to the formalities and rituals. 11.

On that auspicious occasion, many tunes of various musical instruments were played, along with the pious holy singing and chanting of the Vedic Mantras. He then, worshipped Lord Gopinatha and concentrated his eyes on the image. 12.

Thus, while he looked constantly concentrating his eyes on the idol for a Muhoorta of - 48 minutes, He was glowing, par excellence. While glancing at Him, devotees, non-devotees, as well as all other people were indeed extremely wonderstruck. 13.

Finally, He performed the total oblation (Poornahuti) ritual. Then, having ritually disposed off gods, he gratified the Gods on the earth i.e. invited officiating Brahmins, with alms: honorarium, as per mega ritual convention and also others. 14.

Thereafter; He, distributed monetary alms, as well as cows to best Brahmins and others. He, the great generous, gave gold coins,
horses, sesames and various other costumes. 15.

He gratified with multifarious eatables, all those several groups of Brahmins, as well as citizens, learned people and sages, who had arrived from various other countries as well as other towns. 16.

Having concluded the festival of Krishna-consecration, in this way, while being very much adored by the devotees, he, the Lord Hari, the son of Dharma (Deva), bade farewell to his devotees, gathered there over from other towns. 17.

The best King, along with his brethrens, obtained this fruit of their ever cherished mental desire, due to His grace. Then, he began worshipping with devotion forever. 18.

Jaya, Lalita - his sisters, who were also at the feet of Shri Hari; serving him, were deeply satisfied, along with all the rest of the devotee citizens. 19.

O King! Since that day, Shri Hari abided by stark, non-attachment to worldly pleasures and began to behave uncovetously, like Jadabharata. 20.

At times, Shri Hari took food or did not even take any food and there were times when he took fruits or likewise, did not take anything except air. 21.
With a desire for Antardhan Shree Hari handed over all responsibilities of Satsang to Shree Gopalanand Swami.

Thereafter, Shri Hari called for Gopalanand muni and addressed as under: In order to guide the sages, and pedestrian celibates, to trade on their respective codes of conducts, all these are to be tread by you in their respective self duties, after being approved by the diktats of preceptors. Having said so, he addressed them as under: all of you, my disciples, have to behave under the command of this Muni (Gopalanand). It is certain that, whosoever behaves otherwise is not my disciple. 22 - 24.

Thus, addressed by the Lord all those disciple celibates, saluted Him and uttered the words, ‘we shall behave in this way alone and not otherwise.’ 25.

O king! The Lord, pleased thereby, addressed the disciples, who had taken shelter under Him, ‘by this your spiritual welfare will materialised’. 26.

Thereafter, Hari had given up all the practical bodily activity; and he was unmindful of his own body, in various ways. He use to enlighten upon knowledge, devotion, complete Dharma along with the Yoga, combined with detachment, in appropriate spirit: 27.

Dharma, laid down by own Vedic tradition is not to be given
up by any people, whosoever. Devotion is to be assigned in Vasudeva, in his divine formal shape; and one's own identity with Brahmin, in the form of solid iconic image is to be firmly conceived. Then, having abundant attachment in any other object, even an iota, the saints are to be served, for their magnanimity. Thus, Nilakantha, the son of Dharma Deva spoke to His own disciples. 28.

Thus ends the fifty-fifth chapter entitled, ‘narration of installation of Gopinath in Durgapur,’ in the fifth Prakaran of Satsangi jivan, the life story of Lord Narayan, also titled as Dharmashastra. (the rules of the code of conduct). 55

CHAPTER - 56

Introduction to Yoga; suitable place and diet for Yogic practices.

Suvrat Muni said:-

O king! Shri Hari then, lost his interest in all mundane things, other than Shri Krishna and looked towards religious things. He loved Shri Krishna and the religious things only. 1.

Shatranand Muni, who was always at His feet continued to serve Him, he rubbed and pressed His feet as usual. 2.

Being very pleased with him, Shri Hari said to him; O sage!
You can ask me whatever you wish to ask, I will certainly answer your questions. 3.

O King! In this way the intelligent Shatanand Muni, being highly pleased, joined his palms with respect to offer Namaskara and asked as under: 4.

**Shatanand Muni said:-**

O Swami! Thou art omniscient, and knowest everything regarding Yoga. Thou deserveth to be served by the Yogis. 5.

Due to thy favour and without going through any practicing efforts, I have attained the state of Yoga-Samadhi, which is desirable by all and is very rarely obtained. 6.

But even then, I wish to know all the features of it, including Yama and everything else comprehensively, as per science of Yoga. 7.

**Suvrat said:-**

O king! Lord Shri Hari was very much pleased with Shatanand Muni, who was curious and eager to know the Yoga. As asked by him, in the interest of practitioners of Yoga, The Lord explained the Yoga, as below. 8.

**Shri Narayan muni said:-**

O Sage! It is good of you, that you asked me more about the Yoga-shastra, the science of Yoga. There is no other thing, in this world, except Yoga, that can fulfil human wish. 9.
Without Yoga, there is nothing that can help the practitioners, to be determined and resolute, in mind. It is certain that, a man can attain Siddhi, spiritual accomplishment, knowledge and devotion, by virtue of Yoga. 10.

At first, in the hoary past, the science of Yoga was originated, by Hiranyakarbhā. Then, it was expounded in Sutras in detail, by Patanjali (Cobra King: Phanindra). 11.

I shall now narrate to you, the summary of the whole Yoga, along with its eight components. You should know that the characteristics of Yoga, is mental equipoise: Samadhi, in Lord Krishna. 12.

Just as all the faults of any metal are burnt away and purified by fire, in the similar manner; all the faults of mind are purified by Samadhi yoga. 13.

So, to destroy all the worldly wishes and faults in mind, Samadhi Yoga, should be studied, with urgency, by the enthusiastic devotee of Shri Krishna. 14.

A man, willing to attain Samadhi Yoga; must take shelter with a preceptor, who is the storehouse of all techniques of Yoga, with full devotion in him. 15.

He should, please him by constant service, favour favourable to his attitude. Then, he should follow the path guided by him. 16.

A man, who wishes to practice Yoga, should live in a region
that is without sand and gravel; and which is free from all the troubles and obstacles. 17.

Wherever there is favourability for fulfilling the needs of the practitioner with food etc. and in which place, there would not be trouble of cold, wind and mosquitoes; and where there is favourable accessibility of water-reservoir and where there would be personal suitability, in such a hermitage, the devotee should practice Yoga, without worry. 18 - 19.

In addition to the latter point, the place with a river or a well, very nearby should be avoided. Places such as: cremation ground, a place haunted by fear of wild beasts, a place with much noise and sound, a place near the fire, near dilapidated cow-pen, traffic square, a place of bad odour, a place of ruined leaves, branches, and a crowded place, should not be selected for practice of Yoga. 20 -21

A man, willing to study Yoga, must be free from over-eating, craze for tasty food, over exertion, chatting, over-anger. He should stay away from people. 22.

A man practicing Yoga, should fill two-fourth portion of his stomach, with food, one-fourth portion with water and leave one-fourth portion empty and thus remain on measured diet. 23.

He should take barley and wheat grains, mixed in cow’s milk and ghee along with ginger and eat the blend, while practicing Yoga. After attaining perfection, this regulation is not applicable. 24.
He must totally avoid eating meat, drink wine, liquor and chew or smoke tobacco, opium and such intoxicants and stale food. 25.

Yoga practitioner, should not take curds, butter milk, sour foods as also black grams, Kulitha, vegetable leaves and also bitter and salt etc. and other, oily food, hot pungent and spicy food. He should neither take too hot, cooked food and too cold, in addition, he must avoid asafoetida or any unknown food stuff. 26 - 27.

He must always be enthusiastic, and must avoid lethargy; and must totally keep away from any contact with any women. 28.

He should totally, certainly avoid contact with a person, over attached to women, sinner and very cunning person. Otherwise, even a matured Yogi, may also be corrupt. Then, what would happen to an immature person? 29.

Thus ends the fifty-sixth chapter entitled, ‘narration of suitable place and diet for Yogic practice,’ in the fifth Prakaran of Satsangi jivan, the life story of Lord Narayan, also titled as Dharmashastra. (the rules of the code of conduct). 56
CHAPTER - 57

The description of first four limbs of yoga viz. Yam, Niyam, Aasan and Pranayam.

and practices complementary to the same.

Shri Narayan Muni said:-

O you of firm resolve, the great sages have explained eight features of Samadhi -yoga, which I shall narrate to you in sequence. 1.

The eight features to attain Samadhi as mentioned in the science of yoga, are- firstly Yamas and then are described Niyamas; then Asanas; the fourth and fifth are Pranayama an Pratyahara;

Then Dharana (the sixth one) followed by Dhyana (seventh) and eighth one is the Samadhi. The principle one i.e. (Angi), is Samadhi and it is accomplished by the help of other seven subordinate (complementing) features. 2 - 3.

O Sage, the first five among them are outer features and the preceding three, Dharana etc are the inner ones. 4.

I shall now narrate briefly, the characteristics of these along with their effects, separately, as described in the science of Yoga. 5.

(1) Yama:- By wise person are said ‘Yamas’ to be, restraints which make the aspirant firm in Yoga by making him to hold back the evil tendencies like violence and such other sins. 6.
O Suvarat, the five Yamas are said to be - Ahimsa (non-violence), Satya (truth), Brahmacharya (celibacy), Asteya (non stealing), Aparigraha (non acceptance). 7.

Ahimsa:- Not to hurt any being, physically, by speech or by thought ( mind), this is described as Ahimsa (non violence) by the noble sages. 8.

Satya:- Giving consideration to what is righteous and unrighteous, to speak whatever is appropriate, and which is in the good of all, such speech is said to be Satya (truth). 9.

Asteya:- Not to take any belonging of others , that is not given directly, by force or in absentia, is called Asteya (non stealing). 10.

Brahmacharya:- Understanding the reality about the sensual pleasures, to avoid any contact with women in eight ways, is called Brahmacharya (celibacy) which is helpful for attainment of Brahman. 11.

Aparigraha:- Reflecting about the evils of the sensual objects, having abandoned those, not to accept those or have them, is a Aparigraha; thus say the sages who have realized the Truth. 12.

The result of strict observance of non-violence is non-enmity to all beings . Observance of truth makes the merit of the person permanent. 13.

The strict observance of Asteya i.e non stealing results in the gain of various divine jewels and the resultant of celibacy is the
attainment of yogic accomplishments and vigour, in short time. 14.

Five Niyamas:- Finally, the resultant of Aparigraha is the ending of all the distractions of mind. These are the five Yamas and now I shall narrate the five Niyamas. 15.

(2) Niyama:- Niyamas are the rules which make the Yogi to turn back from motivated to unmotivated acts, leading to emancipation. 16.

According to the masters of yoga the five Niyamas are – purity (shoucha), penance (tapa), contentment (santosha), self-study (swadhaya) and worship of God (Ishwararchana). 17.

Shoucha:- Purity is two-fold - internal and external. External purity can be done by water and clay and the internal one can be had by purification of emotions. 18.

Tapa:- The withering up of the body by observance of vows like - kruchhra, Chandrayan, etc. and the practice of concentration (control and channelizing energies) of the senses, is called Tapa (penance). 19.

Santosha:- O of good will, being contented with whatever available food etc by God’s will, and having no desire for anything more, is said to be Santosha (contentment), by wise. 20.

Swadhaya:- To study persistently and devotedly Upanishads or such other scriptures dedicated to Lord, according to one’s ability, is called Swadhaya (self-study). 21.
Ishwar-archanam:- To contemplate on the Lord in mind; sing praise of Lord by speech; and to worship the Lord by offering flowers, sandal paste, etc. physically; these together are known as Ishwar-archanam (workship of Lord). 22.

Fruit of Five purity:- Purification of the spirit, placidity of mind, restrain of the senses, and ability to visualize the Self, is the fruit of purity (shoucha). 23.

The resultant of penance is the purification of senses and intellect, and eradication of sins; and fruit of contentment is the attainment of highest happiness. 24.

Attaining the grace of one’s one favour favourite deity is the fruit of self-study (Swadhyaya); and attainment of Samadhi in a short period is the result of the worship of Lord. 25.

(3) Aasan:- The third feature (limb) of yoga is said to be Asana, (firstly ) it is the seat on which a yogi sits and (secondly) it is a posture he sits in for concentration, for attaining the final goal of Yoga. 26.

There are various postures described by the knowers of yoga, but the main amongst them are eighty four in number, useful for the yogis. 27.

However out of them, thirty postures are considered important by the yogis. Out of those thirty, I shall now narrate fourteen main ones. 28.

These fourteen postures are namely: Swastika, Gomukha,
Veera, Yoga, Padma, Kukkuta, Kurma, Dhanurasana, Mayura and Paschimatana and Shavasana. Siddha, Sinha, Bhadra; I shall now narrate the characteristics of each posture respectively in correct manner. 29 - 30.

**Swastikasana:**- Having firmly inserted both insteps (toes) between the thighs and the calves, a yogi should sit straight, this is said to be ‘Swastikasana’. 31.

**Gomukhasana:**- Placing the right ankle by the side of left hip and similarly the left (ankle) by the side of right hip, which resembles the face of cow; this postures is named as ‘Gomukhasana’ 32.

**Virasana:**- Sitting erect placing one foot under the opposite thigh and on the other foot the opposite thigh, is said to be ‘Virasana’ which is easy to practice for the yoga aspirants. (Satsangi-jivan) OR

Sitting erect placing the feet under the thighs is said to be ‘Virasana’ which is easy to practice for the yoga aspirants. (refer-Ayyangar book) 33.

**Yogasana:**- When the anus is pressed with the ankle-bone crosswise, it is known as the ‘Yogasana’ which is approved by yoga experts. 34.

**Padmasana:**- When the right foot is rested on left thigh and the left foot on the right thigh; and the toes are grasped by hands that are crossed from the back, it is known as ‘Padmasana’. 35.
Kukkutasana:- Adopting the padmasana, fixing the palms on the ground by inserting the arms between the thighs and the knees (calves) and lifting the body up from the ground, is known as ‘Kukkutasana’. 36.

Uttana koormasana:- Adopting the kukkutasana lock and winding the arms round the neck, lying supine like a tortoise it is ‘Uttana koormasana’. 37.

Dhanurasana:- When the right foot is placed under the right thigh and the knee is held with a rounded right hand, it is known as ‘Dhanurasana’.

As approved by sages, this asana is useful to cure stomach diseases, and helps to awaken kundalini. Moreover, it is also helpful in making the limbs stable. 38 - 39.

Mayurasana:- When both palms are placed on the ground in way pointing behind, supporting the sides of the navel by the both elbows and raising oneself, to keep the whole body parallel to the floor with the legs stretched out straight and together, this is known as the ‘Mayurasana’.

This asana is useful to cure stomach diseases, stimulates gastric fire and digests poison and unwholesome food. 40 - 41.

Paschim-tanasana:- When legs are stretched forward on the floor and toes are held with hands and the forehead is rested on the knees, this is known as ‘Paschim-tanasana’. This posture makes the ‘Pavana’ (vital air) to go along the back( Pachima gati), kindles the gastric fire and reduces belly. 42 - 43.
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Shavanasana:- Lying supine on the ground like a corpse is known as ‘Shavanasana’ and it wards off fatigue caused by Asanas performed prior and brings mental repose. 44.

Siddhasana:- When the testicles are pressed with left ankle and the right ankle is rested under it, is called ‘Siddhasana’.

This posture is the prime one among the other postures, and cures all diseases. However, it is known as vajrasana also, some call it as muktasana or Guptasana. 45 - 46.

Simhasana:- Placing both ankles under the scrotum (shivani) on either side of the perineum, the left ankle on the right side and right one on the left side, while placing palms on knees and the opening mouth wide, one should gaze at tip of the nose, is known as ‘Simhasana’ which is favoured by yogis at all times. 47 - 48.

Uttam-Bhadrasana:- Place tie both heels under the scrotum on respective side of the premium, and firmly holding with hands the feet touching each other, is known as the ‘Bhadrasana’, and is the superb one. 49.

All these postures have been mentioned by the experts of Yoga-shastra. While meditating, among these, any postures comfortable and helps to keeps steady should be practised. 50.

When the body starts sweating due to exertion by practicing postures, that should be absorbed in the body by massage, which makes body strong and light. 51.
The effect of all these postures is said to be that they help to bear the pair of opposites (like heat and cold), destroys diseases and makes one qualified for Pranayama. 52.

When the above said postures are perfected, he should ten under the guidance of his Guru, study the ‘Naadishodhana’. 53.

Pranayama cannot be attained without naadishodhana. This is because air does not pass through the naadis that are blocked with mala (dirt). 54.

As a result, Naadishodhana - Dhauti, Basti, Neti, Traataka, Naulika, Kapaalabhaati and other practices are necessary. 55.

Dhauti:- A white cloth (a length of four fingers) should be swallowed and taken away with breath. This is known as ‘Dhauti’ (which keeps away and cures the diseases like cough). 56.

Basti:- Sitting on heels (when raised in squatting pose) in water, and drawing water in rectum through anus, swilling the same and releasing it again out (mixed with filth), is called ‘Basti’, which removes all diseases. 57.

Second type of Basti:- Drawing water through penis and releasing it through penis or anus, is also known as second type of Basti. 58.

Drinking water through the mouth and releasing it through the anus is like cleaning a conch, which is said as ‘Shankhprakshalana’ by the experts of yoga. 59.

Drinking water through mouth and again vomiting out is known
as ‘Gajakarani’ in the practice of Nadi Shodhni. 60.

Neti:- Inserting a cotton thread through the nose and taking it out from the mouth is known as ‘Neti’. It is useful to cure diseases of head, eyes, and gives a clear vision. 61.

Traataka:- To concentrate the eyesight on any minute object with eyes wide open, without winking till tears flow out, is known as ‘Traataka’. It destroys diseases of eyes and lethargy also. 62.

Nauli:- With shoulders bent forward, one should rotate the abdomen right and left, with speed of fast rotating whirlpool, is called ‘Nauli’ which removes diseases of ‘Tridoshas’ (Cough, Vaata, Pitta). 63.

Kapalbhati:- Exhaling and inhaling with speed like bellows of blacksmith, is said to be ‘Kapalbhati’, approved by yogis, which is known as destroyer of disorders of cough, etc. 64.

By the practice of these cleansing processes, the Nadis of the yogi are cleansed and by the same his body becomes slim. 65.

His body shines bright and the gastric fire (Jataragni) is enkindled; he experiences inner sound (Nadabhivyakti - Pranavadhvani) and is able to retain breath with ease and enjoys good health. 66.

Different types of - Pranayam.

After purifying the nadis in this way, the yogi should practise pranayama; for, when the breath is unsteady the mind is unsteady and when the breath is steady mind also is steady. 67.
Sitting firm in the meditative pose, with tranquil mind, a yogi should practise Pranayama slowly, as per his guru’s instructions. 68.

(4) Pranayama:- O Sage! The word ‘Prana’ means vital air moving in the body and ‘ayama’ i.e. ‘nigraha’ is restrain of the same; this is known as ‘Pranayama’. 69.

Pranayama is of two types. These are: ‘Sagarbha’ and ‘Agarbha’. Sagarbha means practising pranayama with Japa i.e. repeating Lord’s name and meditating on Him; and agarbha means pranayama without Japa and meditation. 70.

Sagarbha is considered superior as compared to Agarbha i.e. without meditation and japa (keval) pranayam, by yogis; as the goal of Pranayama is attained earlier by Sagarbha. 71.

There are four components of each of these two types of Pranayama, those are: Puraka, Rechaka, Kumbhaka and Shoonyaka. Now, listen to the characteristics of each one of them. 72.

Puraka-Pranayama:- As water is sucked in mouth through the stem of lotus, the air is inhaled through the nostrils is called ‘Puraka’ 73.

When the air in the chest-cavity (Hrdi) is exhaled completely, through the nose, it is said as ‘Rechaka’ by the experts of the yoga science. 74.

When the air inhaled or exhaled is controlled and kept unmoved (inside or outside) like a pot full of water, it is known as ‘Kumbhaka’ i.e. breath-hold. 75.
Kumbaka is of two kinds as mentioned by the knowledgeable ones. One is known as ‘Aabhyantara’ and the other as ‘Baahya’ (inner and outer respectively). 76.

O Sage, when ‘Prana’ (inhaled air) is controlled in the place of ‘Apana’ (i.e. Muladhara) is Abhyantara i.e. inner breath-hold, and when ‘Apana’ (air exhaled from navel plexus) is controlled in ‘Prana’ (in Anahat plexus) is the second type of Kumbhak (i.e. Bahya) 77.

Puraka i.e. inhalation is to be practiced slowly up to the time of uttering Pranavas for sixteen times, Rechaka i.e. exhalation, for thirty two times and finally Kumbhaka (hold) for sixty four times. 78.

Or, a yogi giving up lethargy, should practise Pranayam with repetitions of ‘Visnu-Gayatri’ silently (in mind) according to his capacity. 79.

When the air flows through right nostril it is said as ‘Pingala’ nadi pertaining to Sun and when through the left it is ‘Ida’ nadi pertaining to moon. When the air flows between these two, it is said ‘Sushumna’ nadi pertaining to fire. 80.

First, a Yogi should inhale air through Ida (left nostril) and control it (inside), and then exhale by Pingla (right nostril) very slowly. Or, he should inhale air through ‘Pingla’ (right nostril) control it (kumbhak) and then exhale through ‘Ida’ (left nostril). 81-82.

Gradually practising the Pranayama the yogi becomes healthy, strong, and free from diseases, he will doubtlessly achieve the
goal, otherwise (practised hastily or unsystematically) he will have to suffer. 83.

Every day, a yogi should go on increasing the number of Kumbhakas up to eighty together, four times a day i.e. morning, mid-day, evening, mid-night (twenty times each). 84.

It is (considered as) the inferior type of Kumbhak, wherein the yogi sweats out, when body trembles it is moderate one, when the body is elevated frequently, it is superior one. 85.

Shoonyaka-Pranayama:- When one remains in a position of being without inhaling or exhaling the air, it should be known as the ‘Shoonyaka’. This is the initial stage leading to ‘Shunaya-vedha’. 86.

O Suvarat, this is the result of Pranayama as said by the sages, it makes the mind eligible for ‘Dhaarana. 87.

Now, I shall tell you the special features and the Supremacy of this Pranayama named as ‘Shoonyaka’.

No other limb of yoga stands equal to it, named ‘Sunyaka’, by practising which yogi experiences ‘Nada-Brahma’ i.e. the resounding Brahman which leads to the experience of supreme bliss of Brahman. 88 - 89.
Thus ends the fifty-seventh chapter entitled, ‘narration of Yoga-components: Yama, Niyama, Asana and Pranayama (Bahirang yoga),’ in the fifth Prakaran of Satsangi jivan, the life story of Lord Narayan, also titled as Dharmashastra. (the rules of the code of conduct). 57

CHAPTER - 58

Special features and effects of Shoonyaka pranayam.

Shri Narayan Muni said:-

The Pranayam named as ‘Shoonyaka’ is considered as the best among the other types, by wise. However, it is not easy to attain. It emanates from the heart of a man who has conquered all his desires. 1.

When this Shoonyaka Pranayama emanates from the heart, all the ten vayus including Prana are calmed down in their own positions as heart, etc. 2.

At this time the yogi goes into the state of wakeful-sleep (Jagrat-sushupti) where his body becomes still, and he hears the inner sound only. 3.

At first, he hears the minute sound of a Tantri (a stringed instrument) which gets subtler and subtler, and then in wakeful (Prabuddha) state he hears the sound of a flute (venu). 4.

Thereafter, he hears the sounds similar to the sounds of a
drum (Mridanga), then of a conch, after that, loud sounds of a drum (Dundhubi) and then the sounds of big drums (Bheri) and many other instruments together. 5.

At that moment, he hears various sounds like the sound of stormy clouds and after being awakened he finally sees the light in his heart. 6.

Subsequently, the yogi, in his heart, experiences sound of Pranava, vibrating in the form of inhaling and exhaling, as pervading the gross (subtle and causal) forms of Selves (Jivas) and also of the universal Self, in the form Virat (the presiding deity of the universe). 7.

To attain the experience as above, yogis repeat eight syllabled (Om Namo Narayanay) combined with breath, without laziness, constantly. Then he visualizes profuse lustre, very shining and bright, that pervades the infinite space, which is called the ‘resounding Brahman’ (Nadabrahma).

From that (Nadabrahma), superb extreme novel, uncounted bright bodies like orb of suns; are emerging, looking like sparks coming out of blazing fire. 8 - 10.

Then, from that huge white lustre the yogi perceives the resounding Pranava (Aum) i.e. light and sound together in the form of Pranava. 11.

The yogi perceives innumerable sounds of Pranava having lustre rising and vanishing out are seen, like whirling wheels of
light (fire brand). 12.

As in the sea innumerable gigantic waves or through the clouds, thunder bolts rise and dye, he hears innumerable Pranava sounds rising and dying out of the huge lustre. 13.

In that great sound of the resounding Pranava, all other sounds heard before, disappear. 14.

The greatness of this Pranava sound is explained frequently in the Vedas. I shall hereby briefly narrate it to you. 15.

Know, that the Pranava, the primeval seed is the original cause of all the literature that is available in this world. 16.

It is considered that the Akar, Ukar, Mkar and the half, together are the four which form the syllabic base, sustaining the whole universe. 17.

The syllable ‘A’ comprises three aspects -Virat pervading the universal form, and its presiding deity Vishnu and the state of preservation of the universe. The syllable ‘U’ comprises three aspects- Sutratma the body of Hiranyagarbha (Brahma) the presiding deity, the first state of creation. 18.

Syllable is ‘M’ is the basis of the Avyakruta form of the universe, its presiding deity Ishwar (Shiva) who is the cause of destruction. The half matra comprises ‘Chidakash’, Aksharabhrhma and the Turya i.e.forth is Shri Vasudeva. 19.

Fifty two letters (matruka), bhooradi (Bhuhu) seven vyahrutis
together with Vedas and also the limbs of Vedas, and whatever literature originated from it; and also the whole space, having the vision of the lustre of the Pranava pervading all these in and through the yogi experiences extreme happiness. 20 - 21.

Then upholding the practice of this experience the yogi crosses over the stages of Shunya, Mahashunya and so forth, reaches Lord Narayan in the form of sound. 22.

The yogi perceives in his heart the actual form of the Lord (Narayana the supreme being) from whose body emerges this sound manifested in the form of cause and effect phenomena. 23.

Then the yogi feels that the purpose of life is fulfilled for certain and at the end he attains that all pervading supreme abode by the grace of Him. 24.

Attaining to the stage of Shunyak pranayama and progressing through the above said stages (upto the direct perception of Lord) described here which is said to be ‘Sahaj Samadhi’, by the truth realized ones. 25.

Being in that state of super consciousness (Sahaj Samadhi) the yogi staying in the physical body remains like a witness, all the time and attains to the state of complete dissolution of the worldly experience and the state of ever wake-fullness. 26.

This Pranayama named Shoonya is not attainable easily by all men by the merit acquired in one birth; But by one whose mind has become completely freed from all desires as a result of heaps
of meritorious deeds performed in many more births. This Shunyak stiti is attainable without the study of pious scriptures and holy company, by the grace of Lord Vasudeva himself. 27 - 29.

Such a yogi, even in the childhood experiences oneness of Self with the (Akshar) Brahman like the sons of Rushabhadeva, the nine yogeshvaras, in the past. They are - Kavi, Hari, Antariksha, Prabuddh, Pippalayan, Avirhotra, Durmil, Chamas, Karbhajan; 30-31

Having direct perception of Brahman, in childhood, these nine sons of Rushabhadev who became the eminent among the knowers of yoga, and ‘Siddhas’ (accomplished yogis). 32.

Whosoever are like them (Navanarayans), are existing now on this earth also attain that state, by chance, by the will of Narayan. 33.

O intelligent one, there is no other way than to shed off desires (deep rooted) in mind to attain the success in Shunyaka (state). 34.

That Shunyaka Pranayam emerges by chance without practising Pooraka, Rechaka, etc. whose mind is completely free from all kinds of desires. 35.

O Sage, this Pranayam that I have explained is discussed with its common and special features by masters of yoga science. 36.

O Sage, the individual in this world, who is being courageous and with patience follows the path guided by the Siddha yogis, practises Pranayama, his very fickle mind which is the enemy of
CHAPTER - 59

Prithvi and other elements in inhaling and exhaling process and the description of Ida and other nadis with that reference.

Shri Narayan Muni said:-

One who wishes to practise Pranayama should first try to understand the five elements such as Prithvi, Apa and others in the outgoing and incoming air through nostrils, with all its details.

The yogi also ought to know the functions of Ida, Pingla and Sushumna flowing through, correctly. 1 - 2.

In addition to the above, a yogi should also know about the solar and lunar dates, etc. according to the scriptures and should manage to practice yogic techniques on right time, etc. 3.

All this is discussed in the science of Swar (i.e Nadi). I am
explaining in brief the extracts of the same, to help the aspirants of yoga. 4.

**Co-operative science of five elements like Earth in Pranayam.**

Among the five principals the earth i.e. Prithvi is symbolized as square in shape and yellow in colour. When Prithvi prevails in breath, it is running with medium pace up to the length of twelve fingers (Angulas). Then, the yogi becomes steady by nature and love for fragrant things is developed in him and he tends to think about yellow coloured things. When Prithvi element is predominant in breath, a yogi should perform the long lasting works suitable to himself and not others. 5-7.

the water element is white in colour and crescent-moon like in shape. The breath flows downwards and at the length of sixfingers. When water element is predominant in breath, unsteadiness prevails, fondness for juicy and also white coloured things is developed. A yogi should perform acts which could be done in peace. 8 - 9.

the element of fire is red in colour and triangular in shape. When Teja element is predominant in breath, it flows upwards to the length of four fingers. Harsh nature is developed.

Liking for beautiful objects and also red coloured things is developed. Therefore, a yogi should perform rigorous type of work suitable to himself. 10 - 11.
The Air element is round in shape and blue in colour. When it prevails the breath flows slantwise up to eight fingers, and the nature becomes unsteady. Yogi is interested in pleasure of touch and thinks blue in colour; he should thereby perform quick resulting duties. 12 -13.

The space element is grey/dark blue (Shyam) in colour and point like in shape and length of the breath is one finger on all sides. When space element is predominant in breath, the yogi enters into neutral (shoonya) and thoughtless (sankalpahina) state and loves the pleasures of sound. He should at this time concentrate on Self. 14 - 15.

Thus, according to the difference in predominance of elements in the breath, the yogi should engage himself in suitable activity. Pranayama practised while the first (i.e earth ) element and also the fifth (i.e space) element predominate, is the superior one. Pranayama practised while the second (i.e water) element and also the third (i.e fire) element predominate, it is moderate one. Pranayama practised while the forth (i.e air) element predominates, it is inferior one. 16.

When in the Ida (nadi) i.e. left nostril water element predominates in breath, a yogi should drink water. Whereas, the fire element predominates in breath flowing through Pingala (nadi) i.e. right nostril, a yogi should take meals and / or pass faeces. 17.

When the air is flowing through Sushumna (middle Nadi), the yogi should meditate on Hari or practice Pranayama, and he
better should not do any activity which needs either movement or steadiness. 18.

A Yogi should activate the Ida (left) Nadi that signifies moon, during the day; and at night the Pingala (right) Nadi which signifies the sun. Therefore, he should change the flow of breath(left or right) while drinking water, etc as advised above. 19.

A yogi should assume the bright fortnight (Sita Paksha) pertaining to the moon (ida) and the dark fortnight (Krishna Paksha) pertaining to the sun (pingla). So, he should take Wednesday, Thursday, Friday and Monday as the days of the Moon and the other three days as those of the Sun. 20.

Beginning from the first day (date- pratipada) of the bright fortnight up to the last day of no moon day (Amavasya); the first three days are to be known as pertaining to the moon and further three days (4th to 6th) pertaining to the sun. Thus, this cycle goes alternatively (during the month). 21.

When the Chandra nadi (Ida) and the fortnight, dates (Tithi) and the days (vara) of the moon correspond, all the works (to be done in the dominance of the moon) result in success. On the other hand, when the Surya nadi (Pingala) and the days etc of the sun correspond, all the works (to be done in the dominance of the sun) result in success. 22.

When these lunar and solar Nadis, the Tithis, Paksha and vara are mixed with each other the desired result of the works is not obtained speedily. 23.

I have hereby narrated to you in short, the principle (five)
elements and their characteristics etc that are to be known by a yogi. Hence, a yogi should practice accordingly to accomplish his desired goal. 24.

This science of the principle element is fruitful to a yogi, who follows these rules (Niyamas) as told before, will be able to achieve success and not one who transgress these rules. 25.

One who eats prohibited food or over-eats, is negligent, addict, easily irritated, talkative, or who sleeps during the day, who is lustful will never understand this science of elements and how it works. 26.

While explaining the method of Pranayama I have narrated the principle elements corresponding to it, one who understands and follows those, will realize his success or failure in his own heart. 27.

O wise one, I have explained the first four limbs of yoga with their special features, clearly; hereafter, I will elaborate the following ones, in sequence, with their results. 28.

Thus ends the fifty-ninth chapter entitled, ‘narration of the knowledge of cosmic tenets: earth etc. in topic of Yoga’ in the fifth Prakaran of Satsangi jivan, the life story of Lord Narayan, also titled as Dharmashastra. (the rules of the code of conduct). 59
CHAPTER - 60

A description of three limbs of Yoga - pratyahar, dhyaan and samadhi. Shri Narayan Muni said:-

(5) Pratyahar:- Pratyahar is said to be withdrawing of all senses from their own objects of enjoyment and turning them towards the Self. 1. The outcome of pratyahar is narrated by the experts of yoga science as, by the practice of pratyahar the yogi gets freed from the subjugation of senses. 2.

(6) Dharana:- Dharana (concentration) is to fix the mind and vital breath on the God’s image, in the Adhar-chakra or in heart, etc. 3.

The noble ones have said that the dhyana (meditation) which is the seventh limb of yoga, is the result of perfected dharana (concentration). Now I shall explain it to you. 4.

(7) Dhyan:- By the practice of (first) six aspects of yoga, whose mind is freed from the contamination caused by the (impressions of past) karma i.e. deeds, the yogi should adopt such practices by means of which love for the Lord grows in his mind. 5.

In the cavity of naval, there is a lotus facing downwards, having eight petals like the (inner) core of plantain tree, having stem of twelve fingers length.

By repeated sounds of Pranava that lotus blooms facing upwards; in that lotus, in the orb of lustre, the yogi should
contemplate on Lord Vasudeva; this is said to be ‘Dhyana’ (meditation) 6 - 7.

The yogi, should meditate in his heart, on Lord Vasudeva, having – smiling face, eyes like beautiful lotus-petals, long arms; adorned with Kaustubha gem in the neck, all beautiful ornaments like shining diadem and lustrous earrings; playing flute, producing the luring sound, and wearing bright yellow silken garment;

(Lord Vasudeva adorned with) – Many beautiful wreaths of flowers and strings of pearls, offered by his devotees, golden bright sacred thread. The yogi, concentrating his mind on His (Lord’s) limbs, beginning from His lotus feet to upwards, fixing his mind on each limb one by one; thus meditating he (yogi) should sit with steady mind and firm posture for long. 8 - 9.

Or, a yogi may meditate on any of the incarnation of Lord Vishnu of past (like - Rama, Krishna, 10.

Alternatively, he may concentrate everyday on the image of the Lord, as he has seen. Anything associated to Lord Hari (for instance - His costume, diadem, flute and so forth) is said to be ‘Dhyeya’ i.e the object of meditation. 11.

Thus, always meditating this way continuously, the love for Lord Vishnu, is developed in his heart, which is ardently desired by the devotees. 12.
Though, there are a few centres for meditation in the body of a yogi, the root of navel (Nabhi-kanda) bares the special importance in this context; Listen, now I shall narrate the same. 13.

While meditating on Vasudeva, the Lord of Lords, as the yogi visualizes Him in the navel region in the orb of light; at that time all Nadis along with Pranas (vital breath) are contracted there, and his mind also gets fixed in the object of meditation (Lord Vasudeva), immediately. 14 - 15.

Hence the knowers of yoga always meditate with composed mind, on the Lord in the Navel lotus, which gives the quickest result. 16.

**Four types of obstacles in Dhyān and description of the remedies to overcome them.**

While meditating on the Lord a yogi has to face four kinds of obstacles trouble him. However, being aware of those obstacles he should conquer them cautiously. 17.

Among those obstacles, the first is Laya, second Viksepa, third Kashaya and the fourth Rasasvada.

These obstacles are the specific states of mind which should be conquered by wise yogis; otherwise they may suffer down-fall and get lost in the circuit of worldly life. 18 - 19.

When the mind enters in sloth (Laya) the yogi should awaken and should withdraw it from distractions (vikshepa) (and engage it in meditation repeatedly). Deep impressions of passions
(Kashaya) should be wiped off by constant discrimination. Inclination towards sensual pleasures (rasasvada) should be won over by practice of dispassion. 20.

Otherwise, a yogi does not get established in meditation, and absence of meditation how he could reach the state of Samadhi and without practice of Samadhi, how salvation will be there. Hence, one who practices meditation should vanquish these adversaries. 21.

(8) Samadhi:- I shall now narrate to you about Samadhi, the eighth phase of yoga. When love in Hari is deepened by the practice of meditation that state of mind is ‘Samadhi’ 22.Now, the yogi should stop meditating on each limb of the Lord separately, and begin to meditate on His image as a whole. 23.

Constant contemplation on the full form of Hari is said to be ‘Samadhi’, the (eighth) phase of yoga, by experts of yoga. 24.

Constant course of mental attitude for long, being in shape of the object of meditation (full form of Hari), is the ‘Angi’ i.e. prime phase of yoga named as 'Sampradynata’ Samadhi, by the sages. 25.

On the basis of maturity, there is a minute difference in the phase Dhyanai.e. anga and the Samadhi i.e. Angi, it is to be known as ‘Apakva’ (immature) and ‘Pakva’ (mature) respectively. 26.

As in the case of a student learning to recite Vedas and one who has completed the same; and the one who teaches the Vedas
are considered to be superior, in succeeding order; In the same way here, the ‘Dhyanavan’ - one who meditates on the image of Lord as he has seen and heard; the ‘Anga-samadhiman’ - who meditates on each limb of Lord Vasudeva separately; and the ‘Sampranyat-samadhiman’ - who gets completely absorbed (with his vital breath and mind) in Lord Himself; are considered to be superior, in succeeding order. 27 - 28.

O noble minded one, it is said that, in all these eight phases (yama, niyama etc.) of yoga the former five are ‘Bahiranga’ the external and the latter three are ‘Antaranga’ the internal; and Know that among them, the internal ones are the Superior. 29.

One who has attained the internal (Antaranga) phase because of the result of his accumulated meritorious deeds, need not exert himself for the external ones. 30.

When the single minded devotee of Lord Vishnu on account of his excessive love for Him, gets absorbed (Samadhi) in Him; for him, yogic powers (siddhis) come up as obstacles in that practice. 31.

Animaa, mahimaa, praapti, pramaakamya, vashitaa, ishitaa, laghimaa and kaamaapooritii are the eight main siddhis. 32.

There are hundreds of sub verities of these Siddhis, but a yogi knowing the greatness of Hari, should avoid the temptation of being entangled in them. If he gets entangled in them, he deflects from the path of yoga. 33.

A yogi who gets entangled in the net of these various powers (Siddhis- and misuses them), no doubt, Kala (the god of death)
slays him like a hunter kills bird caught in his net. 34.

A yogi withdrawing his mind from all attractions, in every possible way, and concentrating all his faculties in the Supreme Self Vasudeva and thus settled in Him attains liberation, the state of Dyani- mukta. 35.

A Yogi whose mind is attached to anything, whatever it may be, other than the image of the Lord, will suffer severe calamities. 36.

One who is attached to worthless things in this world, how could he be able to avoid attachment to the heavenly pleasures, those coming in the way leading to the abode the Lord Shri Hari? 37.

So, one who is totally away from all the luring, bewitching temptations, and who is firmly established in knowledge, such a yogi will not have to face any obstacle at any station, on this path. 38.

Induced by gods offering ‘Siddhis’ in the form of heavenly pleasures and super natural powers, a yogi does not at all get attracted or attached to them, like the sage Uddalaka. 39.

This ‘Angisamaadhi’ the chief phase (angi) of yoga(Samadhi) is said to be of two kinds by the knowers of Yoga; one is named as ‘Sampradnyaata’ and the other as ‘Asampradnyaata’. 40.

The special features of the former (Sampradnyaata) are already told, now with reference to the explanation of the other one (Asampradnyaata), listen to the description of the states (Bhumikasa) of ‘Chitta’ (causal form of mind). 41.

**Bhumika (Base/background) of five types of Chitta.**
The five states of Chitta:- The Kshipta, Moodha, Vikshipta, Ekaagra and Ruddha are the five states of Chitta (mind). These are the different modes of mind as well as the ascending stages. 42.

The first two (Kshipta, Moodha) are quite unfavourable to Samdhi. The third - Vikshipta could be at times useful for meditation. 43.

The state (Ekarga) in which the mind is concentrated, is said to be as good as ‘Sampradnyaata Samaadhi’. Restraint (Rodha) of all modes or activities of mind is called as ‘Asampradnyaata Samaadhi’ 44.

In this state, the mind is completely absorbed in Hari, the ocean of bliss, thus merged in it, a yogi is not aware of anything else, inside out. 45.

O sage, when he comes to the wakeful state the other modes of mind could be there for a while, but they subside slowly like fire without fuel. 46.

Then the yogi, being one with the Brahman, experiences complete tranquillity and the supreme bliss beyond words, in his heart. In that state of Samadhi, the sage perceives everything, whatever gross and subtle elements in his body, in their own positions and functioning. In the space of his own heart, on his own, going through the Nadis (vital paths in his body), related to that (particular) subject, he perceives whatever is there in the universe. 47- 49.
O knowledgeable one, whatever a yogi sees, as Nadi-chakra and other physical (bhautika) entities, in his body, all that I shall narrate to you, which is known to yogis having insight in the science of yoga. 50.

Thus ends the sixty-first chapter entitled, ‘narration of Yoga components: Pratyahar, Dharana, Dhyana and Samadhi (Antaranga Yoga),’ in the fifth Prakaran of Satsangi jivan, the life story of Lord Narayan, also titled as Dharmashastra. (the rules of the code of conduct). 60

CHAPTER - 61

Anatomy of human body - Description of various Koshas, cells, bones and nerves (nadis).

Shri Narayan Muni said:-

O Sage, there are six koshas (sheaths) in the body according to the seat of fire (Agni - hit, here is digestive faculty). Amongst them the food in form of juice (chime) digested by the gastric fire in the stomach (jataragni) turns it, into blood. 1.

The fire in the sheath of blood again digests and turns it into flesh and then in the same way flesh is turned to fat. The Fat again turns into bones and bones to marrow and marrow again turns into semen. 2 - 3.
There is no product further to semen (veerya) and it is nearest one i.e. the first seat of the Self (Atman). These six koshas are in the body as the bark of banana trunk. 4.

Number of bones in Body:- There are three hundred and sixty bones in human body. Amongst them, there are thirty two teeth and bones at the root of teeth and thus together are sixty four, and nails are twenty. 5.

The stick-like bones of hand and feet are counted as twenty; three bones in each finger and thus there are sixty bones in twenty fingers. 6.

There are four bones in the ankle and two in the heels, in the arms there are four, of measure of forearm, and leg-bones are four. 7.

There are two bones each - in the knees, in thighs, in shoulders, in cheeks, in waist and palate (space between eye and ear), in pelvis; and one bone in penis. 8.

There are one bone in chin, fifteen in the neck, two in supra sternal notch (collar bone), two below chin, forty five in rib (cage).9.

There are two bones between the eyes and the cheeks, two each in forehead, one in nose, the tubercles along with the head of the ribs and supporting bones to ribs together are seventy two. 10.

There are four bones in the cranium(head), two in temporal
region (between eyebrows and ears), and seventeen in pericardial region. This way bones in human body are described here. 11.

Vitality (Oja), Navel (naabhi), Anus (guda), Semen (Shukra), Blood (Rakta), Temporal region (Shankha), head (shira), pharynx (Gala), heart (Hriday) etc. are the seats of the ‘Prana’ (vital air). 12.

In human body there are forty main vessels carrying Vital-air (Vaata), Bile (Pitta), Phlegm (Shlesma) and which are again divided in seven hundred extremities. 13.

There are twenty four main nerves (Dhamanis) carrying the vital-air, originate from navel; again divided into two hundred extremities. 14.

There are 29,00,956 (twenty nine lacks nine hundred fifty six) vessels (shira) together with the nerves (Dhmanis) and their extremities. 15.

There are nine hundred ligaments and muscles joining the major and the subsidiary parts of the body and tissues (Peshi) are five hundred in number. 16.

There are three lacks of hairs in beard and moustaches (smashru) and head; and one hundred and seven vital parts (Marma); and two hundred main joints of bones. 17.

There are 54,67,50,000 minute openings at the roots of hair, covering entire body (layers of skin) which are divided in opening of sweat and gases, as approved by Yogis. 18 - 19.
No one can see all these subtle bodies by physical eye, but yogis expert in Samadhi could perceive them in Samadhi with the help of subtle eye. 20.

The vital elements in human body are of measured in hand-full (anjali - quarter Kg) as follows- nine Anjalis of essence of well digested food (Sara), ten of water, seven of faeces and eight of blood,

four of urine, five of bile (pitta), six of phlegm (shleshma), one of marrow (majja), two of fat (meda) and three of vasa (oily substance of flesh).

In addition, Sneha (lubricant) in head, essence of phlegm (sheshma-sara)and semen (virya) each, half in measure. The measure of elements described above is found when the major ingredients (Dhatus) are well balanced, in the body. 21 - 23.

In human body, the seat of mind is said to be in heart and also of cough (kapha), and navel is the seat of bile (pitta). The stomach (amashaya)is situated above the navel and colon (pavkashaya) is below the navel; in the middle there situated the gastric-fire (jataragni) which is the seat of vital-airs (asavah-pranaha). 24 - 25

There is an oval shaped bulb (Kanda)measuring four fingers(angulas), in the midst of it the navel plexus(Manipur-chakra) is situated, on which the body itself sustains. 26.

The Self (Jiva) moves in that Navel-plexus like a spider moves
on the net created by himself, propelled by merits and sins, mounting on (arudha) the vital air. 27.

O Sage, rear to this bulb, there sleeps the vital power ‘Kundalinī’ coiled like a snake, in eight circles; obstructing the entrance of the path towards the abode of Brahman. 28.

Seventy two thousand channels (nadis) originate from the Navel-plexus, of which fourteen are the principal ones.

These channels are namely: Sushumna, Pingala, Ida, Varuna, Sarasvati, Yashasvini, Hastijiva, Poosha, Vishvodaraa, Kuhu,

Alambusha, Gandhaari, Shankhini and Payasvini; and among these fourteen, the first three are considered to be the chief of them, O Sage. 29 - 31.

There, running from the navel (nabhi kanda), Sushumna has an upward motion and goes to the Brhma-randhra in the head. It is the most superior to other channels. 32.

Pingala originates from the right of naabhi-kanda, has an upward direction and goes up to the right nostril and Idaa originates from the left side and ends in left nostril. 33.

Varuni naadi originates from the lower part of nabhi-kanda spreads upward and downward in all directions and Sarasvati naadi originates from the naabhi-kanda and goes upwards and settles in the tongue.(in the same way following nadies originating from nabhi kanda — up to 49)
Yashasvini from the right side goes downwards to the right toe and from the left Hastijihva goes towards the left toe. 34 - 35

Pooshaa passes from the rear side of pingalaa up to the right eye. Naadi named Vishovadaraa passes up to the central part of the mouth. 36.

Kuhu originates from eastward i.e. front part of sushumna and passes up to the penis. Moreover, Alambusha naadi turns again downwards from the middle part of mouth. 37.

Gaandhaari naadi originates from rear side of Idaa and passes up to the left eye, whereas Shankhini naadi passes upward ends in left ear. 38.

Payasvini naadi moves upwards up to the right ear. Originating from these fourteen naadis, thousands of other naadis (extremities) are spread in the body. 39.

Thus all that whatever exists in one’s own body composed of five elements, could be viewed by an expert Yogi alone with the help of yogic eye and none else. 40.

O great Sage, owing to the worship of the lotus feet of Lord Vasudev those Yogis who become worthy of His blessings, for them, there is nothing that is unattainable in this and the other world. 41.
Shrimad Satsangijivan

CHAPTER - 62

Description of the cosmic composition:
Brahmanda-rachana.

Shri Narayan Muni said:-

I shall now narrate, in brief, the entire structural composition of the Brahmic Egg (Brahmanda), i.e. Spherical cosmos: beginning from the lower petal (part), up to the limit of upper petal. 1.

Above the lower petal is water, comprising primordial Matter pervading every-where. Above that there is the great tortoise. Again there is Shesha-cobra above that. 2.

That Shesha (Cobra), has a thousand hoods; and in one (central) hood, there stands the entire globe of earth. There, in the inner layers of that globe, are the seven worlds (Sapta-lokas). 3.

There, in the first layer of the earth, is the famous netherworld (Paatala), which is beautiful. Therein, the Cobras laid by Vasuki, live with their shining hoods. 4.

Thereafter, in the world named Rasa-tala, the sons of Diti and other reside. Again, thereafter in Maha-tala world, Takshaka and other Cobras dwell. 5.
Then in Tala-tala, Danava, named Maya, lives along with his clan. Then, above the Tala-tala; there is Sutala, where, together with his Lord, resides Bali. 6.

Above that (Sutala), there is Vitala. There in lives Hatakeswara: Shiva. There above is Atala; and Bala-demon lives along with his followers. 7.

Then above it, there is the eighth globe, named the Earthen Globe; the mountain Meru is at the centre. Above that Mount Meru, there are three cities of: Brahma, Vishnu and Mahesha. 8.

O innocent sage! There are eight cities, with Amaraavati being the main, on respective directions, of directional Lords: Indra etc. above the top of golden mountain (Meru). 9.

There around is Jambu Island, which is surrounded by the salt sea, comprising nine continents: Bharata etc. 10.

Samkarshana is adorable in the continent: Ilaa-vritta; Hayagrava in Bhadravasa; Nrusimha in Hari-varsha; Kama-deva in Ketumala and Matsyamurti in Ramyaka. Lord Vishnu, in tortoise form is adorabe in Hiran-maya; the Boar: Varaha is to be adored in Kuru continent and Ram in kimpurusha. Similarly, the seer Nar-Narayana is adorable in this Bharat continent. 11 - 13.

Successively compare to this Island, encircled by salt water, further and further, each located island and the respective ocean
is to be understood to have double dimension, at each step. Jambudveepa of a lakh yojana area is surrounded by the sea. It is of double dimension. 14.

Plaksha-island is beyond Jambu-island and is surrounded by the ocean of sugarcane juice. There, Hari, in the form of solar image, is worshiped by people. 15.

Then, there is Shalmaali-island, surrounded by liquor-ocean. There, Lord Hari is to be worshipped by people, in the incarnation of Chandra (the moon). 16.

Then, beyond that is the kusha-dveepa surrounded by the sea, containing water mixed with ghee. There, Hari is worshipped in the form of Fire. 17.

Beyond that is the Krauncha-island, surrounded by the sea of milky water. There, Lord Vasudeva is worshipped in the form of water. 18.

Then, there is the Shaka-island, surrounded by sea full of water, mixed with whey of curds. There, Shri Hari is worshipped, by the people, in the form of Wind. 19.

Beyond that, there is an island named Pushkar, which is surrounded by sweet water sea. Here, people worship Brahma, who resides in the lotus. 20.

Then, there is the golden land and a mountain, named Lokaloka. There are four Directional elephants: Diggajas, on four directions. 21.
On that mountain, dwells Lord Maha-purusha-Ishwara, for the protection of people, being surrounded by Vishvak-sena and others. 22.

O good intelligent one! Above that Earthen Globe, there is the Firmament (Bhuvarloka). That is the abode for roaming of ghosts and spirits. 23.

On the golden mountain (Meru), which is geo-centric and in front and around the directional guardians the sun rotates after mounting the divine chariot, being within the Egg like orbit. 24.

Then, on the upper and upper regions, there are spheres located in orderly locations pertaining to: Moon, stars, planets: Venus, Mercury, Mars and Jupiter, in respective order. 25.

Above the orb of Jupiter, there is the orb of Saturn and then, the Seven stars. Thereafter, is the place of the pole star, which is the abode of Vishnu. 26.

Near to that, there is the extremely beautiful region: heaven. The Lord of tri-worlds: Indra lives there, along with all groups of gods. 27.

That planetary orbit exists from the sun upto the pole-star, rested on Shimshumara: stellar orbit. There above, is the beautiful region, named Mahar-loka. 28.

Above that, there is the region: Jana-loka and there above is the region, Tapo-loka. All these three worlds are rested on the group of seven stellar sages: Ursa-major (Saptarshi). 29.
Above that, there is the globe: Satyaloka; that is the domain of cosmic creator (Brahma). These fourteen globes are engulfed by darkness all around. 30.

Beyond that darkness, there exists embryonic fluid, O sage! Then, there above, are eight layers: earth etc. (Water, heat, wind and ether...). 31.

Thereafter is primordial matter (Moola-prakrati). There above is the supreme lustre. That alone is the domain of the Lord, which is called abode of Brahan (Brahma-pura). 32.

Since this is the construction of Brahmic egg (Brahmanda), the Yogic expert reaches there, through the path of respective veins and perceives there above, respective Globes. Yet, he reaches the domain of the Lord, which is trans-primordial matter, through the channel of Sushumna alone. Having perceived that, he returns into his mortal body again and wakes up. 33 - 34.

This kind of freedom, in the state of equipoise (Samadhi), attained through the favour of, and devotion in, Narayan. For that, wise adept should learn and practice yoga under the guidance of a Guru, for the progress therein. 35.

O pure Sage! In this world, the Yogic mastery would quickly materialise in case of a practitioner of Yoga, under the training from righteous preceptor, who is expert in devotion, Yoga; and not in the case of anyone else. 36.
Thus ends the sixty-second chapter entitled, ‘narration of the infrastructure of the Brahmic Egg: the cosmos, in topic of Yoga,’ in the fifth Prakaran of Satsangi jivan, the life story of Lord Narayan, also titled as Dharmsahastra. (the rules of the code of conduct). 62

CHAPTER - 63

Five great elements- Pancha-mahabhutas; their causal, subtle and gross evolutes in an individual and universe, with reference to Yogic exercises.

Shri Narayan Muni said:-

A master Yogi, who has attained Samadhi-equipoise, is self dependant; and he retains his body at his own will or abundance it, being free, from the fear of death. 1.

For a Yogin, wishing for, either abandonment of his body or retention of the body, for long time in this world, the grasp of five gross Elements, is essential. 2.

Without knowing the purposes of human body and the Brahmic-egg (Pinda- brahmanda), how can he know the art of abandoning and/or non-abandoning the mortal body? 3.

So, the five gross elements, which are the root causes and their effects, present in the cosmic egg, as well as human body,
must to be known. 4.

**Shatanand said:-**

O omnipresent Lord! I wish to specifically know about the gross elements, which are the cause of individual body, as well as cosmic egg. Thou deserveth to explain that. 5.

In case these gross Elements: earth etc. are of equal status, how the difference among the effects and the causes would be understood? 6.

**Shri Narayan Muni said:-**

Due to the paucity or amplitude of the effects and the causes, in the context of the role, either as the object of substratum or the substratum itself, the difference is to be understood. 7.

Since, the gross elements are the causes and the human body and the cosmos, those are present in the form of effect, as in the case of earthen pots etc. on the earth, the entities named as gross elements are in the form of substratum of the eggs etc. It is like the sea and the waves on water. 8 - 9.

The five gross elements are dependent on the sentient person and the primordial matter, alone. By the union of those two, the eggs are born through them, indeed. 10.

Just as on the surface of earth, the generation of eggs is seen, due to the union of pairs of birds, which are born out of eggs, due to the potency of the Supreme self, O talented one! Likewise,
due to the union of sentient Person and the primordial matter, the generation of eggs takes place, through the gross elements. This happens due to the will of the Supreme self, through those two and not otherwise. 11 - 12.

Whatever five elements are in the Cosmos, those are originated, only because of the will of God, from the portions of those gross elements. Just as the generation of birds, body takes place through the egg, of an egg-born bird; likewise, in this cosmos, the generation of creatures takes place, in course of time. 13 - 14

So the sages, who have the knowledge of that (cosmology), have said that, those gross elements, which are called cause, have become the elements, present amidst the Brahmic-egg (cosmos), are named as effect. 15.

The gross human body, called Pinda, which originates through the union of semen and zygote of a man and a woman, it is also known as born from the portions of five gross elements.16

There, the solid base, is known as the earth and liquid part in body, is known as water element, and body heat is called Tejas element; and activity is wind-element; and empty space in body, is the ether element, O Suvat! Thus, all the five gross elements are present in whole body. Therein also, the three elements: fire, water and wind are especially present in the body; this is to be mainly understood by the Yogin. 17-19
Among the above three, wind element (Vayu), is the main; and other two are dependent on it. And the wind element is also dependent on those two. Thus, there is interdependence of three elements. 20.

Among all the six sheaths (Koshas), Agni element is the one that ripens the body constituents (Dhatu), in the role of stomachic fire (Jataragni) and bears the body firmly. 21.

Water in the body, in the form of virility is the cause of human body. Human body- sustains by the strength of virility; and with exhaustion of virility, the body perishes. 22.

Wind element sustains body, having attained the essence of sense organs and activating entire body through the pentad of vital breaths (Prana, Apana, Vyana, Udana and Samana). 23. All the vital breaths are present in the bodies of embodied souls, by concentrating in centre of the naval. Those move oblique, upwards and downwards, there from alone. 24.

The wind mainly flows in Sushumna, all the time. From there, it enters into all the veins, ancillary to it. 25.

O the best one! The vital breath: Prana is stationed above the navel, while protecting the body. It stays in the head, as well as, in the (stomachic) fire, after pervading that body-region. 26.

Apana breath stays beneath the navel and kindles the stomachic fire. The stomachic fire dwells in-between the vital breaths: Apana and Prana. 27.
The vital breath: Vyaana, remains in all the body joints, while activating the body. The vital breath: Udaana is located in the throat, playing the role of attempting forcible action, through buoyancy. 28.

The vital breath: Samanaka is located in the navel, while kindling the heat in the sheaths, by assembling anything that is eaten or drunk and making it duly, respectively channelized. 29.

In this way, the eminence of Agni, Jala and Vaayu, in the body, is thus mentioned. There also, wind element is considered, by Yogic scholars, more important among them. 30.

So, in the function of either abandoning or retaining his own body, by a Yogin, the wind element: external as well as internal, is to be contemplated upon. 31.

Having practiced breath-control, the stomachic fire, which is dependent on it, gets itself regulated. Thereby, his body would sustain for long time. 32.

When, for a Yogin, there would be apathy for retention of the body; and there would arise the desire for discarding it, then, he may abandon it, after meditating upon wind element. 33.

Having ascertained the nature of wind element, contained in human body, as well as outer cosmos, the Yoga-expert should initially prepare a very firm seat. 34.

To attain whatever celestial world, would be his own desideratum, he should meditate, at heart, upon the wind element
to escort, to that destination; and visualising oneself to be located therein, he should discard his own mortal body. 35.

The yogin, who has assumed the form of wind-element (Vayu-rupa: gaseous state), and the role of perennial time and becomes everywhere fearless. He attains the state (loka) as per his own wish, while being praised by the gods etc. 36.

Then, he obtains Lordly (Bhagawati) body, due to the grace of Vasudeva; and continues to live there over, while relishing the Supreme bliss. 37.

This yogin, thus, attains the sublime celestial abode, of the Supreme Person; and directly serves His lotus like feet, as does Goddess Rama. He gets the cherished happiness, by serving the deity, which is being contemplated upon by the eminent seers. 38.

Thus ends the sixty-third chapter entitled, ‘narration of internal and external forms of five elements, in topic of Yoga,’ in the fifth Prakaran of Satsangi jivan, the life story of Lord Narayan, also titled as Dharmashastra. (the rules of the code of conduct). 63
CHAPTER - 64

Different forms of air element -Vayu in Pinda and Brahmanda, with reference to exercises to be followed in Pranopasana.

Shatanand said:-

O Lord! I wish to know precisely the nature of wind (Vayu), that is present in the human body (Pinda) and cosmos (Brahmanada), and Thou art the one, who deserves to explain it. 1.

Shri Narayan Muni said:-

O intelligent one! This omnipresent wind goes everywhere; yet, stays as support of all. It is present in human body (Pinda); and it is also externally present, in the cosmos (Brahmada). The wind is to be known as of seven kinds. It is separately present in human body and cosmos (Pinda and Brahmanda). Therein, listen to the wind, existing seven fold in human body. 2 - 3.

Prana, Apana, Vyana, Udana, Samana; Utkramana the sixth; and the wind named Aadhara (support), is the seventh. 4.

There, in the cosmos (Brahmada), there are seven winds: Aavaha, Pravaha, Udvhaha, Samvaha, Vivaha, Parivaha and Paravaha, in due orders. O the innocent one! This wind, present in the cosmos is reputed to be seven fold. I shall now explain to you, the characteristics, of both of them. 5 - 6.
Among them, the characteristics of the five internal winds: Prana etc. have been previously narrated. I shall now tale you the characteristics of the sixth one. 7.

The sixth wind: Utkramana is settled in the basic support. Having resorted to death, it becomes the cause of departure of vital breath. 8.

The seventh Vayu is known as the Aadhara, which stays in and out of the body. This Vayu, is the bearer of all (five) elements in the body, well. So it is called Aadhara. 9.

In the realm of cosmos (Brahmanda), the first wind, named as Aavaha, comes in the rainy season; and induces the clouds generated out of the steam-heat in the sky. 10.

Do understand that, this Aa-vaha Vayu, after reaching the vapour, lustre, water and humidity, in respective order, assumes the role of the great flash, in the form of lightening. 11.

O Sage! The second one is Pra-vaha Vayu, which is the support of the rotating asterisk orbit; it blows all over and is the cause of rise of moon etc. 12.

Third is, the Ud-vaha Vayu, which uplifts the water, from the sea, through the clouds and carries it up to the sky, in a very short time. 13.

The fourth Vayu: Sam-vaha gathers all the clouds together; it again bursts them, whereby loud noise is produced. 14.
The same Sam-vaha Vaayu is set to makes the aeroplanes fly, in the sky. That one threshes the mountain peaks, due to its speed. 15.

The fifth Vaayu is Vi-vaha, which has tremendous speed and a blasting noise; assumes the form of terrible havocs, it holds the Milky Way in the sky. 16.

Struck by it, the sun, even though possessing one thousand rays, appear like having one ray only and mild lustre, in the sky. 17.

The sixth Vaayu is known as Pari-vaha, to which the God of death and Death resort, effects be the mitigating the moon. It is also the annihilator of the cosmos (Brahmanda). 18.

This Pari-vaha also assumes the role of Death, for those human beings, whose mind is entangled in worldly life. It gives Nectar (immortality), to those Yogins, who are engaged in the practice of meditation. 19.

The seventh Vaayu is Para-vaha, which is very dear to Yogins. It blows, pleasantly, inside and outside the cosmos. 20.

O Brahmin! This Vaayu offers self desired place, which is free from return (to birth), to the Yogins. So it is regarded as the best of all the states. 21.

Of these seven sky-roaming winds, the specific location is described in the Puranas, which I shall respectively narrate to you. 22.

Place of the first one (Vayu), is said to be earthen globe; and
that of the second one, is the firmament (Bhuvar-loka). And that of the third one is the lunar globe (Soma-loka). The location of the forth one (Sam-vaha), is the sphere of constellations (Naksatras); and that of the fifth (Vi-vaha) one, is the planet orbit; that of the sixth one (Pra-vaha), is the sphere of seven stars of the seers; and that of the last (seventh) one is the sphere of the pole star (Dhruva-loka). 23 - 24.

Thus, the inward (anatomical), outward (cosmic) winds (Vayus), have been described by me, to you. Those are considered to be meditated upon (by the Yogis), cumulatively. 25.

The locations: navel, the point of nose, heart and big toe of the foot, are mentioned affirmatively by the Sages, for the purpose of breathing exercise (Pranopasana). 26.

Out of these (four), a Yogi should contemplate upon the Prana-breath, of blue colour, accompanied by Omkar and bearing the body of inner seed of M. 27.

He should then, contemplate its unification with the outer wind; named Aavaha. In this way the conception of unification, with (seven) winds all over, is to be understood. 28.

Thereafter, he should meditate upon, Apana breath of the colour other than white, accompanied by Omkar and the end seed syllable N, in the locus of ankle, neck, back and anus, to be unified with Pra-vaha: outer wind. 29.

A Yogi should meditate upon Vyaana breath, resembling the
Indra’s bow (rainbow), in lustre accompanied by Omkar and the seed syllable ending with R, in the location of sense organ: skin, to be unified with Ud-vaha, cosmic-wind. 30.

The Yogi should meditate upon Udaana-breath of saffron colour, along with Samvaha cosmic wind, on the head, heart, throat, and point of palate and on the foot sole, uttering Pranava - rakaara root letter. 31.

He should, meditate upon Samana Breath, of fair complexion, combined with Vi-vaha cosmic wind, at the navel, heart or joints, whilst uttering the Pranava (Omkar) and seed syllable ending in L. 32.

Then, he should meditate upon ejaculation (Ut-kramana) the sixth breath, of white lustre, combined with Pari-vaha cosmic wind, through Idaa vein, along with muttering of OM and the seed ending with S. 33.

Then, he should meditate upon the seventh breath, named Aadhara, of super white colour along with Para-vaha cosmic wind, in Pingala vein, while uttering the first seed syllable of Omkar (A). 34.

Thus, among these seven kinds of meditation, in the six kinds, rebirth is considered to occur. However, in the seventh kind, there would not be the calamity of rebirth for the Yogins. 35.

These six cosmic winds, of immense strength lead the mystic practitioners, to the respective cherished globes. The seventh cosmic wind (Para-vaha-vaayu), leads to the cherished Supreme Abode of the Lord. 36.
Thus, having grasped the location of the cosmic wind, the Yogi should abandon mortal body, after practicing over that kind of breath (unified with respective cosmic wind), as would be his wish. 37.

O Brahma! Abandoning or non abandoning his mortal body, is self dependant on the Yogins, having conquered selves and practicing devotion in Lord Hari. 38.

Thus far, the duty of those, who have reached the Supreme stability in spiritual equipoise and who have mastered self dependence, in respect of abandonment of their own body, has been told to you, by me. Now I shall tell you, what is to be done by persons other than those (Yogins). 39.

Thus ends the Sixty-fourth chapter entitled, ‘narration of the nature of external and internal air in the topic of Yoga,’ in the fifth Prakaran of Satsangi jivan, the life story of Lord Narayan, also titled as Dharmashastra. (the rules of the code of conduct). 64
CHAPTER - 65

Signals of death for a yogi.

Shri Narayan Muni said:-

I shall now narrate to you about the indicating signs either in wakeful state or in dream, by which a yogi should notice and make it for certain, of his forth-coming death. 1.

A yogi, whose death is near, is not able to see the path of celestials, Dhruva (polestar), Venus, Jupiter, star of Arundhati. He also fails to see his own shadow. 2.

To him the sun, fire and moon appear to be faded in brightness. Sometimes he sees a double image of the moon and other planets, in the sky. 3.

A yogi who is nearing death, sees his vomited content, urine and faeces golden in colour, and also trees. 4.

He does not see his full footprints in mud or sand fully but sees only half of it. In addition he sees his own pores in his shadow and his image in mirror without head. 5.

When he notices his fat body reducing fast or thin body becoming fat, it should be also considered that death is approaching near to him. 6.

One whose body smells like a ram’s body or a burning corpse,
he should thus, assume that death is nearing him. 7.

After having a bath if a yogi notices that his heart (chest) and feet instantly become dry, he should know that the advent of death is very near. 8.

When a yogi notices that both things eaten and drunk, do not get digested, and no medicine works, then he should firmly know that death is nearing him. 9.

An acute burning sensation in palate, stomach, heart; and pain in all joints; and nose and ears getting disfigured, are the signs of approaching death for him. 10.

A yogi when, feels hungry immediately even after having full meals, and when he doesn’t sense light of lamp or any smell, he is near to death. 11.

When one is unable to see his own image in the pupils of other person (in front) and does not hear any humming sound (vital vibrations) in the ears when finger inserted in, he should be sure that death is very near him. 12.

When a yogi is unable to distinguish the objects before him by his sensory organs, and loses a faculty of distinguishing between the real (existent) and unreal, he is sure to face death. 13.

When the eyes move hither and thither, or when there are acute pains in the navel area and teeth are blackened; and his natural disposition changes (he behaves in abnormal or opposite way)
suddenly, these are sign of an approaching death. 14.

When a yogi being in sensible, wakeful state, insults the adorable one or when he wishes to grab money from the donation pot; these should be known as sign of approaching his death. 15.

**Signs of death in dream state.**

When a yogi, in his dream sees that he is riding towards the south, in a cart pulled by a bear or monkey or a camel or an ass, he should know that the death approaching. 16.

If in his dream, he sees that he is fallen in a pit or getting confined there by someone, or he has hugged a dead body, he should be prepared to accept death. 17.

When one, in his dream sees that; he has sunk in water or mud, or entered in fire, or has taken poison, he is near to death. 18.

When a yogi perceives in his dream, his body smeared with oil, naked, wearing garlands of Japakusuma (Jaswand) and going southward, these he should mind to be the signals of nearing death. 19

O noble minded one, A Yogi should understand that all these signs seen in dream, do indicate nearing death. 20.

When he notices these signs, he should be alert from the same day and prepare himself to accept death. 21.

He should then assertively think that his body and everything in the world around is untrue. He should devote himself to nine
fold devotion and meditate upon Shri Hari, being detached from all the worldly matters. 22.

A yogi, who accepts this truth and becomes fearless and readily accepts death, gets freed from (all bondages), and thus attains the highest abode of Shri Hari, thereafter. 23.

O Sage, this is the greatness of yoga. Hence, those aspiring final beatitude, should therefore, practice yoga, devotedly. 24.

In the past, hundreds of great sages and kings have attained their desired fruit by practising yoga. Knowing thus, wise ones should practice this yoga and accomplish their goal. 25.

Thus ends the sixty-fifth chapter entitled, ‘narration of prior knowledge of impending death, in the topic of Yoga,’ in the fifth Prakaran of Satsangi Jivan, the life story of Lord Narayan, also titled as Dharmashastra. (the rules of the code of conduct). 65
Chapter - 66

Lord’s praise by Shatanand Muni.

Shri Narayan Muni said:-

O Sage, the yoga I have explained to you could be successful, if it is practised in suitable conditions like pious place, etc. otherwise, it leads to destruction if it is practised in an inauspicious surroundings etc. 1.

The (eight) essential things for the success of yoga are - a proper place, time, activity, meditation, knowledge of the science, traditional initiation (diksha), chanting of God’s name (Manu i.e. mantra) and company of holly men. When practised all these conditions together being auspicious, it will develop right understanding (and strong) will in men, and if these being inauspicious, men will certainly develop inauspicious will no doubt, about it. 2 - 3.

Considering this, a wise one wishing his own good, should aband-on unfavourable place, time, etc. and resort to auspicious ones. 4.

I have narrated the secret of Yoga-shastra to you, who enquired about it, with its major and subsidiary features entirely, which are approved by the knowers of Yoga. 5.

As per your query, all the science and the salient features of yoga have been completely narrated to you, you being intellig.ent and worthy to know. 6
Thus, churning all the aspects of science of Yoga and taking the essence of all, I have narrated it to you, for the good of all. 7.

Both of them, who narrate and listen to this science of yoga, that I have told, will be freed from multitude of their sins. 8.

Suvrat said:-

O King, thus, listening to the yoga shastra, narrated by (Shri Hari) the Guru of all, Shatanand Muni was very much pleased and satisfied. 9.

Other sages who had taken shelter in Him and were listening to the discourse at that time, also experienced highest bliss. They began to utter words of praise and saluted him. 10.

Shatanand became very happy and felt blessed. He bowed down at His feet with great respect and began to praise Lord Shri Hari, incarnated in the form of man.

Shri Vasudeav Stotra by Shatanand Muni.

Shatanand muni said:-

‘O Shri Vasudev I seek refuge in you, the son of Bhaktidevi and Dharmadev’ - I seek refuge in you . . .11.

The dweller of pure, lustrous imperishable abode, having crystal like blue lustre and two arms and at times four arms (to save your devotees), whose name Narayan saves from the hellish sufferings. 12.
Who has come down to this world, to teach the one pointed devotion, eight fold yoga with all its aspects and other related subjects and the great vows (like truth, non-violence, celibacy etc) by your own example; to those men who adore you. 13.

You who, while exhaling and inhaling experience oneness in Your Self as the Supreme Self like the full, limitless sea in which the tides flow backward and forward. 14.

While the group of inner (mind. intellect, etc) and outer organs are working; and the inhaling and exhaling process of the vital breath in going on and their supernatural agencies (Adhidaiv) are functioning, during their rise, sustenance and fall (You stand aloof from them) look Yourself distinct from them (like a witness), by your spiritual power. 15.

You who, took support of the principals of Nirbija Sankhya and Nirbija yoga to prove absence of (any possibility of) illusory forms, Tamas (ignorance and other Tamasik qualities) and inauspicious qualities (of Prakruti) in the Supreme Being. (N. Sankya philosophy declares that - the two principles Prakruti and Purusha are quite different in character and they are separate from each other and the knowledge - realization of separateness of these two principals leads to kaivalya; and the teaching of Nirbija yoga is - Purush is imperceptible, invisible, etc.) You took support of
Salamba Sankhya and Salamba yoga theory, to promote worship with proper rituals and devotion of Ramapati i.e. Vishnu or Narayan possessed of divine form, magnanimity, boundless glories and auspicious qualities. Thus, you have removed the inconsistency between Nirbija Sankhya and yoga and Salamba Sankhya and yoga, by combining these together with skilful reasoning. 16 - 17.

Like those who are given to lust, thieves, actors, addicts and who hate others all the time think of their own desired object and cling to the same; You unceasingly remember, meditate on Lord Narayan (being Sva i.e. Your Self) delightfully in your heart. 18.

Just as the devoted wife (Sadhvi), Chakor -bird, moth (Shalabh), a fish (timi), peacock (Kala-kanth) are deeply attached to their own object of love (to husband, the moon, flame, water, rain-cloud, respectively), your mind is intently and delightedly attached to the form of the Lord (Narayan). 19.

As one who is, in want of love or who is afflicted by hunger, fear, or disease, seek for shelter in the reliever, without pride or self respect; You seek (friendship) association with the noble, virtuous sages, leaving aside you greatness. 20.

You, who preach that, those who have no attachment to sensual pleasures like sound (touch, etc), who strictly follow their religious duties and who ponder over the unity of the imperishable Brahman (Bruhat) and their own Self, should worship the divine form of Shri Hari in the glow of lustre (Mahah). 21.
You are the one who is fond of reading, hearing the noble scriptures, and teaching spiritual lore i.e. Brahmvidya (like Upanishads) in the assembly of sages; O you! the loving friend of all those Jivas (individuals) who are caught in the web of transmigration (Samsar). Thus you teach the spiritual discipline to Sadhus (by your own example). 22.

Suvrat said:-

O king, saying thus in praise and prayer, bowing down with deep respect and devotion, Shatanand Muni joined his palms and stood before Him. Pleased with him the Lord said 23.

The Lord giving boon to Shatanand Muni for writing the biography of Himself.

O great sage, I am pleased with you, ask me whatever you wish; be sure, I shall give it to you. 24.

Shatanand said:-

O Lord, if you are pleased with me and if you wish to favour me with something, then today, You may please fulfil my wish that I have nourished long. 25.

I wish to write a story of your life and deeds, by which, the purpose of pains taken by me for studies and learning in (Shastras) will be fruitful, so O Lord, as You are the bestower of the desired boon to your devotees. Please allow me to do so, as You have promised me, before. 26 - 27.
O King, hearing this prayer made by the wise, dear devotee, Shatanand Muni, Shri Hari was very much pleased and said, O Yogi, you do write a book as you wish.

O sinless one, you may write an account my life as you have seen and heard. Your mind will be endowed with knowledge of three times (past, present and future). 28 - 29.

Certainly, you will be able to know the thoughts and views in mind of others and there will be nothing unknown to you (regarding Me). You are my dearest one. 30.

After my exit from this world, this book of my biography written by you will be the only valuable support to live on, for those who have taken refuge in me. 31.

First you compose ‘Shikshapatri’ written by Me, in simple language, in verse form metered in Anushtubha and then start with this large treatise (on my life and teaching). 32.

However, in complete solitude the mind could be steady and undisturbed to work with concentration, so from now, you may stay in a hut, in the premises of Lord Krishna’s (Gopinath) temple. 33.

Suvrat said:-

O Sage, thus, Shatanand Muni was very pleased and satisfied (with Shri Hari’s love for himself) and left for his own place. 34.
Shatanand thought to himself, that Shri Hari’s command is the only auspicious time (muhurt) so he went to stay in the cottage near the Gopinath’s shrine and started working on ‘Shikshapatri’. 35.

Thus ends the sixty-sixth chapter entitled, ‘narration of grant of boon, on Shatanand Muni,’ in the fifth Prakaran of Satsangi jivan, the life story of Lord Narayan, also titled as Dharmashastra. (the rules of the code of conduct). 66

CHAPTER - 67

Shatanand Muni, composes Shikshapatri and Satsangijivan, at Lord Shri Hari’s command; His approval.

Suvrat said:-

O the doyen of King! It was on the thirteenth date of the dark fortnight (of the month of Ashvin), known as Dhanatrayodashi, (the Samvat 1885), the sage Shatanand, began to compose ‘Shikshapatri’. 1.

He completed it, with right intelligence, on second date of bright fortnight of Kartika (Yamadvitiya). There are 212 verses (Slokas). 2.

Then, He began writing elegant commentary on it, for the satisfaction of the Lord; and completed it (Shikshapatri), on the fifth date of bright fortnight of Margasheersha. 3.
O King! On the same day (Tithi), afternoon, he offered it to Shri Hari, who was seated in the assembly, along with sages. 4.

Shri Hari perused the commentary along with, His own Shikshapati and was very much pleased. Further, He praised Shatanand (Muni), very much in the meeting: He addressed the sages and devotees, as per my opinion, whatever important was intended by Me, all that has been entirely brought in this work, without any remainder, by this sage.' 5 - 6.

Thus, being very pleased, the Lord took off the garland, that was around his neck and gifted it to Shatanand; and as a blessing he put both His hands on Shatanand’s head, with great pleasure. 7.

Then, Shri Hari made Nityanand Muni to read aloud, the Shikshapati, in the assembly. O king! On hearing it, the devotees and Sages were very much pleased. 8.

After that, Shri Hari addressed all His own devotees as, listen all of you! Whoever would be dedicated to me, by them, this Shikshapati should be read or heard every day.’ 9.

The rules of reading this are: before taking meals, this Shikshapati should be ever-read by them, after being pure and after sitting in Svastik-aasana; then, food should be taken, in normal times, except in contingency. 10.

In the event of absence of suitable leisure, during day, having performed own routine duties, this text is to be read, at night,
respectfully after sitting together. This Shikshapatri should always be read, by those, who have taken shelter in Me, slowly, with clear literal pronunciation, in such a way that, the flash of its meaning would occur in their own hearts. 11 - 12.

Having heard these diktats of Shri Hari, all the devotee folks, after bowing down, said as, ‘we all shall act upon this alone.’ 13.

Shri Hari then, conveyed to Shatanand Muni, the appropriate import intended by Him and addressed as, ‘O great intelligent one, write a treatise: you are quite capable in such composition.’ 14.

It appears to us that, owing to the favour of Krishna alone, such talent is gained by you. Otherwise, who else would be capable of expressing our intention, in clear words? 15.

Thus, addressed by the Lord, Shatanand Muni saluted Him and returned to his own hermitage, after receiving His blessings, which was difficult to be obtained, even by Gods. Miracles witnessed by the listeners as well as the devotee-visitors, to various temples, consecrated by Shri Hari: 16.

Thus, after attaining omniscience, owing to the blessing of Shri Hari, Shatanand Muni, the king of Yogins, began writing biography of Swaminarayan: Satsangi-jivanam, on the sixth date of the bright fortnight: Champashasti, of Margashirsha month, 17.

Sage, Shatanand Muni, after completing the volumes (Prakarana), one by one, read it out to Lord Shri Hari, who was residing in his Hermitage. 18.
He (Shri Hari) listened considerately to that reading, every day, along with the sages Shukanand etc. who were residing along with Him. Thereby, he used to be very much satisfied. 19.

O King! He also continuously listened to tenth and fifth volumes (Skandhas), again without break, of Shrimad Bhagvata, after keeping aside his routine activities. 20.

People witnessing miracles and actual presence of the Lord in the idols, installed by Shri Hari, in various temples.

Shri Hari, in the afternoon, after sitting on the altar of his own residence, gave pious and precious Darshana to all the devotees, who were exclusively dedicated to Him. 21.

**Description of innumerable miracles and incidents caused due to blessings of Bhagawan Shree Hari.**

When two, three or five or sometimes three or four days were passed, some marvellous incidences occurred in front of them. 22.

O King! I now report those wonders, which the people: dwelling in that town, as also those who came from other countries, witnessed in front of Shri Hari, in that assembly hall and who were astonished. 23.

Whatever idols of Lord Krishna: Nar-Narayan, Laxmi-Narayan, Gopinatha etc. had been consecrated by Shri Hari Himself and whatever other image of Krishna, wherever and whenever was installed, at all those places, from that day onwards,
miracle happened and all the people: devotees as well as non-devotees, men as well as women, witnessed all of them. 24 - 26.

Oh King! Sometimes and some other times, those idols exhibited various actions, pleasant to mind, like Krishna. Sometimes, those idols laughed at the people, observing their own actions. Sometimes, they themselves received the garlands etc. and also the offerings. Occasionally, they (idols) use to eat, meals that was offered to them. At times they drank the milk, or sometimes water, offered to them. 27 - 29.

They, sometimes offered their own Darshan, to those devotees, who had a vow of having daily Darshan and who were retained in some other town due to some obstacle. 30.

Some Deities have granted sons to some devotees, who observe vow, aiming at such desire. Similarly, they release some devotees from some strong enemy attack. 31.

Occasionally, those (Gods) have delivered money to poor, moneyless people, offering service to them, by prompting a wealthy person, in dream, to give them money. 32.

Sometimes the people, who were having vision (Darshan) of God, suddenly attained Samadhi-equipoise: and sometimes they saw dazzling brightness while looking at them. 33.

Such, several other miracles, happened at those various places. Having witnessed them, several people, resorted to that respective place. Some people, who had gathered there over, after. 34.
Witnessing such and similar marvel, reported all that to Shri Hari, seated in the assembly at respective occasions. After hearing that miracle, people, seated in the assembly got surprised; and began to understand, that it was all due to the majesty of Lord Hari. 35 - 36.

Narayan muni, heard all that account, considerately and explained to those reporters and also to his own devotees, who were seated in that assembly, as, ‘It should be understood that, there is no difference between Lord Krishna himself and those idols of Nar- Narayan etc.’ 37 - 38.

When all the devotees heard this explanation from Shri Hari, they all were very much pleased and satisfied. O King! In this way, Lord Hari, spread his Majesty also, through the idols. 39.

Thus, one and half year passed, while Shri Hari, the auspicious Lord, relishing in own Self, had spent His presence, delivering beneficial favour to people. 40.

Thus, the victorious Majesty, of Lord Shri Hari, spread in all global directions, from pervading, town to town and village to village, extending up to the limit of seashore. All the men and women in each house, sang the glory of Shri Hari, affectionately, permanently, widely and openly, O ruler of people! 41.
Thus ends the sixty-seventh chapter entitled: ‘narration of the magnanimity of the idols installed by Lord Hari,’ in the fifth Prakaran of Satsangi jivan, the life story of Lord Narayan, also titled as Dharmashastra. (the rules of the code of conduct).

CHAPTER - 68

Shri Hari’s life mission completed, He resolves to return to His abode (Akshardham)

Suvrat said:-

O King! Then, on the ninth date of the bright fortnight of Jyestha month, at the termination of night, the Lord entertained a thought, by Himself, within Himself, as: 1.

The mission for which, this incarnation is assumed by Me, has been fruitfully performed. There is nothing that remains to be done, on the surface of the earth. 2.

The mighty irreligious demons and the kings, acting against Dharma and saints have been all defeated by Me, with My own bravery. 3.

Those, were born in anti-religious heritage; engaged in lust, greed, jealousy, anger etc. have been uprooted from the hearts of men, by pure science and self-valour. 4.

Truth, non-stealing, celibacy, compassion and such other good virtues, born in righteous heritage, have been properly established
by Me, in the hearts of people, on the surface of the earth. 5.

The devotion combined with own respective Dharma, knowledge and the feeling of detachment has been inculcated, all over, by Me, in each house, for the spiritual welfare of all human beings. 6.

Dharmadeva, Murtidevi and Uddhava have been emancipated by Me, from the curse of Durvasa; and also other Sages have been liberated. 7.

All the Brahma-vidyas, Yogic arts and also non-violent sacrifices, have been propagated, on the earth, in respective people. 8.

The recognition to: Gods, Brahmins, sacred fords, Vedas, genuine Shastras and saints has been propagated comprehensively. 9.

Having done, the eradication of impious scripture like Kaula etc. and un-orthodox view point, the perennial religion has been established.10

For the happiness of all My dependants, the shrines and idols of Mine and Nar-Narayan etc. have been established. 11.

Furthermore, for spreading the path of devotion, preceptorship has been established, for the twice-born members of religious heritage, has been established. And the mode of initiation is promoted. 12.

For encouraging pious conducts, ‘Shikshapatri, the condensed zest of all genuine pure sciences, among My dependant people
has been established by Me, on the earth. 13.

The code of religion to all adepts, adherents of vows, householder men and women, saints and others have been meticulously preached by Me. 14.

The ritual mode of observance of all vows, occasional religious festivals has been comprehensively explained by Me. So also, the technique of eight fold yoga (Ashtanga yoga), has been completely explained by Me. 15.

The book (Satsangi-jivanam) has been made to be composed, under the authorship of Shatanand, for the upliftment of embodied souls, which will be born in Kali-yuga; and that is virtually completed. 16.

Thus, whatever was to be done by Myself, has all been performed by Me. Hereafter, I have to go back, now, to My celestial abode, from this earth. 17.

**Event of Shri Hari’s ascend.**

But, all those, whoever have taken shelter at My feet, and have deep respect, love and devotion for Me, may abandon their bodies, at the same moment, today, when I have disappeared (from the world); they may not at all bear, separation from Me, even for a moment. 18.

Therefore, I shall proceed to My Supreme domain, after doing their consolation; so that, they may be able to bear the pain of separation. 19.
O King! Thus, having made such resolve, Narayan Muni, the doyen of ascetics, urgently sent for the dependants, staying there over. 20.

By the command of Shri Hari, both His brothers, Rampratap and Ichharamji came immediately. So also, their sons, Ayodhya-prasad and Raghuveera arrived, along with their mothers. 21.

Muktanand and Gopalanand also arrived there. Nityanand, Shukanand and Brahmnanand, also came there immediately. 22.

Both Anandanand and Bhajanandanand and other important saints, led by Nirgunanand, quickly, came there too. 23.

Brahmins, such as Dinanaath, Somasur, Uttam and many other Kshatriya householders, came there fast. 24.

Ratnajee, Mayajee and other important devotees came as pedestrians. Jaya, Rama, Lalita and other leading women also came. After arriving there, having respectfully bowed down, sat near Him, as per etiquette. On that occasion, Hari addressed them as under: 25 - 26.

**Shri Hari said:-**

‘O devotees! You all indeed, listen to My speech. You all know Me well, as an incarnation of God, in human form. For whatever mission, this incarnation among human beings, has been assumed by Me, all that has been completed by Me; and there is nothing that remains to be done. Therefore, now I shall return to My own
celestial abode. Like wretched souls, I do not deserve to be lamented over. This is my command, which is to be obeyed. 27 - 29

Unconsciousness of the devotees on listening to word like Vajraghat of Shree Hari.

O King! Having listened to these spoken words of Shri Hari, which hit them all, like thunderbolt, they suddenly fell on the ground, weeping, with their, extremely grieving hearts. 30.

Some of them fell unconscious, as if their pulses had stopped. Some were so sad, that tears of blood began to flow down from their eyes. 31.

They all said that, they could not bear His separation and urged with respect, ‘O Hari, take us with Thee!’ 32.

O king! Then, Shri Hari thought to Himself, at heart, ‘all these people will truly die due to my unbearable separation.’ 33.

These people are to be protected at present, by Me, for the welfare of other human beings and for the propagation of the righteous path, established by Me. 34.

I would create hardening of their hearts, directly on the strength of Yogic mastery having thought thus, Shri Hari, infused courageous power in their hearts. Thereafter, when they got up and sat with their hearts resorting to courage, the Lord, who is donor of favour to the devotees, while assuring them addressed them, as under: 35-36.
‘All of you should not worry. I am present here on this earth. I directly exist, in Vadtal, in the form of two idols of mine. Similarly, I reside in Srinagar, in the name of Nar-Narayan. I reside here, bearing the name Gopinath. Know me to be in this form. 37 - 38.

I am also in Srinagar (Amdavad/Karanavati), in the form of Nar-Narayan and (at Durgapur Gadhad), I am here, in the form of Gopinatha. There is no difference in these two idols at all. I am the same, here on this earth, in direct form. For those, who serve these idols for them, my direct vision would occur. These images exist, presently as direct replicas. 39 - 40.

Indeed, I regard the worship of these idols as direct worship of Me. These idols deserve to be worshipped, by all of you, with devotional sentiment. 41.

So also, Ayodhyaprasad and Raghuveer are your Gurus; they too, have been designated by Me. Hence, they are to be respected by you, with due propriety. 42.

You should all behave and practise as per the regulations said in the ‘Shiksha-patri’, every day; should and act as per your rights and duties. Do not be overcome by grief, at all. 43.

Do not try to end your life, nor observe fast. One who disobeys My order, in this way does belong to Me, neither in this world, nor in the other world.’ 44.
Suñyatā Uvāca:

‘After hearing these words from Shri Hari, they all respectfully bowed down; and held with tearful eyes, His command, as final word.’ 45.

They all respectfully bowed down and said with their folded palms, ‘O Lord Shri Hari! Let our minds stay always at your lotus feet. Please forgive whatever misdeeds and faults that may have been done by us, out of ignorance. We beg your pardon; please forgive us. 46 - 47.

Whenever we meditate upon Thee, please grant Thy own vision. May there not be any obstacle in your devotion, either on our part or of someone else, at any time. O Lord! All of us should soon be taken in your own company, by Thee. We pray Thee, today after taking shelter at your feet. 48 - 49.

Upon hearing their speech, Shri Hari said ‘Amen’ and also said that, He will now perform His daily routine and that they should all go to their respective places. 50.

O innocent King! Then, they all again bowed down to Him, with respect, and slowly dispersed with broken legs and tearful eyes, to their places, thinking upon Him only. 51.

O King! At that time many calamitous happenings occurred on the surface of the earth. Very strong fierce wind began to blow and many trees were collapsed, being uprooted. 52.
Fire, licking the sky with flames, burnt down number of villages. There was roaring thunder noise and impact of meteors stroke, on the earth. 53.

Somewhere, there occurred shower of stones and somewhere there was bloody shower (from the sky). Freight arose suddenly in the hearts of people, at that time. 54.

Minds of the saints also became impure, at that very moment. Even the powerful sun in the summer, lost its brightness and became pale, in the celestial path. 55.

Devotees of Shri Hari experienced ominous signs. Males, felt their left side of the body throbbing, while women, felt their right side of the body throbbing. 56.

Having noticed those, sudden ominous outburst, occurring, the experts in the science of omens thought that, these omens indicate the departure of Hari. 57.

**Preparation of Swadham-Gaman by Shree Hari on the day of Jeth Sud-10.**

Shri Hari, then, on the day of Dashahara (tenth date of bright fortnight of Jyeshtha), took bath, performed all His daily routine and distributed alms such as cows, to Brahmins, as per the rituals. 58.

He again took bath, wore a washed dhoti and put on vertical Tilak mark, on his forehead again. He then, spread Kusha grass and sesame, on the ground, which was smeared with cow dung. 59.
He then, sat in Siddhasana and concentrated His stabilised eyesight. He plied His own self, by Himself and became trans-perceptible due to brilliance. 60.

Both, Nityanand and Gopalanand stood in front Him; Bhajanand and Shukanand stood on their sides. 61.

Arrival of Parshad of Akshardham.

At that time, up in the sky, innumerable aeroplanes of gods, and their attendants, the dwellers of three Heavens suddenly appeared. 62.

He was being worshipped by those divine devotees, with celestial perfumes, heavenly flowers, as also by several Divine courses of service. Shri Hari proceeded to His own domain, along with them. 63.

Up in the sky, while the gods, offered their worship, to Shri Hari, with great enthusiasm. On the way, great festival was celebrated, with resonance of various musical instruments. 64.

While, the worship was being offered by them, some drops of sandalwood paste as well as flowers, fell on the ground, from place to place. 65.

Very bright, dense and dazzling light was seen at first. Thereafter that light suddenly disappear and Shri Hari was not perceived by anybody, thereafter. 66.

Just as the disappearance of dazzling bright lightning or of a flame of lamp is not noticed by mortal beings; likewise, His
disappearance was not noticed by any persons at all. 67.

Nityanand and all others were surprised to see that miracle. Given courage by Him, they all began to sing the name and praise of Shri Hari, very loudly. 68.

Hearing the praise and songs of Nityanand and others, having understood that Sri Hari has disappeared, they lamented with extreme grief. 69.

All the devotees then, gathered courage that Shri Hari had, urged them to retain. Apparently, after giving up their sorrow, they started singing His name, loudly. 70.

They all remembered various incidents of Shri Hari’s life-span and passed their days sadly, whilst singing and sharing them, with each other. 71.

O King! Do understand that, the ever proved image of Satchidanand Bhagavan’s incarnation on this earth, His life events and His vanishing, are all miracles, played by Him. 72.

Only demons are puzzled by this miracle; but the devotees are not surprised, because they understand well, the richness of Yogic illusionary prowess of the Lord of Radhika. 73.

Just as, while the spectators are carried away by the dramatic acting of the actor, the knowers of reality, are not cheated by that. Similarly, the devoted people are not baffled, by the sport of Hari. 74.
List of various scriptures wrote by Shatanand Muni.

O King! Then Shatanand, the doyen of sages, was initially overcome by the grief of separation from Sri Hari. Yet, having got courage through the faithful contemplation on Him, he lived there, for one year. 75.

Having completed, the treatise Satsangi-jivanam, and having meticulously revised it, he digested its entire import at heart. Then, he himself composed, the thousand names of Shri Hari (Hari-nama sahasrakam), as ancillary elucidation, along with an anthology, entitled as Sarva-mangala-stotra. 76 - 77.

Then, the doyen of sages (Yogi-raja), Shatanand-Muni, composed an anthology named Jana-mangala, after taking the essence of Sarva-mangala-stotra, for the daily reading (Nitya patha) facility of devotees. 78.

Thereafter, popular assemblies were organized, by the saints: Mukтанand and others, at various places. Therein, the nectar of memoirs of Shri Hari, were heard all over, by righteous people. Having remembered those assemblies of virtuous devotees, were written down, with two hundred and sixty two verses, for the satisfaction of righteous devotees. 79 - 80.

Having remembered the command, made by Shri Hari, for writing a book containing Shri Hari’s preaching, Shatanand Muni composed a book named Hari-vakya-sudha-sindhu (the sea of nectar of Hari’s speeches), throwing proper light on Dharma, knowledge, detachment and devotion to Krishna, in proper spirit. 81 - 82.
Shatanand Muni thereafter, composed another commentary: Anvaya-deepika, which expounds the meaning of Shiksha-patri, in a very easy and simple manner, for the devotees. He also wrote another book, named Uddhava-Siddhant for Uddhav- Sampraday. 83.

Then, Shatanand muni composed other two Hymns, containing praise of Bhakti-devi and Dharma-deva, named Ashtottara-shata, in 108 verses separately. 84.

Thereafter, that great sage (Mahamuni), celebrated Shri Hari Jayanti (birth-anniversary) festival and on that occasion, explained all the rites and rituals of Shri Hari’s worship, which was donor of all desires to the devotees. 85.

Shatanand Muni was then, fully satisfied and contented with the thought of Shri Hari, continuously in his mind and heart. Furthermore, he moved everywhere, with his sanctified body, imparting knowledge to the seekers of emancipation, who surrendered to him. 86.

O king! Anyone in this world who listens or reads the sport of Shri Hari’s vanishing from this world; and one who conveys it to others, both of them become free from the noose of Yama, due to His influence. 87.

That Lord (Shri Hari), who is self dependant, remains victorious, in person, in the shrine at Vrittalaya (Vadatal), resembling the divine wish fulfilling tree (Kalpataru), for the welfare and good of his own devoted people, after destroying
Thus ends the sixty-eighth chapter entitled: ‘narration of disappearance of Lord Hari: His sportive gesture,’ in the fifth Prakaran of Satsangi jivan, the life story of Lord Narayan, also titled as Dharmashastra. (the rules of the code of conduct). 68

CHAPTER - 69
Life story of Shri Hari in the conversation between
Shivgupta Vaisha and Brahmın-Ramsharma.

Suvarat Muni said:-
Hearing the divine life story of Shri Hari, King Pratapasmih was fully satisfied and felt the joy of contentment and asked Suvarat again. 1.

The King said:-
O Sage! I have heard the biography of Shri Narayan Muni, again and again. My mind does not get satisfaction; and my urge to listen is growing. 2.

O Sage! I also want to know about all the rituals, during the celebration of Shri Hari-jayanti festival, and also the duties, which are to be followed by men and women, devoted to Him. You deserve to narrate all that.’ 3.
Suvrat said:-

‘O King! You are blessed, since you want to listen again, to Shri Hari’s life story. You consequently want to hear it, with deep devotion and respect, as if it is new. 4.

O King! I shall narrate all the ritual procedure of Shri Hari’s birthday anniversary festival. Even by listening to it, the fruit of vow is gained. 5.

O King! In the Suvarsha city, there lived a great, pious, religious, generous, quiet- tempered merchant, named Shivagupta. 6.

O king, even though he was prosperous with all wealth, he was issueless. Hence, he remained sad and worried, along with his wife. 7.

‘Whatever was told by whosoever person, for getting son, all that, vow etc. was performed by him, as per proper procedure; and also the motivated vows to deities. But even then, since he could not get a son, he proceeded in search of some expert (astrologer), in the guise of pilgrimage; and wandered about, on the surface of earth. 8 - 9.

After finding the hypocritical tales, worth disbelief, he happened to see, a very good hearted Brahmin, on the banks of Gomati-river. 10.

He was, Ramasharma by name, and devotee of Krishna, master
in Vedas and Shastras, and strict observer of religion. He (Shivagupta) went to him and sat beside him, after paying respect, in tearful eyes. 11.

That Brahmin, Ramasharma, also having noticed that merchant in that plight, bearing his body emaciated by worry, asked him about his condition. And he also narrated to him his real plight. 12.

At this point, the Brahmin comforted him as ‘give up your worries and be calm. Obey whatever I instruct you, immediately. You will get a son. 13.

Observe the Vow of Shri Hari’s birth anniversary affectionately and according to rituals. Whatever is desired by you, out of four goals of life, would successfully materialise, immediately for you.’ 14.

Vaishya said:-

‘O Brahmin! Who is Hari; and what is Hari’s Vow? How can I observe it? Please tell me all about it, as you are alone believable, for me.’ 15.

The Brahmin said:-

‘Lord Krishna himself came down on this earth. He became famous as Hari, Krishna and Narayan. 16.

He is popularly known as Hari Krishna, Ghanashyam and Neelakantha, and also Swami Sahajanand and Swaminarayan. 17.
He bears many names, according to his virtues and deed. I shall briefly tell you, all his divine virtues and his deeds that he did on this earth. 18.

Here, in our country, there is a nice village named Chhuppaaya, in North Kosala. There lived a best Brahmin, named Deva; always pure, pious in heart, attitude and actions. As he was religious and followed all his duties regarding religion; therefore he became famous as Dharma (Deva). His beautiful wife named as Bhakti; was always engaged in devotional duties of Lord Krishna. 19 - 20

This couple Deva and Bhakti were beyond all the wishes. But, they always served Lord Shri Krishna alone, with full devotion and dedication at heart and having control of sense organs. 21.

Even though numerous demons haunted by the Kali, and bearing the guise of royal officers, troubled the land and region continuously, this couple never deflected from their courage to attend daily religious duties. 22.

Lord Hanumana, their family deity, who had gentle glance on his surrendered devotees and bore the body, creating fear to all ferocious calamities, conferred protection to them, in spite of all the serial tortures. 23.
With firm devotion, love and faith, they performed a Vishnu-yaga, as per norms, at Vrindavan; and pleased Lord Shri Krishna by their exclusive devotion. 24.

Lord Shri Krishna, being pleased on both of them, decided to destroy the non-religious cults of Kaula etc., prompted by the demons, that were against religion and were causing tortures to the earth, proposed to be born as a son, of both of them. 25.

That Narayan, the God of all gods, affectionate to Dharma, obtained sonship of those two alone, out of compassion and assumed divine human form in Kaushala country. 26.

In spring (Vasanta) season, on the ninth bright day, in the month of Chaitra, Monday, on Pusya-constellation (Naksatra), at the third Nadi (Ghatika), of second Yama, an auspicious omen occurred on the earth (a son was born to this couple). At that time, it created joy in the hearts of saints and the adherents Dharma. Simultaneously, fear was felt by anti-religious peoples and demons and the treacherous agents of mighty king. 27 - 28.

Dharmadeva performed all his sacramental rituals: begging with natal rite (Jata-krśya), and ending with thread ceremony, in proper manner. The son named as Hari etc. pleased his own mother in all respects. 29.
But soon (after his thread ceremony), the son, being very much disinterested in worldly pleasures and happiness, left the house of comfort; and set out on a pilgrimage. On the strength of his extreme influence, he established religion on the surface of earth, by uprooting its adversaries. 30.

He established own religion, and singular devotion (Ekantaki Bhakti), to Lord of Shree (Laxmi), combined with scientific knowledge and detachment, among the people who took shelter in him, on the earth. Thereby, the haters of Dharma got suddenly perturbed. 31.

The troops of the preachers of the demons having foundation of anti religion, spread at various places and also rulers of earth, who were violators of righteous code (Dharma), who were proud of their dry knowledge and were the devotees of hypocrisy, became jealous of him on observing the establishment of true Dharma in proper way; and also His uncommon majesty, carried extensive hatred-campaign about Him; since they were not able to reach His exalted position. 32 - 33.

Those wicked persons, got extreme infatuation on account of the sin, produced through their humiliation of Him. They reached their annihilation, after striking blows on each other while carrying weapons, in thousands. Some others had to face to such heinous treatment as amputation of nose, ears etc or drowning to
death, in sinking boat, inflicted by king etc, on committing despicable offences. Some of the kings, who were antagonist to Hari, perished due to fatal disease and some others at the hands of enemies. Some others were robbed off their wealth, by mighty king etc. and some others got very bad plight, indeed. 34 - 36.

He (Hari), of such great valour, while travelling on the earth, uprooted extensively the products of irreligiousness. He also propagated religious practices, by eradication of temptation for demonic food: liquor and meat, by administering instant Samadhi: spiritual equipoise to human beings on earth. By virtue of His own willpower, Hari astonished the practitioners of Yoga, who had put in enormous attempt, striving for it. 37 - 38.

Shri Hari protected those also, who sought shelter in Him, without knowing His very great magnanimity, from the clutches of Yama’s messengers. This doyen of compassionate gods, gave salvation to them. On the other hand, others also, who wished to get salvation, were well educated and good people, noticed his efficiency and virtues; and thereafter, came to Him, thinking that, He was Lord Krishna Himself. 39 - 40.

Some others, watched auspicious and divine signs on Shri Hari’s hands and feet, and realised him to be the incarnation of
God. Some others, after watching uncommon faith on religion of the devotees, sheltered in Hari, ignoring the signs described in scriptures. They understood Him to be really, the Lord of the worldly saints. 41 - 42.

Lord Hari demonstrated his own Lordship, which was astonishing and uncommon, by extending His Yogic potency, to those people who were hypocrites, who had not abandoned their opinions and faults; and did not take shelter of Krishna. 43.

All those people, in thousands, attained instant Samaadhi, at heart, without attempt. Having visualized their own respective favourite god, therein, they got enormous joy. 44.

After getting up they affirmed that, He (Hari), was Himself their favourite God. Then, converting Him in pictorial (iconic) form, they took His resort for self-emancipation and stood by His dictates, after abandoning their own individual dogmas. 45.

Those persons who were learned in dry knowledge of Vedanta; were defeated, with proof in debate. Then, he infused the adoration of Brahman, directly assuming the divine human form, with devotion. 46.

Those learned Brahmins, who had sought shelter in Him, began
to worship Radharamana Shri Krishna, with full devotion, along with their six daily ritual duties: bath, Sandhya etc. 47.

Those ascetics and saints, who had taken His shelter, continue to abide by their great and austere vow, in eight fold ways and observe the entire saintly code, were very different from the worldly saints. 48.

Other People, belonging to various social orders: Varnas (Brahmin etc.) and stages of life: Ashramas (celibacy etc.), while observing their own righteous code (Sva-dharma) and moulding their behaviour, in this world, always as per scriptures, adored Hari, with full devotion, after abandoning all their own faults, due to His influence. 49.

Those married women, who had surrendered to Him, gave prestige to the righteous code of married women, faith to husband (Patiyatra dharma). Widow women followed the rules of widow-hood, serving Him with strict celibacy; and attained dignified status. 50.

He frequently celebrated various festivals: Krishna’s birthday (Janmastami) and others, by collecting enormous materials, which were pure and astonishing even to kings. He thus made ‘Annakootas’ and gave meals to thousands of people. 51.

O excellent merchant (Shivgupta)! He also arranged various
Vaishnava-sacrifices, by spending much money, which surprised the king. He continued serving meals for many months, to both Brahmins and sages in thousands, repeatedly. 52.

He arranged at various places, mega sessions of food service, for the satisfaction of pilgrim-folks. There over the traveller people, who arrived, got full satisfaction, by getting favourite food of various varieties. 53.

He constructed many wells, lakes and Dharmashalas – caravanserais - in various places (villages and towns), for the comfort of pilgrims. He also donated special villages for Brahmins, along with amenities. 54.

He also arranged, thread ceremony of many Brahmin children, by giving essential monetary help. In addition, he arranged marriages of Brahmin maidens, at the hands of Brahmins, with due marital rituals. 55.

He paid off, all the loans of many people, who were at His feet and were serving His lotus like feet. He gave monetary help to them and made them free from their money lenders immediately. 56.

Those Brahmins, who were in need of money for maintaining sacred fires, such as: Upasana-agni, Tretagni and Avasathyagni etc. were helped by him. In addition, he gave them stipulated annual
maintenance-alms, whereby, regular performance of religious
rites, was ensured. 57.

He protected and encouraged religion on this earth; gave alms
in the form of cows, land, gold etc. and money to worthy Brahmmins,
on many occasions: solar eclipse, lunar eclipse, Amavasya and
other Parva-kala. 58.

He showed his devotees, by giving them the experience of
Samadhi, at heart, the divine Brahma-loka, Golok-dhama and many
other divine domes, of his own, endowed with those respective
majesties. 59.

He, the extreme powerful divine Bhagavan Shri Hari,
simultaneously showed His previous incarnations, along with
respective attendants, to His chosen few pious devotees. 60.

He also explained the nature and scope of individual soul
(Jeeva), cosmic illusion (Maya), primordial matter (Prakriti-
Mahat) and the controller Lord (Ishvara). He also explained various
views of experts, in philosophical science, in various assemblies.
He also displayed some of those cosmic tenets, through His own
majestic power. 61.

Those Kings, who had lost their kingdoms, due to the strong
enemies and who had lost their wealth, came at His feet and
surrendered to Him, regained their prosperity, better than
The devotees, having material desires, got the fulfilment of their personal goals, according to their own wish. Many other devotees, who had no material desire, also experience the joy of material pleasure, in many ways and spiritual salvation (Mukti), in the world above, only because of His favour. 63.

Shri Hari, spread the path of devotion (Bhakti-marga), on this earth, for long time. Furthermore; he constructed many big shrines of Shri Krishna. Even the great Kings were surprised to see those shrines, pleasing the hearts. 64.

For the sake of spiritual welfare of people, out of limitless abundance of compassion, He established the responsibility of His own, the lineage of His own righteous cult. Then, He proposed to make and exit from the drama of human embodiment. 65.

Thereafter, Shri Hari, who was direct preceptor of the world, became recourse of surrender, in all respects, performing such miraculous feats, in this world. Even now, He gives his own direct holy vision (Darshana), to His own devotees, at His own wish, as before. 66.67 (during His life time).

At the time of their departure from physical body, He gave His own, overall holy Darshana; and also emancipation, while rescuing them from Yama, the God of death. 68.
Ritual and celebration of Shri Hari Jayanti (Birth-anniversary) festival.

On His birthday, great festival should be celebrated after observing fast; and it is common experience that, thereby all desired object is fulfilled. 69.

By observing this vow (Vrata), even a man who does not wish to have anything, gets knowledge, detachment and spiritual achievement and also nourishment of devotion. A person, who wishes religiosity (Dharma), attains it (Dharma). A pleasure seeker, gets pleasure; one, who wishes wealth, gets wealth; and who wishes liberation, gets liberation. One, who wishes good wife, gets good wife; and one who wishes to have son, gets best son. So, this vow of His birth anniversary should be celebrated on the ninth bright lunar date of Chaitra month. 70 - 72.

One, who wishes to observe and celebrate it, should select exact ninth lunar date (Navami tithi). It must not be overlapped by eighth lunar date (bright Ashami), of Chaitra (Madhu) month. The ninth lunar date, at the sunrise, should be accepted by vow-keepers for keeping fast. 73.

If this lunar date is pure but eclipsed and has vanished, then, the earlier lunar date should be accepted for vow. 74.

When on the previous day alone, at night, at the advent of Ashvini constellation (Naksatra), there occurs conjunction of ninth date, moon rise and also Pushya constellation. And if it is not on next day, then, the ninth lunar date, even though overlapped by
eighth lunar date, is to be selected for celebration for vow. It is so, because such conjunction had taken place at the time of Hari’s birth. 75 - 76.

The right to celebrate this birth anniversary festival belongs to a member, of any one of four social orders, accompanied by wife. Therefore, this vow of Hari’s birth anniversary is to be celebrated by both: men and women. 77.

On this birth festival of Shri Hari, full fasting should be followed by his devotees, on the ninth lunar day. Bhagavan Shri Hari Krishna should be worshipped, throughout the night, without sleep. 78.

A person, who observes this Vrata, should take little food on eighth lunar date. On ninth lunar date, at dawn, he should get up and think of Lord Shri Krishna and perform his bodily purification. 79.

He should not use wooden tooth stick, on vow day. He should gargle with pure water for twelve times, for cleaning his mouth. 80.

After taking bath, he should carry out all his daily rituals; and bow down with respect, in front of Lord Shri Hari. Then, the person holding the vow should accept a regulation, by uttering the following chant: ‘O Hari, the Lord of the world, I shall remain without taking food, day and night. I shall take food tomorrow (as Prasada). This vow of mine may be guarded, by Thee, O Hari!’ 81.82.

Having accepted that regulation, he should finish his routine ritual. On that day, the vow-abider should not do any duty for his livelihood. He should do that work only, which is related to Shri
Krishna. He should observe celibacy; and keep himself totally away from anger. 81.82.

His vow of celibacy would be violated by, even a glance at women, touch by them or dialog with them, other than his wife; and even the contact with his own wife. 85.

Sleeping during the day, eating betel, eating even a speck of food or taking water frequently, will all, mar the vow. 86.

Women, observing this Vrata, should not lament (on sad news), or should not weep (on sad occasions); should not spin cotton thread, should not quarrel and should not wash bulk clothes or stitched clothes. 87.

A person observing this vow should collect the material for worship such as: the flowers, garlands and so on, during the day, according to his capabilities; and at night he should worship Lord Shri Krishna. 88.

On this day, he should install, at a sacred place, a Mandap and decorate it, by placing Plantain trunks, flowers and mango leaves and foliage. 89.

Thereafter, at its centre, he should construct an excellent altar, beautified by multicoloured Rangoli-design. Then, upon a splendid Mandala diagram, named Sarvato-bhadra, prepared with rice grains and is beautified with five colours. The vow-keeper should place a spotless copper pitcher, filled with water, on eight-petal lotus,
fashioned over rice grains; and dip five jewels, in that copper pot. Thereafter, he should spread a rich cloth, on the pot’ and install a gold-image of Lord Shri Krishna, on the plate, according to his affordability. 90 - 92.

Wherever there is an image of Hari Krishna, accompanied by the idols of Bhakti and Dharma, either stationery or mobile, in a temple, the vow-keeper should worship that alone, as per prescribed rite. Elsewhere, a gold image should be prepared for worship. 93 - 94.

An idol of Bhakti (mother), should be installed on His right side and Dharmadeva on left side. At the rear side, an image of Samkarashana, having an umbrella in His hand, should be installed. In addition, Pradyumna and Aniruddha, wielding charuies, also should be installed in front of the images of Dharma and Bhakti, respectively. In front Hari, idol of Uddhava, made of silver, should be installed. 95 - 96.

He, who observes the vow, should perform the mega-worship of Hari, accompanied by Dharma and Others. Then, he should keep awake: singing and narrating the stories of Shri Krishna as well. 97.

If he is unable for fasting, after the worship of Hari, at night, should take some fruits or drink a little bit of milk. 98.

Then, in the morning, he should again do the worship and dispose of the material. He should then donate the idol, to a Brahmin; and then, offer meals to Brahmins. 99.
Then, the person, who observes the vow, should take meals and celebrate the fulfilment of the vow, along with all his relatives. If he observes the vow in this manner, all the wishes, which he has in his mind, would be fulfilled. 100.

If he is weak and himself, unable to perform the worship of Hari, then, he should pay obeisance to Hari, worshiped by someone else, with respect. A person, after having seen his righteous devotees, would directly get the fruit of His worship. This vow should be observed by all the persons, in all respects. 101 - 102.

This vow should be observed by all women, men, excepting children as well as old and sick persons, every year, lifelong. 103.

When the circumstances are favourable and economic ability increases, then, he should celebrate the fulfilment ceremony (Udyapana), of the vow. Thus, the vow ritual will be completed. 104.

Suuvrat said:-

Thus addressed by that Brahmin, the merchant became happy in mind. Then, being desirous of observing that vow, asked him about the ritual of fulfilment. 105.

Vaishya said:-

‘O great Brahmin! Please tell me about the winding up: fulfilment ceremony (Udyapana vidhi), by which it would be totally fruitful to observers of the vow.’ 106.
The Brahmin said:—

‘Without a winding up ceremony, any observance of a religious act is fruitless. Hence, it should be performed as per ability, as a duty and there should be no deceit. 107.

Having kept the vow on the ninth bright lunar date, every month, as per convention, its conclusion should be done as per suitable place and time. 108.

Alternatively, the observer should first celebrate the concluding ritual and then observe it, very month, for the whole year, peacefully. 109.

The concluding ritual or the winding up ceremony should be performed on the ninth date of bright fortnight of Chaitra, (excepting Adhika-masa i.e. intercalary month). There should be no setting of Jupiter and Venus in the sky. 110.

Just as, there is great enthusiasm in a marriage ceremony, in a very similar way, enthusiasm should be shown, yet as per monetary availability. 111.

All the relatives and friends and devotees of Hari, who are in other places, should be cordially invited, by sending invitation letters to them. 112.

The ceremony should commence on the first bright date of Chaitra. The observers of the vow should celebrate it, as per their economic ability and capacity. 113.
Celibacy should be observed; and Shri Hari’s biography (life story) should be heard every day. Songs of His virtues should be sung with devotions. 114.

Devotees of Shri Hari, Brahmans, saints and celibates should be ever adored with sandalwood paste, flowers and so on. They should be given meals, according to economic ability. 115.

A knowledgeable Brahmin, who knows the ritual (of Shri Hari’s birth anniversary), should be previously consulted. Then, on bright eighth date, the essential materials, suitable for Hari’s worship, as per monetary affordability, should be kept ready. 116.

He should make a splendid Sarvatobhadra mandala, at the hands of Brahmans, in an elegant Mandap. 117.

He should adorn it with four auspicious plantain trunks, leaves and twigs of mango tree, Ashoka etc; and fruits, flowers, rich garments and mirror. 118.

He should place eight pots: either earthen or of copper, in eight different directions; and in the central place, a copper pot without any leakage. 120.

In all those eight pots, betel nuts, copper-coin, rice-grain and Ladoo should be separately placed. 120.

After that, person should place eight pots, made of bamboo, along with plates. Then, he should place a coconut, separately in those pots, along with two-two white cloth pieces. 121.
Having filled the central copper pot with water and having dropped a fruit, along with jewels; and it should be covered. 122.

He should place a golden image of Shri Hari, along with Dharma etc. on a sheet of soft cloth, as per his capacity. 123.

The vow keeper should then, perform mega-worship of the image, as per the rituals; and mega festival at night. Thereafter, he should perform mega-ablation with water; and offer mega oblation (Maha-naivedya). 124.

Having concluded the worship ritual of Hari; and having kept wakeful night by listening to His anthologies, he should again perform morning worship. 125.

Thereafter, he should perform Homa-sacrifice, uttering eight syllabled Mantra, by offering oblations of sesames, ghee, porridge in the fire, for 108 times. He should then, honour the Brahmins. 126.

He should offer gifts to a worthy Brahmin, in the form of milch cow. She should be of brown back and good omens and adorned with golden horns, silver hooves. 127.

In the contingency of non availability of such cow, or a worthy recipient, or one’s own incapability, the person should donate ransom amount; and perform chant-muttering. Moreover, he should also offer a sesame pot, a pot of ghee, gold as per affordability. Eight fold gift: food, cloth etc. is to be given to a twice-born Brahmin. 128 - 129.
Then, he should offer a gift of bed, or if unable, a comfortable seat; and then clothes, useful to a couple. 130.

He should offer silk clothes or cotton clothes, or mixed clothes, if he is moneyless. Thereafter, he should bid farewell to God, along with His companions. 131.

He should then, donate those eight pots (which had been placed in worship) to the religious students or Brahmins. He should donate the central pot, along with the golden image, to the preceptor (Guru). 132.

He should then, offer profuse alms, to sages and Brahmins, in big number and offer them meals. If he has meagre money then, he should feed either twenty or twelve Brahmins. 133.

By the observers of vow, the festival of swing oscillation (Dolotsava), should be witnessed, beginning from the bright ninth date at night, till the second dark day (Vadya Dvitiya). 134.

Having performed this ritual, the vow would reach completion. Thereby, the wishes of the minds of the vow-observers would be fruitful. 135.

You should observe this vow. I am telling this, as beneficial to you, out of friendship. You will get a son, in this world and salvation thereafter. 136.

**Suvrat said:-**

O King! Advised in this way, by the Brahmin; the good natured
merchant, believing in those Brahmin’s words, determined that, Hari is the Lord. Then he became firmly surrendered to Him. 137.

He came home, along with his wife; and observed the vow as per convention. In due course of time, he begot a good son, as grace of God. 138.

Thereafter, many other devotees also observed that vow, for fulfilment of their own individual wishes; and got their full cherished fruit. 139.

O King! In this way, the excellent procedure of celebrating birth anniversary of Hari Krishna, has been narrated by me. It is donor of cherished goals of the devotees. 140.

The person, who listens to the performance of birth anniversary of Shree Hari or one who narrates it; both of them, would obtain the fruit of vow performance, by virtue of Hari’s grace; and also whatever is cherished by Him. 141.

Thus ends the Sixty-ninth chapter entitled, ‘narration of the ritual and vows to be observed on Shri Hari Jayanti’ in the fifth Prakaran of Satsangi jivan, the life story of Lord Narayan, also titled as Dharmashastra. (the rules of the code of conduct). 69
A short summery of the contents of the entire text.

Suvarat said:-

O King, as per your request I have narrated to you, full account of Lord Narayana’s life, event by event, which is auspicious and the donor of the good to all. 1.

In that, firstly I have narrated to you the story when great sages (like Marichi and others) had assembled to meet Nar-Narayan in Badarikashram, in the Himalayas. 2.

O King, then Dharma along with his wife came there as well, and that due to Durvasa’s curse they (the sages) had to descend as humans in this world. 3.

According to that curse Uddhav, Dharmadev, Murtidevi and other Sages were born as humans on this earth and that Dharmadev was married to Bhaktidevi (Murtidevi). 4.

Thereafter, troubled by demons (Asuras), Dharma and his wife Bhakti left their hometown (set out on pilgrimage) and came in Ramanand Swami’s refuge, who was the incarnation of Uddhav. 5.

Again due to the trouble given by Kings and others who were partly demons (daityas) in their acts, Dharmadev guided by Hanuman came to Vrindavan - that I have already mentioned. 6.

Then, pleased by the great worship of Shri Krishna in Vishnuyaga, Lord Himself appeared before Dharma and the sages,
and blessed them. Then walking through the forest Dharma-deva had to face a curse from Ashvatthama (the son of Dron). 7.

After that I have narrated about the curse given by Goddess Vindhyavasini to Kalidatta and other demons then about the birth festival of Shri Hari at Dhamadeva’s house. 8.

I then narrated Shri Hari’s naming ceremony and Chaula (cutting hair first time). Thereafter followed demon Kalidatta’s defeat. . the childhood plays of Shri Hari and His thread ceremony in Ayodhya. 9.

Further; I narrated how Hari Geeta was recited to Shri Hari’s mother and how Bhakti and Dharma attained divine abode... Shri Hari left home and became a wandering ascetic... while roaming in forest, Bhairava was defeated by Hari.10.

I had also narrated regarding Shri Hari’s stay and observance of austerity in Pulahashrama,... Shri Hari experiencing actual presence of Sun God who blessed Him,... Shri Hari’s yogic practices,... His victory over Pibaika and other great shakta’s. 11.

defeat of the multitude of demons in Utkal (Orissa),... Shri Hari while wandering as a pilgrim God Shankar and Parvati actually appeared there and blessed Him. 12.

Thereafter at Lojapura Shri Hari met with disciples of Ramanand Swami, and then went to see Ramanand Swami who was the incarnation of Uddhav and became his disciple. 13.
At the persistent advice of Ramanand, Shri Hari accepted the seat of Guru and manifested His divine prowess.

(Here ends the 1st Vol.)

Shri Hari then defeated Meghajit (others in debate) and showed his majesty and brilliance. 14.

Manifested Himself in the form of Shri Krishna to those who were meditating,... then in discourses explained Narayan-geeta and evils of greed and passion and other blemishes. 15.

Shri Hari established non-violence in this land,... then conversation between Khatwangaand King Abhay were mentioned to you as well. 16.

Shri Hari’s arrival to Durgapur at the request of King Abhay and how the (British) governor was blessed with a boon by Shri Hari. 17.

Then, the declaration and promotion of Uddhab cult and preaching it place to place, visiting various cities and towns. 18.

Shri Hari performing various sacrifices,... refutation of thoughts of the Kaulas other cults,... and Shri Hari’s conquest on all quarters,... His stay at Durgapur. 19

(Here ends the 2nd Vol.)

Then narrated to you how King Uttam (with Jaya, Lalita and others)became His devotees and engaged themselves in giving wholehearted service to Him,... then about the grand Annakoot festival in detail. 20.
In the discourses in the assembly of devotees, Shri Hari showered love and enlightenment and published Satsangadeep for their guidance. 21.

Thereafter, Shri Hari guided on the rules of righteous code for ascetics, while speaking on the topics like dharma-raksha, sparsha-viveka, dharma-siddhi, nishkam-shuddhi. 22.

Then Shri Hari spoke about the absolute unity of Shri Krishna and Himself,... ritual and method of repeating Shri Krishna’s name, observance of Ekadashi vow, and the Prabodhini Ekadashi festival. 23.

Shri Hari then celebrating the great festival of Pushp-dolotsav at Vrittalay...

**(Here ends the 3rd Vol.)**

The ritual and method of hearing Purana, in detail and the importance of Bhagavata purana,... celebration of Janma-ashtami festival, in Sarangpur. 24.25.

Further, I told you about Bhagavan’s departure to Nagatankapur, Panchalagaram and how He explained the correct meaning of Shrutis i.e. scriptures. 26.

Then, Shri Hari constructed a temple at Shrinagar (Ahmedabad) and installed the idols of Nar-Narayan; and also at Bhujanganagar, according to the scriptural procedure. 27.

Then the Lord installed the idols of Laxmi-Narayan in Vrittalay and the actual arrival of Lord Dwarakadish (Krishna) there. 28.
He then, explained the meaning and purport of Triyuga;... He then adopted His nephews Ayodhyaprasadh and Raghveer as His sons and appointed (them as His successors) as Acharya. 29.

Shri Hari then went to Vatapattana (Vadodra) with the group of sages where the king Sinhajit (Sayajirao Maharaj) honoured Him with respect... writing of the Shikshapatri ... all these events were narrated by me. 30.

Shri Hari then went to Shrinagar (Ahmedabad) where He celebrated the swing festival of flowers,... then arrival of Shri Hari to Bhall-desh and installation of idols of Radha-Krishna in the temple of Dholera. 31.

Thereafter, He instructed about the ritual of Deeksha (initiation),... promotion of His teachings,... instructions about rituals of various vows, festival and righteous code (Dharmamrut) for the Sadhus (of his sect). 32.

**Here ends the 4th Vol.**

O King, Shri Hari then explained Sankhya-shastra and knowledge regarding Dharma. 33.

Shri Hari then explained the division of four castes (varnas) and stages of life (Ashrms)and duties of each of them; and also the duties of women and of those not belonging to four castes, elaborately. 34.

Moreover, Shri Hari explained the atonement rituals for all small and great sins and various types of Kruchhra vows. 35.
Shri Hari then installed an idol of Dwarakadhish at Jirnadurg (Junagadh) and explained the duties of avowed celibates (naishthika Brahmacaris). 36.

Shri Hari established the idol of Gopinath (Krishna) at Durgapattna,.... expounded the science of yoga with its all aspects and salient features. 37.

I then told you, how Shri Hari conferred his blessings on Shatanand Muni and instructed him to write Satsangijivanam. 38.

Thereafter, Shri Hari reflecting on the purpose of his descent as fulfilled and thought of returning to His celestial abode. His preachings to His devotees..., the event of His disappearance from this earth.... the ritual and celebration of His birth-anniversary. 39.

O King, thus, on your request, I have narrated to you all the wondrous life story of Shri Hari, as it happen in the course of time. 40.

O King, this book Satsangijivanam written by Shatanand Muni. it is a Shastra - a scripture in itself, it is supremely pious. It is the essence of Vedas, Shastras and Puranas. Shatanand Muni taught and explained it to me so that I could understand it easily. I have happily told it to you as you have expressed your wish to hear the same. 41 - 42.

**Greatness of the Book and rewards of reading it.**

The name of the Book ‘Satsangijivanam’ is quite meaningful,
the Supreme Being Lord Shri Hari is said as Sat, sangis are those who have taken shelter in Him, it is a life source itself (Jeevanam) to them on this earth. They should always read, listen and ponder over it, respectfully. 43.

He, who reads it, obtains the fruit which one obtained by reading of the Vedas; a twice born, any one of the three castes, obtains the merit of performing all the sacrifices (yajnas). 44.

A man or a woman, belonging to any of the four castes who hears it with deep respect, will get desired happiness in this and the other world. 45.

By hearing this, a Brahmin will get wisdom, a Kshatriya (Bahuja) will enjoy sovereignty, a Vaishya will get wealth and a Shudra will get happiness. 46.

Anyone who reads or hears this Shastra with any special wish in his or her mind, will get the wish fulfilled; while one who reads it without any motive, will get highest devotion. 47.

Those Brahmins, who will perform Purcharana i.e. reiteration of the Book as a vow (for 108 times etc in a set period), will certainly get all their wishes fulfilled. 48.

Those men, who are desirous to know about religion, knowledge and dispassion, should read and study this text, diligently. 49.

Those who wish to attain final beatitude should read or hear this book, which is donor of their desired object. 50.
For those who understand the meaning and teaching in this book, nothing remains to be known (in this world). Hence, those who wish their own good should resort to this Book, wholeheartedly. 51.

Obeisance again and again to Narayan Muni, Krishna, Shri Hari and His devout disciple Shatanand Muni, my Guru. 52.

Thus, listening to the story of the life and deeds of Narayan Muni narrated by the most respected sage Suvrat, King Pratapsinh was very pleased and satisfied. He said; 53.

O excellent among the sages, no doubt, my birth on this earth as a man has been completely fruitful by your holy association. By listening to the wonderful deeds of Narayan Muni, Shri Hari, I am so much happy at heart today, that I cannot express it in words, O great sage. 54 - 55.

O great Sage (Shatanand), you are really blessed as you have directly served Shri Hari, you have won Him by your love and devotion, and have become worthy of his grace. 56.

O Sage, you wander on this earth to deliver knowledge, to enlighten people like us. Really, it is the inborn nature of saintly persons like you to do good to others. 57.

Please accept me as your disciple, I surrender to you alone. Please bless me, so that I could see that wonderful Lord, actually. 58.
Thus prayed by king Pratapsinh, the Sage said to him, ‘(if) you meditate on the Lord and try to visualize Him in your mind as I have described Him so far, He will appear before you’. 59.

Shatanand Muni has said (promised) to me that, those who listen to this great Book diligently, Shri Hari will certainly bless them by giving His Darshana. 60.

At this point, the King bowed down before Suvrat, sat in steady posture and concentrated on Shri Hari, as he had heard, with firm resolved. 61.

When by the grace of his guru (Suvrat) and by his own merit of listening to the scripture he -King Pratapsingh had a direct perception of the Lord Hari, in his heart,

in the midst of the glow of profuse lustre, handsome like crores of cupids, attended and worshiped by his devotees; he was overjoyed by happiness. 62 - 63.

After some time, when the king came to his senses, saluting to the Muni (Suvrat) happily said ‘O Sage, surely, it is because of your grace that my wish is fulfilled and my life is fruitful’. 64.

Then the Muni (Suvrat) said to the king, ‘so, this is the way you meditate everyday and constantly think of Shri Hari; worship Him while doing your duties; so that you will attain the supreme abode of Shri Hari’. 65.

‘Staying in this very sacred place(Jagannathpuri) you worship
Shri Hari all the time’, saying thus to the King, the sage left for another holy place. 66.

The king lived there and worshipped Shri Hari with deep love and devotion; and within short time, he attained His supreme, celestial abode, Goloka. 67.

Listening to Whose stories, singing Whose name and praise and remembering whom is propitious, brings good fortune and all that is auspicious; may that Hari shower welfare and happiness to all. 68.

One who uprooted the irreligious cults and enhanced and augmented the righteous following, the destroyer of all sins and sorrows, that Shri Hari with His devotees, be pleased with me. 69.

Thus ends the Seventyth chapter entitled, ‘A short summery of the contents of the entire text.’ in the fifth Prakaran of Satsangi jivan, the life story of Lord Narayan, also titled as Dharmashastra. (the rules of the code of conduct). 70

THUS ENDS THE 5TH VOL.

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SRIMAD SATSANGI JIVANAM