Blessings of Mahant Swami

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

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

Introduction of Second Volume

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

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

Biography of Sadguru Swami Sri Shatanand Muni

There lived a pious Brahman named Vishnudatt in the city of Mithila, which was once ruled by the great King Janak in ancient times. Vishnudatt was well versed in the Vedas, Vedang, Vedant and was very religious. His son, Shatanand Swami became a scholar of the Vedas and other scriptures at a very young age. The young man spent most of his time in meditation and study of pious scriptures. As a result, he had developed strong Vairagya. He had a strong desire to meet Bhagawan in person and through his knowledge, he was sure that Bhagawan resided at Badrikashram. He joined the group of pilgrims going to Badrikashram. Visiting Naradkund on the way to Badrikaashram, Shatanand Swami reached Badrikashram on Akshaya Trutiya (Vaishakh Sud Trij). Instead of returning with other

pilgrims after visiting nearby shrines, Swami decided to remain at Badrikashram to undertake austerity. He would get up early every morning, take a holy bath in River Ganga and meditate upon Bhagawan Narayan. He brought fresh water from the river every morning to use in the Mandir. He consumed only fruits and nuts while reading the tenth canto of Shrimad Bhagwat. Six months passed by. On Prabodhani Ekadashi, he fasted for the day and stayed awake at night singing Kirtans.

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

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

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

Shatanand Swami rushed ahead and prostrated at His feet. Shri Hari welcomed Muni very warmly. He granted Shatanand Swami Bhagwati

Diksha and kept him with Him. He was able to go into Samadhi independently in a very short time due to Shri Hari's immense mercy. He saw Bhagawan Swaminarayan in His various previous incarnations whilst in Samadhi. Not only that, he attained the knowledge of the past, present and future with Shri Hari's blessings.

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

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

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

Dr. Swami Satyaprasad Dasji Bhuj-Mandir

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॥ श्रीस्वामिनारायणो विजयतेतराम् ॥

श्रीमत् सत्सङ्गिजीवनम्

द्वितीय प्रकरणम्

॥ अथ प्रथमः अध्यायः ॥ १ ॥

सुव्रत उवाच

स्नातः कृताह्निकः सोऽथ चतुर्दशदिने सभाम् । कारयामास महतीं न्यषीदत्तत्र च स्वयम् ॥ १

तस्याग्रतो निषेदुश्च नैष्ठिका ब्रह्मचारिणः । मुकुन्दानन्दप्रमुखाः स्वामिनः सहयायिनः ॥ २

ततः सन्तो निषेदुश्च मुक्तानन्दादयोऽखिलाः । विप्राश्च मयरामाद्याः क्षत्रिया मूलजिन्मुखाः ॥ ३

Shree Swaminarayano vijaytetaram

SATSANGI JIVAN -II

CHAPTER – 1

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

Suvrat said:-

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

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

Also present were ascetics among whom was Muktanand, Brahmins including Mayaram and members of the warrior class

पर्वताद्या विशः शूद्रा निषेदुः कालजिन्मुखाः । तत्र पुंसोऽस्पृशन्त्यश्च लाडिनीप्रमुखाः स्त्रियः ॥ ४
उद्धवस्याश्रिता येऽन्ये निषेदुस्तत्र तेऽखिलाः । मुकुन्दाद्याः प्राञ्जलयो नत्वाऽथोचुरिदं हरिम् ॥ ५
नमः श्रीसहजानन्दस्वामिने गुरुमूर्तये । नारायणमुने ! तुभ्यं नानासद्गुणशालिने ॥ ६
महाराज ! त्वमेवासि स्थाने श्रीस्वामिनोऽद्य वै । अतः स्वामी त्वमस्माकं वयं शिष्यास्तवाखिलाः ७
वर्तिष्यामह आज्ञायां तवैव वयमादरात् । अतः शाधि यथार्हं नः कार्याकार्येऽखिलार्थवित् ॥ ८

सुव्रत उवाच -

निर्व्याजावाचस्तान्भक्तान् स्वामी प्राहाथ मानदः । तेषां धर्मस्थितिं वाक्यैः द्रढयन्धर्मशास्त्रगैः ॥ ९

श्रीनारायणमुनिरुवाच -

मुकुन्द ! शृणु सद्बुद्धे ! भक्ताः ! श्रृणुत चेतरे । यूयं मदाश्रयाः स्थेति जानाम्यत्र न संशयः ॥ १०
नृदेहं प्राप्य यत्किञ्चित्कर्तव्यं सर्वथा जनैः । तदेव क्रियते नूनं भवद्भिर्हि मुमुक्षुभिः ॥ ११

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such as Mulaji. 3.

In the back rows were seated the merchants Parvat, other devotees and low caste devotees such as Kaluj Bhai. Women led by Ladaki Bai were seated to one side, keeping their distance from the men. 4.

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

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

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

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

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

Suvrat said:-

In reverence to the devotees, and to strengthen their religious and moral state of mind, Shri Hari addressed those sincere

अधिकारानुसारेण पूर्वं श्रीस्वामिना यथा । ये ये यत्र नियुक्ताः स्युः स्थातव्यं तत्र तैस्तथा ॥ १२
तदुक्तान्येव सद्धर्मवाक्यानि नियतव्रतैः । सर्वैश्च पालनीयानि गृहस्थैस्त्यागिभिस्तथा ॥ १३
धर्मादपेतं यत्कर्म यद्यपि स्यान्महाफलम् । न तत्सेवेत मेधावी शुचिः कुसलिलं यथा ॥ १४
यमार्याः क्रियमाणं हि स्तुवन्त्यागमवेदिनः । स धर्मो यं च निन्दन्ति तमधर्मं प्रचक्षते ॥ १५
विद्या वित्तं वपुः शौर्यं कुले जन्म विरोगिता । संसारसङ्कटोद्धारो धर्मादेव प्रवर्तते ॥ १६
शब्दे स्पर्शे च रूपे च रसे गन्धे च देहिनाम् । प्रभुत्वं जायते यत्तत् धर्मस्यैव फलं विदुः ॥ १७
धर्मं चिन्तयमानोऽपि यदि प्राणैर्वियुज्यते । तर्हि स्वर्गमवाप्नोति किं पुनस्तमिहाऽऽचरन् ॥ १८

devotees in accordance with the religious diction.” 9.

Narayan Muni said:-

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

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

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

Importance of Dharma.

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

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

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

The attainment of worldly pleasures gained through sense objects i.e. sound, touch, form, taste and smell by human beings

येऽर्था धर्मेण ते सत्या येऽधर्मेण धिगस्तु तान्। धर्मो वै शाश्वतो लोके न हेयो धनकाङ्क्षया ॥ १९
उत्सवादुत्सवं यान्ति स्वर्गात्स्वर्गं सुखात्सुखम्। श्रद्दधानाश्च शान्ताश्च धनाढ्या धर्मकारिणः ॥ २०
धर्मः प्रजां वर्धयति क्रियमाणः पुनः पुनः । धर्मादर्थश्च कामश्च सुखं ज्ञानं च जायते ॥ २१
अर्थकामौ लिप्समानो धर्ममेवादितश्चरेत्। न हि धर्माद्भवेत्किञ्चित् दुष्प्रापमिति मे मतिः ॥ २२
निपानमिव मण्डूकाः सरः पूर्णमिवाण्डजाः । शुभकर्माणमायान्ति विवशाः सर्वसम्पदः ॥ २३
धर्माद्राज्यं धनं सौख्यं प्राप्यन्ते सर्वसिद्धयः। लोकद्वयेऽपि यत्सौख्यं तद्धर्मात्प्राप्यते नृभिः ॥ २४
धर्मे वृद्धे विवर्धन्ते सर्वभूतानि सर्वदा । तस्मिन् ह्रसति हीयन्ते तस्माद्धर्मो निषेव्यताम् ॥ २५

is the result of religious observation. 17.

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

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

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

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

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

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

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

If dharma prospers, all living beings prosper. In its decline

श्रुतिस्मृत्युदितं धर्ममनुतिष्ठन् हि मानवः । इह कीर्तिमवाप्नोति प्रेत्य चानुत्तमं सुखम् ॥ २६
एक एव सुहृद्धर्मो निधनेऽप्यनुयाति यः । शरीरेण समं नाशं सर्वमन्यद्धि गच्छति ॥ २७
धर्म एव हतो हन्ति धर्मो रक्षति रक्षितः । कर्मणा मनसा वाचा ततो धर्मं चरेत्पुमान् ॥ २८
न कामान्न च संरम्भान्नोद्वेगान्न भयादपि । न हेतोर्जीवितस्यापि धर्मस्त्याज्यो न लोभतः ॥ २९
सीदन्नपि हि धर्मेण नाधर्मे योजयेन्मनः । अधार्मिकाणां पापानामाशु पश्यन् विपर्ययम् ॥ ३०
तृणपत्राग्रगाम्यम्बुबिन्दुवच्चञ्चलं नृणाम् । जीवितं वर्तते तस्मात् साधनीयः स सत्वरम् ॥ ३१
अजरामरवत्प्राज्ञो विद्यामर्थं च साधयेत् । गृहीत इव केशेषु मृत्युना धर्ममाचरेत् ॥ ३२
एकस्मिन्नप्यतिक्रान्ते दिवसे धर्मवर्जिते । यो जीवति स भस्त्रेव श्वसितीति विदुर्बुधाः ॥ ३३

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they degenerate. Hence, one should always follow dharma. 25.

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

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

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

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

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

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

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

According to wise men, he that spends even a single day with-

नावसीदति चेद्धर्मः कपालेनापि जीवता । आढ्योऽस्मीत्येव मन्तव्यं धर्मवित्ता हि साधवः ॥ ३४
अर्थसिद्धिं परामिच्छन्नपि धर्मपरो भवेत् । न हि धर्मादपैत्यर्थः स्वर्गलोकादिवामृतम् ॥ ३५
तस्माद्धर्मं सहायार्थं नित्यं सञ्चिनुयाच्छनैः । धर्मेण हि सहायेन तमस्तरति दुस्तरम् ॥ ३६
स षड्विधो वर्णधर्मो धर्म आश्रमिणां तथा । धर्मो वर्णाश्रमाणां च गौणो नैमित्तिकस्तथा ॥ ३७
साधारण इति प्रोक्तः षोढा तद्भेदवेदिभिः । तत्र साधारणो धर्मो यस्तं भक्ता ! ब्रवीमि वः ॥ ३८
क्षमा दयाऽनसूया च शौचानायासमङ्गलम् । अकार्पण्यं निःस्पृहत्वं धर्मः साधारणो मतः ॥ ३९
बाह्ये वाऽध्यात्मिके दुःखे केनाप्युत्पादिते सति । न कुप्यति न वा हन्ति सा क्षमा परिकीर्तिता ॥ ४०
परो वा बन्धुवर्गो वा मित्रं द्वेष्टापि वा सदा । आपन्नः सर्वथा रक्ष्यो दयैषा परिकीर्तिता ॥ ४१

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out observing dharma is but a breathing bellow though he lives on! 33.

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

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

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

Six categories of Dharma explained.

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

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

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

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

Mercy is to protect one who is other than your relative or

न गुणान् गुणिनां हन्ति स्तौति मन्दगुणानपि । नान्यदोषेषु रमते साऽनसूया प्रकीर्तिता ॥ ४२
अभक्ष्यपरिहारश्च संसर्गश्चाप्यनिन्दितैः । स्वधर्मे च व्यवस्थानं शौचमेतत्प्रकीर्तितम् ॥ ४३
शरीरं पीड्यते येन सुशुभेनापि कर्मणा । अत्यन्तं तन्न कर्तव्यम् अनायासः स उच्यते ॥ ४४
अद्रोहः प्राणिमात्रस्य वर्जनं चानृतस्य च । प्रशस्ताचरणं नित्यं यत्तन्मङ्गलमुच्यते ॥ ४५
स्तोकादपि प्रदातव्यम् अदीनेनान्तरात्मना । अहन्यहनि यत्किञ्चित् अकार्पण्यं हि तत्स्मृतम् ॥ ४६
यथालब्धेन सन्तोषः परद्रव्याद्यचिन्तनम् । अनासक्तिश्च देहादौ निःस्पृहत्वं तदुच्यते ॥ ४७
धर्मस्य धर्तुर्जगतां हि भक्ताः ! संक्षेपतो लक्षणमेतदुक्तम् ।
मया यथावत्कथयाम्यथो वस्तत्प्राप्त्युपायं च मुमुक्षुवेद्यम् ॥ ४८

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे द्वितीयप्रकरणे नारायणमुकुन्दानन्दादिसंवादे धर्मप्रशंसानिरूपणनामा प्रथमोऽध्यायः ॥ १ ॥

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member of your family or a friend. Even a foe or anybody in distress may be protected. 41.

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

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

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

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

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

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

O devotees! I have told you in short, the characteristics of dharma which holds this entire creation intact. Hereafter, I will tell you about those ways and means, which need to be known by people desirous of salvation. 48.

॥ अथ द्वितीयोऽध्यायः ॥ २ ॥

श्रीनारायणमुनिरुवाच –

कायक्लेशैर्न बहुभिः न चैवार्थस्य राशिभिः । धर्मः सम्प्राप्यते ह्येष श्रद्धाहीनैः सुरैरपि ॥ १
सर्वस्वं जीवितं वापि दद्यादश्रद्धया यदि । नाप्नुयात्सफलं किञ्चिच्छ्रद्दधानस्ततो भवेत् ॥ २
श्रुतिमात्ररसाः सूक्ष्माः प्रधानपुरुषेश्वराः । श्रद्धामात्रेण गृह्यन्ते न करेण न चक्षुषा ॥ ३
श्रद्धा मातेव सर्वेषां ज्ञानवैराग्ययोः प्रसूः । श्रद्धया साध्यते धर्मो नान्योपायेन केनचित् ॥ ४
अपि निष्किञ्चना विप्राः श्रद्धावन्तो दिवं गताः । धर्मार्थकाममोक्षाणां श्रद्धा परमसाधनम् ॥ ५

Thus ends the first chapter entitled 'Dharma explained and extolled in the conversation between Narayan Muni and Mukund' in the second Prakarana of Satsangijivan, the life story of Lord Narayan, also titled as 'Dharmashastra' (the rules of the code of conduct). 1

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CHAPTER – 2

Faith, the vital breath of dharma.

Narayan Muni said:-

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

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

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

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

The Brahmins, seer-sages and the completely renounced attain heaven only because of faith. Dharmic merit, worldly prosperity, fulfillment of one's desires and even the final emancipation can be obtained only by means of faith. 5.

क्रियावान् श्रद्धधानश्च दाता प्राज्ञोऽनसूयकः । धर्माधर्मविशेषज्ञः तमस्तरति दुस्तरम् ॥ ६
श्रद्धयाऽचर्यमाणोऽपि धर्मः शिथिलचेतसाम् । यथावत्फलदो न स्यात् कर्तव्यो नियमस्ततः ॥ ७
असिधाराव्रतं ह्येतत् पुंसां नियमशीलनम् । दुष्करो नियमः पुम्भी रागलोभाकुलात्मभिः ॥ ८
देवत्वं देवताः प्राप्ताः प्रकाशन्ते च तारकाः । नियमाचरणादेव वेलां नाक्रमतेऽर्णवः ॥ ९
नियमाद्दीप्यते वह्निर्नियमात्तप्यते रविः । नियमाद्वाति पवनो नियमाद्ध्रियते जगत् ॥ १०
नियमानां हि दृश्यन्ते समृद्धाः फलसिद्धयः । तथा विनियमानां च घोरा व्यापत्तयो भुवि ॥ ११
श्रद्धधानैस्ततः पुम्भिः धर्मो नियमपूर्वकम् । वर्धनीयः प्रतिदिनं परलोकसहायकृत् ॥ १२
देशः काल उपायश्च द्रव्यं श्रद्धा तथैव च । पात्रं त्याग इति प्रोक्तं धर्ममूलं हि सप्तकम् ॥ १३

A wise, non-jealous, noble, faithful person who practices traditional austerities and who discriminates between righteous and unrighteous can overcome the inescapable darkness of ignorance. 6.

Other essentials of dharma: observance of sacred duties regularly.

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

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

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

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

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

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

Auspicious (1) place, (2) time, (3) rites prescribed by

शुद्धैरेतैर्भवेद्धर्मो विशुद्धः फलदायकः । अशुद्धैर्विपरीतः स्यात् इति ज्ञेयं विचक्षणैः ॥ १४
पुंसां गुणाश्च दोषाश्च सदसत्सङ्गतोऽपि हि । स्युस्तत्सङ्गः सतां कार्यो नासतां तु मुमुक्षुभिः ॥ १५
दोषजालस्य वै योनिः असतां तु समागमः । अहन्यहनि धर्मादिः योनिः साधुसमागमः ॥ १६
येषां त्रीण्यवदातानि विद्या योनिश्च कर्म च । सतस्तानेव सेवेत परीक्ष्य मतिमान्नरः ॥ १७
निरारम्भा ह्यपि नराः पुण्यशीलोपसेवनात् । पुण्यमेवाप्नुवन्तीह पापं पापोपसेवनात् ॥ १८
असतां दर्शनात्स्पर्शात् सञ्जल्पाच्च सहासनात् । धर्माचारात्प्रहीयन्ते न च सिध्यन्ति मानवाः ॥ १९

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scriptures, (4) utensils rightfully earned, (5) faith, (6) worthy person, and (7) abandonment of ego, are the seven basic factors operating towards accomplishment of religion (any religious act). 13.

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

Essentials of dharma: holy association.

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

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

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

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

Human beings are sure to go astray from religious path and be derived of success if they converse, come in contact and be in the company of sinful men. 19.

बुद्धिश्च हीयते पुंसां नीचैः सह समागमात् । मध्यमैर्मध्यतां याति श्रेष्ठतां याति चोत्तमैः ॥ २०
तस्मात्प्राज्ञैश्च वृद्धैश्च सुस्वभावैस्तपस्विभिः । सद्भिश्च सह संसर्गः कार्यः शमपरायणैः ॥ २१
कर्तव्यस्य हि धर्मस्य यथावल्लक्षणं ततः । अधर्मस्याप्यकार्यस्य ज्ञायते सद्भ्य एव हि ॥ २२
यूयं सर्वे ततो भक्ताः ! सतामेव समागमम् । कुर्वन्त एवाऽऽचरत स्वस्वधर्मं यथोचितम् ॥ २३
श्रीवासुदेवमाहात्म्यात् स तु ज्ञेय इति स्वयम् । स्वाम्येवोचे ततस्तस्मात् बोद्धव्यस्तत्त्वतश्च सः २४
तमास्थिता भगवतो राधाकृष्णस्य नित्यदा । एकान्तभक्तिं कुरुत स्वाभीष्टफलदायिनीम् ॥ २५
धर्माधर्मौ साध्वसाधू न्यायान्यायौ च तत्त्वतः । कृष्णस्वरूपतद्भक्ती बुध्यन्ते शास्त्रतः सतः ॥ २६
अवश्यमेव तत्कार्यः सच्छास्त्राभ्यास आदरात् । स्वस्वबुद्ध्यनुसारेण भवद्भिर्मदुपाश्रयैः ॥ २७

The intellect of men wanes due to his association with wicked people, it becomes mediocre in the company of ordinary people and is elevated from allegiance to noble men. 20.

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

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

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

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

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

Essentials of a good Religion: study of sacred texts.

The discernment between righteous and unrighteous, good and bad, just and unjust as well as the knowledge of Sri Krishna's true nature, and devotion to Him can all be learnt only from sacred texts. 26.

नैर्गुण्यस्थितिमाप्यापि न सच्छास्त्राणि सन्त्यजेत् । सद्ग्रन्थवर्जनात्सिद्धा अपि जाड्यं व्रजन्ति यत् २८
उत्साहशक्तिभङ्गश्च कृष्णभक्तौ ततो भवेत् । बुद्धिमोहश्च शैथिल्यं श्रद्धाया अपि जायते ॥ २९
स्थापिते येषु कृष्णस्य साकारत्वविशुद्धते । सच्छास्त्राणि तु तान्येव वेदार्थानुसृतानि हि ॥ ३०
बहूनि सन्ति तानीह तेष्वभीष्टानि यानि मे । भवन्ति तानि कथये शृणुतात्महितानि वः ॥ ३१
वेदाश्च व्याससूत्राणि गीता भगवतोदिता । नाम्नां सहस्त्रं विष्णोश्च श्रीमद्भागवतं तथा ॥ ३२
श्रीवासुदेवमाहात्म्यं नीतिर्विदुरकीर्तिता । याज्ञवल्क्यस्मृतिश्चेति सन्त्यभीष्टानि मेऽष्ट वै ॥ ३३
तत्रापि भगवद्गीता तथा शारीरकाणि च । इति रामानुजाचार्यभाष्योपेतं मतं द्वयम् ॥ ३४
एतदभ्यासतो बुद्धिः कृष्णभक्त्यैव वासिता । भवेत्ततोऽन्यशास्त्राद्यैः न पतेदौद्धवाध्वतः ॥ ३५

Hence, my followers should study the religious scriptures with respect, according to their intellectual capacity. 27.

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

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

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

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

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

Among these, Bhagavadgita and Sariraka (Brahmasutra) bhashya with the commentaries by the great sage and ascetic Sri Ramanujacharya are the two classics according to me. 34.

अशक्तो द्वाविमौ ग्रन्थावध्येतुं यः स सर्वथा । गीतां रामानुजाचार्यभाष्योपेतं पठेन्नरः ॥ ३६
स्मृतिस्तु याज्ञवल्क्यस्य विज्ञानेश्वरक्लृप्तया । युक्ता मिताक्षरानाम्न्या टीकयैव मता मया ॥ ३७
आचारव्यवहाराणां प्रायश्चित्तस्य चाघिनाम् । एतया निर्णयः कार्यः सम्प्रदायानुसारतः ॥ ३८
ग्रन्थेष्वेष्वप्यतीष्टा मे त्रयो भागवतस्य यौ । दशमः पञ्चमः स्कन्धौ याज्ञवल्क्यस्य च स्मृतिः ॥ ३९
कर्तव्या नित्यपाठादावेते ग्रन्थोत्तमास्ततः । विचार्याः स्वस्थमनसा मदीयैः श्रेयसे जनैः ॥ ४०
इत्याज्ञा पालनीया मे भवद्भिर्मामुपाश्रितैः । शोकस्तु स्वामिनो नैव कार्यः प्राकृतजीववत् ॥ ४१
अखण्डं स्वस्वरूपस्था महान्तो ये तु पूरुषाः । कल्याणार्थं हि जगतां ज्ञेयं तज्जन्म भूतले ॥ ४२

If one studies them, his mind will be full of devotion towards Sri Krishna. There are many other books and texts explaining various religious subjects, which may distract one from the path of Uddhava tradition. 35.

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

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

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

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

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

Shri Hari tells His followers to give up sorrow.

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

Great men who remain eternally in their true selves take birth here for the universal well-being. 42.

आविर्भावतिरोभावौ तेषां स्वातन्त्र्यतः किल । भवतो न त्वितरवत् निजकर्मवशात् क्वचित् ॥ ४३
तद्देहत्यागमालोक्य मुह्यन्त्यसुभृतोऽसुराः । दैवास्तु तत्स्वरूपज्ञाः तेषां लीलां विदन्ति ताम् ॥ ४४
अतः शोकं विहायैव सेव्यमूर्तेर्गुरोः प्रभोः । स्वस्वदेशान्प्रयाताद्य याम्यहं धीरजित्पुरम् ॥ ४५

सुव्रत उवाच -

एवं सुबोधितास्तेन विशोका इव तेऽखिलाः । स्वस्वदेशं ययुर्नत्वा भक्तास्तं च गुरुं विदुः ॥ ४६
सकलनिगमधर्मशास्त्रसारं समुपदिशन् विशदं सुनिश्चितं सः ।
हरिरखिलसतीर्थ्यशोकमीशः क्षितिप ! हरन्नभिधां चकार सार्थाम् ॥ ४७

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे द्वितीयप्रकरणे नारायणमुनि-मुकुन्दानन्दादिसंवादे श्रद्धादिप्रशंसासच्छास्त्रोपदेशनिरूपणनामा द्वितीयोऽध्यायः ॥ २ ॥

Unlike the common man depending on his past deeds, the noble men manifest or disappear according to their will. The death of noble men causes pleasure to demons due to their ignorance. The people on the divine path realize their real original form and hence, understand that the death is nothing but their sportive pastime. 43 - 44.

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

Suvrat said:-

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

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

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

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॥ अथ तृतीयोऽध्यायः ॥ ३ ॥

सुव्रत उवाच –

ततः शिष्यैरनुगतः कतिभिश्चित्स भूपते ! । धर्मप्रवृत्त्येकमना धीरजित्पुरमभ्यगात् ॥ १
भक्तैः स बहुभिर्मार्गे पूज्यमानोऽतिभावतः । भाण्डीरपुरमागत्य मणिभद्रपुरं ययौ ॥ २
ग्रामं पिप्पलसंज्ञं च ततोऽगतरयाभिधम् । कालवाणीं ततः प्रायात् भक्तानानन्दयन्निजान् ॥ ३
क्वचिदेकं दिनं द्वे वा क्वचित्त्रीणि वसन् स च । बोधयित्वा निजान्भक्तान् स्वस्वधर्मेष्वतिष्ठिपत् । ४
आज्ञया स्वगुरोरेव यानमारोहति स्म सः । दधौ क्वचिदलङ्कारात् नूतनान्यंशुकानि च ॥ ५
धर्माध्वनि स्थापयितुं योषितो भाषते स्म च । तथापि क्वापि नासक्तः स बभूवात्मशक्तितः ॥ ६
स्थापनायैव धर्मस्य विचरन्स धरापते ! । प्रायात्समुद्रतीरस्थं मकरालयपत्तनम् ॥ ७
उपकण्ठे तत्र सिन्धोः नातिदूरे पूराद्बहिः । वटचिञ्चाद्रुमच्छाये स्थाने स्वावासमाचरत् ॥ ८

CHAPTER – 3

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

Suvrat Said:-

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

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

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

Moving about places only to promote righteousness O king, he reached the town Makaralaya near the sea beach. He dwelt in the shadow of tamarind and banyan trees, which were on the

मुमुक्षवः पुरे तत्र तद्दर्शनमहामुदः । धनिनो वणिजस्तस्य भक्ताः सेवामकुर्वत ॥ ९
गोवर्धनस्तेषु मुख्यः तथा दामोदराह्वयः । रामचन्द्रः सूरचन्द्रो वणिजो रत्नजिन्मुखाः ॥ १०
क्षत्रं च मानसारामः शूद्राश्च धनजिन्मधुः । आनन्दजित्रिक्रमाद्याः तमसेवन्त भक्तितः ॥ ११
राजनीभानुमुख्याश्च योषितः शुद्धचेतसः । यथोचितं विदधिरे परिचर्यां हरेर्नृप ! ॥ १२
महतीं खनयामास मिष्टोदां तत्र वापिकाम् । तत्प्रतिष्ठाविधिं चक्रे ततः शास्त्रानुसारतः ॥ १३
पूर्तकर्मविधौ तस्मिन् सनरेशाः पुरौकसः । चित्रं यथाऽऽपुः स तथा महोत्सवमकारयत् ॥ १४
ब्राह्मणांस्तर्पयामास सद्भिर्भोज्यैः सहस्रशः । हविर्भिर्वह्निवदनात् देवांश्चेन्द्रपुरोगमान् ॥ १५
वर्णिस्वामी यदा तत्र विष्णुं पूजयितुं स्वयम् । न्यषीददासने तर्हि बभूवाद्भुतमीदृशम् ॥ १६
मयरामादयो विप्राः कुर्वन्तं देवतार्चनम् । तमीक्षमाणा ददृशुः सद्य एव चतुर्भुजम् ॥ १७

outskirts of the town, not far away from the seashore. 7- 8.

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

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

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

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

Shri Hari revealing Himself as Vishnu.

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

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

When the master-celibate took his seat for worshipping Vishnu, a miraclous incident unfolded. 16.

गदाब्जशङ्खचक्राढ्यं किरीटेन विराजितम् । पीताम्बरं घनश्यामं श्रीवत्साङ्कितवक्षसम् ॥ १८
वामे भगवतस्तस्य श्वेताङ्गं ददृशुर्वृषम् । चतुर्वक्त्रं चतुष्पादम् अष्टनेत्रं चतुर्भुजम् ॥ १९
बद्धाञ्जलिपुटं द्वाभ्यां दोर्भ्यामेकेन बिभ्रतम् । पूजाद्रव्याणि हस्तेन धर्मशास्त्रं परेण च ॥ २०
वसानं वाससी श्वेते नानालङ्कारभूषितम् । सद्रत्नसारमुकुटम् अतिशान्ताकृतिं नृप ! ॥ २१
विष्णोर्दक्षिणभागेऽथ द्विभुजां ददृशुश्च ते । वासोभूषणशोभाढ्यां भक्तिं गौरतनुं स्थिताम् ॥ २२
पूजोपचारैर्विविधैः भृतं कनकपात्रकम् । बिभ्रतीं पाणिनैकेन परेण कुसुमस्रजम् ॥ २३
भक्तिधर्मयुतं विष्णुमित्थं ते ददृशुर्नृप ! । इच्छयैव हरेस्तस्य दधतो नारनाटनम् ॥ २४
मुहूर्तमेवं ते सर्वे विप्रा वीक्ष्य सविस्मयाः । तमेव मेनिरे विष्णुं स्वेच्छया मानुषाकृतिम् ॥ २५
मुहूर्तान्ते यथापूर्वं दृष्ट्वा तं च प्रणम्य ते । पौर्तं विधिं समाप्यास्य चक्रुः सुदृढमाश्रयम् ॥ २६

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

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

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

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

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

For a moment, all the Brahmins witnessing this were

चक्रुश्च महतीं पूजां तस्य वेदोक्तवर्त्मना । वेदघोषं प्रकुर्वन्तो ब्राह्मणा दृढनिश्चयाः ॥ २७
तमाश्रित्य तदाज्ञायां स्थित्वान्योपासनं द्रुतम् । विहाय सर्वभावेन तमेवैकमुपासत ॥ २८
स्वरूपमित्थं कृपया द्विजेभ्यः सोऽदीदृशत्स्वेश्वरतावबुद्ध्यै ।
उवास तत्र प्रथयन्प्रतापं पुरे स्वकीयं हरिरावसन्तात् ॥ २९

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे द्वितीयप्रकरणे विष्णुस्वरूपाविष्कारनामा तृतीयोऽध्यायः ॥ ३ ॥

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astonished – Getting to know Shri Hari himself as Lord Vishnu who had taken human form at His will. 25.

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

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

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

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

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

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॥ अथ चतुर्थोऽध्यायः ॥ ४ ॥

सुव्रत उवाच –

आसीत्तस्मिन्पुरेऽथैको मेघजित्संज्ञको वणिक्। प्राचीनोऽस्य सतीर्थ्यो वै हरेः सिद्धाभिमानवान् ॥ १
प्राप्तः समाधौ स्वातन्त्र्यं जह्यात्स्वां तनुमिच्छया । इच्छया भगवद्धाम गच्छेद्वा पुनराव्रजेत् ॥ २
अन्तर्हिते तूद्धवेऽसौ स्वात्मानं सर्वतोऽधिकम् । मन्यमानो मुकुन्दादीन् अवमेने प्रभुं च तम् ॥ ३
कृष्णभक्तांस्त्यागिजनांस्तिरस्कुर्वन्तमेकदा । सद्भिर्विवदमानं च स्वामी प्राह सदःस्थितः ॥ ४
कथं सतोऽवजानासि माननीयान्सुरैरपि । जानामि तव सामर्थ्यं करिष्ये निर्मदं क्षणात् ॥ ५
स्वसुखेच्छा यदि भवेत् आज्ञायां तर्हि तिष्ठ मे । नो चेत्समाधौ स्वातन्त्र्यं तवाद्यैव गमिष्यति ॥ ६
स उवाच तदा वर्णिन् अधुनातन एव हि । त्वं किं कर्तासि मे रामानन्दशिष्योऽस्मि निर्भयः ॥ ७

CHAPTER – 4

Meghajit in confrontation with Shri Hari.

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

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

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

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

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

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

Then Meghajit said “O celibate, you have become the follower of the preceptor just recently. What harm you dare do me, for I

आज्ञायां मम वर्तध्वं यूयं ज्येष्ठस्य सर्वशः । स्वाज्ञायां मामपि कथं वर्तयन्नैव लज्जसे ॥ ८
सामर्थ्यं दर्शयेऽद्यैव मम तुभ्यं विलोकय । इत्युक्त्वा तप्ततैले स्वौ कटाहे न्यक्षिपत्करौ ॥ ९
करौ फुल्लत्वचौ दग्धौ तथापि स न विव्यथे । वादं कुर्वन्नपि वणिक् देहस्यात्यन्तविस्मृतेः ॥ १०
आश्चर्यमेतदृष्ट्वैव पौरास्तं सिद्धपूरुषम् । मेनिरे स उवाचाथ सर्वेषां श्रृण्वतां वचः ॥ ११
इतश्चतुर्थे दिवसे चतुर्थे क्षण एव च । सद्यः कलेवरं स्वीयं हास्याम्यत्र न संशयः ॥ १२
स्वामी तमाह यद्येवं त्वया स्यात्तर्हि ते वयम् । शिष्या भवेम सर्वेऽपि शिष्यो मे स्यास्त्वमन्यथा ॥ १३
देहस्य च हरेर्धाम्नो मध्ये त्वां तु त्रिशङ्कुवत् । स्थापयिष्ये न सन्देहो यतस्व त्वं यथाबलम् ॥ १४
तदा स प्राह मे वश्याः सिद्धयोऽप्यणिमादयः । भवन्तीति न सामर्थ्यं मयि ते प्रचरिष्यति ॥ १५

am the disciple of Guru Ramananda for a long time. I have no fear. 7.

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

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

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

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

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

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

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

Meghaji defeated, accepts Shri Hari's supremacy.

Then he went home, wishing to abandon his body. Before that

इत्युक्त्वा स गृहं गत्वा जिहासुर्देहमात्मनः । ददौ दानानि बहुधा ब्राह्मणेभ्यः सहस्रशः ॥ १६
पक्वान्नानि च भूरीणि विधाप्य ब्राह्मणान्स च । साधून्सहस्रशश्चान्यान् भोजयामास तद्दिनात् ॥ १७
जीवान् यवनचण्डालपर्यन्तं समभोजयत् । नीलकण्ठाश्रितान्साधून् वर्जयित्वैव मत्सरात् ॥ १८
कृत्वा त्रीणि दिनानीत्थं चतुर्थेऽपि दिने प्रगे । बहुशो भोजयामास साधून्विप्रांश्च सत्वरम् ॥ १९
अह्नो मुहूर्ते तुर्येऽथ बध्वा पद्मासनं वणिक् । समाधिमकरोत्तं च द्रष्टुं पौरा उपाययुः ॥ २०
सर्वाङ्गेभ्यः समाकृष्य प्राणवायुं हृदम्बरे । वाहयामास विच्छिन्ननाडीबन्धः स्थिरेक्षणः ॥ २१
ऊर्ध्वं नेतुं हृदः प्राणान् ब्रह्मरन्ध्रं विभिद्य च । गन्तुं तु नैव शेकेऽसौ यतमानो भृशं बलात् ॥ २२
बहुवेलं च बहुधा कृते यत्नेऽप्यसून्निजान् । नोर्ध्वं न चाप्यधो नेतुं स शशाक कथञ्चन ॥ २३
अष्टभिः स्ववशाभिश्च सिद्धिभिः सोऽणिमादिभिः । अपि सञ्चालनेऽसूनां न क्षमोऽभून्नराधिप ! ॥ २४

he began donating huge amount of money, rich food and sweets to the thousands of Brahmins and ascetics. 16 -17.

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

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

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

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

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

He tried to lift up his vital breath several times, for long, but could not make it move, either upwards or downwards. Thus his life-breath was held in the middle of the body, immovable in spite of repeated efforts. 23.

नभोलम्बदधःशीर्षत्रिशङ्कुनृपतेर्दशाम् । प्राप्तो निश्चेष्ट एवासावेकस्मिन्न्यपतत्स्थले ॥ २५
हतप्रतिज्ञं तं चातिव्याकुलं सिद्धमानिनम् । प्राहुः पौरा द्वितीयेऽह्नि विप्राश्च वणिजोऽपि च ॥ २६
वर्णिराजस्य च सताम् अपमानस्त्वया कृतः । न पूर्णा ते प्रतिज्ञाऽतः प्राप्तोऽस्येतां त्वमापदम् ॥ २७
तस्मात्तं मानयाऽऽशु त्वं स तु युक्तं करिष्यति । त्याजयिष्यति देहं वा भवन्तं जीवयिष्यति ॥ २८
इति नागरिकैः प्रोक्तां वाचं स स्वहितामपि । प्राप्तोऽपि तादृशं कष्टं न मेने माननष्टधीः ॥ २९
निश्चेष्ट इत्थं पतितः स आसीद्दिनपञ्चकम् । ततो गलितमानोऽभूत्तं हृदा शरणं ययौ ॥ ३०
अस्फुटाक्षरया वाचा संज्ञया चान्तिकस्थितान् । नरान्स प्राह वर्णीन्द्रम् इहानयत मा चिरम् ॥ ३१
जनैः सम्प्रार्थ्यमानोऽथ नीलकण्ठः कृपानिधिः । सद्भिः सहैव तत्रैत्य तद्दृष्टिं स्वदृशैक्षत ॥ ३२
यथास्थानगतप्राणनाडिः सद्योऽभवत्तदा । स्वस्थ उत्थाय स स्वेशं ज्ञात्वा कृष्णं तमानमत् ॥ ३३

O king! Although he had conquered the eight yogic powers like Anima etc. he was not able to move his vital breath. 24.

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

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

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

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

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

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

As He was requested by the people, the merciful Nilakantha

प्राह चाद्यदिनात् स्वामिंस्त्वद्दासोऽस्मि कृपां कुरु । क्षान्त्वा ममापराधांस्त्वमाज्ञापयितुमर्हसि ॥ ३४
स ऊचे मेघजिद्भक्त ! त्वया देहो न साम्प्रतम् । त्यक्तव्यो भगवद्वार्ताः कुर्वन् जीव सुखं भुवि ॥ ३५
इत्युक्त्वा भगवांस्तेन सह स्वावासमाययौ । ततोऽतिविस्मयं प्रापुः सर्वेऽपि पुरवासिनः ॥ ३६
निशाम्याश्चर्यं तन्नगरमनुजा ऐशमतुलं हरेस्तस्मिन्नापुर्जगदधिपसम्भ्रान्तिमनिशम् ।
ततस्तेषामेके तदुपसदनायोत्सुकहृदो बभूवुः केचित्तं प्रभुरिति परीक्ष्योपससृपुः ॥ ३७

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे द्वितीयप्रकरणे
स्वातन्त्र्यसमाधिनिष्ठमेघजित्पराजयनामा चतुर्थोऽध्यायः ॥ ४ ॥

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came there with the sages and devotees. He looked into his eyes.

The moment his vital breath-Pranas moved to their respective places - to the organs and entire body through the nerves. Meghajit became normal in a moment and rose up. He realized that Shri Hari is Krishna Himself. He got up and saluted Him. 32 - 33.

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

Swaminarayan said:-

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

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

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

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

॥ अथ पञ्चमोऽध्यायः ॥ ५ ॥

सुव्रत उवाच –

वणिजः श्रावकास्तत्र समवेताः सहस्रशः । तदाश्रयं कर्तुकामास्तं प्रणम्यैवमूचिरे ॥ १
अस्मत्तीर्थंकरान्द्रष्टुमिच्छामो वर्णिराड्वयम् । स्थातुं ततस्त्वदाज्ञायां तत्पराः स्मो न संशयः ॥ २
उपावेश्याथ तान्स्वामी कृपावीक्षणकारिते । समाधौ दर्शयामास तेभ्यस्तीर्थङ्करान्बहून् ॥ ३
विलीननाडीप्राणास्ते बहिः काष्ठवदासत । तीर्थङ्करांस्तु हृदये ददृशुः श्रुतलक्षणान् ॥ ४
इत्थं यामत्रयं तस्थुः समाधौ ते तु भूपते ! । ऋषभप्रमुखांस्तांश्च दृष्ट्वा मुमुदिरे भृशम् ॥ ५
उद्घोषोऽभून्महान् पुर्यां ते मृताः श्रावका इति । तदा सम्बन्धिनस्तेषां तत्राजग्मुस्त्वरान्विताः ॥ ६
मृतकानिव तान्वीक्ष्य निश्चेष्टान् पतितान्भुवि । रुदन्तः प्रार्थयामासुः ते त्वमूञ्जीवयति तम् ॥ ७

CHAPTER – 5

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

Suvrat Said:-

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

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

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

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

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

But in the town, there arose a great rumor that those jain pupils are dead. Having heard this, their relatives rushed to the site. 6.

सद्य उत्थापयामास तदा तान्वीक्षयैव सः । तीर्थङ्करा दर्शिता नः स्वामिनेत्यूचुरुत्थिताः ॥ ८
ततो नारायणमुनिं विदित्वेश्वरमेव ते । समाश्रित्य दृढं भेजुः देहदैहिकनिःस्पृहाः ॥ ९
आसंस्तस्मिन्पुरेऽन्ये च श्रीवल्लभकुलाश्रिताः । निम्बार्कीयाश्च माध्वाश्च श्रीमद्रामानुजाश्रिताः ॥ १०
रामानन्दाश्रिताः केचित् शङ्कराचार्यसंश्रिताः । सौराः शाक्ता गाणपत्याः शैवास्त्रैवर्णिकास्तथा ॥ ११
शूद्रा योषाश्च संन्यस्ता वर्णिनो वीतरागिणः । अतीताख्याश्च संहत्य तत्राजग्मुः सहस्रशः ॥ १२
ते सर्वे वर्णिराजस्य क्रियां वीक्ष्यातिमानुषीम् । नत्वोचुरिष्टदेवान्नस्त्वं दर्शयितुमर्हसि ॥ १३
तदा स प्रहसन्स्वामी धर्मस्थापन उद्यतः । तदभीष्टं पूरयिष्यन् मनसेत्थमचिन्तयत् ॥ १४
इष्टदेवान्दर्शयेयं हृद्येवैतेभ्य आत्मनः । योगैश्वर्येण चेदद्य तर्हि मां विद्युरीश्वरम् ॥ १५

When they saw them lying on the ground like dead bodies, they began to scream and prayed Swami to restore them to life again. 7.

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

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

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

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

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

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

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

‘If with my yogic powers I show their gods in their own hearts, then they will respect me as their Lord. Knowing me to be an all-

ततो ममाश्रयं कुर्युः ज्ञात्वा सर्वात्मकं हि माम् । धर्माभासांश्च हित्वैते कुर्युर्मद्भक्तिमिष्टदाम् ॥ १६
इत्थं विचार्य भगवान् कृपयैवाखिलानपि । उपावेश्यौजसा सद्यः समाधिं तानचीकरत् ॥ १७
तस्य वीक्षणमात्रेण ते सङ्कुचितनाडिकाः । लीनप्राणाश्च ददृशुः स्वस्वदेवं निजान्तरे ॥ १८
श्रीकृष्णं वल्लभीयाद्याः त्रयो गोपीगणावृतम् । वृन्दावनस्थं ददृशुः बाललीलामनोहरम् ॥ १९
रामानुजपथस्थाश्च सुनन्दगरुडादिभिः । विष्वक्सेनेन चैक्षन्त लक्ष्मीनारायणं युतम् ॥ २०
रामानन्दाश्रिता रामं सीतया लक्ष्मणेन च । युक्तं मारुतिनाऽपश्यन् दिव्यसिंहासनस्थितम् ॥ २१
शङ्कराचार्यवर्त्मस्था ब्रह्मज्योतिर्व्यचक्षत । उमाप्रमथसंयुक्तं शैवा ऐक्षन्त शङ्करम् ॥ २२
सौरा हिरण्मयं साक्षात् पुरुषं सूर्यमण्डले । ददृशुर्गाणपत्याश्च महागणपतिं हृदि ॥ २३
शक्तिभक्ता निजां देवीं ददृशुश्च निजान्तरे । इत्थं सर्वेऽपीष्टदेवांस्तत्प्रतापाद्व्यचक्षत ॥ २४

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pervading Lord, they will come to me. And afterwards abandoning their pseudo-dharma, they will dedicate themselves to me. That dedication will bestow desired fruit to them. 15 -16.

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

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

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

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

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

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

Devotees of the Sun saw the golden form of god (Narayan) in the orb of the Sun, and the devotees of Ganapati saw Mahaganapati in their hearts. 23.

स्वस्वेष्टदेवांस्ते वीक्ष्य स्वस्वैश्वर्यसमन्वितान् । आनन्दं परमं प्रापुः जाताः पूर्णमनोरथाः ॥ २५
लब्धेष्टदर्शनांस्तांश्च ततः स्वामी स्ववीक्षया । पुनरुत्थापयामास मृतकानिव तत्क्षणम् ॥ २६
ते चातिविस्मिताः स्वे स्वे हृदि दृष्टं परस्परम् । वदन्तो नीलकण्ठं स्म सर्वरूपधरं विदुः ॥ २७
नारायणं विदित्वा तं प्रत्यक्षं परमेश्वरम् । मतं च देशिकान् स्वीयान् हित्वा चक्रुस्तदाश्रयम् ॥ २८
मुकुन्दमुक्तानन्दाद्या औद्धवा अपि तस्य तत् । ऐश्वर्यमद्भुतं दृष्ट्वा निश्चिक्युः कृष्णमेव तम् ॥ २९
ततस्तस्यैव ते भक्तिं चक्रुः प्राप्ता मुदं पराम् । तदाज्ञायामवर्तन्त नित्यदा च नराधिप ! ॥ ३०
यवनस्तत्र राजासीत् वज्रदीन इति श्रुतः । शालकस्तस्य शुश्राव काजिनामेदमद्भुतम् ॥ ३१
आज्ञया भगिनीभर्तुः यवनैः सोऽभिवेष्टितः । स्वामिनः पार्श्वमागत्य तं प्रणम्य वचोऽब्रवीत् ॥ ३२

Similarly devotees of Shakti saw her in the form of their favourite deity in their hearts. Thus all of them saw their own desired deities, owing to His yogic splendour. 24.

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

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

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

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

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

Muslims seek shelter of Shree Hari.

There was a Yavana king, named Vajradeen. His brother-in-law (wife's brother) named Kazi came to know about this

इष्टदेवाः प्रदर्श्यन्ते जनानां वर्णिराट् ! त्वया । पिगाम्बरानस्मदिष्टान् दर्शय स्याम तेऽनुगाः ॥ ३३
तदा तमप्युपावेश्य स स्वामी प्राह पश्य माम् । यावत्पश्येत्स तं तावत् आसील्लीनासुनाडिकः ॥ ३४
निश्चेष्टदेहः सोऽपश्यन् निजान्महमदादिकान् । पिगाम्बरान्स्वहृदये श्रुतपूर्वांस्ततोऽहृषत् ॥ ३५
स्वामिना वीक्षितोऽथासौ व्युत्तस्थे विस्मयान्वितः । समाधौ वीक्षितं यत्तत् प्राह तत्रागतान्निजान् ॥ ३६
ततः स स्वामिनं ज्ञात्वा प्रभुं तस्याश्रयं दृढम् । चकार च तदाज्ञायाम् अवर्तत निरन्तरम् ॥ ३७
एतदाश्चर्यमालोक्य राजापि दृढनिश्चयः । तमाश्रित्यानन्यभक्त्या भजतिस्म निरन्तरम् ॥ ३८
एवं तत्र च यो यस्तमुपागच्छच्छ्रुतैश्वरः । स स निश्चित्य तं साक्षादीशं साश्चर्यमाश्रयत् ॥ ३९
मद्यमांसपरस्त्र्यादिसेवनं स्वस्वमार्गगम् । अधर्ममेव निश्चित्य ते जहुस्तत्प्रतापतः ॥ ४०

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supernatural event. 31.

As instructed by the Yavan King, Kazi along with other Yavanas approached and saluted the Lord and said. 32.

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

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

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

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

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

Thus hearing about Swami's divine excellence, whosoever approached Him was astonished by His exploits and confessed to His Lordship and came to His shelter. 39.

मद्यं मांसं पारदार्यं स्तेयं स्व परहिंसनम् । जातिभ्रंशककर्मादि जहुः सर्वे तदाश्रिताः ॥ ४१
अष्टधा पालयामासुः ब्रह्मचर्यं गृहीतराः । गृहिणो विधवाः स्त्रीश्च नास्पृशन्बान्धवीतराः ॥ ४२
नार्यः पतिव्रताधर्मं सुवासिन्यः सिषेविरे । त्यागिवत् पालयामासुः ब्रह्मचर्यं विभर्तृकाः ॥ ४३
स्वधर्मज्ञानवैराग्यैः भक्त्या माहात्म्ययुक्तया । आसन्सर्वे च सम्पन्नाः तद्भक्तास्तत्प्रतापतः ॥ ४४
नारायणमुनेः शिष्या इत्थं लोकविलक्षणाः । लोकस्था अप्यवर्तन्त श्वेतद्वीपो यथा भुवि ॥ ४५

इत्थं स्वीयं प्रतापं सुरनरदितिजैर्ब्रह्मरुद्रादिभिर्वा
दुःसाध्यं चेतसाऽपि क्षितितल उरुधा श्रेयसे मानवानाम् ।
भूयोभूयो वितन्वन् धृतनरवपुषा दिव्यलीलाविदग्धः
पापिष्ठाधर्मवंशं गुरुजननिलयं वर्णिराडुच्चखान ॥ ४६

Owing to His influence, they were convinced that to eat non-vegetarian food, consume alcoholic drinks, and enjoy other's wife is not at all acceptable to dharma. And hence they gave up all this with firm determination. 40.

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

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

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

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

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

Thus were the powers of the great celibate, which were not attainable to even the Gods, human beings, demons or to the deities

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे द्वितीयप्रकरणे
आश्चर्यसमाधिलीलानिरूपणनामा पञ्चमोऽध्यायः ॥ ५ ॥

॥ अथ षष्ठोऽध्यायः ॥ ६ ॥

सुव्रत उवाच -

एवं तत्र प्रतापं स्वं दर्शयित्वा सहस्रशः । जनान्निजाश्रितान् कृत्वा गन्तुमैच्छत्पुरान्तरम् ॥ १
ततो राज्ञा विनीतेन पौरैश्च बहुधार्थितः । चातुर्मास्यमुवासासौ तत्र तत्प्रियकाम्यया ॥ २
प्रतापो व्यानशे तस्य राजन्दिक्षु विदिक्षु च । आश्चर्यजनका नृणां वृद्धैरप्यश्रुतः पुरा ॥ ३

like Brahma (creator) or Rudra (destroyer) and others even in their imagination. He revealed to them on this earth for the welfare of the human beings. He manifested Himself in the form of a human-being, to enlighten men with his divinely sports again and again; and destroyed all the sinful irreligious cults and their preceptors. 46.

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

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CHAPTER – 6

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

Suvrat said:-

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

O king, the stories of His wondrous powers, which spread far and wide, surprised the people, as even the elderly people had not heard of in the past. 3.

तं शुश्रुवुस्तत्र तत्र दुर्वासःशापतो भुवि । जाता नृष्वृषयः सर्वे दिदृक्षन्ति स्म तं ततः ॥ ४
यूथशस्त उपाजग्मुः नगरं तद्द्विजातयः । यथार्हं मानयित्वा तांस्तत्रावासयदीशिता ॥ ५
शृण्वन्त ईक्षमाणाश्च प्रतापं तस्य ते मुहुः । निश्चिक्युस्तं कृष्णमेव केचित्संशिशियिरे द्विजाः ॥ ६
महोत्सवं कर्तुमना जन्माष्टम्यामथ प्रभुः । दूतैरजूहवत्सर्वान् भक्तांस्तत्र निजाश्रितान् ॥ ७
यूथशस्तेऽपि तत्राऽऽयन् गृहिणस्त्यागिनोऽपि च । सन्मानं विदधे तेषां यथार्हं धर्मनन्दनः ॥ ८
उत्थायोषसि चाष्टम्यां प्रातःकृत्यं विधाय सः । उद्धवस्वामिनश्चक्रे समर्चनमहोत्सवम् ॥ ९
ततः स कारयामास मण्डपं सुमनोहरम् । विचित्रवस्त्रपुष्पस्त्रक्कदलीस्तम्भमण्डितम् ॥ १०
तत्राकरोद्यथाशास्त्रं निशीथे कृष्णपूजनम् । उपहारैर्महद्भिश्च गीतवादित्रपूर्वकम् ॥ ११

When the divine sages, who had taken birth as humans in remote corners of this earth on being cursed by Durvasa, heard about the sanctifying noble deeds of the Lord, they became desirous of having His Darshan. 4.

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

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

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

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

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

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

There at midnight, He worshipped Lord Krishna, according to religious rituals and offered many rich offerings. The ascetics,

मृदङ्गझर्झरादीनि वादयन्तश्च साधवः । पद्यैर्नानाविधैश्चक्रुः श्रीकृष्णगुणकीर्तनम् ॥ १२
कृष्णमान्दोलयामास दोलायां च विधाय सः । तत्कथाकीर्तनैश्चक्रे जागरं च निजैः सह ॥ १३
निशस्तृतीययामान्ते भक्तमण्डलसंसदि । उपाविशत् पट्टकेऽसौ सर्वानानन्दयन्निजान् ॥ १४
त्यागिनो गृहिणोऽन्ये च योषितश्चातिभावतः । तन्मुखाम्बुजमेवैकं पश्यन्ति स्म स्थिरेक्षणाः ॥ १५
तदा प्रभुः स कृपयैवैच्छज्ज्ञानं ममाञ्जसा । एतेषां स्यादिति ततस्ते तमित्थं व्यलोकयन् ॥ १६
एकैकाङ्गस्रवत्कोटि कोटिभास्करतेजसम् । घनश्यामं पीतपटं बर्हिबर्हकिरीटिनम् ॥ १७
कौस्तुभं वैजयन्तीं च मालिकां बिभ्रतं गले । सद्रत्नहेमरशनं मकरश्रुतिभूषणम् ॥ १८
पदोर्नूपुरशोभाढ्यं कटकाङ्गदभूषितम् । गन्धपुष्पाञ्चिततनुं किशोरवयसं प्रभुम् ॥ १९

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to the accompaniment of musical instruments like drums, cymbals and flutes etc., sang songs recounting the virtues of Sri Krishna. 11 - 12.

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

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

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

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

Shree Hari grants divine darshan.

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

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

The youthful Lord was adorned with gracious looking anklets on His feet and beautiful armlets and bracelets on His long arms.

दोर्भ्यां वेणुं वादयन्तम् अधरोष्ठधृतं तथा । नटवेषं तमालक्ष्य श्रीकृष्णं ते मुदं ययुः ॥ २०
तत्र केचिन्निर्निमेषदृशस्तस्मिंश्च लेभिरे । समाधिमन्तरे केचित् इत्थं तस्थुर्घटीद्वयम् ॥ २१
ततस्तमेव तेऽपश्यन् यथापूर्वमवस्थितम् । वर्णिवेषं चाल्पजटं श्यामं विशदवाससम् ॥ २२
एणाजिनधरं शान्तं करात्तजपमालिकम् । नारायणमुनिं वीक्ष्य नेमुः साष्टाङ्गमाशु ते ॥ २३
परमेश्वर एवायं नारायणमुनिः स्वयम् । श्रीकृष्णोऽस्तीति साश्चर्यं वदन्ति स्म समुत्सुकाः ॥ २४
औद्धवीयाश्च ऋषयः पौराश्चान्ये च तत्र ये । जना आसन्सभायां ते सर्वे चक्रुस्तदाश्रयम् ॥ २५
ततो वयं त्वदीयाः स्म इति प्राञ्जलयोऽवदन् । तावज्जातमुषः स्वामी स्नात्वा कृष्णं समार्चयत् ॥२६
तर्पयामास सद्भोज्यैः साधून् विप्रान्सहस्रशः । पारणां स ततश्चक्रे जनाश्चान्ये ततो नृप ! ॥ २७

He was besmeared wit sandal paste and adorned with garlands of flowers. 19.

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

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

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

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

Thousands of devotees seek refuge of Shree Hari.

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

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

With folded hands they said to Him, “O Swami, we surrender to thee!” By then it was dawn. Swami took bath and worshipped Sri Krishna. 26.

देशान्तरागताः सर्वे ऋषयो दृढनिश्चयाः । स्वधर्मज्ञानवैराग्ययुजा भक्त्याऽभजंश्च तम् ॥ २८
तेषां तु केचिदृषयो ब्रह्मचर्याश्रमे नृप ! । अवर्तन्ताथ केऽप्यासंस्त्यागिभक्ता हि साधवः ॥ २९
भूयोऽपराह्णेऽथ सभां कारयामास सत्पतिः । यथार्हं तत्र पुरुषा निषेदुश्च स्त्रियो नृप ! ॥ ३०
न्यषीदत्तत्र भगवान् पट्टके स्वास्तृते हरिः । बभौ स तारकामध्ये शशाङ्क इव पार्वणः ॥ ३१

तं चन्दनेनोत्तमपुष्पहारैर्वस्त्रैर्विचित्रैश्च धनैर्नरेन्द्र ! ।
सम्पूजयामासुरनन्यभावाः सर्वेऽपि भक्ताश्च ततः प्रणेमुः ॥ ३२
तस्माद्विशुद्धं निजधर्मवर्त्म शुश्रूषवः सन्मुखमेव तस्य ।
सर्वे निषेदुर्मुखपद्मशोभामवेक्षमाणा विनयानतांसाः ॥ ३३

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे द्वितीयप्रकरणे जन्माष्टम्युत्सवे श्रीकृष्णस्वरूपदर्शननामा षष्ठोऽध्यायः ॥ ६ ॥

O King! Then he offered rich food to the thousands of ascetics and Brahmins, and thereafter He and His disciples concluded their fast. 27.

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

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

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

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

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

Eager to listen to Him about their own religious duties, they then sat obediently before Him. Their eyes were fixed upon His lustrous lotus like face. 33.

॥ अथ सप्तमोऽध्यायः ॥ ७ ॥

सुव्रत उवाच -

नारायणमुनिं नत्वा बद्धाञ्जलिपुटद्वयाः । शिष्या मुकुन्दप्रमुखाः पप्रच्छुरिदमादरात् ॥ १

शिष्या ऊचुः -

भगवन्सर्वभूतानां त्वमेव परमा गतिः । स्वाश्रितानां विशेषेण त्वं गुरुश्चेश्वरो ह्यसि ॥ २

अतस्त्वामाश्रितानां नः त्यागिनां गृहिणां तथा । स्त्रीणां चापि प्रभो ! ब्रूहि धर्माञ्छ्रेयःप्रसाधकान् ॥ ३

सुव्रत उवाच -

इति पृष्टः स भगवान् निजशिष्यैः कृपानिधिः । वेदादीनां सारभूतान् धर्मानाह सनातनान् ॥ ४

श्रीनारायणमुनिरुवाच -

शृण्वन्तु मामकाः सर्वे पुरुषा योषितस्तथा । सच्छास्त्रानुसृतान्धर्मान् वच्मि भागवतान् हि वः ॥ ५

ब्राह्मे मुहूर्त उत्थाय निशायाः प्रहरेऽन्तिमे । मदीयैः कीर्तनीयानि हरेर्नामानि नित्यदा ॥ ६

Thus ends the sixth chapter entitled 'Shri Hari visualized as Lord Sri Krishna' in the second Prakarana of Satsangijivan, the life story of Lord Narayan, also titled as 'Dharmashastra' (the rules of the code of conduct). 6

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CHAPTER - 7

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

Suvrat said:-

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

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

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

Thus asked by devotees, the Lord treasure trove of compassion explained to them the eternal Vedic principles of righteousness in its essence. 4.

तद्भक्तानां च नामानि कीर्तनीयानि तैः स च । अव्यग्रमानसैर्ध्येयो मुहूर्तं वैकनाडिकाम् ॥ ७
श्रीकृष्णं राधिकाकान्तं तमेव हृदयाम्बुजे । स्मरद्भिः शुद्धहृदयैः कर्तव्या दैहिकी क्रिया ॥ ८
स्नानं सन्ध्या जपो होमः स्वाध्यायः पितृतर्पणम् । देवतापूजनादीनि नित्यं कार्याणि च द्विजैः ॥ ९
स्नानं च द्विविधां पूजामकृत्वा प्रत्यहं हरेः । सर्वैरन्नं न भोक्तव्यं विना रोगादिपीडितान् ॥ १०
उपचारैर्यथालब्धैः विशुद्धैः प्रतिमा हरेः । यथाधिकारं विहितैः पूजामन्त्रैर्यथाविधि ॥ ११
रसासक्तिर्न कर्तव्या सर्वैः सर्वत्र सर्वदा । यथाकालं यथालब्धं भोज्यमन्नं फलादि वा ॥ १२
यो यत्र मुख्यो हि भवेत् भोजयित्वा स चापरान् । स्वयं भुञ्जीतानुदितं पंक्तिभेदं च नाचरेत् ॥ १३

Sri Narayan Muni said:-

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

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

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

Purification of body and meals.

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

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

While eating food you should not take overdue interest in it (its taste, richness, appearance, smell, touch etc.). Eat whatever is available at the time – cooked delicacies or raw vegetables/ fruits. 12.

एकादशीषु सर्वासु कृष्णजन्मदिनेषु च । शिवरात्र्यां च नैवान्नं भोक्तव्यं मदुपाश्रितैः ॥ १४
मदीयैर्मद्यमांसस्य तन्मिश्रस्य च वस्तुनः । भङ्गागञ्जतमालादेः कार्यः स्पर्शोऽपि न क्वचित् ॥ १५
यत्र स्युरवताराश्च शास्त्रेषु स्थापिता हरेः । तद्भक्त्या सह च ज्ञानमध्येतव्यानि तानि वै ॥ १६
सच्छास्त्राणि च सर्वाणि श्रव्याणि सुधियो मुखात् । न त्वन्तःशत्रुदग्धस्य हर्यभक्तस्य कर्हिचित् ॥ १७
ज्ञानशास्त्रेऽपि यत्र स्यान्नैव नारायणस्य च । स्थापनं दिव्यरूपस्य तन्न श्रव्यं कदाचन ॥ १८
युक्ताया नियमैः सर्वैः प्राप्ताया ब्रह्मणि स्थितिम् । अपि स्त्रिया मुखान्नैव ज्ञानं श्रव्यं हि पूरुषैः ॥ १९
गेयं यशः सदा विष्णोः तदीयानां च भक्तितः । सङ्गः सतां सदा कार्यो हर्यभक्तस्य न क्वचित् ॥ २०

The host should take food only after feeding his co-mates everyday and there should not be discrimination of any kind. 13.

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

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

Purification of listening and reading of scriptures.

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

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

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

Purification of association.

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

One should always praise and sing the glories of Vishnu and

निर्मानैर्दासवत्सर्वैर्वर्तितव्यं सतां पुरः । अवधार्याणि वाक्यानि तेषां चैकाग्रचेतसा ॥ २१
वृथावादो न कर्तव्यः श्रव्या ग्राम्यकथा न च । अपशब्दा न वक्तव्या नानृतं चापदं विना ॥ २२
स्वव्रतानां दृढत्वं स्यात् कृष्णे च प्रेम निर्भरम् । यत्समागमतः स्यात्तत् सङ्गो हेयो न कर्हिचित् ॥ २३
स्थितप्रज्ञोऽपि यः सङ्गं तादृशस्य जहाति सः । कामलोभाद्यरिग्रस्तो भ्रश्यत्येव न संशयः ॥ २४
सत्सङ्गं स्वं विदधतं यदि कोऽप्यत्र निर्वदेत् । तावन्मात्रेण न क्षोभः प्राप्तव्यो मनसा क्वचित् ॥ २५
वैष्णवस्यापि मत्तस्य स्वव्रतेभ्यश्च्युतस्य च । सङ्गो नैवात्र कर्तव्यः पापिनोऽन्यस्य च क्वचित् ॥ २६
प्राप्तब्रह्मात्मविज्ञानोऽप्यवमन्ता जगत्प्रभोः । तस्यावतारे चाश्रद्धो यः स्याद्धेयः स दूरतः ॥ २७

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

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

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

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

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

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

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

You should always be aloof from a person who is rid of faith in Vishnu and calumniates the Lord of the world and His incarnations, even though he has good knowledge of self and the supreme self. 27.

मत्सम्प्रदायलिङ्गं च बिभ्रद्यो बहिरुत्तमम् । प्रच्छन्नं स्त्र्यादिसंसक्तः परित्याज्यः स दूरतः ॥ २८
शान्त्या दान्त्या चोपरत्या तितिक्षास्तिकतादिभिः । गुणैर्देवादिदुष्प्राप्यैः युक्तैर्भाव्यं च मच्छ्रितैः ॥ २९
जातेऽत्र साक्षात्कारेऽपि स्वपरब्रह्मरूपयोः । लोब्धव्यं मामकैर्नैव शब्दादिविषये क्वचित् ॥ ३०
महद्भिः पूर्वजैः सिद्धैः यद्धर्माचरणं कृतम् । भवेत्तदेव हि ग्राह्यं नाधर्माचरणं क्वचित् ॥ ३१
ब्रह्मचर्यप्रधानानि साधनानि विनैव चेत् । सद्यो महाफलां भक्तिं स्वस्मै कश्चिदुपादिशेत् ॥ ३२
तर्हि भक्त्या तया साकम् उपदेष्टारमेव तम् । सद्यो जह्याद्धि सद्भक्तो न तु स्वनियमान्क्वचित् ॥ ३३
धर्मो ज्ञानं च वैराग्यं भक्तेर्वेद्यानि तत्त्वतः । अङ्गानि त्रीण्युत्तमाङ्गहृत्पादाख्यान्यनुक्रमात् ॥ ३४
धर्मप्रतिज्ञां कृत्वादौ न पालयति यस्तु ताम् । स तु श्वपचवज्ज्ञेयः पुमान् योषिच्च तादृशी ॥ ३५

Though one holding perfect signs of my sect outwardly and inwardly are attached to passion, women and such pleasures, he should be disavowed and kept at bay. 28.

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

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

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

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

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

If one takes an oath to observe particular vows in the beginning, but fails to adhere to them eventually, he or she is to be considered as an outcaste. 35.

लोभकामक्रुधादीनां वशे भाव्यं न वैरिणाम् । द्वाराणि निरयस्येति वेदितव्याश्च तेऽखिलैः ॥ ३६
सम्प्राप्तस्तीव्रवैराग्यं परं ज्ञानं च धर्मवान् । कृष्णं भजेत प्रेम्णा यः सेव्यः स गुरुवत्पुमान् ॥ ३७
गोलोके चाथ वैकुण्ठे श्वेतद्वीपे मनोहरे । यच्चैश्वर्यं ब्रह्मपुरे श्रव्यं श्राव्यं च तद्भृशम् ॥ ३८
सपार्षदा ईश्वरा ये तत्तद्धामसु संस्थिताः । राधिकाद्याः शक्तयश्च तेषु मुक्ताश्च ये स्थिताः ॥ ३९
एतत्सर्वं स्वहृदये चिन्तनीयं निरन्तरम् । येनान्तकालेऽपि भवेत् तत्स्मृतिर्मुक्तिदायिनी ॥ ४०
ब्रह्मभूतैरपि प्राज्ञैः कृष्णस्य श्रवणादिका । भक्तिरेव विधातव्या नित्यदाऽत्र शुकादिवत् ॥ ४१
पादोदकं च नैवेद्यं ग्राह्यं स्याद्यच्च सत्पतेः । स्वजातिधर्मानुगुणं तत् ग्राह्यं नान्यथा क्वचित् ॥ ४२
अयाचते ह्यभक्ताय नैवेद्यं चरणाम्बु च । तदीयं नैव दातव्यं देयं भक्त्या तु याचते ॥ ४३

Aware that greed, passion, anger etc. as real foes, you should not be influenced by them, for they are the doors leading to hell. 36.

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

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

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

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

After worshipping the Lord, remnants of food-offerings and auspicious water offered at the feet of the Lord should be accepted according to one's own status and caste only and not otherwise. 42.

रङ्का अपि हरेर्भक्ता नावमान्या हि कर्हिचित् । अवमानात्तादृशानां भवत्येव महद्भयम् ॥ ४४
वैष्णवस्य रुजार्तस्य सेवा कार्या यथा हरेः । अन्नादि देयं तस्मै च तद्रुच्यनुसृतं तु यत् ॥ ४५
सतां च महतामग्रे दोषा वाच्या य आत्मनः । स्वमुखेन न कर्तव्यं स्वगुणानां प्रशंसनम् ॥ ४६
देवस्य च गुरो राज्ञो विष्णुभक्तस्य चाग्रतः । पादौ प्रसार्य मत्पुम्भिः नोपवेश्यं च संसदि ॥ ४७
तेषामग्रे विचार्यैव वाच्यं सत्यं च तत्प्रियम् । तेषां गुह्यं च यत्किञ्चित् तत्प्रकाश्यं न कुत्रचित् ॥ ४८
द्रोहः कार्यो न कस्यापि स्तेयं वर्ज्यं च सर्वथा । हितावहं परेषां च कर्तव्यं सत्यभाषणम् ॥ ४९
न कार्यं वर्णसाङ्कर्यं न च स्वपरहिंसनम् । नान्योद्वेगकरं वाच्यं नापवादवचस्तथा ॥ ५०
अभिव्रजेन्निजाचार्यं श्रुत्वाऽऽयान्तं मदाश्रितः । प्रतिगच्छति तस्मिंश्चाऽऽग्रामान्तं तमनुव्रजेत् ॥ ५१

The holy water of Lord's feet and the food offering should not be given to a non-devout man who does not seek it. It should be given only to devotees who aspire for it. 43.

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

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

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

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

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

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

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

On hearing of the preceptor's arrival, one should go and welcome Him. In the same way, on his return, you should follow

वैष्णवे वीक्षमाणे च नैष्ठिकव्रतशालिनि । ईर्ष्यां परस्यापमानं गालिदानं च नाचरेत् ॥ ५२
एकान्तिकानां भक्तानाम् अन्येषां महतामपि । गुणोत्कर्षं सभायां हि कीर्तयेन्नागुणं क्वचित् ॥ ५३
ब्राह्मणान् भगवत्प्रेष्ठान् विदित्वा मानयेत्सदा । दृष्ट्वा देवालयं दूरान् नमस्कुर्यात्कृताञ्जलिः ॥ ५४
नास्तिकापाश्रयं नैव मदीयः प्रविशेत्क्वचित् । तदाचार्यैर्न भाषेत तद्ग्रन्थाच्छृणुयान्न च ॥ ५५
साधारणा मदीयानां त्यागिनां गृहिणामपि । धर्मा एते मया प्रोक्ता विशेषान् कथयाम्यथ ॥ ५६
वेदपाठो गुरोः सेवा कर्तव्या ब्रह्मचारिभिः । वानप्रस्थैस्तपः कार्यम् अहिंसाश्च मखा अपि ॥ ५७
संन्यासिभिश्च नियतं स्थातव्यमपरिग्रहैः । विष्णुपूजौंकारजपौ कर्तव्यौ तैश्च नित्यदा ॥ ५८
द्रव्यस्य हेमरूप्यादेः गृहिवर्जं मदाश्रितैः । त्याग आश्रमिभिः कार्यस्त्यागिभक्तैश्च सर्वथा ॥ ५९

Him up to the outskirts of the town. 51.

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

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

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

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

Code of conduct of men in three stages of life.

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

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

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

Excepting commoners, my celibate, renunciate and hermit

त्याज्यः सङ्गोऽष्टधा स्त्रीणाम् एतैस्तत्प्रतिमाऽपि च । नेक्ष्या न कार्या न स्पृश्या देवताप्रतिमां विना ६०
स्त्रीभ्यो धनुःप्रमाणेन गम्यं दूरेण सर्वथा । हर्युत्सवाल्पमार्गादौ रक्ष्यं स्त्रीस्पर्शतो वपुः ॥ ६१
यत्र यत्र स्थले स्त्रीणां या या काचित्क्रिया भवेत् । तत्र तत्र क्रिया सा सा न कार्या नैष्ठिकैर्मम । ६२
गृहद्वयान्तरस्थेन कुड्येनैकेन यत्र च । स्यात्स्त्रीपुंसान्तरं तत्र न स्वप्यं निश्यनापदि ॥ ६३
स्त्रीभिः कृष्णस्य भक्ताभिः अपि पूजितमच्युतम् । नैष्ठिकव्रतिभिर्नैव गन्तव्यं वीक्षितुं क्वचित् ॥ ६४
विना भैक्षं सभां वाऽपि गृहस्थानां गृहाणि च । गन्तव्यानि क्वचिन्नैव त्यागिभिर्यैर्मदाश्रितैः ॥ ६५
एकाकिभिर्न गन्तव्यं तैः कदाचन कुत्रचित् । शयितव्यं न खट्वायां विना रोगादिमापदम् ॥ ६६
अनापदि न गन्तव्यं निशि वर्त्म च तैः क्वचित् । तथैव च निजस्थानात् गन्तव्यं न बहिर्निशि ॥ ६७

(Vanaprastha) followers shall not accumulate wealth like gold, silver etc. 59.

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

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

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

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

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

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

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

They should not travel on the roads at night and should not go

आपद्धर्मश्च विपदि ग्राह्योऽन्यत्र बृहद्व्रतात् । प्राणात्ययेऽपि न त्याज्यं ब्रह्मचर्याङ्गमष्टमम् ॥ ६८
ऋषभार्षभवन्मानस्त्यक्तव्यस्त्यागिभिर्नरैः । ब्रह्मात्मधीभिर्मच्छिष्यैः देहासक्तिस्तथैव च ॥ ६९
निवृत्तिधर्मनिरतैः ईश्वरस्य गुरोरपि । प्रवृत्त्यध्वपरं वाक्यं ग्रहीतव्यं न कर्हिचित् ॥ ७०
विधवानां तु नारीणां चातुर्मास्ये विशेषतः । धारणापारणादीनि व्रतानि विहितानि वै ॥ ७१
ताभिः पाल्यं ब्रह्मचर्यमप्रस्खलितमष्टधा । पुमांस्तत्प्रतिमा वापि न स्प्रष्टव्या विनाऽऽमरीम् । ७२
धर्मकार्येऽपि न द्रव्यं स्वनिर्वाहोपयोगि यत् । ताभिर्देयं कदापीति मदाज्ञाऽस्ति जनाः ! खलु ॥ ७३
बाला युवत्यो वृद्धा वा सधवा विधवास्तथा । स्त्रियः स्वतन्त्रा नैव स्युः पित्रादेः स्युर्वशे सदा । ७४
स्वातन्त्र्येण न कर्तव्यं स्वसम्बन्धिजनान्विना । तीर्थक्षेत्राटनं स्त्रीभिः सर्वाभिरपि कर्हिचित् ॥ ७५

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out of their dwellings during nights. 67.

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

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

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

Code of conduct for women.

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

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

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

Women should not go to holy places alone. They should be accompanied by their relatives. 75.

सुवासिनीभिर्नारीभिराश्रिताभिस्तु मां निजः । अन्धो रुग्णो जरन्वापि सेव्य ईश्वरवत्पतिः ॥ ७६
शीलमेव सदा रक्ष्यं ताभिः सन्त्यज्य चापलम् । श्वाशुर्यं च कुलं पित्र्यं लाञ्छनीयं न तु क्वचित् । ७७
उद्वाहितेतरा नार्यो गृहिभिः स्वप्रसूसमाः । द्रष्टव्या व्यवहार्यं च सम्बद्धासु यथोचितम् ॥ ७८
स्त्रीसम्बन्धस्य नैकट्ये कृष्णस्य गृहिभिः कथा । कर्तव्या दूरतः स्थित्वा न तु सर्वत्र सर्वदा ॥ ७९
रहःस्थाने तु मात्रा वा भगिन्या कन्ययाऽपि वा । सहासितव्यं न क्वापि गृहस्थैरप्यनापदि ॥ ८०
बुद्धिपूर्वं तु विधवा न स्पृश्या गृहिभिः क्वचित् । आसन्नसम्बन्धहीना योषाऽऽपत्कालमन्तरा ॥ ८१
नित्यं पञ्च महायज्ञाः कर्तव्या गृहिभिर्जनाः । पूज्याश्च साधवो भक्त्या दानं कार्यं च शक्तितः ॥ ८२
स्वातिप्रियपदार्थस्य पात्रे यत्स्त्रीं विनाऽर्पणम् । मानेर्ष्यादम्भरुड्हीनं तद्दानं चावबुध्यताम् ॥ ८३

Married woman who are under my shelter should serve their husbands as they would serve God, notwithstanding that they are blind, ailing or old. 76.

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

The duties of a house holder and a king.

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

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

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

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

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

Know that real charity is done when one gives his most

अहिंसयज्ञाः पूर्तं च कार्यमाढ्यैर्गृहस्थितैः । पुण्यक्षेत्रेषु दानानि विप्रसन्तर्पणादि च ॥ ८४
उपायानां चतुष्केण विना प्राणिवधं नृपैः । स्वकार्यसिद्धिः कर्तव्या राजनीत्या मदाश्रितैः ॥ ८५
राजधर्मेष्वपि प्रोक्तं प्राणिघातवचस्तु तैः । युद्धादन्यत्र न ग्राह्यं रक्ष्याश्च पितृवत्प्रजाः ॥ ८६
नियमेषु मदुक्तेषु यस्य यस्य च्युतिर्भवेत् । तस्य तस्य विधातव्यं प्रायश्चित्तं यथोचितम् ॥ ८७
एतैर्मदुक्तैः सद्धर्मैः ज्ञानवैराग्यसंयुतैः । स्वाधिकारानुसारेण दम्भहीनं स्वनुष्ठितैः ॥ ८८
निश्छद्म सेवया विष्णोः तदीयानां च भक्तितः । दयया सर्वभूतेषु लोभादेर्वर्जनेन च ॥ ८९
तत्सम्मुखीकरणतो यस्य कस्यापि देहिनः । प्रसीदत्याशु स इति ज्ञातव्यं नात्र संशयः ॥ ९०
नृदेहं दुर्लभं लब्ध्वा जीवाः सदुपदेशतः । हर्युन्मुखा ये जायन्ते ते तरन्ति भवाम्बुधिम् ॥ ९१

favourite thing, except his wife, to a deserving one, without any ego, jealousy or hypocrisy. 83.

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

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

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

Shri Hari on importance of human life.

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

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

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

Having taken birth as a human, which is rare to get, and being

चिन्तामणिसमो ज्ञेयो नृदेहोऽयं विचक्षणैः । स्वर्गो मोक्षस्तदन्यद्वा स्वेप्सितं प्राप्यतेऽमुना ॥ ९२
भवाब्धौ प्लव एवासौ गुरुर्यस्यास्ति नाविकः । अनुकूलो मरुत्कृष्णः तेनार्थं को न साधयेत् ॥ ९३
सुखं वैषयिकं यत्तत् देहेषु निखिलेष्वपि । सामान्यमस्तीति बुधो नृदेहस्थो हरिं भजेत् ॥ ९४
कालाहितुण्डपतितं देहं च क्षणभङ्गुरम् । विदित्वा बुद्धिमानत्र स्वार्थं संसाधयेद्द्रुतम् ॥ ९५
स्वस्य या नरदेहस्य प्राप्तिर्देवार्थितस्य वै । इयमेव कृपा ज्ञेया तदीया तु विचक्षणैः ॥ ९६
लब्ध्वाऽपि तं च तद्भक्तौ नियमैर्धर्मपालने । हेतुं वदन्ति ये कालं प्रारब्धं वा कृपां हरेः ॥ ९७
अपौरुषास्तु ते मूढा असङ्ख्यैरपि जन्मभिः । लभन्ते नैव तं क्वापि बम्भ्रम्यन्ते च संसृतौ ॥ ९८
तस्माद्भवद्भिः सततं स्वधर्मनियतस्थितैः । उत्साहेनैव कर्तव्या तद्भक्तिः श्रद्धयान्वितैः ॥ ९९

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guided by a good preceptor, whoever becomes disposed to Lord Shri Hari, can cross the ocean of worldly life. 91.

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

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

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

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

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

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

Hence all of you being firm in following self-religious duties

स्नानं ध्यानं हरेः पूजा जपश्च गुणकीर्तनम् । सत्सङ्गश्चेति सर्वेषां षट्कर्माणि दिनेदिने ॥ १००
यावद्देहस्मृतिर्वः स्यात् स्वस्वधर्मा मयोदिताः । तावन्नैते क्वचित्त्याज्या इत्याज्ञा मेऽस्ति सत्तमाः ! १०१

सुव्रत उवाच -

जगद्गुरोर्भगवतः साक्षात्तस्येति भारतीम् । सच्छास्त्रसम्मतां श्रुत्वा ते सर्वे मुदमाप्नुवन् ॥ १०२
एवमेवाचरिष्यामो वयं सर्वेऽपि सत्पते ! । इत्युक्त्वा ते भगवते तस्मै प्रीत्या ववन्दिरे ॥ १०३
तदाज्ञायां वर्तमानाः साक्षाच्छ्रीकृष्णमेव तम् । जानन्तस्ते दृढं श्रित्वा सर्वभावेन भेजिरे ॥ १०४
नारायणमुनेर्गीताम् एतां जनहितावहाम् । यः पठेच्छृणुयाद्वापि प्राप्नुयात्स निजेप्सितम् ॥ १०५
एषा महाकल्पलता मनोवाञ्छितपूरणी । सर्वेषां प्राणिनां सेव्या सर्वथा स्वहितार्थिनाम् ॥ १०६

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and observing restraints with unswaying faith be devoted to Him in all earnestness. 99.

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

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

Suvrat said:-

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

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

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

Greatness of Narayan Geeta.

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

This story of Naraya Muni, is a great wish-yielding tree (creeper) which fulfills every wish of men. Hence all living beings should savour this (nectar) for their wellbeing. 106.

एषा हि सर्वशास्त्रेभ्यो गीता ज्ञेया गरीयसी । यन्निःसृता स्वयं साक्षान्नारायणमुखाम्बुजात् ॥ १०७
य आचरन्तीह सनातनं श्रीनारायणेन स्वयमेव गीतम् ।
यथाधिकारं सततं स्वधर्मं प्राप्तं हि तैरेव फलं नृजातेः ॥ १०८

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे द्वितीयप्रकरणे श्रीनारायणगीतानिरूपणनामा सप्तमोऽध्यायः ॥ ७ ॥

॥ अथ अष्टमोऽध्यायः ॥ ८ ॥

सुव्रत उवाच -

स्वस्वस्थानं ततो गन्तुं गृहिणो हरिरादिशत् । सयोषास्ते प्रयान्ति स्म निजदेशान्प्रणम्य तम् ॥ १
मुकुन्दमुक्तानन्दादीन् त्यागिनः कतिचित्तु सः । अरक्षत्स्वान्तिके स्वामी मानयन् गौरवेण च ॥ २

This song (poem) is the best of all other scriptures, and has flowed directly from the lotus face (mouth) of Sri Narayan Muni Himself. 107.

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

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

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CHAPTER – 8

Shree Hari instructs saints to travel around various villages.

Suvrat said:-

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

Swami honored Mukund, Muktananda and others with respect and asked them to stay with Him. And O king, he asked the other

अन्यांस्तु त्यागिनो भूमावज्ञबोधाय यूथशः । गन्तुमाज्ञापयामास नानादेशान्नराधिप ! ॥ ३
ततः पौरांश्च भूपालं स्थातुं धर्माध्वनि प्रभुः । आज्ञाप्यानुगतः शिष्यैः कालवाणीं पुनर्ययौ ॥ ४
स्वावासमकरोत्तत्र गृहे जीवनशर्मणः । तत्रत्या बहवो भक्ताः चक्रुस्तत्सेवनं नृप ! ॥ ५
मेघलक्ष्मणभीमाश्च रघुनाथाम्बयादवाः । जयरामादयो विप्राः तमसेवन्त भक्तितः ॥ ६
वैश्याश्च भक्ता धनिनः तमसेवन्त सानुगम् । पर्वताख्यस्तत्र मुख्यः तथा राजभयाभिधः ॥ ७
जीवराजस्तथोन्मत्तो ज्येष्ठौ द्वौ मूलजित् ह्रदः । खञ्जो वास्तुर्नृसिंहश्च ज्येष्ठजुष्ठौ सहोदरौ ॥ ८
कृष्णो द्वौ माधवावम्बः केशवो लक्ष्मणस्तथा । विश्रामप्रमुखाश्चान्ये बहवस्तं सिषेविरे ॥ ९
तेजस्वती मघा फुल्ला हीरुजीवन्तिकादयः । योषितो भक्तिमत्यस्तं भगवन्तमुपासत ॥ १०
एते सहस्रशोऽन्ये च तस्यैव कृपया विभोः । समाधिनिष्ठास्तत्रासन् सर्वयोगकलाविदः ॥ ११
क्रमसाधितयोगाङ्गा योगिनः प्राप्तसिद्धयः । यथा स्युस्तादृशा ह्येते सद्यस्तत्कृपयाऽभवन् ॥ १२

ascetics to go to various towns in delegations and teach worldly people. 2 - 3.

Shri Hari's visit to Kalavani.

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

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

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

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

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

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

In a short period of time they achieved excellence in yoga

प्राणसंयमने देहधारणे त्यजनेऽपि च । स्वातन्त्र्यं लेभिरे ह्येते बालकाश्चापि केचन ॥ १३
स्वस्वरूपे समाधिं तान् सङ्घशोऽकारयद्यदा । स्वतन्त्रः स जनस्वामी तदाश्चर्यमजीजनत् ॥ १४
सद्यः समाधिमाप्तानां पुंसां स्त्रीणां तथा पृथक् । बभूवुः पंक्तयस्तत्र शतशश्च सहस्रशः ॥ १५
केचित्सिद्धासनस्थाश्च केचित्पद्मासनस्थिताः । जनाः केचित्तु वीराख्यमासनं तत्र चाश्रिताः ॥ १६
केचिद्वज्रासनं केचित् स्वस्तिकासनमास्थिताः । केचिच्छबासनस्थाश्च तत्राऽऽसन्नृपते ! जनाः ॥ १७
काष्ठानामश्मनां वापि प्रतिमा इव तेऽखिलाः । निश्चेष्टाः समजायन्त समाधेः परमत्वतः ॥ १८
तत्र कांश्चित्तु यामान्ते समुत्थापयति स्म सः । कांश्चिद्यामद्वयान्ते च दिनान्तेऽपि च कांश्चन ॥ १९
कांश्चिद्दिनद्वयान्ते च पक्षान्तेऽपि च कांश्चन । मासान्ते वा द्विमासान्ते त्रिमासान्तेऽपि कांश्चन ॥ २०
कांश्चिन्मासचतुष्कान्ते व्युदस्थापयदीश्वरः । कांश्चित्तु दृष्टिमात्रेण कांश्चिच्छब्देन वा हृदा ॥ २१

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equal to the state of accomplished yogis practicing yoga by steps (for long), but only by the grace of Shri Hari. 12.

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

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

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

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

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

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

यः समाधिपरानन्दास्वादलोभेन कश्चन । पुनर्बहिर्निजं देहं तेनाऽऽसूतोऽपि नाऽऽययौ ॥ २२
तादात्म्येनैव योगेन तमपि प्रसभं प्रभुः । आनिनाय पुनः शीघ्रं महायोगेश्वरत्वतः ॥ २३
यो योऽभूद्व्युत्थितो भक्तो यद्यत्स्वेन समीक्षितम् । समाधौ तत्तदखिलं सदःस्थान् स स ऊचिवान् २४
वार्तां ब्रह्मपुरस्यैके भक्ताश्चक्रुरलौकिकीम् । श्वेतद्वीपस्य केचिच्च वैकुण्ठस्य च केचन ॥ २५
गोलोकस्योचिरे केचित् दिव्यमैश्वर्यवैभवम् । त्रिलोक्यां देवदैत्यादिः स्थानवार्ताश्च केचन ॥ २६
समाधिदृष्टं प्रकृतिपुंसो लोकं च केचन । ऐश्वर्यवैभवं चापि कथयामासुरञ्जसा ॥ २७
लोकैश्वर्यप्रतापादि केचित्सङ्कर्षणस्य च । प्रद्युम्नस्योचिरे केचित् अनिरुद्धस्य केऽपि च ॥ २८
चतुर्विंशतितत्त्वानां लोकैश्वर्यादि केचन । प्राहुः पृथक् पृथग्दृष्टं यथावत्तत्र संसदि ॥ २९

Divine experience in the state of trance.

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

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

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

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

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

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

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

Some people told in the assembly that they had visualized the

त्रिलोकीस्थहरिस्थानवार्ताश्चक्रुश्च केचन । केचिल्लोकालोकबहिःस्थानवार्ताश्च चक्रिरे ॥ ३०
केचित्त्वनन्तब्रह्माण्डब्रह्माविष्णुशिवक्रियाः । उत्पत्त्याद्याः क्रमेणाहुः तत्रत्यं चातिवैभवम् ॥ ३१
देवदैत्यनरादीनां तत्र तत्र च याः क्रियाः । आश्चर्यरूपास्ताः सर्वाः कथयामासुरीक्षिताः ॥ ३२
ब्रह्माण्डरचनां सर्वां यथादृष्टां च केचन । वर्णयामासुरेके च स्वदेहरचनामपि ॥ ३३
भूगोलस्य च संस्थानं खगोलस्याखिलस्य च । यथावत्कथयामासुः केचित्तत्र नराधिप ! ॥ ३४
तेषां तथाविधा वाचः शृण्वन्नारायणो मुनिः । चक्रे तत्तद्योगवतां पक्वापक्वत्वनिश्चयम् ॥ ३५
यस्य यस्य च तत्राभूत् अपक्वा योगधारणा । तं तं पुनस्तदुचितां कारयामास धारणाम् ॥ ३६
प्राणानामथ नाडीनां स्वातन्त्र्येण पुनः पुनः । सङ्कोचनं विकासं च शिक्षयामास कांश्चन ॥ ३७

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twenty-four elements of the creation, their abodes, their presiding deities and their splendour distinctly. 29.

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

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

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

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

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

Shree Hari talks of the practice of Yoga.

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

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

He taught some of them to contract and expand the breath

सर्वाङ्गेभ्यस्तथाकृष्य दृशि प्राणात्मनां धृतिम् । कांश्चिच्चाशिक्षयत्स्वामी तथाऽङ्गुल्यादिमात्रके ॥ ३८
तादृश्यां धारणायां तु प्राणात्मरहितेऽखिले । छेद्यमाने दह्यमाने देहेऽपि स्यान्न वै व्यथा ॥ ३९
परावृत्त्यैकमक्ष्यस्य स्वान्तर्वृत्त्यैव धारणम् । निर्निमेषं द्वितीयस्य बहिर्वृत्त्या च धारणम् ॥ ४०
एतयोर्वैपरीत्येन धारणं च पुनस्तथा । अक्षियोगमिमं स्वामी कारयामास कांश्चन ॥ ४१
उभे नेत्रे परावृत्त्या कृत्वा च स्वान्तरं प्रति । नाडीप्राणाकर्षणं च शिक्षयामास कांश्चन ॥ ४२
उभे अपि बहिः कृत्वा निर्निमेषे स्वलोचने । नाडीप्राणाकर्षणं च कांश्चिद्व्यक्तानशिक्षयत् ॥ ४३
षट्सु चक्रेष्वन्यतमे रोधयित्वा ह्यसूंस्ततः । नानानादश्रुतिं कांश्चित् कारयामास स प्रभुः ॥ ४४
चक्र एकतमे रुद्धप्राणान्कांश्चन पूरुषान् । अजीगणत्स प्रणवान् व्युत्थितैस्तानवीवदम् ॥ ४५
इडायाः पिङ्गलायाश्च सुषुम्णादेश्च वर्त्मना । चन्द्रसूर्यादिलोकांश्च गमयामास कांश्चन ॥ ४६

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and in turn the arteries etc. (The Nadis). 37.

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

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

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

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

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

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

Fixing of the vital breath on one of the plexus he made them hear the sound of Pranava (AUM) and made to count those sounds. On awakening them, He would ask them how many Pranavas they heard. 45.

प्रेषयित्वा संयमनीं समाधौ कांश्चन स्वकम् । श्रावयित्वा नाम सद्यो नारकानुद्दधार च ॥ ४७
यथा राज्यासनं प्राप्तो नैगडान् मोचयेन्नृपः । तथा गुरुपदारूढः सोऽपि नारकिणो नृप ! ॥ ४८
एवंविधा योगकलाः समग्रा अपि सोऽनघ । प्रापयामास भक्तान्स्वान्विना साधनसम्पदम् ॥ ४९
तत्प्रतापेन ते सद्यः सिद्धयोगाः सुमेधसः । देहान् परेषामाविश्य विविदुस्तन्मनोगतम् ॥ ५०
स्थित्वा परेषां देहेषु तत्प्राणांश्चावरुध्य ते । अदीदृशंश्च भगवद्धामान्यपि यथा हरिः ॥ ५१
तेनाज्ञप्तश्च यः कोऽपि पुरुषः स परं नरम् । अकारयत्समाधिं च समाधिस्थं त्वबोधयत् ॥ ५२
इत्थं स कृपया स्वामी स्वप्रतापं प्रदर्शयन् । कालनष्टा योगकलाः प्रावर्तयत भूतले ॥ ५३
प्रतिगेहं योगकलायुक्तिवार्ताः पुरे पुरे । ग्रामे ग्रामे च राजर्षे ! बभूवुः श्रोतृमङ्गलाः ॥ ५४

He made the devotees pass the vital breath through the passages of Ida (Left nostril), Pingala (right nostril) and the Susumna (the central Nadi) and to traverse all along the realms of the sun, the moon and elsewhere in the cosmos. 46.

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

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

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

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

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

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

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

तिष्ठन्नेव बहिर्निजानुपदिशन्बह्वीः कलायोगगा, हृत्स्वाविश्य च तत्करान्निजकरेणादाय तैर्वाञ्छितान् ।
द्रष्टुं तत्तदमर्त्यलोकविभवानग्रेचरो दर्शयन् अङ्गुल्या,
निजयाऽऽपितान्विजयते श्रीभक्तिधर्मात्मजः ॥ ५५

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे द्वितीयप्रकरणे विचित्रयोगकलाविष्कारनामाष्टमोऽध्यायः ॥ ८ ॥

॥ अथ नवमोऽध्यायः ॥ ९ ॥

सुव्रत उवाच -

दिग्व्याप्तभूरिसत्कीर्तिरित्थं नारायणो नृप ! । तत्र मासद्वयं भक्तानुवासानन्दयन् भृशम् ॥ १
पिप्लग्रामतस्तत्र नरसिंहो द्विजस्तथा । नारायणोऽक्षयग्रामादुभावाजग्मतुः समम् ॥ २

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excellence. 53.

This news of the mystical yogic feats were being talked about in every house, town and the city, and made the listeners feel blessed, O king. 54.

By merely sitting in the assembly in front of the devotees, He taught various skills of entering their inner selves through Yoga. Holding their hands, He led and showed them the celestial realms with their effulgence, which they desired to visualize. 55.

Thus ends the eighth chapter entitled 'Shri Hari exhibiting miraculous Yogic accomplishments' in the second Prakarana of Satsangijivan, the life story of Lord Narayan,, also titled as 'Dharmashastra' (the rules of the code of conduct). 8

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CHAPTER – 9

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

Suvrat Said:-

O King! In this way, Swaminarayan, whose glory had pervaded far and wide, spent two months in the town Kalavani lending delight to the devotees. 1.

प्रार्थयामासतुस्तं च स्वग्रामागमनाय तौ । ताभ्यां प्रसन्नो वर्णीन्द्रः प्रतिजज्ञे तथैव तत् ॥ ३
कृत्वोत्सवं प्रबोधन्या महान्तं स ततो ययौ । सहानुगोऽक्षयग्राममादावोजस्वतीतटे ॥ ४
ततः स पिल्पलग्रामं तस्मिन्नेव दिने ययौ । उभयोर्ग्रामयोस्तत्र षण्मासानवसत्प्रभुः ॥ ५
नारायणो रामजिच्च गोविन्दश्च कुमारजित् । नृसिंहः परमानन्दः कल्याणश्च कलो रघुः ॥ ६
इत्याद्यास्तमसेवन्त विप्राश्चान्येऽपि भक्तितः । जीवा च लाडिनी मिठ्ठी रुक्मा लाडुमुखाः स्त्रियः ॥ ७
प्रापुः समाधौ स्वातन्त्र्यं सर्वे ते कृपया हरेः । कालकर्मयमत्रासविमोचनपटीयसः ॥ ८
उत्सवस्तत्र कार्तिक्यां पौर्णमास्यां महानभूत् । पुपूजुस्तं जनाः सर्वे वासोभूषाधनादिभिः ॥ ९
उदारो नरसिंहस्तु कृष्णस्याग्रे धनोच्चयम् । महान्तमकरोत्तेन प्रापुः सर्वेऽपि विस्मयम् ॥ १०
विष्णुयागं तेन चक्रे हरिरोजस्वतीतटे । देशान्तरेभ्य आजग्मुः जनास्तत्र सहस्रशः ॥ ११

Then from the Pippal town, Brahmin Narasimha and from Akshaya town Narayan arrived to Kalavani at the same time. Both of them requested Him visit to their towns, and Swaminarayan accepted the invitation as He was pleased with both of them. 2 - 3

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

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

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

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

All the people were astonished to find the generous Narasimha offering a mound full of wealth in front of Krishna. 10.

विधाप्य विधिवत्कुण्डमण्डपादि द्विजोत्तमैः । उपहारैर्महद्भिः श्रीविष्णुमार्चयदुत्तमैः ॥ १२
सहस्रशो द्विजास्तत्र तेनाहूता उपाययुः । वेदशास्त्रपुराणज्ञाः श्रौतस्मार्तक्रियाविदः ॥ १३
गायत्रीं वैष्णवीं तत्र कांश्चिद्विप्रानजापयत् । द्वादशाक्षरमन्त्रं च कांश्चिद्विष्णोः षडक्षरम् ॥ १४
विष्णोश्चाष्टाक्षरं मन्त्रं कांश्चित्सूक्तं च वैष्णवम् । लक्ष्मीसूक्तं तथा कांश्चित् ब्राह्मणान्स ह्यजापयत् ॥ १५
विष्णोर्नामसहस्रं च कांश्चिन्नारायणात्मकम् । वर्म कांश्चिच्च भगवद्गीतां स समपाठयत् ॥ १६
श्रीमद्भागवतं कांश्चित् पुराणं ब्राह्मणान्हरिः । अपाठयच्च दशमं स्कन्धमेकं च कांश्चन ॥ १७
श्रीवासुदेवमाहात्म्यं विप्रान्कांश्चिदपाठयत् । तथोपनिषदौ कांश्चित् कठवल्लीं च मुण्डकम् ॥ १८
पारायणं स्ववेदस्य कैश्चिद्विप्रैरचीकरत् । स्वयं कृष्णाष्टाक्षरस्य चकार च जपं प्रभुः ॥ १९
होमं पूर्णाहुतिं कृत्वा बहून्विप्रानभोजयत् । तेभ्यो वासांसि भूषाश्च ददौ वित्तं यथेप्सितम् ॥ २०

Shri Hari performed Vishnuyag on the banks of the river Ojasvati. Thousands of people had arrived there from distant places for the festival. 11.

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

Thousands of learned Brahmans participate in Yagna.

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

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

Shri Hari requested some Brahmins to recite the Bhagavata Purana, and some to recite only 10th canto therein. Few of them were asked to recite Katha and Mundaka Upanisads and Vasudevamahatmya. He asked the Brahmins to repeatedly recite his own traditional Veda i.e. Samaveda and he Himself recited the eight-syllabled Krishnamantra. 17 - 19.

विप्रेभ्यः शतशः कन्यादानार्थं द्रविणं महत् । ददौ स द्विजबालानाम् उपनीत्यै च भूरिशः ॥ २१
पयस्विनीश्च शतशो धेनूः प्रादाद्यथाविधि । रथाश्वादीनि यानानि ददौ च स्वर्णमुद्रिकाः ॥ २२
ततः सौराष्ट्रदेशीयान् अन्यांश्चागन्तुकान् द्विजान् । षण्मासान् भोजयामास यथेष्टं स सहस्रशः ॥ २३
अतिमर्त्यचरित्रोऽसावेवमानन्दयन् निजान् । ततो मेघपुरं प्रायात्कृत्वा दशहरोत्सवम् ॥ २४
अनुयातो निजान् भक्तान् नृसिंहादीन्निवार्य सः । सम्मुखागतभक्तौघैः स्तूयमानस्तदागमत् ॥ २५
तं ज्येष्ठरघुनाथाद्या विप्रा भक्त्या सिषेविरे । तत्र चामरसिंहाख्यो भाट्टो निजसुतैः सह ॥ २६
स्वर्णकारा रामजिच्च जीवो नारायणादयः । लाडकीवल्लिमुख्याश्च सेवन्ते स्म च तं स्त्रियः ॥ २७
नारायणस्य कृपया नानायोगकलाविधौ । स्वातन्त्र्यं लेभिरे चैते भक्तास्तत्र जनाधिप ! ॥ २८

At the concluding session of the sacrifice He gave rich food to Brahmins and gave them clothes, ornaments and wealth according to their wish. 20.

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

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

Arrival of Shree Hari in Meghpur.

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

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

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

O king, by the grace of Swaminarayan, those people attained

तत्रैव रवजित्संज्ञमृणदु:खार्दितं द्विजम् । दृष्ट्वा भूरि धनं तस्मै दत्त्वाऽमोचयदापदः ॥ २९
प्रतापं प्रथयन्नेवं स्वस्य मासद्वयं नृप ! । तत्रोषित्वा ततः प्रायान् मणिभद्रपुरं हरिः ॥ ३०
मयरामाख्यविप्रस्य गृहे स्वावासमाचरत् । भ्रात्रा गोविन्दरामेण साकं स तमसेवत ॥ ३१
वैश्याश्च तत्राम्बजीवश्यामकल्याणलक्ष्मणाः । जसुमुख्या मुदा तस्य परिचर्यामकुर्वत ॥ ३२
मिष्टारत्नवतीमुख्या योषितश्चातिभावतः । परिचर्यां भगवतो भक्त्या विदधिरेऽन्वहम् ॥ ३३
नारायणमुनिस्तत्र जन्माष्टम्यां महोत्सवम् । चकारानन्दयन्भक्तान्पूर्ववत्प्रथयन् यशः ॥ ३४
देशान्तरेभ्यस्तत्राऽऽयन् गृहिणः सस्त्रियो जनाः । भक्ताश्च त्यागिनः सर्वे हरीक्षणसमुत्सुकाः ॥ ३५
उपवासं जागरं च निशीथे कृष्णपूजनम् । साकं भक्तैर्हरिश्चक्रे विधिना च सदर्चनम् ॥ ३६
विप्रसन्तर्पणं कृत्वा परेद्युः कृतपारणः । अपराह्णे सभां चक्रे महतीं नृपते ! स च ॥ ३७
आकारितास्तत्र तेन भक्ताः सर्व उपेत्य ते । यथोचितं निषेदुश्च योषितोऽप्येकतोऽखिलाः ॥ ३८

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perfection in yogic art on their own. 28.

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

Arrival of Shree Hari in Manavadar.

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

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

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

On the next day He satiated the Brahmins by giving food etc.

ततः सभायां निषसाद दिव्ये सिंहासने सर्वजनैकसेव्यः ।
सम्पूज्यमानो निजभक्तसङ्घैः नारायणः स्मेरमुखः स तत्र ॥ ३९
तं पूजितं रुचिरचन्दनपुष्पवस्त्रैः भक्तव्रजैः सदसि तत्र विराजमानम् ।
देशान्तरागतजनैर्मुनिभिश्च जुष्टं नत्वाऽब्रवीत्सविनयं मयरामविप्रः ॥ ४०

इति सत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे द्वितीयप्रकरणे विष्णुयागविधानमणिभद्रपुरागमननामा नवमोऽध्यायः ॥ ९ ॥

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and then concluded His fast. In the afternoon, O King, He convened a great meeting. 37.

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

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

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

Thus ends the ninth chapter entitled 'Performing of the Visnuyaga and the arrival to Manibhadrapuram' in the second Prakarana of Satsangijivan, the life story of Lord Narayan, also titled as 'Dharmashastra' (the rules of the code of conduct). 9

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॥ अथ दशमोऽध्यायः ॥ १० ॥

मयराम उवाच -

कारुण्यपूर्णमखिलाश्रितजीवजाततापत्रयोपशमनप्रथितप्रतापम् ।
आनन्दमूर्तिममलं सुखकारिशीलं नारायणं गुरुवरं प्रणमाम्यहं त्वाम् ॥ १
हरे ! सर्वज्ञ ! भगवन् ! भक्तकल्पमहीरुह ! । हिताय सर्वभूतानां धृतमानुषविग्रह ! ॥ २
त्वद्भक्तिरेव सर्वेषां जीवानां भुवि सर्वथा । श्रेयस्करीति जानेऽहं प्रसादात्तव निश्चितम् ॥ ३
सा येन पुष्टिमासाद्य भवेदिष्टफलप्रदा । तमुपायं महाराज ! वक्तुमर्हसि मेऽञ्जसा ॥ ४

श्रीनारायणमुनिरुवाच -

अभिभूता न चेद्भक्तिर्भवेद्विघ्नेन भूयसा । तर्हीष्टफलदानृणां साध्यमाना भवेद्द्रुतम् ॥ ५
अस्ति तस्यामन्तरायो महान्सर्गो ह्यधार्मिकः । सर्गेण धार्मिकेणैव स जेतव्यः प्रयनतः ॥ ६
आसुरी सम्पदाद्यो वै सर्गो दोषात्मको मतः । दैवी सम्पदिति प्रोक्तो द्वितीयस्तु गुणात्मकः ॥ ७

CHAPTER – 10

Mayaram's enquiry about the means to devotion.

Mayaram said:-

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

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

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

Narayan Muni Said:-

O, good Brahmin! Generally devotion undefeated by obstacles will only serve to fulfill the desires of human beings immediately. 5.

जयेनाधर्मसर्गस्य भक्तिः पुष्टेष्टदा भवेत् । धर्मसर्गाश्रयादेव स तु स्याद् द्विजसत्तम ! ॥ ८

सुव्रत उवाच -

इति तद्वाक्यममृतं निपीय स पुनर्द्विजः । पप्रच्छ स्वामिनं प्रीतः सर्वसंशयनाशनम् ॥ ९

मयराम उवाच -

सम्भवं व्यक्तिसंज्ञाश्च सर्गयोरेतयोर्द्वयोः । पृथक्पृथग्मुनिपते ! वद मे तद्बुभुत्सवे ॥ १०

सुव्रत उवाच -

धर्मप्रियेण विप्रेण पृष्ट इत्थं स संसदि । उवाच भगवान्वाचं भक्तसङ्घमनोहराम् ॥ ११

श्रीनारायणमुनिरुवाच -

जज्ञे ब्रह्मन्पुरा ब्रह्मा विष्णोर्नाभिसरोरुहात् । वैराजधारणां कृत्वा स सर्गायोपचक्रमे ॥ १२
देवान् दैत्यान्नरान्नागान् सर्वांश्च पशुपक्षिणः । स्थावराञ्जङ्गमान्धाता ससर्ज स यथापुरा ॥ १३

Two-fold creation of Brahma - Dharma and Adharma.

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

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

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

Suvrat Said:-

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

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

Suvrat said:-

'When in assembly, that religious Brahmin asked Him thus, the Lord spoke in a way that it appealed to the multitude of devotees present there'. 11.

पृष्ठदेशादधर्मोऽभूत्तस्याविद्यात्मको विधेः । स स्ववर्गेण सकलान् लोकान्व्याप्यावसद्बली ॥ १४
प्रजाभ्यो दुःखदश्चाभूः जन्ममृत्युप्रदस्तथा । संसृतिभ्रामकश्चासौ निरयप्रापको नृणाम् ॥ १५
मृषाऽसूया च चिन्तेर्ष्या तृष्णाऽऽशा ममतादयः । शक्तयस्तस्य कथिता दुर्जेयस्याल्पपौरुषैः ॥ १६
दम्भो लोभो मत्सरश्च कामः क्रोधो रसो मदः । दर्पो मोहश्च पारुष्यं स्नेहो मानोऽनृतं कलिः ॥ १७
द्रोहोऽशौचमविश्वासः चौर्यं पानं च निर्ऋतिः । द्यूतं गर्वश्च नास्तिक्यं प्रमादः पैशुनं स्पृहा ॥ १८
रागद्वेषौ भयं दुःखमज्ञानं व्यसनं तथा । दुरुक्तिर्निकृतिर्हिंसा पापं मृत्युश्च यातना ॥ १९

Sri Narayan Muni Said:-

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

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

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

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

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

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

Malice, impurity (of body, speech, mind), faithlessness, theft, the act of drinking liquor, unkindness, gambling, pride, disbelief in god, crime, wickedness, the lust for things which are beyond reach. 18.

इत्यधर्मस्यान्ववायः प्राधान्येनोपवर्णितः । असुराणामतिप्रेष्ठो वर्जनीयः सदा सताम् ॥ २०
अत्रैकैकोऽप्यधर्मेण समवीर्यपराक्रमः । अस्तीत्येकमपि क्वापि न स्वीकुर्याद्धरिश्रितः ॥ २१
अनेनाधर्मवर्गेण पीड्यमाना निजाः प्रजाः । वीक्ष्य तासां हितं ब्रह्मा चिन्तयामास चेतसा ॥ २२
कथं प्रजानां सर्वासां सुखं स्यात्स्वाभिवाञ्छितम् । इति चिन्तयतस्तस्य प्रकाशोऽभून्महान् हृदि ॥ २३
अथ सत्त्वतनोस्तस्य हृदयाद्वेधसोऽभवत् । ऋष्याकृतिः स्वयं धर्मो यत्र नारायणस्थितिः ॥ २४
पद्मपादः पद्मबाहुः पद्मास्यः पद्मलोचनः । श्वेतः श्वेतपटः श्वेतगन्धपुष्पादिशोभनः ॥ २५
विद्याशक्तिप्रधानोऽसौ प्रजाभ्यः सुखदायकः । स्वर्गमोक्षप्रदो जेतुमधर्मं सानुगं क्षमः ॥ २६

Anger, enmity, fear, sadness, ignorance, addiction for the prohibited things, insulting speech, cheating, violence, sins, torture and death are the pedigree of the Adharma. These are favoured by the people of demoniac nature. People of divine nature should avoid them. 19 - 20.

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

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

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

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

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

Being endowed with religious and spiritual knowledge, he cheered up the people, brought divine happiness to them and paved way for their emancipation. 26.

श्रद्धा शान्तिर्दया मेधा तुष्टिः पुष्टिस्तथा गतिः । मैत्री तितिक्षा लज्जा च बुद्धिर्मूर्तिः क्रियोन्नतिः ॥ २७
इत्याद्याः शक्तयस्तस्य नित्यं तत्सेवने रताः । प्रोक्तास्तत्सर्गमुख्यानामभिधाश्चाधुना ब्रुवे ॥ २८
ज्ञानं वैराग्यमैश्वर्यमभयं चार्जवं तपः । सत्यं शौचं सुखं क्षेमः स्थैर्यं धैर्यं च मार्दवम् ॥ २९
सन्तोषो निग्रहस्त्यागो योगो यज्ञः शमो दमः । उपासना चोपरतिः आस्तिक्यं च क्षमा स्मृतिः ॥ ३०
तेजः प्रसादश्च शुभं स्वाध्यायः प्रश्रयश्च मुद् । ध्यानं साम्यं ब्रह्मविद्या लाभः सामाऽर्थ उद्यमः । ३१
तथा सर्वे विरोध्यर्थनञ्पूर्वा बिभ्रतोऽभिधाः । प्रागुक्ताधर्मजाताः स्युः अदम्भप्रमुखा अपि ॥ ३२
श्रवणप्रमुखा भक्तेः भेदा नव गुणास्तथा । एते धर्मस्यान्ववाये प्रवराः कीर्तिता मया ॥ ३३
ऋषयः सर्वभावेन देवाश्चान्ये सुखार्थिनः । नराश्चैतानसेवन्त मुक्ताश्चैव मुमुक्षवः ॥ ३४

He had powers like faith, peace, mercy, intelligence, satisfaction, culturing of the mind, progress, friendship, endurance, bashfulness, decisive power, idol-worship, observance of rites and vows, progress in the path of salvation etc., which invariably caused people to serve him with utmost obedience. 27 - 28.

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

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

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

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

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

All the sages, gods and human beings desirous of bliss have

विश्वं निजौजसा व्याप्य जित्वा सर्गमधर्मजम् । सुखयामासुरखिलान् लोकानेते निजाश्रितान् ॥ ३५
अत्रैकैकोऽपि धर्मेण समवीर्यपराक्रमः । अस्तीत्येकमपि क्वापि मुमुक्षुर्नैव सन्त्यजेत् ॥ ३६
धर्माधर्मावुभावेतौ स्वस्वसर्गे पृथक्पृथक् । एकैकस्मिंस्तिष्ठतो वै स्वयं ते च तयोरपि ॥ ३७
यथा वटः स्वबीजेषु बीजानि च वटे यथा । तिष्ठन्त्येव तथा तौ च स्वजातेष्वपि ते तयोः ॥ ३८
इत्युक्तो द्विविधः सर्गो गुणदोषात्मको महान् । तत्राधर्मभवा दोषा धर्मजास्त्वखिला गुणाः ॥ ३९
गुणैर्दोषान्विनिर्जित्य ये भक्तिं कुर्वते हरौ । स्वेप्सितं ते परं सौख्यं लभन्ते नापरे जनाः ॥ ४०
विजेतव्याः प्रयनेन दोषा एवारयस्ततः । गुणानाश्रित्य पुरुषैः त्यक्तग्राम्यसुखेषणैः ॥ ४१
पञ्चैवावश्यजेतव्याः सन्ति दोषेष्वमीष्वपि । जितेषु येषु सर्वेऽपि जिताः स्युर्नात्र संशयः ॥ ४२
लोभः कामो रसास्वादः स्नेहो मानश्च पञ्चमः । अन्तःशत्रव एते हि विजेतव्याः प्रयत्नतः ॥ ४३

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followed these virtues wholeheartedly; so have the liberated ones as well as the seekers of liberation. 34.

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

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

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

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

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

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

श्रेयोविघ्नकरा ह्येते मुमुक्षूणां निरन्तरम् । प्रमादिनोऽपि मुक्तस्य स्वपदच्युतिहेतवः ॥ ४४
एतेष्वेकतमो यर्हि मुख्यः पुंसि भवेत्तदा । चत्वारोऽन्ये तथा दोषाः सर्वेऽप्यनुचरन्ति तम् ॥ ४५
सर्वदोषाकरत्वं हि पुराणेषु प्रसङ्गतः । एकैकस्यात एवोक्तं दुर्जेयत्वं च सन्मते ! ॥ ४६
सर्वथैव विनिर्जित्य तत एतान्महाबलान् । कृष्णे भक्तिर्विधातव्या सावधानैर्मदाश्रितैः ॥ ४७
किं करिष्यन्ति सुस्वान्तान् अस्मान्भक्तजनानिमे । इति चेतसि न ज्ञेयं दुःखदोऽल्पोऽप्यरिर्यतः ॥ ४८
विस्रम्भादात्ममनसो ये प्रमादमकुर्वत । भक्तास्तेऽतिमहान्तोऽपि नीता एतैर्हि तुच्छताम् ॥ ४९
लोभाद्यैरभिभूतास्तु महान्तः सन्ति भूरिशः । तेषु नामानि केषाञ्चित् कथयामि समासतः ॥ ५०

Five main flaws.

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

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

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

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

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

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

Allusions of men fallen due to imprudence.

Even great devotees are doomed, if they commit a small mistake due to overconfidence. 49.

महर्षिर्ब्रह्मनिष्ठोऽपि वसिष्ठोऽथ च धार्मिकः । कार्तवीर्यार्जुनश्चोभौ लोभेनैव पराहतौ ॥ ५१
ब्रह्मा सौभरिरिन्द्रश्च नहुषश्चातिधार्मिकाः । अप्येते च पराभूताः कामेनाऽऽपुर्हि दुर्दशाम् ॥ ५२
ऋष्यशृङ्गो मुनिवरः तथाऽन्येऽपि द्विजा नृपाः । रसास्वादपराभूताश्चुच्युवुः श्रेयसोऽध्वनः ॥ ५३
आर्षभो भरतो राजा त्यक्तराज्यादिवैभवः । अपि मृगार्भस्नेहेन पराभूतिमुपागमत् ॥ ५४
दक्षप्रजापतिश्चाथ दुर्वासा अत्रिनन्दनः । पराभूतिं सुमहतीं मानेन प्रापतुर्द्रुतम् ॥ ५५
एवमन्येऽपि बहवो देवा भूपा महर्षयः । पराभूता हि लोभाद्यैः एतैः प्रापुर्महापदम् ॥ ५६
दशा चेन्महतामीदृक् तर्हि त्वाधुनिका जनाः । स्वमनो विश्वसेयुर्ये भ्रश्येयुस्ते कथं न भो ! ॥ ४७
तस्मान्मनो नियम्यैव जयन्नेव रिपूनमून् । मदाश्रितः सर्वकालं सावधानो भजेद्धरिम् ॥ ५८

There are great devotees who were overpowered by vices like greed etc. I tell you their names in brief.

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

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

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

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

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

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

Therefore, my followers should control their minds, and

अधर्मसर्गस्य विवर्जनेन धर्मान्वयस्यैव समाश्रयेण।
सम्पोष्य भक्तिं भुवि वर्धयन्ति ये ते लभन्ते सुखमीप्सितं वै ॥ ५९

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे द्वितीयप्रकरणे धर्माधर्मसर्गनिरूपणनामा दशमोऽध्यायः ॥ १० ॥

॥ अथ एकादशोऽध्यायः ॥ ११ ॥

सुव्रत उवाच -

इत्याकर्ण्य हरेर्वाक्यं नातिपृप्तमना द्विजः । पुनः पप्रच्छ तं नत्वा स बद्धाञ्जलिरादरात् ॥ १

मयराम उवाच -

हरे ! स्वामिन् ! दयासिन्धो ! सर्वजीवहितावह ! । पिता सुतानामिव नः कुरुषे सर्वथा हितम् ॥ २
महदेव बलं स्वामिंल्लोभादीनां त्वयोदितम् । पञ्चानामतिदुष्टानां मुक्तस्याप्यस्ति यद्भयम् ॥ ३

always keep themselves alert, conquer the evils and worship Shri Hari. 58.

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

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

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CHAPTER - 11

Mayaram's query about blemishes of inner foes.

Suvrat said:-

'Mayaram listened to the speech of Swaminarayan but was not fully satisfied. Hence, he bowed down to Him with folded hands and asked: Shri Hari, O Lord, the ocean of mercy, O bestower of happiness to all the living beings! We request you, to look after our well-being, just as a father does his sons. 1 - 2.

लोभादिभिः पराभूता वसिष्ठाद्या यथा प्रभो ! । कथास्ताः श्रोतुमिच्छामो वयं सर्वाः पृथक् पृथक् । ४

सुव्रत उवाच -

इति पृष्टो भक्तपतिः विप्रवर्येण तेन सः । प्रीत्या मधुरया वाचा जगादानन्दयन्निजान् ॥ ५

श्रीनारायणमुनिरुवाच -

इतिहासपुराणेषु वसिष्ठादेः कथा द्विज ! । वर्णिता विस्तरात्सन्ति संक्षेपेण वदाम्यहम् ॥ ६
तत्रादौ लोभवशतो वसिष्ठो मुनिसत्तमः । पराभवं यथा प्राप तां कथां कथयामि ते ॥ ७
आसीद्राजा निमिर्नाम्ना सूर्यवंशसमुद्भवः । यज्ञं करिष्यन्स गुरुं वसिष्ठमवृतर्त्विजम् ॥ ८
यज्ञमारम्भयित्वाऽथ वसिष्ठः प्राह भूपतिम् । वृतोऽस्मीन्द्रेण यज्ञार्थं प्रागहं नृपते ! किल ॥ ९
तं याजयित्वाऽऽयास्यामि शीघ्रमत्र न संशयः । ततस्त्वां याजयिष्यामि तावन्मां प्रतिपालय ॥ १०

You told us about the extensive influence of the five great evils like passion, greed etc. which are dangerous to even the liberated men. 3.

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

Suvrat said:-

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

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

Sri Narayan Muni said:-

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

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

Initiating the procedures of the sacrifice, Vasisth told the king, 'I have been already invited by King Indra for performing sacrifices. Hence, after having done with, O King, I will

इत्युक्त्वाऽगाद्वसिष्ठोऽथ निमिस्तु क्षणभङ्गुरम् । देहं जानन् द्विजैरन्यैश्चकार मखमुत्तमम् ॥ ११
अथागतो वसिष्ठोऽपि याजयित्वा सुरेश्वरम् । शिष्यव्यतिक्रमं दृष्ट्वा चुकोप धनलुब्धधीः ॥ १२
शशाप च निमिं देहः तव पण्डितमानिनः । पतत्वद्याथ नृपतिः तं शशापातिकोपिनम् ॥ १३
देहस्तेऽपि पतत्वद्य लोभाद्धर्ममजानतः । एवमन्योन्यशापेन तावुभौ मृत्युमापतुः ॥ १४
निमिस्तु जीवितो विप्रैः विदेहोऽभूच्च याज्ञिकैः । उन्मेषणनिमेषाभ्यां स नृणां चक्षुषीक्ष्यते ॥ १५
उर्वश्याः पुत्रतां प्राप्य मित्रावरुणवीर्यतः । विख्यातोऽभूद्वसिष्ठस्तु वेश्यासूनुरिति ध्रुवम् ॥ १६
इत्थं लोभवशादेव वसिष्ठोऽपि महामुनिः । सूर्यवंशनृपाचार्यः सम्प्रपेदे पराभवम् ॥ १७
लोभेन हैहयस्याथ महायोगकलानिधेः । अपि श्रीदत्तशिष्यस्य कथयामि पराभवम् ॥ १८

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definitely come here and perform the sacrifice. You wait for me till then.' 9 - 10.

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

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

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

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

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

अर्जुनाख्योऽभवद्राजा कृतवीर्यात्मजो महान् । चन्द्रवंशसमुत्पन्नो महाबलपराक्रमः ॥ १९
नारायणावतारं स दत्तात्रेयं महामुनिम् । आराध्य बाहुसाहस्रं युधि लेभे निजेप्सितम् ॥ २०
योगैश्वर्यं च सम्प्राप्य तत्प्रसादेन सोऽर्जुनः । अव्याहतबलौजःश्रीः पृथिवीं बुभुजेऽखिलाम् ॥ २१
स एकदा तु मृगयां विचरन् गहने वने । यदृच्छयाऽऽश्रमं प्रापज्जमदग्नेस्तपोनिधेः ॥ २२
स तस्मै नरदेवाय मुनिरर्हणमाहरत् । ससैन्यामात्यवाहाय कामधेनोः प्रसादतः ॥ २३
तदाऽभूद्विस्मितो राजा वीक्ष्य तन्मुनिवैभवम् । आत्मैश्वर्यातिशयितमदृष्टं चाश्रुतं क्वचित् ॥ २४
ततः कामदुघामेव तद्धेतुमवगत्य सः । बलात्तां स्वपुरं निन्ये क्रन्दन्तीं च सवत्सकाम् ॥ २५
अध्येतुं च गतो विद्यां रामस्तावदुपागतः । श्रुत्वाऽर्जुनस्य दौरात्म्यं चुक्रोधाहिरिवाहतः ॥ २६

King Sahastrarjun defeated by greed.

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

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

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

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

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

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

Like the unconquerable god of Death, he took his intimidating

घोरमादाय परशुं ततो माहिष्मतीं पुरीम् । गत्वा स तेन युयुधे कृतान्त इव दुर्जयः ॥ २७
अक्षौहिणीभिः सहितं स सप्तदशभिर्नृपम् । तं निहत्य निजां धेनुं गृहीत्वाऽऽश्रममाययौ ॥ २८
तस्य तत्कर्म विज्ञाय जमदग्निः क्षमानिधिः । प्राह पुत्र ! त्वया नैतत्कृतं ब्रह्मकुलोचितम् ॥ २९
वयं हि ब्राह्मणास्तात ! क्षमया पूज्यतां गताः । पारमेष्ठ्यं पदं प्राप क्षमयैवाम्बुजासनः ॥ ३०
क्षमयैव हरिः साक्षात्प्रभुस्तुष्यति नान्यथा । पापमेव त्वया पुत्र ! कृतमेतन्न संशयः ॥ ३१
राज्ञो मूर्धाभिषिक्तस्य वधो ब्रह्मवधाद्गुरुः । तन्निष्कृतं कुरु ततः शीघ्रं त्वं तीर्थयात्रया ॥ ३२
इति वाक्यं पितुः श्रुत्वा तीर्थयात्रां स वत्सरम् । कृत्वा यथोक्तविधिना पुनः स्वाश्रममाययौ ॥ ३३
एकदाऽऽश्रमतो रामे सभ्रातरि वनं गते । अर्जुनस्य सुता आयल्लँब्धच्छिद्रास्तदाश्रमम् ॥ ३४

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axe, went to the capital city Mahishmati and fought with Arjun Haihaya. 27.

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

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

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

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

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

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

क्रन्दन्तीमप्यनादृत्य रेणुकां तेऽतिदारुणाः । छित्त्वा मुनेः शिरस्तूर्णं गृहीत्वा स्वपुरं ययुः ॥ ३५
मातुराक्रन्दमाकर्ण्य रामः शीघ्रमुपेत्य तत् । उन्मत्तक्षत्रदौरात्म्यं दृष्ट्वाऽतिक्रोधमाप सः ॥ ३६
ततो माहिष्मतीं गत्वा हत्वा तानर्जुनात्मजान् । तद्रक्तेन नदीं घोरां चक्रेऽद्रिं च स शीर्षभिः ॥ ३७
पितुः शिरः समानीय तमजीवयदीश्वरः । स रामः स्थापयामास तं च सप्तर्षिमण्डले ॥ ३८
एकविंशतिकृत्वोऽथ कृतान्त इव भीषणः । निःक्षत्रियां महीं चक्रे पर्शुहस्तः परिभ्रमन् ॥ ३९
इत्थं लोभेन नृपतिः सह पुत्रैर्ननाश सः । सकलक्षत्रसंहारे हेतुश्चासीद्विनष्टधीः ॥ ४०
एवमन्येऽपि बहवो मुक्ताः सिद्धा महर्षयः । राजानश्चापि लोभेन विनष्टिं महतीं ययुः ॥ ४१
लोभं हृदो न जहतोः सुमते ! मयेत्थमुक्ता वसिष्ठकृतवीर्यजयोर्दशा ते ।
वक्ष्येऽथ कामपरतन्त्रतयाऽब्जजादेस्तां त्वं शृणुस्थिरमनाः प्रथितां पुराणे ॥ ४२

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left for the capital immediately. 34 - 35.

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

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

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

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

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

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

O, wise Brahmin! There are so many such stories told in Puranas. I have told you the stories of Vasisth and Haihaya Arjun who could not free themselves from greed. Now I shall tell you

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे द्वितीयप्रकरणे लोभेन वसिष्ठादिपराभवनामैकादशोऽध्यायः ॥ ११ ॥

॥ अथ द्वादशोऽध्यायः ॥ १२ ॥

श्रीनारायणमुनिरुवाच -

जगत्स्रष्टा पुरा ब्रह्मा स्वाङ्गजातां सरस्वतीम् । रूपलावण्यसम्पन्नां दृष्ट्वाऽभूत्कामविह्वलः ॥ १
उत्थाय परिरब्धुं तां यावत्स्पृशति विश्वसृट् । तावत्सा कन्यका भीता मृगी भूत्वा पलायत ॥ २
अकामामपि तां कन्यां कामयन् स प्रजापतिः । अन्वधावन्मृगो भूत्वा निस्त्रपः कामनष्टधीः ॥ ३
पितरं त्यक्तमर्यादं तमधर्ममतिं तदा । मरीचिमुख्या ऋषयो विलोक्य प्रत्यबोधयन् ॥ ४
नैतादृशं कृतं कर्म त्वत्पूर्वैर्ब्रह्मभिः पितः ! । कल्पान्तरेषु चाप्यन्ये न करिष्यन्ति केचन ॥ ५

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the stories of Brahma and others who were overpowered by lust. Listen to them attentively. 42.

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

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CHAPTER – 12

Brahmaji defeated by lust.

Sri Narayan muni said:-

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

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

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

Even an ordinary man will not be overcome by such an evil

न निगृह्य च कः कामं प्राकृतोऽपि पुमान्निजाम् । अनुगच्छेत्सुतां त्वद्वदकामां भयविद्रुताम् ॥ ६
तेजस्विनामपि पितः नैतत्कर्मोचितं खलु । यतस्त एव लोकेषु धर्ममार्गप्रवर्तकाः ॥ ७
यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः । स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ॥ ८
इति प्रबोधितः पुत्रैर्लज्जितः स प्रजापतिः । अधर्मापयशोभीतः सद्यस्तां विजहौ तनुम् ॥ ९
कामेनेत्थं पुरा ब्रह्मा जगद्धाताऽपि मोहितः । दुराचारे प्रवृत्तोऽभून्निस्त्रपः पशुवद्द्विज ! ॥ १०
अद्यापि नीचोऽपि जनः तस्य तत्कर्म गर्हितम् । श्रुत्वैव सशिरःकम्पं निन्दां तस्य करोति वै ॥ ११
पराभव इति प्रोक्तः कामेन ब्रह्मणो मया । सौभरेश्चाथ वक्ष्यामि नैष्ठिकस्य तपस्विनः ॥ १२
एकदा सौभरिर्नाम्ना महर्षिस्तपतां वरः । तपश्चक्रेऽब्दसाहस्रं प्रविश्य यमुनोदके ॥ १३
तत्रैकदा मैथुनिनं मीनराजं स ऐक्षत । निर्वृतिं परमां प्राप्तं स्त्रीसुखेनातिकामिनम् ॥ १४

desire and chase his own daughter. Brahma, Sarasvati is running from you for safety. 6.

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

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

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

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

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

Saubhari Muni defeated by lust.

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

There he happened to see a mega-fish overwhelmed with lust

तद्दर्शनेन तस्याभूत्स्त्रीस्पृहा हृदये मुनेः । ततः स्वीयं तपो हित्वा चिन्तयामास योषितम् ॥ १५
इच्छन्नथो राजकन्यां नृपतिं बहुकन्यकम् । मान्धातारमुपागत्य कन्यामेकामयाचत ॥ १६
वार्धक्यवेपमानाङ्गं तपःकृशतनुं मुनिम् । वीक्ष्य प्राह नृपः कन्या या त्वामिच्छेद्वृणीहि ताम् ॥ १७
ततस्तथेत्युक्तवन्तं मुनिमन्तःपुरं नृपः । क्षत्रा प्रवेशयामास सोऽनिच्छुरपि तद्भयात् ॥ १८
वार्धक्यान्नृपतेः स्वस्मिन्नप्रीतिं स विदन्नृषिः । दिव्यरूपोऽभवत्सद्यो देवीनामपि मोहनः ॥ १९
पञ्चाशत्कन्यका राज्ञस्तं दृष्ट्वा दिव्यरूपिणम् । तदैव सर्वा अपि तं वव्रिरे स्वेप्सितं पतिम् ॥ २०
परिगृह्य ततस्ताः स्त्रीः निजमाश्रममेत्य सः । दिव्यसौधादि तत्कालं ससर्ज तपसो बलात् ॥ २१
ताभिर्भोगान्स भुञ्जानो न दिवा न निशामवैत् । सहस्त्रशश्च तनयान्मनोज्ञांस्तास्वजीजनत् ॥ २२

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

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

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

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

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

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

Saubhari was so much engrossed in enjoying pleasures in their

तपःसिद्धः स मुनिराडित्थं कामेन मोहितः । बभूव तपसो भ्रष्टो भगवत्प्रीतिकारणात् ॥ २३
आख्यानं सौभरेः प्रोक्तमिति ते द्विजसत्तम् ! । कामेन देवराजस्य पराभवमथ ब्रुवे ॥ २४
विमानमेकदाऽऽरुह्य सुरराट् विचरन् क्षितौ । गङ्गायां स्नातुमायातामपश्यद्गौतमस्त्रियम् ॥ २५
रूपलावण्यसम्पन्नां तामहल्यामवेक्ष्य सः । कामनष्टमतिः सद्यः तामेवाचिन्तयद्धृदि ॥ २६
उपभोक्तुं छलेनेच्छन्मुनेर्भार्यां पतिव्रताम् । अदृश्यरूप एकाकी तामेवानुजगाम सः ॥ २७
तदाश्रममुपेत्याथ गौतमं स तपस्विनम् । दृष्ट्वा बिभ्यद्रहस्तस्थौ छिद्रमेव गवेषयन् ॥ २८
नित्यकर्मविधानार्थं गङ्गां यातेऽथ गौतमे । तद्रूपधृत्तया साकं रेमे पापमतिः स तु ॥ २९
कृतनित्यविधिस्तावत् ऋषिः स्वाश्रममाययौ । छलयन्तं निजां भार्यां ददर्श स्वाकृतिं हरिम् ॥ ३०

company, that he was not aware of the passing days and nights. He gave birth to thousands of beautiful sons from his wives. 22.

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

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

Indra defeated by lust.

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

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

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

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

For performing daily rituals, Gautama went to the banks of the river Ganga. At that time evil-minded Indra, entered into the hermitage in disguise of the sage (Gautama) himself and enjoyed her. 29.

ज्ञात्वा तत्तस्य दौरात्म्यं मुनिः क्रोधारुणेक्षणः । निर्भर्त्स्य बहुधा तं च शशापाधर्मकारिणम् ॥ ३१
योनिलुब्ध ! दुरात्मंस्ते वपुष्येव भविष्यति । स्रवद्रुधिरदुर्गन्धि योनीनां हि सहस्रकम् ॥ ३२
इति शप्तः स मघवा सद्योऽभूत्तादृशाकृतिः । महतीं दुर्दशां प्राप लोकेऽप्यपयशो महत् ॥ ३३
अहल्याऽपि मुनेः शापात्सम्प्रापादृश्यतां वने । शपन्ती मनसा शक्रं स्वपातिव्रत्यदूषकम् ॥ ३४
इत्थं कामेन शक्रस्य मया प्रोक्तः पराभवः । नहुषस्याथ वक्ष्यामि प्राप्तस्येन्द्रपदं द्विज ! ॥ ३५
पुरा शक्रो वृत्रवधात् पीडितो ब्रह्महत्यया । नलिन्यामवसच्छन्नं मानसाख्यसरोवरे ॥ ३६
अनीश्वरेऽथ त्रैलोक्ये सर्वे देवाः सहर्षिभिः । ऐन्द्रे पदेऽभिषिषिचुः नहुषाख्यं नराधिपम् ॥ ३७

Completing the routine rituals, sage Gautama returned to the hermitage and saw Indra, engaged in amorous dalliance with Ahalya in his own guise. 30.

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

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

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

King Nahush defeated by lust.

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

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

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

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

All the attendants of Indra, all the prosperity of heaven and all

विद्यातपोयोगबलः प्राप्त इन्द्रपदं स तु । धर्मेण पालयामास त्रिलोकीं धर्मवत्सलः ॥ ३८
इन्द्रस्य पार्षदाः सर्वे सकलाश्च समृद्धयः । उपतस्थुस्तमेवेन्द्रं गन्धर्वाश्चाप्सरोगणाः ॥ ३९
ऐन्द्रं स वैभवं लब्ध्वा सर्वमेकां शचीं विना । तामुपेत्याह मामिन्द्रं वृणीष्वाम्बुजलोचने ! ॥ ४०
साऽथ तं प्राह धर्मज्ञ ! परस्त्रीधर्षणं भवान् । कर्तुं नार्हति कल्याण ! मां विहाय सुखी भव ॥ ४१
इत्थं तया बोध्यमानो बहुधाऽपि मदोद्धतः । कामेन व्याकुलस्तस्या नैव मेने वचो नृपः ॥ ४२
ततस्तं प्राह सा भद्र ! किञ्चित्साम्प्रतमस्ति मे । व्रतं तदन्ते नूनं त्वां वरिष्याम्यधुना व्रज ॥ ४३
इत्युक्तः स ययौ स्थानं सा चापि गुरुशिक्षया । उपश्रुतिं समाराध्य शक्रं प्राप्य जगाद तत् ॥ ४४
इन्द्रेण शिक्षितां युक्तिं साऽथ प्राप्य पुनः शची । स्वसमीपगतं भूपं तं हसन्ती वचोऽब्रवीत् ॥ ४५

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the divine communities like heavenly singers, nymphs etc. rendered their services to him. 39.

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

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

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

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

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

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

He summoned and ordered those great sages to carry him in his palanquin and hastily embarked on the journey. His unbridled

अपूर्वं यानमारुह्य युक्तं मुख्यैर्महर्षिभिः । वरीतुं मामिहायाहि त्वां वरिष्यामि निश्चितम् ॥ ४६
इत्युक्तः सत्वरं सोऽपि नियोजितमहामुनिम् । आरुह्य शिबिकां प्रायात् कामाद्धर्मपथच्युतः ॥ ४७
तत्रागस्त्यं मन्दगतिं सर्प सर्पेत्युदीरयन् । लत्तया प्राहरत् क्रुद्धो विनष्टसुकृतो नृपः ॥ ४८
ततः क्रुद्धो मुनिस्तं च शशापोत्पथवर्तिनम् । सर्पो भव त्वमेवाद्य पापात्मन्भूतले चिरम् ॥ ४९
इत्यगस्त्येन शप्तोऽसौ सर्पो भूत्वैव तत्क्षणम् । पपात भूतले राजा महत्कष्टमवाप च ॥ ५०
एवमन्येऽपि बहवो महान्तो मुनयो नृपाः । मुक्ता अपि पराभूताः कामेन बलिना द्विज ! ॥ ५१
हेयस्य सुज्ञैर्मदनस्य दौष्ट्यमित्थं मया ते गदितं द्विजेन्द्र ! ।
तद्धारयित्वा हृदये स्ववैरी हेयः स तूर्णं पुरुषैर्मदीयैः ॥ ५२

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे द्वितीयप्रकरणे कामेन ब्रह्मादिपराभवनामा द्वादशोऽध्यायः ॥ १२ ॥

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and misplaced passion eventually led him to his doom. 47.

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

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

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

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

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

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॥ अथ त्रयोदशोऽध्याय: ॥ १३ ॥

श्रीनारायणमुनिरुवाच -

अथ ते रसलुब्धस्य ऋष्यशृङ्गमुने: कथाम् । प्राप्तस्य दुर्दशां ब्रह्मन्कथयामि समासत: ॥ १
पुराऽऽसीत्कौशिकीतीरे ऋषिर्नाम्ना विभाण्डक: । तस्य पुत्रो बभूवैक ऋष्यशृङ्गस्तपोनिधि: ॥ २
वन एव वसन् बाल्यात् पितुरन्यं स मानुषम् । पुरुषं वा स्त्रियं काञ्चित् नापश्यन्न विवेद च ॥ ३
पित्रा सह तप: कुर्वन् पञ्चेन्द्रियरसोज्झित: । नैष्ठिकब्रह्मचर्यस्थ: स वन्द्योऽभूत्सुरेश्वरै: ॥ ४
स बाल एव तपसा सर्वेषां च तपस्विनाम् । महर्षीणां मानहर: सेव्यश्चासीत्प्रतापवान् ॥ ५
एतस्मिन्नन्तरे राजा लोमपाद इति श्रुत: । अङ्गदेशाधिपो मित्रमासीद्दशरथस्य स: ॥ ६

CHAPTER – 13

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

Sri Narayan Muni said:-

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

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

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

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

Ekalshungi seduced by a prostitute sent by Lomapad

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

He promised to give the Brahmins whatever they asked for.

विप्राय किञ्चित्कस्मैचित्प्रतिश्रुत्य पुरोधसा । निषिद्धो नेत्युवाचाथ पौरा विप्रास्तमत्यजन् ॥ ७
ब्राह्मणातिक्रमात्तस्य न देशे पाकशासनः । ववर्ष तेन सकला प्रजाऽऽसीदतिदुःखिता ॥ ८
ततो वृद्धैः सहामात्यैर्नृपोऽवग्रहकारणम् । पिप्रच्छिषुर्मुनीन्वृद्धानरण्यं प्रत्यपद्यत ॥ ९
तत्र कश्चिन्मुनिवरस्तेनातिप्रार्थितोऽब्रवीत् । ब्राह्मणातिक्रमाद्देशे तवेन्द्रो नैव वर्षति ॥ १०
ततस्तन्निष्कृतं कृत्वा पुरे वासय वाडवान् । मानयित्वा यथावत्तान् यथापूर्वं समर्चय ॥ ११
नैष्ठिकव्रतिनां मुख्यमीतिमात्रहरांघ्रिकम् । केनाप्युपायेन मुनिमृष्यशृङ्गं समानय ॥ १२
वृष्टिर्भविष्यति ततः प्रजानां च सुखं नृप ! । इत्युक्तः स प्रहृष्टस्तं नमस्कृत्याऽऽययौ पुरम् ॥ १३
प्रायश्चित्तं ततः कृत्वा विप्रानावास्य पत्तने । ऋष्यशृङ्गं समानेतुं प्रैषयद्वारयोषितम् ॥ १४
कौशिक्या अथ तीरे सा चकाराश्रममद्भुतम् । कृत्रिमैः पुष्पवृक्षाद्यैर्नावं चैकामशोभयत् ॥ १५

But being prohibited by his family priest, the King said ‘No’ to one of the Brahmins. Hence all of them expressed solidarity by disregarding him. 7.

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

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

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

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

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

On the bank of the river Kaushiki, she erected a wonderful

विभाण्डकं गुप्तदूतैर्विदित्वाऽन्यत्र सा गतम् । एकाकिनं छलयितुं तदन्तिकमथाययौ ॥ १६
रूपलावण्यसम्पन्ना वस्त्रालङ्कारभूषिता । प्रणम्य सा तं पप्रच्छ कुशलं तप आदिषु ॥ १७
पुंस्त्रीभेदविहीनोऽसौ ज्ञात्वा तां ब्रह्मचारिणम् । आतिथ्यं कर्तुमारेभे तस्या दर्भासनादिभिः ॥ १८
पप्रच्छ चासि कस्त्वं भोस्तपसाग्निरिव ज्वलन् । कस्य पुण्यवतः पुत्रः क्वाश्रमस्ते जटाधर ! ॥ १९

वेश्योवाच -

कौशिक्याः परतस्तीरे रम्यो नाव्याश्रमो मम । योजनत्रयदूरेऽस्ति तवास्मादाश्रमान्मुने ! ॥ २०
भवता नाभिवाद्याहमभिवाद्यो भवान्मया । व्रतमेतादृशं ब्रह्मन् ! परिष्वज्यो भवान्मया ॥ २१

ऋष्यशृङ्ग उवाच -

भल्लातकैङ्गुदादीनि फलान्येतानि भक्षय । अलाबूनिभृतं चैतत्पानीयं पातुमर्हसि ॥ २२

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hermitage and set sail a boat decorated with artificial flowers and other embellishments. 15.

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

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

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

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

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

Rusyasrung said:-

'Please have these Bhallatak (acardium) and inguda fruits. And have some water from the Alabu pot (made from a kind of

इत्युक्ता तेन सा वेश्या तत्प्रदत्तं फलादि तु । त्यक्त्वा दूरे स्वपार्श्वस्थं ददौ तस्मै रसादिकम् ॥ २३
रत्नपात्रस्थितं पेयं स्वर्णपात्रस्थितं तथा । भक्ष्यं चातिरसं सोऽपि पीत्वा चात्त्वा मुमोद ह ॥ २४
प्रजहास भृशं प्रीतो रसक्षुब्धेन्द्रियस्तदा । सुगन्धिपुष्पाण्याघ्राय मुनिरन्य इवाभवत् ॥ २५
ततः सा वञ्चनपटुः ज्ञात्वा क्षुब्धेन्द्रियं तु तम् । पुनःपुनस्तदङ्गानि श्लिष्यन्ती मधुरं जगौ ॥ २६
ततस्तं विकृतं ज्ञात्वा सम्यगालिङ्ग्य सा पुनः । स्वाधीनं तन्मनः कृत्वा मुदमाप परां हृदि ॥ २७
विभाण्डकागमभयात् ततः सा छलधर्मिणी । अग्निहोत्रापदेशेन पश्यन्ती तं द्रुतं ययौ ॥ २८
भ्रष्टः स्वधर्मात्स मुनी रसास्वादेन तां हृदि । चिन्तयन्विह्वलो ह्यासीद् ग्रहग्रस्त इवोन्मदः ॥ २९
अथ स्वाश्रममायातो विभाण्डकमुनिः सुतम् । पप्रच्छ विह्वलं दृष्ट्वा दुर्विधोऽसि कथं सुत ! ॥ ३०

ऋष्यशृङ्ग उवाच –

अत्रैको वर्णिराडायात् स्वर्णवर्णः समाकृतिः । तेजस्वी चासितजटः पद्माक्षो मधुरस्वरः ॥ ३१

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gourd).' 22

The woman gracefully placed those fruits away and instead gave him drinks. He relished the drinks and also the sweets in pots bedecked with gold and diamonds. 23 - 24.

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

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

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

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

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

On arrival, the sage Vibhandaka saw his son restless and asked him, 'What upsets you, my son?' 30.

कण्ठादधस्ताद्द्वौ पिण्डौ दधच्चातिकृशोदरः । भास्वद्वल्कलसंवीतो देवपुत्र इवाद्भुतः ॥ ३२
मुखं मे स्वेन वक्त्रेण वपुषा च वपुर्दृढम् । आश्लिष्य मधुरं कूजन्स मामानन्दयद्भृशम् ॥ ३३
सोऽतिमिष्टरसैर्भक्ष्यैः पेयाद्यैर्मामतर्पयत् । विना तं मद्वपुः सर्वम् इदं दन्दह्यते पितः ॥ ३४
ततस्तदाश्रमं तात ! गन्तुमिच्छामि सत्वरम् । वर्णिराजेन तेनैव साकं तप्स्यामि तत्र च ॥ ३५
इत्युक्तवन्तं तं पुत्रं कयाचिच्छलयोषया । विज्ञाय भ्रामितं चित्ते विस्मितः स त्वबूबुधत् ॥ ३६
रक्षांसि बहुरूपाणि छलनाय तपस्विनाम् । चरन्त्यत्रेति तं विद्धि राक्षसं मुनिभक्षकम् ॥ ३७
इत्यादिभिः स वचनैः बोधयित्वा सुतं मुनिः । दिनत्रयं विचिन्वंस्तामपि लेभे न कानने ॥ ३८
अथैकदाश्रमात्तस्मिन् वन्यार्थं निर्गते मुनौ । तत्रागच्छत्पुनः साऽपि शिञ्जन्नूपुरमेखला ॥ ३९

Rusyasrung said:-

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

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

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

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

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

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

When on another occasion sage Vibhandaka left for the forest to bring some roots etc., the woman seized the opportunity and walked in sounding her anklets and waist-band (to attract Rusyasrung). 39.

दूराद्विलोक्य तां वेश्याम् ऋष्यशृङ्गोऽतिहर्षितः । तत्सम्मुखं प्रदुद्राव स्नेहाच्च परिषस्वजे ॥ ४०

ऋष्यशृङ्ग उवाच -

यावत् पिताश्रममिमं नेयान्मे प्राणवल्लभ ! । तावत्त्वदाश्रमं रम्यं नेतुमर्हसि मामितः ॥ ४१
इत्युक्ता तेन सा हृष्टा नाव्यारोप्य तमाशु च । राज्ञोऽन्तःपुरमानीय प्राहायं ह्याश्रमो मम ॥ ४२
ततः शृङ्गारिकं दाक्ष्यं योषितस्तमशिक्षयन् । सोऽपि स्वधर्ममुत्सृज्य तच्छिक्षासु रतोऽभवत् ॥ ४३
राज्ञो देशेऽप्यभूद्वृष्टिः तस्यैवागमनान्मुनेः । ततः स्वकन्यां शान्ताख्यां ददौ तस्मै नृपो मुदा ॥ ४४
इत्थं स वै जगत्पूज्यो नैष्ठिकोऽपि मुनिर्द्विज ! । रसास्वादादभूद्भ्रष्टः स्वकीयाद्धि बृहद्व्रतात् ॥ ४५
एवमन्येऽपि बहवो राजानश्च महर्षयः । रसास्वादपरिभ्रष्टाः प्रापुर्लोकेऽतिगर्ह्यताम् ॥ ४६

एवं रसास्वादवशेन ऋष्यशृङ्गस्य ते भ्रष्टबृहद्व्रतस्य ।
कथा मयोक्ताऽथ वदामि विप्र ! श्रव्यां नृभिस्तां भरतस्य राज्ञः ॥ ४७

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे द्वितीयप्रकरणे रसास्वादेन ऋष्यशृङ्गपराभवनामा त्रयोदशोऽध्यायः ॥ १३ ॥

He spotted her at a distance, became much joyful, and hastening towards the prostitute he embraced her with passion. 40.

Rusyasrung said:-

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

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

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

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

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

There are many more kings and great sages who were condemned because of their fetish for worldly pleasures. 46

॥ अथ चतुर्दशोऽध्यायः ॥ १४ ॥

श्रीनारायणमुनिरुवाच -

आर्षभो भरतो नाम्ना बभूव नृपतिः पुरा । जम्बूद्वीपस्य खण्डानां नवानामपि सोऽधिराट् ॥ १
अजनाभमिति ख्यातं खण्डमेतत्पुरा द्विज ! । यदीयनाम्ना सर्वत्र भारताह्वयमुच्यते ॥ २
स राज्यं भरतः कुर्वन् धर्ममेव प्रवर्तयन् । भगवन्तं वासुदेवम् ईजे बहुविधैर्मखैः ॥ ३
भक्तिः प्रववृधे तस्य भगवत्यनुवासरम् । ततोऽन्यत्र विरक्तिश्च राज्ययोषाधनादिषु ॥ ४
विभज्य दत्त्वा पुत्रेभ्यः ततो राज्यं यथोचितम् । प्रार्थ्यां सुरैरपि निजां श्रियं स मलवज्जहौ ॥ ५

Thus I have narrated the story of great ascetic Rsyasrng and him wavering from his vow. Now I shall tell you the story of King Bharat, which is worth listening to by all men. 47.

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

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CHAPTER – 14

Bharat, the ideal king-sage.

Narayan Muni said:-

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

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

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

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

He appropriately distributed his kingdom amongst his sons,

आरिराधयिषुर्भक्त्या हरिमेव महामतिः । स्त्रीपुत्रधनराज्यादि हित्वाऽगात् पुलहाश्रमम् ॥ ६
शान्तो मुमुक्षुरेकाकी वितृष्णो विषयेषु च । स गण्डकीतटे तत्र चकारोपासनं हरेः ॥ ७
फलमूलाम्बुतुलसी कन्दाद्यैः पुजयन्हरिम् । स प्रेमविवशो नैव बुबुधे पूजनक्रमम् ॥ ८
हिरण्मयं च पुरुषं सूर्यमण्डलमध्यगम् । पुरुषप्रकृतिपरं सूर्यर्चोपास्त शुद्धधीः ॥ ९
गण्डक्यामेकदा स्नात्वा जजाप प्रणवं हृदि । पिपासुर्हरिणी तावत् तत्रैकाऽऽयात्तु गर्भिणी ॥ १०
यावत् पिबति सा तोयं तावत्कश्चन केसरी । उच्चैश्चकार निनदं सर्वलोकभयङ्करम् ॥ ११
तं श्रुत्वातिभयात्तस्या द्रवन्त्या गण्डकीतटे । गर्भः पपात सहसा स्त्रोतस्यथ ममार सा ॥ १२
उह्यमानं तरङ्गैस्तं कोमलाङ्गं मृगीसुतम् । विलोक्य स तु राजर्षिः दययाश्रममानयत् ॥ १३

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

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

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

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

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

Bharat losing all his merit due to attachment.

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

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

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

When the royal-sage saw the feeble, tender fawn being swept

तस्य तस्मिन्नतिस्नेहो ववृधेऽनुदिनं ततः । अनाथस्यास्य न त्राता मां विनेति दयावशात् ॥ १४
नियमाः स्नानसन्ध्याद्या अहिंसाद्या यमास्तथा । मृगं लालयतस्तस्य सर्वे नष्टाः शनैः शनैः ॥ १५
बालत्वात्कोमलतनुं तं सम्प्रीणयतो मुदा । तदेकबद्धचित्तस्य हर्यर्चाप्याऽऽस विस्मृता ॥ १६
आसने शयने याने भोजनादौ च तं शिशुम् । दूरे कर्तुं क्षणमपि सोऽतिस्नेहान्न चाशकत् ॥ १७
तस्मिंश्च स्वेच्छयाऽन्यत्र गते क्वापि क्षणं मृगे । राजर्षिर्नष्टधनवज्जायते स्मातिविह्वलः ॥ १८
तृणानि चरतस्तस्य कदाचित्स्वाश्रमागमे । विलम्बो जायते यर्हि तदा विलपति स्म सः ॥ १९
कामिनी कामुकस्येव राजर्षिः स मृगीशिशोः । शशाक विरहं सोढुं नैव स्नेहवशात्क्वचित् ॥ २०
इत्थं मृगसुताकारमनसस्तस्य भूपतेः । स्वदेहारम्भकं कर्म समाप्तिमगमद्द्विज ! ॥ २१

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

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

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

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

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

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

After his death he was reborn as a deer, as he was looking in-

कालहाततनुः सोऽथ मृगदेहमवाप्तवान् । अन्तकालेऽपि तं ध्यायन् समीपस्थमिवात्मजम् ॥ २२
इत्थं स राजा सन्त्यक्तराज्यस्त्रीपुत्रवैभवः । अपि मृगार्भस्नेहेन पशुत्वं स्वयमाप्तवान् ॥ २३
एवमन्येऽपि बहवो मुनयश्च नृपा अपि । स्नेहेनैव पराभूता लेभिरे दुर्दशां भृशम् ॥ २४
दययापि हरीतरे पदार्थे मनसा स्निह्यति यः स रूढयोगः ।
अपि संसृतिमेति हीनबुद्धिर्भरतोऽसाविव विप्रवर्य ! नूनम् ॥ २५

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे द्वितीयप्रकरणे स्नेहेन भरतपराभवनामा चतुर्दशोऽध्यायः ॥ १४ ॥

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tently at one at the time of his death as would a father his son. 22.

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

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

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

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

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॥ अथ पञ्चदशोऽध्यायः ॥ १५ ॥

श्रीनारायणमुनिरुवाच -

दक्षदुर्वाससोर्विप्र ! कथां मानाभिभूतयोः । श्रव्यामवश्यं धार्यां च हृदि सद्भिर्वदाम्यथ ॥ १
पुराभागीरथीतीरे चक्रुर्विश्वसृजो मखम् । तत्र देवाश्च देव्यश्च मुनयोऽप्यासताखिलाः ॥ २
दक्षः प्रजापतिस्तत्र सहसाऽर्क इवागमत् । योऽभिषिक्तः प्रजेशानाम् आधिपत्ये विरिञ्चिना ॥ ३
ततोऽभिमन्यमानः स्वं सर्वतोऽधिकमेव सः । सभायां मानितो देवैः नत्वा विधिमुपाविशत् ॥ ४
स पश्यन्नभितो देवानासीनं शिवमैक्षत । ऐकाग्र्यं ब्रह्मणि प्राप्तं वासुदेवे निजात्मनः ॥ ५
अकृतप्रणतिं तं च ज्ञात्वा दक्षोऽतिमानवान् । शपमानश्च कोपात्तं देवादीनिदमाह सः ॥ ६
न मत्सरान्न चाज्ञानात् किञ्चिद्देवा ! वदाम्यहम् । किन्तु सामान्यतो वृत्तं साधूनां कथयामि वः ॥ ७
इत्यादिमानिभाषाया युक्तिभिः स्वस्य साधुताम् । दर्शयित्वा सुरांश्चक्रे गर्हणां शङ्करस्य सः ॥ ८

CHAPTER – 15

Daksh in confrontation with Shiva.

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

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

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

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

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

The egoistic Daksha immediately noticed that Shiva did not salute him, got angry, cursed Him and said to the Gods, ‘O gods, I am saying this neither out of jealousy nor ignorance. I want to tell you how good people behave generally.’6 - 7.

लोकपालयशोहन्ता निर्लज्जः शङ्करो ह्ययम् । सन्मर्यादां समुल्लङ्घ्य स्तब्धोऽस्मानवमन्यते ॥ ९
जामातृत्वात्तु शिष्यो मे गुरुं वाचापि मामसौ । प्रत्युत्थानाभिवादार्हं सदस्यादृतवान्न वै ॥ १०
मर्कटाक्षः क्रियाहीनो भूतसङ्गी दिगम्बरः । श्मशानवासी मुण्डस्रक् चिताभस्मानुलेपनः ॥ ११
अशिवाय शिवाख्याय नष्टशौचाय दुर्हृदे । दत्ता मयाऽनिच्छतापि कन्याऽस्मै विधिचोदनात् ॥ १२
सोऽयं भूरिदुराचारो यज्ञे भागं न शङ्करः । प्राप्नोत्विति क्रुधा शप्त्वा दक्षस्तं स्वालयं ययौ ॥ १३
शप्त्वा शिवं व्रजन्तं तं नन्दिकेशः शशाप च । दक्षोऽस्तु तत्त्वविमुखो बस्तास्यो वपुरात्मधीः ॥ १४

Thus by using dignified language, he was showing his innocence to the gods, and condemned Shiva in the process. 8.

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

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

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

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

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

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

The divine bull Nandi in return cursed Daksha who was on his way back home. 'This Daksha will not be able to attain knowledge of the true self. He will be indulged only in worldly pleasures and his face will turn into a goat's.' 14.

इति शप्त्वा प्रजाध्यक्षं ततो नन्दी तदाश्रितान् । विप्रानपि क्रुधा सर्वाञ्छशापारुणलोचनः ॥ १५
वेदवादेषु मुह्यन्तु सर्वभक्ष्या द्विजातयः । वृत्त्यै विद्याव्रतधरा याचका विचरन्त्विह ॥ १६
इति विप्राञ्छपन्तं तं वैदिकानपि नन्दिनम् । वीक्ष्य क्रुद्धो भृगुः शैवान् अशपद्दारुणो मुनिः ॥ १७
भवव्रतधरा ये च ये च तान् समनुव्रताः । पाषण्डिनस्ते भवन्तु सच्छास्त्रपरिपन्थिनः ॥ १८
नष्टशौचा मूढधियो जटाभस्मास्थिधारिणः । विशन्तु शिवदीक्षायां यत्र दैवं सुरासवम् ॥ १९
शपत्येवं भृगौ शैवान् विमनाः शङ्करस्ततः । उत्थाय कैलासमगात् पार्षदैः सहितो निजैः ॥ २०
अथ कोऽपि मखं कर्तुं रुद्रभागं विना भुवि । नाशकत्क्वापि देवोऽपि कालोऽयाद्विमखो महान् ॥ २१
ततो दक्षः स्वयं यज्ञमारेभे माननष्टधीः । शिवमेकमनाहूय युक्तो देवैस्तथर्षिभिः ॥ २२

Nandi, with his eyes red due to anger from inflicting a curse on DakshaPrajapati, again cursed those Brahmins who supported him: 'Those Brahmins who have fascination for heavenly pleasures will be deluded and will consume all types of food without any discrimination. Although they will be outwardly dedicated to scholarship for their livelihood they will wander everywhere aspiring for gifts and donations from others.' 15 - 16.

Bhrgu's imprecations of Shiva's worshippers; Shiva's exit.

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

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

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

As it is impossible to perform sacrifices without offering oblations to Shiva, nobody, including gods, could perform sacrifice on the earth for a long time since. 21.

अनादरं शङ्करस्य ज्ञात्वा ब्रह्मा तथाऽच्युतः । अप्यादरात्समाहूतौ तन्मखं नैव जग्मतुः ॥ २३
दक्षेण कन्यापि निजा शङ्करद्वेषतः सती । नाऽऽहूता कन्यकास्त्वन्याः समाहूताः सभर्तृकाः ॥ २४
विमानानि समारुह्य यान्तीर्गगनवर्त्मना । सुराङ्गनाः पितुर्यज्ञं वीक्ष्य हृष्टाऽभवत्सती ॥ २५
अनाहूतापि सा पित्रा द्रष्टुं यज्ञमहोत्सवम् । अत्युत्सुकोद्यता गन्तुं बभूव स्त्रैणधीवशात् ॥ २६
शङ्करेण निषिद्धापि युक्तिभिर्बहुधैव सा । गणैः कतिपयैर्युक्ता पितुर्यज्ञं हठाद्ययौ ॥ २७
शिवद्वेषवशाद्दक्षो न तां दृष्ट्याऽप्यवैक्षत । अनादृता ततः सापि तस्मै चुक्रोध मानिनी ॥ २८
अरुद्रभागं यज्ञं च वीक्ष्य दक्षं सती रुषा । निर्भर्त्स्य बहुधा देहं जहौ सद्यः समाधिना ॥ २९
ततो रुद्रगणा दक्षं हन्तुमभ्यापतन् हि तान् । भृगुर्घातयितुं वह्नेः देवान्समुदपादयत् ॥ ३०

Satidevi insulted by Daksha immolates herself in Yogic fire.

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

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

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

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

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

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

Having seen the sacrifice without any offering to Rudra, she condemned Daksha angrily, and left her body instantly (fire-

तैरुल्मुकप्रहरणैः ऋभुसंज्ञैरितस्ततः । हन्यमाना रुद्रगणाः पलायनमकुर्वत ॥ ३१
एतं वृत्तान्तमखिलं कैलासे नारदः शिवम् । समागत्याऽऽह तच्छ्रुत्वा भृशं क्रोधमवाप सः ॥ ३२
स्वजटायाः स उत्पाद्य वीरभद्रं गणाधिपम् । प्राह दक्षं सयज्ञं त्वं जह्यद्यैवाविचारयन् ॥ ३३
इत्याज्ञप्तो ययौ सद्यः सोऽपि दक्षमखं वृतः । गणैरन्यैर्धरां सर्वां कम्पयन् गिरिराडिव ॥ ३४
तत्र गत्वा यज्ञकुण्डम् उत्खन्य मण्डपादि च । दग्ध्वा दक्षस्य तु शिरः छित्त्वा वह्नौ जुहाव सः ॥ ३५
तत्पक्षपातिनो देवान् ऋषींश्चाप्युल्मुकादिभिः । शैवाः सन्ताडयामासुः मणिमत्प्रमुखा अपि ॥ ३६
छिन्नभग्नप्रतीकास्ते चक्रुः सर्वे पलायनम् । कृतकार्या रुद्रगणाः कैलासं पुनराययुः ॥ ३७

generated by the power of yoga) in meditation there. 29.

Daksha slain; his sacrifice destroyed by Virabhadra.

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

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

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

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

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

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

All of them ran away with their wounded and fractured bodies. Their mission accomplished, all the attendants of Rudra returned

ततः काले बहुतिथे व्यतीतेऽखिलनिर्जरैः । प्रार्थितेशानुग्रहेण छागास्यो जीवति स्म सः ॥ ३८
मानेनेत्थमनर्थोऽभूत् दक्षस्यापि प्रजापतेः । शङ्करावज्ञया लोके गर्हणा चापि भूयसी ॥ ३९
अथ दुर्वाससः साक्षात् रौद्रस्य च तपोनिधेः । अभिमानात्पराभूतिं कथयामि शृणु द्विज ! ॥ ४०
अम्बरीषाभिधो राजा सूर्यवंशसमुद्भवः । सप्तद्वीपवतीं पृथ्वीं पुराऽशासीन्महामतिः ॥ ४१
हरिमीजे महायज्ञैः पितृवत्पालयन्प्रजाः । नानाव्रतानि दानानि सोऽकरोद्धरितुष्टये ॥ ४२
देवानामपि दुष्प्रापं स्वैश्वर्यं क्षणभङ्गुरम् । जानन्विरक्तस्तत्रासौ स्नेहं नारायणे व्यधात् ॥ ४३
सतां समागमं कुर्वन् भक्तिं नवविधां हरौ । चकारैकमनास्तेन सन्तुतोष स वै भृशम् ॥ ४४
तुष्टः स तस्य रक्षार्थं चक्रं स्वीयं सुदर्शनम् । तत्पार्श्वे स्थापयामास सर्वारिष्टविनाशनम् ॥ ४५
स एकदा तु नृपतिः दधार द्वादशीव्रतम् । सांवत्सरं मधुवने सभार्यः कृष्णतुष्टये ॥ ४६
व्रतान्ते कार्तिके मासि त्रिरात्रं समुपोषितः । हरेः कृत्वा महापूजां ददौ दानानि भूरिशः ॥ ४७

to Kailas. 37.

Days later all the gods prayed to Shiva for mercy. Shiva relented and hence Daksha came alive albeit with the head of a goat. 38.

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

Devotional life of King Ambarish.

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

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

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

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

He was always associated with pious people following the path of nine-fold devotion and owned up unwavering allegiance to Vishnu. Hence Vishnu who was very pleased with him ordained

द्वादश्यां ब्राह्मणान् सम्यक् तर्पयित्वेष्टभोजनैः । करोति पारणां यावत् दूर्वासास्तावदाययौ ॥ ४८
अतिथिं तमुपायातं प्रत्युत्थानासनादिभिः । मानयित्वा भोजनार्थं प्रार्थयामास भूपतिः ॥ ४९
तथेत्युक्त्वा मुनिः स्नातुं कालिन्दीमगमद्द्रुतम् । माध्याह्निकं कुर्वतोऽस्य विलम्बस्तत्र चाभवत् ॥ ५०
द्वादश्यां पारयन् राजा मुनिं ज्ञात्वा विलम्बितम् । विप्राञ्छास्त्रविदोऽपृच्छत् कर्तव्यं स्वस्य सङ्कटे ॥ ५१
ब्राह्मणातिक्रमे दोषो द्वादश्यां चाप्यपारणे । अतो मयाऽत्र किं कार्यम् इत्युक्तास्तेऽब्रुवन् द्विजाः ॥ ५२
त्वं पारयाम्भसा यस्मादशितं नाशितं च तत् । इत्याज्ञप्तो द्विजैः सोऽपि पारणामम्भसा व्यधात् ॥ ५३

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that his divine discus Sudarshan shall always be available for the King's protection and destruction of all calamities. 44 - 45.

Ambarish observing Dwadashi vow caught in dilemma due to Durvas.

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

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

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

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

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

In order to conclude the twelfth day vow, it was mandatory for the King to take food. As the sage was delayed, the King asked the learned Brahmins as to what he should do in order that it should not make injustice either to the sage or to his own twelfth day vow. 51 - 52.

अथागतो मुनिर्ज्ञात्वा नृपतिं कृतपारणम् । स्वाग्रपूज्यत्वमानोत्थं क्रोधं प्राप्याब्रवीच्च तम् ॥ ५४
रे निर्दय ! श्रीमदान्ध ! विष्णवभक्तेशमानवन् ! । निरङ्कुशः करोषि त्वं कामं धर्मव्यतिक्रमम् ॥ ५५
त्वं मामतिथिमायातमातिथ्येन निमन्त्र्य तत् । अदत्वा भुक्तवांस्तस्य सद्यस्ते दर्शये फलम् ॥ ५६
इत्युक्त्वा रोषताम्राक्षः कृत्यां कालानलोपमाम् । स्वजटायाः स उत्पाट्य प्राहिणोत्तद्वधाय ताम् ॥ ५७
खड्गहस्तामापतन्तीं वीक्ष्य तां नृपतिः स तु । नश्वरं देहमात्मानं नित्यं जानन्न विव्यथे ॥ ५८
तदा सुदर्शनं चक्रं स्थितं तदवनाय यत् । तत्तां कृत्यां पुरा दग्ध्वा पृष्ठलग्नं मुनेरभूत् ॥ ५९
चक्राग्निना दह्यमानो मुनिश्चक्रे पलायनम् । प्राणान् रिरक्षिषुः स्वीयान् स बभ्राम दिशो दश ॥ ६०

The Brahmins advised him to conclude the fast of the twelfth day, by drinking a little holy water. That would neither affect the fast nor offend Durvas. As per the advice of the Brahmins, he concluded the fast by drinking some holy water. 53.

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

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

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

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

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

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

Then the Sudarshan wheel which was designated for his

यत्र यत्र मुनिः प्रायात् तत्र तत्र सुदर्शनम् । तमन्वगच्छच्छायेव मृत्युर्वा देहिनं यथा ॥ ६१
पाताले चान्तरिक्षेऽपि दिक्पालानां च धामसु । कश्चित्त्रातारमप्राप्तो ब्रह्माणां शरणं ययौ ॥ ६२
नाहं समर्थस्त्रातुं त्वामित्युक्तो ब्रह्मणापि सः । शङ्करं शरणं प्रायात् सोऽपि प्राह विरिञ्चिवत् ॥ ६३
त्रायस्वेत्यार्तनादेन ध्वनयन्नम्बरं ततः । वैकुण्ठे हरिमभ्येत्य प्रणम्य प्राह पाहि माम् ॥ ६४
त्वद्भक्तस्याप्यकरवमपराधमबुद्धितः । क्षान्त्वा तं कृपया नाथ ! चक्रान्मां पातुमर्हसि ॥ ६५
इत्युक्तवन्तं तं प्राह हरिर्निर्मानवल्लभः । अहं भक्तपराधीनो न स्वतन्त्रोऽस्मि निश्चितम् ॥ ६६
नाहं समर्थो मद्भक्तद्रोहिणां रक्षणे ततः । तमेव शरणं गच्छ स त्वां चक्रादविष्यति ॥ ६७
इत्युक्तः स महाकष्टं प्राप्तो मानवशान्मुनिः । सद्यो मानं विहायैव राजानं शरणं ययौ ॥ ६८

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

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

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

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

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

Durvasa advised by Vishnu surrenders to Ambarish

Listening to his prayers, Sri Hari, who is the admirer of egoless devotees, said to him, ‘I am under the will of my devotees. I am not free to take any decision in this matter. I am not able to protect those who are hostile to my real devotees. Hence you should surrender to the king, and he will protect you from the Wheel.’ 66 - 67.

दूराद्विलोक्य स नृपं पाहि पाहीत्युदीरयन् । तं क्षत्रमपि साष्टाङ्गं प्रणनाम कृताञ्जलिः ॥ ६९
ततो राजा हरेश्चक्रं स्तुत्वा तद्भयतो मुनिम् । मोचयामास कृपया तमानर्च च सादरम् ॥ ७०
इत्थं मानेन सुमहत्कष्टं दुर्वाससा द्विज ! । प्राप्तं सर्वभयेनापि तं भक्तो दूरतस्त्यजेत् ॥ ७१
एवमन्येऽपि बहवो राजान ऋषयस्तथा । मानेन लेभिरे कष्टं महच्चापयशो भुवि ॥ ७२
लोभाद्यैरभिभूतानामित्थं ते कीर्तिता मया । कथा वसिष्ठमुख्यानां संक्षेपेण द्विजोत्तम ! ॥ ७३
सावधानैरतो भक्तैः दूरादेते महारयः । हातव्यास्तेन भक्तिः स्यान्निर्विघ्नेष्टफलप्रदा ॥ ७४

सुव्रत उवाच -

इति तस्य वचो निशम्य हृष्टो द्विजवर्यः स बभूव भक्तसङ्घैः ।
सकलैः सह तं ततो ववन्दे हृदये तच्च दधत्स्वधर्मनिष्ठः ॥ ७५

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे द्वितीयप्रकरणे मानेन दक्षदुर्वाससोः पराभवनामा पञ्चदशोऽध्यायः ॥ १५ ॥

The sage suffered a lot due to his ego. (But, having listened to the words of Vishnu) He gave up all his pride and surrendered to the king. 68.

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

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

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

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

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

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

॥ अथ षोडशोऽध्यायः ॥ १६ ॥

सुव्रत उवाच -

तत्रोत्सवे समायाता भाण्डीरपुरतो नृप ! । प्रार्थयन्स्वपुरं नेतुं हरिं राजकुमारकाः ॥ १
भक्तैः परिवृतः सोऽथ तेषां प्रियचिकीर्षया । भाण्डीरपुरमभ्यायात् कपिलाषष्ठिकादिने ॥ २
तं व्याघ्रजिद्राजपुत्रः श्रद्धावानतिशुद्धधीः । मूलजिद्देशजित्प्रीत्या परयैव सिषेविरे ॥ ३
देवरामादयो विप्राः तं चासेवन्त भक्तितः । अन्ये च बहवो वैश्याः शूद्रा योषाश्च शक्तितः ॥ ४
तत्र भाद्रपदामायां ब्राह्मणान्स सहस्रशः । यथेष्टं भोजयामास पित्रुद्देशेन वर्णिराट् ॥ ५

Suvrat said:-

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

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

CHAPTER – 16

Shree Hari prohibits the worship of tamsic demi-gods.

Arrival of Shree Hari in Bhaderpur.

Suvrat said:-

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

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

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

Devarama and other Brahmin devotees attended to him with devotion. Many merchants, low-caste people and women served

अथापराह्णसमये सभा तत्राभवच्छुभा । दिव्यसिंहासने रेजे तन्मध्ये स सतां पतिः ॥ ६
प्रौढाकृतिः समवपुः पद्मच्छदसमेक्षणः । दीर्घबाहुर्घनश्यामः सस्मितास्यसरोरुहः ॥ ७
पीनांसः कम्बुकण्ठश्च सुनासश्च विशालहृत् । वलिवल्गूदरः सौम्यो निम्ननाभिरुदग्रपात् ॥ ८
ऊर्ध्वपुण्ड्रं ललाटे च तुलसीमालिके गले । दधत् सिताम्बरधरो वर्णिवेषमनोहरः ॥ ९
भक्तैश्चन्दनपुष्पस्रक्शेखरादिभिरर्चितः । दधद्दक्षिणपाणौ च तुलसीकाष्ठमालिकाम् ॥ १०
करुणार्द्रदृशा भक्तान् पश्यन् स परितो निजान् । हर्षयामास भगवान् निजवक्त्रार्पितेक्षणान् ॥ ११
निषेदुस्तस्य पुरतः त्यागिनो मुनयः प्रभोः । तांश्चाभितो नरा नार्यः स्वस्वमर्यादयाऽखिलाः ॥ १२
तूष्णीं तेषूपविष्टेषु स्ववचोमृतलिप्सुषु । सर्वेषु भक्तसङ्घेषु स ऊचे मधुरं वचः ॥ १३

according to their abilities. 4.

On the new-moon day (Amavasya) of the month of Bhadrapad, the celibate supreme Swaminarayan offered rich food to thousands of Brahmins in the name of His father (as it was the day of offering libations to the manes). 5.

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

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

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

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

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

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

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

श्रीनारायणमुनिरुवाच -

शृण्वन्तु सर्वे गृहिणः त्यागिनश्च वचो मम । वदामि ननु युष्माकं श्रेयस्कृत्सर्वथा सदा ॥ १४
अहिंसैव परो धर्म इति वेदानुशासनम् । अस्तीति सर्वथा वर्ज्या हिंसा सर्वैर्मदाश्रितैः ॥ १५
वपुषा वचसा क्वापि मनसा वापि देहिनः । कस्यापि नैव कर्तव्यो द्रोहो निजहितेप्सुभिः ॥ १६
देवोद्देशेन यज्ञेऽपि हिंसा कार्या न कर्हिचित् । सौत्रामण्यामपि सुराग्रहः कार्यो न मामकैः ॥ १७
यस्मै देवाय देव्यै वा सुरामांसार्पणं भवेत् । यदग्रे जीवहिंसा च स्यात्स मान्यो न सा न च ॥ १८
तयोर्व्रतं न कर्तव्यं न तन्मन्त्रजपस्तथा । अनापदि न कर्तव्या ताभ्यां नतिरपि क्वचित् ॥ १९
न श्रव्या नैव पाठ्याश्च ग्रन्थाः कौलार्णवादयः । ऊर्ध्वाम्नायो वेदबाह्यो भवतीत्यवगम्यताम् ॥ २०
मया निषिद्धमेतद्ये कुर्वीरन्भुवि मानवाः । तेषां हेयः प्रसङ्गोऽपि मदीयैरापदं विना ॥ २१

according to their ranks. 12.

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

Narayan Muni said:-

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

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

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

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

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

You should bear in mind that, you should never listen to or read the texts like 'Koularnava' etc. That cult named as 'Urdhvamna' is abandoned by the Vedas. 20.

अद्यप्रभृति ये केऽपि मन्निषिद्धमिदं नराः । आचरिष्यन्ति तेषां वै वंशोच्छेदो भविष्यति ॥ २२
धननाशो राज्यनाशः प्रतिष्ठाहीनता तथा । भविष्यत्ययशो भूरि तेषां मामवजानताम् ॥ २३
तेषां पुमर्थ एकोऽपि न सेत्स्यति कदाचन । मृत्वा ते निरयान्घोरान् यास्यन्त्यत्र न संशयः ॥ २४

सुव्रत उवाच -

इति श्रुत्वा हरेर्वाक्यं व्याघ्रजिन्नृपतिः सुधीः । नत्वा तं प्राञ्जलिः प्रोचे तत्पादैकदृढाश्रयः ॥ २५
कुलाचारोपपन्नं नो नवरात्रव्रतं हरे ! । अस्ति देव्या वार्षिकं तत्प्रातरारभ्य सङ्गतम् ॥ २६
कर्तव्यं वा न कार्यं तदस्माभिस्त्वदुपाश्रितैः । तत्र क्वचित्क्वचिद्धिंसा सुरापानं च दृश्यते ॥ २७
यदत्र युक्तं तद्ब्रूहि त्वं हि धर्मप्रवर्तकः । इत्युक्तस्तेन भगवान् इदं प्रोवाच युक्तकृत् ॥ २८

Unless there is contingence as such, my followers should avoid the company of those who are engaged in such acts prohibited by me. 21.

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

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

Preaching of non-violence.

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

Whether or not one should celebrate Navratri.

Suvrat said:-

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

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

There may be killing of animals and drinking liquor during those days. We are your devotees, therefore, tell us then, whether we should observe it or not. 27.

श्रीनारायणमुनिरुवाच -

राजसास्तामसा देवाः सुरामांसाशनं नृप ! । कुर्वते सात्त्विका नैव देवा देव्यश्च कर्हिचित् ॥ २९
पार्वती सात्त्विकी देवी यथा लक्ष्मीश्च वेदसूः । धर्मज्ञानतपोयोगवैराग्यादिगुणोर्जिता ॥ ३०
अस्माकं सा तु पूज्याऽस्ति शङ्करप्राणवल्लभा । नवरात्रव्रतं तस्या भवतीत्यवगम्यताम् ॥ ३१
सात्त्विकानां तु देवानां देवीनां च नराधिप ! । व्रतार्चादि विधातव्यं नेतरेषां तु कर्हिचित् ॥ ३२
पार्वत्या न प्रिया हिंसा सह पत्या तपोरतेः । तदग्रेऽपि च तां ये तु कुर्युस्ते ह्यसुरा नराः ॥ ३३
अतस्तस्या व्रते राजन् ! मद्यमांसार्चनान्वितः । कुलाचारः क्वचित्स्याच्चेत्तं त्वधर्ममवेहि वै ॥ ३४
जीवहिंसा भवेद्यत्र सुरापानं च यत्र वा । व्यभिचारो भवेद्यत्र त्याज्यो धर्मः स दूरतः ॥ ३५

You are indeed the promoter of noble religion. Please tell us what is proper in this matter'. Then having been asked thus, the Lord Himself being always righteous said: 28.

Narayan Muni said:-

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

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

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

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

O King, bear in mind that if there is any such family-vow objected to Her (Parvati) in which animal flesh and liquor is

धर्माभासो ह्यधर्मोऽसौ तत्यागे नास्ति पातकम् । त्यागोऽस्य परमो धर्मः सच्छास्त्रप्रमितोऽनघ ! ॥ ३६
क्षुद्रा देवाश्च देव्यो वा ये स्युर्मद्यामिषप्रियाः । तामसानां न कर्तव्यं व्रतं तेषां च पूजनम् ॥ ३७
सात्त्विकानां वैष्णवानां भवतां मामुपेयुषाम् । हिंसाप्रियसुरार्चादि नोचितं हि मुमुक्षताम् ॥ ३८
अधर्मस्य प्रिया हिंसा ह्यहिंसा धर्मवल्लभा । अधार्मिकाणामाद्येष्टा धार्मिकाणां तथेतरा ॥ ३९
तामसेभ्यो न भेतव्यं भक्तैः कृष्णस्य कर्हिचित् । यतः स कालमायादेः अप्यस्त्येव नियामकः ॥ ४०
निन्दा तु नैव कर्तव्या तेषां तत्सेविनां तथा । शाक्तैः साकं विवादश्च न कर्तव्यो हि मामकैः ॥ ४१ ॥

सुव्रत उवाच -

श्रुत्वैतद्भगवद्वाक्यं नृपतिर्नष्टसंशयः । ओमिति प्रतिजग्राह तदाज्ञां शिरसा नृप ! ॥ ४२
ब्राह्मणास्तं तदानत्वा प्रोचुर्नारायणं प्रभुम् । नवरात्रव्रते किञ्चित् प्रष्टव्यं नः शृणु प्रभो ! ॥ ४३

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offered, it will be against our religion. 34.

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

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

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

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

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

The devotees of Krishna should not at all be afraid of the people who are of Tamas nature influenced by ignorance and darkness; because Krishna Himself is the controller of Time and Maya, the cosmic illusion. 40.

वयं हि वैष्णवाः सर्वे भवामस्त्वत्पदाश्रयाः । व्रतं तामसदेवानां प्रायशो नैव कुर्महे ॥ ४४
कुर्वन्ति बाह्यतः केचित् कुलधर्मवशाद्विजाः । तेऽप्यद्य दिनतः स्वामिन् न करिष्यन्ति तत्किल ॥ ४५
किन्त्वस्मज्जीविका तत्र भवतीति जगत्पते ! । पूजापाठस्थापनादि कारणीयं तु विद्यते ॥ ४६
तत्कुर्याम न वा देव ! ब्रूह्येतन्नो यथोचितम् । इति तान्वदतो विप्रान् नीलकण्ठोऽब्रवीद्वचः ॥ ४७
जीविकावृत्तये स्वस्य पारतन्त्र्येण वा द्विजाः ! । चण्ड्यार्चायाः पूजनादि कारणीयं च बाह्यतः ॥ ४८
आपद्यनन्यगतिकैः कृते वा तत्र कारिते । प्रायश्चित्तं विधातव्यं यथार्हं तस्य शुद्धये ॥ ४९
यजमानेनाविदितं व्रतं चान्द्रायणं तु तैः । निमित्तान्तरमुद्दिश्य कर्तव्यं स्वाघनुत्तये ॥ ५०

Moreover, you being my followers should never criticize those deities or their followers or make dispute with the followers of 'Shakta' cult. 41.

Suvrat said:-

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

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

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

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

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

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

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

If it is done by oneself or through others in crisis, having no

विद्याच्चेद्यजमानस्तत् तर्ह्यसौ माननष्टधीः । स्वाश्रितस्य हरेद्वृत्तिं तद्गुप्तं कार्यमेव तत् ॥ ५१

सुव्रत उवाच -

श्रुत्वेति भगवद्वाक्यं प्राप्तापत्कालनिर्गमाः । प्रसन्ना ब्राह्मणा भूयः पप्रच्छुस्तं नरेश्वर ! ॥ ५२

ब्राह्मणा ऊचुः -

महारोगैः पीडितानां भूतप्रेतादिभिस्तथा । बालवृद्धग्रहाद्यैश्च किं जप्यं तन्निवृत्तये ॥ ५३

देहावसानसमये किं च जप्यं जनैः प्रभो ! । उत्तमैव गतिर्यस्मिन् जप्ये स्यादपि पापिनाम् ॥ ५४

सकामैर्वापि निष्कामैः यज्जप्तं स्तोत्रमीश्वर ! । वाञ्छितार्थं प्रयच्छेत्तत् कृपया वक्तुमर्हसि ॥ ५५

सुव्रत उवाच -

इत्थं नारायणमुनिः सम्पृष्टस्तैर्द्विजन्मभिः । अब्रवीन्नृपते ! वाचा हर्षयन्नखिलं सदः ॥ ५६

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other way, you should observe atonement for your purification for the same accordingly. 49.

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

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

Suvrat said:-

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

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

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

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

श्रीनारायणमुनिरुवाच -

शृणुत ब्राह्मणाश्चान्ये सर्वे शृण्वन्तु मद्वचः । स्तोत्रं श्रेयस्करं वच्मि सर्वस्तोत्रशिरोमणिम् ॥ ५७
भारते दानधर्मेषु विष्णोर्नामसहस्रकम् । भीष्मो युधिष्ठिरं प्राह जप्यं तदिति मे मतम् ॥ ५८
अर्थाः सर्वेऽपि सेत्स्यन्ति तावतैव द्विजोत्तमाः ! । तस्मात्सर्वेषु कार्येषु जप्यमेतज्जनैः सदा ॥ ५९
तथा श्रीमद्भागवतप्रोक्तं नारायणात्मकम् । कवचं जपनीयं च सर्वोपद्रवनाशनम् ॥ ६०
यथाकार्यं यथावित्तं पुरश्चरणमेतयोः । दृष्ट्वा विधानं कर्तव्यं पुरश्चरणपद्धतौ ॥ ६१
यथाविधि कृते तस्मिन् कार्यसिद्धिर्भवेन्नृणाम् । एतद्द्वयं ततो जप्यं सर्वैरेव द्विजातिभिः ॥ ६२
कस्मिंश्चिदपि कार्येऽत्र क्षुद्रमन्त्रास्तु कर्हिचित् । सद्यःफला अपि जनैः न जप्तव्या मदाश्रितैः ॥ ६३

Suvrat said:-

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

Sri Narayan Muni said:-

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

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

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

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

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

If done with stringent adherence to Purascharan, men will accomplish their desired fruit. Hence these two hymns should be

मद्यमांसप्रिया देवा राजसास्तामसाश्च ये । जप्या न तेषां मन्त्राश्च मोक्षाङ्कुरनिकृन्तनाः ॥ ६४
ये ताञ्जपन्ति ते नूनं भुक्त्वैव निरयान्बहून् । प्राप्नुवन्ति पिशाचत्वं डाकिनीत्वं च योषितः ॥ ६५
एतद्द्वयं ततः सर्वैः सर्वकार्येषु सर्वदा । सकामैर्वापि निष्कामैः पठनीयं द्विजोत्तमाः ! ॥ ६६
अथवा हनुमन्मन्त्रो जप्यः सद्यःफलप्रदः । यथाविधि यथाशक्ति ब्रह्मचर्यव्रतस्थितैः ॥ ६७

सुव्रत उवाच –

इति श्रुत्वा भगवतो वाक्यं ते ब्राह्मणा नृप ! । जनाश्चान्ये सभूपालाः तद्गृहीत्वा ववन्दिरे ॥ ६८
एवमानन्दयन्भक्तान्नकूटोत्सवावधि । तत्रोषित्वा ततः प्रायान्मोडग्रामं हरिर्नृप ॥ ६९
पथि ग्रामेषु भक्तानामेकं द्वे वा दिने वसन् । दिनैः कतिपयैः प्राप ग्रामं तं सानुगो हरिः ॥ ७०
तत्रार्चितोऽसौ दलजित्प्रधानैः क्षत्रप्रवीरैर्दिनपञ्चकं च ।
विधाय वासं सुखदो जनानां ग्रामं ततोऽगादलयाभिधानम् ॥ ७१

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chanted by all twice born (men of all three castes). 62.

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

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

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

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

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

Suvrat said:-

O King! Having listened carefully to the words of Swaminarayan, the Brahmins, King Vyaghrajit and all the people accepted Lord's advice and saluted Him. 68.

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

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे द्वितीयप्रकरणे
तामसदेवव्रतादिनिषेधनामा षोडशोऽध्यायः ॥ १६ ॥

॥ अथ सप्तदशोऽध्यायः ॥ १७ ॥

सुव्रत उवाच -

नारायणादिभिस्तत्र रथकारैः समर्चितः । शेषपाटमुपेयाय ग्रामं नरपते ! हरिः ॥ १
लालजिद्रथकारेण साकं मात्रा सुतेन च । तत्रार्च्यमानः कतिचित् दिनान्यवसदीश्वरः ॥ २
ततो वसन्तपञ्चम्यां भाद्रग्राममुपागमत् । भगवान् सानुगस्तत्र महोत्सवमकारयत् ॥ ३
मूलसुन्दरशर्माद्याः समसेवन्त वाडवाः । तत्र वैश्या वृद्धरत्नलब्धदेवादयश्च तम् ॥ ४

Arrival of Shree Hari in Moda and Alaiya.

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

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

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

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CHAPTER – 17

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

Arrival of Shree Shri Hari in Shekhpat and Bhadra.

Suvrat said:-

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

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

From there He came to the town Bhadra (Bhadara) with His

रथकाराश्च विश्राममावरामजिदादयः । शूद्राश्च नाथमुख्यास्तमादरेण सिषेविरे ॥ ५
बहवो मिलितास्तत्र भक्ता देशान्तरागताः । पुपूजुस्ते च तं प्रीता गन्धपुष्पधनादिभिः ॥ ६
अपराह्णे सभा तत्र बभूव महती नृप ! । तन्मध्यपीठे भगवान् निषसाद सुखप्रदः ॥ ७
मर्यादयोपविष्टांस्तान्स्वाननार्पितलोचनान् । भक्तानानन्दयन्नूचे वर्णीन्द्रो वचनं हरिः ॥ ८
सर्वेषां देहिनां भक्ताः ! कृष्णभक्तिर्विमुक्तिदा । उदेति सा तु सत्सङ्गान् नश्यत्यसुरसङ्गतः ॥ ९
असुराणां ततः सङ्गो नैव कार्यो मुमुक्षुभिः । लक्षणैर्नृषु ते ज्ञेयाः तज्जातिर्नास्ति यत्पृथक् ॥ १०
एतच्छ्रुत्वा भक्तपतेः वचनं स्वहितावहम् । मूलशर्मा विप्रवरः तं प्रणम्येदमब्रवीत् ॥ ११

मूलशर्मोवाच -

वर्ज्यसङ्गास्त्वया प्रोक्ता असुरा ये जगत्पते ! । लक्षणानि बुभुत्सामः तेषां वयमिहाञ्जसा ॥ १२

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followers on VasantPanchami (fifth bright day of Magh) and celebrated the festival there. There Mulasundar and other Brahmins, Vrddharatna, Labdhadeva and other merchants (Vaishyas), Vishram, Bhav, Ramaji and other carpenters and Nath and other Shudras served Him respectfully. 3-5

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

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

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

Characteristics of Asuras.

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

A person striving for spiritual knowledge should never keep contact with demoniac natured men. There is no particular caste, etc., for them. They are to be known from their characteristics. 10.

तानि त्वं कृपया स्वामिन् वक्तुमर्हसि सर्ववित् । इति सञ्चोदितस्तेन विप्रेण हरिरब्रवीत् ॥ १३

श्रीनारायणमुनिरुवाच -

कृष्णकृष्णावताराणां तद्भक्तानां च वाडव ! । द्रोहाचरणमित्येतत् मुख्यं लक्षणमासुरम् ॥ १४
तच्च स्वाभाविकं ह्येव तेषामित्यवधार्यताम् । ज्ञेयं चान्यद्बाह्यतस्तु भक्त्याटोपप्रदर्शनम् ॥ १५
कृष्णतद्भक्तमाहात्म्यचरित्रेष्वद्भुतेष्वपि । दोषदृष्टिरिति ज्ञेयमन्यच्चासुरलक्षणम् ॥ १६
हिंसासुरापलप्रेष्ठदेवदेवीषु निश्चला । इष्टधीस्तन्मन्त्रजपस्तदर्चा तद्व्रतक्रिया ॥ १७
तदीयग्रन्थपठनश्रवणादिप्रसक्तता । तद्दीक्षाधारणं चेति लक्ष्माण्यमरविद्विषाम् ॥ १८
बुद्धिपूर्वं जीवहिंसा सुरापानं पलाशनम् । स्वीयेतरस्त्रीगमनं लक्षणं विद्धि चासुरम् ॥ १९

Hearing these words of beneficial advice by the beloved of devotees, Mulasharma, a wise Brahmin, saluting Him spoke. 11.

Mulasharma said:-

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

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

Narayan Muni said:-

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

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

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

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

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

Know that killing animals intentionally, alcoholism, eating

उद्धतत्वं च कामेन रुषा लोभेन वा द्विज ! । मानेन वा मदेनापि लक्षणं ह्यासुरं हि तत् ॥ २०
रसास्वादे लोलुपत्वं वर्णसङ्करकारिता । स्ववर्णाश्रमधर्मस्य बाह्यतश्च प्रदर्शनम् ॥ २१
एवमादीनि लक्ष्माणि ज्ञातव्यानि सुरद्विषाम् । संक्षेपेण मयोक्तानि येषु स्युस्तानि तेऽसुराः ॥ २२
सङ्गस्तेषां न कर्तव्यः कृष्णभक्तैरनापदि । ये करिष्यन्ति ते भ्रष्टा भाव्याः स्वश्रेयसोऽध्वनः ॥ २३

सुव्रत उवाच -

इति शिक्षावचः श्रुत्वा मूलशर्मा हरेर्द्विजः । सदःस्थाश्चेतरे भक्ताः प्रत्यगृह्णंस्तथेति तत् ॥ २४
एवं शिक्षावचोभिः स्वान्बोधयन् प्रत्यहं प्रभुः । दिनान्युषित्वा षट् तत्र ययावम्बुधिखाडिकाम् २५
नौभिरुत्तीर्य तां प्रायादञ्जाराख्यं पुरं ततः । पुपूजुः कचराद्यास्तं तत्र विप्रा महामुदः ॥ २६
दिनान्युषित्वा कतिचित्स तत्र स्वामी भुजङ्गाख्यपुरं ततोऽगात् ।
सद्धर्मसंस्थापन उद्यतोऽसावधर्ममूलोत्खनने पटीयान् ॥ २७

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flesh and keeping contact with another's wife are the peculiar signs of those wicked people. 19.

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

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

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

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

Suvrat said:-

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

Arrival of Shree Hari in Anjar and Bhuj.

Thus instructing His devotees each day, the Lord stayed in Bhadra town for six days and then proceeded towards the creek in the sea on the way, which he crossed by boat and went to the town

सम्प्राप्तमाकर्ण्य च पौरभक्ता विचित्रवादित्ररवैः सहाशु ।
यानै रथाश्वादिभिरभ्युपेत्य दृष्ट्वा च साष्टाङ्गममुं प्रणेमुः ॥ २८
तान्मानयित्वाऽनुगतान् यथार्हं विचित्रयानेषु निषादयित्वा ।
भक्तान् स्वयं सैन्धववर्यमीश आरुह्य तैः साकमुपाविशत्तत् ॥ २९
तत्र सुन्दरजितो निकेतने त्वष्टुरात्मवसतिं चकार सः ।
स्वानुगांश्च समवासयत् पुरे भक्तवेश्मसु यथार्हमीशिता ॥ ३०

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे द्वितीयप्रकरणे असुरलक्षण-भुजङ्गपुरागमननामा सप्तदशोऽध्यायः ॥ १७ ॥

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named Anjara. There Kachar and other Brahmins worshipped Him with great joy. 25-26.

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

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

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

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

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

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॥ अथ अष्टादशोऽध्यायः ॥ १८ ॥

सुव्रत उवाच -

श्रुतात्यद्भुतचारित्रं प्रत्यक्षं वीक्ष्य तं प्रभुम् । पौरास्तद्वीक्षणोत्कण्ठा लेभिरे परमं सुखम् ॥ १
परिचर्यां मुदा तस्य तेऽथ चक्रुरतन्द्रिताः । तेषां कतिपयानां ते नामानि नृपते ! ब्रुवे ॥ २
आद्यः सुन्दरजित्तत्र हीरश्च भगवांस्ततः । जीवः प्रागो देवरामः तथा नारायणः सुधीः ॥ ३
राघवप्रमुखाश्चान्ये तक्षाणस्तं सिषेविरे । तथा प्रयागजिन्मुख्या ब्राह्मणाश्चातिभावतः ॥ ४
शिवरामश्च हरजित् उत्करो वल्लभादयः । शूद्रा मल्लाश्च गाङ्गेयमुख्याः पर्यचरन्हरिम् ॥ ५
पुञ्जाऽमरी तथा लब्धा लहरी सूरजादयः । योषितोऽपि न्यषेवन्त तमतिप्रेमतो नृप ! ॥ ६
मधौ नवम्यां शुक्लायां तत्राभूत्सुमहोत्सवः । नानादेशपुरादिभ्यो जनास्तत्र समाययुः ॥ ७
महान्तं मण्डपं स्वामी कारयित्वा सुशोभनम् । तत्राऽऽर्चच्छ्रीरामचन्द्रं मध्याह्ने विधिवन्नृप ! ॥ ८

CHAPTER 18

Shri Hari celebrating RamaNavami in Bhuj.

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

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

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

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

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

A well-decorated large canopy was erected and at midday. The Lord worshipped Sri Ramachandra according to the rituals, O King. 8.

उपवासं दिने तस्मिन् गृहस्थास्त्यागिनस्तथा । स्वयं हरिर्जनाश्चान्ये चक्रुश्च निशि जागरम् ॥ ९
राममभ्यर्च्य वर्णीन्द्रः सतो विप्रांस्तथाऽऽर्चयत् । स्थापयन्धर्ममर्यादां पूर्णकामोऽपि भूतले ॥ १०
अपराह्णे सभायां तं हेमपीठमधिष्ठितम् । नत्वा भक्तजनास्तस्य कर्तुमारेभिरेऽर्चनम् ॥ ११
प्रयागजिद्विप्रवरो वेदशास्त्रविशारदः । प्रणम्य तं गन्धपुष्पनूत्नवासोभिरार्चयत् ॥ १२
सम्पूज्य भक्त्या तं पश्यन् समाधिं प्राप तत्क्षणम् । ब्रह्मप्रकाशे तत्रामुं वर्णिवेषं ददर्श सः ॥ १३
क्षणान्ते तं कृष्णमेव गोलोके धाम्न्यवैक्षत । वर्णिवेषं पुनः पश्यन् व्युत्तस्थौ तस्य हीच्छया ॥ १४
ततस्तुष्टाव तं प्रीत्या बद्धाञ्जलिपुटः सुधीः । ब्राह्मणः स महाबुद्धिः तत्पादाब्जदृढाश्रयः ॥ १५

प्रयागजिदुवाच –

नमो दिव्यगोलोकधाम्नि प्रकाशे समं राधिकागोपिकाभिर्विलासम् ।
सदा तन्वते वेणुवाद्याय तस्मै कृपानाथ ! तुभ्यं नमस्त्वं प्रसीद ॥ १६

On that day the commoners, ascetics and Sri Hari Himself, including others present there, observed fast and kept awake at night singing glories of Lord Rama. 9.

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

Prayagajit visualizing Shri Hari as Krishna, extols.

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

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

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

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

नमो वासुदेवाय कृष्णाय नित्यं नमस्तेऽस्तु शुद्धाय बुद्धिप्रदाय ।
हरे ! भक्तरक्षार्थनित्योद्यताय कृपानाथ ! तुभ्यं नमस्त्वं प्रसीद ॥ १७
नमो भक्तिधर्मात्मजायार्तिहन्त्रे महावर्णिवेषाय धर्मैकपात्रे ।
अधर्मान्ववायस्य मूलोत्खनित्रे कृपानाथ ! तुभ्यं नमस्त्वं प्रसीद ॥ १८
नमो देवदेवेन्द्रवन्द्याय तुभ्यं नमः पद्मयोनित्रिनेत्रार्चिताय ।
अनेकाण्डकोट्याश्रयैकैकरोम्णे कृपानाथ ! तुभ्यं नमस्त्वं प्रसीद ॥ १९
त्वमेवासि लोकस्य धाता विधाता सुखप्रेप्सुभिः सर्वदा चिन्तनीयः ।
क्षरादक्षराच्चोत्तमः पूरुषस्त्वं कृपानाथ ! तुभ्यं नमस्त्वं प्रसीद ॥ २०
त्वमेवेश ! मत्स्यश्च कूर्मो वराहो नृसिंहस्तथा वामनः पर्शुरामः ।
अभूस्त्वं हि रामश्च कृष्णोऽवितुं स्वान् कृपानाथ ! तुभ्यं नमस्त्वं प्रसीद ॥ २१
त्वमेवावतारानधर्मस्य शान्त्यै प्रवृत्त्यै च धर्मस्य धत्सेऽनुकालम् ।
वशोऽसि स्वतन्त्रोऽपि भक्तस्य नूनं कृपानाथ ! तुभ्यं नमस्त्वं प्रसीद ॥ २२

Veneration by Pragji Purani.

Prayagajit said:-

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

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

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

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

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

O merciful lord, you have taken forms of the Fish, Tortoise,

यथा बालकानां हितं स्वस्य कुर्यात् पिता वा सखा स्वस्य सख्युस्तथा त्वम् ।
हितं कर्तुमर्होऽसि चाप्रेरितं मे कृपानाथ ! तुभ्यं नमस्त्वं प्रसीद ॥ २३

सुव्रत उवाच -

इति स्तुवन्तं तं ज्ञात्वा पुराणनिपुणं हरिः । वाचनार्थं पुराणादेः स्वान्तिके समतिष्ठिपत् ॥ २४
ततः सुन्दरजित्तं च नृपार्हगृहवैभवः । शिल्पे त्वष्टा नृपामात्योऽम्बरीषोपम आर्चयत् ॥ २५
सुगन्धिना चन्दनेन पौष्पैर्हारैश्च शेखरैः । नानाविधैः सुवसनैः तं पुपूज विभूषणैः ॥ २६
सहस्रशो हेममुद्रा निधाय पुरतो हरेः । नीराजयामास साकं भार्यापुत्रसनाभिभिः ॥ २७
ततः प्रणम्य साष्टाङ्गं बद्धाञ्जलिपुटः स तम् । दर्शनीयतमं पश्यन् बभूवानन्दनिर्भृतः ॥ २८
पश्यंस्तं सहसा प्राप समाधिं स परं नृप ! । तत्रापश्यन्महत्तेजो वर्णिवेषं च तत्र तम् ॥ २९

Boar, Man-lion, Vaman the dwarf, Parashuram, Ram and Krishna to protect your devotees. 21.

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

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

Suvrat said:-

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

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

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

ततोऽपश्यत्स गोलोकं तत्र च ब्रह्मतेजसि । मुरलीं वादयन्तं तं श्रीकृष्णं रासमण्डले ॥ ३०
ततस्तमेव भूमानं धाम्न्यव्याकृत ऐक्षत । अष्टबाहुं दर्शनीयं शेषपर्यङ्कशायिनम् ॥ ३१
अमृताख्ये च तं धाम्नि महापुरुषरूपिणम् । निरन्नश्वेतमुक्तानां निकरैरुपसेवितम् ॥ ३२
विष्णुं वैकुण्ठलोके च रमया सेवितं ततः । तं चैक्षत क्षीरनिधौ योगेशं शेषशायिनम् ॥ ३३
यज्ञनारायणं चाग्नौ स्रुक्स्रुवाद्युपलक्षितम् । हिरण्मयं च पुरुषम् अर्कबिम्बे तमैक्षत ॥ ३४
तं चापश्यद्विशालायां नरनारायणं ततः । वर्णिवेषं यथापूर्वं ततस्तं हरिमैक्षत ॥ ३५
व्युत्थितोऽथेक्षया तस्य प्रभोस्तं सर्वकारणम् । विदित्वा स नमस्कृत्य तुष्टाव परया मुदा ॥ ३६

सुन्दरजिदुवाच -

गोलोकेश ! परेश ! कृष्ण ! भगवंस्त्वं कालमायेश्वरः ।
सर्वेषां च नियामकोऽक्षरपरो दिव्याकृतिः स्वप्रभः ॥

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looking at that majestic figure of the lord. 27- 28.

Divine trance of Sundarji Suthar.

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

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

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

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

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

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

सर्वात्मा पुरुषोत्तमोऽसि सकलैश्वर्याभिजुष्टः सदा ।
वन्दे भक्तजनेष्टकल्पतरवे वर्णीन्द्रवेषाय ते ॥ ३७
भूमाऽव्याकृतधाम्नि चामृतपदे त्वं वै महापूरुषो ।
वैकुण्ठेऽपि च विष्णुरस्यथ पयोम्भोधौ च योगेश्वरः ॥
वह्नौ यज्ञपतिर्हिरण्मयवपुश्चादित्यबिम्बान्तरे ।
मेदिन्यां बदरीवनेऽपि च नरो नारायणो वर्तसे ॥ ३८
मायाकालयमादिभीतिशमनप्रौढाश्रयः स स्वयं ।
तत्तद्धामसमग्रशक्त्यनुचरस्वैश्वर्यवृन्दैः सह ॥
जातो न्राकृतिरत्र वै करुणया कल्याणहेतोर्नृणां ।
तत्तद्दिव्यवपुः समाधिषु नरान् सन्दर्शयन् राजसे ॥ ३९ ॥

सुव्रत उवाच –

एवं स्तुत्वा पुनर्नत्वा निजभ्रातृसुतादिभिः । तमार्चिचद्यथावच्च पृथक्पृथगुदारधीः ॥ ४०

Veneration by Sundarji.

Sunderji said:-

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

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

You are the mighty support (of the devotees) that takes away fear of Maya, Kala (Time) and god of death. You reside in those abodes with your divine powers and supremacy along with your attendants. Now you are born as human for the beatitude of men and to compassionately lead them to Samadhi and show them those divine forms of yours. 39.

उपहारैर्महद्भिस्ते तमभ्यर्च्यातिभावतः । पृथक् पृथक् स्तुवन्ति स्म साक्षाद्दृष्टतदोजसः ॥ ४१
विरुद्धधर्मखण्डनं विशुद्धबुद्धिमण्डनं सकोपलोभतण्डनं रसस्पृहावकण्डनम् ।
कुसङ्गसङ्गिदण्डनं सदाभिमानिभण्डनं कुवर्त्ममूलकुण्डनं सकाममोहमुण्डनम् ॥ ४२
सदीश ! विश्वकारणं प्रपन्नजीवतारणं निजान्तरारिमारणं समग्रधर्मधारणम् ।
भवन्तमूर्मिदारणं विकारहेतुवारणं कृपारसप्रसारणं नमामि दुःखहारणम् ॥ ४३
जय जय धर्मधुरन्धर ! सन्नतकन्धरवर्णिपुरन्दरसेवित ! सुन्दरमन्दिरवास ! सुखाधिपते ! ।
जय जय लोकविलक्षणबोधविचक्षण ! लक्षितलक्षण ! भक्तसुरक्षण ! पद्मदलेक्षण ! कुम्भिगते ! ॥
जय जय निर्मदनन्दन ! शर्मदवन्दन ! नाशितबन्धन ! दुष्कृतरन्धन ! बोधसमिन्धननामतते ! ।
जय जय सन्मतिजोषण ! कापथरोषण ! सत्पथपूषण ! सज्जनभूषण ! दूषणमुक्त ! सदात्मरते ! ॥ ४४

Thus praising and prostrating along with his brother, son and other relatives, that large hearted man worshipped him again and again. 40

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

Veneration by family members of Sundarji.

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

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

Victory to Thee, O the foremost among promoters of religion, served by celibates of the highest order bowing down their heads

जयजय कष्टविभञ्जन ! नित्यनिरञ्जन ! मुक्तसुरञ्जन ! चारुविलोचन ! बद्धविमोचन ! मुक्तपते ! ।
जयजय जीवदयाकर ! बोधसुधाकर ! योगकलाधर ! भक्तमहादर ! काममनोहर ! भक्तपते ! ॥
जयजय मन्दविखेदन ! दम्भविभेदन ! पापविनाशन ! धर्मविकाशन ! कामितदाशन ! भुक्तिपते ! ।
जयजय सन्ततसङ्गतदिक्पतिसन्नत ! विश्वपवन्दित ! नन्दितपण्डित ! खण्डितसंशय ! मुक्तिपते ! ४५

पूर्णेन्दुबिम्बनखमण्डलराजिराजच्छुभ्रांशुकान्तिहृतभक्तहृदन्धकारम् ।
निःश्रेयसैकनिलयं लसदूर्ध्वरेखं पादाम्बुजं तव नमामि हरे ! प्रसीद ॥ ४६

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humbly, O staying in a beautiful mansion (of Sunderjit), O the lord of bliss (giving happiness). Victory to Thee, O Lord of extraordinary powers and adept at imparting knowledge, of divine qualities, protector of devotees, of eyes like lotus petals, of gait like an elephant's, Victory to thee!

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

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

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

Victory to Thee, O one who being saluted by the hosts of guardian deities of the quarters and officiating deities of the world, ye give happiness to the learned thinkers and remove doubts. O Lord of redemption, victory unto Thee. 45.

सुव्रत उवाच -

इति स्तुत्वा हरिं भक्त्या निषेदुस्ते प्रणम्य तम् । भुक्तिं मुक्तिं च यच्छन्तं विना साधनसम्पदम् ॥ ४७
ततः सर्वेऽपि गृहिणः स्वस्वशक्त्यनुसारतः । पूजां विदधिरे तस्य वासोभूषाधनादिभिः ॥ ४८
पूजां विधाय तन्मूर्तिं पश्यन्तः सकला अपि । भक्ताः प्रपेदिरे सद्यः समाधिं तत्कृपाबलात् ॥ ४९
तत्र गोलोकमुख्येषु दिव्यधामसु संस्थितम् । तमेव ददृशुः साक्षात् सच्चिदानन्दविग्रहम् ॥ ५०
आनन्दं परमं सर्वे प्राप्य तं परमेश्वरम् । असंशयं च निश्चिक्युः तत्पदृढसमाश्रयाः ॥ ५१
ततो बद्धाञ्जलिपुटा वीक्षमाणास्तदाननम् । सर्वे ते प्रार्थयामासुः भक्तचिन्तामणिं प्रभुम् ॥ ५२
विभो ! भवाभिधाम्बुधौ धनादिगर्धनभ्रमभ्रमत्कलत्रपुत्रमित्रनक्रचक्रकर्षणे ।
षडन्तरङ्गदुर्हृदुत्तरङ्गपातमज्जने नृदेहनावि खिद्यतस्त्वमेव कर्णधारकः ॥ ५३

O Shri Hari, I bow down before Thy Lotus-feet that take away darkness of ignorance from the hearts of the devotees by the light of the row of nails shining like full-moon; (Thy feet) the only abode of highest happiness; bearing a long Urdhvarekha mark. O Lord bless us. 46.

Divine trance and prayer of devotees of Bhuj.

Suvrat said:-

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

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

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

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

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

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

O Lord, Thou art the helmsman in this ocean of worldly life.

यदीयनाममात्रमुच्चरन्तमुद्भटा भटा यमस्य यान्त्युदस्य दूरतोऽन्तकाल एकदा ।
भवन्तमेव तं मतं सतां च सन्ततं नता वयं भजामहे हरे ! जय त्वमुद्धराधमान् ॥ ५४

सुव्रत उवाच -

इति संस्तूय ते भक्ता निजस्वामिनमादरात् । नत्वोपविविशुः सर्वे प्राप्तानन्दभरा नृप ! ॥ ५५
भक्तैरर्थार्पितं स्वस्मै वासोभूषाधनादि यत् । विप्रेभ्यस्तत्सर्वमपि हरिः सद्यः प्रदत्तवान् ॥ ५६
तद्दृष्ट्वा विस्मयं प्रापुः असुरा अपि तद्द्विषः । वशेष्टदेवः कोऽप्येष महानिति च तेऽविदन् ॥ ५७
ततः प्रातर्हरिर्विप्रांस्त्यागिनश्च सहस्रशः । भोजयामास विप्रेभ्यो ददौ विपुलदक्षिणाः ॥ ५८
एवं हि पौराः पुरुषोत्तमस्य साक्षात्समीक्षार्चनसेवनैश्च ।
चक्रुः स्वकीयं सफलं नृजन्म क्षमादयानीरनिधेर्धरेश ! ॥ ५९

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

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

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

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

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

Next morning Shri Hari offered food to thousands of Brahmins and ascetics and gave adorable presents to them. 58.

Benefitted by His actual presence, serving and worshipping the Supreme Person, the ocean of mercy and forgiveness, the citizens believed themselves to be blessed. They felt the purpose of their human life was fulfilled, O King! 59.

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे द्वितीयप्रकरणे रामनवम्युत्सवे सुन्दरजिदादिकृतहरिस्तुतिनिरूपणनामाऽष्टादशोऽध्यायः ॥ १८ ॥

॥ अथ एकोनविंशोऽध्यायः ॥ १९ ॥

सुव्रत उवाच -

पुरे तत्र त्रयोऽमात्या राज्ञ आसन् द्विजातयः । कुबेरजिज्जगज्जीवो रामचन्द्र इति श्रुताः ॥ १
सनाभयो महाशाक्ता एतेऽर्जितमहाधनाः । मदोद्धता मानिनश्च हिंस्रयज्ञप्रियाः खलाः ॥ २
तत्र ज्येष्ठः सोमयागं कर्तुं सौत्रामणिं तथा । आरेभे भूरिसम्भारान् सम्पाद्य नृपदुर्लभान् ॥ ३
देशान्तरेभ्यो बहवो ब्राह्मणा यज्ञकोविदाः । शास्त्रज्ञाश्चागतास्तत्र तेनाहूता बहुश्रुताः ॥ ४

Thus ends the eighteenth chapter entitled 'Narration of eulogies sung by Sunderjit and others in Ramanavami fesitival ' in the second Prakarana of Satsangijivan, the life story of Lord Narayan, also titled as 'Dharmashastra' (the rules of the code of conduct). 18

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CHAPTER – 19

Shri Hari condemning non-violence in sacrifice.

Shri Hari attends sacrificial ceremony organized by Jagjivan where He prohibits such ceremonies involving animal sacrifice.

In that town (Bhujanagar) were three famous brothers by the names Kuberjit, Jagatjit and Ramachandra working as ministers of the King. 1.

Those three uterine brothers were staunch supporters of Shakta cult. Wealthy, insolent, full of excessive pride and of villainous character, they were inclined to animal sacrifice. 2.

The eldest among them proposed to perform Somayag and Sautramaniyag and made provision for necessary material in abundance, not procurable to even kings. 3.

For the Yag, he had invited many learned Brahmins from different provinces well versed in sacrificial procedure. 4.

स च नारायणमुनिं वेदशास्त्रार्थपारगम् । जानन्भूरिप्रतापं च यज्ञमण्डप आह्वयत् ॥ ५
अनाहूतोऽध्वरं गच्छेत् आहूतः किं पुनस्तदा । इति स्मृतेः स्वयं स्वामी सह शिष्यैस्तमभ्यगात् ॥ ६
यथार्हं मानयित्वा तं यजमानः शुभासने । उपवेश्याग्रतस्तस्य निषसाद प्रणम्य च ॥ ७
देशान्तरीया विद्वांसः तद्देशीयाश्च सर्वशः । नत्वा तं चाग्रतो राजन् निषेदुर्वह्निवर्चसः ॥ ८
उपविष्टेषु सर्वेषु यथार्हं तत्र संसदि । कुबेरजित्तं प्रणम्य प्रोवाच प्राञ्जलिर्वचः ॥ ९
स्वामिंस्त्वं वेदशास्त्रार्थपारगोऽसि बृहद्व्रतः । समाप्त्यवधि यज्ञस्य स्थातुमत्र पुरेऽर्हसि ॥ १०
सानुगस्य तवान्नाद्यैः अहं तावच्च सेवनम् । करिष्यामि त्वादृशा हि महायज्ञस्य भूषणम् ॥ ११
इह हि ब्राह्मणा वर्णिन् ! नानादेशेभ्य आगताः । सन्त्येते वेदशास्त्रज्ञाः पात्रभूताः कुलोद्भवाः ॥ १२
काश्याः केचिद्द्रविडाश्च महाराष्ट्राश्च केचन । केचिच्च गौडदेशीयाः सन्ति केचिच्च गौर्जराः ॥ १३

Knowing His high excellence and scholarship in Vedic lore, he invited Narayan Muni to the sacrifice. 5.

The lord went there with His disciples, endorsing the words of Smrti texts that ‘one should go to the place where sacrifice is performed even uninvited, all the more when thus invited.’ 6.

The host honoured Him deservedly and made Him sit on a suitable seat, paid obeisance him and sat before Him. 7.

Learned Brahmins, resplendent like fire, who had come from different regions came forward to salute Him and then sat in their respective seats. 8.

When they were settled in their respective seats in the assembly, saluting Him, Kuberjit spoke with folded palms thus: 9.

‘O great celibate, O lord, you are an expert in enunciating Vedas and Shastras. I pray that you stay here in the town till the completion of the sacrifice. Please accept our services, with your followers, like food etc. Presence of great persons like you embellishes our magnificent sacrifice. 10 -11.

These Brahmins from different places, belonging in high lineages, scholarly in the Vedas and Shastras have gathered. 12.

Some of them are from Kashi (Varanasi), some from Dravid province (South India), others are from Maharashtra and Gaud (Bengal) and some from Gujarat. 13.

अतस्त्वमपि सद्बुद्धे ! वसात्र स्थिरमानसः । एष एवास्ति सर्वेषामस्माकं हि मनोरथः ॥ १४

सुव्रत उवाच -

श्रुत्वेति तस्य वचनं तत्र बद्धानजान् बहून् । वध्यांश्च क्रोशतः पश्यन् दयालुर्हरिरब्रवीत् ॥ १५

श्रीनारायणमुनिरुवाच -

शृणु त्वं सानुजो विप्र ! शृण्वन्त्वन्ये च वाडवाः । हितं वदामि सर्वेषां युष्माकं धर्मचारिणाम् ॥ १६

सज्जनो न सभां गच्छेत् गतश्चेत्प्रवदेदृतम् । अब्रुवन्विब्रुवन्वापि पापी स्यात्तद्ब्रवीम्यृतम् ॥ १७

साक्षात्पश्वालम्भहीनः सर्वेषामुचितो मखः । ब्राह्मणानां विशेषेण सात्विकानां तथा नृणाम् ॥ १८

यज्ञशेषामिषप्राशः सहिंसे हि मखे भवेत् । स नोचितो ब्राह्मणानां धार्मिकाणां द्विजोत्तम ! ॥ १९

आक्रोशतः पशोर्हिंसा प्रसभं तद्विदारणम् । अशक्यं द्रष्टुमपि वै ब्राह्मणैस्तु दयालुभिः ॥ २०

I, together with all these Brahmins wish that you stay here O virtuous one, stay peacefully and preside over the sacrifice.' 14.

Suvrat said:-

Having heard these words from him and on seeing a number of goats to be killed tied up there crying piteously, the compassionate Shri Hari said thus: 15.

Narayan Muni said:-

'O Brahmin, your brothers, relatives and other Brahmins following religious tenets listen, whatever I tell you is for the good of all. 16.

'It is said that first of all a wise person should not go to the assembly where controversial issues are discussed. In case he goes, he should speak the truth only. If he keeps quiet or speaks otherwise, it is as good as committing a sin. So I speak only the truth. 17.

It is advised that sacrifice without killing innocent animals is for the good of all, particularly for Brahmins and good-natured men. 18.

It is not proper for a righteous Brahmin to take meat though as part of rituals, for it has come at the price of sacrificing an innocent animal. 19.

It is not good for a merciful Brahmin, to witness the act of

एते विप्राः पात्रभूता इति वक्षि कुबेरजित् ! । त एते तत्कथं कर्म करिष्यन्त्यस्त्रपा इव ॥ २१
तत्कृतौ पात्रतैतेषां ब्राह्मणत्वं च नंक्ष्यति । वृत्तं विना तद्द्वयं तु न स्याद्भूरिश्रुतादिभिः ॥ २२
अत्रार्थे स्मृतिवाक्यानि विप्र ! हेमाद्रिसूरिणा । सन्त्युद्धृतानि भूरीणि तेषां ते कतिचिद्ब्रुवे ॥ २३
न जातिर्न कुलं राजन् न स्वाध्यायः श्रुतं न च । कारणानि द्विजत्वस्य वृत्तमेव तु कारणम् ॥ २४
किं कुलं वृत्तहीनस्य करिष्यति दुरात्मनः । कृमयः किं न जायन्ते कुसुमेषु सुगन्धिषु ॥ २५
नैकमेकान्ततो ग्राह्यं पठनं हि विशाम्पते ! । वृत्तमन्विष्यतां तात ! रक्षोभिः किं न पठ्यते ॥ २६
बहुना किमधीतेन नटस्येव दुरात्मनः । तेनाधीतं श्रुतं वापि यः क्रियामनुतिष्ठति ॥ २७

killing a wailing animal and cutting of its limbs. 20.

O Kuberji, you are saying that these Brahmins are virtuous. How then will they do such devilish acts? 21.

Their status and their worth as Brahmins would then be lost. Without moral rectitude these two (status and worth) will not stay with them in spite of their scholarship etc. 22.

O Brahmin, Here I quote some of the statements from the religious text cited by preacher Hemadri. 23.

Characteristics of a true Brahmin.

'O King, mere caste, lineage, studies in Vedas and scholarship in Shastras do not make a Brahmin venerable. Purity of character is the basis of true Brahmin-hood.' 24.

'For one who is characterless, caste, scholarship etc., do not lend credence. Are not even insects born of fragrant flowers? (Yet they are not regarded highly)' 25.

'O King, only learning the Vedas should not be taken as sign of a Brahmin. O good one, it is his moral conduct that should be observed. Don't the demons (Rakshas) study Vedas and Shastras too?' 26.

'What is the use of the scholarship of that wicked man who, akin to an actor, talks and studies for display? The real scholar is one who actually brings it into practice. 27.

Like water in a skull or milk in a bag made of dog skin becomes

कपालस्थं यथा तोयं श्वदृतौ च यथा पयः । दूष्यं स्यात्स्थानदोषेण वृत्तहीनं तथा श्रुतम् ॥ २८
तस्माद्विद्धि महाराज ! वृत्तं ब्राह्मणलक्षणम् । चतुर्वेदोऽपि दुर्वृत्तः शूद्रादल्पतरः स्मृतः ॥ २९
सत्यं दमस्तपो दानमहिंसेन्द्रियनिग्रहः । दृश्यन्ते यत्र राजेन्द्र ! स ब्राह्मण इति स्मृतः ॥ ३०
अहिंसानिरतो नित्यं जुह्वानो जातवेदसम् । स्वदारनिरतो दाता स वै ब्राह्मण उच्यते ॥ ३१
सत्यं दानं क्षमा शीलमनृशंस्यं दया घृणा । दृश्यन्ते यत्र लोकेऽस्मिंस्तं देवा ब्राह्मणं विदुः ॥ ३२
तपो धर्मो दमो दानं सत्यं शौचं श्रुतं घृणा । विद्या विनयमस्तेयम् एतद्ब्राह्मणलक्षणम् ॥ ३३
यागस्तपो दया दानं सत्यं शौचं श्रुतं घृणा । विद्या विज्ञानमास्तिक्यम् एतद्ब्राह्मणलक्षणम् ॥ ३४
ये क्षान्तदान्ताः श्रुतपूर्णकर्णा जितेन्द्रियाः प्राणिवधान्निवृत्ताः ।
प्रतिग्रहे सङ्कुचिताग्रहस्तास्ते ब्राह्मणास्तारयितुं समर्थाः ॥ ३५

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tasteless because of the container, so is learning that is characterless. 28.

'So, O noble one, know that integrity is the sign of a Brahmin. An ill-behaved man though well versed in the Vedas is reckoned as lower than a low caste by the scriptures. 29.

'O King, in whom truth, restraint, penance, charity, non-violence and control of the senses are found, he is the Brahmin according to the scriptures.' 30.

'One who always observes non-violence, offers oblations in the sacred fire, is true to his wife and is generous is said to be a Brahmin.' 31.

'In whom qualities like truth, charity, forgiveness, character, compassion, mercy and gentleness are seen, gods know him as Brahman, on this earth. 32.

'Penance, observing religious duties, restrain, charity, truth, purity, scholarship, mercy, wisdom, humility and non-thieving are the indicators that one is a Brahmin. 33.

'Performing sacrifice, observing austerities, having mercy, charity, truth, purity, aversion from vile, learning, spiritual knowledge and faith are the distinguishing qualities of a Brahmin.' 34.

'Those endowed with patience, control of sense organs, full of Vedic knowledge, of subdued senses, abstaining from violence

क्षान्तिर्दान्तिर्दया सत्यं दानं शीलं तपः श्रुतम् । एतदष्टाङ्गमुद्दिष्टं परमं पात्रलक्षणम् ॥ ३६
न विद्यया केवलया तपसा वापि पात्रता । यत्र वृत्तमिमे चोभे तद्धि पात्रं प्रकीर्तितम् ॥ ३७
इत्यादीनि बहून्येव दयालुत्वेऽग्रजन्मनाम् । वाक्यानि सन्ति विप्रेन्द्र ! सन्तस्तानि च मन्वते ॥ ३८
यज्ञोऽयं भवता तस्मात् रहितः पशुहिंसया । कर्तव्यस्तेन सर्वेषां श्रेय एव भविष्यति ॥ ३९
एतादृशाः पात्रविप्रा यत्र स्युस्तत्र वाडव ! । मनसापि हि जीवानां स्याद्धिंसासम्भवः कथम् ॥ ४०
आक्रोशतः पशूनेतान् निबद्धान् पश्यतो मम । भृशं सञ्जायते खेदो मानसे हि दयावशात् ॥ ४१
अन्नैर्व्रीह्यादिभिर्यज्ञः पयोदधिघृतादिभिः । रसैश्च क्रियतां तेन तृप्तिं यास्यन्ति देवताः ॥ ४२
सात्विका देवताः प्रोक्ताः तामसा असुरास्तथा । राजसा मनुजाः शास्त्रे ह्यूर्ध्वाधोमध्यवासिनः ॥ ४३

towards animals and constrained while accepting gifts are the real Brahmins, the saviors of humanity. 35.

'Patience, control of the senses, mercy, truth, charity, virtue, austerities, learning, these eight qualities indicate merits of an esteemed Brahmin. 36.

'Neither learning nor penance is adequate for being a true Brahmin, unless these are combined with a good character.' 37.

O best of the Brahmins, there are many such proclamations about Brahmins (born in first caste) being merciful. Righteous men abide by them. 38.

Hence this sacrifice that you propose to perform should be sans killing of animals. Only then will it be conducive to the good of all. 39.

O Brahmin, such worthy Brahmins will not even think of killing innocent animals. 40.

I am very much pained. My heart is overcome with mercy at the sight of these dispirited crying animals tied up here! 41.

Sacrifice can be performed by offering food substances like rice, yava (barley) and aqueous liquids like milk, curds and ghee. That will satisfy the deities. 42.

In the holy books, deities - gods - are told to be pious and good, while the deluded and ignorant Asuras - demons - are of Tamas character and humans are Rajas - acting under pressure of

मद्यमांसप्रिया दैत्याः तामसत्वाद्भवन्ति च । देवास्तु सात्विका ब्रह्मन्नन्नाज्यादिरसप्रियाः ॥ ४४
देवानां यजनं मांसैः अनापदि तु नोचितम् । सर्वथाऽन्नाद्यभावे तु कर्तव्यं तैरपि क्वचित् ॥ ४५
नानान्नरससत्त्वेऽपि युष्माभिरापदं विना । क्रियते हिंस्रयज्ञोऽयं लोकशास्त्रविगर्हितः ॥ ४६
मोचयित्वा पशूनेतान् हव्यैश्चेत्पायसादिभिः । यूयं करिष्यथ मखं तर्हि स्थास्याम्यहं त्विह ॥ ४७

सुव्रत उवाच –

इति श्रुत्वा हरेर्वाक्यं साशङ्कः स द्विजोऽभवत् । केचिच्च सात्विका विप्राः सदित्येव स्म मन्वते ॥ ४८
जगज्जीवो महामानी तदा काश्यादिभिर्द्विजैः । रजस्तमःप्रकृतिभिः प्रेरितस्तादृशोऽब्रवीत् ॥ ४९

desires and passions. 43.

Deities reside high in the heavens, men in the middle, on earth, and Asuras in the lower region.

Demons like wines and flesh due to their Tamasic nature and O Brahmin, gods being goodness personified, they like pure food, ghee and other substances made of grains etc. 44.

In normal conditions, offering meat to gods is not proper, except on rare occasions, in scarcity or in total unavailability of food. 45.

Here, even when ample food and other substances like milk are available without any difficulty, you perform sacrifice involving animal killing, which is condemned by people and by scriptures. 46.

If you set free these animals and perform sacrifice offering pure, auspicious substances like milk etc. to the gods, only then will I stay here. 47.

Suvrat said:-

Hearing these words from Sri Hari, the Brahmin became confused. Some good-natured Brahmins thought it to be true and worthy of consideration. 48.

Then, Jagajivan, one of the three brothers, boastful and arrogant, encouraged by Brahmins from Kashi and elsewhere, and instigated by his own Rajasic and Tamasic tendencies (full of passion and delusion) spoke thus: 49.

It is said in the Vedas that animals are born to be killed in

यज्ञार्थं पशवः सृष्टा इति वै वैदिकी श्रुतिः । यज्ञानन्यत्र ये घ्नन्ति पशूंस्तेऽतोऽसुरा मताः ॥ ५०
या वेदविहिता हिंसा न सा हिंसा मता बुधैः । हिंस्रयज्ञास्ततो वर्णिन् ! कृताः पूर्वैः सहस्रशः ॥ ५१
पन्थानं वैदिकं प्रत्नं विधातुं कोऽन्यथा क्षमः । वयं देवोक्तरीत्यैव करिष्यामोऽध्वरं किल ॥ ५२

सुव्रत उवाच -

इति हिंसारुचेर्वेदतात्पर्यं चाविजानतः । श्रुत्वा तस्य वचः स्वामी पुनस्तद्धितमब्रवीत् ॥ ५३

श्रीनारायणमुनिरुवाच -

नहि वेदस्य तात्पर्यं हिंसायां वर्तते द्विज ! । किन्तु रागप्राप्तहिंसा सङ्कोचे सर्वथैव हि ॥ ५४
राजसानां तामसानां स्वाभाविक्येव वर्तते । प्रवृत्तिर्जीवहिंसायां चोदना नास्ति तत्र वै ॥ ५५
हिंसायां यदि रागः स्यात् कार्या सा तर्हि तु क्रतौ । इति वेदो वदन् हिंसां सङ्कोचयति वाडव ! ॥ ५६

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sacrifices, and those who slaughter them for other purposes are the Asuras. 50.

Wise men do not think of killing of animals to be acts of violence, for it is prescribed by the Vedas. Hence, O celibate, animal sacrifices are done in thousands by the ancients. 51.

Who is capable to change the injunctions set by the Vedic traditions? We are executing sacrifice in accordance with Vedic rules. 52.

Meaningful interpretation of violence referred to in Vedas.

Suvrat said:-

Then hearing these words of one who was interested in violence, and not knowing the purport of the Vedas, the Lord spoke again for his good. 53.

Narayan Muni spoke. ‘O Brahmin, Vedas do not stipulate violence. It is not the cardinal teaching of the Vedas. It is advised only to curb or limit the tendency of killing on account of uncontrolled passion. 54.

Men of Rajasik and Tamasik nature are normally inclined to kill animals. There is no need of particular instructions or injunctions for them in this regard. 55.

In case of having inclination to violence, it may be done in

निवृत्तावेव तात्पर्यं वर्तते निगमस्य हि । कृतोऽस्ति निर्णयश्चास्य श्रीमद्भागवते शृणु ॥ ५७
लोके व्यवायामिषमद्यसेवा नित्यास्तु जन्तोर्नहि तत्र चोदना ।
व्यवस्थितिस्तेषु विवाहयज्ञसुराग्रहैरासु निवृत्तिरिष्टा ॥ ५८
परोक्षवादो वेदोऽयं बालानामनुशासनम् । कर्ममोक्षाय कर्माणि विधत्ते ह्यगदं यथा ॥ ५९
हिंसापरं ततो वेदं मा जानीहि कदाचन । महाननर्थो भविता ह्यन्यथा तु न संशयः ॥ ६०
पुरा राजोपरिचरो वसुनामाऽभवद्विज ! । तं देवा ऋषयश्चापि समपृच्छन्त संशयम् ॥ ६१
वेदो हिंसापरो नो वा पृष्ट इत्यब्रवीन्नृपः । हिंसापरो वेद इति ततोऽसावपतद्भुवि ॥ ६२
अधोगतिः सद्य आसीत् अन्तरिक्षचरोऽप्यसौ । कथैषा वायवीयेऽस्ति मात्स्येऽथो भारतादिषु ॥ ६३

sacrifice (only). Thus saying the Vedas have restricted violence O Brahmin, (and not permitted it). 56.

Vedas mean abstention from violence undoubtedly. This fact is ascertained in Srimad Bhagavata. Listen: 57.

'People in general have natural desire for sex, eating meat and drinking wine. No urging is necessary for that. But to regulate these tendencies (that they may not go for it indiscriminately and uncontrolled) rules are made for their rightful fulfillment like marriage for sex, festivals like Yags as Sautramani (Suragraha) for eating meat and drinking wine etc. Nevertheless, abstinence from these is considered desirable. 58.

It is typical of the Vedas to instruct indirectly; the sweet loving children take sugarcoated medicine agreeably. Similarly, regulated by ritual, these tendencies lead to getting rid of excesses. 59.

Hence never think that the Vedas sanction violence. Else, disaster will befall unto you, no doubt. 60.

The fall of King Uparichar Vasu.

In the olden days there was a king named Uparichara Vasu (Vasu moving in the skies). Gods and sages sought this clarification from him: Do Vedas support violence? Thus asked, the King replied, 'Yes, Vedas are prone to violence.' At that very moment he fell down to the earth. 61- 62.

यदि वेदस्य हिंसेष्टा भवेत्तर्हि वसुर्नृपः । तथोक्तिमात्रतः सद्यः पतेत्कथमधो द्विज ! ॥ ६४
हिंसानिवृत्तितात्पर्यं वेदं वेत्तु ततो भवान् । इत्युक्तः स पुनः कृष्णमाचिक्षेप रुषाज्वलन् ॥ ६५
यज्ञे समन्त्रं निहता याज्ञिकैः पशवोऽखिलाः । तिर्यग्योनिविनिर्मुक्ताः प्राप्नुवन्ति दिवं किल ॥ ६६
हिंसाऽतो यज्ञिया वर्णिन् ! धर्म एवास्ति निश्चितम् । तामधर्मं ब्रुवन्नैव विद्वत्सदसि शोभसे ॥ ६७
यज्ञशेषामिषाद्याशे प्रमाणं भगवद्वचः । यज्ञशिष्टाशिनः सन्तो मुच्यन्ते सर्वकिल्बिषैः ॥ ६८

सुव्रत उवाच -

मांसाशनप्रियस्येत्थं यज्ञदम्भस्य तस्य ताम् । वाचं श्रुत्वाऽब्रवीत् स्वामी ह्यधर्मे धर्ममानिनः ॥ ६९

नारायणमुनिरुवाच -

पशुघातो धर्म इति त्वन्मतं न सतां मतम् । फलं धर्मस्य हि सुखं दुःखं पापस्य कर्मणः ॥ ७०
दुःखमेव फलं प्रोक्तं पशुघातस्य कर्मणः । श्रीमद्भागवते विप्र ! नारदेन वदामि तत् ॥ ७१

Notwithstanding that he always moved about in the sky, he immediately fell on uttering those words. This story is narrated in Vayu Puran, Matsya Purana and Mahabharat. 63.

If the Vedas were inclined to violence, how did King Vasu, after uttering these words fall down in a moment O Brahmin? 64.

Hence, be it known that non-indulgence in violence is the moral of the Vedas. Thus advised, infuriated with anger, he again crossed Krishna. 65.

'In sacrifice, all the animals are sanctified by priests uttering Mantras, by virtue of which they are freed from their beastly life and will attain heaven! 66.

O ascetic, violence in sacrifice is a religious act altogether. Naming it as irreligious does not look agreeable to this assembly of learned Brahmins. 67.

Here, the words of the Lord are authoritative. 'Virtuous men that eat the sacrificial remains are freed from all blemishes.' (Bhagavad-Gita -3. 13) 68.

Hearing these words of that hypocrite who was evidently fond of flesh eating under the guise of sacrifice and arguing unrighteous to be righteous, the Lord said: 69.

प्राचीनबर्हिषं भूपं कर्मस्वासक्तमानसम् । नारदोऽध्यात्मतत्त्वज्ञः कृपालुः प्रत्यबोधयत् ॥ ७२
भो भो प्रजापते ! राजन् ! पश्य त्वयाऽध्वरे । संज्ञापिताञ्जीवसङ्घान् निर्घृणेन सहस्रशः ॥ ७३
एते त्वां सम्प्रतीक्षन्ते स्मरन्तो वैशसं तव । सम्परेतमयःकूटैश्छिन्दन्त्युत्थितमन्यवः ॥ ७४
तं यज्ञपशवोऽनेन संज्ञप्ता येऽदयालुना । कुठारैश्चिच्छिदुः क्रुद्धाः स्मरन्तोऽमीवमस्य तत् ॥ ७५
इत्यादि नारदेनोक्तं स निशम्य नराधिपः । सहिंसयज्ञानुत्सृज्य ह्यहिंसं धर्ममाश्रयत् ॥ ७६
तस्मात्त्वमपि सुज्ञोऽसि विश्रुतो यशसा भुवि । पशुहिंसामृते यज्ञं कर्तुमर्हस्यशेषतः ॥ ७७

Narayan Muni said:-

'Your opinion that killing animals is a righteous act is not agreeable to wise men. Fruit of virtue is happiness and that of sinful act is sorrow.' 70.

It is said by Narad in SrimadBhagavata that the act of killing animals brings only misfortune. O Brahmin, I tell thee. 71.

Benevolent sage Narad, knower of the Self instructed King Prachinabarhi who was steeped in Vedic ritualism. 72.

'O King, protector of the subjects, look at the flocks and herds of innocent animals in thousands you have killed ruthlessly in sacrifices. Now they are waiting on the path of your journey post death, recalling the suffering you have inflicted on them, to torment you by their iron weapon like horns, enraged with vengeance on you (Srimad Bhagavat: 4.25.7-8). 73.74.

(Narad, telling Prachinabarhi the story of Puranjan who was engaged in animal sacrifice, said) 'The animals that had cruelly been put to death by him for sacrifice, now attacked him (Puranjan) and tore him to pieces with their sharp horns.' (Srimad Bhagavat: 4.28.26). 75.

When the King (Prachinbarhi) heard this story, he abandoned all animal sacrifices and took to rituals without violence. 76.

Hence, O wise man, having a good name in this kingdom, it is proper on your part that you perform the sacrifice by observing non-violence'. 77.

सुव्रत उवाच -

एवमुक्तेऽपि हरिणा स्वमतं स तु नात्यजत् । सद्यस्तदाऽगात्स्वस्थानं स तन्मदभरं विदन् ॥ ७८
द्वितीयेऽह्नि ततः स्थातुं धर्म आज्ञाप्य स स्वकान् । निर्ययौ नगरात्स्वामी ते च दूरं तमन्वयुः ॥ ७९
तान्निवर्त्य निजान्मार्गे जनान्सम्प्रीणयन्निजान् । दिनैः कतिपयैः प्रापद्धमकापुरमीश्वरः ॥ ८०
हरेरुल्लङ्घ्य वचनं सोऽथ विप्रो निजं मखम् । समारेभे पशूंश्चाहन्मदमानविमूढधीः ॥ ८१
हरिवाक्यातिक्रमतो वेदस्य च जनाधिप ! । हिंसापरत्वकथनात्तस्याभद्रमभून्महत् ॥ ८२
राज्ञः कोपोऽभवत्तस्मिन्सहसैवेश्वरेच्छया । क्रुद्धः स तस्य तं यज्ञमुच्चिच्छेद ससैनिकः ॥ ८३
शिवावमन्तुर्यज्ञः प्राग्यथा दक्षप्रजापतेः । उच्छिन्नो वीरभद्रेण तथा तेनैष भूभुजा ॥ ८४
तस्य वित्तं च यानानि गृहोपकरणानि च । यज्ञपात्राणि पक्वान्नराशीन्सैन्यास्त्वपाहरन् ॥ ८५

Arrival of Shree Hari in Dhamadkapur.

Suvrat said:-

In spite of the advice of Shri Hari, he (Jagjivan) did not move from his resolve. Shri Hari, knowing him to be full of pride, immediately left that place and went to His own residence. 78.

Next day Shri Hari left the city instructing His devotees, who accompanied Him on His way, to observe religious duties steadfastly. 79.

Then he sent His devotees back and proceeded further, according blessings to the devotees on the way, and reached Dhamakapur after a few days. 80.

Disaster falls on the animal sacrificers.

Not listening to Shri Hari's advice, that deluded, insolent and arrogant Brahmin resumed his practice of killing animals for sacrifice. 81.

O King, disrespecting Shri Hari's words and that of the Vedas and attempting to establish Veda's endorsement of violence brought disaster to him. 82.

By god's will, unexpectedly, the King (of Bhuj) becoming angry with him attacked with his army and extirpated the sacrifice. As in the past Veerabhadra destroyed Daksha Prajapati insulting Shiva, in the same way the King ruined it. 83 -84.

तेऽपि क्रुद्धास्त्रयस्तर्हि सोदरा भूरिमानिनः । युद्धं कुबेरजिन्मुख्याश्चक्रुस्तैः सह सानुगाः ॥ ८६
सन्ताड्यमाना विप्राश्च श्मश्रुलैर्यवनादिभिः । रुदन्त उच्चैः काश्याद्यास्ततश्चक्रुः पलायनम् ॥ ८७
क्रोशतो द्रवतो भीत्या हृतस्वांश्च द्विजाननु । धावतः सैनिकान् राजा न्यषेधत्कालसन्निभान् ॥ ८८
तस्मिन् युद्धे शस्त्रपाणीं स्त्रींस्तानरुणलोचनान् । जघ्नू राजभटाः क्रूरा घ्नतः स्वानसिपाणयः । ८९
हतास्त्रयोऽपि ते तत्र भक्ष्यन्ते स्मामिषाशिभिः । कङ्कगृध्रादिभिः सद्यः ससुताश्च सहानुगाः ॥ ९०
हाहाकारो महानासीत् पुरे तस्मिंस्तु सर्वतः । हरिवाक्यातिक्रमस्य फलं तद्विविदुर्जनाः ॥ ९१
उद्घोषः सर्वदेशेषु बभूव च ततो नृप ! । देवार्था जीवहिंसापि सर्वोच्छेदकरीति ह ॥ ९२
तत आरभ्य धरणौ धार्मिकाः पुरुषा नृप ! । तत्यजुर्जीवहिंसां च मद्यमांसाशनं तथा ॥ ९३

प्रताप इत्थं प्रथितो धरायां नारायणस्याऽऽसुरकर्महर्तुः ।
धर्मः सभार्यः ससुतश्च तेन प्रमोदमापातितरां प्रपुष्यन् ॥ ९४

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे द्वितीयप्रकरणे
अहिंसाधर्मस्थापननामैकोनविंशोऽध्यायः ॥ १९ ॥

The King's soldiers looted his wealth, his vehicles, household things, utensils of sacrifice and heaps of cooked food. 85.

Those three brothers overpowered by pride, along with their men, under Kuberjit fought furiously. 86.

Beaten by the long bearded Yavanas, the Brahmins from Kashi and other places ran away in fear. 87.

At that time the King stopped and called back his deadly soldiers who were chasing those fear stricken Brahmins wailing and running away, robbed of everything. 88.

In that battle those three brothers with their eyes reddened in wrath, furiously fighting with weapons in their hands, were killed by the swords of the bloody soldiers. 89.

They, with their sons and relations, were instantly devoured by predators like herons and vultures. 90.

There occurred a great havoc everywhere in that town. People thought that it was the result of defying Shri Hari's advice. 91.

O King, there was a cry on all sides that killing animals in the name of god, brings disaster. 92.

॥ अथ विंशोऽध्यायः ॥ २० ॥

सुव्रत उवाच -

राजासील्लब्धजिन्नामा धमकाख्यपुरे नृप ! । स्वालये प्रभुमावास्य सिषेवे तं स दासवत् ॥ १
कल्याण इन्दुभो रामस्तथा राजधनाभिधः । पुत्रास्तस्य मुदा चक्रुः चत्वारः सेवनं हरेः ॥ २
जिज्जा मान्या वायुजीवा मोटिनी कर्णिकादयः । योषितोऽपि प्रभोर्भक्त्या विदधुस्तस्य सेवनम् ॥ ३
उषित्वा द्वे दिने तत्र भूचायग्राममाययौ । जयरामः कार्मणाद्या भक्ताः पर्यचरंश्च तम् ॥ ४
देविकाद्याः स्त्रियस्तं च भक्तिमत्यः सिषेविरे । तत्रोषित्वा स घस्रौ द्वौ कन्थकूटपुरं ययौ ॥ ५

O King, since then, righteous people on the earth abandoned killing animals, eating meat and drinking wine. 93.

Thus Narayan's noble exploits like eradicating malpractices of wicked demons became famous everywhere.

By that, Dharma, his wife and sons felt exalted and happy. 94

Thus ends the nineteenth chapter entitled 'Shri Hari Preaching and establishing Nonviolence' in the second Prakarana of Satsangijivan, the life story of Lord Narayan, also titled as 'Dharmashastra' (the rules of the code of conduct). 19.

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CHAPTER – 20

Shri Hari's spiritual exploits attract people to religiosity.

Stay of Shree Hari in Dhamadka and Bhachau for two days and in Kanthkot for one day.

Suvrat said:-

O King, there ruled a king named Labhaji, in Dhamkapur. He arranged for Shri Hari's stay in his own place. His four sons Kalyanji, Induji, Ramaji and Rayadhanaji were also diligently engaged in Shri Hari's service. 1-2.

Jijiba, Manyba, Vayu, jeeva, Motini, Karniba and other ladies (form the royal family. also served Him devoutly. 3.

Shri Hari, staying for a couple of days there, came to the

मूलजित्कचराद्यैश्च तत्र भक्तैः स सेवितः । वायवीहरिबालादियोषाभिश्चावसद्दिनम् ॥ ६
ततोऽब्धिखाडीमुत्तीर्य देशमाभीरमभ्यगात् । तत्रासौ पिप्पलीग्राममियायात्मीयतुष्टये ॥ ७
तत्र देवगणेशाद्याः समसेवन्त तं विशः । स्त्रियश्च मान्यारामाद्याः स्वस्वशक्त्यनुसारतः ॥ ८
तत्रोषित्वा दिने द्वे च राजकूटं स आययौ । लक्ष्म्याख्या राजकन्या तं तत्रानर्चातिभावतः ॥ ९
स प्रसादाद्धरेः सर्वाः प्राप योगकला नृप ! । तत्रोषित्वा दिनं त्वेकं निर्ययौ भगवांस्ततः ॥ १०
क्रोधं संयमयन्मदं च दमयन्कामं समुन्मूलयन्मानं । सन्नमयन् स्पृहामपनयँल्लोभं च विच्छेदयन् ।
पापौघं दलयन्कलिं व्यपनयन् पाषण्डमुच्छेदयन्सत्यं । निर्मलयंश्चचार भगवान्धर्मं समुत्तेजयन् ॥ ११
आश्चर्यं जनयन्नृणां प्रतापं प्रथयन्भुवि । हरन्नज्ञानतिमिरं सोऽराजज्ज्ञानभास्करः ॥ १२

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town Bhachahu. There Jayaram, Karman and other men, and a lady devotee called Devika and others served Him enthusiastically. After staying there for a couple of days, He came to Kanthakot for a day, where He was adored by Mulaji, Kachara and other devotees and by Vayavi, Haribala and other ladies. 4-6.

Arrival of Shree Hari from Pipali to Rajkot.

From there, having crossed a sea-creak, He moved towards the land of Abhiras and then to Pippalana to please His close devotees. There He was served by merchants like Dev, Ganesh and others, and by women devotees like Manya, Rama and others, according to their capacity. 7-8.

Staying there for two days, He came to Rajkuta, where He was worshipped and served by a princess called Lakshmi with highest devotion. O King, by Shri Hari's grace she got proficiency in all yogic skills. Staying there for a day, He left from there. 9-10.

Thus, Lord Shri Hari traveled from place to place, educating people to rein in their wrath, suppress false pride, uproot passion, rule out arrogance, overcome desire, destroy greed, abstain from the sins and effects of kali and heretic tendencies, propagate truth, enhance righteousness on this earth etc., thereby creating awe in peoples' mind, manifesting valour, eliminating darkness of ignorance, shining like a brilliant sun, with His spiritual wisdom. 11 -12.

दृष्टश्रुतप्रतापं तं धर्मवर्त्मप्रवर्तकम् । आशिश्रियुश्च बहवो नरा नार्यश्च भूपते ! ॥ १३
उत्साहार्थं सोऽपि तेषां मतिदार्ढ्याय चात्मनि । स्वैश्वर्यं दर्शयामास यदनन्याश्रयं प्रभुः ॥ १४
अनेकेषां स जीवानां प्राणवृत्तिनिरोधनम् । अचीकरद्ब्रह्मरूपे निजात्मनि समाधिना ॥ १५
दर्शयामास तत्रैव गोलोकं धाम चाक्षरम् । श्वेतद्वीपं च वैकुण्ठं सकलैश्वर्यसम्भृतम् ॥ १६
अव्याकृताख्यं लोकं च दिव्यं बदरिकावनम् । अग्निबिम्बं चार्कबिम्बं धाम च क्षीरसागरम् ॥ १७
तत्र तत्र निजामेव दिव्यां मूर्तिमदीदृशत् । सदैश्वर्येण जुष्टां च तत्तत्पार्षदशक्तिभिः ॥ १८
अश्रावयच्च केभ्यश्चित् सहसा प्रणवध्वनीन् । कोटिकोट्यर्कसङ्काशं निजं तेजोऽप्यदीदृशत् ॥ १९
परं यज्जाग्रदादिभ्यः सच्चिदानन्दलक्षणम् । द्रष्ट्राख्यं ब्रह्म तद्रूपं केभ्यश्चित्स्वमदीदृशत् ॥ २०

Witnessing and hearing His excellence as a promoter of the path of righteousness, numerous men and women came to His refuge. 13.

O King, He, the lord, the only shelter for the good, exhibited His prowess to them to enthuse them and to firm up their belief in Him. 14.

He restrained the breath of many and brought them to the state of deep concentration (Samadhi) and got them settled in the Absolute Brahman in their inner self. 15.

In that state, he showed to them Golok, Aksharadham, Shvetadvip and Vaikunth with their entire prowess, and also the Avyakrta, the unmanifest Brahman, the divine Badarivan, the fire, the sun, the abode in celestial ocean, and in each place, He revealed Himself in those divine forms surrounded by attendants and associates therein and with full prowess. 16 - 18.

He made some hear the sound of 'Om' and to some He showed His lustrous form shining like crores of suns. 19.

Some of them were made to realize the Absolute Brahman described as the locus of existence (bliss, pure consciousness), which is beyond the three states of consciousness (waking, dream and sleep), the Absolute Seer as Himself. 20.

To some devotees He showed the holy fords of Shri Hari and other divinities on the earth and in the space beyond with all their grandeur. 21.

भूगोले च खगोले च देवतानां हरेस्तथा । स्थानैश्वर्याणि यान्यासन् केभ्यश्चित्तान्यदीदृशत् ॥ २१
आधारादिषु चक्रेषु गणेशाद्याश्च देवताः । केभ्यश्चिद्दर्शयामास संस्थिताः स पृथक् पृथक् ॥ २२
केभ्यश्चिदपि भक्तेभ्यो विराड्रूपमदीदृशत् । क्वचित्पुरुषसूक्तोक्तं ब्रह्माण्डाधारमीश्वरः ॥ २३
शतयोजनदूरस्थभक्तेभ्योऽपि क्वचित्क्वचित् । स्वदर्शनं स प्रददौ प्रीतः प्रत्यक्षमेव हि ॥ २४
अपि दूरस्थितैर्भक्तैः स्वगृहे प्रतिमान्तिके । नैवेद्यमर्पितं क्वापि ह्यश्नाद्विस्मापयञ्जनान् ॥ २५
म्रियमाणान्निजान् क्वापि निनीषुर्धाम चात्मनः । अप्यन्येभ्यः स तद्ग्रामे साक्षात्प्रादात्स्वदर्शनम् ॥ २६
मुमुक्षूनितरांश्चेत्थं दर्शयन्तमलौकिकम् । स्वैश्वर्यं वीक्ष्य तं प्रापुः अभक्ता अपि विस्मयम् ॥ २७
तेन साकं विवादार्थं बहवो मतवादिनः । आगता अपि वादैस्तं जेतुं नैवाशकन् क्वचित् ॥ २८
तं कार्ष्णा ददृशुश्च कृष्णमवनौ रामं च रामार्चकाः

To some He showed the presiding deities of each chakra (plexus) in the body, like Lord Ganesh in base (Muladhar) and other deities placed in their own plexus. 22.

To some devotees, He was manifest in colossal form (Viratrup) and to some as the supporting universal Purush, the presiding deity described in PurushSukta. 23.

To the devotees staying at distant places even as far as a hundred Yojanas (about 800 to 900 miles) and beyond, He became visible in His original from and they experienced His actual presence at their places. 24.

He made the other devotees at remote places wonderstruck by eating the food offerings kept in front of lord's image, in their homes in those places. 25.

He took some of His devotees, who were on deathbed to His celestial abode (Aksharadham) and Himself appeared before many others. 26.

Even non-believers were astounded to witness Shri Hari giving such miraculous, extraordinary experiences to seekers of spirituality as well as others, (and they took to His refuge.) 27.

Many scholars supporting different views and belonging in other sects came forward to argue with Him, but none could succeed against him. 28.

शक्तिं शक्तिपरायणा रविमथो सौराश्च शैवाः शिवम् ।
विष्णुं वैष्णवधर्मिणः खलु तदा जैनाश्च तीर्थङ्करान्
दृष्ट्वाऽऽसन्स्वसमाधिना च यवनाः पिङ्गाम्बरान्विस्मिताः ॥ २९
एवं यो यस्तमभ्यागात्स स सद्यः समाधिना । स्वेष्टदेवं तमेवेशं विलोक्यासीत्सुविस्मितः ॥ ३०
त्यक्त्वा स्वस्वमतान्येव ततस्ते तमुपाश्रिताः । भक्त्या नारायणं नित्यं भेजिरे धर्मसंस्थिताः ॥ ३१
मद्यमांसादिसंसर्गं त्यक्त्वा सर्वे तदाश्रिताः । ज्ञानवैराग्यसम्पन्ना बभूवुः प्राकृता अपि ॥ ३२
हीनं जात्यापि तच्छिष्यमनधीतमपि क्वचित् । न शेकेऽधीतशास्त्रोऽपि विजेतुं ब्रह्मविद्यया ॥ ३३
इत्थं निजप्रतापेन मूलाज्ञानं विनाशयन् । सद्धर्मं स्थापयामास विनष्टं धरणीतले ॥ ३४

Those who worshipped Ram, saw Him as Ram and devotees of Krishna, as Krishna Himself. For those following Shakta sect, He became Shakti; to those adoring the sun He appeared as the sun; Shaivas found Him to be Shiva and Vaishnavas found Him to be Vishnu; at the same time Jains experienced Tirthankar in Him and Yavanas, in meditation, to their surprise, saw Him as Paigambar. 29.

Whoever went to see Him would experience Samadhi in a moment by His grace, and amazingly perceived Him as his own favorite deity. 30.

They, abandoning their cults, took shelter in Him and began to worship Narayan and followed the righteous code devotedly. 31.

Even ordinary, uneducated men who overcame the desire for meat and wine became His followers and attained dispassion and knowledge of the self. 32.

Among those studied in Shastras none were able to defeat even His uneducated, low-caste disciple in spiritual matters among others. 33.

Shri Hari as an ideal socio-religious reformer.

Thus destroying the root of ignorance by His splendour, He re-established the true religion, which was declining on this earth. 34.

He opened many centers giving free food to the needy. Those who came there once never wished to go elsewhere again. 35.

तत्र तत्रान्नसत्राणि कारयामास भूरिशः । यत्रागतानामन्यत्र नासीज्जिगमिषा नृणाम् ॥ ३५
यज्ञैश्च वैष्णवैर्विष्णुं याजयामास स प्रभुः । आढ्यान्निजजनान्प्रीत्या मुख्यकल्पैर्नरेश्वर ! ॥ ३६
विष्णुयागमहारुद्रादियज्ञेषु सहस्रशः । मिष्टान्नैस्तर्पयामास ब्राह्मणान्बहुवासरान् ॥ ३७
अदीदपच्च बहुशो विप्रेभ्यस्तत्र तत्र च । हेममुद्रा रूप्यमुद्रा उदारः स इवैकराट् ॥ ३८
घृतक्षीरादिभिर्यज्ञान् हविष्यान्नैश्च कारयन् । मकारपञ्चकविधिं वेदबाह्यमनीनशत् ॥ ३९
साधुभूदेवदेवानाम् अर्चनं प्रीणनं च सः । मुहुश्चकार चाधर्मपाषण्डोच्छेदनं प्रभुः ॥ ४०
धर्मज्ञानविरक्तीनां भक्तेर्भेदांश्च सर्वशः । तत्त्वतो बोधयामास तत्र तत्र स विस्तरात् ॥ ४१
सच्छास्त्रैः स्वप्रतापेन जित्वा चाधर्मिणो गुरून् । तेभ्यो मुमुक्षून् रक्षित्वा धर्मसर्गे ह्ययोजयत् ॥ ४२

O King, the Lord encouraged His wealthy disciples to perform Vishnuyag to appease Vishnu according to prescribed procedures. 36.

In sacrifices like Vishnuyag, Maharudra-yag etc., He offered delicious sweet meals to the Brahmins in thousands to their satisfaction for days together. He distributed thousands of gold and silver coins generously like a sovereign king. 37 -38.

He performed those sacrifices offering ghee, milk and food-grains and thoroughly expelled the rituals (of the left handers) which were disagreeable to the Vedas, done with five 'Ma'karas - madira, mamsa, meena, mantra, maithun (wine, meat, fish, chantings and sex). 39.

Thus several times the Lord eradicated the irreligious practices of the heretics, and adored and appeased the saints, Brahmins and gods. 40.

At places He preached the tenets of righteous ways, knowledge, detachment and manifold devotion elaborately. 41.

He defeated the heretic preachers by his innate valour and wisdom, and from them he protected those striving for salvation and initiated them to religious practices. 42.

Lord, the protector of the religion, re-established the eternal religious order of four-castes and four Ashrams - duties to be performed at four stages of life. 43.

चतुर्णामपि वर्णानाम् आश्रमाणां सनातनम् । धर्मं संस्थापयामास भगवान् धर्मरक्षकः ॥ ४३
नैष्ठिकव्रतिनां धर्मान् प्रभुः सोऽथ प्रवर्तयन् । स्वयं नैष्ठिकधर्मेषु भेजे राजाधिराजताम् ॥ ४४
यथेष्टं पोष्यमाणाश्च भक्तिधर्मादयोऽपि तम् । सेवमाना नित्यमेव विरेजुः परया श्रिया ॥ ४५
दृश्या आसन् पुण्यवद्भिः दिव्याकृतिधरास्तु ते । क्वचिदेवेच्छया तस्य प्रभोर्न तु सदाऽखिलैः ॥ ४६
इति दिव्यचरित्रचित्रकृत्करुणावारिनिधिर्धरातले ।
विचरञ्छुचिमास आययौ शरधाराख्यपुरं हरिर्नृप ! ॥ ४७

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे द्वितीयप्रकरणे विविधैश्वर्यप्रदर्शनेन नानाविधभक्तजनानन्दनं नाम विंशोऽध्यायः ॥ २० ॥

Promoting and following Himself the prescribed code of celibacy, He stood shining as the supreme idol among the celibates. 44.

Bhakti, Dharma and the other components becoming stronger and well supported, shone in His service, with full splendor. 45.

They were visible in celestial form to those of pure heart by His will rarely; not to all. 46.

O king, thus exhibiting His wondrous acts, that ocean of compassion, wandering from place to place, came to the town Sharadhara in the month of Ashadh. 47.

Thus ends the twentieth chapter entitled 'Shri Hari giving joy to numerous devotees showing various divine glories' in the second Prakarana of Satsangijivan, the life story of Lord Narayan, also titled as 'Dharmashastra' (the rules of the code of conduct). 20

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॥ अथ एकविंशोऽध्यायः ॥ २१ ॥

सुव्रत उवाच -

तत्र राजकुमारौ द्वौ सिषेवाते तमादरात् । तुङ्गजिद्वैरिजित्संज्ञौ तत्पदाब्जदृढाश्रयौ ॥ १
तत्राद्यः कृष्णपादाब्जरेणूनां स्वाङ्गधारणे । अक्रूरोपम एवासीत् द्वितीयो विदुरोपमः ॥ २
तथा वैरिभयो भीमो हिक्कजित्प्रमुखा अपि । क्षत्रवीरा असेवन्त भक्तास्तं परया मुदा ॥ ३
करिमो मूकहसनौ रयो हयजिदादयः । यवना अपि तं प्रीत्या भेजिरे दृढनिश्चयाः ॥ ४
निजांस्तान् प्रीणयन्भक्तान् वसंस्तुङ्गजिदालये । अज्ञानमहरन्नृणां तिमिरं तरणिर्यथा ॥ ५
भक्तैः सम्प्रार्थितस्तत्र चातुर्मास्यमुवास सः । महान्तमुत्सवं चक्रे जन्माष्टम्यां च पूर्ववत् ॥ ६
देशान्तरेभ्यो भक्ताश्च तत्राजग्मुः सहस्रशः । सगृहा अगृहाश्चापि तद्दिदृक्षाहृतान्तराः ॥ ७

CHAPTER - 21

Shri Hari's Chaturmas camp in Sharadharpur.

There in Sharadharpur two princes named Tungjit and Vairijit, who were deeply devoted to Shri Hari's lotus-feet, very respectfully served Him. 1.

Among the two, the elder was equal to Akrur (Sri Krishna's beloved devotee) in donning on his head and body the dust from the feet of Krishna, and the younger one resembled Vidur (in wisdom and devotion). 2.

Other gallant warrior-class devotees like Vairibhaya, Bhim, Hikkajit, Yavanas like Karim, Muka, Hassan, Raya, Hayajit and others also served Him very happily, lovingly and with unflinching faith. 3-4.

The Lord stayed in the mansion of Tungajit with His close devotees, giving them delight, dispelling darkness and ignorance from their hearts like a shining sun. 5.

Requested by humble devotees, He stayed there during Chaturmas and celebrated Janmastami festival on grand scale as never before (in Samvat 1851). 6.

Thousands of His devotees - commoners and austere men had come from various places with ardent desire to have His Darshan. 7.

उपवासं जागरं च निशि कृष्णार्चनं तथा । भक्तैः सह हरिश्चक्रे सेतूनां परिपालकः ॥ ८
साधून्विप्रांश्च सन्तर्प्य नवम्यां कृतपारणः । आससाद सभां रम्यामपराह्णे सतांपतिः ॥ ९

अथोपविष्टं परमासने तं प्रणम्य विप्रा नृप ! साधवश्च ।
यथोचितं तस्य पुरो निषेदुः अन्ये जनास्तानभितश्च सर्वे ॥ १०
शृण्वत्सु सर्वेषु सदःस्थितेषु प्रणम्य तं तन्निकषोपविश्य ।
बद्धाञ्जलिस्तुङ्गजिदूर्जितश्रीः पप्रच्छ सर्वानुमतेन राजा ॥ ११

तुङ्गजिदुवाच –

भगवन्निह दृश्यन्ते सर्वेषामपि देहिनाम् । कामः क्रोधस्तथा लोभ इति वै वैरिणस्त्रयः ॥ १२
बलिष्ठस्तेषु कः स्वामिन् ! योऽवश्यं हि मुमुक्षुभिः । सर्वैरुपायैर्जेतव्यः तन्नः कथय तत्त्वतः ॥ १३

सुव्रत उवाच –

इति पृष्टः स भगवान् भूभुजा तेन संशयम् । मनोभिरामया वाचा तं जगाद जगत्पतिः ॥ १४

Observing fast, keeping awake at night and worshipping Krishna along with all the devotees on Janmastami, Shri Hari kept the religious faith alive. 8.

On the ninth day, offering food to the Brahmins and sages, concluding the fast, in the afternoon, the Lord of the virtuous presided over the grand assembly of the devotees. 9.

O King, when He was seated on the throne, in obeisance to Him, the Brahmins and sages who had assembled there sat in front of Him and others on all sides, according to their ranks. 10.

Shri Hari cautions devotees against evils of greed.

When all were seated on their respective seats, eager to listen to Shri Hari's words, the valiant King (Tungajit) came up to him, saluted him and with folded palms asked Him: 11.

Tungajit said:-

O Lord, in this world it is seen that desire, wrath and greed are the three great enemies of all beings. 12.

O Lord, tell us, among these, which is the strongest one that should be controlled and conquered by spiritual aspirants in every possible way. 13.

श्रीनारायणमुनिरुवाच -

त्रयोऽपि शत्रवो ह्येते नृणां प्राणहरा मताः । मन्ये बलाधिकं तेषु लोभमेव दुरासदम् ॥ १५
विजेतव्यः प्रयत्नेन स एवात्र मुमुक्षुभिः । पापस्वरूपो गृहिभिः त्यागिभिस्तु विशेषतः ॥ १६
सांसारिकपदार्थेषु ये लुब्धा नितरां नराः । अचिरेण विनश्यन्ति ते नूनं हतबुद्धयः ॥ १७
लोभनिष्ठाः सन्ति दोषा महान्तो निरयप्रदाः । अधिष्ठानं हि पापस्य लोभश्चाघप्रवर्तकः ॥ १८
लोभात्कामः प्रभवति क्रोधो लोभाच्च जायते । मोहश्चेर्ष्या मत्सरश्च सर्वं लोभात्प्रवर्तते ॥ १९
विद्याविनयसम्पन्ना विख्याताश्च तपस्विनः । महर्षयोऽपि लोभेन बहवो दुर्गतिं ययुः ॥ २०
तथा हिरण्यकशिपुः प्रमुखा ये सुरद्विषः । इन्द्रादयो देवताश्च लोभेनैव क्षयं ययुः ॥ २१
कौरवाणां क्षयो जातो लोभेन च महामते ! । अन्येऽपि बहवो भूपा लोभेन भुवि चिक्षियुः ॥ २२

Suvrat said:-

When the king asked thus, the master of the world answered him with His enchanting sweet voice: 14.

Sri Narayan Muni said:-

Yes, those three are the deadly enemies of men. Among them greed is the strongest one, very difficult to conquer. 15.

It should be overcome in every possible way by the seekers of truth, particularly by ascetics and commoners also. It is a sin by itself. 16.

Those who are extremely attached to the worldly objects will in a short time lose themselves because of loss of discrimination. 17.

Avarice is the root for all sins. It promotes vice. Most of the blemishes are the outcome of greed. It leads to hell. 18.

Greed generates lust; anger is also an offshoot of greed. Infatuation, jealousy, envy are all the products of greed. 19.

Even the learned, wise men, well-known ascetics and great sages have fallen from the path of righteousness due to greed. 20.

And also the mighty demon Kings like Hiranyakashapu and gods including Indra have been defiled and ruined due to greed. 21.

O of great intellect, Kauravas were brought to an end by greed alone. Many other kings met with perdition on this earth because

तस्मान्मदीयैर्न क्वापि लोभः कार्यो हि वस्तुनि । अर्था अनर्थैर्निभृताः सन्त्येवेत्यपि वेत्थ च ॥ २३
चौर्यं हिंसाऽनृतं दम्भः कामः क्रोधः स्मयो मदः । भेदो वैरमविश्वासः संस्पर्धा व्यसनत्रयम् ॥ २४
एते पञ्चदशानर्था वर्तन्तेऽर्थेषु भूपते ! । अन्येऽपि बहवः सन्ति दोषा ह्यर्थाश्रिताः खलु ॥ २५
तस्मादनर्थमर्थाख्यं विदित्वैव मदाश्रितः । तत्रासक्तिं न कुर्वीत कृष्णभक्त्यन्तरायके ॥ २६

सुव्रत उवाच –

दौरात्म्यमिति लोभस्य श्रुत्वा भगवतोदितम् । स राजा मुनयश्चान्ये गृहिणोऽपि मुदं ययुः ॥ २७
तत आज्ञापयामास भक्तान् देशान्तरागतान् । प्रातर्यायात विषयान् स्वस्वान्सर्व इति प्रभुः ॥ २८
तदा कार्यायनग्रामात् आगतस्तत्र सन्मतिः । खट्वाङ्गो नाम राजर्षिः तं प्रार्थयितुमुत्थितः ॥ २९

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of their insatiable desires. 22.

Hence, those who have taken shelter in me should not go after worldly things. They should understand that money (greed for money) is the house of calamities. 23.

Blemishes like theft, violence, falsehood, pretence, lust, anger, pride and haughtiness are the outcome of desire for money. Also hatred, disbelief, doubt, treachery, betrayal, rivalry and three more, addictions to women, wine and gambling - these fifteen and many other blemishes are rooted in greed for money. 24-25.

Knowing that (desire for) Money brings misfortune, my followers should not run after money, for it causes distraction in devotion to Krishna. 26.

Suvrat said:-

Hearing about all the evils of greed as told by the Lord, the King, the sages and the other commoners also felt happy (as their doubt was cleared by the Lord). 27.

Then the Lord bid devotees coming from distant places to leave for their respective locations next morning. 28.

Shri Hari accepts King Khatvang's invitation to visit his place.

In the meantime while king-sage Khatvang who was of good intellect had come from Karyayan rose to put up his request to the Lord. 29.

स हि भक्तो धर्मनिष्ठो नैष्ठिकं व्रतमास्थितः । मकरालयपुर्यां प्राग् जन्माष्टम्यामुपागतः ॥ ३०
तत्र प्रतापं च हरेः दृष्ट्वा तच्छिष्यतां गतः । कृष्णवार्तासु निपुणो जितेन्द्रिय उदारधीः ॥ ३१
मणिभद्रपुरे चासौ जन्माष्टम्यां पुनर्नृप ! । आगतोऽप्याज्ञयेशस्य गतो निजनिकेतनम् ॥ ३२
पुनरत्रागतस्तं च नेतुकामो निजालयम् । तदन्तिकमुपेत्यासौ नत्वा प्राञ्जलिरब्रवीत् ॥ ३३

खट्वाङ्ग उवाच -

भगवंस्तव दासोऽस्मि त्वं चास्यात्मीयवत्सलः । आयातुमर्हसि ग्रामं मदीयं कृपया मयि ॥ ३४
सेवनेन तव स्वीयं सानुगस्य धनादिकम् । सफलं हि विधित्सामि मानुषं च जनुर्निजम् ॥ ३५

सुव्रत उवाच -

एवं सम्प्रार्थितस्तेन प्रसन्नो हरिरब्रवीत् । आयास्यामि तव ग्रामं राजर्षे ! नात्र संशयः ॥ ३६
साम्प्रतं तु मया स्थातुं प्रतिज्ञातमिहास्त्यतः । प्रबोधन्युत्सवं कृत्वा तत्रायास्याम्यहं खलु ॥ ३७
इत्थं प्रसन्नमनसा हरिणोदिते तं नत्वा प्रहृष्ट उदिते तरणौ दशम्याम् ।
गन्तुं ततः स निरगान्नृपते ! स्वखेटं प्रापच्च दुर्गपुरमध्वगतं परेद्युः ॥ ३८

He was religious, devoted, and an avowed celibate, subdued and broad minded. Earlier he had attended the Janmastami festival at Makaralay, where he was impressed by Shri Hari's prowess and had accepted His discipleship. He was well versed in narrating and explaining Krishna's life and deeds. 30 -31.

O King, he had also participated in the last Janmastami festival at Manibhadrapur and had gone back to his place by Shri Hari's order. He had come again wishing to take Him to his town. Appearing before Him and saluting with folded palms King Khatvang said: 32 - 33.

'O Lord, I am your humble servant, and you are very kind to your devotees serving you. Please be gracious to visit my place. 34.

By serving you with my family, my attendants and my belongings, I feel that the purpose of my life will be fulfilled. 35.

Suvrat said:-

Shri Hari was much pleased by King's humble request and said to him, 'O King, I will certainly come to your town. But as I have decided to stay here during Chaturmas, I will visit your place after 'Prabodhini' (Ekadashi) festival (the last day of

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे द्वितीयप्रकरणे
लोभदोषनिरूपणनामैकविंशोऽध्यायः ॥ २१ ॥

॥ अथ द्वाविंशोऽध्यायः ॥ २२ ॥

सुव्रत उवाच -

अस्ति पश्चिमपञ्चालदेशेषु जनपावनी । उन्मत्तगङ्गेति नदी विख्याता निर्मलोदका ॥ १
यस्यां चक्रे जलक्रीडां मुनिभिः सह सोऽच्युतः । स्नानं च बहुशस्तेन महापातकहृज्जला ॥ २
तस्यास्तटेऽतिपुण्यायाः सरितो दुर्गसंज्ञितम् । पुरं तदस्ति नृपते ! चातुर्वर्ण्यजनाश्रयम् ॥ ३
द्वारिकानगरस्यासीत् यच्छाखानगरं पुरा । क्रीडास्थानं भगवतो वसुदेवात्मजस्य च ॥ ४

Chaturmas). 36 - 37.

Thus, O King, being pleased in mind, King Khatvang left next morning and proceeded to his place, resting in Durgapur on the way. 38.

Thus ends the twenty first chapter entitled 'Narration of blemishes of greed' in the second Prakarana of Satsangijivan, the life story of Lord Narayan, also titled as 'Dharmashastra' (the rules of the code of conduct). 21

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CHAPTER - 22

Description of Gadhapur and pious family of King Abhay.

Suvrat said:-

In the land of western Panchal, there is a very clean pure river, which washes away the sins of the people. 1.

In this holy river Achyut (Lord Krishna) took bath and enjoyed playing with sages many times, and for reason of having come in contact with Lord Krishna and the sages, the river has become the destroyer of greatest sins. 2.

On the bank of this holy river is a town named Durga, where the people of all the four castes live. 3.

This town was a suburb of the city of Dvaraka and was a place

तत्रासीदभयो नाम्ना नृपतिर्भक्तिमान्हरौ । क्षात्रधर्मरतः शूरः सच्छास्त्रश्रवणादरः ॥ ५
करियानपुरेशस्य नागेशनृपतेः सुताम् । स पूर्णाख्यस्त्रियां जातामुपयेमे सुरप्रभाम् ॥ ६
बुट्टदाख्यपुरेशस्य तनयां रणगामिनः । सोमादेवीति विख्याताम् उपयेमेऽपरां च सः ॥ ७
पतिव्रताधर्मनिष्ठे उभे अपि बभूवतुः । सुरप्रभायां तत्रासीत् तस्य कन्याचतुष्टयम् ॥ ८
आद्या तत्र जयासंज्ञा द्वितीया ललिता तथा । पाञ्चाली च तृतीयोक्ता नानीसंज्ञा तथान्तिमा ॥ ९
सोमादेव्यां बभूवैको गुणवानुत्तमः सुतः । सुशीलो मृदुवाक् शान्तः प्रह्लाद इव सन्मतिः ॥ १०
जया च ललिता तत्र भगिन्यौ द्वे महामती । बाल्ये वैधव्यमापन्ने विरक्ते विषयेषु च ॥ ११
उरीकृतब्रह्मचर्ये कृच्छ्रादिव्रततत्परे । आस्तां स्वधर्मनिष्ठे च पितृवेश्मकृतस्थिती ॥ १२
राज्ञः स्वसाऽऽसीत्सोमाख्या शालको गालवाभिधः । सर्वेऽप्येते स्वधर्मस्थाः कृष्णभक्तिपरास्तथा १३

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of enjoyment for Lord Vasudev. 4.

There was a religious minded king verily devoted to Shri Hari called Abhay. He had a great liking for listening to scriptural texts. He was brave and followed the duties of a warrior (Ksatriya) religiously. 5.

King Abhay had married princess Suraprabha, daughter of King Nagesh and his wife Purna of Kariyanapur. 6.

His other wife was Somadevi, the daughter of King Ranagami of Buttadpur. 7.

Both the queens were loyal to their husband. Suraprabha had four daughters named Jaya, Lalita, Panchali and the youngest one Nani. 8 - 9.

Queen Somadevi had a son, who was well behaved, virtuous, of high morals, soft spoken, calm and of good intellect like Prahlad. 10.

Jaya and Lalita had lost their husbands in their childhood and the two widows were disinterested in worldly affairs. They were pious, strictly followed religious code, lead a celibate life and observed vows like Krcchra etc. and lived in their father's house. 11-12.

King Abhay had a sister named Soma and her husband, the king's brother in law, was Galav. All of them were very religious minded and intently devoted to Krishna. 13.

एतैः सह स भूपालः प्रत्यहं नियमेन च । श्रीमद्भागवतं राजन् शुश्राव परमादरात् ॥ १४
श्रुतां कथां भगवतः सङ्गत्य निशि तैः सह । कथयामास चित्ते च मुहुस्तां स व्यचिन्तयत् ॥ १५
श्रुत्वा पुराणं सकलं दत्त्वा विप्राय दक्षिणाम् । पुनस्तदशृणोत्प्रीत्या चक्र एवं स सप्तशः ॥ १६
यर्हि यर्ह्यशृणोत्तच्च तर्हि तर्हि व्यचिन्तयत् । यदा यदा हि धर्मस्येत्यादिपद्यार्थमात्मनि ॥ १७
अधर्मोपचयो यर्हि स्याद्धर्मापचयो भुवि । तदावतारं भगवान् गृह्णातीत्येव निश्चयः ॥ १८
अधर्मः साम्प्रतं भूमौ विवृद्धो दृश्यते नृषु । अतो हर्यवतारस्य कालोऽयमित्यवैद् हृदि ॥ १९
अयमेव प्रतिदिनं विचारस्तस्य चेतसि । अवर्तत नरेशस्य विरक्ति समुपेयुषः ॥ २०
एकदा श्रावणे मासि कृष्णैकादशिकादिने । महोपचारैः कृष्णस्य पूजां स विधिनाऽकरोत् ॥ २१
एकादशीव्रतप्रोक्तान् नियमान् पालयन् स च । पूजान्ते कृष्णपद्यानि गापयामास भूरिशः ॥ २२

Along with them the king used to listen to Srimad Bhaga-vat(Purana)Katha, every day regularly with great respect. 14.

Listening to Bhagavata Katha during daytime, he used to narrate and discuss those episodes at evenings to them and meditated upon the purport again and again. 15.

On completion of the reading of Purana, he gave dakshina (monetary honorarium) to the speaker (a Brahmin) and asked to listen to it again. Thus he listened to the Purana for seven consecutive times. 16.

As he went on listening and thinking about the meaning of such lines as ‘Yada Yada hi Dharmasya’ to himself, he assuredly thought that whenever irreligion is increasingly dominant and religion declining, the Lord dons yet another incarnation to visit this earth. 17 - 18.

At present, irreligious practices are witnessed to be increasing fast. Now is the time for Shri Hari to come down to earth. 19.

Each time such thoughts came to king’s mind, his detachment to worldly things grew stronger. 20.

Once, in the month of Shravan, on Ekadashi, the eleventh day of dark the fortnight, he offered grand worship to Lord Krishna according to the rituals. Following the rules of Ekadashi vow strictly, He sang many hymns and songs to Lord Krishna. 21 - 22.

अपराह्ने भागवतीं गीतां शुश्राव सादरम् । कथान्ते भगवद्वार्ताम् अकरोत्स्वयमेव च ॥ २३
शृण्वन्तु बन्धवः सर्वे वदामि स्वमनोगतम् । श्रेयः स्यादिह सर्वेषां भक्त्या कृष्णस्य वै नृणाम् २४
प्रत्यक्षकृष्णे भक्तिस्तु सद्य एव फलप्रदा । प्रतिमायां तस्य सा च चिरेण फलदा मता ॥ २५
धन्या हि पुरुषा लोके यैः साक्षात्कृष्ण ईक्षितः । पूजितश्च यथाशक्ति प्राप्तास्ते तु परां गतिम् ॥ २६
अवतारो भवेद्यर्हि कृष्णस्य धरणीतले । तर्हि प्रत्यक्षभक्तिः स्याद्दुर्लभा सा तु देहिनाम् ॥ २७
अवतारस्य हेतुस्तु कृष्णस्याधर्मपुष्टता । भुवि धर्मस्य च ग्लानिः अत्र कृष्णवचो ब्रुवे ॥ २८
यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ! । अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥ २९
परित्राणाय साधूनां विनाशाय च दुष्कृताम् । धर्मसंस्थापनार्थाय सम्भवामि युगे युगे ॥ ३०
आरम्भे हि कलेः पूर्वम् अधर्मोऽतिव्यवर्धत । तदा कृष्णः स्वयं जज्ञे देवक्यां वसुदेवतः ॥ ३१

In the afternoon, he listened to the Bhagavad-Gita with respect and devotion; then he discussed it with others. 23.

He said 'O brothers, please listen to what I wish to say. It is good and favourable to all human beings to dedicate themselves to Krishna alone. 24.

It is assumed that devotion and service to Lord Krishna in person, becomes fruitful instantaneously, and devotional service to His image has a long lasting result. 25.

Those are really blessed who have actually seen Him, served and worshipped Him according to their ability. They attained the highest goal of life. 26

To offer direct service and worship Him is possible if and when incarnation of Lord Krishna is an actuality on this earth. But it is a very rare occurrence for human beings to be witness to it. 27.

Rise and fall of religion.

Regress of righteousness and progress of unrighteousness on the earth is the cause of incarnation of Krishna. As the Lord Krishna has Himself said: 28.

'Whenever religion declines, religion is at stake and irreligion ascends, for the resurrection and reestablishment of religion, I come again; to protect saints and punish the sinners; I take birth age after age.' 29.- 30.

अधर्माश्रयिणो हत्वा सोऽसुरांश्च सहस्रशः । वर्णाश्रमोचितं धर्मं भूमौ सम्यगपप्रथत् ॥ ३२
परीक्षित्सहदेवाद्यै रिपुञ्जयसमापनैः । चन्द्रवंश्यै रक्षिता वै तन्मर्यादा ततो नृपैः ॥ ३३
बृहद्रणादिभिर्भूपैः सुमित्रचरमैस्तथा । रक्षिता सूर्यवंश्यैश्च मर्यादा सा स्वशक्तितः ॥ ३४
कालेन क्षीयमाणाऽथ विक्रमार्केण भूभुजा । शालिवाहननाम्ना च यथावत्सा सुरक्षिता ॥ ३५
ततः श्रीशङ्कराचार्यो नास्तिकादीन्विजित्य च । धरण्यां स्वप्रतापेन धर्मसेतूनतिष्ठिपत् ॥ ३६
विष्णुस्वामी ततो रामानुजाचार्यश्च वीर्यवान् । मध्वाचार्यश्च निम्बार्को धर्माध्वानमपीपलन् ॥ ३७
ततः श्रीवल्लभाचार्यः सह गोस्वामिना भुवि । अपालयद्धर्मसेतून् कृष्णभक्तिं प्रवर्तयन् ॥ ३८
तयोरितोऽन्तर्हितयोः कलिः प्राप्तबलोऽद्य तु । साधर्मः सम्प्रवृत्तोऽस्ति गृहित्यागिनृपादिषु ॥ ३९
प्राप्तोऽस्ति धर्मः साङ्कर्यं नृषु वर्णाश्रमात्मकः । अधर्मरुचयः सन्ति प्रायशो ह्युत्तमा जनाः ॥ ४०

At the advent of Kaliyug, when irreligious forces were powerful, Lord Krishna took birth as the son to Vasudev and Devaki. 31.

Destroying the sinful and cruel demons in thousands, He promulgated the true religion based on caste and stage, on this earth. 32.

The religious traditions established by Him were protected by kings of the Lunar dynasty like Parikshit and Sahadev, up to the end of King Ripunjay. Then King Brhdran and others up to the end of King Sumitr of the Solar dynasty preserved and promoted them according to their abilities. 33 - 34.

Then during the course of time, when it again weakened, King Vikramaditya and Shalivahan kept it alive and furthered it. 35.

Then came Shankaracharya who defeated the heretics and restored the religious order on his own valour. 36.

Then preceptors like Vishnu Swami, the valiant Ramanujacharya, Nimbarka and Madhvacharya, and then Vallabhacharya with Gosvami promoted the religious ideals giving impetus to devotion of Krishna. 37 - 38.

Blemishes of Kaliyug; King Abhay's prayer.

When these foremost preachers disappeared from the earth, and since Kaliyug's advent, irreligious tendencies have increased among commoners, ascetics and kings. 39.

शूद्रा द्विजसमाचाराः शूद्राचारा द्विजातयः । त्यागिनः सगृहाः प्रायो गृहिणो भिक्षुका इव ॥ ४१
पतिव्रताधर्महीना व्यभिचारपराः स्त्रियः । सन्त्युत्तमाश्चापि नरा हिंसामांससुराप्रियाः ॥ ४२
स्त्रीरसद्रविणाद्याप्त्यै दम्भप्रायैव दृश्यते । भक्तिस्तथा तपोयोगौ धर्माचारश्च बन्धवः ॥ ४३
पुम्भिर्हास्यविनोदादौ तत्स्पर्शे चाधवाः स्त्रियः । रसाशने च सक्ताः सद्वासोभूषादिधारणे ॥ ४४
एवं बहुविधा भूमौ सम्प्रवृत्तिर्हि दृश्यते । अधर्मस्य कलेश्चापि दुर्दृश्या भगवज्जनैः ॥ ४५
तत्कृष्णस्यावतारस्य कालोऽयं शास्त्रदर्शितः । धर्मरक्षाव्रतधृतः प्राप्तोऽस्तीत्येव भाति मे ॥ ४६
यत्र कुत्रापि भगवान् प्रादुर्भूत इति ध्रुवम् । सच्छास्त्रवाक्यप्रामाण्यात् अधर्मोन्मूलनोद्यतः ॥ ४७

The traditional caste and stage system has been polluted. The people of the higher class have developed taste for irreligious acts. 40.

The low caste Shudras are behaving like Brahmins, and abandoning their religious duties the Brahmins have taken to a lower way of life. Ascetics have become commoners and commoners have become mendicants. 41.

Women have shown infidelity to their husbands and are engaged in immoral activities with men clandestinely. And men belonging to good families are fond of eating meat, drinking wine and violent acts. 42.

Under the pretext of devotion, penance, Yoga and religiosity, people are seen apprehending women, money and tasty food O brethren! 43.

Widows are interested in chatting and joking with men and seeking their intimacy. They (widows) want tasty food and they decorate themselves with fine clothes and ornaments. 44.

Such are the irreligious tendencies, and the effects of Kali seen everywhere on this earth agonize the saintly people. 45.

I think, as predicted by the Shastras, the suitable time has come for the incarnation of Lord Krishna, who has taken a vow of protect religion. 46.

It is certain that the Lord is born somewhere, to uproot irreligion, as per the prediction of the sacred scriptures. 47.

कृष्णः स भगवानस्मान् स्वकीयानिति वेत्तु च । रक्षत्वधर्मपाषण्डात् दत्ताच्च कृपयेक्षणम् ॥ ४८

सुव्रत उवाच -

इत्थं वदत्यभयभूमिपतौ तदैव खट्वाङ्गराजऋषिरस्य गृहं स आयात् ।
वृद्धस्य चात्मसुहृदः स च तस्य सम्यगातिथ्यमात्महितकारिण आचचार ॥ ४९

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे द्वितीयप्रकरणे अभयराजगृहे खट्वाङ्गागमननामा द्वाविंशोऽध्यायः ॥ २२ ॥

॥ अथ त्रयोविंशोऽध्यायः ॥ २३ ॥

सुव्रत उवाच

सन्मानितं तं नृपते ! स्वागतासनवारिभिः । फलाहारेण चोपेत्य निषसादाभयो नृपः ॥ १
सुखोपविष्टं विश्रान्तं खट्वाङ्गं स महामतिः । अनूपविष्टस्त्रीपुत्रपुत्र्यादिः समपृच्छत ॥ २

May Lord Krishna mind us as His own people, His close devotees and protect us from the ills of heretics; and may the merciful lord appear before us! 48.

Suvrat said:-

As King Abhay was uttering these words, his good old friend and well wisher King-sage Khatvang arrived there. King Abhay heartily welcomed and honored him. 49.

Thus ends the twenty second chapter entitled 'King Khatvang's arrival at Abhay's mansion' in the second Prakarana of Satsangijivan, the life story of Lord Narayan, also titled as 'Dharmashastra' (the rules of the code of conduct). 22.

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CHAPTER – 23

King Khatvang conveys the news of manifestation of the Lord to King Abhay and his family.

Suvrat said:-

O King, giving respectful welcome and offering high seat, water, fruits etc. to King Khatvang, and when he and the rest were

कुत आगम्यते धीमंस्त्वया धर्मविदाऽधुना । स्वजनानां हितायैव त्वदागमनमस्ति नः ॥ ३
इति पृष्टः स तं प्राह शरधाराख्यपत्तने । सहजानन्दनामाऽस्मद्गुरुरस्ति समागतः ॥ ४
तद्दर्शनार्थमगममहं परिमितानुगः । सहस्रशो जनास्तत्र मिलिता अभयाभवन् ॥ ५
तत्र तेन महांश्चक्रे कृष्णजन्माष्टमीतिथौ । उत्सवस्तमहं दृष्ट्वा स्वग्रामं यन्निहागमम् ॥ ६
खट्वाङ्गेनैवमुक्तोऽसौ नृपः प्रोवाच तं पुनः । सम्पन्नः कैर्गुणैः सोऽस्ति गुरुस्तव महाव्रत ! ॥ ७
महानेव पुमान्कश्चित्स भवेदिति तर्कये । त्वादृग्वर्षास्वन्यथा तं द्रष्टुं गच्छेत्कथं सुधीः ॥ ८
सामान्यः स गुरुर्नेति ततः सम्भावयाम्यहम् । वक्तुमर्हसि तस्य त्वं गुणानस्मान्सुहृत्तम ! ॥ ९

खट्वाङ्ग उवाच -

कथयिष्ये गुणांस्तस्य किन्तु ते भवदादिभिः । मन्येरन्सत्यभावेनेत्यत्र मे त्वस्ति संशयः ॥ १०

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all comfortably seated, King Abhay of good intellect along with his wife, sons, daughters and other relatives saluted him and asked this of him: 1 - 2.

'O honorable King, from where are you coming now, o wise, expert in religious matters, your arrival is certainly for our good fortune, for we are near and dear to you. 3.

Thus asked, he said: O King Abhay, my preceptor named Sahajanand has arrived in Sharadharpur. With a few of my attendants, I had gone there to see Him. Thousands and thousands of people had gathered in that town. 4 - 5.

There He had arranged a great festival on Janmastami day. Attending that celebration, now on the way back to my town, I have made a halt here. 6.

When Khatvang replied thus, the King asked him again, 'O great man, what are the merits your Guru is endowed with? Are they firmly set in religious disciplines? I think He must be truly a great person. Otherwise a noble King like you would not have gone to see Him in this rainy season. 7 - 8.

I guess he is not an ordinary Guru. O my good friend, can you please tell us his virtues and merits. 9.

King Khatvang said:-

I shall certainly tell you about his eminence, but I doubt

अभय उवाच -

प्रतीतिर्धर्मनिष्ठस्य तव सत्यगिरोऽस्ति नः । मन्यामहे भवन्तं तु ज्येष्ठपाण्डववद्वयम् ॥ ११
अतस्तस्य प्रतापादि स्वसुतानिव नो भवान् । वक्तुमर्हति राजर्षे ! वयं स्मो हि मुमुक्षवः ॥ १२
खट्वाङ्ग ऊचे भद्र ! त्वं मनो दत्त्वा निशामय । शृण्वन्त्वन्ये बन्धवोऽपि वच आश्चर्यकृन्मम ॥ १३
इत्युक्त्वा कथयामास प्रतापं तस्य सोऽखिलम् । यथावलोकितं स्वेन संश्रुतं च सतां मुखात् ॥ १४
मकरालयपुर्यादौ प्रतापो यः प्रदर्शितः । तेन तं कथयामास तस्य साधुगुणांस्तथा ॥ १५
अलौकिकं तदैश्वर्यं स निशम्य धरापतिः । साश्चर्यः सकुटुम्बोऽभूद्धृष्टरोमा जहर्ष च ॥ १६
अवतारो भगवतो जात एष न संशयः । इति निश्चित्य मनसा तं पप्रच्छ पुनः स च ॥ १७
महामते ! त्वया प्रोक्तं यद्वचः सत्यमेव तत् । स कृष्णोपासकः स्वामी कृष्ण एव न संशयः ॥ १८
कस्य पुत्रोऽभवत्सोऽत्र कस्मिन्देशे च सत्तम ! । सौराष्ट्रानागतः कर्हि कं च देशं गमिष्यति ॥ १९

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whether you and your people will take it as true. 10.

Abhay said:-

We have full faith in you, as you are the most righteous and truth speaking person. We revere your good self as we would the eldest Pandav, Yudhisthira (who was famous for speaking only truth). 11.

We are like children to you, striving for spiritual progress. So, please tell us his excellences. 12.

King Khatvang said:-

O good soul, you and your relatives listen attentively to this wonderful story I am telling. 13.

Saying thus, he told all the magnificent deeds of his Guru as he had witnessed and heard from saintly people. 14.

Then the King related the astonishing prowess He had instilled in Makaralay, and his saintly qualities. 15.

The King and his family members rejoiced and were thrilled to hear His amazing heroic powers. 16.

No doubt, the lord Himself is born again on this earth. With this firm faith, he said again to King Khatvang: 17.

'O, of great intellect, whatever you have told is certainly

जन्मकर्माणि तस्य त्वं वक्तुमर्हसि तत्त्वतः । अस्मद्भाग्यवशादेव त्वमत्रासि समागतः ॥ २०
कुर्वे विष्णववतारस्य चिन्तनं ह्यहमन्वहम् । तद्वार्ताऽद्य श्रुता दिष्ट्या तां वदाऽऽदित एव मे ॥ २१
अस्मत्सम्बन्धिनोऽप्येते शुश्रूषन्तीदमुत्सुकाः । प्रामाण्यादाप्तवाक्यस्य त्वं तद्वद हितोऽसि नः ॥ २२

सुव्रत उवाच -

इत्थं स भक्तऋषभः परमादरेण पृष्टोऽभयेन सह बन्धुजनैः प्रसन्नः ।
श्रीनीलकण्ठचरितस्मृतिसम्भवायाम् आनन्दसारसरिति प्रममज्ज सद्यः ॥ २३
स्वान्तःस्फुरद्धरिपदाम्बुजलग्नचेतां तूष्णीं मुहूर्तमभवच्च गतस्मृतिः सः ।
देहस्मृतिं त्वथ शनैः समवाप्य भक्त्या हर्षाश्रुदृक् पुलकिताङ्गरुहोऽवदत्तम् ॥ २४

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे द्वितीयप्रकरणे खट्वाङ्गाभयसंवादनामा त्रयोविंशोऽध्यायः ॥ २३ ॥

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true. That Swami, worshipper of Krishna is Krishna Himself, no doubt. 18.

It is our good fortune that you have come here. Please tell us whose son He is, where does He come from and how he has reached Saurashtra province and where He will go hereafter? Tell us everything about His birth, life and deeds as they have taken place. 19 - 20.

All these days I was thinking of incarnation of Vishnu as an actuality. O, how to express my good luck! I am hearing the same from you! Please tell me everything from the beginning. 21.

My relatives will also earnestly listen to this authentic account coming from you, as you are our well-wisher. 22.

Suvrat said:-

Thus asked respectfully by King Abhay and his relatives, King Khatvang, the best of the devotees became pleased and instantly plunged in the stream of the essence of joy emerging from the reminiscences of Neelakanth's (Shri Hari's) wonderful life and deeds. 23.

He lost himself and became still for a while and slowly came to his senses. His eyes were filled with tears, his body full of

॥ अथ चतुर्विंशोऽध्यायः ॥ २४ ॥

खड्वाङ्ग उवाच -

कोसलेषूत्तरेष्वस्ति ग्रामश्छुप्पयआह्वयः । तत्र धर्मावतारोऽभूत् देवशर्मा द्विजः सुधीः ॥ १
सावर्णिगोत्रसम्भूतिः सामगो धर्मसंस्थितिः । भक्त्याख्या तस्य भार्याऽऽसीत् साध्वी धर्मे दृढस्थितिः २
श्रीकृष्णं स सपत्नीको विष्णुयागेन भूयसा । वृन्दावने परमया भक्त्याऽऽराधयदादृतः ॥ ३
प्रसन्नो भगवांस्तस्मै भुवि धर्मप्रवृत्तये । अधर्मोच्छेदनार्थं च जज्ञे तस्मात्तु तत्स्त्रियाम् ॥ ४
हरिनाम्ना स विख्यातो बाल्यात्सर्वमनोहरः । निजेक्षणादिभिर्जीवान् बहून् पापादमोचयत् ॥ ५
सोऽनिर्दशाहो बालः स्वं जिघांसूनर्भकग्रहान् । कोटराप्रमुखान् सद्यो दहन्नद्रावयद्दृशा ॥ ६

horripilation, his mind riveted with loving devotion in the lotus feet of Shri Hari throbbing in his heart. 24.

Thus ends the twenty third chapter entitled 'Conversation between King Khatvang and Abhay' in the second Prakarana of Satsangijivan, the life story of Lord Narayan, also titled as 'Dharmashastra' (the rules of the code of conduct). 23

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CHAPTER – 24

Short account of Sri Hari's life and acts as told by King Khatvang

King Khatvang said:-

There is a town named Chhapaiya in north Kosal province. In that town lived a pious, wise Brahmin Devasharma, an incarnation of Dharma Prajapati Himself. 1.

He was born in the family of Savarni lineage belonging to Samaved School. Both he and his pious wife named Bhakti observed their religious duties diligently. 2.

Along with his wife, he respectfully worshipped Sri Krishna performing Vishnuyag in Vrndavan. 3.

The Lord pleased with them was born to them on this earth to promote righteousness and uproot anti-religious forces. 4.

He was a handsome boy and he became famous by the name

कृत्यासृजं त्रिवर्षोऽसौ कालीदत्तं महासुरम् । व्यमोहयद्दृशा तेन स ममार परिभ्रमन् ॥ ७
कृत्योत्पातादिभीतेन ततः पित्रा स बालकः । अयोध्यायां समानिन्ये प्राक्तनं निजकेतनम् ॥ ८
मानुष्यनाट्यसञ्छन्ननिजैश्वर्य उदारधीः । आनन्दयामास जनांस्तत्र कौमारलीलया ॥ ९
सम्पन्नोऽभूत्स पौगण्डे सर्वैः साधुगुणैरपि । पित्रा कृतोपनयनो नैष्ठिकं व्रतमास्थितः ॥ १०
गुरुं विस्मापयन्विद्याः सकला निगमादिकाः । अध्यैताल्पेन कालेन गृह एव वसन्निजे ॥ ११
जनन्यै जनकायाथ ददौ दिव्यगतिं प्रभुः । एकादशाब्दिको गेहात् विरक्तः प्राव्रजत्ततः ॥ १२
स्वयमाचरणेनैव नैष्ठिकब्रह्मचारिणाम् । धर्मान् स दर्शयामास तीर्थानि विचरन्भुवि ॥ १३
तपस्विभ्यस्तपोरीतिं तपस्तप्त्वा ह्यदर्शयत् । योगरीतिं च योगिभ्यो युञ्जन् योगमदर्शयत् ॥ १४

Shri Hari. Since His childhood, he removed sins of many, just by his sight and his gestures. 5.

When he was an infant of just ten days old, a child-killing female demon Kotara and her helpers, tried to harm him by kidnapping him. But His mere glance burnt them and hence they ran away. 6.

At the age of three, He annihilated the deadly demon Kalidatt, the originator of female demons, puzzling and haunting him in a whirligig, only by His sight. 7.

His father, who was afraid of evils that was caused by the female demons etc. brought Him to his old residence in Ayodhya and stayed there. 8.

Playing the role of a human being hiding His divine powers, in his childhood, that boy of outstanding intelligence gave delight to the people with His sportive acts. 9.

Since his adolescence He was gifted with all saintly qualities. When His father performed His thread-ceremony he took a vow of celibacy. 10.

Staying in His house He started His studies; and to the astonishment of his preachers He acquired mastery over the entire Vedic-lore, in short time. 11.

Then He bestowed the divine state to His parents at the end of their life: At the age of eleven, He left home, disinterested,

सिद्धाभिमानिशाक्तानां जह्रे सीरपुरे मदम् । दुष्प्रतिग्रहकृष्णाङ्गं विप्रं दृष्ट्याकरोत्सितम् ॥ १५
वीरान् कृत्या महाशाक्तान्निर्जिगाय सहस्रशः । सहस्रशः स्वाश्रितानां पापकर्माण्यहापयत् ॥ १६
असुराणां सहस्राणि शतानि च दुरात्मनाम् । जगन्नाथपुरेऽन्योन्यं विमोह्यासावघातयत् ॥ १७
धर्मद्रुहां चासुराणां सहस्रं मानसे पुरे । सत्रधर्मनृपद्वारा धर्मगुप्त्या अजीघनत् ॥ १८
नानातीर्थानि विचरंस्तत्र तत्र जनान्बहून् । स्ववीक्षास्पर्शभाष्याद्यैः मोचयामास संसृतेः ॥ १९
उच्छेदयन्नधर्मं च धर्मं संस्थापयन्निह । लोजाख्यं पुरमागच्छत् सौराष्ट्रेषु स सन्मते ! ॥ २०
कृष्णभक्तेः प्रथयितू रामानन्दमहामुनेः । वैष्णवाचार्यवर्यस्य शिष्यैस्तत्र स मानितः ॥ २१

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and took to a life of an ascetic. 12.

Roaming about holy fords, observing celibacy to its perfection, He became an epitome for an avowed celibate. Doing severe penance He showed the way to practice penance to ascetics; and by practicing yoga, He put forth an example of an ideal Yogi. 13-14.

In Sirpur He shattered the pride of haughty Siddhas and Shaktas. He saved a Brahmin whose body had turned black due to the sin of accepting gifts indiscriminately, by turning him to fair complexion by virtue of His glance. 15.

He defeated thousands of Virs (like Bhairavs) etc. and Krtyas (female spirits). He destroyed sins of thousands of those who had taken refuge in Him. 16.

In Jagannathpuri, He annihilated innumerable devilish Asuras, creating confusion among them and making them fight against each other (without wielding weapon by Him). 17.

Again, in Manaspur He eliminated thousands of Asuras engaged in antireligious activities, at the hands of King Ksatradharma, for protecting religion. 18.

Moving about sacred places, He liberated many from transmigratory cycle, only by His sight, touch, words and such other gestures. 19.

O, of good intellect, uprooting irreligious forces and establishing true religion in this land He came to Lojpur in

धर्मज्ञानतपोयोगविद्यावैराग्यभक्तिभिः । सर्वातिशायिभिः सर्वाः तद्वतस्तानचित्रयत् ॥ २२
साकं तैः पिप्पलग्रामे तमाचार्यमुपेयिवान् । उद्धवस्यैवावतारं वृतं शिष्यैः सहस्रशः ॥ २३
दीक्षारीतिप्रवृत्त्यर्थं भुवि तस्मात्स वैष्णवीम् । महतीमग्रहीद्दीक्षां गुरूणां गुरुरप्यसौ ॥ २४
सहजानन्द इत्याख्या गुरुणा विदधेऽस्य च । तेन नारायणमुनिरिति चार्थवती मुदा ॥ २५
सम्पन्ने सद्गुणैः सर्वैः तस्मिन्धर्मधुरं निजाम् । विन्यस्य भगवद्धाम कालेन प्राप्तवान्स च ॥ २६
तस्याज्ञायामवर्तन्त सतीर्थ्याः सकला अपि । नारायणमुनेर्नित्यं गृहिणस्त्यागिनोऽपि च ॥ २७
सद्धर्मस्य प्रवृत्त्यर्थं ततोऽसौ व्यचरद्भुवि । आदावगादब्धितटे मकरालयपत्तनम् ॥ २८
विक्रमार्कशकस्याब्दे वसुभूतगजेन्दुभिः । प्रमिते तत्पुरं ह्यायात् स पौषे पूर्णिमातिथौ ॥ २९

Saurashtra. 20.

There He came into contact with the disciples of Ramanand Muni, the great Vaishnav preacher, promoter of devotion to Krishna, and whom they venerated. 21.

He created awe in their minds with His righteousness, knowledge, penance, yogic skills, learning, detachment and devotion. He excelled all of them, though they possessed all those virtues. 22.

With them He went to Pippalana and met preceptor Ramanad Swami, the incarnation of Uddhav himself, who was staying there with thousands of his disciples. 23.

He took initiation in the great Vaishnav following even though Himself being a supreme preacher, to promote the discipline of initiation, on earth. 24.

The preceptor happily named Him Sahajanand and called Him by another epithet Narayan Muni befitting to Him. 25.

Narayan Muni being endowed with all the virtues unequalled. Ramanand swami, having entrusted him with a responsibility of becoming the chief of his sect, in a few days, made his way to the celestial abode. 26.

All his followers and disciples, commoners and ascetics obeyed Narayan Muni's commands in every respect. 27.

Then, to enhance true religion, moving from place to place in

अधर्मादवितुं जीवान् स्वप्रतापं प्रदर्शयन् । तत्र मासानुवासाष्टौ धर्मं चाद्यं प्रवर्तयन् ॥ ३०
पूर्तकर्मोत्सवे प्रादात् विप्रेभ्य: स्वस्य दर्शनम् । विष्णुरूपेण तेऽथाऽऽर्चन् मन्त्रैस्तं वैदिकैर्मुदा ॥ ३१
महान्तमुत्सवं चक्रे जन्माष्टम्यां स तत्र च । प्रादर्शयत्कृष्णरूपं सर्वान्स्वीयमलौकिकम् ॥ ३२
रामानन्दमुने: शिष्या: स्वोपास्यं राधिकापतिम् । तदा तमेव निश्चित्य तं समाश्रित्य भेजिरे ॥ ३३
मुमुक्षवोऽन्येऽपि नरा नार्यश्च बहवस्तदा । तमेव शरणं प्राप्य भेजिरे परमादरात् ॥ ३४
तदा सद:स्थेन मया साक्षात्कृष्णोऽयमेव हि । इति निश्चित्य मनसा भेजे तच्छिष्यताऽनघ ! ॥ ३५
स्वैश्वर्यं प्रकटीकुर्वन् निजमूर्तावकारयत् । प्राणवृत्तिनिरोधं स स्त्रीपुंसां च सहस्रश: ॥ ३६
तत्राधिकारिणो ह्येते सन्त्येतेऽनधिकारिण: । नापश्यदित्यसौ किञ्चित् प्रावृषीव घनाघन: ॥ ३७

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the country, He first came to the town Makaralay on the shore of the western sea to manifest His excellence on the day of full moon in Pausa month in the year 1858 (Vasu - 8) (Bhutas - 5) (Gaja -8) (Indu -1). 28 - 29.

To protect people from anti-religious acts of evildoers and to promote ancient religious tradition, He stayed there for nine months. 30.

In the festival of worshipping of Vishnu arranged at the time of digging the tank as a part of philanthropic work (Purta Karma), He appeared as Vishnu before the Brahmin worshippers, with great joy they adored Him with Vedic chants. 31.

In the grand celebration of Janmastami festival He manifested Himself in a superb form of Krishna, in the presence of all who were gathered there. 32.

Followers of Ramanand Muni, having full faith in Him worshipped Him as their favourite deity-Sri Krishna, the consort of Radhika, and came under His shelter. 33.

Innumerable men and women, seeking emancipation took His refuge and venerated Him. 34.

At that time, sitting in the assembly, I was assured in mind that He was Lord Krishna Himself, and I accepted His discipleship. O sinless one! 35.

In that assembly manifesting His supreme yogic powers He

अत्याश्चर्यं जनाः प्रापुः तेनैवाद्भुतकर्मणा । तस्याश्रयं ततः कृत्वा तस्थुः सद्धर्मवर्त्मनि ॥ ३८
सर्वेभ्यो मतवादिभ्यः तत्तदिष्टामरात्मना । ददौ स दर्शनं तेन विस्मितास्ते तमाश्रयन् ॥ ३९
कालवाण्यां स बहुधा योगैश्वर्यमलौकिकम् । दर्शयामास भगवान् सर्वसंशयनुत्तये ॥ ४०
सहस्रशः स्वभक्तानां समाधौ च स्वतन्त्रताम् । कृपयाऽचीकरत्स्वामी विना साधनसम्पदम् ॥ ४१
महान्तं विष्णुयागं च चक्र ओजस्वतीतटे । यथेष्टं भोजयामास वत्सरार्धं स वाडवान् ॥ ४२
द्रविणं हेमरूप्यादि विप्रेभ्यश्च ददौ भृशम् । घनाघन इवाम्बूनि यानानि वसनानि च ॥ ४३
उत्सवान्महतः कुर्वन् प्रतिग्रामं स मानद ! । साम्प्रतं शरधाराख्यं पुरमेत्योषितोऽस्ति हि ॥ ४४
मया स्वग्राममानेतुं प्रार्थितो जनसंसदि । कार्तिक्यामागमिष्यामीत्येवं प्रत्यशृणोत्किल ॥ ४५
सैष नारायणमुनिः सहजानन्दनामकः । स्वामिनारायणाख्यश्च स्वाम्याख्यश्च विराजते ॥ ४६

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controlled and attracted the vital breath of thousands of men and women in Him, and gave them ecstatic joy of Samadhi, without any consideration to their fitness or unfitness; whether they deserved it or not; like a cloud in the rainy season, showering water for all without discrimination. 36 - 37.

People became astound at His miraculous act and thenceforth took His refuge and firmly set on the path of righteousness. 38.

When He showed his divine forms of their own favourite deities in Him, many others belonging to other faiths, were astonished and came under His shelter. 39.

To remove doubts of the people of the Kalvani town He vividly expressed His super-human yogic prowess. 40.

By His grace, He enabled thousands and thousands of His devotees to experience Samadhi independently, without yogic practices or observing austerities. 41.

On the banks of river Ojasvati He performed a stupendous Vishnuyag and offered meals to the Brahmins continuously for six months. He gave them money, gold, silver and other substances like clothes, vehicles, profusely, like a thick cloud in rainy season, pouring water on the earth to the satisfaction of all. 42 - 43.

O honorable one! Sri Hari was now celebrating religious festivals in immeasurable manner at places, such as Sharadharapur. 44.

हरिकृष्णो हरिः कृष्णो नीलकण्ठश्च स श्रुतः । गौणानि तस्य नामानि सन्त्यन्यानि बहूनि च ॥ ४७
सहस्रशस्त्यागिजनैः गृहिभिश्च सहस्रशः । योषाभिर्धर्मनिष्ठाभिः सेव्यते स च भक्तितः ॥ ४८
भक्तिधर्मादयोऽप्येनं सेवन्ते दिव्यविग्रहाः । केचित्तान् पुण्यवन्तोऽत्र वीक्षन्त इति शुश्रुम ॥ ४९
केभ्यश्चित्कृष्णरूपेण राधिकापार्षदादिभिः । ददाति दर्शनं स्वामी गोलोकेन सहैव च ॥ ५०
केभ्यश्चिद्विष्णुरूपेण साकं लक्ष्म्या च पार्षदैः । ददाति दर्शनं स्वामी वैकुण्ठेन च स प्रभुः ॥ ५१
साकं निरन्नमुक्तैश्च श्वेतद्वीपेन भास्वता । महापुरुषरूपेण दत्ते केभ्यश्च दर्शनम् ॥ ५२
केभ्यश्चिद्भूमरूपेण सह लक्ष्म्यादिशक्तिभिः । पार्षदैश्चेक्षणं दत्ते सहैवाव्याकृतेन सः ॥ ५३
केभ्यश्चिद्दर्शनं दत्ते नरनारायणात्मना । विशालया च मुनिभिः सहानेकैस्तपस्विभिः ॥ ५४
योगेश्वरस्वरूपेण सह शेषेण च श्रिया । केभ्यश्चिद्दर्शनं स्वस्य दत्ते क्षीराब्धिना च सः ॥ ५५

While sitting in the assembly when I requested Him to visit my town, He replied that He would come on the full-moon day of the month of Kartik. 45.

He is Narayan Muni, named as Sahajanand He is also known as SwamiNarayan, Swami Hari Krishna, Hari, Krishna, Nilakanth and called by many other names. 46 - 47.

Thousands and thousands of ascetics and commoners and intently religious women worship and serve Him with utter devotion. 48.

It is heard that Bhakti, Dharma and others also attend upon Him in celestial forms. But someone having purity and merit to his credit, may visualize them, that too very rarely. 49.

To some of His devotees He exhibited Himself in the form of Krishna with His celestial attendants and associates like Radha and others as in Golok; to some devotees, in the form of Vishnu with Lakshmi, and other attendants in Vaikunth. 50 - 51.

He appeared as universal the God in the lustrous Shvetadvipa with NityaMuktas before some devotees. 52.

To some devotees in the form of Bhuma Purush the all pervading, and as infinite deity with Lakshmi and with celestial powers in the form of female deities and as attendants in the non-manifesting abode; 53.

हिरण्मयस्वरूपेण केभ्यश्चित्स्वस्य दर्शनम् । दत्ते सहार्कबिम्बेन भगवान्स सतां पतिः ॥ ५६
ददाति यज्ञपुरुषस्वरूपेणात्मदर्शनम् । सहाग्निमण्डलेनासौ केभ्यश्चिद्भक्तवत्सलः ॥ ५७
तस्मात्साक्षाद्धि भगवान्स एवास्ति जगत्प्रभुः । तस्मात्परतरं किञ्चिन्नैवास्तीति विनिश्चयः ॥ ५८
विनैवाष्टाङ्गयोगं च समाधावीदृशं स वै । नाडीप्राणान्निरोध्यैव ददाति स्वस्य दर्शनम् ॥ ५९
तेन सर्वेऽपि मनुजा आश्चर्यं प्राप्नुवन्ति हि । मुमुक्षवस्तु ये तत्र ते भजन्ति च तं प्रभुम् ॥ ६०
प्रतापमन्यमप्यस्य प्रसिद्धं भूतलेऽखिले । कथयामि महाभाग ! प्रत्यक्षं योऽनुभूयते ॥ ६१
ये केचिद्भुवि तद्भक्ता ज्ञानिनोऽज्ञानिनोऽपि वा । शिशवस्तरुणा वृद्धा नरा योषाश्च षण्डकाः ॥ ६२
साक्षात्तद्दर्शनं प्राप्ता न प्राप्ता वा कदाचन । स्मरन्ति केवलं तं तद्भक्तवाक्प्राप्तनिश्चयाः ॥ ६३

To some devotees in the form of Nar-Narayan, in Badarikasrama (Vishala) surrounded by numerous great sages and ascetics; 54.

To some, in the celestial ocean, in the form of Yogeshvar, with Lakshmi, resting on Shesh (the divine serpent). 55.

To some devotees that the Lord, the master of the virtuous, manifested Himself in the golden form of divine person, in the orb of the Sun. 56.

Some devotees saw Him, that devotee-loving Lord as the presiding deity of sacrifice, in the middle of the sacrificial fire. 57.

Hence, it is certain that He is the Supreme Lord of the universe who has come to this world, and none else is higher than Him. 58.

To those unacquainted with yogic practices, He brings them to a state of Samadhi state by controlling and concentrating their vital breath flowing in the veins; He exhibits Himself in these various forms. 59.

Because of this miraculous experiences people were exceedingly surprised and those aspiring for emancipation among them, adored Him as the Lord Himself. 60.

I shall tell you O great Abhay, one more incredible but wellknown fact about Him that actually happened and seen in this land. 61

That any of His devotees, knowledgeable or ignorant, children, youngsters or old men, women or even impotents, may he or she actually seen Him or not, remembers and utters His name having

सर्व एतेऽप्यन्तकाले दु:खमप्राप्य किञ्चन । विमानस्थं तमेवेशं वीक्षन्ते सहपार्षदम् ॥ ६४
आरोपिता विमानं ते पार्षदैर्दिव्यमद्भुतम् । धाम तस्य प्रयान्त्येव योगिनामपि वाञ्छितम् ॥ ६५
म्रियमाणा जना एव वीक्षन्ते तं न केवलम् । अन्येऽप्यभक्ता अपि तं तत्रेक्षन्ते क्वचित्क्वचित् ॥ ६६
साश्चर्यं तमवेक्ष्यैव गतानीश्वरसंशयाः । तस्यैवाश्रयणं सद्यः सुधियो ह्यत्र कुर्वते ॥ ६७
ईदृक् सामर्थ्यमन्यस्य न भवेद्धरिमन्तरा । अतो यूयं च तं वित्त सर्वेऽसौ भगवानिति ॥ ६८
ततश्च तस्य ध्यानेन यूयं स्वहृदये प्रभुम् । तथाविधं द्रक्ष्यथेति निश्चयो नात्र संशयः ॥ ६९

सुव्रत उवाच -

इति तद्वाक्यमाश्रुत्य स राजा चास्य बन्धवः । कृष्ण एवैष इत्येव निश्चयं चक्रिरे दृढम् ॥ ७०

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full faith in the word of His devotee and resolving that He is the all powerful Supreme Lord. 62 - 63.

All those, devoted to Him thus, at the end of their life, without suffering pangs of death, have vision of this Lord along with His celestial attendants seated in the space-craft. Those attendants will ensure that the wonderful divine spacecraft is there for the devotee and will take the devotee to His celestial abode coveted even by yogis. 64 - 65.

Not that, only dying persons see Him thus, also others at his bed side, having no dedication to Him, sometimes, by chance, visualize Him. Having seen Him thus and surprisingly looking at Him, all their doubts about His supreme divine character, are vanished, and among them those who were of good intellect, immediately sought His shelter. 66 -67.

This kind of puissance could not be seen anywhere except in Lord Shri Hari, hence you should all know and believe in Him to be the Lord Himself and not anyone else. 68.

If you meditate upon Him as I have prescribed, you will certainly find Him in your heart, in the same way. 69.

Abhay accepts Shri Hari's supremacy.

Suvrat said:-

Hearing these words from him, King Abhay and his relatives decidedly thought that preceptor Shri Hari is Krishna Himself. 70.

ततोऽतिहृष्टास्ते तस्य प्रशंसां बहुधा नृप ! । चक्रुस्तं पुनरप्राक्षीदभयः सर्वसम्मतात् ॥ ७१

अभय उवाच -

राजर्षे ! यत्त्वया प्रोक्तं सर्वं तत्तथ्यमेव हि । धन्योऽसि येन साक्षाच्छ्रीकृष्णो दृष्टश्च निश्चितः ॥ ७२

अद्यप्रभृति तस्य स्मो वयं सर्व इति ध्रुवम् । तस्य ध्यानं यथाकार्यं वक्तुमर्हसि नस्तथा ॥ ७३

सुव्रत उवाच -

सम्पृष्ट इत्थमभयेन महादरेण हृष्टः स कृष्णपदपद्मषडंघ्रिचेताः ।
ध्यानं हरेर्गदितुमारभतोर्ध्वरेताः सम्प्रीणयन्सपरिवारममुं नरेश ! ॥ ७४

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे द्वितीयप्रकरणे संक्षेपेण हरिचरित्रवर्णननामा चतुर्विंशोऽध्यायः ॥ २४ ॥

O King, becoming extremely happy they profusely praised King Khatvang. Again King Abhay consented by his accompanying relatives, asked: 71.

Abhay said:-

'O King sage, whatever you have told is certainly true. You are really blessed having actually seen Lord Sri Krishna, and having firm faith in Him.' 72.

Know that now onwards we all belong to Him and settled in Him alone. Please tell us how to contemplate upon Him. 73.

Suvrat said:-

'O King, thus asked by King Abhay, Khatvang of unbroken chastity whose mind was settled in the lotus-feet of Sri Krishna like a black bee, began to tell the mode of contemplation of Shri Hari, to the utmost pleasure of Abhay and his family members. 74.

Thus ends the twenty fourth chapter entitled 'Narration of Shri Hari's life and deeds in short' in the second Prakarana of Satsangijivan, the life story of Lord Narayan, also titled as 'Dharmashastra' (the rules of the code of conduct). 24

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॥ अथ पञ्चविंशोऽध्यायः ॥ २५ ॥

खट्वाङ्ग उवाच –

शुचिर्भूत्वा शुचौ देशे मुमुक्षुर्निरुपद्रवे । स्वस्तिकासनमासीन ऋजुकायो भवेन्मुनिः ॥ १
हस्तौ स्वोत्सङ्ग आधाय स्वनासाग्रनिरीक्षणः । अव्यग्रमनसा ध्यायेत्तं स्वीयहृदयाम्बुजे ॥ २
आसीनं वा स्थितं ध्यायेन्नारायणमुनिं पुरः । अतिरम्यनराकारं तारुण्ये वयसि स्थितम् ॥ ३
रूपानुरूपावयवं नवपद्मदलेक्षणम् । अतीव दर्शनीयं च शान्तं कोमलभाषणम् ॥ ४
नूत्नरक्तारविन्दाभहस्ताङ्घ्रितलशोभितम् । चञ्चत्तुङ्गारुणनखचन्द्रावलिविराजितम् ॥ ५
मितस्मितस्फुरत्तुल्यदन्तमुक्तावलिप्रभम् । प्रलम्बपीवरभुजं विशालहृदयस्थलम् ॥ ६
पृथुतुङ्गललाटं च सुकपोलारुणाधरम् । दधतं कैसरे पुण्ड्रे भाले कुङ्कुमचन्द्रकम् ॥ ७

CHAPTER -25

Instructions about meditation on Sri Hari's form by Khatvang-.

A spiritual seeker, with his body washed and clean, sitting in Svastikasan - posture, upper part erect, in a clean, sanctified, undisturbed place, should observe silence. 1.

Keeping hands (palms) on laps, and sight on the tip of the nose, with a tranquil mind, he should contemplate on Sri Hari in his lotus heart. 2.

Upang Dhyan.

He should meditate on Narayan Muni in sitting or standing pose, in front him, of young, handsome human form. His limbs perfectly proportioned to His beautiful form, eyes looking like new-bloomed lotus petals; His looks, very attractive, pleasing and comely, His speech soft and sweet; 3- 4.

He, looking beautiful with His palms and feet like freshly bloomed crimson lotus; nails shining like crescent moon; 5.

His gentle smile shining with the row of pearl-like teeth slightly visible; His arms long and well supported, chest wide; 6.

His forehead high and broad, adorned with upward saffron mark with a vermilion dot in-between (Urdhvapundra); cheeks

घनश्यामं च तुलसीमालिकां दक्षिणे करे । दधतं च द्वितीयेन ददतं पाणिनाऽभयम् ॥ ८
बिभ्रतं तुलसीकाष्ठसूक्ष्ममालाद्वयं गले । शुभ्रं यज्ञोपवीतं च वामस्कन्धे सुशोभनम् ॥ ९
वासः शुभ्रं मुदुपरिदधतं दृढकच्छकम् । वसानमुत्तरपटं हंसपक्षसितं तथा ॥ १०
सूक्ष्मं सितं च पटकं बध्नन्तं शीर्ष्णि मञ्जुलम् । उत्सवं भक्तसम्प्रीत्यै दधानं भूरिभूषणम् ॥ ११
नानाविधैः पुष्पहारैश्चन्दनेनार्चितं निजैः । लम्बद्भिः शेखरै रम्यं मन्दस्मितमनोहरम् ॥ १२
तारामण्डलमध्यस्थपूर्णचन्द्रमिवोदितम् । भक्तमण्डलमध्यस्थं सर्वलोकनमस्कृतम् ॥ १३
हृदयानि हरन्तं च निजानां करचेष्टया । करुणाभृतया दृष्ट्या वीक्षमाणं च चिन्तयेत् ॥ १४

अथ मनसि शनैः स्थिरत्वमाप्ते भगवति मानुषमूर्तिवासुदेवे ।
निजहृदि पृथगेकमेकमङ्गं चरणतलादि विचिन्त्यमस्य पुंसा ॥ १५

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delicate and soft, lips of purple hue. 7.

His body dark blue like a rain cloud; having a string of Tulsi-beads in His right hand, and the - left hand in posture of giving protection; 8.

Wearing twin delicate Tulsi - wood strings in His neck, His left shoulder adorned with white sacred thread. 9.

Wearing soft white cloth for lower garment with its hem tightly tucked in to His waistband, and very fine cloth as smooth as feathers of swan for an upper garment; 10

Wearing soft fine white turban tied on His head, adorned with many ornaments offered by His devotees in the festivals. 11.

The Lord adored by His devotees with offerings of garlands of various flowers, sandal paste, crests and tufts, flower strings hanging on Him; looking charming with His sweet, bewitching smile. 12.

Contemplate on Him, who is like a full moon in the galaxy of stars, being in the middle of the assembly of devotees, respected and saluted by all with folded palms; magnetizing hearts of His devotees by gestures of His hand and looking with eyes full of compassion. 13 - 14.

Sang Dhyan.

Gradually, when the image of Lord Vasudev in human form is

निजहृदि दृशि गोचरे तदीये ह्यवयव एकक एकके पृथक् च ।
चपलमपि मनः स्थिरं विधेयं व्रजति लयं खलु तेन तन्मलौघः ॥ १६
ध्वजकमलयवाङ्कुशोर्ध्वरेखाप्रमुखसुलक्षणलक्षिते च रम्ये ।
अतिशयमृदुले च यावकाभे चरणतले मनसाऽस्य चिन्तनीये ॥ १७
अरुणनखशशाङ्कराजिकान्त्या हृतनिजचिन्तकहृत्तमोऽङ्घ्रियुग्मम् ।
क्रमलघुसमकोमलाङ्गुलीभिर्हृतनवपल्लवकान्ति चास्य चिन्त्यम् ॥ १८
निजजनमनसः प्रहर्षणार्थं परिधृतनूपुरशिञ्जितातिरम्यम् ।
स्वगतनिजजनाक्षिवृत्तिचोरं चरणयुगं हृदि चिन्तनीयमस्य ॥ १९
किसलयमृदुले सुवृत्तजङ्घे क्रमपृथुलेऽथ सुवर्तुलौ च जानू ।
करिकरसदृशं समं च पीनं निजहृदि सक्थियुगं च चिन्त्यमस्य ॥ २०

settled in your mind, then try to concentrate your attention on each of His limb from feet unto the head. 15.

As you are visualizing Him in your heart looking intently at each limb one after the other, the mind even though unsteady, should be fixed on it; doing this way, its impurities will get washed off. 16.

(In the beginning) The very soft and delicate, Lac-red lower surface of His feet, adorned by beautiful auspicious marks like flag, lotus, barley, goad, and upward lines, should be mentally beholden. 17.

One should focus then on the pair of those feet taking away the darkness of ignorance in the hearts of His devotees, by the shining glory of rows of crescent moon-like nails. With His fingers, shapely and descending, tender like flower, excelling the splendour of a new foliage; 18.

Pair of His feet wearing anklets making jingling - sound attracting, stealing the sight of His dear devotees, should be thought of. 19.

His legs well shaped, tender as foliage, thick upwards, knees and ankles circular and well formed thighs plump and tapering like an elephant trunk should be thought of. 20.

मृदुघनसितसूक्ष्मदीर्घवासः परिदधदुत्तमहैमकाञ्चिनद्धम् ।
पृथुलकटियुगं च चिन्तनीयं निजहृदये चिरमस्य भक्तभर्तुः ॥ २१
उदरमपि लसद्वलित्रयान्तर्गतशुभसभ्रमनिम्ननाभिकूपम् ।
हृदयमुरुसुगन्धिपुष्पहारं समविततं हृदि चिन्त्यमस्य तुङ्गम् ॥ २२
कनककटकशृङ्खलोर्मिकाभिर्लसदरुणाब्जनिभं करद्वयं च ।
दृढतरमतिरम्यबाहुयुग्मं निजहृदयेऽस्य विचिन्त्यमङ्गदार्ढ्यम् ॥ २३
विविधमणिविशुद्धहेमसूत्रग्रथितसुमौक्तिकहारहारिकण्ठः ।
विगतशशकलङ्क आस्यचन्द्रः स्थिरमनसाऽस्य चिरं च चिन्तनीयः ॥ २४
मितहसितविसर्पिदन्तकान्तिप्रथनसमुज्ज्वलगण्डयुग्ममस्य ।
नवनलिनदलायतं विचिन्त्यं निजहृदि चञ्चललोचनद्वयं च ॥ २५
श्रवणयुगलमस्य कुण्डलश्रीबहुविधपुष्पमयावतंसरम्यम् ।
तरदलघुविशालभालराजत्सतिलककुङ्कुमचन्द्रकश्च चिन्त्यः ॥ २६

Your mind should now be fixed upon the solid waist of the master of devotees, for long; with thick and fine white long cloth with shining golden belt on it. 21.

His shining abdomen marked by three folds with navel in the middle, deep like whirlpool. Then His chest high, broad and even (flush) decorated with fragrant floral wreaths be meditated upon. 22.

Pair of His graceful arms, long and stout adorned by armlets, and His hands like crimson lotus, decorated by golden bracelets glittering with rows of chains decked in, should be meditated upon. 23.

Wearing necklaces studded with various precious gems, and a garland of shining pearls stringed in pure golden thread; His face shining like the spotless moon, should be meditated upon steadily for long; 24.

With indistinct smile creeping (spreading) out the luster of His teeth, adding to the beauty of His brightly glowing cheeks; and above, a pair of sportive eyes long and shaped like petals of newly bloomed lotus; 25.

असिततिलकलक्ष्म दक्षगण्डे तिलकुसुमोत्तमनासिकान्तिकेऽस्ति ।
विलसदसितबिन्दुरस्य वामे श्रवणपुटे भवतीति चिन्तनीयः ॥ २७
विविधकुसुमशेखरालिराजत्पटमुकुटं च शिरोऽस्य चिन्तयित्वा ।
वदनकमलमेव चिन्तकेन स्मितमधुरं चिरकालमस्य चिन्त्यम् ॥ २८
इति ध्यानं भगवतो नारायणमुनेर्मया । कथितं तत्तथा यूयं नित्यं कुर्यात सद्धियः ! ॥ २९
ध्यायन्त इत्थं नित्यं ते श्रीकृष्णेति मनोर्जपम् । कुर्वतोऽल्पेन कालेन यूयं प्राप्स्यथ तं ध्रुवम् ॥ ३०

सुव्रत उवाच -

एवमुक्त्वा स राजर्षिस्तूष्णीमासीन्नराधिप ! । तद्वचो धारयामासुर्हृदि तेऽप्यभयादयः ॥ ३१
कुर्वाणानामादरात्कृष्णवार्ता इत्थं तेषां सा व्यतीयाय सर्वा ।
एकादश्या यामिनीव क्षणार्धं क्षोणीपालात्यन्तशुद्धान्तराणाम् ॥ ३२

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे द्वितीयप्रकरणे
श्रीहरिस्वरूपध्याननिरूपणनामा पञ्चविंशोऽध्यायः ॥ २५ ॥

His comely ears adorned with glittering earrings and floral ornaments, slightly high and a broad forehead looking beautiful with upward saffron mark with Kumkum spot inside, be meditated upon. 26.

On His right cheek near His raised nose a spot like sesame flower, and on the left ear fold, should be imagined and meditated upon. 27.

A fine turban and diadem decorated with rows of rich floral tufts placed on His head; and His lotus-face, shining with a sweet smile be meditated upon for a longer period of time. 28.

O of good - intellect, thus I have narrated so far, the course of meditation on the form of Narayan Muni; you should all practice it regularly and, continuously. 29.

Meditating thus every day and chanting the name 'Sri Krishna,' mentally, in a short time you will reach Him, no doubt. 30.

Suvrat said:-

O King, in this way the King-sage Khatvang, became silent and King Abhay and others held his words in their hearts. 31.

॥ अथ षड्विंशोऽध्यायः ॥ २६ ॥

सुव्रत उवाच -

विधाय पारणां प्रातः स्वग्रामं यान्तमादरात् । अभयः प्राह खट्वाङ्गं विनीतोऽथाश्रुलोचनः ॥ १
त्वद्भक्तिवशतो ग्राममायायात्ते यदा हरिः । तर्हि नः सूचनां कुर्याः सद्यो दूतेन सुव्रत ! ॥ २
वयं तु साम्प्रतं भद्र ! तुदतां निर्निमित्तकम् । अधार्मिकाणां शत्रूणां प्राप्ताः स्मो वा उपद्रवम् ॥ ३
बहिर्गंतुमतो युक्तं नैवास्ति हि पुरादितः । नोचेदद्यैव गच्छेम शरधारं तमीक्षितुम् ॥ ४
सपत्नादिभयं नश्येद्येनोपायेन सत्वरम् । तं वेत्सि चेत्तदा ब्रूहि शीघ्रं पश्येम यद्धरिम् ॥ ५
बहुश्रुतोऽथ खट्वाङ्गस्तमाह शृणु सत्तम ! । दशावतारस्तोत्रं ते हरेर्वच्म्यवधारय ॥ ६

O King, this way conversing about Krishna with great love and veneration, the whole night of Ekadashi of those pure, pious hearted souls was spent like a moment. 32.

Thus ends the twenty fifth chapter entitled 'The course of meditation on Shri Hari's form' in the second Prakarana of Satsangijivan, the life story of Lord Narayan, also titled as 'Dharmashastra' (the rules of the code of conduct). 25

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CHAPTER – 26

Khatvang's departure from Durgapur.

In the morning at breakfast time, when King Khatvang was about to leave, Abhay, with tears in his eyes, humbly said to Him. 1.

'Subjugated by your devotion, when Shri Hari comes to your town, please intimate us through a messenger.' 2.

These days we are tormented by irreligious antagonists for no reason. Since we are troubled thus, it is not proper to leave this place. Otherwise we would have gone to Sharadharapur to have His Darshan. 3-4.

Tell us if you know of any such means, with the help of which these inimical forces will be destroyed earliest, so that we will be able to go to have His darshan at will. 5.

King Khatvang, the well-heard knowledgeable person said to

कृष्णमभ्यर्च्य तन्नित्यं पठनीयं त्वयादरात् । सर्वेभ्योऽपि भयेभ्यस्त्वं तेन मुक्तो भविष्यसि ॥ ७
इत्युक्त्वोपादिशत्स्तोत्रं तत्सर्वभयभञ्जनम् । अभयो धारयामास तच्च बुद्धिमतां वरः ॥ ८
मात्स्यं रूपमलौकिकं भुवि दधत्कल्पान्तकाले नृपं साकं भूतरणौ महर्षिभिरपात्सत्यव्रतं तोयगः ।
तस्मै मत्स्यपुराणमाह च हयग्रीवं निहत्यासुरं धात्रेऽदान्निगमांश्च यः स हरतात्कष्टं समग्रं हरिः ॥ ९
पीयूषाय पयोनिधिं स्वमहसा देवासुराणामनाधारं चोन्मथतां तु मन्दरगिरिं मज्जन्तमम्भोनिधौ ।
पृष्ठे कूर्मतनुर्दधार सहसा कारुण्यतो यो जगौ सद्धर्मांश्च मुनिभ्य एष हरतात्कष्टं समग्रं हरिः ॥ १०
यो वाराहतनू रसातलगतां क्षोणीं क्षणादुद्दधौ दैतेयं च जघान संयति हिरण्याक्षं तनुस्थाध्वरं ।
धर्मानाह भुवेऽभवाय च नृणां यज्ञान्वितत्याखिलान्कल्पादौ प्रतिवासरं स हरतात्कष्टं समग्रं हरिः ।११

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him, 'O best of the virtuous, mind this hymn of prayer to Ten Incarnations of the Lord Shri Hari, which I am telling you now.' 6.

You will be freed from all worries and fears by reciting it at the hour of Krishna's worship respectfully. 7.

Saying thus, he taught the following hymn, destroying all perils to Abhay, the most intelligent one who kept it well in his memory. 8.

The Hymn of Ten Incarnations.

Matsya Avatar:

He that saved King Satyavrata along with the great sages at the hour of deluge on earth by assuming the form of a huge fish, using earth as a boat, navigating it through the turbulent waters, narrated Matsyapuran to him, annihilated demon Hayagriva and brought back the Vedas for Brahma, may He take away all my miseries. 9.

Kurm Avatar:

The gods and demons churned the milky-ocean to obtain nectar to the exclusion of each other. The Mandra mountain served as a churning rod. Unsupported that it was, it began to sink in the waters. He that assumed the form of a Tortoise and held it on His back and who mercifully delivered the trophies of such churning to the wise sages, may He fulfill our wishes. 10.

दैत्यानामधिपं हिरण्यकशिपुं हत्वा नृसिंहाकृतिः प्रह्लादं च ततोऽभिरक्ष्य परमं भक्तं निजं निर्जरान् ।
इन्द्रादीन्सुरसद्मसौख्यमुदितांश्चक्रे य उग्रेक्षणो भक्ताभीष्टफलप्रदः स हरतात्कष्टं समग्रं हरिः ॥ १२
याचित्वा त्रिपदच्छलेन च बलिं त्रैलोक्यमिन्द्राय यः प्रादाद्वामनमूर्तिरस्य च पुनर्दौवारिकत्वं स्वयम् ।
चक्रेऽथ त्रिदिवस्थितोऽपि च मनोर्वैवस्वतस्यावनं सुत्रामावरजः स मेऽपहरतात्कष्टं समग्रं हरिः । १३
क्षत्रं घोरतरं च कापथगतं त्रिःसप्तकृत्वश्च यो हत्वा सान्वयकार्तवीर्यनृपतिप्राणापहृद्भार्गवः ।
रामः पर्शुकरो धरामरकरप्रत्तासमुद्रक्षितिः सिद्धर्षिस्तुतसद्यशाः स हरतात्कष्टं समग्रं हरिः ॥ १४

Varah Avatar:

Assuming the form of a Cosmic Boar, He that killed Diti's son Hiranyaksha in a combat and lifted the earth submerged in Rasatala; He in whose body all sacrifices are latent, who in the beginning of the Kalp (creation) established and augmented the entire institution of sacrifices and forms of worship for the emancipation of men from the cycle of rebirth as told by Him (to the goddess earth in Varahapurana), may He protect us at all times. 11.

Narsimah Avatar:

He that assumed the incarnation of Man-lion and killed Hiranyakasipu, the King of Asuras and protected Prahlada His intent devotee, and conferred happiness to the gods by reinstating their abode – the heavens – to them (from the clutches of the demons), may that fierce-looking Lord who bestows desired fruit to the devotees protect us all evils. 12.

Vaman Avatar:

Begging for a favour of three-pace earth from Bali through ruse, He that regained the sovereignty over three worlds for Indra in the incarnation of Vamana, and who later afforded full protection to Bali by appointing him a guard at His door, may that Lord Upendra the younger brother of Indra who oversaw the unhindered creation of Vaivasvata Manu banish our sins. 13.

Pasuram Avatar:

The Lord, who as Rama incarnate and born into the Bhrugu

धर्मात्मा पितुराज्ञया सदयितासौमित्रिरास्तो वनं बद्ध्वा सेतुमपांनिधौ स्वमहसा लङ्केश्वरं सान्वयम् ।
योषाहारिणमाशु यो निहतवान्धर्मेण सर्वाः प्रजा रामः स्मावति पुत्रवत्स हरतात्कष्टं समग्रं हरिः ॥ १५
कंसादीनसुरान्निहत्य नृपतीन्भारान्भुवो भूरिशो गोभूसाधुधरामरामरवृषान् पाति स्म यः सर्वतः ।
लोकक्षेमकरस्वरूपचरितो विघ्नौघविद्रावणः श्रीकृष्णः स यदूत्तमोऽपहरतात्कष्टं समग्रं हरिः ॥ १६
श्रीबुद्धोऽसुरबुद्धिमोहचरितः सद्धर्मसंस्थापकः पाषण्डादवितात्मभक्तनिकरः कारुण्यवारांनिधिः ।
हिंसाहीनमखप्रवर्तनयशा यः शुद्धबुद्धिप्रदः संसारार्णवतारकः स हरतात्कष्टं समग्रं हरिः ॥ १७

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family, held a war-axe in His hand and, in twenty one campaigns, terminated emperor Kartavirya, his progeny and also the Ksatriya clan that was given to cruelty and unholy ways and presented the entire earth ocean-to-ocean to the gods-on-earth, the Brahmin preceptors (in sacrifice), and whose glories were sung by Siddhas and sages, may He save us from unruly rulers. 14.

Rama Avatar:

He that went on exile to the forest accompanied by his wife and Lakshman (son of Sumitra) in adherence to the command of His (plighted) father; He that built a bridge across the sea, and on His own valour destroyed Sita's abductor Ravana the sovereign ruler of Lanka and his army; He that ascended the throne of Ayodhya – may that righteousness Rama lovingly protected His subjects as His own children. 15.

Krishna Avatar:

Annihilating Kamsa and other demon kings who had become a burden to the earth, He that protected the earth, the cows, the sages, the Brahmins and religion in every way; He whose acts are always for the good of the people; He the remover of the streams of all adversities – may that Lord Sri Krishna, the foremost of Yadus enrich us with dharmic conduct. 16.

Bhddha Avatar:

The Lord born as Buddha the enlightened, who deluded the intellects of the enemies of gods, established true ideals of the religion, protected multitude of His followers from the heretic

आरुह्याश्वममर्त्यदत्तमवनौ निस्त्रिंशपाणिश्चरन्कल्की पापिनराधिपांश्च बहुशो हत्वाऽवसाने कलेः ।
धर्मं स्थापयिता विशुद्धमखिलं यः स्वाङ्गसङ्गानिलस्पर्शोच्छिन्नकुबुद्धिरेष हरतात्कष्टं समग्रं हरिः ।१८

स्तोत्रस्य श्रवणाद्दशाकृतिधृतः स्यान्नास्य पाठाच्च
भीस्तोयार्तेर्निरयार्तितोऽसुरगणाद्व्याघ्रादितो दुःस्थलात् ।
राजभ्यश्च कदध्वतो रिपुगणादज्ञानतोऽथो कलेर्देहान्ते
सुगतिर्नृणां करुणया स्याद्दीनबन्धोर्हरेः ॥ १९

सुव्रत उवाच -

इत्युक्त्वा स तु राजर्षिर्ययौ कार्यायनं नृप ! । सकुटुम्बोऽभयोऽप्यासीद्धर्याराधनतत्परः ॥ २०

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forces, the ocean of mercy who is well known for his sacrifice without violence, bestower of purity of mind, savior of mankind to cross the ocean of transmigration – may he teach us to lead a peaceful life on earth. 17.

Kalki Avatar:

Towards the close of the Kali era, He that assumed the form of Kalki, rode a horse given by gods, bore a sword in his hand and coursed through the earth destroying countless sinful plunderers parading as kings. The touch of the fragrant air coursing from whose body stripes off vile thoughts that will render the minds of them all very pure. May He, the establisher of true religion guide us in this last phase of the time cycle. 18.

One who recites and/or listens to this hymn of Ten Incarnations of the Lord will be fearless and will face no trouble from water, hell, army of evil-doers and wild animals like tiger; will not go wayward or get caught in obscure places; will not be tortured by rulers, troops of enemies and even from ignorance (the root cause of all miseries) and also from Kali! Nevertheless those men, after the end of their worldly life, will reach that meritorious state by the grace of Shri Hari, the kind friend of the afflicted. 19.

Abhay worships Shri Hari intently; freed from fear.

Suvrat said:-

O King, saying thus, that king-sage proceeded to his town

घृतदुग्धैक्षवान् हित्वा धारणापारणाव्रतम् । हरीक्षणावधि दधौ यमैः सह निजैः सह ॥ २१
सर्वान्तरात्मा भगवान् सर्वभावविदीश्वरः । दर्शनं दास्यतेऽत्रैव स आगत्य दयानिधिः ॥ २२
निश्चित्येत्थं निजगृहे श्रीकृष्णं तं जगद्गुरुम् । कृतावतारं हि भुवि सम्यगाराधयंश्च ते ॥ २३
खट्वाङ्गोक्तप्रकारेण ध्यायन्तो नियतव्रताः । भेजिरे स्वामिनं भक्त्या भक्तवत्सलमादृताः ॥ २४
तपोदग्धाङ्गरुधिरा विशुद्धहृदयाश्च ते । निराहारा मिताहारा फलाहाराश्च कुत्रचित् ॥ २५
लोष्टादिवदनादृत्य राजभोगोचितास्तनूः । आराधनं भगवतो विदधुर्वनिनो यथा ॥ २६
राज्यं स्वं मन्त्रिसात्कृत्वा तत्कथाश्रवणादिषु । प्रसक्तोऽभून्नृपः स्तोत्रं कृष्णार्चान्ते च तत्पठन् ॥ २७
ध्यायन्तस्तं जपन्तश्च सर्वे ते हृदयाम्बुजे । यथाश्रुतं तं ददृशुः प्रत्यहं स्फुरितं हरिम् ॥ २८

Karyayan. King Abhay with his family now got intently engaged in worship of Shri Hari. 20.

With his family members, he observed the vow of fasting on alternate days without using ghee, milk and sugar (Dharana-Parana) until Shri Hari-darshan. 21.

'He, the in-dwelling Lord of all, the knower of all sentiments and ocean of compassion will come and make His presence here for us' - with such firm faith they adored according to rituals, Sri Krishna, the world-guru incarnate on earth. 22 - 23.

As told by Khatvang, observing all the procedure of the vow, contemplating on Him, they venerated Him as their master, the devotee-loving Lord, with great devotion. 24.

Like forest-dwelling austere men who mostly observe fast by eating little food or just fruits, give no attention to their bodily habits though they were used to royal pleasures and treating the body as an insignificant clog of earth, with pure hearts they worshipped the Lord. 25 - 26.

The king entrusted his royal responsibilities to the chief minister and fully engaged himself in adoration of Krishna, listening to the discourses about the Lord and reciting hymns of praise at conclusion of everyday worship. 27.

Thus continuously contemplating and chanting His name every day, they visualized Him in their hearts, as was portrayed

प्रत्यक्षदर्शनेच्छा तु तथाप्यन्वहमैधत । तदर्थमेव देहांश्च शोषयन्ति स्म ते निजान् ॥ २९
इत्थं हरिं तमनुवासरमेव तेषां भक्त्या नरेन्द्र ! भजतां विमलाशयानाम् ।
साक्षात्तदाप्तिमनसां व्यगमत्तु सार्धमासद्वयं निजसपत्नभयेन साकम् ॥ ३०

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे द्वितीयप्रकरणे सङ्कष्टहरस्तोत्रोपदेशहर्याराधननिरूपणनामा षड्विंशोऽध्यायः ॥ २६ ॥

॥ अथ सप्तविंशोऽध्यायः ॥ २७ ॥

सुव्रत उवाच -

प्रबोधन्युत्सवं कृत्वा शरधारपुरे हरिः । कार्यायनमथ प्रायात्स्ववाक्यं प्रतिपालयन् ॥ १
आयान्तं कृष्णमाश्रुत्य खट्वाङ्गो हर्षविह्वलः । प्रतीक्षमाणस्तं नित्यं तत्संमुखमगाद्द्रुतम् ॥ २

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by King Khatvang. 28.

Nevertheless their desire to see Him in person which was getting intense by the day desiccated their bodies gradually. 29.

While they were devotedly engaged in worshipping Shri Hari day after day, O King, becoming pure at heart and longing for His Darshan, two and half months passed, and also troubles from enemy subsided. 30.

Thus ends the twenty sixth chapter entitled 'Narration of hymn to ward off adversities and ways of worship of Shri Hari' in the second Prakarana of Satsangijivan, the life story of Lord Narayan, also titled as 'Dharmashastra' (the rules of the code of conduct). 26

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CHAPTER – 27

King Khatvang welcomes Shri Hari in Karyayan.

Having celebrated Prabodhini festival in Sharadharapura, keeping His promise, Sri Hari proceeded to Karyayan. 1.

Having heard the news of Shri Hari's long awaited arrival, King Khatvang was overwhelmed with joy and hastened to welcome Him. 2.

वृतोऽश्ववारैर्बहुभिर्नानावादित्रनिःस्वनैः । निनादयन्दिशोऽद्राक्षीदायान्तं प्रभुमध्वनि ॥ ३
आरूढं जविवाजिनं परिवृतं वर्णिव्रजैर्नैष्ठिकैः
प्रीत्या चन्दनपुष्पहारततिभिः सम्पूज्यमानं जनैः ।
आयद्भिर्मुनिभिस्तथा गृहिजनैरुद्वीक्षितं पृष्ठतस्तं
नत्वा च तदाश्रितान्निजगृहं तैः साकमायान्नृपः ॥ ४
आवासं स्वगृहे तस्य प्रभोः सम्यगकारयत् । अन्येषां तु तदीयानां ग्राम एव यथोचितम् ॥ ५
सानुगस्य हरेः सेवां निर्मानः स तु दासवत् । चकार परमप्रीत्या तथान्येऽपि जना नृप ! ॥ ६
राघवाख्यश्च वैकुण्ठप्रमुखा ब्राह्मणोत्तमाः । वास्तू रामस्तथा वेलो विक्रमाद्याश्च बाहुजाः ॥ ७
वीरः कामो राघवश्च कर्णो देवश्च गोवरः । पञ्चायनश्च हीराद्या वैश्यास्तं च सिषेविरे ॥ ८
देविकाद्या योषितोऽपि भक्त्या पर्यचरंश्च तम् । यथाधनं यथाशक्ति विशुद्धमनसोऽखिलाः ॥ ९

Along with a number of horse-riders, a band of musicians and instrument players, their loud sound filling the quarters, when he came forward to greet the Lord, he saw Him riding on a splendid speedy horse, surrounded by groups of celibates and being worshipped by the people with sandal paste and rich floral wreathes, and being lovingly glanced by sages and commoner devotees who followed Him. Saluting Him and the accompanying members, he took them to his mansion. 3 - 4.

He accommodated the Lord comfortably in his mansion having excellent facilities, and His devotees were accommodated at other suitable places in the town. 5.

Along with his relatives and servants, the royal king promptly attended upon Shri Hari like a servant with great love. The others emulated him. 6.

The most respected Brahmins headed by Raghava and Vaikuntha, and Ksatriyas like Vasta, Ramji, Velaji, Vikram and others, and men of merchant class like Viradas, Kamji, Raghav, Karna, Devji, Govar, Panchayan, Herji and others humbly served Him. 7 - 8.

Ladies, sinless and pure at heart, like Devika and others served Him agreeably according to their ability and wealth, devotedly. 9.

O King, on the full moon day of Kartik month, led by Khatvang,

कार्तिकी पौर्णमास्यासीद्दिने तस्मिन्नराधिप ! । खट्वाङ्गप्रमुखाः सर्वे तमाचर्चुस्तदा मुदा ॥ १०
गन्धपुष्पस्रगापीडनूत्नवासोधनादिभिः । सम्पूज्य भक्त्या परया तं प्रणेमुश्च सादरम् ॥ ११
ततो बद्धाञ्जलिपुटाः पश्यन्तो वर्णिनं हरिम् । साक्षात्कृष्णमपश्यंस्ते मुरलीवादनोद्यतम् ॥ १२
पुनः प्रणम्य साश्चर्यं यावत् पश्यन्ति तेऽथ तम् । तावत्स भगवानासीद्यथापूर्वं हि वर्णिराट् ॥ १३
सर्वावतारधर्तारं श्रीकृष्णं पुरुषोत्तमम् । तमेव जानन् खट्वाङ्गस्तुष्टाव प्राञ्जलिस्ततः ॥ १४

खट्वाङ्ग उवाच –

श्रीनीलकण्ठ ! जय बद्धविमोचनाय शुद्धाय बुद्धिनिधयेऽसुरमोहनाय ।
भक्त्यङ्गजाय शरणागतजीवनाय कृष्णाय ते भगवते सततं नमोऽस्तु ॥ १५
अक्षरात्पर इति श्रुतिवर्ण्यं ह्यक्षरे बृहति धाम्निवसन्तम् ।
त्वामवाप्य पुरुषोत्तममद्य श्रीहरेऽभवमहं हि कृतार्थः ॥ १६

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they all happily worshipped Him elaborately with 40 ingredients like sandal paste, garlands of flowers, tufts, fine clothes and wealth with great devotion. Then they prostrated before Him respectfully. 10-11.

Then they stood before Him with folded palms, looking at Shri Hari intently who was in the form of a celibate. Instantly they saw himself as Krishna playing flute in His hand. 12.

Wonder-struck again they bowed before Him and looked. He was the Lord as they had seen Him before, the celibate-supreme. 13.

Then knowing Him to be the Supreme godhead Sri Krishna, taking incarnations in different forms, Khatvang began to extol Him. 14.

Khatvang extols Shri Hari.

Khatvang said:-

'O Sri Nilakanth, hail, victory unto thee, the reliever of bound souls, the ever-pure, the treasure-trove of self-willed intellect, deluding the Asuras, born of Bhakti, O the vital breath of the surrendered ones, O Lord Krishna, I adore thee forever! 15.

Residing in Aksharadhama, the imperishable abode, eloquently sung by the scriptures as 'Aksarat Parah' - The highest spirit -

ब्रह्मातामुपगतैरपि जीवैर्नैकसाधनसमृद्धिबलेन ।
त्यक्तमायिकगुणत्रयकार्यैस्त्वं बृहत्परममेष उपास्यः ॥ १७
स त्वं विश्वं सृजसि रजसा ब्रह्मदक्षादिरूपः सत्त्वेनेदं ह्यवसि च दधद्यज्ञधर्मादिमूर्तीः ।
अन्ते सर्वं हरसि तमसा रुद्रशेषादिरूपस्तत्राबद्धस्त्रिगुणपतिरिति श्रीमहाराज उक्तः ।१८
धत्से परंब्रह्म तनूः स्वतन्त्रस्त्वं स्वेच्छयैवानुयुगं हि दिव्याः ।
कालेन नष्टं निगमोक्तधर्मं प्रवर्तयन् पासि सतोऽप्यसद्भ्यः ॥ १९
असुरसदनतः स्वदंष्ट्रोद्धृतां गिरिगहनयुतां वराहाकृतिः ।
प्रबलदितिसुतं च हत्वा न्यधास्त्वमुपरि पयसां स्वशक्ति धराम् ॥ २०

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even higher than the imperishable, O Nilakanth, having attained that supreme being, I have today lived the purpose of my life. 16.

Even to the men who have abandoned all attachments to worldly objects and their effects like desire, anger, envy, ego, etc., and to those who have reached the state of the highest Brahman on the merit of their manifold spiritual accomplishments, you are the most adorable one, the all-pervading supreme Brahman. 17.

From your power of Satva arose Vishnu, the bestower of fruits of all sacrifices and the protector of the worlds, the holy men and righteousness; from your power of Rajas arose Brahma, Daksha and other deities in the beginning of the process of universal creation; from your Tamas arose Rudra and Shesa for the dissolution of the universe. 18.

In the individuals bound by these three adjuncts (Sattva etc.), you the indwelling one is the supreme master of them all.

In the course of the ages, O absolute Brahman, you should take divine forms out of your own free will, as you are self-willed, to restore, protect and promote the order of the Vedic-religion lost in the course of time, and protect the holy men from the evil-doers. 19.

Varah Avatar:

In the incarnation of the Cosmic Boar, you destroyed the mighty son of Diti-Hiranyaksha and brought the earth out of his

प्रार्थनया बहुधा रुचिनाऽऽप्तः कामद ! दक्षिणया सह जातः ।
यज्ञतनुर्भुवनत्रयपाता स त्वमहन्मनवेऽसुरसङ्घम् ॥ २१
भुवि भारतवर्षजन्मनां भजतां पुण्यधियां नृणां सताम् ।
हृदि धर्मकुलाभिवृद्धये नरनारायणरूपमादधाः ॥ २२
साङ्ख्यज्ञानं त्वं कपिलः सन्निजमात्रे कालग्रस्तं कर्दमसूनुश्च पुराऽदाः ।
शिष्यायेदं चासुरयेऽपि प्रददाथ द्वीपेऽम्भोधेः कल्पितकेतोऽथ ततप्थ ॥ २३
चातुर्वर्ण्याचारसमेताश्रमधर्मान्सम्यग्भूमौ स्थापितवानत्रितनूजः ।
त्वं प्राक् प्रादा भुक्तिसमेतामपि मुक्तिं दत्तात्रेयो हैहयराजे यदवे च ॥ २४
दधदरिजलजौ गदां च पद्मं ध्रुववरदो वरदोश्चतुष्टयेन ।
नवजलदतनुश्च वासुदेवो मधुवनवासिजनांस्त्वमुद्दधर्थ ॥ २५

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abode, the underneath Rasatal by mounting it on your tusk – the earth full of mountains and woods – without causing any damage to her, and placed it on the celestial waters. 20.

Yagna Avarat:

O the wish-fulfilling one, the well-wisher of all, you are born to Ruchi (Prajapati) who prayed and adored you intently for long in the form of sacrifice (yajna) with Lakshmi in the form of Dakshina. You saved Manu and the three worlds killing the multitude of demons. 21.

Nar-Narayan Avatar:

On this earth you took the form of Nar-Narayan to enhance virtues like knowledge, detachment etc. in the hearts of the meritorious holy-minded men engaged in devotional services and born in the land of Bharat. 22.

Kapil Avatar:

In a past incarnation, you being Kapila the son of sage Kardama, you conferred the knowledge of Samkhya philosophy, which had faded away in the course of time, to your mother (Devahuti). Then you gave it to your disciple Asuri. You then went to the island in the eastern sea and performed severe penance for the welfare of the world. 23.

पृथुरथ पृथिवीं दुदुग्धौषधीः सममिदमकरोर्धरायास्तलम् ।
अघिनमपि दिवं च वेनं नयन्प्रथमनृपतिस्त्वमासीः पुरा ॥२६
नाभेर्जातो देव ! सुदेव्यां शतकृत्वं कृत्वा यज्ञान्स्वीयसुतादीनुपदिश्य ।
प्राशा धर्मांस्त्यागिजनानामृषभस्त्वं निर्मानादीन् पारमहंस्याचरणेन ॥ २७
त्वं हयग्रीवरूपोऽददा वेधसे वेदवृन्दं दिनान्ते मुखेभ्यः सृतम् ।
मत्स्यरूपोऽपि भक्तेश ! कुर्वंस्तथा धर्ममात्थ स्म सत्यव्रतायाखिलम् ॥ २८

Dattatrey Avatar:

In the past, born to Atri as Dattatreya, you established social and religious order for the four castes and four stages of life on this earth. You bestowed earthly happiness as well as salvation to the sovereign kings - Haihaya and Yadu. 24.

Dhruva Avatar:

In the form of Vasudev, blue complexioned as of a new rain-cloud, and with the divine disk, lotus, mace and conch in your four hands, you appeared before Dhruva and gave a boon to that kid. You are the giver of the fulfillment of the four objectives in human life by your four hands. 25.

Pruthu Avatar:

You were manifest as Pruthu, the first sovereign king on the earth, who milked as it were, from the earth, flora (the plants and all natural resources that were hidden within her) and leveled the uneven surface of the earth and turned it into plains. The tyrant King Vena (who was consigned to hell), your father, was taken to the heavens by your righteous acts. 26.

Rusabha Avatar:

Born of King Nabhi and his wife Sudevi (Merudevi) as Rusabha, performing hundred sacrifices in perfect ways and instructing his sons and other seekers the virtues such as knowledge, renunciation and devotion, He Himself wandered in the state of Paramhansa (the state of highest enlightenment) free from ego, delusion and attachment. 27.

त्वमेव मुनिशापतः सुरगणं गतश्रीपदं विपद्व्यसनतोऽवितुं जलधिमन्थने मन्दरम् ।
दधाथ कमठाकृतिर्विततपृष्ठभागे विभो ! ततोऽमृतमपाययः कपटमोहिनीस्त्रीवपुः ।२९
भवानुग्ररंहोऽतिसिंहो नृसिंहः प्रचण्डोऽट्टहासस्वनस्फोटिताण्डः ।
नखाग्रैर्ददारादिदैत्यं च मत्तं विरक्तं स्वभक्तं प्रभुत्वे न्ययुंक्तः ॥ ३०
वामननामा विनयनतांसो विप्रबटुस्त्वं त्रिपदमिषात्तम् ।
देववराय त्रिभुवनराज्यमासुरराज्यं पृथु बलयेऽदाः ॥ ३१

Hayagriva Avatar:

You appeared in the form of Hayagriva (the horse-necked one, an embodiment of sacrifice and Vedic) at the end of the era of Brahma (Kalpanta-the deluge at the end of the cosmic cycle) when the Vedas fell out of Brahma's mouth, took the form of a Fish and fetched the Vedas back for him.

Again you rescued the Vedas from the demon (Hayagriva) in the same way in the form of fish, you saved Satyavrata Manu and imparted him the knowledge of religious code. 28.

Kurma Avatar:

When Indra was cursed by sage (Durvasa) and as a consequence he and all three worlds lost their luck and luster, to save them from the miseries and gloom you took the form of a tortoise at the time of churning of the ocean (by gods and the demons) to support mount Mandara on your huge, expansive back; and when the resultant nectar was carried away by the demons, you took the form of Mohini, an enchanting beautiful lady, deluded them and distributed the nectar among the gods. 29.

Narsimah Avatar:

Assuming the wonderful form of Man-Lion with face formidably fierce, roaring so loud that it seemed to crack the cosmic shell, you tore open the chest of the foremost demon (Hiranyakashapu) insolent with overflowing ego with your claws and enthroned your dear devotee (Prahlada) totally free from attachments. 30.

मनूनां मुनीनां च बर्हिर्मुखानां सुराधीश्वराणां च कर्तुं प्रवृत्तिम् ।
त्रिलोक्याः सदा रक्षणे राजराजाभिधानावतारान्दधासि त्वमेषः ॥ ३२
आयुर्वेदं रुगपनुदभिधः प्राशाद्धन्वन्तरिरिह च भवान् ।
रुद्धं भागं प्रतिमखममरैर्दत्तं नम्नैरलभत महसा ॥ ३३
पर्शुं तीक्ष्णं बिभ्रदारक्तनेत्रः क्षत्रं घोरं कार्तवीर्येण साकम् ।
हत्वा हत्वा नष्टराजन्यबीजामेको भूमिं जामदग्न्यश्चकर्थ ॥ ३४

Vaman Avatar:

Assuming the form of Vamana (dwarf) a young Brahmin boy (Brahmacharin) who approached Bali modestly seeking his favour for three feet of land, you took back the sovereignty of three worlds from him for Indra and offered the vast realm of Sutala to Bali as a kingdom of Asuras. 31.

Hari Avatar:

In each Manvantra (of four ages i.e. Yugas), the distinctive set of officiating divinities as Manus (the principal rulers), the seven sages (Saptarshis), the guardian deities and their King Indra are appointed by you through Brahma to protect and promote the progress of the three worlds. From time to time you incarnate as Rajraj to keep them vigilant in performing their duties. 32.

Dhanavantari Avatar:

You manifested as Dhanvantari, (the physician of gods) promulgating Ayurveda, the science of health, the uttering of whose name cures all diseases. With your eminence, you won back your share in the sacrificial offerings, which was seized by the gods and later returned by them. 33.

Parshuram Avatar:

Born as Parashuram to sage Jamadagni, holding a sharp axe in his hand, eyes reddened with anger, you destroyed Kartavirya and his progeny and effaced the entire Ksatriya clans who had become tyrants and persecutors of holy men from the face of the earth. 34.

जातो रामः स च त्वं दशरथतनयस्ताडकां यज्ञहन्तॄन् ।
हत्वोद्धृत्याप्यहल्यामुवहिथ पुरभिच्चापमाभज्य सीताम् ।
यातः पित्राज्ञयाऽथो वनमनुजकलत्रानुयातः स्वसारं ।
रक्षोभर्तुर्विरूपां विदधदृषिरिपून् भूरिरक्षांस्यहिंसीः ।। ३५
रक्षोनीतां च शोचन्नुरु जनकसुतां त्वं जटायुःकबन्धौ ।
भिल्लीं चोद्धृत्य वालिक्षपणगतभयप्रीतसुग्रीवदूतैः ।
तामत्रान्वेष्य लङ्कां विततजलनिधौ सेतुमाबध्य गत्वा हत्वा ।
कीशर्क्षसैन्यो युधि दशवदनं चाप्य सम्राडभूस्ताम् ।। ३६
बुध्वा बुद्धीरल्पतरास्त्वं च जनानां व्यासो भूत्वा वेदकदम्बं प्रविभज्य ।
पैलादिभ्यस्तं प्रददाथाथ दुरुह्यान् प्रावोचोऽर्थान्सूत्रपुराणादिभिरस्य ।। ३७

Rama Avatar:

O you are Rama, born to Dasharatha, who annihilated Tadaka and numerous other demons who were trying to destroy the sacrifice (being done by Visvamitra), you relieved Ahalya from her stony-state, you broke the mighty bow of Shiva (Purabhid) and married Sita. Then submitting to the command of you father, you went on exile to the forest accompanied by your wife and younger brother; there you mutilated (the lustful Shurpanakha) sister of the king of demons (Ravana) and decimated an army of demons-the enemies of sages.

You were grief-stricken about Sita (Janaksuta) being abducted by the demon-king Ravana, you delivered Jatayu, Kabandha and Shabari - a tribal woman to liberation, you made friendship with Sugriva who was exiled by his brother Vali and through his emissaries looked for Sita's whereabouts, you built an extensive bridge across the sea to reach Lanka with the army of monkeys and bears and destroyed the ten-headed Ravana in war and you returned to Ayodhya to ascend the throne for the benefit of mankind. 35-36.

Vyasa Avatar:

Born (of Parashara and Satyavati) as (Veda-)Vyasa, you divided the tree of Veda into several branches (Yajus, Sama and Atharva).

क्षितिभरमपहर्तुमासीद्भवान् कृष्णनामाऽकरोद्गोकुले पूतनान्तं तृणावर्तघातं दृढानोविभङ्गं मुखे विश्वभानं च बाल्योचितक्रीडनं मन्थनीभङ्गयुग्मार्जुनोन्मूलपातं बकस्याथ दैत्यस्य वृन्दावनेऽन्तं च वत्सासुरस्याघनाशं स्ववत्सादिरूपैर्विधेर्मोहनम्। अगनगखगशंसनं मर्दनं कालियाहेश्च पानं दवाग्नेः कुमारीव्रतेष्टस्य दानं च यज्ञाङ्गनाप्रीणनं धारणेन व्रजस्यावनं स्वेष्टगोवर्धनस्येन्द्रदर्पापनोदं प्रचेतोन्तिकादानयनं नन्दराजस्य नीतिं स्वधाम्नि प्रियाणां विलासं च गोपीजनै राधिकारञ्जनम्। अहिधृतपितृमोचनं शङ्खचूडर्षभव्योमकेश्यन्तमक्रूरवाक्यात्स्वपुर्यागमं नाशनं रङ्गकारस्य चानुग्रहं

Visualizing the diminishing intelligence of men, you delivered those (Vedas) to your disciples Paila and others for propagation. You also composed texts like BrahmaSutra and Puranas and the extensive Mahabharat, elucidating the unfathomable, unintelligible meaning of the Vedas for the common man. 37.

Krishna Avatar:

O Shri Hari, to lighten the burden of the earth you are born as Krishna of holy fame. In your infancy in Gokula you brought about the death of Putana, the female monster, and destroyed the demons Trnavarta and Shakatasura in a child-play.

You are the one who showed the whole universe in your yawning mouth to mother Yashoda. You enjoyed playing child like pranks (with the Gopas and Gopis).

When you broke the churning pot, Yashoda the mother tied you to the husking mortar. Dragging it along, you moved through the two huge Arjun trees and uprooted them (to liberate the two Guhyakas).

In Vrndavana you killed the demons Baka - the monster crane, Agha-an embodiment of sin and Vatsasura-who had come in the disguise of a calf. At times donning the guise of Krishna and at other times as calves and cowherd boys, you confused Brahma with your magical powers over a year.

In Vrndavan you adored the beauty of the mountain Govardhana, the trees and birds there and trampled Kalia (by dancing on his hood). You consumed the fierce-forest fire.

तुन्नवायस्य कुब्जासुदाम्नोर्धनुर्भङ्गमत्तेभमल्लेशकंसप्रणाशं गुरोः कामपूर्तिं च गोपीमनःशान्ति-
क्रूरकुब्जापृथातोषणं द्वारिकानिर्मितम् । यवनमगधराडनीकक्षयं राजसङ्घं विजित्याष्टपट्टाङ्गना-
षोडशस्त्रीसहस्त्रोपयामं नृगोद्धारणं बाणदोश्छेदनं पार्थयज्ञावनं चैद्यसाल्वादिनाशं सुहृद्विप्रदारिद्र्यभङ्गं
कुरुक्षेत्रयात्रोत्सवं स्वाग्रजानन्दनं मोहनाशं वैदेहपार्थोद्धवानां हरे ! ॥ ३८

You bestowed on the maidens of Vrndavan the fruit of their rite of worshiping Goddess Katyayani, you blessed the pious wives of the brahmin priests, you protected Vraja, the cowherd settlement, by lifting and holding your favourite Govardhana mountain. Thus you humbled the pride of Indra.

You are the one who freed Nandaraj from the fear of the shackles of Varuna (Pracheta). It is you who revealed to the Gopas the transcendental realm-Vaikuntha.

Through Your pastime of Rasa-dance with Gopis, You regaled the principal Gopi-Radhika.

You saved Nanda from the jaws of a python, destroyed Shankhachuda (son of Mayasura), an ox-demon (named Arista), Vyomasura (in the form of Cyclone) and Keshi (horse-demon). You then left Vrndavan (and went to Mathura) at the request of Akrura.

(Coming to Mathura) You blessed the weaver, the hunchback maid-kubja and Sudama (the garland maker) and fulfilled the desire of his preceptor (restoring his son from the abode of Yama).

You consoled the Gopis (Sending Uddhava to Vraja), pleased Kubja, Akrura and Prtha (Kunti) (by accepting their adoration).

You founded the city of Dwaraka, decimated the army of (Kala) Yavana and Jarasandha the King of Magadha, defeated a multitude of rulers in battle and married eight princesses as principal queens and sixteen thousand other women.

You redeemed Nurga (from the state of Lizard), cut the arms of Banasura, destroyed Chaidya (Shishupal), Shalva and other antagonists, protected the (Rajasuya) sacrifice of Yudhisthira and his brothers (sons of Partha).

वैदिकं विधिमुपाश्रितानपि प्राणिनां त्रिभुवनौकसां हरे ! । ।
अर्दनं विदधतोऽसुरव्रजान् बुद्धरूपधृदमूमुहद्भवान् ।। ३९
म्लेच्छप्रायान् पापिजनान् कुमनीषांस्तिष्यस्यान्ते विष्णुयशोद्विजसूनुः ।।
भूत्वा कल्की घोरमहासिकरस्त्वं हन्ता नूनं भूमितले विचरन्वै ॥ ४०
धर्महानिमीक्षसे यदा यदा सुरारिभिस्त्वं कृतां तदा तदा दधासि भूतले तनूः ।
मातृतातयोगतः कदा कदाचिदेकतः क्वाप्यतर्कितः स्वयं प्रकाशसे निजेच्छया ॥ ४१
तवावतारधारणं हि रक्षणं विधातुमेव धर्मवर्त्मनः प्रभो ! । ।
भवत्यतोऽत्र दुर्जनैरुपद्रुतं तदद्य साधु पालयन्विराजसे ॥ ४२

You quelled the poverty of thy Brahmin friend (Sridama), went to the holy Kuruksetra with your relatives and kinsmen and enjoyed the festivity and restored Devaki's sons (Your elder brothers) to her joy.

Imparting spiritual knowledge you removed delusion of the Brahmin of Videha (Shrtadeva), Arjun and Uddhava. 38

Buddha Avatar:

When a person of demoniac nature becomes a strong adherent to the Vedic rituals (and thereby becoming powerful) and harassed the creatures in the three worlds, you as Buddha incarnate – the enlightened one – attracted and deluded them (by propounding atheistic philosophies in order to draw them away from the misuse of Vedic rites). 39.

Kalki Avatar:

Towards the end of the Kali age, you will be born as Kalki the son of the Brahmin Vishnuyasha, you will come riding on a horse, and bearing a formidable sword in hand you will course through the earth destroying multitudes of sinners and wicked minded barbarians. 40.

You manifest in one or other form whenever you find religion waning from the earth by the evil acts of the enemies of gods. Sometimes you are born to parents, sometimes from only one of them (as Partha from King Vena's body), sometimes by your own

त्वमात्मतन्त्रो भुवि यानि यानि करोषि कर्माणि कृतावतारः । ।
भवन्ति तापत्रयभर्जितानां हितावहान्येव हि तानि तानि ॥ ४३
जन्मानि कर्माणि च ते दिव्यानि पुरुषोत्तम ! । अनन्तत्वान्न शक्यन्ते सङ्ख्यातुं क्वापि केनचित् । ४४

सुव्रत उवाच -

इति स्तुत्वा हरिं भक्त्या प्रार्थयामास भक्तराट् । स तच्छुश्रूषणमनाः प्रश्रयावनतः सुधीः ॥ ४५
भगवन् ! करुणां कृत्वा मयि भक्ते त्वदात्मनि । स्वस्थोऽत्र कतिचिन्मासान्वस्तुमर्हसि सत्पते ! । ४६

श्रीभगवानुवाच -

वसन्तोत्सवपर्यन्तमत्र वत्स्याम्यहं ननु । प्रीतये तव राजर्षे ! धर्मनिष्ठस्य सर्वदा ॥ ४७

सुव्रत उवाच -

ततः संसेव्यमानोऽसौ खट्वाङ्गादिभिरादरात् । तत्रोवास हरी राजन् ! सुखयन्स्वाश्रितान्सुखम् ॥ ४८

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mystic ways and on your own will at other times. 41.

O Lord, you manifest yourself to protect the religious tradition endangered by evildoers; and you institute it in a perfect way. 42.

O You self-willed, whatever incarnation you assume and whatever you do, every act of yours is for the good of the people tormented by three kinds of afflictions (physical, mental and natural). 43.

O Supreme Being, your birth and deeds are divine and infinite. None can ever enumerate them. 44.

Thus praising Shri Hari with great love, that eminent devotee of good intellect ever eager to serve Him, humbly bowing his head before Him, prayed: 45.

‘O Lord, be merciful to me having utmost devotion to you; please stay here comfortably for a few months more, O the master of the good!’ 46.

The Lord said:-

‘I will stay here till the spring-festival (Vasant Panchami) for your pleasure O King-sage, for you are very sincere in your religious and devotional duties.’ 47.

पत्रं लिखित्वाऽथ स दूतमेकं सम्प्रैषयद्दुर्गपुरं नृपर्षिः ।
स शीघ्रयायी त्वरितं नृपेन्द्रं तत्राभयं प्राप्य ददौ तदङ्ग ! ॥ ४९

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे द्वितीयप्रकरणे कार्यायनग्रामागमन - खट्वाङ्गकृतहरिस्तुतिनिरूपणनामा सप्तविंशोऽध्यायः ॥ २७ ॥

॥ अथ अष्टाविंशोऽध्यायः ॥ २८ ॥

सुव्रत उवाच

तत्प्राप्य पत्रं भगवानुपेतः कार्यायनग्राममिति प्रहर्षात् ।
प्राहाभयः स्वानथ ते तदैव सज्जा बभूवुर्गमनाय राजन् ! ॥ १
हरेः प्रसादाद्गतवैरिभीतिर्नृपस्ततः स्वैः सह बन्धुभिः सः ।
ग्रामं तमायात्परिमेयपद्गो यानैस्त्वरद्भिर्दिन एव तस्मिन् ॥ २

Suvrat said:-

Then, served by Khatvang and others with veneration, Shri Hari stayed there happily giving delight to His devotees. 48.

Writing a letter (to King Abhay), the King-sage Khatvang sent it to Durgapur with a speedy messenger, who went there and gave it to King Abhay. 49.

Thus ends the twenty seventh chapter entitled 'Narration of Shri Hari's stay in Karyayan; His eulogy by Khatvang' in the second Prakarana of Satsangijivan, the life story of Lord Narayan, also titled as 'Dharmashastra' (the rules of the code of conduct). 27

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CHAPTER – 28

King Abhay meets Narayan Muni.

Suvrat said:-

O King, having obtained the letter mentioning the arrival of the Lord at Karyayan town, King Abhay happily told his men about this and got ready to go there. 1.

By the grace of Shri Hari, the King, having got rid of fear of

आयातमात्मीयसुहृत्तमं तं सम्मानयित्वैव यथार्हमाशु ।
खट्वाङ्ग आवासयति स्म तुष्टः सहानुगैरात्मपरप्रतीतिम् ॥ ३
कृतावतारं प्रगृहीतकृष्णपूजोपहारं स्वजनैः समेतम् ।
तं दर्शनोत्कं भगवत्समीपमुपानयद्राजऋषिः स शीघ्रम् ॥ ४
श्रीकृष्णदेवं मनुजाकृतिं तं प्रत्यक्षमालोक्य यथाश्रुतं ते ।
सहस्रशस्त्यागिगृहस्थवृन्दैर्वृतं मुदा पूर्णहृदः प्रणेमुः ॥ ५
तं मानयामास हरिः सबन्धुं खट्वाङ्गविज्ञापितसर्वभावम् ।
सर्वान्तरात्मा निजवाञ्छितार्थसम्पूरणे कल्पतरूपमानः ॥ ६
सिंहासने संस्थितमीश्वरं तं भक्त्या पुपूजुः परया ततस्ते ।
वस्त्रैरमूल्यैर्विविधैरनेकैर्विभूषणैश्चन्दनपुष्पहारैः ॥ ७
तं पूजितं प्रेमभरेण भक्त्या नीराजयित्वा नमनं विधाय ।
बद्ध्वाऽञ्जलींस्ते तदुदारमूर्तौ लग्नेक्षणास्तुष्टुवुरादरेण ॥ ८

enemies, came to that town on speedy chariots with a few soldiers and relatives the same day. 2.

Pleased at the arrival of King Abhay, King Khatwang honoured that intimate friend of his deservedly and arranged for his and his men's stay. 3.

Then the royal-sage Khatwang took the King to the Lord immediately, for the latter had brought with him the offerings necessary for Krishna-worship and was eager to have His Darshan along with his men. 4.

Having seen Sri Krishna actually in human form as he had heard, surrounded by thousands of ascetics and commoners, he was delighted and happily prostrated before Him. 5.

Shri Hari, the inner self of all, who is the wish yielding tree that fulfils the wishes of His devotees, honoured King Abhay and his relatives who were all well acquainted with the greatness of Shri Hari through King Khatwang. 6.

With great devotion they worshipped the Lord seated on the throne by offering clothes, various invaluable ornaments, flower garlands and sandal paste. 7.

अभयादय ऊचुः -

सद्धर्मरक्षात्तजने ! सदीश ! प्रतापनिर्मूलितदैत्ययूथ ! ।
पाषण्डमार्गावितभूरिभक्त ! प्रशान्तमूर्ते ! जय नीलकण्ठ ! ॥ ९
निःश्रेयसायैव कलौ नराणां भक्त्या सदोपास्यमनोज्ञमूर्ते ! ।
अतिक्षमाब्धेऽतिदयानिधान ! प्रशान्तमूर्ते ! जय नीलकण्ठ ! ॥ १०
स्वभक्तगोलोकनयात्मनिष्ठ ! प्रभो ! सदैकान्तिकधर्मधर्तः ! ।
प्रवर्तितक्षेमदसाङ्ख्ययोग ! प्रशान्तमूर्ते ! जय नीलकण्ठ ! ॥ ११
अधर्ममायाकलिकालनानादोषाशुनाशश्रवणादिभक्ते ! ।
धर्मक्रियातत्पर ! चारुवेष ! प्रशान्तमूर्ते ! जय नीलकण्ठ ! ॥ १२
महामुने ! योगकलाप्रवृत्ते ! योगेश्वरानन्तगुणप्रभाव ! ।
विभो ! वराभीतिद ! दिव्यरूप ! प्रशान्तमूर्ते ! जय नीलकण्ठ ! ॥ १३

With ardent devotion they waved lamps before him and offered salutations to the adorable Lord. With folded-hands, fixing their sight at the generous Lord, they exalted Him respectfully. 8.

Abhay eulogizes Shri Hari.

Abhay and others said:-

'O one who is born to protect the noble religion, O Virtuous Lord, O oppressor of the groups of demons by thy might, O one who is saving the devotees from heretic ways, O tranquility personified, be victorious O Nilakanth! 9.

O magnificent one who ought to be meditated upon with devotion by men for emancipation in this Kali age, O ocean of forbearance and treasure of compassion… 10.

O one who takes His devotees to divinely Goloka, O Lord! One who always upholds the tradition of intent devotion, one who promulgates the auspicious philosophy of Sankhyayoga… 11.

One who destroys the blemishes of irreligion, Maya, Kali and occasional impurities of devotees with nine modes of devotion like listening to your glorious exploits, one who is ever dedicated to noble acts, one who is splendidly attired… 12.

O Great sage who has promoted the art of yoga, O master-

कामाद्यरित्रासदचिन्तनेश ! पापौघविद्रावणनामधेय ! ।
अज्ञानविध्वंसनबोधशक्ते ! प्रशान्तमूर्ते ! जय नीलकण्ठ ! ॥ १४
हारिप्रसादे ! हरिकृष्ण ! कृष्ण ! स्वामिन् ! हरे ! तापसनैष्ठिकेन्द्र ! ।
नारायण ! प्रेमवतीतनूज ! प्रशान्तमूर्ते ! जय नीलकण्ठ ! ॥ १५
अदीनदिव्याचरित ! स्वतन्त्र ! ब्रह्मर्षिराजर्षिसमर्चिताङ्घ्रे ! ।
श्रीस्वामिनारायण ! देशिकेन्द्र ! प्रशान्तमूर्ते ! जय नीलकण्ठ ! ॥ १६
सकलजनभवाब्धिमज्जनेक्षोत्थितकरुणार्द्रितहृन्निजेच्छयैव ।
धृतनृतनुरहो त्वमेव कृष्णो भवसि भुवि स्वयमेव नीलकण्ठ ! ॥ १७
जय जय निजभक्तजीवनेश ! प्रचुरदयोदय ! पूर्णकाम ! विष्णो ! ।
सकलसुरसुरेन्द्रसेवितांघ्रे ! सकलमनोरथदानदक्ष ! जिष्णो ! ॥ १८
तव जगदुदयावनान्तहेतोः स्थिरचरदेहभृदात्मनो मुकुन्द ! ।
प्रकृतिघनतमःपरे स्वधाम्नि स्थितवत एव सदा नुतौ क ईशः ॥ १९

ascetic with uncountable qualities and excellences, O Lord that bestows fearlessness and gives boons, O of heavenly form… 13.

Pondering upon whom expunges the inner foes like passion, He of the epithet of evaporating the stream of sins of his devotees, He that is capable of removing ignorance and bestowing knowledge. 14.

O son of Hariprasada! HariKrishna, Krishna, O master! Hari! Dedicated to performing penances, O Narayan, O son of Premavati. 15.

Thy exploits are divinely dignified, O free-willed! Thy feet are adored by Brahmarshis and Rajarshis (Royal sages), O Shri Swaminarayan! O Master-mentor! Peace-incarnate, we hail the Nilakanth. 16.

You are Sri Krishna yourself, O Nilakanth. Moved by compassion at the sight of those entangled in the transmigratory ocean, you took birth as a mortal upon your own volition. 17.

Hail the Lord of devotees, of intense compassion, O one having fulfilled all the desires, O Vishnu (all pervading) whose feet are savoured by celestials and their King Indra, one capable

भवदवदहनप्रशान्तिहेतुं सुखनिलयं हि भवन्तमर्थयामः ।
अतिशयितदयाप्रदर्शितेऽस्मिन्वपुषि तवास्तु रतं मनोऽस्मदीयम् ॥ २०
मुहुरिह दयया स्वतो हि निर्यत्स्मितकिरणोज्ज्वलकुण्डलाभगण्डे ।
परिसरदुरुशेखरालिशोभे तव वदनाम्बुरुहेऽस्तु नो मनोऽलिः ॥ २१
शुभवरतिलकेन साक्षतेन भ्रुकुटियुगेन च वक्रितेन रम्ये ।
प्रविततनयने तवास्यचन्द्रे नयनचकोरयुगानि नो रमन्ताम् ॥ २२

सुव्रत उवाच -

इति स्तुतः सुप्रसन्नो भगवान्भक्तवत्सलः । अभयं प्रददौ तेभ्यो वाञ्छितं यन्मुमुक्षुभिः ॥ २३
ततस्तं प्रार्थयामास प्रणम्य स नृपः पुनः । स्वामिन् ! दासस्य मेऽभीष्टं सम्पूरयितुमर्हसि ॥ २४

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of bestowing all desired fruits, O Jishnu the all conquering one. 18.

O Mukunda, you are the inner self of sentient and insentient, you are the cause of the world's creation, sustenance and destruction, you of the grand lustre that transcends the dark mass of Prakrti (primordial nature) … Who is competent enough to extol your virtues? 19.

You are the phenomenon behind extinguishing and pacifying the fire of worldly miseries and you are the abode of happiness which we wish to seek. Let our mind be adhered to your form that showers grace generously. 20.

You show compassion with that gentle smile of yours emitting gleaming rays, your cheeks glow splendidly with the sparkle of the pendants on your ears, your crest line radiates the expansive environs. Let our mind-bee pursue your lotus-face. 21.

Upon your most auspicious forehead-mark with its holy rice grains, and beautiful eyebrows with its guile, with eyes wide and broad in the moon like face, let our eyes like Chakora birds play. 22.

Suvrat said:-

Thus extolled, the devotee-loving Lord was very well pleased. He gave desired assurance of protection to those seekers of liberation. 23.

Then the King having saluted Him again prayed thus: 'O Lord,

सानुगं त्वामहं नेतुं भगवन् ! दुर्गपत्तनम् । आयातोऽस्मि सबन्धुस्तदनुमान्यं त्वयाऽधुना ॥ २५

श्रीभगवानुवाच -

तवाऽऽशयमहं वेद्मि सबन्धोः शुद्धमेव हि । आगमिष्यामि नगरं तवाहं नात्र संशयः ॥ २६
अत्र स्थातुं प्रतिज्ञातं खट्वाङ्गाय मयास्ति हि । मध्वारम्भावधि ततः साम्प्रतं नैतुमुत्सहे ॥ २७
पुष्पदोलोत्सवं तस्मात् पुरे तव महीपते ! । मुन्यादिभिः सहैवैत्य करिष्यामि न संशयः ॥ २८
तदाभयः प्राह हरिं तावदत्र सह स्वकैः । वत्स्याम्यहं त्वया साकं गमिष्यामि गृहं निजम् ॥ २९
इत्युक्त्वा स तु तत्रैव राजा हर्यनुमोदितः । न्यवसत्स्त्रीपुत्रपुत्रीसहितो दृढनिश्चयः ॥ ३०
हरीक्षणावधिधृतं व्रतं स्वीयं समापयत् । मेने स्वं पूर्णकामं स तथा तस्य सुतादयः ॥ ३१
गालवं गृहकार्यार्थं प्रैषयद्दुर्गपत्तनम् । स्वयं स हरिसेवायां तत्परोऽवर्ततान्वहम् ॥ ३२
स्वामिनारायणः सोऽपि खट्वाङ्गस्य गृहे वसन् । तडागं खनयामास सर्वजीवसुखावहम् ॥ ३३
आत्मनो वित्तमखिलं सुवर्णरजतादि यत् । तस्मै निवेदयामास खट्वाङ्गस्तदुदारधीः ॥ ३४

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you are able to fulfill this servant's wish.' 24.

'O God, I have come with my relatives to take you to Durgapattanam along with your followers. Hope my request will be granted now.' 25.

The Lord said: 'I know you and your relatives' honest wish. I will certainly visit your town.' 26.

'I have been promised Khatwang that my stay here would be till the commencement of Madhumasa (Chaitra). Hence, I shall not start right away.' 27.

'Hence O King, I will be coming with ascetics and others for performing flower-swing festival in your town for sure.' 28.

After that, King Abhay told Shri Hari thus. 'Till then I will stay here with my men and will accompany you to my place'. 29.

Having said thus the King being permitted by Shri Hari, stayed there determined, with his wife son and daughter. 30.

Now he concluded his vow of fasting (on alternate days) after Krishna Darshan. He thought of himself as having fulfilled his cherished desire, along with his son and others. 31.

The King sent his brother-in-law named Galav to take care of his household, and stayed back to engage himself in service of

महान्तं वैष्णवं यागं पिप्पलग्रामवत्प्रभुः । विदधे तेन तत्रैव जनयञ्जनविस्मयम् ॥ ३५
देशान्तरेभ्योऽपि जनास्तत्रायान्ति स्म भूरिशः । सोपायनकरा राजंस्तं प्राप्यापुः परां मुदम् ॥ ३६
इष्टकर्मोत्सवे तत्र सोमं सूरं च मान्त्रिकम् । चक्रेऽलर्कं च जीवाख्यं स मुख्यान् क्षत्रियोत्तमान् । ३७
बहुशो ब्राह्मणान् भोज्यैर्विविधैर्मोदकादिभिः । स्वर्णादिदक्षिणाभिश्च तोषयामास वर्णिराट् ॥ ३८
मखं तत्रातिरुद्रं च सम्भारेणैव भूयसा । चकार प्रीणयन्विप्रान्वैदिकान्स सहस्रशः ॥ ३९
यज्ञं वसन्तपञ्चम्यां विधिना स समापयत् । रक्षको धर्मसेतूनां नश्यतां कालवेगतः ॥ ४०
भूरिदानपरितोषितविप्रैर्वीक्षितक्रतुमहैश्च गृहस्थैः ।
गीतमस्य तु यशः श्रुतवन्तश्चित्रमापुरवनौ क्षितिपालाः ॥ ४१

Shri Hari all day. 32.

Shri Hari Performing sacrifices; encouraging charitable work.

Lodged in Khatwang's house, Swaminarayan persuaded people to a dig pond for the comfort of all living creatures. 33.

Generous Khatwang himself donated all the money, gold, silver etc. to the Lord. 34.

The Lord conducted a grand sacrifice there in the name of Vishnu (Visnuyaga) as done earlier in Pippalagrama, rendering people awestruck. 35

O King, people from different places used to throng there in thousands with offerings in their hands. They went ecstatic at their good fortune of meeting with Him. 36.

He appointed eminent Kshatriyas like Soma, Sura, Mantra, Alarka and Jiva in prominent positions to administer the event of the Yajna. 37.

The ascetic-Supreme offered many Brahmins with various sweet delicacies and appeased them with presents in gold and other valuable articles. 38.

Thereafter, performing Atirudra Yagna grandly, he pleased the Vedic Brahmins in the thousands. 39.

He, the protector of ideals of religion that was fast declining with the passage of time, concluded the pertinent rites of sacrifice

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे द्वितीयप्रकरणे श्रीनारायणाभयराजसमागमपूजनस्तवननिरूपणनामाऽष्टाविंशोऽध्यायः ॥ २८ ॥

॥ अथ एकोनत्रिंशोऽध्यायः ॥ २९ ॥

सुव्रत उवाच -

अथो हरिर्यज्ञविधिं यथावत्समाप्य सन्तोष्य स विप्रसङ्घान् ।
उपाविशत्संसदि तुङ्गपीठे नृप ! स्वभक्तैः परिपूज्यमानः ॥ १
तस्याग्रतस्त्यागिजना निषेदुस्तांश्चाभितोऽन्ये पुरुषा यथार्हम् ।
पुंसोऽस्पृशन्त्यः स्त्रिय एकतश्च दृढव्रतास्तत्र तदा निषेदुः ॥ २
तान्भक्तसङ्घानभिवीक्ष्य सर्वानवस्थितान् स्वाननदत्तदृष्टीन् ।
आनन्दयन्प्रीतमनाः स्ववाचा जगाद नारायण ऊर्जितश्रीः ॥ ३

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on Vasant Panchami day. 40.

Thus the Brahmins who were appeased with rich presents and commoners that saw this great sacrifice sang in praise of His excellence. Even the royal personages were wonderstruck to hear this. 41.

Thus ends the twenty eighth chapter entitled 'Narration of King Abhay meeting, worshipping and extolling of Sri Narayan ' in the second Prakarana of Satsangijivan, an the life story of Lord Narayan, also titled as 'Dharmashastra' (the rules of the code of conduct). 28

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CHAPTER – 29

Shri Hari tells the merits of being helpful to others - The story of Rantidev.

Suvrat said:-

Thereafter, Shri Hari having concluded sacrificial rites in an appropriate manner, propitiated hordes of Brahmins as part of the rituals. He then occupied his seat on an elevated throne in the assembly, and the devotees sat in rapt attention. 1.

श्रीनारायणमुनिरुवाच -

भक्ताः ! श्रृणुत मद्वाक्यं सर्वेषां वो हितं ब्रुवे । परोपकारसदृशं नान्यत्सुकृतमस्ति हि ॥ ४
अपि कीटपतङ्गाद्याः सन्त्येव स्वोदरम्भराः । परोपकारिणो लोके विरलाः सन्ति पूरुषाः ॥ ५
स्वयं सोढ्वापि ये कष्टं परेषां कुर्वते हितम् । तैरेव साधितः स्वार्थ इति जानीत निश्चितम् ॥ ६
अन्यस्य दुःखमालोक्य यथाशक्त्यत्र यः पुमान् । न तन्निवारणं कुर्यान्निर्दयः स पशुर्मतः ॥ ७
धन्यो हि रन्तिदेवाख्यो राजा यस्य यशोऽमलम् । अद्यापि गीयते लोके परोपकरणाज्जनैः ॥ ८

सुव्रत उवाच -

इति भक्तपतेस्तस्य श्रुत्वा वाक्यं तु तेऽखिलाः । प्रोचुर्भक्ता नमस्कृत्य तमहेतुकृपानिधिम् ॥ ९

भक्ता ऊचुः -

भगवञ्छ्रोतुमिच्छामो वयं सर्वेऽपि भूपतेः । आख्यानं रन्तिदेवस्य परोपकृतिशालिनः ॥ १०

Seated at hand facing Him were many recluses. Beyond them were other men of different ranks, while the women, who kept their distance from the men, sat separately to one side, devotedly. 2.

His glance that passed over all those devotees seated around brought glee to their eyes. Endowed with excellence and contented in mind, Narayan Muni regaled them with His sweet words thus: 3.

'O devotees, listen to my words which are beneficial to all of you. There is nothing more meritorious than doing good to others. 4.

'Even the insects and flies feed and fill their own bellies, and live. But it is very rare to find helpful men in this world. 5.

One who can do good to others by forbearing trouble himself, can achieve his own good for sure. 6.

Even after seeing others in distress, if one who does not put in his best efforts to relieve it, he shall be considered a merciless beast. 7.

The glory of the real meritorious one, named Rantidev of unblemished fame, is still hailed for his kindness. 8.

Suvrat said:-

All the devotees, having heard the words of the master of

श्रीनारायणमुनिरुवाच -

आसीद्राजा पुरा धीमांश्चन्द्रवंशसमुद्भवः । संकृतिर्नामतस्तस्य रन्तिदेवोऽभवत्सुतः ॥ ११
सर्वलक्षणसम्पन्नो दयालुर्मतिमाञ्छुचिः । पितर्युपरते राज्यं धर्मेणैव चकार सः ॥ १२
परोपकारशीलोऽसौ मखानुद्दिश्य भूरिशः । निजां समृद्धिमखिलां विप्रेभ्यः प्रददौ नृपः ॥ १३
यद्यत्किञ्चिदभूत्प्राप्तं वस्त्रपात्रधनादि च । तत्तत्सर्वं ददाति स्म ब्राह्मणेभ्यस्तदैव सः ॥ १४
निष्किञ्चनोऽतिधीरश्च सकुटुम्बोऽपि भूपतिः । आश्रित्यायाचितां वृत्तिं वर्तते स्मानुवासरम् ॥ १५
क्वचित्स्निग्धं क्वचिद्रूक्षं क्वचिदल्पं च भूरि वा । अन्नं वाप्युदकं राजा यत्प्राप्तं स्यात्तदग्रहीत् ॥ १६
वर्तमानस्य तस्येत्थमेकदा त्वीश्वरेच्छया । अष्टचत्वारिंशदीयुर्दिनान्यन्नोदकं विना ॥ १७
एकोनपञ्चाशत्तमे दिवसे कश्चन द्विजः । पक्कमन्नं च पानीयं ददौ तच्चाग्रहीन्नृपः ॥ १८
विभज्य पुत्रादिभ्यस्तद्यावद्भोक्तुमुपाविशत् । अतिथिर्ब्राह्मणस्तावदन्नार्थी प्राप तं नृपम् ॥ १९

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devotees saluted Him. He who was profusely compassionate said to them. 9.

Devotees spoke - O Lord we all wish to hear the story of the ever kind and generous king Rantidev. 10.

Shri Narayan Muni said:-

There was a learned king by the name Samkrti, born into lunar dynasty, and born to him was Rantidev. 11.

Rantidev endowed with all the noble characteristics, was intelligent, pure and merciful, held the reigns of his kingdom after his father and administered it according to the Law. 12.

The king being helpful and generous on account of sacrifice, profusely donated all of his wealth to the Brahmins. 13.

Whatever little he used to get like clothes, utensils and money, he used to give away those to Brahmins immediately. 14.

A man of fortitude, Rantidev owned nothing and he depended on chance for his livelihood though he was a family man. 15.

He used to accept whatever tender or coarse food and water little or ample available by chance. 16.

Living thus, he once went without food or water for forty eight days, by will of the Lord. 17.

स तस्मै श्रद्धयैवान्नं हरिबुद्ध्या ददौ ततः । स भुक्त्वा प्रययौ तावदन्योऽतिथिरुपाययौ ॥ २०
वृषलायाप्यतिथये तस्मै श्रद्धादरान्वितः । हरिं स्मरन् ददावन्नं नृपतिः स दयार्द्रहृत् ॥ २१
अथ शूद्रे गते भुक्त्वा तमन्योऽतिथिरभ्यगात् । श्वभिर्वृतः क्षुधाक्षामो राजानं तमुवाच सः ॥ २२
अन्नं मे दीयतां राजन्सगणाय बुभुक्षवे । इति तेनार्थितो राजा प्रसन्नोऽभून्निजान्तरे ॥ २३
ततोऽन्नमवशिष्टं यत्तत्सर्वं श्रद्धयाऽऽदरात् । दत्त्वा तस्मै श्वपतये हरिबुद्ध्या ननाम सः ॥ २४
अथावशिष्टमुदकं तच्चैकपरितर्पणम् । यावत्पिपासति नृपस्तावत्तं पुष्कसोऽभ्यगात् ॥ २५
स नृपं प्राह भो राजन्नपो देह्यशुभाय मे । इति दीनां तस्य वाचं श्रुत्वा राजा तमैक्षत ॥ २६
ततो निसर्गकरुणस्तृषार्तोऽपि नृपोत्तमः । हरिबुद्ध्या जलं तस्मै दास्यन्प्राहामृतं वचः ॥ २७

On the forty ninth day, a Brahmin happened to give him some cooked food and water which the king kindly accepted. 18.

Having divided the food among his kith and kin, he was about eat his share when a Brahmin guest approached the king seeking some food. 19.

The king gave some food to the Brahmin with all the devotion, since he saw Shri Shri Hari everywhere. No sooner had the Brahmin ate it and left than another guest arrived. 20.

The king reminiscing Shri Hari, gave some food to that Sudra, humbly and with all kindness. 21.

When the Sudra had gone, another guest arrived, surrounded by a number of dogs, his stomach looked starved and he thus pleaded with the king: 22.

O king, ‘Please give us food; I and my dogs are starving.’ The king with all friendliness at heart felt pleased. 23.

Hence, whatever share of food remained, he gave everything with all humbleness. Giving food thus to the owner of dogs, he saluted him with a sense of Shri Hari’s presence everywhere. 24.

When the king was about to drink the water, which was all that remained and sufficient to satiate just one man, there came a Chandal (outcaste). 25.

He said to the king, ‘O king, give me, an unclean creature, some water to drink’. Hearing the words of that destitute, the king

न कामयेऽहं गतिमीश्वरात्परामष्टर्द्धियुक्तामपुनर्भवं वा ।
आर्तिं प्रपद्येऽखिलदेहभाजामन्तःस्थितो येन भवन्त्यदुःखाः ॥ २८
क्षुत्तृट्श्रमो गात्रपरिश्रमश्च दैन्यं क्लमः शोकविषादमोहाः ।
सर्वे निवृत्ताः कृपणस्य जन्तोर्जिजीविषोर्जीवजलार्पणान्मे ॥ २९
एवं प्रभाष्य पानीयं म्रियमाणः पिपासया । पुष्कसायाददाद्धीरो निसर्गकरुणो नृपः ॥ ३०
ततस्त्रिभुवनाधीशा ब्रह्मविष्णुमहेश्वराः । परोपकारसन्तुष्टा ददुस्तस्मै स्वदर्शनम् ॥ ३१
स तु तेभ्यो नमश्चक्रे निःसङ्गो विगतस्पृहः । अनुरक्तो वासुदेवे न त्वयाचत किञ्चन ॥ ३२
परोपकृतिशीलस्य दयालोस्तस्य भूपतेः । माया गुणमयी भक्ताः ! स्वप्नवत्प्रत्यलीयत ॥ ३३
तत्प्रसङ्गानुभावेन ये वै तस्यानुवर्तिनः । तेऽभवन् योगिनः सर्वे नारायणपरायणाः ॥ ३४

looked at him. 26.

Then the noble king, compassionate by birth, though himself being thirsty, gave water to him with a sense of Shri Hari in mind, and uttered nectarine words. 27.

'I do not wish from the Lord, the Supreme incarnate attended with the eight super-natural attributes, freedom from birth and death. I pray that I might, by dwelling in them, be able to take upon myself the sufferings of all creatures so that they are freed from misery. 28.

'I have shed the fatigue from hunger, thirst, weakness, distress, languor, grief, despondency and delusion by giving water to a poor creature that clinged to life.' 29.

Saying thus the heroic king, to whom compassion was innate, gave away the water to that outcaste though he was himself dying from thirst. 30.

There, the Lords of the three worlds, Brahma, Vishnu and Maheshwar revealed themselves to Him pleased by his limitless generosity. 31.

He who had shed all attachments and was free from all desires and who had dedicated his mind wholly to Vasudev had made his obeisance to them and asked nothing from them. 32.

O devotees, the ever kind and compassionate king's Maya –

एवम्भूतः स राजर्षिः पुण्यकीर्तिरभूद्भुवि । परोपकृतिधर्मेण विख्यातो दृढभक्तिमान् ॥ ३५
तस्माद्यूयं च भो भक्ताः ! यथाशक्ति निरन्तरम् । स्वयं सोढ्वापि विपदं कुर्यातान्यहितं मुदा ॥ ३६

सुव्रत उवाच –

इत्याश्रुत्य प्रभोस्तस्य वचः पीयूषसन्निभम् । सर्वे भक्तजना हृष्टास्तद्गृहीत्वा ववन्दिरे ॥ ३७
स्वं स्वं देशं गन्तुमाज्ञाप्य भक्तान्वर्णिस्वामी स्थानमायात्ततः स्वम् ।
खट्वाङ्गोऽपि प्राप हर्षं महान्तं मेने भक्तः पूर्णकामं ततः स्वम् ॥ ३८

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे द्वितीयप्रकरणे परोपकारोपदेशे रन्तिदेवाख्याननिरूपणनामैकोनत्रिंशोऽध्यायः ॥ २९ ॥

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worldly illusion – constituted of the three Gunas dissipated like a dream. 33.

All who followed in Rantidev's footsteps became Yogis devoted to Narayan by virtue of their close association with him. 34.

Thus that Rajarshi (Royal-sage) became meritoriously famous on this earth. He with his firm devotion became renowned for his favorableness. 35

Hence O devotees, all of you even though it may be pains-taking, should help others happy in your capacities always. 36.

Suvrat said:-

Hearing and taking in the nectarine words of the Lord, by heart, all the devotees were overwhelmed and paid obeisance unto Him. 37.

Giving permission to devotees to go to their respective towns or places, the ascetic-lord returned to His place. Even the devotee Khatwang was ecstatic, and thought of himself to have attained fulfillment of his desires. 38.

Thus ends the twenty ninth chapter entitled 'The narration of virtue of being helpful to others through the episode of King Rantidev' in the second Prakarana of Satsangijivan, the life story of Lord Narayan, also titled as 'Dharmashastra' (the rules of the code of conduct). 29

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॥ अथ त्रिंशोऽध्यायः ॥ ३० ॥

सुव्रत उवाच -

भक्तकल्पद्रुमं कृष्णं तं सुखासीनमेकदा । प्रणम्याभयभूपालः प्रोवाच प्राञ्जलिर्नृप ! ॥ १

अभय उवाच -

प्रतिज्ञातस्त्वया कालो दुर्गपुर्यागमाय यः । भगवन्वर्तते सोऽद्य विधेह्यस्मास्वतः कृपाम् ॥ २

सुव्रत उवाच -

सत्यप्रतिश्रुतः स्वामी श्रुत्वेति नृपतेर्वचः । सज्जो भवाद्यैव यामस्त्वत्पुरं हीत्युवाच तम् ॥ ३
माघमासस्य शुक्लायां दशम्यां रजनौ हरिः । साकमृष्यादिभिर्ग्रामान्निर्ययौ साभयस्ततः ॥ ४
खट्वाङ्गस्तु सहैवागादुपशल्यावधीतरे । ग्राम्या अनुव्रज्य हरिं न्यवर्तन्त तदाज्ञया ॥ ५
एकादश्यां प्रातरसौ प्राविशद्दुर्गपत्तनम् । अभियातो गालवेन नानावादित्रनिःस्वनैः ॥ ६

CHAPTER – 30

King Abhay welcomes Shri Hari in Durgapur

Suvrat said:-

Once when Shri Krishna, the wish-yielding tree of the devotees, was resting comfortably, King Abhay, paying obeisance unto Him, with folded palms, said to Him. 1.

Abhay said:-

O Lord, the time has come as promised by you to come to Durgapur. So be gracious on us. 2.

Suvrat said:-

The ever veracious Lord hearing the words of the king told him ‘Get ready, let us go to your town’. 3.

In the month of Magh (Dec) on the tenth day of bright fortnight, at night Shri Hari, along with other sages and Abhay decided to leave for that town. 4.

Khatwang and other citizens accompanied them to the outskirts, and on Shri Hari’s order they returned to their place. 5.

On Ekadhashi (eleventh day) morning, Shri Hari entered Durgapur. There Galav came to receive Him to the rendering of instrumental music. 6.

स्वदुर्गेऽथाभयो गेहे तदर्थं ह्येव कल्पिते । न्यवासयद्धरिं चान्यान्यथार्हं सोऽन्यवेश्मसु ॥ ७
आत्मना सह सर्वस्वं तदैव हरये मुदा । त्वदीयमेतत्सर्वं हीत्येवं राजा न्यवेदयत् ॥ ८
अनन्यभावेन ततो दासवत्सात्मजोऽन्वहम् । तस्यावर्तत सेवायां सानुगस्य यथोचितम् ॥ ९
तथाऽकरोत्तस्य सेवां सानुगस्य नृपो यथा । स ह्यागन्तुकतां हित्वा मेने स्वं तत्पुराधिपम् ॥ १०
तेनान्नतोयवासाद्यैः सन्तोऽपि सेवितास्तथा । यथाऽन्यैः प्राक् कृतां सेवां गुर्वीं वा ते विसस्मरुः ११
गोपीभट्टो बर्हिचरो लालजिद्भगवांस्तथा । रामचन्द्रश्च कृष्णाद्या विप्रास्तत्सेवनं व्यधुः ॥ १२
नाथोऽलयश्च राष्ट्रोढो नाङ्गमालादयश्च तम् । क्षत्रियप्रवरा भक्त्या नित्यदैव सिषेविरे ॥ १३
मालजित्कृष्णजिच्चाम्ब उत्करो हरजित्तथा । रामो योधादयो वैश्या अप्यसेवन्त तं मुदा ॥ १४

Abhay accommodated Shri Hari in his own mansion specially arranged for Him, and others were placed in different houses comfortably. 7.

King Abhay and family surrender themselves to Shree Hari

The King humbly told Shri Hari that everything of him including himself was at His disposal. 8.

Thereafter, King Abhay along with his son attended Shri Hari as a humble servants with undivided attention daily. Even other followers of Shri Hari were also properly treated deservedly. 9.

The way each follower was served made each one of them think of himself as the lord of the town, forgetting their position of being a guest. 10.

The sages were so well served by the king with food, clothes, water etc. that the services rendered to them in the past, however impeccable, receded in memory. 11.

Gopibhat, Bechar, Lalaji, Bhagavanji, Ramachandra, Krishnali and other Brahmins served Him. 12.

Men of warrior class like Nanja, Alaya, Rashrota, Nagamala and others as well as those belonging in the royal lineage worshipped Him. 13.

Malajit, Krishnajit, Amba Uka, Haraji, Ramji and other merchants served Him happily. 14.

रमाऽमर्यमला क्षेमा देवी स्वर्णा यमी रतिः । फुल्ला दिव्या च रामाद्याः स्त्रियः पर्यचरंश्च तम् ॥ १५
पुष्पदोलोत्सवं तत्र करिष्यन् भगवानथ । भक्तान्देशान्तरेभ्योऽपि राज्ञो दूतैरजूहवत् ॥ १६
राजाप्यभारयद्रङ्गैर्मन्थनीकृत्रिमह्रदान् । अकारयद्गुलालस्य राशींश्च महतो नृप ! ॥ १७
होलाद्वितीयदिवसे नक्षत्रेऽर्यमदैवते । अबन्धयत्पुष्पदोलां हरिर्भक्तैः सुशोभनाम् ॥ १८
श्रीकृष्णप्रतिमां तत्र निधायाभ्यर्च्य वर्णिराट् । स्वयमान्दोलयामास दोलापद्यानि गापयन् ॥ १९
वीणातालमृदङ्गाद्यैः साधवो गायकास्तदा । होलाक्रीडनपद्यानि कृष्णस्य जगुरादरात् ॥ २०
क्रीडति स्म ततो भक्तैः साकं कृष्णाग्रतो हरिः । गुलालरङ्गप्रक्षेपैर्भक्ताश्चान्योन्यमुत्सुकाः ॥ २१
एकतः सधवा योषाश्चिक्रीडुश्च परस्परम् । कृष्णबालचरित्राणि गायन्त्यो जनमङ्गलम् ॥ २२

Rama, Amari, Amula, Kshema, Devi, Svarna, Yami, Rati, Fhuli, Divya and other women folk attended on Him. 15.

Celebration of floral-swing festival.

The Lord desired to celebrate the floral-swing festival there, and sent messages to His distant devotees through king Abhay's royal attendants. 16

The king made arrangements for artificial pools of coloured water, and heaps of vermilion were placed everywhere. 17.

On the second day of Holi festival in the witness of Uttaraphalguni star which is presided by Aryam (Sun god), the king had arranged for tying the auspicious floral-swing with the help of devotees of Shri Hari. 18.

Placing Shri Krishna's idol there in that floral-swing and worshipping the ascetic-supreme, he swung that floral-swing Himself accompanied by the rendering of lullabies. 19.

Accompanied with instruments like Veena, Tal and Mudang, the saints, the singers, sang frolic songs of Holi festival zealously. 20.

Making mirth, Shri Hari sported along with devotees in front of Shri Krishna, while other devotees were zealous in throwing vermilion on each other. 21.

At one place, all married women (having their husbands alive) were jolly with each other, singing auspicious songs of Krishna the kid. 22.

यथा रङ्गो गुलालं च न स्पृशेत्स्वं तथाऽधवाः । योषितो दूरतः स्थित्वा पश्यन्ति स्म हरिं नृप ! । २३
कृष्णप्रसादिनं रङ्गं रेचकैर्हरिणा मुदा । क्षिप्यमाणं गुलालं च जना जगृहुरादरात् ॥ २४
मध्याह्नावधि संक्रीड्य ततो भक्तजनैः सह । सस्नावुन्मत्तगङ्गायां निर्मलाम्भसि धर्मजः ॥ २५
ततो निवेद्य कृष्णाय महानैवेद्यमुत्तमम् । महानीराजनं चक्रे स्थापयामास तं ततः ॥ २६
चतुर्विधैश्च सुरसैरन्नैर्भक्तान्स सर्वशः । यथेष्टं भोजयित्वैव बुभुजे स्वयमीश्वरः ॥ २७
अपराह्णे सभां तत्र कारयामास शोभनाम् । न्यषीदत्तन्मध्यपीठे स जनास्तं च सर्वतः ॥ २८
त्यागिनो गृहिणश्चैव सधवा विधवाः स्त्रियः । भक्ता यथोचितं तत्र निषेदुस्तद्गतेक्षणाः ॥ २९
तानथानन्दयन्स्वामी प्रोवाच मधुरं वचः । सर्वेषामप्यसुभृतां हितकृच्छास्त्रसम्मतम् ॥ ३०

श्रीभगवानुवाच -

शृण्वन्तु सर्वेऽप्यव्यग्राः श्रेयोहेतुं वदामि वः । सतां समागमो नित्यं कर्तव्यः सर्वथा जनाः ! ॥ ३१

As widows were not allowed to touch colours, they stood at a distance and watched Shri Hari. 23.

The people respectfully received the water colours sprinkled out from golden syringes and the vermilion thrown by Shri Hari. 24.

Shri Hari, the Son of Dharma, playing along with other devotees till noon, went to the flooding Ganga river and bathed in that pure water. 25.

Thereafter, Shri Hari offered pure delicacies to Shri Krishna, waved lamps before the Lord and then rested. 26.

Regaling all the devotees first with four varieties of succulent food to their satisfaction, the Lord himself took food afterwards. 27.

In the afternoon He convened a grand meeting wherein He sat on the mid-seat. The other people sat around Him. 28.

Shri Hari hails holy association.

All the devotees and recluses, commoners, married women and widows sat around there according to their respective status and fixed their sight on Him. 29

Delighting them with His sweet words, the well-wishing Lord spoke to the gathering in accordance with scriptures. 30.

The Lord said - Listen to me all attentively. I tell you what is

ये ये मुक्ताः पुराप्यासन्निह संसृतिबन्धनात् । सत्सङ्गेनैव ते ते तु ज्ञातव्यमिति निश्चितम् ॥ ३२
कृष्णमाहात्म्यमतुलं यत्तत्सद्भ्योऽवगम्यते । उदेति भक्तिश्च ततो भवबन्धविमोचनी ॥ ३३
अज्ञानतमसान्धेभ्यः सन्तो ददति वै दृशः । धर्माधर्मस्वरूपं च तेभ्य एवावबुद्ध्यते ॥ ३४
वेदशास्त्रपुराणानां दुर्बोधानां विदामपि । सिद्धान्तं सन्त एवात्र सुष्ठु जानन्ति नेतरे ॥ ३५
कामादियाद आत्तानां मज्जतां भववारिधौ । नृणामुद्धरणे शक्ताः सन्त एव भवन्ति हि ॥ ३६
अधर्मिकृष्णनागोपदेशोग्रगरलाग्निना । नराणां म्रियमाणानां सन्तो जाङ्गुलिका ननु ॥ ३७
सद्भ्यो यथावद्विज्ञानमात्मकृष्णस्वरूपयोः । भवेत्तेऽप्यत्र विज्ञेया लक्षणैः शास्त्रसम्मतैः ॥ ३८
जितकामा जितक्रोधा जितलोभा जितेन्द्रियाः । निर्मत्सराश्च निर्माना निःस्वादा जननिःस्पृहाः ३९

good for you. O men, be associated with pious men always. 31.

Know this for certain that in the past those who were liberated from worldly bondage have enjoyed divine association. 32.

When the knowledge of matchless magnanimity of Shri Krishna is perceived through saintly people, there develops devotion to Him, which breaks trans-migratory bondage. 33.

Saintly people enlighten those blinded by ignorance, and only from them is learnt the discrimination of good from bad. 34.

The teachings and reflections of learned men in the Vedas, Shastras and Puranas, these sacred texts being inscrutable nevertheless, will be correctly grasped by saintly people, not by laymen. 35.

Only saintly people are able to save those men who are drowning in the worldly ocean of passion, greed etc. 36.

Saints are the doctors giving antidote to men afflicted by severe burns of the formidable poison in the form of the teachings of the anti-religious preceptor. 37.

The true knowledge of the supreme Brahman (Shri Krishna) and the Atman can be had only through the saintly men whose qualities are spelled out in the Shastras. 38.

They are the ones that have subdued their passions, anger, greed and senses. They are without envy, self-pride, are not ruled by tastes and are secluded from association. 39.

निर्ममा निरहङ्कारा अहिंसाधर्मसंस्थिताः । यथोक्तब्रह्मचर्यस्थाः सत्यवाचो दयालवः ॥ ४०
कृष्णेऽनुरक्ता नितरां विरक्ता विषयेषु च । आत्मना ब्रह्मरूपेण कृष्णोपासनतत्पराः ॥ ४१
इत्यादिलक्षणोपेताः सन्तो ज्ञेया मुमुक्षुभिः । तेषां समागमः कार्यो हृदि धार्याश्च तद्गिरः ॥ ४२
सन्त एव हि जीवानां सर्वथा हितकारिणः । सन्तीति तेषां विश्वासः कर्तव्यः कृष्णचेतसाम् ॥ ४३
मान्याः पूज्या भोजनीयाः सेवनीया यथोचितम् । साधवः कृष्णहृदयं तेभ्योऽन्यन्नास्ति वै महत् ॥ ४४

सुव्रत उवाच -

इति भगवता प्रोक्तां वाणीं निशम्य हितावहां सद उपगता भक्ताः सर्वे दधुः शिरसा नृप !
निजनिजपुरं गन्तुं सर्वानथाऽऽदिशदीशिता नृपतिरभयः प्रोवाचेदं तदा हरिमुत्थितः ॥ ४५

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे द्वितीयप्रकरणे दुर्गपुरे पुष्पदोलोत्सवे सत्सङ्गप्रशंसननामा त्रिंशोऽध्यायः ॥ ३० ॥

They are without sense of 'me and mine' as well as ego. They tread the path of non-violence. They are steadfast celibates, truth-speaking and compassionate. 40.

They are wholeheartedly devoted to Shri Krishna and disinterested in other things. They are engaged in meditating upon Shri Krishna as the Supreme Brahman. 41.

These are the characteristics of saintly people which are ought to be known by seekers of emancipation. One should strive for their association and keep their words in their hearts. 42.

These saintly people are the real benefactors of all living beings all through. They are to be trusted, whose minds are riveted on Krishna. 43.

These virtuous persons are to be adored, honoured, served and offered with food comforts etc. Saints are the heart of Krishna. There is nothing valuable, worthier than saints in this world. 44.

Suvrat said - Having heard from the Lord the benevolent speech, all the devotees who had gathered there, bowed before Him. His Excellency gave His consent for them to go to their respective places. When Shri Hari rose from His seat, king Abhay spoke to the Lord. 45.

॥ अथ एकत्रिंशोऽध्यायः - ३१

अभय उवाच-

साधूनेतान्वर्णिनश्च चातुर्मास्यावधि प्रभो ! । इहैव रक्ष शुश्रूषां कर्तास्म्येषां स्वशक्तितः ॥ १

मुनिमण्डलमध्यस्थं त्वां दिदृक्षामि नित्यदा । अतः सहैव मुनिभिस्त्वमत्र स्थातुमर्हसि ॥ २

तवैवानन्यभक्तोऽस्मि त्वं चासि भक्तवत्सलः । अतो मत्प्रार्थितं ह्येतत्कृपया दातुमर्हसि ॥ ३

सुव्रत उवाच -

एवं सम्प्रार्थितो राज्ञा तेनासौ शुद्धभावतः । भावगम्यः प्रशंसंस्तं प्रोवाच मधुरं वचः ॥ ४

श्रीभगवानुवाच -

राजंस्त्वदाशयं शुद्धं यथावद्वेद्मि धार्मिक ! । मनोरथोऽयं सफलो भविष्यति तव ध्रुवम् ॥ ५

Thus ends the thirtieth chapter entitled 'Extolling of the noble association on the occasion of floral-swing festival in Durgapur' in the second Prakarana of Satsangijivan, the life story of Lord Narayan, also titled as 'Dharmashastra' (the rules of the code of conduct). 30

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CHAPTER 31

Shree Hari accepts King Abhay's request to stay in Gadhada upto Prabodhini.

Abhay said:-

'O Lord, till the completion of the four-month vow (Chaturmasya) all the pious men and Brahmins should be hosted here. I will render service unto them to the best of my ability. 1.

I wish to see you daily in the company of saints. You deserve to stay here along with these sages. 2.

You are devotee-loving. I am your devotee, hence, this request of mine be fulfilled with mercy. 3.

Suvrat said:-

- Thus requested by the king pure-mindedly, the Lord, only perceivable by the mind, praised him and uttered sweet words. 4.

'O king, the virtuous one, I know your honest wish as it is.

स्थास्याम्यत्रर्षिभिः साकमूर्जैकादशिकावधि । इत्युक्त्वा तं ततो भक्तान्सर्वान्प्रति जगाद सः ॥ ६
ऋषिवर्जं स्वस्वदेशान् यान्तु सर्वे जनाः प्रगे । वसन्तु स्वस्थमेवात्र मुनयो नृपमन्दिरे ॥ ७
इत्युक्त्वा प्रशशंसास्य राज्ञो भक्तिं च भूयसीम् । धर्मस्थितिं च वैराग्यं श्रद्धां ज्ञानं सदादरम् ॥ ८
राज्ञः पुत्रस्य पुत्रीणां भार्ययोश्चात्मनि स्थिराम् । भक्तिं च धर्मस्थित्यादीन् गुणान् हरिरवर्णयत् ॥ ९
ततः सहर्षिभिरसौ तत्रोवास सुखं पुरे । देशान्तरागता भक्ताः स्वं स्वं स्थानं ययुर्नृप ! ॥ १०
सखिभावं भगवति सम्प्राप्ता मुनयोऽखिलाः । तद्वीक्षणादिनाऽऽनन्दं प्रत्यहं लेभिरेऽधिकम् ॥ ११
जयाललितयोर्भक्तिस्तस्मिन्सर्वातिशायिनी । आसीदनन्यमनसोः सर्वदा शुद्धभावयोः ॥ १२
सपुत्रो नृपतिर्नित्यं दिवा निशि च सादरम् । प्रीत्याऽनुवर्तमानस्तं सिषेवे समुनिं हरिम् ॥ १३

Your desire will certainly fructify.' 5.

I will stay here along with the sages up to Eleventh day (Ekadasi) of Kartik month. Having said to him thus, He addressed all other devotees. 6.

'Except sages, all of you people return to your respective places early tomorrow morning. Sages be accommodated here in the king's palace.' 7.

Telling thus He praised the King's deep devotion, his steadfastness in religion, dispassion, trustfulness and his ever respectfulness. 8.

Shri Hari continued with His appreciation of the qualities of the king, his son, daughter as well as his wife, their steadfastness and firm devotion to Himself. 9.

He inhabited dwelled there in that town along with fellow sages. Meanwhile devotees who had come there from different provinces, went back to their respective towns. 10.

All the sages earned intimate association with the Lord. By conversing with Him every day they attained more and more bliss. 11.

The intense devotion of Jaya and Lalita towards Him with their unflinching mind and purity of intention, stood firmly forever. 12.

The king with his son served Shri Hari and his fellow sages

मधुशुक्लनवम्यां तं तज्जन्मदिनविन्नृपः । पुपूज परमप्रेम्णा निजसम्बन्धिभिः सह ॥ १४
नूत्नैरनर्घ्यैर्वसनैर्नानाविधविभूषणैः । वरकेसरमिश्रेण चन्दनेन सुगन्धिना ॥ १५
शेखरैरवतंसैश्च पौष्पैर्हारैः सुगन्धिभिः । पुपूज हेममुद्राभिर्महानीराजनेन च ॥ १६
ततः प्रणम्य साष्टाङ्गं बद्धाञ्जलिपुटः प्रभुम् । तस्थौ निरीक्षमाणोऽसौ तथा तस्य सुतादयः ॥ १७
ऋषिमण्डलमध्यस्थं वर्णिवेषधरं हरिम् । पश्यंस्तं सहसा ज्योतिर्दिशो व्याप्नुवदैक्षत ॥ १८
ब्रह्मसंज्ञे तत्र धाम्नि दिव्ये वृन्दावने वने । रासमण्डलमध्ये तं क्रीडन्तं कृष्णमैक्षत ॥ १९
निनादयन्तं मुरलीं किशोरं श्यामसुन्दरम् । मयूरबर्हमुकुटं राधावक्त्रेन्दुलोचनम् ॥ २०
शृङ्गारिकद्रव्यकरैर्गोपीवृन्दैश्च सर्वतः । कटाक्षैर्वीक्षमाणास्यं कोटिमन्मथमोहनम् ॥ २१

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with all attention and love, day and night. 13.

On the ninth day of bright fortnight of Chaitr month, the king, along with his relatives worshipped Him with great adoration, it being His birthday. 14.

He worshipped Him with invaluable new clothes and various ornaments, and pure saffron mixed with fragrant sandal-paste. 15.

He also worshipped Him with ear-ornaments, aromatic flower garlands and golden coins and by waving lighted-lamps. 16.

Having prostrated before the Lord with all humility, the king looked at Him as he stood by him. So did his son and others present. 17.

Divine trance of King Abhay and family.

As he kept looking at Shri Hari amidst the circle of sages in celibate attire, he saw suddenly a light emerge from Him and pervade all over. 18.

In that brilliant abode of Brahmaloka, there he witnessed Krishna's raslila (merrymaking) among the Gopikas (female cowherds) in the heavenly forest of Vrindavan. 19.

He saw the handsome lord Krishna of dark complexion playing the flute, wearing a peacock feathered tiara and whose eyes were fixed on the moonlike face of Radha. 20.

Krishna was encircled by cowherd damsels holding amorous objects in their hands and His face being intently ogled by them,

ससम्भ्रमं तमालोक्य प्रणनाम स सान्वयः । ततोऽपश्यद्यथापूर्वं वर्णीन्द्रं मुनिसंसदि ॥ २२
संपूर्णसर्वकामोऽथ सबन्धुर्नृपसत्तमः । पुनर्नत्वा प्राञ्जलिस्तं तुष्टाव प्राप्तमुद्भरः ॥ २३

अभय उवाच -

सिताम्बरं नैष्ठिकवर्णिवेषं पीताम्बरं तं नटवर्यवेषम् ।
नवाम्बुदश्यामलसुन्दराङ्गं वन्दे हरिं धर्मसुतं च कृष्णम् ॥ २४
शान्तान्तरस्वाश्रितमण्डलस्थं शृङ्गारिगोपीगणमण्डलस्थम् ।
सरोजपत्राभविलोलनेत्रं वन्दे हरिं धर्मसुतं च कृष्णम् ॥ २५
वृन्देन्धनस्रग्धरपद्मपाणिं वृन्दावने सुस्वरवेणुपाणिम् ।
विचित्रपुष्पोत्तमचारुहारं वन्दे हरिं धर्मसुतं च कृष्णम् ॥ २६
समाधिविस्मापितसर्वलोकं रासक्रियाचित्रितदेवलोकम् ।
कन्दर्पदर्पोत्खननातिदक्षं वन्दे हरिं धर्मसुतं च कृष्णम् ॥ २७

He was as captivating as a score cupids put together. 21.

Regarding Him with bewilderment, he saluted him, and so did his followers. Thereafter he saw that ascetic-supreme as before in the assembly of sages. 22.

With all of his wishes fulfilled, the noble king with his relatives, saluting the Lord again with folded-hands, extolled Him. 23.

Veneration by King Abhay and family of their Darshan of the dual form of Shree Hari.

Abhay said:-

The one who is adorned in a white consummate celibate-attire and golden yellow garment is comparable to a well-dressed actor, dark handsome, and can be likened to a new rain cloud. I salute Shri Hari, the son of Dharma, who is Krishna Himself. 24.

To be present simultaneously in the assembly of His refugees, regarding them with his lotus like eyes and a tranquil heart, and at the same time among the loving cowherd damsels on the banks of Yamuna! I salute Shri Hari, the son of Dharma. 25.

Holds a Tulsi beads rosary in his lotus like hand when among the sages here, and at the same time plays lute in the company of damsels adorned with beautiful floral garlands there at Vrindavana

स्वभक्तसत्सद्मविराजमानं वृन्दावनाक्रीडसुशोभमानम् ।
स्वानां हरन्तं हृदयानि दृष्ट्या वन्दे हरिं धर्मसुतं च कृष्णम् ॥ २८
शिरःपटापीडनिजात्मलोभं मयूरपत्रालिकिरीटशोभम् ।
पद्मादिलक्ष्माङ्कितपादयुग्मं वन्दे हरिं धर्मसुतं च कृष्णम् ॥ २९
स्वदत्तभूषाः सहसा ददानं स्वाङ्गेषु भूषा विविधा दधानम् ।
सकालमायाभयदाभिधानं वन्दे हरिं धर्मसुतं च कृष्णम् ॥ ३०
भक्तान्तरारिक्षपणप्रतापं गोगोपगोपीरिपुदैत्यतापम् ।
पादानमत्स्वीयजनैकबन्धुं वन्दे हरिं धर्मसुतं च कृष्णम् ॥ ३१

सुव्रत उवाच -

इति स्तुत्वा हरिं भक्त्या प्रणम्य स नृपोत्तमः । प्रसन्नस्याज्ञया तस्य निषसाद तदन्तिके ॥ ३२
नष्टसंशयजालोऽसौ पूर्णाखिलमनोरथः । प्रीत्या नित्यं सिषेवे तं तथोत्तमजयादयः ॥ ३३

I salute that Shri Hari. 26.

Making the being ecstatic by trans-locating them into a state of Samadhi, and bewitching the gamut of celestial world by his Ras dance - I salute that Shri Hari. 27.

He of resplendent presence, of delectable sight, captivating the hearts of the people of Vrindavana - I salute that Shri Hari 28.

Attracting the minds of devotees with His beautiful crest, dazzling with chaplets and crown decorated with peacock feather, bearing marks on the foot like lotus - I salute that Shri Hari. 29.

Giving away immediately the ornaments that would be presented to Him, wearing various ornaments on His self, meriting an epithet of taking away the fear of Death and delusion (Maya) - I salute that mighty Shri Hari… 30.

… the destroyer of the inner foes of devotees, the protector cows, cowherd men and women from torments of demons, the real relative of His men who bow at His lotus feet. 31.

Suvrat said:-

The noble king thus praising Shri Hari, saluted Him with devotion, at the behest of the delighted Shri Hari, he sat near Him. 32.

भगवानपि तं राजन् ! प्रीणयन्सात्मजं सदा । धर्ममैकान्तिकं सम्यग्बोधयन्न्यवसत्सुखम् ॥ ३४
वसंस्तत्र नभोमासे जन्माष्टम्यां महोत्सवम् । चकार पूर्ववत्स्वामी प्रत्येकादशि चोत्सवम् ॥ ३५
मुनिभिः सह दुर्गपत्तने वसतस्तस्य तु भक्ततुष्टये ।
विमलोडुगणेन्दुमण्डला समियाय क्षितिपेषपूर्णिमा ॥ ३६

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे द्वितीयप्रकरणे अभयराजकृतश्रीनारायणस्तुतिर्नामैकत्रिंशोऽध्यायः ॥ ३१ ॥

The king's mind was clear of web of confusion, and having fulfilled all of his wishes, served Him adoringly as did his son Uttama, daughter Jaya and others. 33.

O king, the Lord also always bestowing benefaction on Him and his son, taught them the path of one-pointed devotion, and dwelt there happily. 34

Living there in the month of Sravan (July-August) the master celebrated the great festival Janmashtami, as before, and observed every Ekadashi. 35.

While he stayed, along with the sages, at Durgapattan bestowing benefaction on his devotees, the full moon day in the month Aswin intervened wherein the azure sky was pleasant with constellation of stars and radiant orb of the moon. 36.

Thus ends the thirty first chapter entitled 'Narrating King Abhay's exaltation of Narayan' in the second Prakarana of Satsangijivan, the life story of Lord Narayan, also titled as 'Dharmashastra' (the rules of the code of conduct). 31

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॥ अथ द्वात्रिंशोऽध्यायः ॥ ३२ ॥

सुव्रत उवाच -

पूर्णचन्द्रोदये रात्रौ तस्यां नारायणो नृप ! । संस्नाय चन्द्रशालायां सिंहासनमतिष्ठिपत् ॥ १
तस्मिञ्छ्रीकृष्णमास्थाप्य पुपूज स यथाविधि । नवान्नपृथुकान् दुग्धशर्करादि न्यवेदयत् ॥ २
महानीराजनं कृत्वा गीतवाद्यादिभिः सह । श्रीकृष्णरासलीलायाश्चारुपद्यान्यगापयत् ॥ ३
वीणामृदङ्गतालाद्यैर्मुनीनां गायतां निशः । यामत्रयं व्यतीयाय कृष्णं सोऽस्वापयत्ततः ॥ ४
तद्दर्शनार्थमायाता नरास्तर्हि सहस्रशः । स्त्रियश्च स्वस्वनिलयान् जग्मुर्नत्वा प्रभुं ततः ॥ ५
सात्मजश्च ययौ राजा स्वावासं हर्यनुज्ञया । केवलं मुनयस्तस्थुरन्तिके धर्मजन्मनः ॥ ६

Chapter 32

Shree Hari celebrates Sharadpurnima and grants the saints vision of their previous incarnations.

Shri Hari worships Shri Krishna with fervour.

O king, at the rise of the full moon that night, Narayan having taken bath, erected a grand golden throne in the Chandrashala hall at the top of the mansion to watch the moon. 1.

Having seated Shri Krishna in that throne, He worshipped Him ritualistically. Then He offered parched and rice flakes, made of fresh paddy from the fields, mixed in milk and sugar to the Lord. 2.

Waving lighted lamps before the Lord, He sang beautiful songs from Raslila melodies to the accompaniment of instruments. 3.

Singing through the night were the sages on flute, mudang, tal (bell metal) zanj and other instruments. As a third of the night had passed, Shri Hari fell asleep. 4.

Men and women who had come there in thousands to see Him, thereafter paid obeisance to the Lord and returned to their homes. 5.

Shri Hari converses with sages and advises.

The king with his son and daughter went back to his palace after taking leave of Shri Hari. Only sages remained there with the son of Dharma. 6.

तेभ्यः प्रसन्नो भगवांस्तत्प्राग्जन्मादिवेदनम् । दास्यंस्तान् कृपया प्राह स्वाननैकार्पितेक्षणान् ॥ ७
भक्ता ! द्विजातयः सर्वे शृण्वन्तु मम भाषितम् । यूयं सर्वे हि मुनयो भवथाब्जभवोपमाः ॥ ८
शापादुर्वासस ऋषेः प्राप्ता जन्म नृषु क्षितौ । रहस्यमिति जानीत यूयमात्मीयमात्मनि ॥ ९
एवमुक्ता भगवता तेऽपि सद्यस्तदिच्छया । ददृशुः स्वं स्वमात्मानं दिव्यदृष्ट्या यथा पुरा ॥ १०
तपोयोगसमाधीनां सकलैश्वर्यसंयुतम् । स्वं स्वं दृष्ट्वा मरीच्यादिं महर्षिं लेभिरे मुदम् ॥ ११
तं च नारायणमृषिं भगवन्तमवेत्य च । अतिप्रसन्ना मुनयो हरिमूचुः प्रणम्य ते ॥ १२
ईदृशं ज्ञानमस्माकं प्रसादात्तव सत्पत्ते ! । सर्वदा स्यादिति वयं चेतसा कामयामहे ॥ १३
तानुवाच तदा स्वामी मुनयः ! श्रूयतामिदम् । भवद्भिरिष्यते यत्तत्सर्वदा न हिताय वः ॥ १४

Pleased with them, the Lord compassionately revealed facts about their past births to those sages whose sights were fixed on His face. 7.

O devout sages who belong in the twice-born class of Brahmins and those of the other two castes, all of you listen to my word. You are all sages, indeed like Brahma himself (Equal to him in knowledge and austerities). 8.

You have taken birth as humans on this earth by sage Durvas's curse. Know this secret of yours within yourself. 9.

By the will of the Lord, speaking like this, at that moment, all of them saw in their inner selves their previous births, through transcendental trance. 10.

Having visited their inner self on being endowed with the faculties of penance, yoga, & meditation, the accomplished sages of the likes of Marichi were overwhelmed with delight. 11.

Having known that ascetic Narayan Himself as the Lord, sages became exceedingly pleased. They having saluted Him said to Shri Hari thus: 12.

O Lord of the virtuous, 'Let this knowledge be with us forever by your grace. Thus we desire from within." 13.

Then the master told them, 'O sages, get to know this. What you aspire to always be with you always, though virtuous, is not good for you.' 14.

घोरं कलियुगं ह्यद्य वर्तते तत्र मानवाः । प्रायशः पापिनः सन्ति श्रिताः सम्पदमासुरीम् ॥ १५
युष्मन्माहात्म्यमज्ञात्वा ते द्रुह्युर्यर्हि वस्तदा । युष्माभिस्तदशक्यं हि सोढुं स्वबलवेदिभिः ॥ १६
युष्माकं च यदा क्रोधो भवेत्स्वैश्वर्यशालिनाम् । क्षय आकस्मिको नूनं तदा स्यात्सर्वदेहिनाम् ॥ १७
सत्यप्येकस्यापराधे तत्संसर्गाद्धि भूयसाम् । दुःखं स्यादिन्द्रदोषेण त्रैलोक्यस्य पुरा यथा ॥ १८
तादृक्क्षये निमित्तं च यूयं स्यातापि साधवः । तपःक्षपयश्च युष्माकं भवेत्क्रोधोदयेन च ॥ १९
तस्मात्स्वरूपविज्ञानं सर्वदा नोचितं हि वः । क्वचित्क्वचिद्ध्यानकाले तद्भविष्यति निश्चितम् ॥ २०
इत्युक्तवति सर्वेशे ज्ञानं तेषां तु तन्नृप ! । आसीत्तिरोहितं सद्यस्तस्यैवेच्छावशात्प्रभोः ॥ २१
तावदासीदुषःकालः स्वाम्यगान्नित्यकर्मणे । ययुरुन्मत्तगङ्गां ते स्नानाद्यर्थं द्विजा अपि ॥ २२
एवं भगवता राजन्स्वभक्तानां हि सर्वथा । विधीयते हितं नित्यं पित्रार्भाणामिवादरात् ॥ २३

This is Kali age, an awful age wherein most men are sinners, prone as they are to become victims of demoniacal trends. 15.

When those men, not knowing your greatness, insult you or pain you, you will not be able to tolerate it, having known of your own strengths and powers.16.

When the mind endowed with felicities are assailed by bad influences, it would assuredly cause destruction of mankind. As in the past, owing to Indra's fault the three worlds suffered, likewise, one person's crime will indeed harm many associated with that event. 17-18.

On account of this sort of perdition, though you all being saintly, your austerities might be lost on the advent of animosity. 19.

Hence always having the knowledge of your (original) self and that of the past is not recommended for you. Sporadically you may experience it in you during meditation. 20.

O king, while the Lord of all spoke thus, their faulty perception vanished. 21.

Shri Hari completes Chaturmasya and wishes to move.

When it was dawn, the master went to the gushing Ganga to perform his daily rituals. Other Brahmins followed Him to take bath. 22.

Thus, O king, always in every way favours are done to the

क्षेमं विधातुं सर्वेषामथ भूमौ मुमुक्षताम् । मुनीन् प्रेषयितुं स्वामी मनसैच्छद्दयानिधिः ॥ २४
देशान्तरेभ्यो भक्ताश्च तमुपेत्य पुनः पुनः । स्वस्वग्रामागमायैव प्रार्थयन्बहुधा नृप ! ॥ २५
आगमिष्यामि वो ग्रामानिति सर्वेभ्य एव सः । प्रतिजज्ञे भाववशाद्धर्मस्थापनोद्यतः ॥ २६
किन्तु राज्ञे प्रतिज्ञातं स्वेन यत्तत्स पालयन् । चातुर्मासीसमाप्त्यन्तं तत्रैवोवास सद्विजः ॥ २७
एकादश्यां प्रबोधिन्यां तत्र कृत्वा महोत्सवम् । सदःस्थोऽथाभयं भूपं स प्रोचे भक्तिनन्दनः ॥ २८
चातुर्मास्यावधि मया मुनयः प्रीतये तव । रक्षिता इह सर्वेऽपि सम्राजोऽप्यतिदुर्लभाः ॥ २९
अधुना प्रेषयाम्येतान् भूमौ विचरितुं नृप ! । मुमुक्षूणां हितायैव यत्सन्तो भवतारकाः ॥ ३०
देशान्तरीया भक्ताश्च प्रतीक्षन्ते ममागमम् । ततोऽहमपि यास्यामि सौवीरानधुनाऽनघ ! ॥ ३१

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devotees by the Lord, like a sire doing good to his sons out of love. 23.

Hence the all-merciful Lord thoughtfully desired to send sages to this land for bestowing auspiciousness and to reward them with emancipation. 24.

O king, devotees from different regions and towns visited Him often and begged of him to grace their town by his visit. 25.

'I will come to your town,' He assured them all. He meant it forhe aspired and was determined to establish religion everywhere. 26.

Moreover, keeping His promise made to the king, He stayed there along with the sages (Brahmins) till the completion of Chaturmasya vow. 27.

Having performed the great festival on Prabodhini Ekadasi, the son of Bhakti, Shri Hari, while sitting in the assembly, said to King Abhay. 28.

'To your content, I have asked all these sages to stay here up to this Chaturmasya period, whose company is very rare to get even to the sovereign kings. 29.

'Now I will be sending these saints to travel around the villages for the seekers of liberation, for these saintly men are protectors of people from their worldly desires. 30.

'O Sinless one, people in various places will be anticipating

त्वं तु साकं निजजनैः कृष्णस्यैव निरन्तरम् । भक्तिं कुर्या अहिंसादीन् यमान्सम्परिपालयन् ॥ ३२

सुव्रत उवाच -

एतच्छ्रुत्वा हरेर्वाक्यं नृपश्चास्य सुतादयः । रुदन्तः प्रार्थयामासुस्तं प्रणम्य मुहुर्मुहुः ॥ ३३
त्वत्प्राणानत्र नो हित्वा क्व यासि करुणाम्बुधे ! । गते त्वयि शरीरेषु न स्थास्यन्त्यसवो हि नः ॥ ३४
गन्तव्यं चेदवश्यं ते तर्ह्यस्मानात्मना सह । नेतुमर्हसि नाथ ! त्वं सौवीरानत्र वा वस ॥ ३५
सोढुं शक्ता वयं नैव विरहं तव सत्पते ! । साकमेवागमिष्यामस्त्वयातो नात्र संशयः ॥ ३६
राज्यस्य चिन्ता नास्त्येव तत्तु ते यत्समर्पितम् । ब्रह्माण्डपोषकस्त्वं हि सर्वत्रान्नं तु दास्यसि ॥ ३७
इति निष्कपटं वाक्यं सान्वयस्य नरेशितुः । निशम्य तद्भक्तिवशः प्रीतः प्रोवाच स प्रभुः ॥ ३८
त्यज चिन्तां धराधीश ! त्वयाहं हि वशीकृतः । तवैकान्तिकधर्मेण प्रसन्नोऽस्मीति विद्धि भो ! ॥ ३९

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my visit. I am first leaving for the land of Souvir now. 31.

'You engage yourself in devotion to Krishna and lead your people along ceaselessly following the principles of nonviolence, etc., and adhering to moral codes as well. 32.

Abhay pleads Shri Hari not to go.

Suvrat spoke:-

Having heard the words of Shri Hari, the king, his son and others began to weep and prayed to Him by saluting repeatedly. 33.

'O ocean of compassion, how can you leave us? You are our life. In your absence our vital breaths will no longer stay in our body. 34.

If it is inevitable for you to go, then please take us along with you, O Lord, to Souvir. Else, you stay back here. 35.

'O Lord of the virtuous, we cannot bear your separation. We will follow you wherever you go.' 36.

'I am not worried about the kingdom, for it is at your disposal. You are the guardian of the whole universe and you will nevertheless provide us with food. 37.

Listening to the guileless speech of the king along with his followers, the Lord was pleased and moved by their devotion, He said thus. 38.

वत्स्याम्यत्रैव नियतमहं नास्त्यत्र संशयः । भक्तानां तुष्टयेऽन्यत्र गत्वैष्यामि पुनः पुनः ॥ ४०
राज्यं त्वेतत्त्वया राजन् ! पालनीयं मदाज्ञया । मदर्थमृषयोऽप्यत्र मुहुरेष्यन्ति सर्वतः ॥ ४१
तव त्वत्पुत्रपुत्र्यादेर्भक्त्या चादम्भया भृशम् । वशीकृतस्य मे वाक्यं सत्यमेतन्नराधिप ! ॥ ४२

सुव्रत उवाच -

इति दत्तवरः स भक्तभर्त्रा नृपतिः सान्वय आप भूरि तोषम् ।
न्यवसद्धरिरप्युदारकीर्तिर्निलये तस्य सुखं सुखप्रदाता ॥ ४३
विधिना क्षितिपस्य तस्य दुर्गे प्रभुरस्थापयदुत्तमालये सः ।
सह राधिकयैव वासुदेवमहमत्रापि महान्तमाततान ॥ ४४
राजा कर्तुं तस्य सेवां यथार्हं विष्णोर्भक्तं विप्रवर्यं सुशीलम् ।
दत्त्वा वृत्तिं रक्षति स्माथ राजंश्चक्रे सेवां सोऽपि तस्यानुकालम् ॥ ४५

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे द्वितीयप्रकरणे दुर्गपत्तननिवासप्रतिज्ञाविधाननामा द्वात्रिंशोऽध्यायः ॥ ३२ ॥

Shri Hari assures king Abhay.

'O king, be free from worry. I have been moved by your words. Please know for that I am very much delighted at your intent devotion'. 39.

'I shall live here always for certain'. For other devotees' emancipation, I go to other places. I will come back to you time and again.' 40.

O king you should protect this state upon my behest. On account of my stay here, sages also will come to this place often from everywhere. 41.

'I am won over by you and your kith and kin's intense and unpretentious devotion. Hence you have my word: I stay here, O king!' 42.

Suvrat said:-

The king and his attendants blessed with the boon were overwhelmed with joy. Shri Hari, who bestows happiness, lived cozily in his place whose fame spread far and wide. 43.

In the vicinity of the king's palace, in a marvelous temple,

॥ अथ त्रयस्त्रिंशोऽध्यायः ॥ ३३ ॥

सुव्रत उवाच

नानादेशान् प्रेषयिष्यन् स्वज्ञानाय मुमुक्षताम् । शिक्षयामास स मुनीन् भूयस्त्वाद्भुवि दुर्धियाम् ॥ १

श्रीभगवानुवाच -

मुनयो ! भुवि बोधाय नराणां यात यूथशः । चरतानेकदेशेषु कृष्णभक्तिप्रवर्तकाः ॥ २
तत्र ये शरणं यायुर्युष्माकं तु मुमुक्षवः । उपदेश्या कृष्णभक्तिस्तेभ्यो बन्धविमोचनी ॥ ३

Lord Shri Hari installed idols of Shri Vasudev with Radhika according to rituals, and celebrated a great festival befitting the occasion. 44.

O king, to serve god, the king had appointed a deserved noble Brahmin of good temperament and in turn he also served with commitment. 45.

Thus ends the thirty second chapter entitled 'Shri Hari keeping His promise of staying in Durgapattana' in the second Prakarana of Satsangijivan, the life story of Lord Narayan, also titled as 'Dharmashastra' (the rules of the code of conduct). 32

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CHAPTER – 33

Shree Hari advices saints to be careful while traveling to different villages.

Suvrat spoke:-

Shri Hari, desirous of sending the sages to different lands to help the spiritual seekers to attain self-realization, instructed them well. Men of wicked tendencies were propagating everywhere on the earth. 1.

The Lord said: 'O sages, O promoters of Krishna-devotion, go in delegations and tread different regions to teach the men of this world. 2.

Teach them devotion to Krishna who comes gleefully unto

दृढं स्थितिः स्वस्वधर्मेऽथाहिंसाप्रमुखा यमाः । उपदेश्या मनुर्जप्यः श्रीकृष्णेति च नित्यदा ॥ ४
स्त्रीभ्यस्तदीयसम्बन्धिपुरुषेणायमेव च । उपदेशः कारणीयो मुनयः ! क्वापि न स्वयम् ॥ ५
युष्माभिस्त्विह योषाभ्यो राक्षसीभ्य इवार्भकैः । भेतव्यमष्टधा ताश्च वर्ज्याः स्पृश्या न कर्हिचित् ॥ ६
स्थित्वा स्वधर्मे कृष्णस्य भक्तिश्च श्रवणादिका । कर्तव्या कारणीया च पालनीया यमास्तथा ॥ ७
आसुर्या सम्पदा मत्ता दुर्जना भुवि भूरिशः । सद्द्रोहशीला वर्तन्ते दम्भभक्ताश्च केचन ॥ ८
तेषां तु विषया एव सन्ति प्रेष्ठा दुरात्मनाम् । न कृष्णो न स्वधर्मश्च नास्ति भीश्चाघकर्मणः ॥ ९
अस्ति तद्विपरीतैव क्रिया सर्वापि वोऽनघाः ! । तस्माद्द्रोहं करिष्यन्ति युष्माकं तेऽतिनिर्दयाः ॥ १०
युष्मत्तादृक्क्रियामूलं ज्ञात्वा मां ते विशेषतः । ध्रोक्ष्यन्ति मत्प्रतापस्य श्रुतेः प्रागात्तमत्सराः ॥ ११

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those that aspire for liberation. 3.

Firm adherence to one's religious duties, not causing harm to others, chanting of Krishna's name all the time and other such principles and restraints have to be taught. 4.

For women, these instructions are to be imparted through their near relative men folk, never by you, O sages! 5.

You have to dread womenfolk as children do demons, and contact with them should be avoided. With them, the eight sorts of relationship - touching in particular - are never to be thought of. 6.

Being firm in one's religious duties, devotion to Krishna has to be practiced by listening to His glories and making others follow suit. Other such rules are also to be observed as stipulated. 7.

Bad men intoxicated by the demoniacal qualities are aplenty in this world. There are some treacherous and deceptive devotees too. 8.

Those stupid folk are driven by passion to hold sensual things as the most coveted. For them there is neither Krishna nor religion, nor do they fear sinful deeds. 9.

All their doings are perverted indeed, O sinless sages. Nursing hatred in all, they are generally very cruel and tend to torture you. 10.

Knowing your endeavor and that I am your mentor, those old foes who are jealous of our puissance will turn out to be hostile

ईदृशैर्दुर्जनैः क्वापि कृतेऽपि व उपद्रवे । सहनं तस्य कर्तव्यं न तु क्रोधः कदाचन ॥ १२
तत्प्रतीकारसामर्थ्ये सत्यपि स्वस्य सर्वथा । सहनं तस्य कर्तव्यं साधूनां लक्षणं हि तत् ॥ १३
अन्योपरि कृते क्रोधे तपः संक्षीयते निजम् । साधवोऽतः सहन्ते वै परैः कृतमुपद्रवम् ॥ १४

दृश्यन्ते बहवोऽत्र साधुपुरुषास्तावत्क्षमासागरा ।
यावन्नैव दुरुक्तमीषदुदितं केनापि संशृण्वते ।
सामर्थ्ये ह्यतुले तु सत्यपि मनः क्षोभं न येषां व्रजे-
द्दुर्वाच्यैः कुधियामुपद्रवशतैस्ते साधवो दुर्लभाः ॥ १५

मदाश्रितानां साधूनां परोपकृतिशालिनाम् । दयार्द्रहृदयानां वः क्षमैवैकास्ति भूषणम् ॥ १६
यथा ऋषभदेवः प्राक् तत्सुतो भरतस्तथा । आसीत्तथैव निर्मानां यूयं चरत भूतले ॥ १७
परेषामतिवादान् यः सहते पुरुषो भुवि । जितं सर्वमिदं तेन त्रैलोक्यं क्षमया किल ॥ १८

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to us. 11

The antagonism of these wicked people has to be withstood by us; we are not to let loose our anger. 12.

Though the power to retaliate lies in you, their rudeness has to be countered by your forbearance, for this is the true character of saintly men. 13.

The merits earned through acute austerities are forfeited when anger is given vent; hence saints or pious men endure commotion caused by others. 14.

Many saintly persons have been known to be the ocean of forgiveness till no word of abuse is uttered against them. Rare are the saintly men endowed with matchless might whose minds never tend towards wretchedness to counter the incessant commotions and derisions by the crooked. 15.

You are the saints who have taken my refuge; you have a natural tendency of always helping others and your heart is filled with mercy and compassion. For you, forgiveness is the true ornament. 16.

Rishabhadev and his son Bharat shed ego and toured the earth. 17.

Know that the man who has endured vilifications of others shall win everything in the three worlds by virtue of his tolerance

क्रोधं यो हृदये जातं क्षमयैव निरस्यति । त्वचं जीर्णामहिरिव स एव मुनिरुच्यते ॥ १९
यो यजेत्क्रतुराजेन प्रतिमासं शतं समाः । न क्रुद्ध्येद्यश्च कस्मैचित् तयोरक्रोधनोऽधिकः ॥ २०
क्रोधं कुर्याद्यदि ज्ञानी लोके प्राकृतजीववत् । ज्ञानेन किं फलं तस्य तदा मूर्खसमस्य हि ॥ २१
दानं व्रतं च नियमा अतिश्रमकृतं तपः । भस्मीभवति तत्सर्वं स्वस्य क्रोधाग्निना खलु ॥ २२
शमो दमस्तपो दानमार्जवं ह्रीस्तथा दया । द्वाराणि सप्त स्वर्गस्य साधवोऽत्र वदन्ति हि ॥ २३
क्रोधस्तु नरकस्यैव द्वारमित्युदितो बुधैः । अतो दूरात्त्यजन्त्येनं शीघ्रसिद्धिमभीप्सवः ॥ २४
क्रोधमूलो विनाशो हि जनानामिह दृश्यते । तं कथं साधवो धीराः स्वीकुर्युर्लोकनाशनम् ॥ २५
क्रुद्धः पापं नरः कुर्यात् क्रुद्धो हन्याद्गुरूनपि । क्रुद्धः परुषया वाचा श्रेष्ठानप्यवमन्यते ॥ २६

(Without wielding any weapon). 18.

He who overcomes wrath that often rises in the heart, by the power of patience and forbearance, akin to a snake ridding of its old withered skin, is said to be a sage. 19.

Between the one who performs the best of sacrifices every month continuously for over one hundred years and the one who keeps himself benign without ire towards anybody, the latter is held in high esteem than the former. 20.

If the wise vents his ill temper like a primitive being, what can we make of his knowledge and wisdom? He is stupid indeed! 21.

Charities done, vows observed, restraints and rules strictly followed, severe austerities performed, all the merits as well as the fruits accumulated through these aforesaid deeds would be burnt away in the fire of wrath. 22.

Tranquility, restraint, penance, charity, straightforwardness, modesty and compassion are the seven pavements to heaven as opined by the saints in this world. 23.

Anger is the door to hell as adjudged by the wise. Hence it should be discarded from within by those who wish quick accomplishments. 24.

It is a proven fact that ill temper is the root cause of destruction of all men. How would saintly men of fortitude embrace it knowing fully well that it is the cause of every peril? 25.

वाच्यावाच्ये हि कुपितो नैव जानाति कर्हिचित् । नाकार्यमस्ति क्रुद्धस्य नावाच्यमपि किञ्चन ॥ २७
क्रुद्धः कार्यं न जानाति न मर्यादां च पश्यति । अवाच्यैर्दुर्वचोभिश्च गुरून् क्रुद्धस्तुदत्यपि ॥ २८
आत्मानमपि च क्रुद्धः प्रेषयेद्यमसादनम् । एतान्दोषान्विलोक्यैव क्रोधस्त्याज्यो मनीषिभिः ॥ २९
इच्छद्भिः परमं श्रेय इहामुत्र च सर्वदा । धीरैर्विवर्जितं क्रोधं कथं युष्मद्विधश्चरेत् ॥ ३०
क्रुध्यन्तं प्रति न क्रुध्येन्नात्मानं च परानपि । महतो रक्षति भयात्सर्वथा पुरुषो भुवि ॥ ३१
बलीयसे यदि क्रुध्येदशक्तः पुरुषः क्वचित् । जह्यादेव स आत्मानमात्मना तेन वा हतः ॥ ३२
आत्महन्तुर्न वै लोकाः सन्त्यमुत्र शुभाः क्वचित् । अशक्तस्य ततः पुंसो मन्योर्नियमनं हितम् ॥ ३३
शक्तोऽपि विद्वानन्येन क्लिश्यमानो न कुप्यति । यदि तर्हि यशो ह्यत्र प्राप्यामुत्र स मोदते ॥ ३४

Irate man shall commit sin, even kill his preceptor, and is prone to direct his contumelious speech at great men also. 26.

The angry man shall never discern between what to speak and what not to. He will not hesitate from an evil act or from uttering vulgar abuses. 27.

An infuriated man knows not what is to be done. He never observes morality and propriety of conduct. He even derides his preceptors with abuses. 28.

The outrageous man could kill himself in rage. On noticing such blemishes in ill-tempered men, the learned or wise should abandon ill temper. 29.

What traits have to be followed of men of fortitude who have abandoned their wrath, who aspire for the highest good, forever, here and hereafter? 30.

No wrath should be nursed on even wrathful men, or upon oneself or on others. The man of this caliber would protect others from every great fear in this world. 31.

If in case a feeble man throws up his ire at a powerful man, he would be inviting his own peril or he is going to be exterminated by the powerful. 32.

He that kills himself shall never merit an auspicious place in the nether world. Hence one should curb his anger for his own wellbeing. 33.

अशक्तस्येव शक्तस्य क्रोधत्यागे महर्षयः । आत्मनश्च परस्यापि रक्षणात्सुकृतं महत् ॥ ३५
तस्माद्बलवताप्यत्र निर्बलेन च नित्यदा । परापराधः सोढव्य आपत्स्वपि विजानता ॥ ३६
क्रुद्धस्य न जयं क्वापि प्रशंसन्तीह साधवः । क्षमावतो जयो नित्यं साधोरिति सतां मतम् ॥ ३७
सदुपद्रवदोषेण स्वतो जीवन्मृताय च । कः क्रुध्येत् पण्डितो लोके यतस्तन्मृतमारणम् ॥ ३८
दुष्टैः शस्त्रैर्वध्यमाना अपि युष्मादृशाः कथम् । तेजस्विनो महाप्राज्ञाः क्रुध्येयुर्दीर्घदर्शिनः ॥ ३९
यस्तु क्रोधं समुत्पन्नं प्रज्ञया प्रतिबाधते । तेजस्विनं तं विद्वांसो मन्यन्ते दीर्घदर्शिनः ॥ ४०
क्रोधस्त्वपण्डितैर्लोके तेज इत्यभिधीयते । परिणामो हि रजसः क्रोधो ज्ञेयो नृनाशनः ॥ ४१
राजर्षीणामपि क्रोधः स्वधर्मत्वान्न वै हितः । वरं स्वधर्मसन्त्यागो नतु क्रोधस्य संग्रहः ॥ ४२

When a learned man who is tormented remains calm though his is powerful, he certainly becomes successful here and also enjoys hereafter. 34.

O sages, by discarding anger towards the mighty or feeble or upon oneself or others, one earns great merit for protecting oneself and also others. 35.

Even in awkward occasions, the strong or the weak should tolerate insults from other. 36.

Pious men never praise the triumph of irate people. According to noble men, real victory is the one earned by ever forgiving saintly people. 37.

Owing to the blemish of causing trouble to saintly people, one is dead though alive. Is there sense in getting angry with him who is already dead? 38.

You all being the men of brilliance and high intellect and farsightedness, how could you become wrathful even when you are about to be killed by the arms of vicious people? 39.

One who is able to control his anger by his wisdom is regarded as an enlightened one by men of foresight. 40.

The ignorant men regard anger as their might. Be it known that this anger is the product of Rajas (desire) which is the cause of human destruction. 41.

Royal sages are well aware that wrath is indeed not good.

बलिना ताडितोऽशक्तो जयेत् क्रोधं यथा तथा । शक्तो नित्यं जितक्रोधो यो भवेत्स सदा सुखी ॥ ४३
क्षमा धर्मः क्षमा यज्ञः क्षमा वेदः क्षमा श्रुतम् । क्षमाहीनेन यत्पुण्यं क्रियते तन्निरर्थकम् ॥ ४४
अतिक्रम्य क्रतुमतां लोकान्वै क्षमिणो नराः । तत ऊर्ध्वं दिव्यलोकान् प्राप्नुवन्ति न संशयः ॥ ४५
क्षमा तेजस्विनां तेजः क्षमा ब्रह्म तपस्विनाम् । क्षमा सत्यं सत्यवतां क्षमा शौचं क्षमा शमः ॥ ४६
क्षन्तव्यमेव सततं पुरुषेण विजानता । यदा हि क्षमते सर्वं ब्रह्म सम्पद्यते तदा ॥ ४७
क्षमावतामयं लोकः परश्चैव क्षमावताम् । सन्मानोऽस्तीह तेषां हि परत्र च शुभा गतिः ॥ ४८
प्रशंसन्ति क्षमां नित्यं जगतामीश्वरा अपि । वैकुण्ठनाथो ब्रह्मा च शङ्करश्चातिवीर्यवान् ॥ ४९
ममापि सर्वदा प्रेष्ठा क्षमैव मुनयः ! किल । तस्मान्मदीयैर्युष्माभिः क्षमा धार्या सदा भुवि ॥ ५०

They better abandon their Rajasic tendencies than getting into a fit of rage. 42.

If an impotent man is beaten by a mighty one, he should resist his wrath and stay from retaliation, for one might become mightier if keeps his rage subdued always. Both of both of them will then live happily. 43.

Forgiveness as a great virtue.

Forgiveness is a virtue (religion), a sacrifice and the purport of the Vedas. It will lend name and fame to the person. Whatever merit is earned by the unforgiving will be futile. 44.

The forgiving men will surpass the abodes of performers of sacrifice, and will attain higher heavens for certain. 45.

Forbearance is the strength of the brilliant. It is the Brahman, it is the truth of true-willed, it is the purity and the real tranquility. 46.

The learned man must forgive all forever. When he does this perpetually, he is sure to realize the highest Brahman. 47.

Forgiving men are adored not only here, but also hereafter, for they are destined for auspicious regions. 48.

Even the overlords of the world the Lord of Vaikuntha, the Brahma and the puissant Shankar extol the virtue of forbearance. 49.

O sages! The virtue of forgiveness is the dearest thing to me always. Is it not? Hence for our sake you should all bear it constantly. 50.

क्षमावन्तः साधुशीला बोधयन्तो निजाश्रितान् । कृष्णभक्तिं सस्वधर्मां यूयं चरत भूतले ॥ ५१

सुव्रत उवाच -

इत्याज्ञप्ता भगवता तदिङ्गितविदो द्विजाः । आज्ञां गृहीत्वा शिरसा प्रोचुः प्राञ्जलयश्च तम् ॥ ५२

एवमेवाचरिष्यामो वयं नारायण ! प्रभो ! । न भविष्यति साधुत्वे दूषणं नस्त्वदोजसः ॥ ५३

मनसा वचसा वपुषा च हरे ! भवतः स्म वयं भवतः स्म वयम् ॥
त्वदृते न परा गतिरस्ति हि नस्तव दर्शनमस्तु पुनस्त्वरितम् ॥ ५४

सुव्रत उवाच -

इति सम्प्रार्थ्य ते सर्वे तं प्रणम्य च यूथशः । जग्मुर्नैकान् जनपदान् दिक्ष्वष्टस्वपि भूमिप ! ॥ ५५

चक्रुश्च भगवद्वार्तास्तत्र तत्र च ते गताः । धर्मद्विषोऽपि याः श्रुत्वा सत्या एवेति मेनिरे ॥ ५६

यथार्थवादिनः सुज्ञाञ्छास्त्रज्ञा बहवोऽपि तान् । न जेतुमीशिरे वादैर्जिग्युः सद्यश्च ते तु तान् ॥ ५७

Being tolerant and saintly, preaching those who take shelter under you, being devoted to Krishna, performing one's religious duties you wander about this earth.' 51.

Suvrat spoke; -

Having been bidden thus by the lord, those Brahmins grasped his intent, committed His words to memory and said to Him with folded hands. 52.

'O Lord Narayan, we will follow what has been told us. It will not be good for us to overrule your emphatic expression. 53.

O Shri Hari, we were and are disposed to you by our will, speech and body. For us there is nothing greater than you. Hence your darshan be given at the earliest, again.' 54.

Suvrat said:-

O king, having thus prayed and saluted Him, the group of sages left for different regions in all the eight directions. 55.

Along their way they propagated the gospels of the Lord. After having listened to them, even the people who were distractive of religion thought that their words were veracious. 56.

Many learned men of scriptures being realists (only taking worldly phenomenon as real) could not overcome those men of real knowledge in disputations. They would win them over in no

तद्वार्ताश्रवणादापुराश्चर्यमखिला जनाः । मुमुक्षवस्तु तांस्तत्र शरणं दृढनिश्चयाः ॥ ५८
कृष्णस्य भक्तिं तेभ्यस्ते हरिनाम्न उपादिशन् । धर्मान्वयस्य चादानं त्यागं चाधर्मसन्ततेः ॥ ५९
त्यक्त्वा स्वस्वमतान्येव गुरूंश्च भुवि मानवाः । तानाश्रित्य हरिं भेजुस्तत्र तत्र सहस्रशः ॥ ६०
मिलित्वा यूथशो लोकस्तत्र तत्र पुरे पुरे । ग्रामे ग्रामे च राजेन्द्र ! वार्तास्तस्यैव चक्रिरे ॥ ६१
मुनीन्प्रपद्य ये भेजुर्हरिं तेषां सहस्रशः । नराः प्रपेदिरे सद्यः समाधिमपि भूपते ! ॥ ६२
गोलोकादीनि धामानि समाधौ ते व्यचक्षत । तत्र कृष्णस्य रूपाणि सहैश्वर्यादिभिस्तथा ॥ ६३
अन्तकाले हरेस्तस्य भक्तान् नॄन् योषितस्तथा । तत्पार्षदा एव निन्युःविमानैः कृष्णधाम हि ॥ ६४
भक्ता अभक्ता अप्येतदाश्चर्यं हि क्वचित्क्वचित् । प्रत्यक्षमेव ददृशुर्म्रियमाणे तदाश्रिते ॥ ६५

time at all. 57.

Having listened to the gospel, all the people were wonderstruck. Those that sought liberation would surrender unto them. 58.

Those sages taught them devotion to Krishna as well as chanting of His name. They also taught to accept only things in conformity with religious rules and abandon others that are irreligious. 59.

People in thousands, having renounced their own faiths and prece-ptors, took shelter in them and began to worship Lord Shri Hari. 60.

O king, people gathered in scores in villages and towns and discussed about the exploits of Shri Hari. 61.

Thousands among them who worshipped Shri Hari on being influenced by these sages, got to experience the state of Samadhi instantly, O king! 62.

By virtue of this state of Samadhi, they were able to visualize splendid abodes such as Golok and the like. There they witnessed various forms of Shri Krishna with His supreme endowments (faculties). 63.

The attendants of Shri Krishna took men and women devotees of Shri Hari, at the end of their lives, to the abode of Shri Krishna in celestial cars. 64.

एवं हि कृष्णो भगवान् दयालुर्विनापि साक्षान्निजदर्शनं सः ।
प्रतापमात्मीयमदीदृशन्नॄन्मानुष्यनाट्यं दधदूर्जितश्रीः ॥ ६६

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे द्वितीयप्रकरणे क्रोधनियमनोपदेशनामा त्रयस्त्रिंशोऽध्यायः ॥ ३३ ॥

॥ अथ चतुस्त्रिंशोऽध्यायः ॥ ३४ ॥

सुव्रत उवाच -

प्रतापो व्यानशे तस्य प्रभोर्दिक्षु दशस्वपि । दैवा जीवा मुमुदिरे तेन चुक्षुभुरासुराः ॥ १
दैत्यांशा गुरवो ये ते निजशिष्यांस्तदाश्रयम् । कुर्वाणान्वीक्ष्य नो तस्य प्रतापं सोढुमीशिरे ॥ २

Devotees and non-devotees both wondered when they happened to see devout people who had taken shelter under him being treated highly respectably while leaving their bodies. 65.

Thus Lord (Shri Hari) Krishna being compassionate, manifested His divine prowess to innumerable people who had not even seen (or known) Him actually; the Lord playing the role of a human being, was shining with supreme splendour! 66.

Thus ends the thirty third chapter entitled 'Advice given to restrain anger' in the second Prakarana of Satsangijivan, the life story of Lord Narayan, also titled as 'Dharmashastra' (the rules of the code of conduct). 33

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CHAPTER – 34

(Unable to bear the increasing popularity of Shree Hari, evil gurus and kings conspire to kill Him.)

Suvrat spoke:-

Influence of the Lord had spread in all ten directions, which made the beings that were graced by Him happy, but infuriated the demons. 1.

Demoniacal preceptors having seen their pupils taking His shelter became intolerant of His might. 2.

द्विषतस्तं च ते राज्ञो दैतेयांशसमुद्भवान् । मिलित्वा सह तैः सर्वेऽदुध्रुक्षन् हरये नृप ! ॥ ३
तत्र केचिन्महावीरान्कालीभैरवसंश्रितान् । तं हन्तुं प्रैषयन्नुग्रान् बुभुक्षून्कष्टसाधितान् ॥ ४
हरेस्ते त्वीक्षणादेव दह्यमाना इतस्ततः । क्रोशन्तश्च भ्रमन्तश्च तानेवैत्याऽऽर्दयन् भृशम् ॥ ५
सद्वेषं धारयित्वैके तदन्तिकमुपेत्य च । प्रच्छन्नं प्राक्षिपंस्तस्मिन् माषमुष्टीन् सुमन्त्रितान् ॥ ६
केचिद्विषप्रयोगांश्च तस्मिंश्चक्रुः सुदुःसहान् । प्रलोभ्य स्त्रीः कार्मणानि ताभिः केचिदकारयन् ॥ ७
इत्याद्यैर्मारणोपायैर्हरिस्त्वाप न विक्रियाम् । तत्कारिणस्तु सम्प्रापुर्महारोगान् स्वपातकैः ॥ ८
वंशोच्छेदश्च केषाञ्चिदाढ्यानां च धनक्षयः । आसीत्तद्द्रोहिणां राज्ञां राज्यभ्रंशश्च भिक्षुता ॥ ९
हरेरध्वानमाबद्ध्य व्रजतः क्वापि केचन । मिलित्वा यूथशस्तस्थुस्तं हन्तुं चोद्यतायुधाः ॥ १०
मायया मोहितास्तेऽपि हरेरद्भुतकर्मणः । पश्यन्तोऽपि न तं शेकुर्हन्तुं गच्छन्तमग्रतः ॥ ११

O king, those preceptors, foes of Shri Hari, and the rulers born with demonic inheritance got together to torment Him (Shri Hari). 3.

They sent hostile forces such as mean deities, the attendants of Kali and Bhairav and other voracious hunters, invoked by observing severe penance, etc., to kill Shri Hari. 4.

A mere glance of Shri Hari made them seethe (burn) within themselves, and they ran helter-skelter back to their principals wailing and vented their irredeemable torment on them. 5.

Some went near Him with rancour, fraudulently threw fists of black-grams spelled with hymns on Him. 6.

Some men tried to kill Him by deadly poison and some deputed alluring female witches to harm Him. 7.

Shri Hari was unperturbed by these deadly attacks on Him. Those who caused distress were subjected to sufferings by their own sins. 8.

Of these, some families were extirpated, the rich lost their fortune and the kings who were treacherous were dethroned and became bankrupts. 9.

Some gathered in groups and stood in His way holding weapons, ready to kill Him. 10.

Deluded by Shri Hari's miraculous Maya (magic powers), they

यथाशक्ति यथाबुद्धि यथावित्तं यथासुहृत् । एवं तन्मारणोपायांश्चक्रुः सर्वेऽपि दुर्जनाः ॥ १२
तथाप्यजेयं देवेशैरपि तं ते कथञ्चन । पराभावयितुं राजन्न शेकुर्भूरितेजसम् ॥ १३
साक्षाद्धरेर्यदा द्रोहं कर्तुं शेकुर्न ते क्वचित् । तदा तस्यानन्यभक्तान् रुरुजुस्तानितस्ततः ॥ १४
चरन्तः पुण्यतीर्थानि मुनयो यत्र यत्र ते । जग्मुस्तत्तद्देशनृपा गुरवश्चार्दयन् हि तान् ॥ १५
श्रीकृष्णस्य प्रतिकृतीः क्वचिदाच्छिद्य केचन । दुर्धियः खण्डयन्ति स्म भंक्त्वा सिंहासनानि च ॥ १६
कण्ठेभ्यस्तुलसीमालास्त्रोटयन्ति स्म केचन । प्रामृजन्नूर्ध्वपुण्ड्राणि ललाटेभ्यश्च केचन ॥ १७
जहुर्वासःपुस्तकादि बभञ्जुश्च कमण्डलून् । अभक्ष्यं मत्स्यमांसादि केचिद्भैक्ष्ये च चिक्षिपुः ॥ १८
अस्पृश्यस्त्र्यादिसंस्पर्शं दुष्टाः केचिदचीकरन् । अभाषयंश्च नारीभिरवदांस्तांस्त्वताडयन् ॥ १९
अस्फाटयन् गुह्यपटान् भैक्षे धूलिं च चिक्षिपुः । केचित्तु पाकपात्राणि बभञ्जुरतिकोपतः ॥ २०

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could not kill him even when he passed by them. 11.

Thus all those miscreants tried to the best of their ability, wisdom, pelf and force to destroy Him. 12.

O king, Shri Hari whose splendour is unmatched and who was simply unsurpassable even to the godheads, not one of them was able to defeat Him. 13.

When miscreants were unable to harm Him directly, they then opted to harass His devout devotees everywhere. 14.

Evil forces turn ire on Shri Hari's devotees.

Whichever holy place these sages went on pilgrimage, the ruling kings and demon-preceptors of that place troubled them. 15.

Some evil-minded men used to tear pictures of Shri Krishna and some used to condemn Him by breaking His throne. 16.

Some used to tear asunder the Tulsi garland worn around their neck, and some used to wash off the Tilak marks on their forehead. 17.

Some stole their books, clothes and broke the holy vessels that they used for daily rituals, and some threw things like meat, fish that should not be eaten, in their food. 18.

Some malignant men forced the sages to touch women who were not to be touched at all and also persuaded them to speak to females, and those who did not heed were beaten up. 19.

अपशब्दान् ब्रुवन्तश्च तान् वृथा केऽप्यताडयन् । तदुत्कर्षासहा इत्थं तेऽपचक्रुरनेकधा ॥ २१
तत्र तत्रान्नसत्रेषु हरिणा स्थापितानपि । साधून्सन्ताड्य निष्कास्य बभञ्जुस्तानि केचन ॥ २२
मुनयस्ते तु तत्सर्वं सेहिरे क्षमिणोऽर्दनम् । शुकर्षभार्षभनिभा जितक्रोधा जितेन्द्रियाः ॥ २३
दुष्टैर्निष्कास्यमानास्ते दिग्भ्योऽष्टभ्य इतस्ततः । नारायणमुनेः पार्श्वमाययुर्यूथशस्ततः ॥ २४
तानागतान् स भगवान्मानयित्वा यथोचितम् । तेषां वृत्तान्तमप्राक्षीत्ततस्ते सर्वमूचिरे ॥ २५
नीलकण्ठः स तच्छ्रुत्वा प्राह तान्सर्ववित्प्रभुः । आगतः क्षयकालो हि तेषां युष्मदतिक्रमात् ॥ २६
यदा निरपराधानां साधूनां कोऽप्यतिक्रमम् । कुर्यात्स शिवतुल्योऽपि सानुबन्धो विनश्यति ॥ २७
आयुः श्रियं यशो धर्मं लोकानाशिष एव च । हन्ति श्रेयांसि सर्वाणि पुंसो महदतिक्रमः ॥ २८

They tore their under-garments and soiled their food; some broke their utensils with fury. 20.

They ridiculed them with unspeakable words without reason. The demons were thus becoming impatient of their magnanimity and tortured them variously. 21.

Evacuating the saints and sages from asylums the ones built by Shri Hari Himself at places, the malicious men destroyed those charitable homes as well. 22.

The all forgiving sages endured all kinds of afflictions that came their way. They had subdued their anger, and their senses were comparable to the likes of divine sages Shuka, Rishabhdev and others. 23.

Then sages thus having been driven away by malignant men came back to Narayan Muni, from all eight quarters. 24.

Having honoured them, Lord Narayan Muni asked them about their experience. They began relating. 25.

Shri Hari's advice to the sages.

The all-knowing Nilakanth having heard everything from them said 'their time of destruction has come indeed, for they have transgressed you.' 26.

If one harasses innocent saints, he would perish along with his men even though he might be on par with Shiva. 27.

A man who verily troubles the saints, his life span, wealth,

राजानो गुरवश्चैते दैत्यांशाः सन्ति भूतले । ते क्षीणसुकृता जाता युष्मद्द्रोहेण साम्प्रतम् ॥ २९
स्वपापेनैव ते सर्वे कालेनाल्पेन पापिनः । विनश्यन्ति यथापूर्वं कंसकेशिबकादयः ॥ ३०
सतां वो रक्षणार्थं हि राधिकारमणेच्छया । शास्तैतेषां नृपः कोऽपि वायोरस्त्यागतो दिशः ॥ ३१
ननु श्रीरामचन्द्रेण यः किंपुरुषराट् कृतः । तद्वंशो नीतिविच्छिष्य ईशानस्य कलानिधिः ॥ ३२
गौराङ्गो मुण्डितश्मश्रुर्दधत्केशांश्च शीर्षणि । मलहीनानि वस्त्राणि शस्त्राणि च धरत्यसौ ॥ ३३
गुणेषु षट्सूपायेषु चतुर्षु निपुणोऽस्ति च । अष्टादशविधस्यापि व्यवहारस्य निर्णये ॥ ३४
गारुडं माकरं क्रौञ्चं चक्रं सूचीमुखं महत् । वज्रं च सर्वतोभद्रमर्धचन्द्रं च शाकटम् ॥ ३५

success, merits and his whole line of generation and fortune would meet with peril. 28.

The Kings and preceptors who were born into demoniacal family have now lost even their little merits because of their treachery towards you. 29.

By their own evil-doings, all the sinners will perish very soon like Kans, Kesi, Bakasur and others of the past. 30.

Some king has come from northwest by the wish of Krishna (consort of Radhika) to protect our saints and punish those culprits. 31.

Shri Hari predicts advent of a protector.

Indeed, he belongs in the royal scion of Kimpurushas, and was enthroned by Shri Ramachandra. He is the home of arts, a good statesman and a pupil of Ishana. 32.

He is of fair complexion with completely shaven face having long hairs on the head, wearing clean clothes and holding weapons. 33.

He is skillful in six expedient tenets as well as four strategies of political science and in settling eighteen kinds of transactions. 34.

He is adept in arranging military arrays in various patterns and figures like Garud (Eagle array), Makar (crocodile array), Krounch (bird array), Chakram (Discus array), Suchimukham (needle face array), Vajra (in the shape of Vajrayudh), Sarvato

शृङ्गाटकादीनि चासौ वेत्ति व्यूहानि सर्वशः । व्यूहान्यतः स्वसैन्यानि स च चारयति भूतले ॥ ३६
तपस्विवेषो राजापि त्यक्तस्वर्णाद्यलंकृतिः । गुरुप्रोक्तं दशविधं स्वधर्मं पालयत्यसौ ॥ ३७
प्रत्यक्षमेकमीशानं विनाऽन्यदैवतं न हि । इत्येकस्तस्य धर्मोऽस्ति द्वितीयश्च निगद्यते ॥ ३८
मनोनुरागः कर्तव्यस्तस्मिन्नेव प्रभाविति । नानृते शपथः कार्य ईशस्येति तृतीयकः ॥ ३९
आर्केऽह्न्याऽऽराधनं कार्यं तस्यैव च दिवानिशम् । जननी जनकश्चोभौ माननीयौ सदेति च ॥ ४०
न घातः कस्यचित्कार्यः षष्ठो धर्म इतीरितः । परदारा न गन्तव्याः स्तैन्यं कार्यं न कस्यचित् ॥ ४१
मिथ्या साक्ष्यं न कर्तव्यं नवमो धर्म इत्यसौ । परेषां च धनादीनि कामनीयानि न क्वचित् ॥ ४२
इत्थं दशविधं धर्मं पालयन्स नृपोत्तमः । संशिक्ष्य तानधर्मिष्ठान्करिष्यत्यवनं हि वः ॥ ४३

Bhadram Ardhachandra (crescent moon), Sakatam (cart array) and Srungataka (square). He marshals his military forces in these various ways moving them across the land. 35 - 36.

Though he is a king, he remains in ascetic attire, abandoning gold and other ornaments. He studiously follows ten tenets of his religion as laid down by the preceptor. 37.

The first of the tenets is, ‘there is no god indeed other than the real preceptor that is Christ in human form.’ The second one will be told next. 38.

One should devote his mind and inclination to him, thinking that he is the Lord. The third one is that there should be no taking of false oath in presence of the preceptor. 39.

He alone should be adored whole day and night on Sundays. Both father and mother should be honoured always. 40.

The sixth principle is that ‘one should never hurt others and no gesturing toward another’s wife and no stealing of other’s possessions. 41.

And that there should be no providing of false evidence is the ninth principle and the last one is that there should not be any greed for other’s money and things. 42.

Thus the best of the kings who is following the ten principles (commandments) will protect us by punishing those irreligious elements. 43.

अलक्ष्यलिङ्गा वर्तध्वं तावद्यूयमिहानघाः ! । देशकालानुसारेण वर्तनं नीतिरस्ति हि ॥ ४४
पाण्डवाः कृष्णसाहाय्या अपि शात्रवसङ्कटे । अलक्ष्यलिङ्गा न्यवसन्विराटनगरे पुरा ॥ ४५
धर्मो जयति नाधर्मः सत्यं जयति नानृतम् । इत्यार्षवचनं सत्यं मत्वा निश्चिन्तमुष्यताम् ॥ ४६

सुव्रत उवाच -

इत्युक्ता नीलकण्ठेन मुनयस्ते तथैव हि । किञ्चित्कालमवर्तन्त क्षितौ ध्यायन्त एव तम् ॥ ४७

अविदिता असुरैर्गुरुभिर्नृभिर्मुनिगणा भुवि रङ्कजना इव ।
प्रथितवैष्णवचिह्नमपास्य ते नृप ! विचेरुरहंममतोज्झिताः ॥ ४८

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे द्वितीयप्रकरणे
असुरांशगुरुनृपादिकृतसमुपद्रवनामा चतुस्त्रिंशोऽध्यायः ॥ ३४

Till then, O sinless men, you live here incognito. Indeed there is sense in living in a manner appropriate to the time and place. 44.

In the past, to escape from the enemy's torments Pandavs lived incognito in Viratnagar though they had the support of Krishna. 45.

Dharma will be victorious and not Ad harm, Truth wins, not Untruth. Have faith in this ancient belief, think of it to be the ultimate truth, and be without worry. 46.

Suvrat continued:-

Thus the sages addressed by Nilkanth followed the same path, meditating only Him. 47.

O king, the group of sages, not being recognized by demons or their preceptors or kings, wandered about earth as rags, discarding their prominent marks of Vaishnavism as well as their ego and self-pride. 48.

Thus ends the thirty fourth chapter entitled 'Torments caused by demoniacal preceptors ' in the second Prakarana of Satsangijivan, the life story of Lord Narayan, also titled as 'Dharmashastra' (the rules of the code of conduct). 34

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॥ अथ पञ्चत्रिंशोऽध्यायः ॥ ३५ ॥

सुव्रत उवाच -

वर्धमानप्रतापेन तावत्तस्येच्छया प्रभोः । सद्द्रोहिणो नृपास्तेन विजिग्ये सकला भुवि ॥ १
अनायासेन सर्वेऽपि सद्द्रोहक्षीणमङ्गलाः । वशीकृता नृपास्तेन सद्रक्षोर्जिततेजसा ॥ २
हृतराज्या हृतस्थानास्ते नृपाला गतश्रियः । विनष्टबन्धुसुहृदो न्यूषुश्छन्नाः क्वचिद्भुवि ॥ ३
सदसल्लक्ष्मविद्राजा हरिभक्तेतरान् गुरून् । यथार्हं दण्डयामास दाम्भिकान् विषयैषिणः ॥ ४
औद्धवे सम्प्रदाये ये त्यागिनो गृहिणोऽपि वा । तान् यस्त्वपीडयत्कोऽपि राजा वान्येऽपि दाम्भिकाः ५
गृहीत्वा तांस्त्वसौ बद्ध्वा कण्ठपाशेन भूपतिः । सद्यो हन्ति स्म तेनाभूदाक्रोशो भूतले महान् ॥ ६

CHAPTER - 35

The rout of the demon kings.

Shree Hari willing, the British government in India punishes and controls the felonies abusing the saints.

Suvrat said:-

The kings who wronged the sages got defeated at the hands of that king whose puissance was growing all over by Lord's will. 1.

All the kings lost their fortunes and became easy captives to the powerful splendor of the (governor) king, who was determined to protect saintly men. 2.

Many kings had lost their kingdoms, some were ousted from their positions, others lost their fortune, their kin, friends and relatives, and some were rendered roofless. 3.

But the king, who was able to discriminate the virtuous and the vile, punished accordingly the preachers, who troubled the sages, who were hypocrites and were intent on physical pleasures. 4.

The king having held the rulers or hypocrites by the noose, used to kill them, those who had tormented the ascetics or commoner devotees belonging in the Uddhav sect. This massacre of kings created outrage everywhere. 5 - 6.

The wrong doers were there frightened at this, hid themselves and passed their days with difficulty. 7.

सद्द्रोहिणस्तदा ये ये ते ते भीतास्ततो भृशम् । यत्र तत्र निलीयैव निन्युः कृच्छ्रेण वासरान् ॥ ७
भारते सकले वर्षे तथा किंपुरुषेऽपि च । तस्यैव राज्यमभवत्सन्मार्गस्यैव रक्षितुः ॥ ८
कुर्वन्दिग्विजयं सोऽथ सौराष्ट्रेषु नृपः पुरम् । राजकूटाभिधं प्राप्य मासमेकमुवास च ॥ ९
हेतुं जानन्निजोत्कर्षे भक्तरक्षां हरेः सुधीः । तं द्रष्टुमासीदुत्कण्ठस्तस्मै दूतं निसृष्टवान् ॥ १०
स दुर्गपत्तने प्राप्य शीघ्रगस्तं प्रणम्य च । प्राञ्जलिर्भूपतेर्वाक्यं न्यवेदयदनाकुलः ॥ ११

राजदूत उवाच –

स्वामिन् ! दूतोऽस्मि नृपतेर्गवेन्द्रस्य महौजसः । राजकूटपुरे सोऽस्ति सेवितः शतशो नृपैः ॥ १२
स विजित्य दिशः सर्वाः प्रतापेन तवैव हि । भवन्तं द्रष्टुमुत्कोऽस्ति यास्यन्मुम्महिपत्तनम् ॥ १३
सोऽत्रागच्छेत्त्वदाज्ञा चेत्तत्राऽऽयाहि त्वमेव वा । यथेच्छं कुरु वर्णीन्द्र ! स्वतन्त्रोऽसि त्वमत्र हि ॥ १४

The entire land of Bharat as well as the Kimpurush became empire to the protector of noble path. 8.

Invading every quarter, he reached a town named Rajkot in Sourashtra province and stayed there for a month. 9.

The noble-minded king knowing that the cause of his own victory in the land was due to his giving protection to the devotees of Shri Hari, he was eager to see Him, hence he sent forth a messenger to Shri Hari. 10.

Ruling governor sends messenger to Shri Hari.

The Messenger moving rapidly reached the town of Durgapattanam. Paying obeisance to Him with folded hands he pronounced the words of King in all humility. 11.

The Messenger said :-

'O Lord I am the messenger of the ruling Governor. He is there in Rajkot being served by hundreds of other kings. 12.

Having conquered all the quarters by your gracious might, he is eager to see you. He is on his way to Mummahipattanam (Mumbai). 13.

He might come here on your bidding or your highness might visit him. O ascetic-supreme, do as you like, as you are free-willed indeed. 14.

तव त्वदाश्रितानां च तद्राज्ये कुत्रचिद्भुवि । दुर्जनेभ्यो भयं नास्ति सर्वथेत्यवगम्यताम् ॥ १५
उत्तरं देहि मे स्वामिन् ! यथा तव चिकीर्षितम् । इति दूतवचः श्रुत्वा प्रसन्नो हरिरब्रवीत् ॥ १६

श्रीनारायणमुनिरुवाच –

स्वस्ति स्तात्तस्य भूभर्तुर्येनास्मत्साधवोऽविताः । रक्षोभ्य इव दुष्टेभ्यः सदसद्व्यक्तिवेदिना ॥ १७
दुर्लभः खलु भूपाल ईदृशः साम्प्रतं भुवि । अहमेवागमिष्यामि ततस्तं निकषा ननु ॥ १८
इत्युक्त्वा तं भोजयित्वा दूतं प्राह पुनर्हरिः । गच्छ त्वमग्रतो राज्ञे ब्रूह्याऽऽयाम्यहमद्य वै ॥ १९
इत्युक्तो हरिणा दूतः स्वभर्तारमुपेत्य तत् । यथावत्प्राह स ततो हृष्टः प्राह निजानुगान् ॥ २०
अत्र नारायणमुनिरद्य श्वो वाऽऽगमिष्यति । यदाऽऽगच्छेत्तदा सद्यो वाच्यं मेऽपि रहोजुषे ॥ २१
इत्यादिश्यानुगान् राजा हर्यर्चासाधनानि सः । एकत्रानीय हर्षेण प्रत्यैक्षत तदागमम् ॥ २२

तं मानयन् हरिरपि प्रथितप्रतापः प्रायात्परेद्यवि युतः परिमेयपद्मैः ।
आरुह्य चारुशिबिकां कतिभिश्चिदात्मसेवापरैरपि च वर्णिवरैः पुरं तत् ॥ २३

It is reassured that, for you and your refugees there will be no fear at all from wicked men in his state. 15.

'O Lord, order me.' Hearing thus from the messenger, Shri Hari was pleased and said thus. 16.

Shri Narayan Muni said:-

'May all be well with the King who is discriminative of real & unreal and who protects the saintly men from evil forces that cause harm to the sages. 17.

Presently, kings of his ability are rare on earth (is it not?) Hence I would rather come to Him.' 18.

Telling thus, Shri Hari had the messenger dine, and then told him, 'Go ahead and tell the king that I am coming today.' 19.

Thus told by Shri Hari, the messenger went back to his lord and told him what Shri Hari had said. Pleased at this, the King addressed his followers thus. 20.

Narayan Muni might come here today or tomorrow, when he arrives, pass on that message to me secretly. 21.

Having indicated this to his followers, the king assembled all the materials for worshipping Shri Hari and waited for His arrival happily. 22.

मार्गे जनास्तु शतशश्च सहस्रशस्तं श्रेयस्तनुं ह्यनुययुः क्षपितान्यकार्याः ।
भक्तास्तु तेषु तदवेक्षणमात्रकामा आसन् परे तु नृपमानदिदृक्षवोऽस्य ॥ २४
तद्राजपत्तनमवाप दिने द्वितीये नारायणो मुनिरहर्दशमक्षणान्ते ।
नैकक्षितीशशिबिरावलिमत्तनागवाहोष्ट्रगोरथपदातिगणावृतं च ॥ २५
दूरान्निशम्य जनताजयशब्दमुच्चैः सम्भ्रान्तराजकुलसैनिकपौरवृन्दैः ।
त्यक्तासनाशनशयादि समीक्ष्यमाणं राज्ञे शशंसुरनुगा हरिमागतं ते ॥ २६
श्रुत्वाऽऽगतं तमतिहर्षभृतः स सद्यस्त्यक्तान्यराजकुलकार्य उदारबुद्धिः ।
प्रत्युज्जगाम हरिमाशु चलन् पदातिस्तं चान्वधावदखिलोऽपि च राजसङ्घः ॥ २७
तं धावनोच्छ्वसितफुल्लमुखं नरेन्द्रं हर्षाश्रुनेत्रमवलोक्य हरिश्च यानात् ।
उत्तीर्य यावदभियाति नृपः स तावत्तत्पादपद्मनिहितात्मशिरा ननाम ॥ २८

Shri Hari travels to meet the ruling governor.

Honouring the king, Shri Hari, whose prowess had pervaded all over, left the next day for that town in a beautiful palanquin with few of His retinue and some noble ascetics as personal attendants. 23.

Setting aside their work, people in hundreds and thousands followed Him, the auspiciousness personified on His way. Among them devotees were both – those desirous of seeing Him and others His kingly exuberance. 24.

Narayan Muni reached the town of Rajkot on the second day at noon. The place was crowded with rows of different royal camps, mighty elephants, horses, chariots pulled by camels and troupes of soldiers. 25.

Having heard from distance the loud victorious sounds of the people hastening to the road to see Shri Hari, abandoning their food and sleep, the king's attendants intimated him about Narayan Muni's arrival. 26.

Having got to know of Shri Hari's arrival, the sagacious king was delighted and he immediately left his administrative duties and walked on foot quickly towards Shri Hari. His retinue as well as the entire band of kings under him followed him. 27.

उत्थापितोऽथ हरिणा चिरमाश्लिषत्तं तस्थौ कृताञ्जलिपुटश्च मुखं स पश्यन् ।
दृग्भ्यां निपेतुरुदबिन्दव उन्मुदोऽस्य साकं हि सद्रिपुमदोद्यममानसौख्यैः ॥ २९
परस्परं सुखप्रश्नं कुर्वन्तौ तावथो जनाः । दृष्ट्वा सर्वे चिरस्निग्धौ सखायाविव मेनिरे ॥ ३०
वासस्थानं तदीयेभ्यो दापयित्वाऽथ भूपतिः । तत्करं स्वकरेणैव धृत्वाऽगाच्छिबिरं निजम् ॥ ३१
सामर्षा अपि भूपालास्तत्र ये सङ्गतास्तु ते । विस्मितास्तं नमश्चक्रुर्निर्मदा निरहंकृताः ॥ ३२
न्यवीविशद्गवेन्द्रस्तं स्वानीतेऽनर्घ्ये आसने । तदीयांश्च मुनीन्नानापीठेषु स यथोचितम् ॥ ३३
देशान्तरागतान् भूपान्निष्कास्य सदसोऽखिलान् । द्वित्रैः साकं स्वकै राजा तदन्तिक उपाविशत् ॥ ३४
दूरस्थितास्तं शतशो नृपालास्तस्यानुगाः शस्त्रभृतश्च सर्वे ।
नताननाः प्राञ्जलयो विनीताः सत्रासमैक्षन्त हरेः पुरःस्थम् ॥ ३५

The Meeting of Shri Hari and ruling governor.

Shri Hari, seeing the best of the kings rushing towards Him breathing heavily, his face gleaming and his eyes were welled up with tears of joy. No sooner than Shri Shri Hari got out of His car than the king had posited himself at the lotus feet of Shri Hari and saluted. 28.

Upped to his feet by Shri Hari, the king embraced Him for long, stood with folded-hands and looked Him in the face. Tear droplets fell down from the eyes of exultant king as well as also haughtiness and insanity and other foes of pious men! 29.

Seeing both of them exchanging mutual well-being, and their intimacy, people thought of them to be great old friends. 30.

Having provided place of dwelling for His retinue, the governor held Shri Shri Hari's hands and moved to the camp. 31.

Kings who were intolerant of Him also had gathered there, and they too saluted Him, being perplexed and being rid of their pride and ego. 32.

The governor seated Him on a priceless throne brought by himself, and His retinue of sages was also seated suitably. 33.

Dismissing the kings who had come from different places and the entire assembly, the king sat near Him with two or three of his kinsmen. 34.

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे द्वितीयप्रकरणे राजकूटपुरे भगवतो गवेन्द्रनृपसमागमो नाम पञ्चत्रिंशोऽध्यायः ॥ ३५ ॥

॥ अथ षट्त्रिंशोध्यायः ॥ ३६ ॥

सुव्रत उवाच -

ततो नारायणं नत्वा बद्धाञ्जलिपुटः स च । उवाच प्रश्रयानम्रो नीतिशास्त्रविशारदः ॥ १
स्वामिंस्त्वद्दर्शनाज्जातो ममानन्दोऽद्य वै महान् । त्वामहं न्राकृतिच्छन्नमवैमीश्वरमेव हि ॥ २
ब्रह्माण्डक्षोभकान्कामक्रोधादीनात्मवैरिणः । विजित्योपशमं यायुस्त्वदीयाः कथमन्यथा ॥ ३
त्वदाश्रितान् सतो ज्ञात्वा सच्छास्त्रोदितलक्षणान् । तद्द्रुहो दाम्भिका दुष्टा असन्तो दण्डिता मया ॥ ४

Hundreds of kings with their followers and others stood at a distance and bowed their heads in humbleness with folded-hands, looking at Him with awe. 35.

Thus ends the thirty fifth chapter entitled 'Meeting of ruling governor and the Lord in Rajkut ' in the second Prakarana of Satsangijivan, the life story of Lord Narayan, also titled as 'Dharmashastra' (the rules of the code of conduct). 35

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CHAPTER – 36

The ruling governor admires Shri Hari's might.

Suvrat said:-

Having saluted Narayan with folded-hands, the king, who was proficient in political sciences, said in all humbleness: 1.

'I am much delighted at your sight, O Lord. You are indeed god who has taken a human form. 2.

Having won over the inner foes like passion, anger etc. that unsettle the entire universe (gamut of living beings), your devotees seem to have attained tranquility (or perfect abstinence). 3.

Knowing those who have taken your shelter to be saintly men as defined in sacred texts, I have punished many hypocrites, unholy

सद्द्रुहो गुरवो भूपा उच्छेदं प्रापिता मया । क्वचित्क्वचिच्च प्रच्छन्नं वसन्ति भुवि केचन ॥ ५
प्रतापोऽयं तवैवास्ति राजानो यन्मया भुवि । अनायासेन वर्णीन्द्र ! प्रायशः स्ववशीकृताः ॥ ६
चरन्त्वेते यथापूर्वं भुवि जीवहितावहाः । त्वदीयद्रोहिणो घात्या इति मेऽस्ति व्रतं किल ॥ ७
इति क्षोणीपतेर्वाक्यं निशम्य हरिरब्रवीत् । सुज्ञोऽसि भूपते ! सर्वं करोषि न्याय्यमेव हि ॥ ८
धर्मस्य च सतां रक्षा दण्डनं चापि तद्द्रुहाम् । पालनं स्वप्रजानां च धर्मो राज्ञः परो मतः ॥ ९
सद्धर्मरक्षया भूमावुत्कर्षो जायते तव । अधर्माश्रयणादन्ये क्षयं यान्ति च भूमिपाः ॥ १०
तव किम्पुरुषात् खण्डाद्यदिहागमनं नृप ! । ईशस्यैवेच्छेया धर्मगुप्त्यै जातमिति ध्रुवम् ॥ ११
एवमेव हि धर्मेण भवान्वर्तिष्यते यदि । तदा तु सर्वराजेन्द्रश्चक्रवर्ती भविष्यति ॥ १२
ये ये वृद्धिं गताः पूर्वं भूपाला भुवि विश्रुताः । ते ते संरक्षणेनैव सद्धर्मस्येति विद्धि भोः ॥ १३

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and vicious men who tormented them. 4.

Kings and preceptors who wronged the virtuous men were extirpated by me. Still some of them lurk here and there. 5.

Perhaps your splendor is the cause behind my (easy triumphs over the kings) capturing many kings easily, O ascetic-supreme! 6.

Now let these sages, who are well-wishers of living beings, wander about the earth as in the past, and it is indeed my vow that those who trouble these sages are to be destroyed. 7.

Shri Hari speaks on Dharma of a King.

Having heard thus from the king, Shri Hari said to him ‘O king you are knowledgeable and are executing the rules of law (Bound by justice). 8.

Protecting the religion, the virtuous & one’s subjects and punishing the culprits who afflict these people is the highest duty of a noble king. 9.

Prosperity will prevail in your land for reason of you harboring noble dharmas. Other kings who follow irreligious ways will meet with peril. 10.

O king, your coming from Kimpurush quarter for protecting Dharma is by the will of God alone. 11.

If you follow the path of Dharma this way, you will become an Emperor (Sovereign). 12.

इति श्रुत्वा हरेर्वाक्यं तं पप्रच्छ स भूपतिः । उपायं श्रेयसः स्वस्य मुमुक्षुर्भवबन्धनात् ॥ १४
प्राप्तं राज्यसुखं ह्येतत्कृपयैव तवाखिलम् । मयैहिकमथेच्छामि देहान्तेऽपि सुखं परम् ॥ १५
जीवानां स्वाश्रितानां त्वं संसृतेरसि मोचकः । अतोऽहमपि सम्प्राप्तः शरणं त्वां जगद्गुरो ! ॥ १६
तस्मान्निःश्रेयसोपायं ब्रूहि मे तव सम्मतम् । येनाञ्जसा विमुच्येय संसृतेरहमापदः ॥ १७

श्रीनारायणमुनिरुवाच –

एतद्व्यवसितं सम्यक् त्वया यद्धितमात्मनः । सच्छास्त्रसम्मतं वच्मि मया यन्निश्चितं नृप ! ॥ १८
सुखं वैषयिकं यत्तज्जीवैः सर्वत्र लभ्यते । अनादिबन्धमुक्तिस्तु नृदेहेनैव साध्यते ॥ १९
स त्वस्ति दुर्लभो नूनं क्षणिकश्चार्थसाधकः । अवश्यमेव तन्नाशो भविता नात्र संशयः ॥ २०

The King asks about the ways of emancipation.

O king, know that the reason for those kings who have prospered and become renowned in the past is their noble deeds of protecting Dharma only. 13.

Thus sermonized by Shri Hari, the king asked Him thus for his own highest good as well as for a way out from earthly bondage. 14.

All the pleasures of sovereignty are obtained by your grace alone. Moreover, I wish for the highest joy even after the end of my life. 15.

You are the liberator of all beings who has liberated himself from the earthly mundane. I too surrender unto you, O master of the world. 16.

Therefore, ordain me a way of emancipation by which I will be released from worldly tribulations soon. 17.

Shri Hari dilates on Bhakti and bestows a boon to the king.

Shri Narayan Muni spoke:-

'It is well ascertained by you what is good for you. O king'. I will tell you what is decided by me in conformity with sacred texts. 18.

It is usual for all living beings to pursue sensual pleasures and obtain them but release from the bondage of unremitting transmigration is achieved only through human life. 19.

चिन्तामणिसमो यावत्स्ववशे वर्तते स च । सम्पादनीयं सुधिया कल्याणं तावदात्मनः ॥ २१
भक्तिर्भगवति श्रेयःसाधनं मे मतं परम् । स्वधर्मज्ञानवैराग्यैर्युक्ता कार्या च सा दृढम् ॥ २२
सच्छास्त्राणां च सर्वेषां सिद्धान्तोऽस्त्ययमेव हि । साङ्गां भक्तिं ततः कृष्णे कुरु मोक्ष्यसि संसृतेः ॥ २३
एवमुक्तः स हरिणा प्रीतः पप्रच्छ तं पुनः । स्वधर्मज्ञानवैराग्यभक्तीनां लक्षणानि च ॥ २४
कथयामास भगवांस्ततस्तानपि तत्त्वतः । ततः सोऽतिप्रसन्नस्तं प्रोवाचातिविचक्षणः ॥ २५
स्वामिंस्त्वमेव भगवान्नराकृतिरसि ध्रुवम् । अतो भक्तिं करिष्यामि तवैवाहं निरन्तरम् ॥ २६
अद्यप्रभृत्यहं देव ! सकुटुम्बस्तवास्मि हि । इत्युक्त्वा दण्डवद्राजा प्रणनाम तमादरात् ॥ २७
तमुत्थाप्य हरिः प्राह प्रसन्नोऽस्मि वरं वृणु । इत्युक्तः प्राञ्जली राजा तमुवाचाश्रुलोचनः ॥ २८

It is indeed difficult to get human birth though ephemeral, but it is a certain means to achieve a meaningful goal. 20.

This human body is comparable to a Chintamani (a thought-gem that is supposed to yield its possessor all desires). It should be utilized wisely to accomplish one's own welfare. 21.

Devotion to god is the best way to attain the highest good. In my opinion, devotion, encompassing observance of one's sacred duties, kno-wledge and non-attachment, should be practiced with a firm mind. 22.

All sacred scriptures have proclaimed about this (devotion) as the ultimate truth. Hence confine your devotion in its full complement to Krishna. That will wean you away from worldly afflictions. 23.

Thus explained by Shri Hari, the king being delighted again asked Him the characteristics of self-religion, knowledge and non-attachment. 24.

The Lord delineated on the characteristics according to the philosophical precepts. The prudent king being completely satisfied said thus. 25.

'O master, you are god yourself for sure. Therefore I devote myself to you always. 26.

'O God, from this very day I am all yours with my family.' Saying thus the king prostrated before Him with great respect. 27.

स्वामिनारायण ! हरे ! मुच्येयाखिलदुष्कृतैः । बुध्द्यबुद्धिकृतैरद्येत्येतत्त्वत्प्रार्थयाम्यहम् ॥ २९
तस्मै तथास्त्विति वरं दत्त्वा च नियमान् हरिः । उपदिश्य स्वतन्त्रोऽसावुदतिष्ठासदासनात् ॥ ३०
उपहारान्समानीय स तावन्मन्त्रिभिः सह । चकारास्य महापूजां मुनीनां चातिभावतः ॥ ३१
अनर्घ्यैर्वसनै रम्यैः पौष्पैहरैश्च शेखरैः । हैमैर्विभूषणैः पूगताम्बूलादिभिरर्चिचत् ॥ ३२
ततः स्थितं प्राञ्जलिं तमाज्ञाप्य हरिराययौ । तेनानुयातः स्वावासं तं निवर्त्य बलात्पथि ॥ ३३
विस्मयं परमं प्राप्तास्तद्विषोऽपि नृपास्तदा । त्यक्तमानाः प्रणेमुस्तं पथि सङ्गत्य यूथशः ॥ ३४
गवेन्द्रः प्राह सर्वांस्तान् सद आहूय भूपतीन् । नारायणमुनिर्मान्यः सर्वैस्तत्साधवोऽपि च ॥ ३५
यः करिष्यति तद्द्रोहं स मे घात्यो न संशयः । इत्युक्तास्तेऽपि तद्वाक्यं शिरसा जगृहुर्नताः ॥ ३६
तत आरभ्य भुव्यासीद्ग्रामे ग्रामे पुरे पुरे । नारायणमुनिर्मान्यः सर्वैरित्येव घोषणा ॥ ३७

Steadying him Shri Hari said, “I am pleased with you. Ask for a boon.” Thus told by Shri Hari, the king with folded hands and tearful eyes said to Him. 28.

O Swaminarayan, Shri Hari, I plead you to rid me of blemishes from my deeds done knowingly or unknowingly. 29.

Having bestowed boon and taught him restraints etc., Shri Hari the free-willed rose from his seat. 30.

Having brought the offerings, with his ministers the king worshipped Him as well as sages devoutly with invaluable raiment, beautiful flower garlands, crests, ornaments of gold, betel leaves and nuts. 31-32.

Having taken his leave of Shri Hari, the King who still stood there with folded hands later left for his palace. The governor, who followed Him was persuaded to go back. 33.

Kings proclamation of Shri Hari’s divinity

Even rival kings wondered at Him then. Getting rid of their prejudices, they saluted Him on the way in groups. 34.

The governor told that group of kings that Narayan Muni and the other saints were ever adorable to all. 35.

Whoever troubles Him would be extirpated surely. They bowed to him fin realization of the full import of his words. 36.

नृपानुगकृतातिथ्य उषित्वा तत्र तां निशाम् । प्रातर्दुर्गपुरं स्वामी गन्तुमैच्छन्नराधिप ! ॥ ३८
स्वसेवानिरतं स्वामी नृपामात्यमथाब्रवीत् । राज्ञे निवेदयामात्य ! शीघ्रं जिगमिषां मम ॥ ३९
ततस्तूर्णमुपेत्यासौ भूपतिं प्राह तद्वचः । सोऽपि स्वतन्त्रं तं जानंस्तदन्तिकमगाद्द्रुतम् ॥ ४०
भगवन्तं प्रणम्यासौ तेन सम्मानितोऽस्मयः । गमनोद्यममालक्ष्य तस्य प्राञ्जलिरब्रवीत् ॥ ४१
महाननुग्रहः स्वामिंस्त्वयाऽतिकृपया मम । ततो मया नृदेहस्य साफल्यं प्राप्तमेव हि ॥ ४२
त्वां रक्षितुमिहेच्छा मे ह्यासीद्दिनपञ्चकम् । त्वं त्वद्यैवोद्यतो गन्तुं स्वतन्त्रं को निवारयेत् ॥ ४३

श्रीनारायणमुनिरुवाच -

त्वयास्मत्साधवो राजन्साधुलक्ष्मविदा यदा । रक्षिता दुष्टभूपालदेशिकादिकृतार्दनात् ॥ ४४
ततःप्रभृति मे प्रीतिस्त्वय्यासीदथ साम्प्रतम् । निश्छद्मभक्तिमालोक्य भृशं प्रीतोऽस्मि सानुगः ॥ ४५

Thereafter in every town and village there were loud proclamations that 'Narayan Muni ought to be adored by one and all'. 37.

The Lord was shown great hospitality by the king, and having halted there for a night he wished to go to Durgapur in the morning, O king. 38.

The Lord told king's minister who attended on Him, 'O minister, convey to the king that I wish to leave this place quickly'. 39.

The humble king felt honoured by the Lord and saluted Him. Seeing Him getting ready to leave, the king said to Him with folded hands. 40-41

'You have blessed me O master, graciously with your unbridled compassion. Hence my birth as a human is fructified indeed by your presence. 42.

I wished to retain you here for five days, but you intend to leave this very day. Who can stop your free will? 43.

Shri Hari admires the king's exploits and his devotion.

Narayan Muni spoke:-

'O king, reverer of saintly qualities, since our saints were protected from the torments of tyrants and their preceptors, I have had great affection for you. Now having seen your unassuming devotion, I and my followers are exceedingly pleased. 44 - 45.

त्वद्भक्तिवशतोऽत्राहं वसेयं द्वित्रिवासरान् । किन्तु दुर्गपुरे भक्ता आयाताः सन्ति दूरतः ॥ ४६
साधुसन्तर्पणादीनि तेषां कार्याणि सन्ति हि । तथापि त्वत्प्रीतिवशादिहाहं सद्य आगतः ॥ ४७
आवयोर्मेलनं जातं सिद्धस्तव मनोरथः । तद्भक्ततुष्ट्यै त्वधुना गमने क्रियते त्वरा ॥ ४८
धर्मेण पालयेदुर्वी रक्षेः साधूंश्च भूसुरान् । दुर्बलेषु दयां कुर्या यामि दुर्गपुरे नृप ! ॥ ४९

राजोवाच -

यद्येवमेव कर्तव्यं तव तर्हि कृपां मयि । कृत्वा भुजिं विधायैव सानुगो गन्तुमर्हसि ॥ ५०

सुव्रत उवाच -

एवमुक्तः स भगवांस्तथेत्याहाथ भूपतिः । पाकं विधापयामास यथायोग्यं चतुर्विधम् ॥ ५१
तत्प्रीतये हरिः सम्यग्भोजयित्वाखिलान्निजान् । स्वयं च भुक्त्वा गमनेऽपराह्णे सज्ज आस सः ॥ ५२

स्वावासतो निर्गतमश्वसंस्थं तमन्वगाद्भूमिपतिः ससैन्यः ।
विचित्रवादित्रनिनादिताशो देशान्तरीयक्षितिपानुयातः ॥ ५३

Bound by your undeterred devotion I could extend my stay here for two or three days, but many devotees have come to Durgapur from distant places. 46.

I have my duties of quenching the sages' quest and duties towards the devotees as well. Despite being thus constrained, I have still visited here for I was bound by your affection. 47.

Your desire to meet with me has come true. Now for the delight of other devotees there, I have to move swiftly. 48.

The state should be guarded and bound by rules of law. Protect the saints and other kings. Be merciful to the weak. O king, I will now leave for Durgapur.' 49.

The king said:-

'In case your going is inevitable, let it be so. But be graceful to me. Please proceed on your journey with your followers, but only after having lunch.' 50.

Suvrat said:-

Thus pleaded by the king, the lord gave His consent. Then the king served four kinds of culinary delicacies. 51.

To his delight, Shri Hari not only urging all His devotees to dine but also Himself dined and prepared for the journey at noon. 52.

दूरागतं तं स निवर्त्य कृष्णो बलादनिच्छन्तमपि स्वभक्तम् ।
साकं निजैर्वर्णिमुखैः प्रसन्नः समाययौ दुर्गपुरं नरेन्द्र ! ॥ ५४
प्रत्युद्गतः पौरजनैः सभूपैर्वादित्रगीतैः सह भूपसद्म ।
उपेत्य तत्रावसदात्मतन्त्र आनन्दयन्स्वाश्रितजीवजातम् ॥ ५५
देशान्तरगतान् सर्वान् मुनीनाहूय सर्वतः । सभायामाह तान्सर्वं वृत्तं तद्राजकूटजम् ॥ ५६

श्रीहरिरुवाच –

श्रीकृष्णेन नृपद्वारा ह्युच्छेदः पापकर्मणाम् । असुराणां कृतो नृणां भुवि युष्मद्द्रुहां खलु ॥ ५७
अतो यूयं यथापूर्वं सम्प्रदायानुसारतः । धृतवेषाः सुखेनैव भूमौ विचरतानघाः ! ॥ ५८
इत्युक्तास्ते मुदं प्रापुश्चावर्तन्त यथा पुरा । प्रतापं तत्तु तस्यैव विदन्तो दृढनिश्चयाः ॥ ५९

The king with his army and various musical bands joined by other kings followed Him who left the place riding on a horse. 53.

The devoted king followed Him to some distance and retreated with a heavy heart. Accompanied by His attendants and other ascetics, Krishna arrived in Durgapur O king. 54.

Arrival of Shree Hari in Gadhapur.

Welcomed by the king and the other citizens with a musical orchestra, Shri Hari of free-will was taken through the town. He stayed there, delighting with people who were under His shelter. 55.

Village folks and saints arrived from various places in large numbers. In the assembly He narrated the events at Rajkot. 56.

Shri Hari spoke:-

'By the will of Shri Krishna, through the king's exploits, the afflicting sinful enemies of you saints are extirpated on earth. 57.

Hence all of you can wander about the earth happily as in the past, adhering to tradition in attires and other matters, O sinless men. 58.

Thus reassured by Him, they rejoiced and began to move about freely as before, knowing firmly in mind, that it was due to Shri Hari's excellence only. 59.

After five days' stay, they expressed a desire to move on, but

हर्याज्ञयाऽथ व्रजत उषित्वा दिनपञ्चकम् । मुनींस्तान्वासयामास मासं तत्राभयो नृपः ॥ ६०
विक्रमार्कशकस्याब्दे वेदाङ्गवसुभूमिते । वर्तमाने तपोमासे हरेश्चरितमित्यभूत् ॥ ६१

एवं स धर्मप्रतिपक्षशान्तिं विधाप्य नारायण ऊर्जितश्रीः ।
उवास साकं मुनिभिः समेतैस्तत्रैव धर्मप्रिय आप्तकामः ॥ ६२
महाप्रतापस्य हरेश्चरित्रं यः कीर्तयेद्वा शृणुयादपीदम् ।
प्राप्नोति सर्वत्र जयं स नूनं तस्य प्रसादाच्च पुमर्थसिद्धिम् ॥ ६३

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे द्वितीयप्रकरणे भगवत्कृतगवेन्द्रवरप्रदानदुर्गपुरप्रत्यागमननिरूपणनामा षट्त्रिंशोऽध्यायः ॥ ३६ ॥

King Abhay asked them to stay back and hosted Him and the sages for a month more. 60.

This happened in the Vikram year of 1864 in month of Magh (December-January) in the life of Shri Hari. 61.

Having variously silenced the rival elements of Dharma, Narayan, endowed with all auspicious felicities, lover of Dharma and one who has renounced all worldly desires and attachments, stayed back with sages there. 62.

One who glorifies the sagacious might of Shri Hari's exploits or hears about it would be benefited with success and accomplishment everywhere with His grace. 63.

Thus ends the Thirty-sixth chapter entitled 'Lord's bestowing of boon to ruling governor and His coming back to Durgapur' in the second Prakarana of Satsangijivan, the life story of Lord Narayan, also titled as 'Dharmashastra' (the rules of the code of conduct). 36

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॥ अथ सप्तत्रिंशोध्यायः ॥ ३७ ॥

सुव्रत उवाच -

एकादश्यां शुक्लपक्षे तपस्यस्य हरिर्नृप ! । कृताह्निकश्चकाराथ कृष्णपूजामहोत्सवम् ॥ १
सभामकारयदथाभयराजालयाङ्गणे । तत्रोपविष्टा अभवन् यथार्हं वैष्णवा निशि ॥ २
तन्मध्य उच्चपीठस्थः स्वामी स शुशुभे स्वयम् । तारामण्डलमध्यस्थः शारदेन्दुरिवाम्बरे ॥ ३
पृथक् पृथक् तमर्चन्तस्त्यागिनो गृहिणस्तथा । चक्रुर्जागरणं भक्ताः कृष्णसङ्कीर्तनादिभिः ॥ ४
तदैक आयाद्विप्रेन्द्रः शिवरामाभिधः सुधीः । शर्वाणीग्रामवसतिर्मुमुक्षुर्धार्मिकः कविः ॥ ५
सौवीरदेशभूपेन हरिसिंहाभिधेन च । प्रेषितः स्वामिनस्तस्य ज्ञात्यध्वादिबुभुत्सुना ॥ ६
तं तदीयांश्च नत्वाऽसौ मानितस्तेन सादरम् । पृष्टश्चागमने हेतुमुपविष्टोऽब्रवीद्द्विजः ॥ ७

CHAPTER – 37

Krishna- worship performed.

Suvrat continued:-

O king, on the eleventh day of bright fortnight in the month of Phalgun, Shri Hari, having finished His rites of the day, performed a grand worship for Krishna. 1.

He organized an assembly in the courtyard of king Abhay in the night. Present there were Vaishnavs. 2.

Seated on a high seat in that assembly, the Lord shone brilliantly like an autumn moon in the galaxy of stars in the sky. 3.

Worshipping Him in turns, the ascetics and commoners remained awake the whole night singing the glory and names of Shri Krishna. 4.

There was this great Brahmin of good intellect named Shivaram, virtuous by nature and a poet as well, seeking liberation, hailing from Shiryani town. 5.

This Brahmin was sent by the king of Sauvir province, Harisinh by name, who was curious to know the lineage of the Lord and His religious tradition. 6.

The Brahmin saluted Him and His disciples were regarded with respect. When asked about the reason for his presence there, he said to Him. 7.

स्वामिन् ! सौवीरभूपस्त्वां स्तूयमानं जनैर्भुवि । कैश्चित्कैश्चिन्निन्द्यमानं नूतनाध्वप्रवर्तकम् ॥ ८
श्रुत्वा साश्चर्यचित्तोऽसौ तद्याथार्थ्यबुभुत्सया । द्रुतं मां प्रेषयद्विप्रं निकषा त्वां निजाश्रितम् ॥ ९
सोऽहं त्वां तावकीनांश्च दृष्ट्वैवाद्य सतोऽखिलान् । गतासन्मार्गशङ्कस्त्वां तत्प्रश्नान्वच्मि सत्पते ! ॥ १०
को ? देशो जन्मभूः का ? ते को ? ज्ञातिर्जनकश्च कः ? ।
को वेदः ? का च ? शाखा ? किं गोत्रं ? च प्रवराः कति ? ॥ ११
कः ? सम्प्रदायस्तव को ? विष्णुदीक्षाप्रदो गुरुः ? । किं च शास्त्रमभीष्टं ते ? भक्तिर्भवति कीदृशी ।१२
अर्च्यन्ते बहवो देवाः स्थाप्यन्ते च त्वदाश्रितैः । तत्रेष्टः कोऽस्ति वोऽन्ये च मान्यन्ते केन हेतुना ? ॥ १३
का देवी ? सम्प्रदायेऽथ भवदीयेऽस्ति ? मालिका ।
कीदृशी कण्ठधार्योक्ता ? तिलकं चास्ति कीदृशम् ? ॥ १४

Queries of Brahmin Shivaram.

O Lord, the king having heard of you being extolled by many people and depreciated by some, desires to know the truth about you, the promoter of new path. Hence he directed me serving him, towards you. 8 - 9.

Having just seen you and your people and all the sages, I have got myself rid of the doubt, of speculating your path to be not genuine. Hence O lord of the virtuous, I want to put some questions to you as directed by the king. 10.

Who are you and which is your place of birth? Who are your relatives? Who is your father? What is the Veda you follow and in which branch do you belong and what is your Gotra (family) and what line of ancestors do you belong in? 11.

What is your tradition and who is your Guru that gave you Vaishnav initiation? Which is your favourite scripture (subject) of study? What kind of devotion is agreeable to you? 12.

Many gods are seen worshipped and installed by your followers? Whom do you mainly adore? What is the significance of it? And what is the reason for worshipping other gods also? 13.

Is there any female deity (goddess) worshipped in your tradition? What is that garland you have around your neck and the vertical mark on the forehead? 14.

साधवो भवदीया ये लोकसाधुविलक्षणाः । कथं ? परमहंसाख्या उच्यन्ते भवदाश्रितैः ॥ १५
एते प्रश्नाः प्रभो ! राज्ञः सन्ति तस्य बुभुत्सतः । यथावदुत्तरं तेषां कृपया वक्तुमर्हसि ॥ १६

सुव्रत उवाच -

इत्थं स तेन सम्पृष्टो राजप्रश्नान्महामुनिः । ऊचे तदुत्तरं तथ्यं कुर्वन् स्वानप्यसंशयान् ॥ १७

श्रीनारायणमुनिरुवाच -

कोसलेषूत्तरेष्वस्ति नाम्नाऽयोध्यापुरी द्विज ! । योजनद्वितये तस्या ग्रामोऽस्ति छुप्पया उदक् ॥ १८
स मेऽस्ति जन्मभूस्तत्र बभूव ब्राह्मणोत्तमः । नाम्ना हरिप्रसादश्च सारवज्ञातिविश्रुतः ॥ १९
सुरनेतृनराधीशकुलपूज्यपदाम्बुजः । पण्डितोपाभिधः प्राज्ञो धर्मकीर्तिरुदारधीः ॥ २०
स मे पिताऽथ सावर्णिर्गोत्रर्षिः प्रवरास्त्रयः । भार्गवो वैतहव्यश्च सावेतस इति श्रुताः ॥ २१
वेदः सामाभिधो मेऽस्ति शाखा भवति कौथुमी । नीलकण्ठ इति प्राहुर्नाम्ना मां जनकादयः ॥ २२

These who are your sages are different from the traditional sages. How is it they are still labeled 'Paramahans (men of highest enlightenment)' by your followers? 15.

O Lord, the King seeks clarification in these matters. Kindly be gracious and pleased to answer these queries. 16.

Shri Hari narrating His early life.

Suvrat spoke:-

Thus queried, the great sage answered them all in accordance with truth. While doing this He also cleared the doubts of His devotees. 17.

Shri Narayan Muni said:-

'O Brahmin, to the north of Kosal province there is a city Ayodhya. About two Yojanas northwards of that is a town Chappaya. 18.

That is my birth place, and a renowned eminent Brahmin by name Hariprasad is my father belonging to Sarav sect (of Brahmin caste), whose lotus feet were adored by the family of king named Suranetru. He was sagacious, learned, wise and renowned for his virtues. I belong to Savarni Gotr and our three ancestors (Pravara) are known to be Bhargav, Vaitahavya and Savetas. 19-21

I belong to Samaveda's Kauthumi branch. My parents

समागमं सतामेव बाल्येऽप्याचरमन्वहम् । भृशारुचिरसत्सङ्गे बालक्रीडनकेषु च ॥ २३
उपनीतोऽष्टमे वर्षे पित्राऽहं जन्मतो द्विज ! । ब्रह्मचर्यव्रतं प्रीत्या पालयामि स्म चाञ्जसा ॥ २४
प्राचीनसंस्कारवशान्महतां च प्रसादतः । कृष्णे भक्तिः साहजिकी ममासीद्धृदयेऽमला ॥ २५
श्रीमद्भागवतादीनि पुराणान्यथ शृण्वतः । साक्षात्कृष्णदिदृक्षा मे ह्यासीच्चारुचिर्गृहे ॥ २६
ततोऽहं तीव्रवैराग्यो हित्वा गेहं सदैहिकम् । पर्यव्रजमरण्यानीं साक्षात्कृष्णेक्षणोत्सुकः ॥ २७
श्रीमुक्तनाथमुख्यानि पुण्यक्षेत्राणि भूतले । एकाकी व्यचरं कृष्णदर्शनं मार्गयन् गुरुम् ॥ २८
यो यः ख्यातो गुरुत्वेन महान् सिद्धः प्रतिष्ठितः । तं तं गत्वा प्रश्नमेतमपृच्छं प्रश्रितो भुवि ॥ २९
मम येन भवेत्सद्यः साक्षाच्छ्रीकृष्णदर्शनम् । कृपया तमुपायं मे ब्रूहि जानासि चेदिति ॥ ३०
प्रश्नमेनं मम श्रुत्वा केचिन्मौनमुपाश्रयन् । केचित्क्रुधाऽपमानं मे चक्रुः सद्यो दुरुक्तिभिः ॥ ३१

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christened me 'Nilakanth'. 22.

I met many saints during my childhood for days together. I was not interested in bad company as well as child-plays. 23.

O Brahmin, my father adorned me with the sacred thread in my eighth year. Since then I follow celibacy strictly. 24.

Owing to meritorious deeds of the past and the grace of the greats, pure devotion to Krishna dawned in my heart naturally. 25.

By listening to Bhagavat Puran and the like perpetually, there rose in me a strong desire to see Shri Krishna in person, and dispassion to familial life as well. 26.

Being an intense dispassionate that I was, one day I abandoned my home and relatives and roamed about forests with a wish to see the real Krishna. 27.

I traveled lonely about many a holy ford and to places like Muktanath, searching a Guru that could lead me to have Krishna-darshan. Having gone to those who were renowned and accomplished, I took shelter under them and spilled by doubts before them. 28 - 29

'By which way will Krishna-Darshan occur at the earliest? If you could know the way, be gracious to tell it to me,' I would thus plead. 30.

Having heard this question of mine, some had become quiet,

तदुत्तरं न कुत्रापि प्रायः प्राप्तो दुरुत्तरम् । तत्तत्कृतं भर्त्सनादि मृष्यंस्तं तं समत्यजम् ॥ ३२
अज्ञलोककृतं पूर्वमार्षभो भरतो यथा । दुश्चेष्टितं दुरुक्तादि सेहेऽहं च तथा सहे ॥ ३३
चिन्तयन्कृष्णमेवैकमहं तीर्थानि भूरिशः । सेवमानो रैवतकं सौराष्ट्रेष्वाप्तवान् गिरिम् ॥ ३४
उपत्यकासु तस्याहं ग्रामे पिप्पलसंज्ञके । रामानन्दस्वामिसंज्ञमपश्यं वैष्णवेश्वरम् ॥ ३५
विक्रमार्कक्ष्मेशशके गुहास्याक्षकरीन्दुभिः । प्रमिते वर्तमाने च शुक्रकृष्णे तिथौ हरेः ॥ ३६
तं प्राप्य विनयेनाहमपृच्छं पूर्ववद्द्विज ! । तदा सोऽतिप्रसन्नो मामुवाच मधुरं वचः ॥ ३७
अद्यैवेहोपविश्य त्वं सुस्थिरासन आत्मनि । ध्याय श्रीराधिकाकृष्णमष्टार्णं तन्मनुं जपन् ॥ ३८
द्रष्टाऽसि सद्य एव त्वं साक्षात्स्वेशं समाधिना । इत्युक्तोऽहं तेन तदा तथैवाकरवं मुदा ॥ ३९
अथ तर्ह्येव हृदये प्रसादात्तस्य सत्पतेः । तीर्णावस्थात्रयोऽपश्यं तेजः पुञ्जमलौकिकम् ॥ ४०

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and some got angry and they badly ridiculed me. 31.

I never obtained an answer for that question from anybody. But I got only ridiculous replies, sometimes beatings (also) along with that, which I endured and left. 32.

Like Bharat, the son of Rushabhadev who endured the torments of the ignorant mass in the past, I tolerated all the abuses. 33.

Reflecting Krishna alone in mind I wandered about holy fords and eventually reached the revered Raivatak mount in Saurashtra. There I found the Vaishnav-supreme Ramanand swami by name in Pippala town at the foothills of the mountain. 34 -35

This was in the year 1858 (Indu-1, Kari-guardian elephants of quarters-8, Aksha-senses-5, Guhasya, faces of Kartikeya-8) of Vikramsak on the twelfth day of the bright fortnight of the month of Jyesht. 36.

Prostrating at his feet, I in all humility asked the same question I asked of others elsewhere, O Brahmin. Then he was exceedingly pleased and addressed me sweetly. 37.

From today you sit here firmly and meditate on Shri Radhika-Krishna chanting that eight syllable mantra. In your Samadhi you will be able to visualize immediately your Lord.' Thus told by him, I happily followed his instructions. 38 - 39

Thereafter by the grace of that lord of the virtuous, Ramanand,

तत्र श्रीकृष्णमद्राक्षं वृन्दावनविहारिणम् । श्रीराधाभ्यामर्च्यमानं वेणुवादनतत्परम् ॥ ४१
तं प्रणम्य प्रसीदेति बद्धाञ्जलिपुटोऽब्रवम् । प्रसन्नो भगवानाह मां ततः प्रीणयन्वचः ॥ ४२
रामानन्दाभिधो योऽत्र वर्तते वैष्णवाग्रणीः । तं ममैकान्तिकं भक्तमवगच्छ त्वमुद्धवम् ॥ ४३
तद्वशत्वान्मया दत्तं तुभ्यं साक्षात्स्वदर्शनम् । स हि लोकानुग्रहार्थं प्रकटोऽस्ति मदिच्छया ॥ ४४
तत्सेवनात्पूर्णकामो भविता त्वं न संशयः । येऽन्ये च तं श्रयिष्यन्ति मोक्ष्यन्ते तेऽपि संसृतेः ॥ ४५
अनन्यभावा ये तत्र मयि तस्मिंस्तथा दृढम् । विश्वासमाप्तास्तेऽत्रैव देहे द्रक्ष्यन्ति मां सति ॥ ४६
अज्ञातभूरिमाहात्म्या अपि वर्त्मास्य ये भुवि । अघिनोऽप्याश्रयिष्यन्ति पुरुषा योषितस्तथा ॥ ४७
तेषामपि च देहान्ते कृत्वा पातकसंक्षयम् । दत्त्वा स्वदर्शनं सर्वान्स्वकं नेष्यामि धाम तान् ॥ ४८
अतस्त्वमपि तं प्रीत्या समाश्रित्य सुखी भव । इत्यमृतं वचः पीत्वा हरेराप्तोऽतिनिर्वृतिम् ॥ ४९

I saw the unearthly brilliance that transcended the three states of consciousness. 40.

There in that brilliance I saw Shri Krishna roaming in Vrindavan, worshipped by Radha and engrossed in playing the flute. 41.

Having saluted Him with folded hands. I pleaded to Him to be gracious to me. The god being pleased, delighting me with His word, told thus. 42.

That man by name Ramanand, the head of Vaisnavs, is my intent devotee and you know that he is himself Uddhav. 43.

By that virtue, my real Darshan was revealed to you, and He is manifested here to bless this world by my will. 44

By serving him, your desire will be fulfilled, no doubt, and those others who will be taking his shelter will also be relieved from this worldly current. 45

Those that own up undivided thought and repose their firm faith in me as well as in Him would visualize me in this life. 46

Even ignorant of my magnanimity, men as well as women and sinners, if they seek to tread his path, I will take all of them to my abode at the end of their lives, having given them my Darshan as well as destroyed their blemishes. 47- 48

‘Hence you should take his shelter with love and be happy’. Having drunk these nectarine words of Shri Hari, I obtained bliss

व्युत्थायाथास्य शिष्यत्वं प्राप्तोऽहं द्विजसत्तम ! । सहजानन्द इति मे नाम कृत्वा स आह माम् ॥ ५०
स्वरूपनिर्णयो ज्ञेयो जीवमायापरात्मनाम् । रामानुजाचार्यकृतग्रन्थेभ्यस्तत्त्वतस्त्वया ॥ ५१
कृष्णव्रतोत्सवानां तु सर्वेषामपि निर्णयः । श्रीविठ्ठलेशगोस्वामिरचितो ग्राह्य उत्तमः ॥ ५२
रीतिः श्रीकृष्णसेवाया अपि ग्राह्या तदीरिता । प्रेम्णा सेवेदृशी नान्यैराचार्यैरुदिता यतः ॥ ५३
लोकसच्छास्त्रगर्ह्यं यत्कर्म स्यान्महता कृतम् । तत्तु नैव ग्रहीतव्यं दोषत्वात्कर्हिचित्त्वया ॥ ५४
महतो वाल्पकात् पुंसो गुणः सारश्च शास्त्रतः । दत्तात्रेयवदादेय इति मेऽनुग्रहं व्यधात् ॥ ५५
सोऽप्यासीत्सारवज्ञातिर्देशेषु कोसलेषु हि । रामशर्माभिधो विप्रो बह्वृचः सद्गुणालयः ॥ ५६
पूर्वाभ्यासवशात्तस्य कृष्णे भक्तिस्तु शैशवात् । आसीत्स्वाभाविकी विप्र ! विरक्त्या तीव्रया सह ॥ ५७

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that beggared description. 49

Thereafter, having got up, I took to his discipleship. O good Brahmin, He having named me Sahajanand, told thus. 50

Life and teachings of guru Ramanand.

The nature of the individual self (Jiva), Maya (cosmic illusion) and the highest self should be learnt by you from the works of Ramanujacharya. 51

Regarding all the vows and festivals that are to be observed in the name of Krishna, you should take directions from the works of Srivitthalesh Goswami, which ascertain on that. 52

Even the methods of serving lord Krishna are to be taken from there. No other master has issued forth this way of rendering the loving service unto the lord. 53

If any act is done by great people which, at times, may be against the ordinance of the sacred text, such act should not be considered as their fault. 54

I was blessed and asked by my guru to grasp only good qualities from both great and mean men alike, as well as the good essence from the scriptures, as did Dattatreya Muni. 55

He was also from Kosal province and belonged in Saravs. Ram Sharma by name, he was a Brahmin, an abode of virtues, and pursued the Rgveda. 56

Due to his past merits, he was devoted to Krishna naturally

कृतोपनयनः पित्रा वेदाभ्यासमिषेण सः । हित्वा गृहं वनं यात एकाकी निःस्पृहः शुचिः ॥ ५८
हृदये कृष्णमेवैकं चिन्तयन्विजितेन्द्रियः । तीर्थयात्रां चरन्प्रागात्सौराष्ट्रान् लोकपावनः ॥ ५९
तत्रात्मानन्दनामानं महायोगिनमैक्षत । ब्रह्मचर्यं पालयन्तं तीव्रवैराग्यशालिनम् ॥ ६०
गोपालानन्दसंज्ञस्य नैष्ठिकब्रह्मचारिणः । गोपनाथशिवस्थानवसतेः शिष्यमुत्तमम् ॥ ६१
तच्छिष्यतां स सम्प्राप्य नैष्ठिकं व्रतमास्थितः । रामानन्द इति ख्यातः साङ्गं योगं ततोऽध्यगात् ॥ ६२
ब्रह्मतेजो निराकारं समाधौ वीक्ष्य देशिकम् । स प्राहाथ दिदृक्षामि कृष्णं साकृत्यहं बृहत् ॥ ६३
गुरुराहायमेवास्ति सत्यः कृष्णो न चेतरः । इत्युक्तः सोऽतिखिन्नात्मा हित्वा तं निर्ययौ ततः ॥ ६४
साकारकृष्णनित्यत्वस्थापकं तत्प्रदर्शकम् । जानन् श्रीवैष्णवाचार्यं श्रीरङ्गक्षेत्रमाययौ ॥ ६५
तत्र रामानुजाचार्यं समाराध्य प्रसाद्य च । जग्राह वैष्णवीं दीक्षां पञ्चसंस्कारलक्षणाम् ॥ ६६

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from his childhood, O Brahmin, with an intense detachment towards other things. 57

Having consecrated by the threading ceremony, he left his home under the rise of pursuing the Veda, the pure and desire-less soul went to the forest alone. 58

Reflecting on Krishna - the conquerer of the senses - alone in his heart, that purifier of the world, wandered about holy fords & places, and finally came to Saurashtra. 59

There he happened to see a great ascetic by name Atmanand, who was following strict celibacy, and was an intense dispassionate. He was a good disciple of an avowed celibate Gopalanand who lived in Gopanath, a place of Shiva. 60 - 61

Ramsharma, having his discipleship under the tutelage of Atmanand, remaining an avowed celibate, became renowned as Ramanand, learnt Yoga with all its ancillaries. 62

Having visualized a formless glow of Brahman in Samadhi, Ramsharma said to his master thus: ‘I desire to see a mega figure of Shri Krishna in my meditation (Dhyan).’ 63

The master insisted that the formless glow itself was real and true; there was no other Krishna. Having heard thus, he became despondent, and renouncing him, left that place. 64

In the quest of a Vaishnav preceptor who would prove to him

तदुक्तान्भागवद्धर्मान् पालयंस्तत्प्रसादतः । हृदि ध्यानेऽर्चनेऽर्चायां कृष्णं प्रत्यक्षमैक्षत ॥ ६७
पूर्णकामोऽभवत्तेन ततो गुरुनिदेशतः । कृष्णभक्तिं मुमुक्षुभ्य आदिशन्व्यचरद्भुवि ॥ ६८
ये ये तस्याभवन् शिष्यास्ते ते तस्य प्रसादतः । भक्तिनिष्ठां परां प्रापुर्धर्मनिष्ठास्तथाभवन् ॥ ६९
समाधौ ददृशुः कृष्णं केचिच्च पुरुषाः स्त्रियः । मद्यमांसादिसंसर्गं जहुः सर्वे तदाश्रिताः ॥ ७०
निर्दम्भभक्त्या ज्ञानेन यमैश्च नियमैर्धिया । विरक्त्या च स्वधर्मेण विश्रुतोऽभूत्स सर्वतः ॥ ७१
तं चानर्चुर्बहुविधैर्वस्त्रभूषाधनैर्जनाः । अयोजयद्धर्मकार्ये तत्सर्वं सोऽपरिग्रहः ॥ ७२
वस्त्रभूषादि विप्रेभ्यो बहुशः स ददौ महान् । महान्ति चान्नसत्राणि कारयामास वाडव ! ॥ ७३

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of 'Shri Krishna's Supreme Brahman status and his manifestation in person to many', he came to a holy place called SriRangam. 65

There in Srirangam, he having worshipped and propitiated Shri Ramanujacharya (Idol) received the Vaishnav initiation with five necessary consecrations. 66

Following the traditional tenets of Bhagavat-Dharma as told by Ramanujacharya, and reflecting in Krishna while meditating, he saw Him in person while worshipping Him. 67

Thus all his desires were fulfilled. Thenceforth according to his master's instructions he travelled about the world and taught devotion towards Krishna to the seekers of salvation. 68

Those who had become His disciples also experienced realization of the highest order by His grace and with this, they also became virtuous followers. 69

Taking shelter under Him, some men as well as women saw Krishna in their Samadhi, and from then on they abandoned partaking of meat and wine. 70

He became renowned all over with His undeceiving devotion, knowledge, restraints & restrictions, self-religion, dis-interestedness and self-realization. 71

People worshipped Him and bequeath him clothes, ornaments and money (wealth). He utilized them for righteous deeds without using anything for himself. 72

That noble master gave away clothes, ornaments and other

जितेन्द्रियं च निष्कामं निर्लोभमपरिग्रहम् । अरोषणं च निर्मानं तं जना बहु मेनिरे ॥ ७४
तदान्ये वैष्णवजनाः स्त्रीद्रव्यरसलालसाः । दाम्भिकास्तं तदुत्कर्षं सोढुं शेकुर्न दुर्धियः ॥ ७५
तन्मानहानिमिच्छन्तस्तस्मिन् दोषं तु कञ्चन । अप्राप्य निन्दां कुर्वन्तस्ते मिथ्यापावदन् खलाः ॥ ७६
विवदन्ते स्म बहुधा तेन ते ब्रह्मविद्यया । प्रापुः पराजयं सर्वे न तु कोऽपि जयं द्विज ! ॥ ७७
तदाऽतिक्रुद्धास्ते भूय उपदुद्रुवुरक्रुधम् । भर्त्सयामासुरपि तमपशब्दैररुन्तुदैः ॥ ७८
प्रामार्जयंस्तत्तिलकं केचिन्नीत्वैव तं रहः । अत्रोटयन्कण्ठमालां चकर्तुश्च शिखां परे ॥ ७९
सिंहासनमपीशस्य बभञ्जुः केचिदुन्मदाः । जह्रुश्च कृष्णप्रतिमाः केचिद्वासांसि तस्य च ॥ ८०
केचित्तदन्नसत्राणि साधून्निष्कास्य तच्छ्रितान् । बभञ्जुरुद्धताकारा वैष्णवाः शस्त्रपाणयः ॥ ८१
सहमानः स तं सर्वं दुर्जनोपद्रवं मुहुः । वृन्दावनमुपेत्याशु विजने क्वचिदावसत् ॥ ८२

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articles, mostly to the Bramhins and he caused to build many asylums (food distribution centers), O Brahmin. 73

People thought of him very highly, as one who conquered the senses and was desire-less, greedless, a destitute of possession, one without anger and having no ego. 74

Other wicked Vaishnav hypocrites who were desirous only of women and sensual objects could not tolerate his eminence. 75

Those crooked minded men wishing to insult him imposed false charges on him though he was flawless, and denounced him by blaming Him as well. 76

They used to raise disputes with him on philosophical issues, but all of them were defeated. None could be triumphant (against him), O Brahmin. 77

Thus defeated, they becoming more violent and began to torment that benign being, denouncing him with vilifying remarks. 78

Some miscreants taking him aside washed off his forehead mark. Some sundered his garland and cut the hair on the crown of his head. 79

Some intoxicated men broke the seat of the lord, and some stole his raiment and the Krishna idols. 80

Some wicked Vaishnavs possessing arms demolished the asylums, having evacuated the sages taking shelter there. 81

ध्यायंस्तत्रैकमनसा कृष्णं स न्यवसत्सुधीः । तदिच्छया मतिं प्राप नूतनाध्वप्रवर्तिनीम् ॥ ८३
बाह्यं श्रीवैष्णवाचार्यलिङ्गं सोपद्रवं ततः । हित्वा शास्त्रानुसारेण नवीनं तदकल्पयत् ॥ ८४
रामानुजकृतान् ग्रन्थांस्त्वध्यात्मज्ञानसिद्धये । तानेव रक्षन्भगवद्धर्मं प्रावर्तयत्पुनः ॥ ८५
धर्मेण सहितामेव भक्तिं स्वाध्वनि वर्तयन् । तीर्थानि व्यचरद्भूमौ मुमुक्षुहितकारकः ॥ ८६
गुरुकृष्णप्रसादाच्च सोऽनुजग्राह भूतले । यं यं स स पुमान्सद्यः समाधौ कृष्णमैक्षत ॥ ८७
कृत्वा स द्वारिकायात्रां रैवताचलमाययौ । कृष्णक्रीडास्थले तत्र न्यवसद्धितकृन्नृणाम् ॥ ८८
स गुरुर्मम विप्रेन्द्र ! साक्षादुद्धव एव हि । कृष्णादप्यणुरन्यूनः कृष्णभक्तिप्रवर्तकः ॥ ८९
तदाश्रितानथावोचं तत्र सर्वांश्च वैष्णवान् । एष नः सद्गुरुः साक्षादुद्धवोऽस्ति स्वयं किल ॥ ९०

Enduring all the afflictions rendered by the wicked often, he soon moved to Vrindavan and lived there in a secluded place. 82

Meditating on Krishna single-mindedly, he, the noble minded sage began to live there. By His will, he got inspired to promote a new path. 83

Having abandoned all outward ostentations of Vaishnav acharya causing trouble, he formed his new path in conformity with scriptures. 84

He studied the works of Ramanujacharya for spiritual gaining knowledge, and in consonance with the same he promulgated a new path of Bhagavat Dharma. 85

Reviving devotion with self-religion in his path, he the benefactor of seekers of liberation roamed about holy fords on the earth. 86

With the grace of the master and Shri Krishna, all those that he blessed were immediately able to visualize Krishna in their Samadhi. 87

Traveling to Dwarika he came to Raivatak Mountain where he, the benefactor of men stayed back at the spot where Krishna had once played as a child. 88

'O great Brahmin, He is my Guru who indeed is an incarnate of Uddhav. He was the promoter of devotion in Krishna, and was no lesser even by an atom than Shri Krishna Himself. 89

अतो नः सम्प्रदायोऽयं सर्ववैष्णवसम्मतः । औद्धवाख्योऽस्त्विति श्रुत्वा तथोचुस्तेऽखिला अपि ॥ ९१
स गुरुर्मयि विन्यस्य निजधर्मधुरं प्रभुः । तिरोदधे तत्प्रतापान्मया सैवोह्यतेऽधुना ॥ ९२
नवीनं सम्प्रदायं नो ज्ञात्वाऽन्ये मतवादिनः । भृशमस्मत्साधुजनान्प्रतिग्राममपीडयन् ॥ ९३
यथा यथा भवेत्तेषामापत्काले तथाविधे । सुखं तथा तथा तेऽथ वर्तिता भुवि वै मया ॥ ९४
प्रतापात्सद्गुरोस्तस्य पातुर्धर्मस्य च प्रभोः । साम्प्रतं स्वास्थ्यमापन्नाः प्राग्वद्वर्तामहे वयम् ॥ ९५
उक्तस्ते सम्प्रदायोऽथ श्रीकृष्णोऽस्तीष्टदेवता । परमात्मा परं ब्रह्म सर्वकारणकारणम् ॥ ९६
स हि राधिकया युक्तो राधाकृष्ण इतीर्यते । युक्तः स लक्ष्म्या रुक्मिण्या लक्ष्मीनारायणस्तथा ॥ ९७
सोऽर्जुनेन युतो ब्रह्मन्नरनारायणाभिधः । योगेन बलभद्रादेस्तत्तन्नाम्नोच्यते च सः ॥ ९८

Thereafter I proclaimed to the Vaishnavs under his shelter and others who were present there that 'He is our meritorious master (preceptor), who is truly Uddhav himself. 90

'Hence our tradition with the acceptance of all Vaishnavs is called 'Ouddhav tradition'. Hearing this, the all affirmed and endorsed it by saying 'so be it'. 91

Our such preceptor entrusted me with the responsibility of his sect and disappeared. With his providence I am acting as a chief of this tradition. 92

Tenets of Uddhav tradition.

Having known about our new tradition, men of other religious bigots began to trouble our sages excessively in every town. 93

In their hours of calamity they lived accordingly with the time. In their happy times they lived in tune with time, by my support. 94

By the influence of the meritorious preceptor and the king's protection of religion, we are doing well now. Hence we continue to act the same way we did in the past. 95

This way I have told you about my tradition. Shri Krishna is our favourite deity. He is the supreme soul, Supreme Brahman and the cause of all causes. 96

He is called Radhakrishna with Radhika, he is Lakshmi-Narayan with Lakshmi or Rukmini. 97

O Brahmin, with Arjun he becomes NarNarayan (epithet) and

श्रीवासुदेवप्रमुखाश्चतस्रस्तस्य मूर्तयः । चतुर्विंशतिसङ्ख्याकाः केशवप्रमुखास्तथा ॥ ९९
पद्मनाभवराहाद्या भगवन्मूर्तयोऽपि च । श्रीकृष्णस्यावतारत्वान्मान्याः सन्त्येव नोऽखिलाः ॥ १००
आदिवैष्णवराजश्चेत्युपदेष्टा प्रचेतसाम् । शङ्करः सह पार्वत्या मतः पूज्यतयाऽस्ति नः ॥ १०१
पूज्यः कृष्णावतारत्वाच्छ्रीगणेशो मतस्तथा । अस्माकं कुलदेवत्वात् पूज्यो भवति मारुतिः ॥ १०२
गायत्र्या अधिदेवत्वादस्माकं च द्विजन्मनाम् । पूज्योऽस्ति सविता देवोऽथेष्टशास्त्राणि मे ब्रुवे ॥ १०३
वेदाः सहोपनिषदो द्वैपायनकृतान्यथ । शारीरकाभिधान्येव सूत्राणि ब्राह्मणोत्तम ! ॥ १०४
श्रीमद्भागवताभिख्यं पुराणं दशलक्षणम् । या चास्ति भगवद्गीता भारते भीष्मपर्वणि ॥ १०५
विष्णोर्नामसहस्रं च भारते भीष्मकीर्तितम् । नीतिश्च विदुरप्रोक्ता तत्रैवोद्योगपर्वणि ॥ १०६

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with Balabhadra and others he is called with those names. 98

Shri Vasudev and others are his four prominent manifestations and his main epithets are twenty-four beginning with Keshav and others. 90

Though Padmanabh, Varah and others are his earlier forms, by virtue of their being incarnations of Krishna, all the manifestations of Him are adorable to us. 100

Shankar being the foremost Vaishnav, who preached and guided the sons of Prachet in devotion to Vishnu, is most venerable to us with Parvati. 101

Shri Ganesh being an incarnation of Krishna is adorable to us as also Hanuman-Maruti, he being our family deity. 102

The Sun god with Gayatri hymn is the tutelary deity of ours, and hence worshipped. Now I will tell about authoritative scriptures, on spiritual knowledge agreeable to me. 103

The Vedas, Upanishads and Aphorisms (Shariraksutras or Brahma Sutras) of Vyas are the scriptures we follow, O great Brahmin. 104.

The Bhagavat Puran of ten characteristics and the Bhagvad Gita featuring in Bhismaparva of Mahabharat. 105

Vishnusahasranam (one thousand epithets of Vishnu) appearing in Mahabharat uttered and glorified by Bhishm and the moral science as laid down by Vidur in Udyogparv. 106

श्रीवासुदेवमाहात्म्यं स्कान्दवैष्णवखण्डगम् । याज्ञवल्क्यस्मृतिश्चेति शास्त्राणीष्टानि सन्ति मे ॥ १०७
तत्र शारीरसूत्राणि गीता भागवतीति च । द्वयं रामानुजाचार्यभाष्योपेतं मतं मया ॥ १०८
आचारव्यवहाराघनिष्कृतिज्ञानहेतवे । मता मिताक्षरायुक्ता याज्ञवल्क्यस्य तु स्मृतिः ॥ १०९
विशेषात्कृष्णमाहात्म्यज्ञानाय तु मतौ मया । श्रीमद्भागवतस्यैव स्कन्धौ दशमपञ्चमौ ॥ ११०
अन्यानि यानि शास्त्राणि वेदार्थानुसृतानि ह । तानि सन्ति मतेऽस्माकं प्रमाणान्यास्तिकत्वतः ॥ १११
आद्या शक्तिर्भगवतो लक्ष्मीर्देव्यस्ति नो मते । धार्ये च तुलसीकाष्ठमाले कण्ठे द्विजातिभिः ॥ ११२
चन्दनादीन्धनभवे कृष्णांघ्रिस्पर्शपाविते । धार्ये सूक्ष्ममणी माले कण्ठे शूद्रैश्च भूसुर ! ॥ ११३
सचन्द्रकं चोर्ध्वपुण्ड्रं गोपीचन्दनमृत्स्नया । कृष्णपूजावशिष्टेन क्रियते चन्दनेन वा ॥ ११४

Vasudeva-mahatmya in VaishnavKand of Skand Puran and the YajnavalkyaSmrti (A text on Dharma by sage Yajnavalkya) are the scriptures that are authoritative to me. 107

Among all these, I regard two philosophical works as prominent – Brahma Sutra and Bhagavad Gita as expounded by Shri Ramanujacharya (according to Srivaisnavism). 108

The text on Dharma by Yajnavalkya called Yajnavalkyasmriti with its commentary named Mitakshar is accepted by me for right understanding of custom or social relations and also for expiation of the sins. 109

To particularly gain knowledge on the divine excellence of Shri Krishna, according to me the fifth and the tenth cantos of Srimad Bhagavat Puran have to be studied. 110

The other scriptures that follow the ways of the Vedas are considered authentic in our tradition since these repose faith in the Supreme Being. 111

We worship Goddess Lakshmi, the Lord’s primal prowess (Shakti) as the foremost goddess. A garland of Tulasi sacred wood should be worn by the Brahmins, around their necks. 112.

‘O Brahmin! Sudras should wear the garland made of sandal or other woods of fine beads after getting it purified by placing it on the holy feet of Krishna idol. 113.

A worshipper of Shri krishna should mark his forehead with

राधालक्ष्मीप्रसादेन कुङ्कुमेनापि चन्द्रकः । तन्मध्ये क्रियते ब्रह्मन्सम्प्रदाय इहौद्धवे ॥ ११५
सन्ति ये साधवोऽस्माकं त्यक्तग्राम्यसुखा इह । भरतस्यार्षभस्येव भक्तिस्तेषां ममापि च ॥ ११६
निर्मानत्वमसङ्गत्वमहिंसाहंममत्यजिः । आत्मनिष्ठा च तस्येव सन्ति भक्तेरलंक्रियाः ॥ ११७
सालंक्रियेद्दृशी कृष्णभक्तिर्यस्य भवेन्न सः । त्यागी बहिष्कृत इति ज्ञेय उद्धववर्त्मनः ॥ ११८
गृहस्थाश्रमिणो येऽत्र सन्त्यस्माकं तु वाडव ! । अम्बरीषनृपस्येव तेषां भक्तिः स्वधर्मयुक् ॥ ११९
इत्थं द्वेधा भक्तिरीतिः सम्प्रदायेऽस्ति नः किल । उक्ताधिकारिभेदेन योग्यत्वाद्द्विजसत्तम ! ॥ १२०
अस्मदीयाः साधवस्तु भरतस्यैव योगिनः । मार्गं परमहंसस्य श्रिता भागवतस्य यत् ॥ १२१
अतः परमहंसाख्या उच्यन्तेऽस्मदुपाश्रितैः । प्रश्नानामिति सर्वेषामुत्तरं कथितं तव ॥ १२२

upward lines with a moonlike dot in between using Gopichandan (a kind of white slime) or by the Sandal paste. 114.

The remnant of the vermilion offered in worship to Radhalakshmi to be used to mark the dot in the middle of those upward lines, O Brahmin, according to Uddhav tradition. 115.

These sages who are here, have renounced the pleasures of the common; their devotion as well as mine could be likened to the devotion of Bharat, the son of Rshabhadev. 116.

These sages are without ego or attachment of any sort. They have abandoned their sense of ‘me and mine’ as well as violence, and are dedicated to their selves like him (Bharat). All these qualities are representative of them. 117.

Despite being an ascetic devoted to Krishna, he that has not merited these virtues will be barred from our Uddhav path. 118.

O Brahmin, those who are here, the devoted commoners who observe their religious duties are akin to king Ambarish. 119.

Thus two ways of devotion are told in our tradition, which are to be followed according to one’s ability and status - as a commoner or an ascetic, O good Brahmin. 120.

Our sages are comparable to likes of Bharat. They tread the path of Paramahamsas of Bhagavat. 121

Hence they are called ‘Paramahamsas’ by our followers. Thus all of your queries have been answered. 122.

सुव्रत उवाच -

इति स्वामिवचः श्रुत्वा मुमुक्षुः स तु वाडवः । तमेव सद्गुरुं ज्ञात्वा समाश्रयदसंशयः ॥ १२३
प्रसादात्तस्य चापश्यत्सद्यस्तं स समाधिना । श्रीकृष्णं राधया साकं कृतार्थस्तेन चाभवत् ॥ १२४
ततः स्वयजमानाय हरिसिंहाय भूभुजे । तत्सर्वमवदद्विप्रो यथादृष्टं यथाश्रुतम् ॥ १२५
ततः सोऽपि सुधीर्हृष्टस्तमेव शरणं हरिम् । प्राप्यानन्दं परं लेभे तदीयाश्च नराधिप ! ॥ १२६
श्रुत्वर्षयस्ते निजसम्प्रदायप्रकाशमीशेन कृतं प्रहृष्टाः ।
दोलोत्सवं तत्र विधाय भूमौ सुखं विचेरुर्गतवैरिभीकाः ॥ १२७

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे द्वितीयप्रकरणे उद्धवसम्प्रदायप्रकाशनामा सप्तत्रिंशोऽध्यायः ॥ ३७ ॥

King Harisinh taking refuge in Shri Hari.

Suvrat said:-

Thus hearing the words of the master, the Brahmin, seeker of salvation, thinking of Shri Hari as the revered guru, took shelter under Him firmly without an iota of doubt. 123.

By Guru's grace, the Brahmin visualized Shri Krishna with Radha in Samadhi, and was very contented. 124.

Thereafter the Brahmin told whatever he saw and heard to king Harisinh. 125.

O king, Then the noble-minded king being delighted, surrendered himself unto Shri Hari. He experienced bliss in the process as well as his attendants there. 126.

On hearing from the Lord about the enlightenment proffered by their tradition, the sages became happy. There they celebrated the 'festival of swing' and went on to roam about the earth, without the fear of enemies. 127.

Thus ends the Thirty-seventh chapter entitled 'Enlightening on Uddhav tradition' in the second Prakarana of Satsangijivan, the life story of Lord Narayan, also titled as 'Dharmashastra' (the rules of the code of conduct). 37

॥ अथ अष्टत्रिंशोऽध्यायः ॥ ३८ ॥

सुव्रत उवाच -

पुरे वसंस्तत्र मुनीश्वरोऽथ महोत्सवान्सोऽभयसद्मनि प्रभुः ।
चकार कृष्णस्य जनुर्दिनेषु सर्वासु चैकादशिकासु राजन् ! ॥ १
शुश्राव नित्यं च महापुराणं स प्रीतिमान्भागवताभिधानम् ।
अचीकरद्दानममुष्य चासौ पाठांश्च विप्रैर्विधिवच्छतानि ॥ २
श्रीभारतोक्तस्य सहस्रनामस्तोत्रस्य विष्णोः श्रवणं च पाठान् ।
स्वयं चकाराथ च वाडवेन्द्रैः स कारयामास यथाविधानम् ॥ ३
तं प्रार्थयन्ति स्म पुरान्तरेभ्यो भक्ताः समेत्य स्वपुरागमाय ।
यदा तदा सोऽप्यभयं नृपं तमापृच्छ्य तत्तत्पुरमप्ययाच्च ॥ ४
साकं स्वकैर्बन्धुभिरन्वयात्तं क्वचित्क्वचिद्भूमिपतिर्निजेष्टम् ।
क्वचित्क्वचित्तस्य निदेशतोऽसौ पुरे स्वकेऽस्थाद्धृदि चिन्तयंस्तम् ॥ ५

CHAPTER – 38

People throng to see Shri Hari's celebration of festivals.

Suvrat spoke:-

Staying in that town at king Abhay's mansion, the master - ascetic, worshipped Krishna on all Ekadasi days as well as Krishna's birthdays in a grand manner. 1.

Every day Shri Hari himself listened to the great Bhagavat Puran with dedication. He made king Abhay to give donations on that account and arranged for hundreds of recitations of same Puran through Brahmins in an appropriate manner. 2.

He Himself chanted and listened to Visnusahasranam of Mahabharat and made it recited by virtuous Brahmins, observing all rituals. 3.

At times, devotees coming from different towns used to plead to Him to visit their places. Sometimes Shri Hari also went to those places, having conferred with king Abhay. 4.

Sometimes king Abhay who could not bear His parting accompanied Him, his favourite Lord, with his relatives, and sometimes stayed back meditating on Him in his heart. 5.

हरिश्च तत्तन्नगरे स्वभक्तानानन्दयित्वा प्रथितप्रतापैः ।
महोत्सवैः श्रीरमणस्य भूयः पुरं तदेति स्म ततः क्षितीश ! ॥ ६
प्रत्युत्सवं जनास्तत्र समायान्ति स्म यूथशः । स्त्रियो वृद्धाश्च शिशवो गृहिणो मुनयस्तथा ॥ ७
त्यागिनां तत्र भक्तानां यूथानि तु सहस्रशः । आजग्मुर्जग्मुरूषुश्च नैरन्तर्येण चान्वहम् ॥ ८
त्यागिनां हरिभक्तानां यूथानि गणका अपि । सङ्ख्यातुं शेकिरे नैव तत्रायान्त्यपयान्ति च ॥ ९
यावन्तो नृपमन्दिरे हरिजनास्तावन्त आसन् पुरे । गङ्गायां च परावरे तटयुगे तावन्त एवाभवन् ।
तावन्तः किल वाटिकासु पथिषु छायासु च क्ष्मारुहां
तत्रैवं मनुजाकृतौ विलसति श्रीवासुदेवे प्रभौ ॥ १०
तत्रत्यानां तु भक्तानां नित्यमेव महोत्सवाः । बभूवुः सेवमानानामनुवेलं तमीश्वरम् ॥ ११

राजोवाच –

धन्यो राजाऽभयो ब्रह्मन् ! येन भक्त्या वशीकृतः । उवास तद्गृहे साक्षाद्भगवान्निःस्पृहोऽपि सः ॥ १२
त्वया यदुक्तं भगवान् पुरान्तरजनैर्मुने ! । प्रार्थितो ह्यभयं पृष्ट्वा तत्तत्पुरमगादिति ॥ १३
पुरान्तरे कुत्र कुत्र ततो गत्वा स सत्पतिः । कृत्वा महोत्सवान्भूयस्तत्रायाद्वद तच्च माम् ॥ १४

O king, having given delight to the devotees in the places that he visited with His exalted excellence and observing grand festivals of Shri Ram (Vishnu), Shri Hari used to return to king Abhay's town. 6.

People in groups used to throng for each and every festival He observed. There were women, children and the old, commoners as well as saints among them. 7.

There was an incessant flow of recluses and other devotees every day, some of them coming from various places, some going from there and some of them staying there at Shri Hari's behest. 8.

None were able to count the number of devotees of Shri Hari or of recluses who were thronging that place each day. 9.

A good number of Shri Hari's many devotees stayed with him in the palace of the king; as many were found in the town, on both banks of river Ganga, in the gardens, on paths, under the trees, for in all those places lord Vasudev sported his human form. 10.

To those devotees who served the Lord thus perpetually, every day used to be a great festive day. 11.

तव नाविदितं किञ्चिच्चरितं तस्य सन्मते ! । तत्प्रसादात्सर्वविदस्तथा तत्पार्श्ववर्तिनः ॥ १५
एवं प्रतापसिंहेन पृष्टो भागवतो मुनिः । स्मरन्नारायणं चित्ते तमुवाच नराधिपम् ॥ १६

सुव्रत उवाच -

शृणु राजन् ! भगवतश्चरित्राणि वदामि ते । धर्मरक्षावतारस्य कुर्वतो भक्ततोषणम् ॥ १७
वसन्तं तं दुर्गपुरे भक्तसङ्घाः सहस्रशः । ग्रामान् पुराणि च स्वेषां नेतुं सम्प्रार्थयन्भृशम् ॥ १८
कृपानिधिः स भगवान्भक्तवत्सल ईश्वरः । तं तं ग्रामं पुरं प्रायात्तत्प्रियचिकीर्षया ॥ १९

King Pratapsinh asks Suvrat to give more account on Shri Hari

King spoke:-

'O Brahmin, blessed indeed is king Abhay, by whose devotion the real god though dispassionate becomes subjugated and lives in his house. 12.

O sage you had told about the god being pleaded by people to visit their towns, and Lord's seeking consent of Abhay to go to those towns. In this regard please narrate to me about the places the master of virtues went and the great festivities he conducted. 13-14.

O wise one, not that you do not know any of the Lord's exploits! By His grace you have become an all-knowing person; and also being His close attendant, you know all about His life and deeds. 15.

Thus asked by Pratapsinh, the sage recollecting Lord Narayan in mind, said to the king. 16.

Suvrat narrates on the subject.

Suvarat said:-

Listen O king, I will tell you the stories of the Lord, who is protector incarnate of Dharma, and pleasing to His devotees. 17.

When the Lord was staying in Durgapur, multitude of devotees used to pray to Him to visit their towns and cities. 18.

The devotee loving lord, the abode of compassion, went to

जन्माष्टम्यादितिथिषु तत्र तत्र महोत्सवान् । चक्रे सच्छास्त्रवार्ताश्च धर्मं भक्तिं च पोषयन् ॥ २०
बहवः सन्ति हि ग्रामाः पुराणि च नराधिप ! । कृतोत्सवानि हरिणा वृतेन मुनिमण्डलैः ॥ २१
तानि सर्वाणि तु मया वक्तुं शक्यानि न ध्रुवम् । वदामि कतिचित्तत्र तल्लीलाश्च समासतः ॥ २२
सौवीरदेशनृपतिः सुरसिंहस्तमार्थयत् । सहैव मुनिभिर्नेतुं स्वीयं मत्स्याह्वयं पुरम् ॥ २३
संवत्सरे प्रमाथ्याख्ये कृत्वा वासन्तिकोत्सवम् । हरिस्तन्नगरं प्रायादश्वारूढः सपार्षदः ॥ २४

संस्थापयन्वैदिकधर्मसेतून्निजप्रतापं प्रथयञ्जनेषु ।
हरन्नधर्मं परिलीयमानं मासं न्यवात्सीत्स च तत्र पुर्याम् ॥ २५
भक्तस्य राज्ञः सुरसिंहनाम्नो गृहे वसंस्तत्र मुनिः पुराणः ।
देशान्तरेभ्यो बहुशः स्वभक्तान्समाह्वयामास स पत्रदूतैः ॥ २६

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those towns or cities for he was desirous of fulfilling their aspirations. 19.

He celebrated great festivities like Krishna's birthdays (Janmastami) and others on those pertinent days as well as conducted talks on Holy Scriptures, giving impetus to Dharma and devotion. 20.

O king, there are many towns and cities to mention, where Shri Shri Hari performed and celebrated grand festivals in the company of sages. 21.

Certainly I am not able to tell you all the places he visited. Hence I will tell you some of them and His exploits concisely. 22.

The king of Souvir named Sursinh pleaded to Shri Hari to visit his city named Matsyavapura, along with sages. 23.

In the year Pramathi of Vikram samvat (1865) Shri Hari, having celebrated Vasantotsav, headed for that city on a horse with His attendants. 24.

Establishing firmly the tradition of the Vedas and making known His real puissance among the masses, effacing irreligious activities, He halted there in that town for a month. 25.

The ancient sage Narayan, staying in the abode of the royal-devotee Sursinh, invited many of His devotees of various states by sending them letters through messengers. 26.

राजा तमार्चद्वसनैरनर्घ्यैर्विभूषणैर्हेममयैरनेकैः ।
सच्चन्दनेनोत्तमपुष्पहारैः सहस्रशो राजतमुद्रिकाभिः ॥ २७
राज्ञः स्त्रिया देविकयाऽतिभक्त्या तेजोवतीसंज्ञिकया च पुत्र्या ।
सहेमसूत्रैर्विविधैः पुपूजे वस्त्रैः सुभोज्यैश्च धनैः प्रभुः सः ॥ २८
तं केशिनी श्यालकयोषिदस्य महोपचारैः सुपुपूज भक्त्या ।
अन्याश्च नार्यः शतशः सहस्रशः प्रीत्या तमार्चन् पुरुषाश्च राजन् ! ॥ २९
देशान्तरेभ्यश्च समागता ये नराश्च नार्यश्च हरेः सपर्याम् ।
संवीक्ष्य हर्षं बहुविस्मयं च प्रापुः स्तुवन्तो भगवत्प्रतापम् ॥ ३०
भक्ष्यभोज्यैर्बहुविधैः साधून्विप्रांश्च वर्णिनः । हरेरनुचरान्सर्वान्नृपोऽतर्पयदन्वहम् ॥ ३१
मुनिमण्डलमध्यस्थं सिंहासनमधिष्ठितः । लक्षशः पुरुषैर्भक्तैः स्त्रीभिश्च परिवेष्टितः ॥ ३२
गायकैः संस्तुतो भक्त्या पूज्यमानश्च सज्जनैः । वादित्रघोषं तुमुलं शृण्वंस्तत्र हरिर्बभौ ॥ ३३

The king worshipped Him and gave him clothes, invaluable ornaments of gold, garlands, flower, genuine Sandalwood and thousands of silver coins. 27.

The King's wife Devika and daughter Tejovati worshipped the Lord with great devotion offering Him various kinds of raiment knit with golden threads, wealth and pure delicacies. 28.

The king's brother-in-law's wife Kesini by name worshipped Him devotedly, serving Him vividly O king. After that other men and women in hundreds and thousands worshipped Him as well. 29.

Having seen the grand worships and services offered (by the king and others) to Shri Hari and His prowess, the men and women and their relatives were in awe. Extolling His virtues, they returned to their respective places. 30.

The king satiated all the sages, Brahmins, ascetics as well as attendants of Shri Hari, with different kinds of food, each day. 31.

Seated on a high throne in the orb of sages and surrounded by scores of men and women devotees, Shri Hari was eulogized by singers and honoured by virtuous men listening to musical sounds and the buzz around. 32 - 33.

On the day of the swing-festival, Shri Hari delighted everyone

दोलोत्सवदिने खेलन्भक्तैर्मुनिगणैः सह । क्षिपन् गुलालप्रसृतीर्हर्षयामास सोऽखिलान् ॥ ३४

पीतै रक्तैश्च रङ्गैर्दृतिभिरभिधृतैः स्नापयन्नेव भक्तान्
रङ्गक्लिन्नाङ्गवासाः श्रमजनितपरिस्वेदमुक्तालिभालः ।
गृह्णन्नाशु स्वपार्श्वस्थितमुनिकरतः पुष्टमुष्ट्या गुलालं
लिम्पंस्तद्वक्त्रमेव स्मितरुचिरमुखो हासयामास स स्वान् ॥ ३५

लीलामेवंविधां कुर्वन्नरनाट्यानुसारिणीम् । जहार जनचेतांसि स्वस्वरूपेऽखिलेश्वरः ॥ ३६

राजर्षेश्च गृहे तस्य नारायणमुनिर्हरिः । मूर्तेर्दामोदराख्यायाः स्थापनं चाप्यचीकरत् ॥ ३७

एकदा तत्र सदसि पूजितश्च नृपेण सः । वीज्यमानश्चामरेण बोधयंस्तं जगाद ह ॥ ३८

श्रीनारायणमुनिरुवाच –

ब्राह्मणानां ब्रह्मविदां सेवा कार्या मदाश्रितैः । सर्वे मनोरथाः पूर्णास्तत्प्रसादाद्भवन्ति हि ॥ ३९

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by playing with the group of sages and other devotees. They threw vermilion onto each other. 34.

Shri Hari, with His garments soaked in variegated colours and His forehead dotted with tiny droplets of sweat akin to pearls owing to exertion, made His devotees drench in yellow and red hues that he snatched from others! He snatched saffron from fists of sages who stood next to Him, and besmeared the same on to their faces. The brilliant faced lord with a gentle smile thus delighted His folk. 35.

Thus making mirth befitting to His human form, the lord of all, stole away the minds of people into His essential being. 36.

Narayan Muni also installed an idol of Shri Hari namely Damodar (a distinguished form of Shri Hari) in the house of that royal-sage. 37.

Then once in the assembly, while being worshipped and fanned with Chowrie by the king, the Lord preached to him thus. 38.

Narayan Muni's emphasis on greatness of Brahmins.

Shri Narayan Muni spoke:-

'Those who are under my shelter should serve those Brahmins who have the knowledge of Brahman. By their grace, all desires will be fulfilled. 39.

गृहस्थानां विशेषेण ब्राह्मणा दैवतं परम् । माननीया नृपैस्ते च राज्यवृद्धिमभीप्सुभिः ॥ ४०
सन्तुष्टाः सेवया विप्राः किं किं न नृपवाञ्छितम् । साधयेयुः स्वतपसा देवान्कुर्युर्हि सेवकान् ॥ ४१
ब्राह्मणानां प्रसादेन पार्थिवा बहवः पुरा । कृत्वा महान्ति पुण्यानि प्राप्ताः सिद्धिं सुदुर्लभाम् ॥ ४२
ब्रह्मण्यानां धार्मिकाणां तेषामद्यापि गीयते । यशः सर्वत्र सुमहन्नारदादिभिरुज्ज्वलम् ॥ ४३

सुव्रत उवाच -

इति प्रोक्तं भगवता विप्रमाहात्म्यमुत्तमम् । निशम्य सुरसिंहस्तं पप्रच्छ विनयानतः ॥ ४४

सुरसिंह उवाच -

के के नृपाः पुरा स्वामिन् ! केनोपायेन भूसुरान् । इह सन्तोषयामासुस्तन्मे त्वं वक्तुमर्हसि ॥ ४५

सुव्रत उवाच -

इत्थं विशुद्धमतिना विनयेन पृष्टः सौवीरनीवृदधिपेन हरिः प्रसन्नः ।
प्रोवाच सादरमुदारनराधिपानां चित्रं चरित्रमवनीश ! समासतस्तम् ॥ ४६

For commoners in particular, Brahmins are adorable like gods, as well as for kings who are desirous of prosperity of their states. 40.

When Brahmins are appeased with the service, they by their prowess of penance would provide everything desired by the kings. Even gods serve them. 41.

By the grace of Brahmins, many kings in the past, have done meritorious deeds and thus achieved high ends that are not easily attainable. 42.

The success of those who possess the knowledge of Brahman is still being sung all over highly by Narad and other sages'. 43.

Suvrat continued:-

Thus hearing the greatness of Brahmins from the Lord, Sursinh in all humbleness asked thus. 44.

Sursinh said:-

'Please tell me who those kings were, who in the past have they appeased the Brahmins here, the gods on earth and in which way'. 45.

Suvrat said:-

Thus asked by the pure-minded king of Souvir state in all

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे द्वितीयप्रकरणे मत्स्याह्वयपुरे सुरसिंहनृपादिकृतनारायणार्चनादिनिरूपणनामाऽष्टत्रिंशोऽध्यायः ॥ ३८

॥ अथ एकोनचत्वारिंशोऽध्यायः ॥ ३९ ॥

श्रीनारायणमुनिरुवाच -

भूप ! पृष्टं त्वया साधु ब्राह्मणेष्वादरोऽस्ति ते । अतोऽहं कथयामि त्वां चरित्रं भूभुजामपि ॥ १
सन्तोषका ब्राह्मणानां भूरिदानैः सहस्रशः । आसन्नृपतयो भूमौ वंशयोः सूर्यसोमयोः ॥ २
कथा न शक्या सर्वेषां वक्तुं वर्षशतैरपि । अतः संक्षेपतः किञ्चित्केषाञ्चिच्चरितं ब्रुवे ॥ ३
मरुत्तो नाम नृपतिरासीद्ब्राह्मणपूजकः । यस्याययुर्महायज्ञे सेन्द्रा देवा सहर्षिभिः ॥ ४

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humbleness, Shri Hari being satisfied, narrated to him respectfully the stories of magnanimous kings briefly, O king. 46.

Thus ends the Thirty-eighth chapter entitled 'The worship of Shri Hari by Sursinh in Matsyahvay town' in the second Prakarana of Satsangijivan, the life story of Lord Narayan, also titled as 'Dharmashastra' (the rules of the code of conduct). 38

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CHAPTER – 39

Narration of biographies of magnanimous kings respecting Brahmins.

Shri Narayan Muni said:-

'O king, what you have asked me is proper. Since you have respect for Brahmins, I shall tell you the stories of kings who had honoured Brahmins. 1.

There were many kings from the Solar and Lunar dynasties who happened to have appeased Brahmins with grand charities. 2.

Stories of all the kings cannot be told even in a span of hundred years. Hence I shall tell you the history briefly of some of them. 3.

King Marut,

There was a king named Marut, a worshipper of Brahmins,

यस्मै पस्पर्ध देवेन्द्रो गुरुस्तत्प्रीतये च यम् । यज्ञं माकुर्विति प्राह संवर्तोऽयाजयत्ततः ॥ ५
यस्य यज्ञे दिव्यरूपा विश्वेदेवाः सभासदः । मरुतः परिवेष्टारः साध्याश्चासन्महात्मनः ॥ ६
नाशकन्दक्षिणा वोढुं यद्यज्ञे ब्राह्मणा अपि । अकृष्टपच्या पृथ्व्यासीद्यस्मिन् राज्यं प्रशासति ॥ ७
तथा सुहोत्रो नृपतिर्द्विजभक्तः पुराऽभवत् । यद्राष्ट्रे मघवाऽवर्षत्सुवर्णं परिवत्सरम् ॥ ८
अन्वर्थाख्या वसुमती नद्यः स्वर्णाम्बुमण्डिताः । नक्रकूर्मादिभिर्हैमैर्युक्तास्तस्मिन्नृपेऽभवन् ॥ ९
सौवर्णान् पातितान् दृष्ट्वा मघोना मकरादिकान् । चक्रोऽर्थिसाच्च तद्द्रव्यं यो नृपः सर्वमेव हि ॥ १०
तथाङ्गाख्योऽभवद्राजा यो यज्ञे दक्षिणां ददौ । लक्षमश्वांस्तथा कन्या लक्षं हेमपरिष्कृताः ॥ ११
लक्षं धेनूर्वृषान् लक्षं स्वर्णमालाद्यलंकृतान् । ददौ विष्णुपदे चन्द्रं सोमेनातर्पयन्नृपः ॥ १२

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who performed a grand sacrifice where Indra along with celestials and well as sages arrived.

Envious, Indra had asked his preceptor not to perform Yajna (sacrifice) for Marut. Heeding the words of Indra, Brhaspati asked Marut to stop the Yajna. Thereafter Marut invited Samvartak, brother of Brhaspati to perform Yajna for him. 4 - 5.

In that great King's sacrifice were present celestial groups of Vishvedevas (universal gods) and Sadhya gods and Maruts were serving food. 6.

In this sacrifice, Brahmins could not grasp onto their gifts, for they were more than handful to them. The state that was ruled by Marut on the earth was reaping rich even without plowing! 7.

King Suhotra,

Likewise there was another king Suhotra, a devotee of Brahmins, in whose territory, Maghav (Indra) rained gold all through the year. 8.

In his kingdom mother earth aptly called 'Vasumati' in the truest sense. In those times rivers were not just rivers of water but a golden flow, wherein lived golden crocodiles, tortoises and other creatures. 9.

The king, having seen rains of gold and the likes of golden crocodiles etc. showered by Indra, he gave everything of that wealth to those Brahmins who sought it. 10.

चक्रे यज्ञान् शतं चैव प्रीणयन्ब्राह्मणान्सुरान् । अप्रमत्तो विनीतश्च ब्राह्मणाज्ञानुपालकः ॥ १३
यदङ्गः प्रददौ वित्तं सोमसंस्थासु सप्तसु । न जातो जनिता चान्यः पुमान् यस्तत्प्रदास्यति ॥ १४
शिबिरौशीनरश्चासीत्पूर्वं राजातिधार्मिकः । रथघोषेण यः पृथ्वीं चर्मवत्समवेष्टयत् ॥ १५
जैत्रेणैकरथेनैव दिशो जित्वा स्वयं च यः । एकच्छत्रां महीं चक्रे ब्रह्मण्यश्चात्युदारधीः ॥ १६
यावद्भुवि गवाश्वादि तत्सर्वमददात्क्रतौ । न वोढा यद्धुरां कोऽपि राजेत्याह प्रजापतिः ॥ १७
तथासीद्भरतो राजा दौष्यन्तिर्भूरिविक्रमः । योऽश्वमेधसहस्रेण राजसूयशतेन च ॥ १८
ईजे विस्मापयन्देवान्ददावतुलदक्षिणाः । यज्ञेषु बद्वशो यस्य ब्राह्मणा गा विभेजिरे ॥ १९

King Anga,

Similarly there was another king named Ang who gifted away one lakh horses as well as the same number of damsels ornamented with articles of gold in his sacrifice. 11.

He also donated one-lakh cows and one-lakh bulls decked with golden ornaments to the Brahmins and gratified the moon god in the sky with Som juice. 12.

He performed hundreds of sacrifices appeasing Brahmins and the celestials as well. Being humble and without ego, he undertook the biddings of the Brahmins. 13.

The amount of wealth that the king Ang donated in his seven Som sacrifices, no other man in the past had, nor could in the future. 14.

King Shibi,

Once there was another virtuous king Sibi of Ushinar province, who with his mere rumbling of the chariot encompassed the whole earth. 15.

He who with his one triumphal car had won all the quarters and made the entire earth come under one royal umbrella (of his) was magnanimous and learned. 16.

He gifted away all the cows, horses and elephants that were available on earth in his sacrifice. Even Bramha appreciated that no other king could reach his summit (place of honour). 17.

रत्नानि कण्वाय ददौ यः पद्मानां सहस्रकम् । खं मर्त्य इव बाहुभ्यां को राजाऽऽप्नोति तद्यशः ॥ २०
तथा भगीरथो राजा पूर्वमासीच्च यत्क्रतौ । पीत्वा सोमं मदोत्सिक्तो जिग्य इन्द्रोऽसुरान्बहून् ॥ २१
यो हेमभूषिताः कन्या ददौ यज्ञेषु लक्षशः । सर्वा रथगताः कन्याश्चतुरश्वाश्च ते रथाः ॥ २२
शतं शतं प्रतिरथं गजा हेमविभूषणाः । गजं गजं चानुहयाः सहस्रं प्रतिवाजि च ॥ २३
व्यतरद्गोसहस्रं यो यश्च तप्त्वा महत्तपः । गङ्गां पित्रर्थमानिन्ये ख्याता भागीरथीति सा ॥ २४
तथा दिलीपो राजासीद्यत्पुरोधाः प्रतिक्रतु । सहस्रं वारणान्हैमान्दक्षिणां प्राप्तवान्किल ॥ २५

King Bharat,

And there was one more highly gallant king Bharat, son of Dushyant, who by conducting one thousand Ashvamedh yags (Horse sacrifices) as well as one hundred Rajasuya yags rendered even celestials awestruck and he donated unequalled amount of wealth to all the Brahmins in his sacrifices along with innumerable cows. 18 - 19.

He gave one thousand rubies (gems) to sage Kanva. Who would be able to attain success like him, akin to an attempt to encircle the sky by ones arms? 20.

King Bhagirath,

Likewise in the yore was Bhagirath, in whose sacrifice Indra partook Som juice, got exhilarated and won over many demons. 21.

He was the one who gave away scores of well decked maidens in chariots pulled by four horses each, each such chariot followed by a gold decked elephant, and each such elephant followed by one thousand horses and each such horse followed by a thousand cows. The mighty king Bhagirath, who observing acutest of penances, had brought river Bhagirathi (Ganga) down to this earth for his ancestors' sake, and was thus names after her. 22 - 24.

King Dilip,

In the same manner, there was another king Dilip. In each sacrifice of his the chief priest received one thousand golden elephants as gift. 25.

At his sacrificial altar around the golden post (Yupa), six

सौवर्णे यन्महायूपे ननृतुर्देवगायकाः । जगुश्च षट्सहस्राणि यद्गीतेनावृतं जगत् ॥ २६
नाजीर्यन्त त्रयः शब्दा दिलीपस्य निवेशने । स्वाध्यायघोषो ज्याघोषो दीयतामिति च ध्वनिः ॥ २७
ददौ यश्च महायज्ञे वसुधां वसुसम्भृताम् । ब्राह्मणेभ्यो महाबाहुर्भूतलं स्वश्चकार यः ॥ २८
मान्धातासीत्तथा राजा पृषदाज्यसमुद्भवः । युवनाश्वोदराज्जातस्त्रैलोक्यविजयी पुरा ॥ २९
देवैरुक्ते मात्रभावात्कं धास्यत्ययमित्यथ । मां धातेत्याह मघवा मान्धाताख्यस्ततोऽभवत् ॥ ३०
योऽश्वमेधसहस्रेण राजसूयशतेन च । ईजे तत्र ददौ मत्स्यान् हैमान्रोहितसंज्ञितान् ॥ ३१
शतयोजनदीर्घांश्च तुङ्गांश्चाप्येकयोजनम् । यश्च सर्वान्नृपान् जिग्येऽत्रासयद्रावणादिकान् ॥ ३२

thousand celestial singers danced and sang his glory that resounded all over the world. 26.

There were three kinds of words (sounds) that never became spent in the abode of Dilipa - the sounds of chanting of the Vedas, the sound of bowstrings and the emphatic urging that prompted ‘give plenty of charities (to the Brahmins)’. 27.

In his grand sacrifice, he gifted away land that was rich with gold. The valorous king made this earth a heaven. 28.

King Mandhata,

In the yore, there was a king named Mandhata, who took birth from his father-king Yavanasva who had by chance drunk a mixture of ghee and curd made potent with Vedic hymns to beget a son. He became pregnant and Mandhata who came out of his right abdomen eventually became the emperor and conquered the three worlds. 29.

In the absence of mother, the Gods enquired among themselves as to who would breast-feed them. Appearing there Indra said ‘Mam Dhata’ meaning it would drink me. The child thus got the name ‘Mandhat’. 30.

Mandhat performed one thousand Asvamedh Yags and one hundred Rajasuya Yags, wherein he gave away golden fishes named ‘Rohit’ to Brahmins. Rohit fishes measured one hundred Yojans in length and one Yojan in height. This king who conquered all other kings, also tormented Ravan and others. 31 - 32.

यावत्सूर्य उदेतिस्म यावच्च प्रतितिष्ठति । सर्वं तद्यौवनाश्वस्य मान्धातुः क्षेत्रमुच्यते ॥ ३३
तथा ययाती राजासीद्यः सहस्रं क्रतून्पुरा । चक्रे शतं वाजपेयान् जिग्ये पृथ्वीं ससागराम् ॥ ३४
शम्यापातो भवेद्यावदन्तरेण च तावता । पुरःपुरो महीं चित्रां चक्रे यः क्रतुवेदिभिः ॥ ३५
तर्पयामास यो विप्रान् त्रिभिः काञ्चनपर्वतैः । जघ्ने दैत्यान्मृधे चान्ते त्यक्त्वा राज्यं वनं गतः ॥३६
तथाम्बरीषो राजासीद्यो युयोज पुरा नृपान् । अयुतं यज्वनो विप्रातिथ्यार्थं स्वमहामखे ॥ ३७
ददौ यथेष्टं विप्रेभ्यो दक्षिणा विविधाश्च यः । यत्प्रसादेन भूपालाः प्राप्ता मुक्तिं सहस्रशः ॥ ३८
शशबिन्दुर्नृपश्चासील्लक्षं यस्याभवन् स्त्रियः । दशलक्षं च तनया धन्विनो हेमकण्टकाः ॥ ३९

The entire region of the earth from where the Sun rose to where it set was known to belong to Mandhat the son of Yavanashv. 33.

King Yayati,

Likewise Yayati was another king who performed one thousand sacrifices as well as one hundred Vajapeya Yagas, and conquered all the quarters of the earth including oceans. 34.

He made a strong man to throw a Shami-wood stick as far as he could, and up to that distance he built many altars (with Kush grass spread). The earth was thus covered and ornamented with altars. 35.

He appeased Brahmins with three mountain-size heaps of gold and obliterated demons in battles. Eventually having renounced his kingdom, he took to austere living in a forest. 36.

King Ambarish,

Ambarish was another king who similarly performed a grand sacrifice, wherein he appointed ten thousand kings to host Brahmins who were to perform rites in that sacrifice. 37.

He gave away great vivid gifts to Brahmins at will. By his grace scores of other kings attained salvation. 38.

King Shasbindu,

There was the king Sasabindu who had a lakh wives. His ten-lakh sons (princes) were armed with bows with golden armours. 39.

शतं कन्या राजपुत्रमेकैकं पृथगन्वयुः । कन्यां कन्यां शतं नागाः प्रतिनागं शतं रथाः ॥ ४०
शतमश्वाः प्रतिरथं प्रत्यश्वं गोशतं तथा । एतद्धनं ब्राह्मणेभ्यो योऽश्वमेधे ददौ मखे ॥ ४१
गयश्चाभून्नृपो वर्षशतं यो हुतशेषभुक् । वह्नेर्वरेण चाक्षीणवित्तः श्राद्धश्च सत्यवाक् ॥ ४२
दर्शे च पौर्णमासे च चातुर्मास्ये पुनः पुनः । अयजद्धयमेधेन सहस्रं परिवत्सरान् ॥ ४३
गवां लक्षं ब्राह्मणेभ्यो यो ददौ प्रत्यहं नृपः । सोमेनातर्पयद्देवान् कव्यैः पितॄन् धनैर्द्विजान् ॥ ४४
दशव्यामां वाजिमेधे हैमीं भूमिं द्विरायताम् । ब्राह्मणेभ्यो ददौ यश्च गङ्गावालुमिताश्च गाः ॥ ४५

Each married prince was followed by one hundred girls, and for each girl was given a hundred elephants, for each elephant a hundred chariots, for each chariot a hundred horses and for each horse a hundred cows. He gifted away all this wealth to Brahmins in his sacrifice. 40.

Another king by name Gaya lived on the remnant offerings of the sacrifice for hundred years. By virtue of fire-god's (Agni) boon, his wealth never diminished. He remained devout and truth speaking. 41.

King Gaya,

He performed sacrifices that are to be done only on new-moon days (Darsha) and full-moon days (Pournamasi) and the sacrifices that are to be performed at the beginning of the three seasons of four months (Chaturmasya) repeatedly. Along with this he performed horse sacrifices for one thousand years. 42.

King Gaya used to give one-lakh cows to Brahmins every day. He satiated the gods with Som juice, the manes with oblations of food, and Brahmins with wealth. 43.

In his Asvamedh sacrifice he gifted land measuring twice the length of the ten Vyams (Vyam = 30 feet approx.) covered with gold, to the Brahmins along with numerous cows, uncountable as the particles of sand in the river Ganga. 44.

In the same ilk, there was king Sagar who happened to be the paramount sovereign, under whose umbrella the entire earth came to be ruled. He had sixty thousand sons, who were also highly valorous. 45.

तथासीत्सगरो राजा य एकच्छत्रभूपतिः । पुत्राः षष्टिः सहस्राणि यस्यासन्भूरिविक्रमाः ॥ ४६
योऽश्वमेधसहस्रेण तर्पयामास देवताः । ब्राह्मणानां कामितानि पूरयामास चोत्सुकः ॥ ४७
यः प्रादात्काञ्चनस्तम्भं प्रासादं स्वस्य शोभनम् । भृतं हैमोपकरणैर्ब्राह्मणेभ्यो विभज्य च ॥ ४८
यः पुत्रैः खनयामास पृथिवीं परितो नृपः । यस्य नाम्ना समुद्रश्च सागरत्वमुपागतः ॥ ४९
एवमन्येऽपि बहवो रन्तिदेवादयो नृपाः । ब्राह्मणप्रीणनात्ख्याताः प्राप्ता ऋद्धिं च दुर्लभाम् ॥ ५०
अवमानाद्ब्राह्मणानां प्रणष्टा नहुषादयः । स्वर्गगा अपि राजानो देवा दैत्याः सहस्रशः ॥ ५१
कथाविस्तर एतेषां वर्तते भारतादिषु । तस्य तात्पर्यमेतद्धि विप्राः पूज्या नृपैरिति ॥ ५२

King Sagar.

He satiated the gamut of gods with the performance of one thousand horse sacrifices. He used to be very eager to fulfill the desires of the Brahmins. 46.

His palace was magnificent with golden pillars and was furnished with household articles made of gold. He partitioned it and gave away to the Brahmins. 47.

He (Sagar) along with his sons, dug about the circumference of the earth forming great ditches that pooled up with water to form seas, from whence seas are called 'Sagars'. 48.

Narayan Muni's advice to His devotees and others.

Likewise many other kings like Rantidev with their appeasing of Brahmins became renowned. They prospered to eminence which is impossible to attain. 49.

Many kings such as Nahush and others though destined for heavens after their end, met with peril because of their insulting of Brahmins, and the same has happened to even thousands of celestials as well as demons. 50.

The consequence of insulting Brahmans.

Many such instances are narrated in Mahabharat and in other epics. The moral of all these says that Brahmins are to be adored by kings. 51.

The king who wishes success and glory should appease Brahmins always and be ego-less, else his fortune is sure to be lost. 52.

तस्मान्नित्यं ब्राह्मणानां कुर्वीत प्रीणनं नृपः । श्रेयोर्थी निर्मदो भूत्वा भ्रश्यत्येवान्यथा श्रियः ॥ ५३
अन्येऽपि ये जनास्ते च ब्राह्मणानां महात्मनाम् । सर्वथा पूजनं कुर्युर्मच्छ्रितास्तु विशेषतः ॥ ५४

सुव्रत उवाच -

इति भूमिपतिं स्वामी निजभक्तं तथाऽपरान् । गृहस्थांश्च ब्राह्मणानां शुश्रूषणमुपादिशत् ॥ ५५
इत्थं स बोधितो राजा जनाः सर्वे च तं प्रभुम् । मुदान्विता नमस्कृत्य तदाज्ञां शिरसा दधुः ॥ ५६
सुखयित्वा निजजनानित्थं तत्र ततो हरिः । चैत्र्यां गम्यं तीर्थमिति तानुक्त्वा निर्ययौ नृप ! ॥ ५७
तद्देशलोकैश्च ततोऽनुयातो भक्तैरनेकैर्मुनिभिः परीतः ।
उपागमत्सिद्धपदं महात्मा क्षेत्रं पृथिव्यां प्रथितं पवित्रम् ॥ ५८

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे द्वितीयप्रकरणे मत्स्याह्वयपुर-ब्राह्मणप्रशंसायां मरुत्तादिनृपचरित्रनिरूपणनामैकोनचत्वारिंशोऽध्यायः ॥ ३९ ॥

Those others here should serve and worship meritorious Brahmins in every respect, in particular men who have taken to my shelter. 53.

Suvrat continued:-

Thus the master advised the devoted king and other commoners about rendering service to the Brahmins. 54.

Thus taught, the king and all others, being happy, saluted the Lord, and held His advice by bowing their heads. 55.

Thus having delighted those who were there dedicated to Him, Shri Hari telling them about His leaving on pilgrimage on ensuing full moon day in the month of Chaitr, left that place, O king. 56.

Thereafter He, the exalted Lord, being followed by men of that region and surrounded by many devotees and the sages, left for Siddhapad, a holy place of renown on the earth. 57.

Thus ends the Thirty-ninth chapter entitled 'Eulogizing of Brahmins in Matsyapur through narration of Marut and other kings' history' in the second Prakarana of Satsangijivan, the life story of Lord Narayan, also titled as 'Dharmashastra' (the rules of the code of conduct). 39

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॥ अथ चत्वारिंशोध्यायः ॥ ४० ॥

सुव्रत उवाच -

चक्रे स विधिवत्स्नानं तत्र बिन्दुसरोवरे । दानानि दापयामास ब्राह्मणेभ्यो निजाश्रितैः ॥ १
हिरण्यं रजतं मुक्ता वासांस्याभरणानि च । अश्वांश्च ताम्रपात्राणि द्विजेभ्यः समदीदपत् ॥ २
ब्राह्मणान् भोजयामास सदन्नैर्मनसःप्रियैः । अन्यानन्नार्थिनश्चापि तोषयामास तत्र सः ॥ ३
माधव्यां पौर्णमास्यां च तत्राभूदुत्सवो महान् । समेता अभवंस्तत्र नरा नार्यश्च भूरिशः ॥ ४
ते च तीर्थविधिं कृत्वा सभायां निशि संस्थितम् । सरस्वत्यास्तटे वृत्वा निषेदुः सर्वतः प्रभुम् ॥ ५
विप्रक्षत्रियविट्शूद्रा वर्णिनो गृहिणस्तथा । सकलाः साधवश्चासंस्तन्मुखार्पितदृष्टयः ॥ ६
प्रच्छन्नवासं तीर्थादावधर्मं स विदन्नथ । उत्सिसादिषुस्तं च प्राह सर्वान् वचो नृप ! ॥ ७

CHAPTER – 40

Arrival of Shree Hari in Siddhpur.

Shri Hari's celebration of festival and his making of donations.

He bathed there in Bindu Lake according to rituals and asked devotees under His shelter to give donations to the Brahmins. 1.

Gold, silver, pearls, clothes as well as ornaments, horses and copper utensils were given as gifts to the Brahmins. 2.

He offered Brahmins their favourite pure delicacies, and also appeased other food seekers there. 3.

In the month of Madhav (April) on full moon day, he held a great festival wherein men and women gathered in large numbers. 4.

Having finished their rituals pertaining to that holy place, they all assembled on the banks of river Sarasvati surrounded the Lord. 5.

Brahmins, warriors, traders and Shudras, ascetics as well as commoners among them, as also the sages who had gathered there, were intently looking at Him. 6.

Knowing about irreligious activities thriving disguised in holy places of religion, He being desirous of eradicating those, said thus to them all, O king. 7.

श्रीनारायणमुनिरुवाच -

जनाश्च ! मुनयो ! यूयं मद्वचः शृणुताऽऽदरात् । सर्वेषां वो हितं वच्मि तैर्थिकानां नृणामहम् ॥ ८
इदं हि परमं क्षेत्रं तीर्थानामुत्तमं मतम् । कर्दमेन तपस्तप्तमस्मिन्बिन्दुसरोवरे ॥ ९
ब्रह्मणो मानसः पुत्रः कर्दमः स प्रजापतिः । तपसाराधयामास कमलाकान्तमीश्वरम् ॥ १०
तस्मै प्रसन्नो भगवान् वरं दातुमिहाययौ । तपसातिकृशाङ्गं तं स ददर्श प्रजापतिम् ॥ ११
तादृक्तद्दर्शनादत्र न्यपतन्नश्रुबिन्दवः । विष्णोस्तेनास्ति विख्यातमिदं बिन्दुसरोवरम् ॥ १२
कर्दमाद्देवहूत्यां च कपिलोऽपि महामुनिः । अत्रैव जज्ञे यः प्राह साङ्ख्यज्ञानं निजप्रसूम् ॥ १३
प्राप्ता सिद्धदशामत्र देवहूतिस्ततो जनाः ! । तेन सिद्धपदं प्रोक्तं क्षेत्रमेतन्महर्षिभिः ॥ १४

Narayan Muni on the greatness of the holy place Siddhapad.

Shri Narayan Muni said:-

'O men and the sages, listen to me attentively. I will tell what is good for those of you who desire to go on pilgrimage'. 8.

This place is considered to be the best among holy places. This is the same Bindu Lake where sage Kardam had observed penance. 9.

Sage Kardam born of Brahma's mind worshipped the consort of Kamala (Vishnu) by observing austerities. 10.

Being pleased at him, the lord appeared to bestow boon upon him. He saw there the emaciated figure of that patriarch (Prajapati) rendered thus by observing hard penance. 11.

Seeing him in that condition, tears came falling down from the eyes of Lord Vishnu, which accumulated to form this famous Bindu lake. 12.

In this same place, great sage Kapil was born to Kardam of his wife Devahuti, who taught his mother, Sankhyayoga. 13.

It is here that, Devahuti accomplished the final goal of her life, O men, which gave the name Siddhapad (the seat of accomplishment) this place. 14.

यद्यत्तीर्थं भवेद्भूमौ तस्य तस्य यथाविधि । सेवनात्स्याद्यथोक्तं वै फलं पुंसां न चान्यथा ॥ १५
अश्रद्दधानः पापात्मा नास्तिकोऽच्छिन्नसंशयः । हेतुनिष्ठश्च पञ्चैते न तीर्थफलभागिनः ॥ १६
कामं क्रोधं च लोभं च यो जित्वा तीर्थमाविशेत् । न तेन किञ्चिदप्राप्तं तीर्थाभिगमनाद्भवेत् ॥ १७
यस्य हस्तौ च पादौ च जिह्वा शिश्नं मनस्तथा । संयतं स्यात्तपो विद्या स तीर्थफलमश्नुते ॥ १८
योऽकोपनोऽमलमतिः सत्यवादी दृढव्रतः । आत्मोपमश्च भूतेषु स तीर्थफलमश्नुते ॥ १९
तीर्थे कार्यश्चोपवासः क्षौरं श्राद्धं सपिण्डकम् । विप्राश्च साधवो भोज्या देयं दानं यथाधनम् ॥ २०

Narayan Muni on recipients of fruits of pilgrimage.

Whichever holy place on this earth you may visit, you will prize the fruits of the local rituals by following them religiously. Not otherwise. 15.

Non-believer, sinful, atheist, one who is full of doubts and a skeptic are the five kinds of men who shall not obtain the fruit of their pilgrimage. 16.

There is nothing unattained by one who has conquered his passion, anger and greed and enters a holy place. 17.

One whose hands have not done anything wrong, whose legs have not treaded unholy paths, whose tongue has not been a slave to the tastes and other senses, whose organs are not overtaken by physical pleasures, whose mind is engaged in good thoughts and whose penance and learning are pure and noble, he is sure to have the fruits of pilgrimage. 18.

One who is without wrath, pure-minded, truth speaking, steadfast and one who treats other creatures as his own self, he will derive the fruits of pilgrimage. 19.

Narayan Muni on do's and don'ts pertinent to holy places.

There are certain things to be done in holy places, like observing fast, getting tonsured, offering oblations to one's deceased ancestors, offering food to Brahmins and sages and donating money according to one's ability. 20.

There, men can get themselves tonsured except those observing vows, the celibates, they whose parents are alive and

तत्र क्षौरं तु व्रतिभिर्वर्णिभिर्जीवदम्बकैः । नियतक्षौरकालैश्च कारणीयं न योगिभिः ॥ २१
नारीभिः पतिवत्नीभिः कारणीयं न तत्तथा । दिग्मासाभ्यन्तरे चापि तत्तीर्थे पुनरागमे ॥ २२
येषु तीर्थेषु ये विप्रा भोज्याः पूज्यास्त एव च । तेषां परीक्षणं तत्र कर्तव्यं नैव सर्वथा ॥ २३
देवता यत्र या मुख्या शक्त्या कार्यं तदर्चनम् । वासोभूषणनैवेद्यफलपात्रधनादिभिः ॥ २४
दरिद्रस्त्वाचरेत्तीर्थे भगवन्मन्दिरे स्वयम् । सम्मार्जनोपलेपादि साधुशुश्रूषणं तथा ॥ २५
महापूजाफलं तेन सर्वदानफलं तथा । स तु प्राप्नोति पुरुषः श्राद्धादेश्च न संशयः ॥ २६
पुण्यतीर्थेषु यत्कर्म मानवैः क्रियते जनाः ! । सहस्रगुणितं तद्धि जायते नात्र संशयः ॥ २७
कृतं तीर्थेष्वल्पमपि यत्पुण्यं तद्विवर्धते । तथैव पापकर्मापि वृद्धिमाप्नोति देहिनाम् ॥ २८
अन्यत्र यत्कृतं पापं तीर्थे तत्तु विनश्यति । तीर्थकृतं तु यत्पापं वज्रलेपायते हि तत् ॥ २९

one who is to have periodical tonsures (mendicants or anchorites) and ascetics. 21.

Women, whose husbands are alive and also those who are to visit that place again within the next ten months should not get tonsured. 22.

Those Brahmins regularly residing in holy fords should be honoured and offered food. They should not be censured in any respect. 23.

The prominent deity of the place should be worshipped ably with raiment, ornaments and offerings of fruit, utensils and money. 24.

If one is poor, he may offer his services like sweeping, cleaning the temple (or bringing water etc.) and he may also serve the saintly men there. 25.

One who does thus will surely be rewarded, as would one be rewarded for performing a great worship, doing a grand charity or giving oblations to his deceased ancestors. 26.

O men, the good deed done by men in holy places, will multiply into thousands, thus producing for them multiple fruits undoubtedly. 27.

Precautions to be taken at the place of pilgrimage.

Even little meritorious deeds done in holy places, will render growing merits. In the same way, misdeeds committed there will

तीर्थे कृतानां पापानां प्रायश्चित्तेन शोधनम् । न जायतेऽतोऽत्र भक्ताः ! स्थातव्यं नियमैः सह ॥ ३०
शारीरं नियमं प्राहुर्ब्राह्मणा मानुषं व्रतम् । मनोविशुद्धिं दैवं च द्वयं रक्षेत्तु तीर्थकृत् ॥ ३१
यो लुब्धः पिशुनः क्रूरो दाम्भिको विषयात्मकः । सर्वतीर्थेष्वपि स्नातः पापो मलिन एव सः ॥ ३२
न शारीरमलत्यागात् पुमान् भवति निर्मलः । मानसे तु मले त्यक्ते भवत्यत्यन्तनिर्मलः ॥ ३३
विषयेष्वतिसंरागो मनसो मलमुच्यते । तेष्वेवातिविरागोऽस्य नैर्मल्यं समुदाहृतम् ॥ ३४
यैर्यैस्तीर्थे कृतं पापं नरास्ते ते पिशाचताम् । डाकिनीशाकिनीभावं प्राप्ताः सन्ति च योषितः ॥ ३५

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pile up their sins. 28.

The sins committed elsewhere too will get washed away in holy places, but the sins that are done in a holy place will become as hard as mortar made out of diamond. 29.

There is neither purification nor expiation for the sins committed in a holy place. Hence O devotees, here one should stay restrained. 30.

There are two kinds of restraints to be observed by a pilgrim as told by learned Brahmins. One is physical (like observing fast etc.) which is called 'human' and another is mental called 'Daiv' – divine – which results in purification of mind. A pilgrim should carefully follow both. 31.

He, who is greedy, malignant, cruel, hypocrite and given to sensual pleasures will remain a sinner and impure even after taking bath in every holy water. 32.

A man cannot be pure or clean just by cleansing the bodily dirt. Only when the mental impurities are taken out will one be pure from within. 33.

The mental fetish for sensual pleasure is the real dirt or impurity. Conversely, purity is great dispassion about the same. 34.

Men who commit sin in sacred places become evil spirits and women become female goblins like Shakini and Dakini. 35.

These evil powers look for incompleteness in the pilgrims day and night, however small the blemish be, and haunt them through such opening. 36.

तेऽत्र तीर्थकृतां छिद्रं पश्यन्त्येव दिवानिशम् । दोषमप्यल्पकं दृष्ट्वा सद्यस्तेषु विशन्ति च ॥ ३६
पुमांसः कामयन्ते स्त्रीः स्त्रियः पुंसश्च तद्वशात् । धनलाभे च हिंसायां प्रवर्तन्ते च ते ततः ॥ ३७
इत्थं तीर्थे महाविघ्ना वसन्तीत्यत्र दुष्कृतात् । भीतैः सनियमैरेव स्थातव्यं मत्समाश्रितैः ॥ ३८
स्त्रीणां निरीक्षणात्स्पर्शान्नर्मक्ष्वेल्यादिभिस्तथा । क्षीयते सुकृतं पुंसां तीर्थेषु विदुषामपि ॥ ३९
एवं स्त्रीणां च सुकृतं परपुंवीक्षणादिना । नश्येत्ततस्तैस्ताभिश्च नियम्यानीन्द्रियाणि हि ॥ ४०
क्रोधश्च सर्वदा जेयस्तीर्थेषु तु विशेषतः । अन्यथा सुकृतं सोऽपि भस्मसात्कुरुते नृणाम् ॥ ४१
आपत्कालं विना विप्रैर्ग्राह्यो नैव प्रतिग्रहः । तीर्थेषु तु विशेषेण तपस्तेजोहरो हि सः ॥ ४२
न भाषणीयमनृतं पुंसा तीर्थविचारिणा । भेतव्यं जीवहिंसायाः सर्वथा पापकर्मणः ॥ ४३
स्वनित्यकर्मणा विष्णोरर्चाश्रवणकीर्तनैः । स्मरणेन च दानाद्यैरहर्नेयं न चान्यथा ॥ ४४

On account of that, men desire for women, and women seek men. Thenceforth they indulge in making money and in violence. 37.

Thus great hazards lurk in holy fords. Only my sin-fearing followers bound by restraints should stay here. 38.

Notwithstanding that it is a holy place, wise men's merits wither away by glancing at or touching or jokingly chatting with women. 39.

Similarly, the positive merits of women also decline by their glancing at men. Hence men and women should wield control over their senses. 40.

Anger should always be subdued, in particular in holy places. Otherwise all the merit of men will be burnt to ashes. 41.

Unless there is crisis, Brahmins are not ordained to accepting gifts, particularly in holy places, for accepting gifts would snatch away the spirit of penance. 42.

Never, and more so while on pilgrimage, one should not speak lies, and should think of cruelty perpetuated on all creatures as sin. 43.

The days are to be passed here by following one's daily religious duties, alongside reminiscing and worshipping Vishnu, and listening and singing in praise of him. Donation for good causes

इत्थं कुर्युर्हि ये लोके तीर्थयात्रां तु मानवाः । तेषां भवेत्तीर्थफलं नान्येषामिति निश्चयः ॥ ४५

सुव्रत उवाच -

भक्तास्त इत्थं हरिणा शिक्षितास्तद्वचो नृप ! । तथेति जगृहुः प्रीत्या द्राक् तादृग्वर्तना अपि ॥ ४६

तत्राखिलं तीर्थविधिं विधाय स्वयं विधिज्ञः सह भक्तसङ्घैः ।
आनन्दयन्नध्वनि मानवौघानुपाययौ विश्नगरं मुनीशः ॥ ४७

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे द्वितीयप्रकरणे सिद्धपुरक्षेत्रे तीर्थविध्युपदेशनामा चत्वारिंशोऽध्यायः ॥ ४०

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should be done to the extent possible. 44.

Only those men who choose to follow this code rigidly on their pilgrimage, they are bound to earn the fruits of their endeavour, not others. 45.

Suvrat said:-

O king, thus instructed by Shri Hari, all the people taking His words as they were, quickly put into practice as well with devotion. 46.

The knower of rites Shri Hari, having finished concerned rituals of the place along with groups of devotees, the lord of sages headed for Vishanagar, delighting throngs of people on the way. 47.

Thus ends the Fortieth chapter entitled 'Teaching on rites of holy place by Shri Hari, in Siddhapur' in the second Prakarana of Satsangijivan, the life story of Lord Narayan, also titled as 'Dharmashastra' (the rules of the code of conduct). 40

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॥ अथ एकचत्वारिंशोऽध्यायः ॥ ४१ ॥

सुव्रत उवाच -

सनतिनुतिपरैः पुरार्थितः स्वैर्हरिरधुनैति किलेत्यथो निशम्य ।
वटनगरजनैः सहाभिजग्मुः सपदि च विश्नगरौकसो जनास्तम् ॥ १
अधिकतरदयालुतां प्रभोस्ते निजहृदयेषु विदन्त एव तस्य ।
निजजनवृतवेगिसैन्धवस्थं पथि ददृशुस्तमशेषभक्तबन्धुम् ॥ २
प्रणम्य तं भूरिमुदः पुरं ते सहाययुस्तेन नराधिप ! स्वम् ।
वादित्रघोषैश्च विचित्रगीतैर्धरामराणां सह वेदघोषैः ॥ ३
विधाप्य तस्योचितवेश्मवासं सहानुगस्याथ मुदैव चक्रुः ।
यथार्हमातिथ्यमवापुरेते ह्येतत्फलं स्वीयमनोरथस्य ॥ ४
सूर्यशर्मा मौक्तिकश्च वनमाल्युद्यमस्तथा । अमूल्यश्चाभिरामाद्यास्तमसेवन्त वाडवाः ॥ ५
पीताम्बरो गणेशश्च पुञ्जश्चेलादयोऽपरे । भक्ताः शुश्रूषणं तस्य चक्रुः सहमुनेर्मुदा ॥ ६

CHAPTER – 41

Festivity on Shri Hari's arrival at Vishanagar.

'As with praises and prayers requested by us before, now Shri Hari is coming to our town.' Thinking thus, the people of Vishanagar along with those of Vadanagar rushed to the outskirts of the town to receive Him when they heard about His arrival. 1.

The Lord's loving and compassionate nature ingrained in their hearts, they saw Him, the well-wisher of the god-loving people, riding a breed horse and surrounded by his devotee-attendants. 2.

O king, delightedly saluting Him, they joined Him on the way to the town, singing songs, beating drums and with Vedic recitations by Brahmins. 3.

Happy that their long awaited desire was being fulfilled, they respectfully arranged for His and His attendants' accommodation. 4.

Along with the ascetics, Suryasharma, Motiram, Vanamali, Udyam, Amulya, Abhiram and other Brahmins together with devotees like Pitambar, Ganesh, Punjo, Chelaiyo and others served Him very joyfully. 5.6.

दुर्लभा चोज्ज्वला ज्येष्ठा ह्युदयकुमारिका । सुवर्णा यतिनी ज्ञाना पुञ्ज धनवती तथा ॥ ७
शृङ्खलाप्रमुखाश्चान्या योषा धर्मस्थिता हरिम् । परिचेरुरतिप्रीत्या जनाश्च शतशोऽपरे ॥ ८
नवीनवस्त्रभूषाभिर्बहुभिश्च धनैः प्रभुम् । भक्ता आनर्चुरखिला गन्धपुष्पादिभिश्च तम् ॥ ९
ब्राह्मणांस्तर्पयामास तत्र स्वामी सहस्रशः । तथैव वटपुर्यां च पक्वान्नैर्विविधैर्नृप ! ॥ १०
लड्डुकैर्मौक्तिकाख्यैश्च कंसारैर्घृतपूरकैः । संयावपायसापूपैः शष्कुलीखाजकादिभिः ॥ ११
नानाविधैर्व्यञ्जनैश्च शर्कराम्ररसादिभिः । तोषयन्स द्विजान्सम्यक्सद्धर्मं चाप्यतिष्ठिपत् ॥ १२
सार्धमासद्वयं हीत्थं भोजयामास वाडवान् । रथयात्रोत्सवं भूरिसम्भारेणाकरोच्च सः ॥ १३
जनाः श्रीनगरस्थास्तमथैत्य प्रार्थयन्भृशम् । स्वपुरागमनायैव तानुवाच तदा हरिः ॥ १४
जन्माष्टम्युत्सवं कर्तुं तत्रायास्याम्यहं स्वयम् । साम्प्रतं स्वपुरं यातेत्युक्तास्ते तु ययुर्नृप ! ॥ १५
सभायां प्रत्यहं वार्ता अपराह्ने तथा निशि । एकान्तधर्मसम्बद्धाश्चकार सुखदा नृणाम् ॥ १६

Ladies like Durlabhaba, Vujjvala, Jyethi, Udayakumarika, Suvarna, Yatini, Jnana, Punji, Dhanavati headed by Srinkhala, and other devout men and women in their hundreds very lovingly came forward to serve him. 7 - 8.

They all worshiped Him with various clothes, ornaments, wealth items, sandal-paste and flowers. 9.

There in Vadanagar, the Lord appeased the Brahmins in thousands by offering them various tasty dishes like Motichur Laddus, Kansar, Sira (Sanyava), Payasam (Kheer), Apup and side dishes all rich with ghee, and also mango juice mixed with sugar. Thus there He strengthened the tenets of the righteous path. 10-12.

This way for two and half months He offered meals to the Brahmins and celebrated Rathayatra - festival abounding in valuable objects. 13.

Devotees from Srinagar (Ahmedabad) requested and prayed to Shri Hari repeatedly to visit their native town. He assured them that He would visit their place at the Janmastami festival and will arrange a grand celebration. Satisfied, they returned with glee to plan arrangements. 14 - 15.

Every day in the noon and at night, in the assemblage of devotees, He used to give talks on single-minded devotion, which

आषाढशुक्लदशमीप्रदोषे जनसंसदि । महासनस्थो भगवान् प्राह भक्तानिदं वचः ॥ १७
एकादश्याः श्व आरभ्य चातुर्मास्यमुपागतम् । तप एवात्र कर्तव्यं यथाशक्त्यखिलैर्जनाः ! ॥ १८

जना ऊचुः –

कीदृक् तपोऽत्र भगवन् ! कर्तव्यं मानवैर्भुवि । वक्तुमर्हसि तच्च त्वं धर्मवर्त्मप्रवर्तकः ॥ १९

श्रीनारायणमुनिरुवाच –

चातुर्मास्ये तपः कार्यं जना ! यत्तद्ब्रवीम्यहम् । इन्द्रियाणां च मनस ऐकाग्र्यं परमं तपः ॥ २०
ऐकाग्र्यं वासुदेवे तु पुष्टानां स्वेप्सितै रसैः । नेन्द्रियाणां भवेत्तस्मात्कार्यं विषयवर्जनम् ॥ २१
ऐन्द्रियेषु रसेष्वेको जैह्व्यो मुख्यो रसो मतः । प्रयत्नतः स जेतव्य उपवासैस्तपस्यता ॥ २२
चक्रिरे चतुरो मासानुपवासानतोऽखिलाः । प्राचीनाः पुरुषाश्चाद्य केचित्कुर्वन्ति योगिनः ॥ २३

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were delightfully appreciated by the audience. 16.

Shri Hari explains the procedure of Chaturmasya vow.

On the eve of Ekadasi, i.e. tenth day of bright half of the month of Ashadh, addressing the devotees gathered there, the Lord said 'From tomorrow the Ekadasi day, Chaturmas (four-month vow) begins. All of you staying here should observe the vow according to your capacities. 17 - 18.

The people gathered there asked, 'O Lord, what kind of vow is to be observed by men like us on this land? Please tell us, O the leader on the path of righteousness.' 19.

Shri Narayan Muni said:-

'O men, practice 'Tapas', austerities in the manner I tell you. The highest 'Tapas' is effective control and concentration of mind and the senses. Usually they are entertained by giving them objects of their fancies. Though they get nourished by that, the senses and mind will not be able to turn to and concentrate on Lord Vasudev. Hence one should abstain from the objects of their inclination. 20 - 21.

It is said that of all the sense-objects, (thirst for) tasty food is prime. Hence it should be conquered forcefully by observing control of food intake and fasting. 22.

With this in view, the sages and austere men in the past used

तथा कर्तुमशक्यं हि कलावत्राखिलैर्नरैः । फलाहारः पयःपानं कार्यं वैकान्नमत्र तत् ॥ २४
शाकत्यागोऽथवा कार्यः शाकाहारोऽथवा नृभिः । दधिप्राशस्तिलप्राशो घृतत्यागश्च सद्व्रतम् ॥ २५
वर्ज्यं च श्रावणे शाकं दधि भाद्रपदे तथा । दुग्धमाश्विनमासे च द्विदलं मासि कार्तिके ॥ २६
वृन्ताकं च कलिङ्गं च मूलकं च कदाचन । चातुर्मास्ये नैव भक्ष्यं त्रैवर्णिकजनेन तु ॥ २७
गोदानं वा स्वर्णदानमन्नदानं तथान्वहम् । यथाशक्ति विधातव्यं गृहस्थैर्दम्भवर्जितम् ॥ २८
धारणापारणाख्यं च व्रतं श्रेष्ठमिहोदितम् । गृहिभिस्त्यागिभिस्तत्तु कर्तुं शक्यं महाफलम् ॥ २९
अवश्यमेतत्कर्तव्यं यौवने व्रतमुत्तमम् । पुरुषैरपि नारीभिर्विधवाभिर्विशेषतः ॥ ३०
व्रताङ्गभूता नियमा ब्रह्मचर्यादयोऽखिलाः । पालनीयाः प्रयत्नेन श्रम एवान्यथा भवेत् ॥ ३१
कर्तृशक्तिमपेक्ष्यैव चातुर्मास्ये व्रतानि तु । पुराणे बहुधोक्तानि सन्ति कार्याणि तानि वा ॥ ३२

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to observe fast during these four months, and these days some yogis also practice in the same way. 23.

It is not possible to follow this way in this kali-age. Hence one may take fruits, milk or water or food of one kind, and that too once in a day. Otherwise, one may eat food without vegetables, or eat just only vegetables, or just curd or sesame or may take food without ghee. Any one of these is considered as an esteemed vow. 24 -25.

One should avoid taking vegetables in the month of Sravan, curd in Bhadrapad, milk in Aswin, and pulses in Kartik. 26.

In this period of Chaturmasya, people belonging in three classes should not eat watermelon, carrot and brinjal at all. 27.

Every day, commoners should give away a cow, or gold or food items as gift without hypocrisy, according to one’s ability. 28.

‘Dharan-Puran’ - observing fast on alternate days is said to be a highly commendable vow. Commoners and ascetics can observe it as well. It is greatly rewarding. Men and women, especially widows, should observe it particularly in young age. 29 - 30.

The other rules related to the vow like observing celibacy should be followed carefully without fail. Otherwise it will be a mere toil. 31.

In Puranas, a number of vows are prescribed for persons of

सकामैर्वापि निष्कामैश्चातुर्मास्यव्रतानि तु । स्वस्वशक्त्यनुसारेण कर्तव्यानि प्रयत्नतः ॥ ३३
सकामाः प्राप्नुवन्त्येव तत्तत्फलमसंशयम् । निष्कामानां भवत्येव वासुदेवप्रसन्नता ॥ ३४
अन्ते व्रतानां समनुष्ठितानां सन्तर्पणं विप्रसतां स्वशक्त्या ।
विधेयमर्चासहितं मुरारेस्तेनैव सर्वं फलमाप्यते वै ॥ ३५

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे द्वितीयप्रकरणे
विश्नगरवटनगरयोर्ब्राह्मणभोजनानन्दवर्णननामैकचत्वारिंशोऽध्यायः ॥ ४१ ॥

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different capacities. One should choose and follow any of those. 32.

Any one can follow any of these vows arduously according to his capacity, be it for fulfillment of any particular desire or without having any desire. 33.

Those vow-bound desirous persons would certainly get their desired fruit, and those who are desire-less will be rewarded by blessings of Lord Vasudev. 34.

Thus observing the rites properly, Lord Murari (Shri Krishna) should be worshipped in a grand manner at the close of the period and food should be offered to the Brahmins and sages according to one's ability. Only then will one merit full benefit of the vow. 35.

Thus ends the Forty-first chapter entitled 'Narration of the festivity of offering food to Brahmins in Vishanagar and Vatanagar' in the second Prakarana of Satsangijivan, the life story of Lord Narayan, also titled as 'Dharmashastra' (the rules of the code of conduct). 41

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॥ अथ द्विचत्वारिंशोध्यायः ॥ ४२ ॥

श्रीनारायणमुनिरुवाच -

व्रतान्युक्तानि सामान्यादथ वः कथये जनाः ! । कर्तव्यानि विशेषेण मदीयैर्विधिपूर्वकम् ॥ १
आषाढशुक्लैकादश्यां चातुर्मास्यव्रतस्य तु । आदितो नियमो ग्राह्यः श्रीकृष्णप्रतिमान्तिके ॥ २
अथवा कृष्णभक्तस्य स्वधर्मदृढसंस्थितेः । पुरतो नियमो ग्राह्यः प्रातः स्नात्वेशतुष्टये ॥ ३
इदं व्रतं मया देव ! गृह्यते तव सन्निधौ । निर्विघ्नं सिद्धिमायातु प्रसादात्तव केशव ! ॥ ४
गृहितेऽस्मिन्व्रते देव ! पञ्चत्वं यदि मे भवेत् । तदा तदस्तु सम्पूर्णं प्रसादात्त इतीरयेत् ॥ ५
एवं सम्प्रार्थ्य गोविन्दमारभेत व्रतं शुचिः । रक्षन् व्रताङ्गनियमान् पुमान् स्त्री च यथोचितम् ॥ ६
स्वभर्तुराज्ञया कार्यं व्रतं सधवयोषिता । न स्वातन्त्र्येण कर्तव्यं विधाय कलहं गृहे ॥ ७
अनुसृत्य स्वाधिकारं गृहिभिस्त्यागिभिस्तथा । गृहीतव्यं व्रतं प्रीत्या पाल्यं तच्च निरन्तरम् ॥ ८

CHAPTER- 42

Chaturmasya vows pertaining to Krishna - worship.

Shri Narayan Muni said:-

‘so far I have told you vows common for all. Now I am explaining specific vows that are to be observed by my devotees following proper rituals. 1.

On Ekadashi day of bright half of Ashadh month after taking bath, seated in front of the idol of Krishna or in the presence of some devotee of Krishna, observing religious duties steadfastly, one should resolve to assume Chaturmasya vow to please the Lord. 2-3

One should say, ‘O Lord, I am taking this vow before you by your grace. May it be accomplished without any interruption. While observing this vow, O Lord, if I meet death, let the vow be considered as completed.’ 4 - 5.

Praying thus to Lord Govind, a man should begin to act according to the sacred vow by abiding its essential requisites. 6.

A married woman should not take the vow on her own. She should seek her husband’s permission. Otherwise it will cause conflict in the household. 7.

प्राप्तायां क्वाप्यापदि तु देशकालानुसारतः । वर्तितव्यं यथाशक्ति कृष्णः सर्वमवैति यत् ॥ ९
श्रीभागवतप्रमुखपुराणस्यानुवासरम् । कर्तव्यं श्रवणं नित्यं कीर्तनं वापि पाठनम् ॥ १०
श्रवणे वाचकः पूज्यो व्रतान्ते निजशक्तितः । ब्राह्मणाः साधवश्चार्च्या भोजनीयाश्च सादरम् ॥ ११
कीर्तने पाठने चापि महापूजा रमापतेः । अन्ते कार्या साधुविप्राभ्यर्चनादि च सिद्धिदम् ॥ १२
व्रतत्रयमिति प्रोक्तं पुण्यं कर्तव्यमादरात् । दशमस्कन्धमात्रस्य श्रवणादिव्रतं तथा ॥ १३
कृष्णाभ्यर्चा यथालब्धैस्त्रिकालं सूपचारकैः । कार्येति व्रतमस्यान्ते महापूजादि पूर्ववत् ॥ १४
कृष्णस्तोत्रसहस्राख्यपाठः कृष्णप्रदक्षिणा । कृष्णाय साष्टाङ्गनतिः स्वशक्त्येति व्रतानि च ॥ १५

Be it a commoner or an ascetic, one should take vow according to one's position and ability and abide by it without fail. 8.

If any difficulty arises because of adversity of time or place, do your best with this thought in mind that 'Krishna knows everything'. 9.

Every day reading, listening or loud recitation and narration (Kirtan) of the main Puran, the Bhagvat, should be done (during chaturmas). 10.

In case of listening, the respected reader should be honoured and be given food etc. according to one's ability; and when Kirtan and recitation is arranged, Brahmins and sages should be honoured and ceremonial worship of the consort of Ram should be performed.

These three vows (Sravan, Kirtan, and Pathan) are said to be meritorious. They should be observed with full respect. In the same way reading etc. of the tenth canto of Bhagavat is advised. 11-13.

Worship of Krishna with good, selected substances available, three times a day, in the morning, noon and in the evening is also to be done, and ceremonial worship on the concluding day as told before. 14.

Chanting a thousand names of Krishna, circumambulating and prostrating before Krishna (every day) are also commendable vows. 15.

शतादिसङ्ख्यया मालावर्तनं कृष्णमन्त्रतः । प्रतिघस्त्रं यथाशक्ति व्रतमेतत्परं मतम् ॥ १६
अन्ते त्वेषां यथाशक्ति कृष्णस्य महदर्चनम् । तद्भक्तपूजाऽथ जपे हविर्होमोऽपि चाधिकः ॥ १७
वैष्णवानां समर्चा च प्रत्यहं चन्दनादिभिः । तद्भोजनं स्वशक्त्या वा सदन्नैरिति च व्रते ॥ १८
अन्तेऽनयोर्महापूजा सर्वेषां कृष्णसेविनाम् । यथार्हवस्त्रैः पात्रैश्च प्रीणनं भोजनादिभिः ॥ १९
कामस्य च क्रुधो नित्यमनृतस्य च वर्जनम् । बुद्धिपूर्वप्राणिहिंसावर्जनं सर्वथान्वहम् ॥ २०
पालनं ब्रह्मचर्यस्य त्यजनं चाप्यहंमतेः । स्नेहस्य चैक्षवस्याथ वर्जनं लवणस्य च ॥ २१
व्रतान्येतानि कार्याणि युक्तानि हरिपूजया । पृथक् पृथग्यथाशक्ति भवन्ति हरितुष्टये ॥ २२
एतेषां तु समाप्तौ स्यात्त्यागिनां कृष्णसेविनाम् । समर्हणं सविनयं वासःसद्भोजनादिभिः ॥ २३
प्राधान्येन मयोक्तानि व्रतान्येतानि सद्धियः ! । कृष्णसम्बन्धिधर्मो यस्तद्व्रतं मे परं मतम् ॥ २४

Bead-string chanting Krishna Nam in hundreds every day according to one’s capacity, is to my mind, the greatest vow. 16.

At the completion of these vows, grand ceremonial worship of Krishna should be done along with worship of his devotees. At the conclusion of Jap i.e. chanting vow, offering oblations in sacred fire, should be done. 17.

Offering sandal-paste (flowers) etc. or offering pure good food every day to the Vaisnavs are two more of the vows. 18.

At the end of these two vows, ceremonial worship of the devotees of Krishna with clothes, utensils etc. and giving food should be done. 19.

One should abstain from falsehood, anger and inflicting pain to others knowingly, by all means, always. At the same time one should not eat oil etc., raw sugar and salt, should observe celibacy and leave aside self-pride. 20-21.

With all these various vows, worship of Shri Hari should be done to the best of one’s ability every day. Only then would those vows please Shri Hari’. 22.

On the concluding day ascetics, absorbed in the service of Krishna, should be respectfully honored with clothes, good food, etc. 23.

Of all the vows I have related so far, those pertaining to Krishna

पुराणादिष्वथोक्तानि काम्यान्यपि व्रतानि तु । नातिप्रेष्ठानि मे तानि तुच्छाल्पफलदत्वतः ॥ २५
विषयासक्तचित्तानां ग्राम्याणां तन्निवृत्तये । यथातद्रुचि शास्त्रं तु तानि वक्ति हितावहम् ॥ २६
कुसङ्गदोषतस्तत्र सज्जन्ते कामुका नराः । ततोऽल्पफलमाप्यैते यान्त्यन्ते संसृतिं किल ॥ २७
पशुपुत्रधनस्त्र्यादिसुखं प्रारब्धकर्मणः । भवतीत्येव निश्चित्य श्रमयन्ति न तद्बुधाः ॥ २८
कृतेन कर्मणा येन भगवांस्तज्जनास्तथा । प्रीयेरंस्तत्प्रयनेन कर्तव्यं स्वहितेच्छुना ॥ २९
चातुर्मास्यव्रतं योऽत्र यथाशक्त्यपि नाचरेत् । स मृतो निरयान् भुक्त्वा कीटयोनिषु जायते ॥ ३०
मदीयैस्तु विशेषेण व्रतेषूक्तेषु सुव्रताः ! । अवश्यमेवैकतममपि कार्यं व्रतं दृढम् ॥ ३१
कार्तिके शुक्लपक्षेऽथ द्वादश्यां शक्तितोऽर्चनम् । विधाय कृष्णस्य ततस्तन्निवेद्यं तदग्रतः ॥ ३२

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are of utmost importance. 24.

Vows prescribed by Puranas and those done with a view to desired fruits are not agreeable to me, because they yield insignificant and mean results. 25.

To those with minds full of desires and of rustic nature, such vows or rites are to be prescribed that they may refrain from their usual practices and feel interested in religious ones for their own good.

Because of bad company people desirous of pleasures get attracted and attached to sensuality. But there they derive little satisfaction (so they become more desirous). Hence they get stuck up in the chain of birth and death. 26 - 27.

Wise people do not exert themselves for worldly pleasures like having wife, children, wealth and possession of cattle like cows etc. They are firm in their faith that these come according to one's fate. 28.

One who wishes to do good to himself should act and strive in such a way that the Lord and his devotees get pleased. 29.

One who will not observe Chaturmasya vow to his ability, will go to hell hereafter and from there will be born as an insect (on this earth). 30.

O good-natured one, out of the vows that I have explained so far, my followers should observe at least one steadfastly. 31.

इदं व्रतं मया देव ! कृतं त्वत्प्रीयते प्रभो ! । न्यूनं सम्पूर्णतां यातु तेन तुष्टो भवेर्मयि ॥ ३३
एवं समाप्य नियमं साधुविप्रादिभोजनम् । विधाप्य पारणां कुर्यादिष्टैः सह मुदा व्रती ॥ ३४
ये पालयन्ति मनुजा नियमानिहैतान् सच्छास्त्रसाधुविहिताञ्जनताहिताय ।
ते यान्ति नूनमिह भूरि यशोऽतिशुद्धिमन्ते सुखं च परमं परमात्मधाम्नि ॥ ३५

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे द्वितीयप्रकरणे विश्नगरे चातुर्मास्यव्रतविधिनिरूपणनामा द्विचत्वारिंशोऽध्यायः ॥ ४२ ॥

One the twelfth day of bright half of Kartik month, Krishna should be worshipped with words like, ‘O Lord, I have observed this vow to please you. May my vow be fully accomplished by your grace, in spite of any shortcomings.’ 32. - 33.

Thus concluding the vow, one should offer meals to the sages and Brahmins and should then break his fast by taking meals with his friends and relatives. 34.

Those men who comply with the rites of the vow which are laid down by the Holy Scriptures and the sages for the good of the people, they get good name and righteous qualities like purity of intellect and highest happiness in the abode of the Lord supreme. 35.

Thus ends the Forty-second chapter entitled ‘Narration of rites of Chaturmasya vows’ in the second Prakarana of Satsangijivan, the life story of Lord Narayan, also titled as ‘Dharmashastra’ (the rules of the code of conduct). 42

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॥ अथ त्रिचत्वारिंशोऽध्यायः ॥ ४३ ॥

सुव्रत उवाच -

नारायणमुनेर्वाक्यमित्याश्रुत्य जनाधिप ! । जना वटपुरावासाः पप्रच्छुस्तं प्रणम्य च ॥ १

जना ऊचुः -

व्रतोपवासनियमान्मासान् ये चतुरो जनाः । कर्तुं न शक्तास्तैः स्वामिन् ! यत्कार्यं ब्रूहि तत्तु नः ॥ २

श्रीनारायणमुनिरुवाच -

अशक्ताश्चतुरो मासांस्तपः कर्तुं तु ये नराः । कर्तव्यं तैर्जना ! भक्त्या पवित्रं कार्तिकव्रतम् ॥ ३

स्नातव्यं कार्तिके मासि प्रातर्नक्षत्रदर्शने । व्रतं च शक्तितः कार्यं तत्र कृच्छ्राख्यमादरात् ॥ ४

आश्वयुज्याः समारभ्य कार्तिक्यवधि भक्तितः । व्रतं मासोपवासाख्यं कार्यं चान्द्रायणं तु वा ॥ ५

अन्यान्यपि च कृच्छ्राणि कथयामि समासतः । तेषु शक्त्यनुसारेण कार्यमेकमपि ध्रुवम् ॥ ६

शुक्लपक्षे चतुर्दश्यां वारिमध्ये स्थितोऽनिलम् । पिबन्नुपवसेदेव जलकृच्छ्र उदीरितः ॥ ७

CHAPTER - 43

Krucchra vows to be observed in Kartik Month.

Suvrat said:-

O king, listening to the instructions given by Narayan Muni (about Chaturmasya vows) the people of Vadanagar saluted Him and asked:

'O Lord, please tell us, what should the people who are not able to observe vows like fasting and other restraints for four months do'.

Shri Narayan Muni said:-

'O men, those who are weak and unable to observe Chaturmas vow should observe the sacred Kartik-vow with devotion. 1 - 3.

After taking bath early in the morning, when the stars are still visible in the sky, the vow named Krucchra should be observed respectfully according to one's ability.

Starting from Ashvin (full moon day) to Kartik (full moon day), Chandrayan vow i.e. fasting for a month should be observed. 4 - 5.

I will tell you other varieties of vows also of Krucchra in short, of which you may follow any one firmly according to

दशम्यां पञ्चगव्याशी ह्येकादश्यामुपोषणम् । विष्णुमभ्यर्चयन्कुर्याद्धरिकृच्छ्र इतीरितः ॥ ८
अपः क्षीरं दधि घृतं सप्तम्यादौ पिबेत्पृथक् । एकादश्यामुपवसेत्कृच्छ्रः पैतामहो हि सः ॥ ९
षष्ठ्यादि पयसः पानं त्रिदिनं च ततस्त्र्यहम् । उपवास इति प्रोक्तो माहेन्द्रः कृच्छ्र उत्तमः ॥ १०
त्र्यहं मुन्यन्नमश्नीयाद्यावकं च त्र्यहं ततः । त्र्यहं चोपवसेदन्यत्कृच्छ्रोऽयं वैष्णवो मतः ॥ ११
पञ्चरात्रं प्रतिपदः पयःपानं ततः परम् । दधिपानं पञ्चरात्रं कृच्छ्रोऽयं भास्कराभिधः ॥ १२
यवागूं यावकं शाकं दधि क्षीरं घृतं जलम् । पञ्चम्यादौ सितेऽश्नीयात्कृच्छ्रः साप्तर्षिको मतः ॥ १३
पलाशबिल्वदर्भाब्जोदुम्बरैः सुशृतं पयः । पिबेत्षष्ठ्यामुपवसेत्कृच्छ्र आग्नेय उच्यते ॥ १४

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your ability. 6.

Jalakrucchra to observe fast by standing in water and taking in only air on the fourteenth day of bright half (of Kartik). 7.

Harikrucchra is to take Panchagavya (the five ingredients obtained from cows i.e. milk, curd, ghee (clarified butter) urine and dung mixed together) on the tenth day of the bright half of Kartik and to fast on Ekadashi, the next day, with the worship of Lord Vishnu. 8.

Pitamahkrucchra is to take one by one out water, milk, curd and clarified butter (ghee) on each day from 7th to 10th day and observe fast on the 11th day i.e. Ekadashi. 9.

MahendraKrucchra is to take only milk for three days from the sixth day and observe fast the next three days. 10.

Vaishnav or VishnuKrucchra is taking Namar i.e. food taken by munis (Muniannam) the first three days, Yava (barley) the next three days and then fast the next three days (nine days together). 11.

BhaskarKrucchra is to drink only milk for five days and curd on the next five days of the bright half of Kartik month. 12.

SaptarshiKrucchra is to take gruel, barley, vegetables, curd, milk, ghee and water - these seven substances only once on each day from the fifth day of the bright fortnight. 13.

Ajneya or AgniKrucchra is to take milk or water mixed and well boiled (decoction) with leaves of Palash, Bilva, Udumbar, Lotus and Darbha grass for first five days and to observe fast on

पयोबिल्वाम्बुजमृणालान्यत्त्वाऽऽसप्तमीतिथेः । एकादश्यामुपवसेल्लक्ष्मीकृच्छ्रोऽयमीरितः ॥ १५
त्र्यहं प्रातस्त्र्यहं सायं त्र्यहं कुर्यादयाचितम् । त्र्यहं परं च नाश्नीयात्प्राजापत्योऽयमुच्यते ॥ १६
द्वादशाहोपवासेन पराकः कृच्छ्र उच्यते । कृष्णभक्त्यन्वितान्येव व्रतानि फलदानि वै ॥ १७
कृच्छ्रव्रतानि ह्येतानि सर्वपापहराण्यतः । कर्तव्यानि नरैर्भक्त्या कार्तिके तु विशेषतः ॥ १८
ब्रह्मचारी गृहस्थो वा वनस्थो वाथ भिक्षुकः । कृत्वा व्रतान्यवाप्नोति वैष्णवं पदमव्ययम् ॥ १९
कृच्छ्राणि कुर्वन् सर्वाणि यतवांमानसेन्द्रियः । धौतवासाः शुचिः स्नातः पूजयेत्कृष्णमन्वहम् ॥ २०
अहिंसको दानरतो जपहोमपरायणः । पालयेद्ब्रह्मचर्यं च क्षमासत्यदयान्वितः ॥ २१
व्रतद्रव्याणि सर्वाणि क्षीरादीनि सदा व्रती । विप्रदत्तानि चाश्नीयात्स्वेच्छया न प्रकामतः ॥ २२

the sixth day. 14.

LaxmiKrucchra is to take milk, Bilva fruit, Lotus and Lotus fibers only once on each day from the seventh to tenth day and to observe fast of on Ekadashi. 15.

PrajapatyaKrucchra is to take food in the morning for three days, in the evening for the next three days, and for three days to sustain on the things got unasked for and then to observe fast for three days (that makes twelve days together). 16.

ParakKrucchra is to observe fast for twelve days continuously. All these vows are fruitful only when they are done with full devotion to Krishna. 17.

These Krucchra vows destroy all sins. Hence men should observe them with devotion particularly in the month of Kartik. 18.

By observing these vows, any bachelor, commoner, forest-dweller or a recluse attains that eternal abode of Vishnu. 19.

To observe all these Krucchra vows, one should bathe, put on clean and fresh clothes and worship Krishna with subdued mind, speech and senses every day. 20.

Not harming others, being generous, performing Hom, offering oblations in the sacred fire, one should observe celibacy, forbearance, truthfulness and compassion. 21.

One who observes the vow, taking prescribed eatables like milk etc. should not take it as much as he likes, at his own will,

कुर्वन् कृच्छ्राणि मुह्येच्चेत्क्षुधया पीडितस्तदा । अमृतं तु गवां क्षीरं पाययेत्तं नरं द्विजः ॥ २३
अष्टैतान्यव्रतघ्नानि ह्यापो मूलं फलं पयः । हविर्ब्राह्मणकाम्या च गुरोर्वचनमौषधम् ॥ २४
यथोक्तेन विधानेन कार्तिके कृच्छ्रमाचरेत् । कृष्णमभ्यर्चयन्नित्यमिति ब्रह्माह नारदम् ॥ २५
कृच्छ्राणि कर्तुं च नरः शक्नुयान्नैव यस्तु सः । व्रतान्यन्यानि कुर्वीत यथाविधि यथाबलम् ॥ २६
मञ्चखट्वादिशयनं पटोलं मूलकं मधु । वृन्ताकं च कलिङ्गं च बहुबीजं च वर्जयेत् ॥ २७
प्रातःस्नानं हरेर्ध्यानं यथाशक्ति दृढासनः । नित्यं सर्वः प्रकुर्वीत पूजां च मानसीमपि ॥ २८
एकभक्तं च भक्तं च व्रतं निर्लवणं तथा । अयाचितं फलत्यागमपक्वाशनमेव च ॥ २९

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but only that much as advised by a learned Brahmin. 22.

During the days of Krucchra, if a person faints due to pangs of hunger, a Brahmin should make him drink cow-milk. It is as good as nectar on the earth.

In such conditions, water, root (like Shakari etc.), fruits, milk, ghee or any substance advised by the Brahmin observers, blessings of the Guru and medicine - These eight things would save a man from the breach of the vow. 23 - 24.

'Observing all these rites and rules of Krucchra, one should worship Krishna regularly and earnestly.' Thus said Brahma to Narad. 25.

One who is unable to observe these Krucchrs, other vows are advised to be followed according to his ability, observing prescribed rites. 26.

Kartik-Vows other than Krucchra.

One should not sleep on a bed or a cot with a mattress, should not eat carrots, honey collected by the bees, Brinjal, watermelon and fruits with plenty of seeds.

Taking bath early in the morning, sitting in a firm posture worshiping and meditating on Shri Hari regularly. These are the pre-requisites of every vow. 27 - 28.

In the month of Kartik, one should observe any of these vows of taking food only once a day, taking food without salt, eating whatever comes unasked, not eating fruits at all and eating only

शाकत्यागं रसत्यागं ताम्बूलाभ्यङ्गवर्जनम् । दधिदुग्धसितासर्पिर्गुडतैलविवर्जनम् ॥ ३०
व्रतं च भूमिशयनं भूमिभोजनमेव वा । मौनं पाषाणशयनं तीर्थस्नानं व्रतं तथा ॥ ३१
गोविप्रसाधुदेवार्चानियमः पत्रभोजनम् । शिलायां भोजनं चैव स्थालीपाकविवर्जनम् ॥ ३२
अन्नदानं च गोदानं स्वर्णदानं च प्रत्यहम् । तिलदानं दीपदानमित्युक्तानि व्रतानि वै ॥ ३३
तुलामकरमेषार्के प्रातःस्नानं विधीयते । हविष्यं ब्रह्मचर्यं च महापातकनाशनम् ॥ ३४
नद्यां स्नानं विशेषेण कर्तव्यं कार्तिके नरैः । तदभावे तडागे वा कूपे वा दुर्बलो गृहे ॥ ३५
यः स्नात्यनुदिते भानौ भानुजात्तस्य भीः कुतः । इमं मन्त्रं समुच्चार्य मौनी स्नायाद्व्रती नरः ॥ ३६

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uncooked food. 29.

One should avoid vegetables, juicy food, curd, milk, sugar, ghee molasses, oil, betel-leaf, oil massage, ceremonial bath. 30.

Some other vows are like sleeping on the earth/granite, eating on the ground (without taking dish etc.), maintaining silence while eating, bathing in holy water (before sunrise) are to be followed. 31.

Serving cows, Brahmins, sages and gods, taking food on leaf-plate, on stone and avoiding food cooked in metal pot are also to be adhered to. 32.

Some other vows like giving food, cow, gold, sesame and lamp every day are prescribed. 33.

Early morning bath is advised when the sun is in the following signs of the Zodiac - Tul (Libra), Makar (Capricorn) and Mesh (Aries) i.e. in Kartik, Magh and Vaishakh. 34.

Vows of eating substance fit to be offered as oblations or wild rice and observing celibacy (these three) destroy even the greatest of sins.

In the month of Kartik, bath in the river is specially advised. In the absence of a river or if one is otherwise constrained, bathing may be done in a lake, pond or at home with water taken out of well. 35.

If one who is observing vow, takes bath early in the morning before sunrise in the month of Kartik and chants the following Mantra and otherwise maintains silence, he need not fear Yam -

कार्तिकेऽहं करिष्यामि प्रातःस्नानं जनार्दन ! । प्रीत्यर्थं तव देवेश ! दामोदर ! मया सह ॥ ३७
केतक्या वापि मालत्या मुनिपुष्पैश्च वाम्बुजैः । पूजनीयः प्रयत्नेन कार्तिके विष्णुरव्ययः ॥ ३८
कार्तिके नार्चितो यैस्तु कमलैः कमलेक्षणः । जन्मकोटिष्वपि भवेन्न तेषां कमला गृहे ॥ ३९
तुलसीदललक्षेण कार्तिके योऽर्चयेद्धरिम् । पत्रे पत्रेऽश्वमेधस्य स फलं प्राप्नुयान्नरः ॥ ४०
धात्रीफलविलिप्ताङ्गो धात्रीफलविभूषणः । धात्रीफलकृताहारः संसृतेर्मुच्यते नरः ॥ ४१
धात्रीच्छायां समाश्रित्य योऽर्चयेच्चक्रधारिणम् । पुष्पे पुष्पे भवेत्तस्य राजसूयफलं किल ॥ ४२
दामोदरं वनेऽभ्यर्च्य धात्रीवृक्षोपशोभिते । पक्वान्नैस्तोषयेद्विप्रान् यः स विष्णुपुरं व्रजेत् ॥ ४३
राजिकां मादकं क्षौद्रं कांस्यपात्रे च भोजनम् । कार्तिके वर्जयेत्तैलं द्विदलं च विशेषतः ॥ ४४

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the son of sun, the god of death! 36.

'O Lord Janardan, O Damodar (Narayan) with Lakshmi, I am taking bath early in the morning, for your pleasure. 37.

In month of Kartik, Vishnu the imperishable Lord should specially be worshiped with Ketaki, Malati or Agasti flowers and Lotus (all these or any one available). 38.

Those who have not worshiped the Lotus-eyed Lord Vishnu with lotus flowers, the lotus-seated Lakshmi will not stay with them through the next generations. 39.

One who worships Shri Hari by offering one lakh-one hundred thousand Tulasi leaves in the month of Kartik will obtain reward equal to Ashvamedh sacrifice at each offering. 40.

Taking a vow, one who applies juice of Amalaki (Dhatri) on his body, puts on ornaments of Amalaki fruit like garland and eats substances made of its fruit, will be released from the bondage of worldly life (Chain of birth and death). 41.

Sitting under the Amalaki tree, one who worships Lord Vishnu who holds the divine disc will derive the fruits of Rajasuya sacrifice for each flower proffered. 42.

One who worships Damodar in the Amalaki-wood and appeases Brahmins with food rich with sweet dishes will go to the abode of Lord Vishnu. 43.

One should avoid taking Rajsuy, any intoxicating (or soothing)

माषमुद्गमसूराश्च चणकाश्च कुलत्थकाः । निष्पावा राजमाषाश्च ह्याढक्यो द्विदलं स्मृतम् ॥ ४५
त्यजेत्पर्युषितं चान्नं सन्धितं मतिदूषितम् । ऊर्जे त्यजेत्सूरणं च दिवास्वापं तथानृतम् ॥ ४६
विष्णुनामसहस्रस्य पठनं च दिवा निशि । कार्यमाकाशदीपश्च देय ऊर्जे निशामुखे ॥ ४७
यवान्नमृषिधान्यं वा भक्ष्यमूर्जे शुभं मतम् । नोर्जो वन्ध्यो विधातव्यो व्रतिना केनचित्क्वचित् ॥ ४८
कार्तिके मासि गृह्णीयाद्दीक्षां भागवतीं तु यः । स पुमान्मुच्यते नूनं जन्मसंसृतिबन्धनात् ॥ ४९
तुलसीकाष्ठसम्भूता माला कृष्णपदेऽर्पिता । कार्तिके मासि या सा वै नित्यं धार्या तु वैष्णवैः ॥ ५०
तुलसीकाष्ठसम्भूते ! माले ! कृष्णजनप्रिये ! । बिभर्मि त्वामहं कण्ठे कुरु मां कृष्णवल्लभम् ॥ ५१
मन्त्रेणैतेन सम्प्रार्थ्य माला धार्या तु भक्तितः । कर्तव्यानि व्रतानीत्थमूर्जमासे विशेषतः ॥ ५२

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substance, bee-collected honey, food in Kansya dish, and oil and pulses - grains having two parts (dicotyledons).

Urad (Masha), Mung, Masur, Chana, Kulith, Val, Chora, Tuver and Matha - all these are said to be the grains with two parts.

In the same way, stale food, mixed items, food prepared with dirty hands and mind, bulbous root (Suran), sleep during day and falsehood should be avoided. 44 - 46.

One should recite thousand names of Vishnu in the morning and evening, light a lamp, beautifully decorate it, and place it on a raised pole (Akashdeep) in the courtyard of a temple or house in the evening during Kartik month. These vows are recommended. 47.

Taking barley or grains prescribed for sages, like wild rice during days of vow is considered to be auspicious. 48.

No one should forego Kartik month without observing vow - in any condition, any time.

One who takes initiation in Bhagavath tradition in the month of Kartik will be released from the chain of birth and death forever. 49.

Every Vaishnav should always wear rosary of Tulasi seeds on his neck after placing it at the feet of Krishna in Kartik month. While chanting the following Mantra and praying with full devotion, the rosary should be worn around one's neck.

'O rosary born of Tulasi plant, beloved of the devotees of Krishna, I am wearing you on my neck. Please make me dear to

एकेनापि व्रतेष्वेषु कार्तिकेऽनुष्ठितेन च । चातुर्मास्यव्रतफलं पुरुषस्य भवेज्जनाः ! ॥ ५३
व्रतोपवासनियमा यथाशक्ति ततो नरैः । प्रीयते वासुदेवस्य विधातव्याः प्रयत्नतः ॥ ५४

सुव्रत उवाच -

इत्युक्त्वा भगवान्भक्तान्नारायणमुनिर्नृप ! । विरराम च ते सर्वेऽप्यानन्दं लेभिरे परम् ॥ ५५
ऊचुश्च ते तं चतुरोऽपि मासान्वयं करिष्याम इह व्रतानि ।
इति प्रभुः सोऽपि तदा प्रसन्नः पुरद्वयावासिजनानशंसत् ॥ ५६

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे द्वितीयप्रकरणे विश्नगरे कार्तिककृच्छ्रादिव्रतनिरूपणनामा त्रिचत्वारिंशोऽध्यायः ॥ ४३ ॥

Krishna.' This way, one should follow vows particularly in Kartik month. 50 -52.

Any person observing at least one of these vows, will get full reward of observance of Chaturmasya vow, O men! 53.

For the pleasure of Vasudev, one should observe the rites and restraints regarding the vow according to his ability diligently. 54.

Suvrat said:-

O king, saying thus to the devotees gathered there, the Lord rested. All of them were very happy. 55.

They all said loudly (in one voice) 'Yes, we will observe these vows you have prescribed'. Then the Lord was pleased and praised the people coming from the two cities. 56.

Thus ends the Forty-third chapter entitled 'Narration of KartikKrcchr and other vows' in the second Prakarana of Satsangijivan, the life story of Lord Narayan, also titled as 'Dharmashastra' (the rules of the code of conduct). 43

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॥ अथ चतुश्चत्वारिंशोऽध्यायः ॥ ४४ ॥

सुव्रत उवाच -

पुरद्वयौकसो भक्तान्सुखयित्वाथ तान् हरिः । अनुज्ञाप्य नभोमासि पञ्चम्यां निर्ययौ ततः ॥ १
प्रेम्णानुयातो भक्तांस्तान्संनिवर्त्य च वर्त्मनि । ग्राम्यान् पौरांश्च सुखयन्भक्तान् श्रीनगरं ययौ ॥ २
प्रेष्ठमायान्तमाश्रुत्य पौरा भक्तास्तमभ्ययुः । गीतवादित्रनिर्घोषैर्वाहनैर्विविधैः सह ॥ ३
पुरात् क्रोशार्धदूरे तमश्वारूढं विलोक्य ते । प्रणेमुर्दण्डवत्सर्वे हर्षाश्रुप्लुतदृष्टयः ॥ ४
यथार्हं मानितास्तेन नरयानं तमादरात् । पौरा आरोहयामासू रथादींश्च मुनीनपि ॥ ५
नानाविधानि वाद्यानि वादयन्तस्त उन्मुदः । गायन्तस्तद्गुणानुच्चैः प्राविशन्नगरं नृप ! ॥ ६
आवासं तस्य महति नवीने वेश्मनि प्रभोः । समुनेः कारयामासुस्ततश्चातिथ्यमादरात् ॥ ७

CHAPTER - 44

Shri Hari's Visit to Shrinagar (Ahmedabad

Giving happiness to the people of both the towns, Shri Hari took leave of them and moved from there on the fifth day of Shravan. 1.

Sending back the loving devotees following Him on the road to see Him off and giving delight to the villagers and urbanites on the way, He proceeded to Shrinagar (Ahmedabad). 2.

Hearing the news of their beloved Lord's arrival, the devout citizens of Shrinagar rushed ahead to greet and welcome Him, singing, beating drums, making high-pitch sounds and riding various vehicles. 3.

When they saw Him approach, riding on a horse from a mile's distance, they started to prostrate before Him, overjoyed with tears in the eyes. 4.

He greeted and honoured them deservedly. Then they respectfully sat in a sedan (Palki or Shibika) carried by men. The accompanying ascetics boarded chariots and other vehicles. 5.

Ecstatic with joy, singing His glories loudly and playing various instruments, they entered the city in procession with Him. 6.

They arranged for his stay along with the sages in a large,

यत्र नूत्नगृहे वासः पुरि तत्राभवद्धरेः । अद्यापि सा प्रतोली तु 'नवावास' इतीर्यते ॥ ८
भक्ष्यैर्भोज्यैर्बहुविधैर्मुनीन् पद्गांश्च वर्णिनः । प्रत्यहं तर्पयामासुर्भक्तास्तं नगरौकसः ॥ ९
नारायणं पुपूजुश्च नीत्वा स्वं स्वं निकेतनम् । गन्धपुष्पानर्घ्यवासोभूषणैर्द्रविणेन च ॥ १०
महद्भिरेव सम्भारैर्जन्माष्टम्यां महोत्सवम् । भक्तानचीकरत्स्वामी भक्तिमार्गं प्रपोषयन् ॥ ११
ब्राह्मणांस्तर्पयामास तत्र स्वेष्टैः स भोजनैः । सहस्रशोऽथ तेभ्योऽदाद्दक्षिणां भूपतिर्यथा ॥ १२
एकादश्यां सभा तत्र महत्यासीज्जनाधिप ! । निषेदुस्तत्र पुरुषा योषितश्च यथोचितम् ॥ १३
वर्णिनश्च गृहस्थाश्च साधवश्च पदातयः । हरेरनुचराः सर्वे तत्र मर्यादयाऽऽसत ॥ १४
नथ्थुभट्टादयः पौरा नरा गङ्गादयः स्त्रियः । भक्ताः सहस्रशो ह्येते तत्रोपविविशुः सुखम् ॥ १५

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spacious new mansion. 7.

The city wherein Shri Hari lived during those days in a new house, that place and that street is known as 'Navavas' to this date. 8.

Every day the devotees of the city used to offer food with rich delicacies to the celibates and sages and His attendants to their satisfaction. 9.

Inviting Him to their houses they used to offer worship with Arghya (water for washing hands), Padya (water for washing feet), sandal paste, flowers, clothes, ornaments, gold, silver etc. 10.

The Lord empowering the path of devotion celebrated the Janmasthami festival with grandeur and abundance at the hands of His devotees. 11.

He satiated Brahmins with their desired food items and distributed gifts in thousands (to them) as would a king! 12.

Devotees experiencing Samadhi by Shri Hari's superb yogic power.

O king, on Ekadashi day, there was a large meeting there, and men and women were sitting on their own seats, separately. 13.

Celibates, commoners, sages and soldiers and all other devotees and attendants were seated according to their ranks. 14.

Men from the city Nattubhatta and others, and women Ganga and others and thousands of devotees were seated comfortably. 15.

अभक्ताः कौतुकेक्षार्थं नरा योषासहस्रशः । तत्रागत्याभितस्तस्थुर्हसन्तोऽकृतवन्दनाः ॥ १६
विप्रेषु शतशस्तत्र त्वासन्वेदान्तशास्त्रिणः । नैयायिकाश्च शतशो वैयाकरणसत्तमाः ॥ १७
मीमांसकाश्च योगज्ञाः काव्यालङ्कारवेदिनः । वैदिकास्तान्त्रिकाश्चासन्पुराणज्ञाश्च भूरिशः ॥ १८
इत्थं सभायां ते सर्वे समेत्य पुरुषाः स्त्रियः । निषण्णाश्च स्थिताः केचिदासन्नुद्ग्रीवदृष्टयः ॥ १९
सदोमध्यमहापीठे निषसाद हरिः स्वयम् । एकाग्रदृष्ट्या सर्वेऽपि तमेवैक्षन्त भूपते ! ॥ २०
प्रीत्या समीक्षमाणेषु मुनयस्तेषु केचन । गृहस्थाद्याश्च कतिचित्कतिचिद्योषितोऽपि च ॥ २१
नारायणमुनेस्तस्य कृपयैव सहस्रशः । लेभिरे तस्य धामानि सद्य एव समाधिना ॥ २२
ते पुमांसश्च योषाश्च निर्निमेषविलोचनाः । बभूवुर्निश्चलास्तत्र काष्ठपाषाणमूर्तिवत् ॥ २३
ये निषण्णा निषण्णास्ते स्थितास्ते स्तम्भवत्स्थिताः । भक्तास्तदानीं तत्राऽऽसन्स्वर्णचम्पकरोचिषः २४

People other than devotees in thousands had come there, with curiosity. They were standing all over the place laughing, without paying respects (to Shri Hari). 16.

There were hundreds of Brahmins among whom were learned scholars in Vedant, Nyay, Vyakaran, Mimams and others who were well versed in Yog and poeticsm scholars skilled in Vedic rituals and Tantras and also versatile scholars in Puranas. 17 - 18.

Thus all those men and women sitting and standing were looking upwards to see Him, craning their necks. 19.

O king, there in the middle of the assembly, on a grand, raised seat Shri Hari Himself was sitting. All in the audience were looking at Him concentrated. 20 - 21.

Among those that looked up to Him with love and admiration were ascetics, commoners and also women.

They all (who sate looking intently at Him), by the grace of Narayan Muni, reached the state of Samadhi, and in that state they visualized His divine abodes (like Golok)

Being immersed in Samadhi, those men and women, unmoved, became still like wooden images, with unflinching eyes. All those devotees were looking lustrous like golden Champak flowers.

Those who were sitting thus remained in the same posture, and those standing were looking like a post in the same way. 22-24.

बहिःस्तब्धदृशः केचिदन्तःपर्यस्तदृष्टयः । आसन्समाधिनिष्ठास्ते स्वात्मलीनासुवृत्तयः ॥ २५
तान्विलोक्य जनाः सर्वे विस्मयं प्रतिपेदिरे । हरेः प्रताप एवायमित्यबुध्यन्त तद्विदः ॥ २६
केचित्तु पौरा विप्राद्याः शास्त्रज्ञा अप्यसद्धियः । समाधिमीदृशं दृष्ट्वा कुहकं मेनिरे हि तम् ॥ २७
स्वमतख्यापनार्थं हि छद्मजाड्यमिमे श्रिताः । इति ब्रुवन्तः केचित्तु तत्परीक्षामकुर्वत ॥ २८
ऐक्षन्त केचिन्नाडीज्ञास्तेषां नाडीः करादिषु । केचिज्ज्वलन्तं निदधुर्वह्निं तेषां पदादिषु ॥ २९
पश्यन्तस्ते मुहुर्नाडीरदृष्ट्वैव चिकित्सकाः । अक्षुब्धत्वं चानलेन वीक्ष्यासन् भृशविस्मिताः ॥ ३०
केचिच्छुरिकया दुष्टास्तेषामङ्गविदारणम् । कृत्वाप्यक्षुब्धतां दृष्ट्वा त्रस्ताः प्रापुः सुविस्मयम् ॥ ३१
भीताः स्वकर्मणस्तेऽथ पश्यन्तश्च परस्परम् । अपराधिनमात्मानं विदुर्योगेश्वरं च तम् ॥ ३२

Those of good behavior were engaged in Samadhi, some with their eyes fixed outward (on the tip of the nose) and others with their sight turned inward, their sensory and breathing modes absorbed within themselves. 25.

People looking at them were astonished and those who knew Shri Hari thought it was due to His prowess. 26.

Those few of impure intellect, though learned in the shastras, who were present there and were witness to most of the audience entering the state of Samadhi, thought it was mere act of jugglery. 27.

'To establish importance of his sect, this hypocrite has hypnotized these people in order to propagate his magic.' Thus saying, some of them tried to test it. 28.

Some Nadi-expert Vaidyas (doctors) examined their pulse. Others tried bringing fire in contact with the feet and limbs of those in Samadhi. 29.

Unable to trace their pulse despite repeated efforts, and finding them undisturbed and unmoved by such distraction and even heat, the doctors were greatly surprised. 30.

Some crooked men tried to hurt them by injuring their limbs by a knife but to no effect. Having seen them undisturbed, they were confounded. 31.

Afraid of their own deeds, looking at each other, they felt

नारायणमुनिं प्रष्टुं स्वाभिप्रायं ततश्च ते । प्रैरयंस्तत्पुरःसंस्थं नथ्थुभट्टं द्विजं द्विजाः ॥ ३३
सोऽपि तद्भावमाज्ञाय नत्वा नारायणं प्रभुम् । ऊचे बद्धाञ्जलिपुटः कुर्वन् निःसंशयान् द्विजान् ॥ ३४
भगवन् ! शास्त्रवेत्तारः पृच्छन्त्येते द्विजातयः । आकस्मिकसमाधीक्षाभृशविस्मितमानसाः ॥ ३५
सन्ति भूमावत्र हरे ! वेदान्तोपनिषद्गणान् । शृण्वन्तः प्रत्यहं तेषां कुर्वन्तो मननानि च ॥ ३६
अष्टाङ्गं साधयन्त्येव केचिद्योगं तथाऽनिशम् । तेषु तेषु न चैकोऽपि समाधिं प्राप्त ईक्ष्यते ॥ ३७
न च तादृक् श्रूयते वा क्वचिद्ग्रामपुरान्तरे । पुरुषो वापि नारी वा कृताभ्यासोऽप्यनेकधा ॥ ३८
अत्र त्वेते हि बहवो हीनजातिभवा अपि । समाधिनिष्ठां परमां प्राप्ता ईक्ष्यन्त ईश्वर ! ॥ ३९
अनभ्यस्ताष्टाङ्गयोगवेदान्तश्रवणादयः । अप्येत दर्शनादेव तव प्रापुः परां स्थितिम् ॥ ४०

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themselves guilty and perceived Him to be the Master of Yoga. 32.

Brahmin's query; devotees telling experiences establishing Shri Hari's supremacy.

Those Brahmins encouraged one Nathubhatta who was sitting in front, to answer their queries. 33.

He too knew of their curiosity, and he welcomed this opportunity to quell their doubts. Saluting the Lord, he told Him thus. 34.

'O Lord, these learned Brahmins who have witnessed this instant Samadhi are extremely surprised and want to ask you about it.' They were permitted to. 35.

'O Lord, on this land are many scholars listening to, studying and pondering over the Upanishads and other Vedantic texts. 36.

Also eight fold yoga is practiced steadfastly. Yet, not a single person out of those is found to have accomplished such (deep) Samadhi.37.

Moreover, a man or woman from the city or town is not heard of reaching such a state of Samadhi without listening, studying and practicing Vedanta and Yoga, repeatedly. 38.

Here, many people born of lower caste, are seen experiencing the highest state of Samadhi, O Lord! 39.

Only having your Darshan, these (devoted) men, though unacquainted with Vedanta-shravan-manan etc. and without

समाधौ किं नु पश्यन्ति नरा एते च योषितः । अस्माकं महदाश्चर्यं वर्ततेऽत्र ततो वद ॥ ४१

सुव्रत उवाच -

इति तद्वाक्यमाकर्ण्य प्रहस्य भगवांस्तदा । सन्दिग्धचित्तांस्तानूचे पौरान्विप्रान्कृपानिधिः ॥ ४२
कृत्वैतान् जाग्रतो यूयं सर्वान्पृच्छत भो द्विजाः ! । त एव युष्मान्वक्ष्यन्ति समाधौ स्वसमीक्षितम् ॥ ४३
इत्युक्तवन्तं तं प्राहुः शास्त्रिणस्ते जगद्गुरुम् । नैतान्बोधयितुं शक्ता मृतप्रायान्वयं विभो ! ॥ ४४
अस्माभिर्दुष्टभावत्वाद्वह्निशस्त्रादिभिर्ध्रुवम् । पीडिता अपि नैवेते जाग्रतीत्यद्भुतं महत् ॥ ४५
त्वमेवैतांस्ततः सर्वान्कुरु जागरितान् प्रभो ! । ततो वयं तान्प्रक्ष्यामः समाधौ यत्समीक्षितम् ॥ ४६
ततो नारायणमुनिस्तानैक्षत समन्ततः । तावदुत्थाय ते सर्वे तं प्रणम्यावतस्थिरे ॥ ४७
व्युत्थितांस्तानपृच्छंस्ते साश्चर्यं शास्त्रिणो द्विजाः । यूयं पश्यथ किं भक्ताः ! समाधौ ब्रूत तत्तु नः ॥ ४८

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practicing Yoga in its eight-fold glory have attained such a highest state. 40.

We are eager to know what these men and women are visualizing in Samadhi. Please tell us.' 41.

Suvrat said:-

Hearing these words of the Brahmins, the Lord, the ocean of compa-ssion laughed and spoke to those confused Brahmins and others: 42.

'O Brahmins, you please wake up all these persons and ask them yourself. They will tell you whatever they have seen in Samadhi.' 43.

Thus permitted by Him, those scholars said to that jagadguru, 'O Lord, we are not able to bring them to senses. They are as good as dead!' 44.

Crookedly we have tortured them with fire and weapons. Yet we were unable to bring them out of their Samadhi. It is really a great wonder! 45.

O Lord, can you please bring them to wakeful state, so that we can ask them what they perceived in Samadhi?' 46.

Then Narayan Muni looked at them, and they got their consciousness back. They stood up and saluted Him as they came to their senses. 47.

समाधौ वीक्षितो यस्तु तस्यैव स्वामिनोऽथ ते । आज्ञां गृहीत्वा विप्रांस्तानूचुः सर्वे पृथक्पृथक् ॥ ४९
केचिदाहुश्चिदाकाशे प्राकृतात्तमसः परे । राधालक्ष्मीयुतः साक्षाद्दृष्टो ब्रह्मपुरे ह्ययम् ॥ ५०
अयुतार्कमहःपुञ्जे श्वेतद्वीपेऽमुमीश्वरम् । युक्तं मुक्तैर्निरन्नाख्यैर्वासुदेवमचक्ष्महि ॥ ५१
इत्यूचुः केचन जनाः केचित्तांश्चैवमूचिरे । अनेकभूतिसञ्जुष्टे गोलोके राधिकेश्वरः ॥ ५२
कृष्णमूर्तिरसावेव रासमण्डलभूषणम् । नारायणमुनिर्दृष्टो गोपगोपीनिषेवितः ॥ ५३
केचिदूचुर्महालक्ष्म्या विष्वक्सेनादिभिः सह । महावैकुण्ठलोकेऽयं दृष्टोऽस्माभिर्हरिः स्वयम् ॥ ५४
केचिदाहुर्वयं त्वेनं सलक्ष्मीकमचक्ष्महि । विष्णुं वैकुण्ठलोके वै सेवितं पार्षदोत्तमैः ॥ ५५
क्षीराब्धौ शेषपर्यङ्के श्रीसेवितपदाम्बुजम् । योगस्वामिनमेवैनमद्राक्ष्मेत्यूचिरेऽपरे ॥ ५६
नरनारायणं ह्येनं वयं तु बदरीवने । अचक्ष्महि तपस्यन्तमित्यूचुः केचन द्विजान् ॥ ५७

The learned Brahmins, with wonder, asked those who had just gained consciousness, ‘O devotees, please tell us what you saw while in Samadhi’. 48.

Then, taking permission of the Lord, they narrated what they saw in Samadhi, each one, separately. 49.

One person said: ‘I saw in the realm of Super-Consciousness (Chidakash) beyond the darkness of the earth. This Lord with Lakshmi and Radha in the Brahmapur.’ 50.

Some said: ‘In the Shvetadveep, lustrous like thousands of suns shining together, we saw this Lord Narayan Muni in the form of Vasudev, surrounded by Niranna Muktas.’ 51.

Others said that they saw Narayan Muni Himself in Golok, full of divine majesty in the form of Krishna in Rasaleela with his consort Radha, and served by Gopas and Gopis, the cowherds. 52-53.

Some of them said: ‘We have seen this Lord Shri Hari Himself with Mahalakshmi and Vishvaksen and other attendants in Mahavaikunt.’ 54.

Others said: ‘We have seen Shri Hari as Vishnu with Lakshmi in Vaikunth, served by celestial attendants.’ 55.

Some others said: ‘We saw the Lord who is sitting here as Yogeshvar Vishnu lying on the bed of Shesh and Lakshmi (Shree) serving his feet.’ 56.

हिरण्यवर्णं पुरुषं वयं तु रविमण्डले । नारायणमुनिं ह्येनमपश्याम महाद्युतिम् ॥ ५८
इत्यूचिरे केऽपि विप्रान्केचित्प्राहुर्वयं त्वमुम् । अद्राक्ष्म यज्ञपुरुषं दीप्यमानेऽग्निमण्डले ॥ ५९
एवं ये ये यं यमापुर्लोकं ते ते तदाश्रयम् । ऐश्वर्यं वैभवं चापि प्राहुस्तेभ्यः सविस्तरम् ॥ ६०
तदा ते शास्त्रवेत्तारस्तथा पौराणिकादयः । यथाशास्त्रं वचस्तेषां श्रुत्वाऽऽपुर्विस्मयं परम् ॥ ६१
तेऽदृष्टाश्रुतशास्त्राणां बालानां योषितामपि । यथावत्तद्वचः श्रुत्वा चिन्तयामासुरात्मनि ॥ ६२
अनधीतपुराणाद्या एते प्राहुर्यथातथम् । तस्मात्समाधिरेतेषां सत्य एव न संशयः ॥ ६३
अहो ईदृक्समाधिर्वै सद्यो यद्दर्शनाद्भवेत् । तस्मादन्यः प्रभुः कोऽपि नास्त्येवेति सुनिश्चितम् ॥ ६४
य एतेषामनायासान्नाडीः प्राणांश्च कर्षति । स चेदखिललोकस्य कर्षेत्तन्नेति को वदेत् ॥ ६५
अयमेव ततः साक्षादीश्वरो नात्र संशयः । अस्याश्रयेण कल्याणं भवेदेव न चान्यतः ॥ ६६

Some others said to those Brahmins ‘We have seen him as Nar-Narayan Muni engaged in penance in Badarivan.’ 57.

Others said: ‘We have seen Him in the orb of the Sun in golden hued lustrous form of a divine person.’ 58.

Some of them said to those learned Brahmins that they saw this Lord as Yajnya Purush, sacrifice incarnate, in the middle of the blazing sacred fire. 59.

Thus, they described in detail the sublimity and grandeur of the celestial abodes they visualized. 60.

Brahmins surrender and praise Shri Hari.

All those learned scholars in Shastras and Puranas, hearing that description and finding it to be perfectly matching to the scriptural details, were verily surprised. 61.

Getting to know that these men, women and children who have neither pursued nor even listened to the Shastras and Puranas are able to narrate about celestial abodes and spiritual matters experienced by them in Samadhi, their apprehensions thawed out! 62-63.

O, if such a state of Samadhi is accomplished instantly because of His Darshan, who else but He can be the Lord! 64.

Would one that controls and attracts the pulse and breath of these men easily not be able to do so of the entire world? 65.

इति निश्चित्य ते सर्वे तं प्रणम्य महाप्रभुम् । तदाश्रयं चिकीर्षन्तः स्वानि कर्माणि सस्मरुः ॥ ६७
जनानां वञ्चनार्थं हि यद्यत्कर्म पुराकृतम् । स्वेनैव दम्भभक्त्यादि तत्तत्स्मृत्वाऽनुतेपिरे ॥ ६८
धर्माभासेन पापानि यानि यान्यभवन् स्वतः । तानि तानि च संस्मृत्य बभूवुः साश्रुलोचनाः ॥ ६९
कामक्रोधमदेर्ष्याभिर्यद्यत्पापं च लोभतः । कृतं तत्तच्च संस्मृत्य मूर्च्छिता इव तेऽभवन् ॥ ७०
इत्थमत्यनुतापाग्निदह्यमानाघसञ्चयाः । हरिदर्शनमाहात्म्याद्बभूवुः शुद्धचेतसः ॥ ७१
ईश्वरं तं च विज्ञाय तस्मिन्स्वीयं मनः स्वतः । ते न शक्ता धारयितुं तमेव शरणं ययुः ॥ ७२
साष्टाङ्गं तं प्रणम्याथ बद्धाञ्जलिपुटा द्विजाः । ऊचुस्तव स्मो भो स्वामिन् ! पाहि नो घोरसंसृतेः ॥ ७३
इत्युक्त्वा ते तमानर्चुर्नूत्नवासोविभूषणैः । चन्दनाक्षतपुष्पस्रग्धूपदीपादिभिर्द्विजाः ॥ ७४

Hence He is the Lord incarnate, no doubt. Now there is no way other than taking refuge in Him for our good. 66.

Resolving thus, they all saluted Him, the Supreme Person, desirous of his shelter. 67.

At that time they repented their deceitful show of devotion and such other acts they had done in the past. 68.

Remembering at heart their misdeeds done under guise of religion, they wept. 69.

Recollecting their own vices committed in a fit of passion, they swooned (in repentance). 70.

At that time all their sins were burnt away in the fire of repentance, and their minds were purified by the merit of Shri Hari's Darshan. 71.

Now they could understand His divinity but were not able to concentrate their minds on Him by themselves. So they surrendered unto Him completely. 72.

Prostrating before Him, and with folded palms, those Brahmins said: 'O Lord, save us from this terrible circuit of worldly life.' 73.

Uttering these words, they worshipped Him with sandal paste, auspicious rice (Akshata), flower garlands, incense sticks, lighted (ghee) lamps, new clothes, ornaments etc. Waving camphor lamps before Him and clapping their hands, they sang prayers and praises

नीराजनं विदधतो घनसारेण तस्य च । तालिका वादयन्तश्च जगुरित्थं त उच्चकैः ॥ ७५
जय देव ! २ जय मङ्गलमूर्ते ! २ नारायण ! पुरुषोत्तम ! २ कृतनिजसुखपूर्ते ! । ध्रुवपदम् –
प्राकृततमसः पारे महसि प्रथमाने २ श्रीराधासहितस्त्वं २ ब्रह्मपुरेऽमाने ।
श्वेतद्वीप उदारेऽयुतरविरुचि युक्ते २ रमृते धामनि नूतो २ निवससि सितमुक्तैः जय० ॥ ७६
वैकुण्ठेऽपि रमाया रुचयेऽतिविशाले २ रचिते स्वेन च विष्णु २ र्वससि त्वमकाले ।
चातुर्मास्य उदारे मृदुतरतनुशेषे २ क्षीराब्धावपि लक्ष्म्या २ सेवितपच्छेषे ॥ जय० ॥ ७७
त्वं च हिरण्मयरूपो रविमण्डलवर्ती २ नानायज्ञपतिस्त्वं २ ज्वलनत्रयवर्ती ।
नरनारायणरूपो बदरीवनधामा २ सुखयसि तपसा लोकान् २ अघचयहरनामा ॥ जय० ॥ ७८
गोलोकाधिपतिस्त्वं कृष्णः कलिहर्ता २ राधासङ्गविहारी २ मुरलीरवकर्ता ।
वैकुण्ठे महति त्वं हरिरसि सुखदाता २ रमया चापि महत्या २ सहितोऽखिलपाता ॥ जय० । ७९

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unto Him loudly. 74 -75.

'O Lord, victory unto you! Auspiciousness incarnate, O Narayan, Purusottam! Thou hath taken human form for fulfilling desires of devotees, O one that resides beyond the darkness of primordial matter in the expanding effulgence of Brahmapur with Radha.You live in the Shvetadveep, the imperishable abode, praised by the Niranna Muktas. 76.

O Vishnu, you stay in the Immortal Vaikunth, the magnanimous abode, created by yourself for pleasing Rama. 77.

In Chaturmas you rest on the huge soft and tender bed of Shesh in Kshirasagar, the celestial ocean with Lakshmi as your consort serving at your feet. Be victorious, O Lord.

You are seen in the golden hued form, in the orb of the sun. You are the presiding deity of various sacrifices in the form of three sacred fires. O Nara-Narayan incarnate residing in the Badarivan, thou bestow happiness on all beings. You are called by name 'destroyer of heaps of sins'. O Lord, victory unto you. 78.

You are Krishna, the Lord of Golok, sporting with Radha, playing tunes on flute. You are the destroyer of Kali (vice). You are Shri Hari staying in Mahavaikunth, you protect the entire universe along with Ram. O Lord, victory unto you. 79.

योगेश्वर ! सकलात्मा श्रितजनभयहारी २ त्वमसि प्राणभृतां वै २ निःश्रेयसकारी ।
तव चरणाम्बुजमेकं शरणं नः सत्यं २ मोचय मायिकबन्धात् २ दूरय दौर्मत्यम् ॥ जय० ॥ ८०
कृत्वा नीराजनं सर्वे मन्त्रपुष्पाञ्जलिं ददुः । प्रणम्य प्रार्थयामासुः पाह्यस्मान् संसृतेरिति ॥ ८१
अथ प्रसन्नो भगवांस्तानाश्वास्य सतांपतिः । अभयं प्रददौ तेभ्यस्ते चाऽऽसन् स्वस्थचेतसः ॥ ८२
तेऽथाज्ञया भगवतस्तत्रोपविविशुर्द्विजाः । प्रसन्ना निजमात्मानं धन्यमेव च मेनिरे ॥ ८३
तानाह च हरिर्यूयमद्यप्रभृति भो द्विजाः ! । सर्वे मदीया भवथ त्रासः कार्यो न संसृतेः ॥ ८४
दैवं पित्र्यं च धर्मं स्वं कुर्वन्तः कृष्णमादरात् । दृढभक्त्या सदोपाध्वमन्ते तद्धाम लप्स्यथ ॥ ८५

सुव्रत उवाच –

एवमुक्ता भगवता ते द्विजाः शास्त्रवेदिनः । तमेव कृष्णं जानन्तो विनयेनेदमब्रुवन् ॥ ८६

O Master of the yogic powers, the residing Self of all beings, you are the saviour, the demolisher of fear in devotees under your shelter and you are one endowing final beatitude to all beings. 80.

Truly, your lotus feet are the only refuge for us. Please release us from the bondage of illusion (Maya). Take away our ill thoughts. With this prayer, waving lamps, they all offered flowers, saluted and again prayed to Him to please protect them from the worldly chain. 81.

Then the Lord, the protector of the righteous people was pleased with them. He consoled them, made them fearless and assured protection to them. 82.

All those Brahmins became happy, pure in heart, and with his permission they took their seats in the assembly. They felt blessed. 83.

Then the Lord said to them: ‘O Brahmins, you may now be my followers. You will no more suffer from worldly bond. 84.

Do your religious duties to the gods and manes, and worship Krishna devotedly. This way you will reach the final goal - the divine abode. 85.

Suvrat said:-

Thus told by Shri Hari, those learned Brahmins, knowing Him to be Krishna Himself, spoke modestly: 86.

ब्राह्मणा ऊचुः –

नारायण ! हरे ! स्वामिन्मुमुक्षुपरमाश्रय ! । नृदेहलब्धिसाफल्यमद्यैव वयमाप्नुमः ॥ ८७
वेदैः शास्त्रैः पुराणैश्च य ईश्वर इतीर्यते । स एव त्वमसीत्यद्य जातोऽस्मद्धृदि निश्चयः ॥ ८८
कृतकृत्या वयं जाता विमुक्ताः कर्मपाशतः । शास्त्राण्यविद्म सर्वाणि त्वत्पराणीति चाधुना ॥ ८९
श्वेतद्वीपे च वैकुण्ठे गोलोके ब्रह्मपत्तने । महावैकुण्ठलोके च बदर्यां क्षीरसागरे ॥ ९०
मण्डले वीतिहोत्रस्य भास्करस्य च मण्डले । भिन्नं भिन्नं पुराऽविद्म वयमीश्वरमीश्वर ! ॥ ९१
सत्योऽसौ नैव सत्योऽसाविति वादोऽपि भूरिशः । विद्वद्भिः पुरुषैः साकं कृतोऽस्माभिश्च तत्कृते ॥ ९२
अधुना तु वयं स्वामिन्सर्वकारणकारणम् । समाधिनिष्ठवचनैर्विद्म त्वामेकमेव हि ॥ ९३
स्वामिनारायण ! विभो ! करिष्यामो वयं सदा । तवैव कृष्णसंज्ञस्य भक्तिं नवविधामपि ॥ ९४

Brahmins said again: 'O Narayan, Shri Hari, O Lord, you are the last resort of the spiritual aspirants. (Surrendering to you) We have gained satisfaction of being born as humans. 87.

We now firmly believe that you are the Supreme Lord proclaimed by the Vedas, Shastras and Puranas. 88.

The object of our life is fully attained. We are liberated from the bondage of action. Now we have become aware that the aim of all scriptures is to narrate your all-pervading nature. 89.

O Lord, before this, we were thinking that deities residing in Shvetadveep, Vaikunth, Golok, Brahmapur, Mahavaikunth, Badarivan, Kshirasagar, and in sacrificial fire and also in the orb of the sun were different from each other.

We also held discussions and raised disputes with learned scholars, 'this is the real Lord, not the other' but couldn't ascertain the truth.

Now we surely know from the utterances of those who have just experienced Samadhi that you are the only Supreme Lord, the ultimate cause behind all cause-effect phenomena. 90 - 92.

O all-pervading Lord Swami Narayan, henceforth we will worship you as Krishna Himself, offering nine-fold devotional service to you alone. 93.

दैवं पित्र्यं च यत्कर्मानुष्ठेयं भवतोदितम् । पृच्छामोऽत्र तु किञ्चित्त्वां श्रोतुमर्हसि तत्प्रभो ! ॥ ९५
त्वदाश्रितानामस्माकं कृतार्थत्वादतः परम् । दैवेन वापि पित्र्येण किंनु स्यात्कर्मणा फलम् ॥ ९६
तस्माद्विहातुमिच्छामः कर्मक्लेशं वयं विभो ! । स्वर्गादिस्तुच्छलोकस्य नास्त्येवेच्छाऽस्मदन्तरे ॥ ९७
तद्युक्तं वा न युक्तं वा पृच्छामस्त्वमिति प्रभो ! । यथावदुत्तरं तस्य वक्तुमर्हत्यतो भवान् ॥ ९८

सुव्रत उवाच -

विद्वद्भिर्ब्राह्मणैरित्थं पृष्टो नारायणो नृप ! । सुप्रसन्नः प्रशंसंस्तान्प्रोवाच श्लक्ष्णया गिरा ॥ ९९

श्रीनारायणमुनिरुवाच -

यूयं धन्याः स्थ भो विप्राः ! श्रुतं हि सफलीकृतम् । पुंसां भक्तिविहीनानां किं फलं शास्त्रपेटकैः १००
शास्त्रैर्यद्वेदितव्यं तद्भवद्भिर्विदितं किल । प्राप्तव्यमपि यत्किञ्चित्तत्प्राप्तं हीत्यवैत च ॥ १०१

Shri Hari's advice to follow religious duties, lifelong.

O Lord, you have just now told us to follow the 'duties towards gods and manes. I want to ask you something about it. Please listen. 94.

'Now we have come under your shelter, and thus the purpose of our life is fulfilled. What remains to be achieved by us by performing rites for gods and manes?' 95.

We want to take leave from those tiresome acts, and we have no desire in our heart for those trifling heavenly enjoyments. 96.

We want to ask you whether our understanding is right or not. Please answer accordingly. 97.

Suvrat said:-

O king, when those learned Brahmins asked this way, Narayan Muni was very pleased. Admiringly He spoke to them in soft-sweet voice. 98.

Narayan Muni said:-

'You are truly blessed ones. Whatever was heard from the scriptures, you have made it fruitful. Else, what is the use of studying a sea of books by men having no devotion (in their hearts)? 99

Truly you have now well understood what is to be learnt from the sacred books. Thus you have gained whatever is to be known. 100.

भवद्भिर्यः स्वधर्मस्य वैदिकस्यापि वाडवाः ! । त्यागः प्रोक्तः स तु मते विद्यते नैव नः किल ॥ १०२
यावद्देहस्मृतिर्नृणां भवेत्तावदतन्द्रितैः । स्वस्वधर्मः पालनीयः सर्वैर्वर्णाश्रमोचितः ॥ १०३
मच्छ्रितो नैव कर्माणि बुद्धिपूर्वं त्यजेत्सुधीः । तान्येवैनं प्रहास्यन्ति समाधिविवशं यतः ॥ १०४
मुक्तैरपि न हेयानि धर्मकर्माणि सर्वथा । कुतो मुमुक्षुभिस्तर्हि तानि हेयानि मूढवत् ॥ १०५
ये तु माहात्म्यमालम्ब्य भक्तेर्ज्ञानस्य वा धिया । धर्मं त्यजन्ति ते नूनं ततो भ्रष्टाः पतन्त्यधः ॥ १०६
श्रीवासुदेवमाहात्म्यात्स्कन्दोक्तादस्य विस्तरः । भवद्भिरवगन्तव्यो धियानाकुलयाऽखिलः ॥ १०७

सुव्रत उवाच -

इत्युक्तास्ते द्विजास्तेन तथेत्यूचुः प्रणम्य तम् । एवं भगवता तत्र प्रतापः स्वस्य दर्शितः ॥ १०८

But what you spoke about abandoning rites and rules prescribed by the Vedic code is not acceptable to us. 101.

As along as body-consciousness is there, men should follow the religious code prescribed for them according to their caste and stage. 102.

One who has taken shelter in me, should not abandon these duties knowingly. True, those acts tend to drop out from a person who has attained perfect Samadhi. 103.

But even such liberated persons should not renounce religious duties. What then can be said of those who are striving on the path of emancipation? It will be utter foolishness. 104.

Those who abandon religious duties and give importance just to devotion and knowledge become corrupt and will be fallen from that path. 105.

You should read and try to understand this subject in detail from Vasudev Mahatmyam told by Skand (in SkandPuran) with relaxed mind. 106.

Suvrat said:-

Thus told by Him, those Brahmins said, 'Yes, we will do accordingly,' and respectfully bowed down before Him. Thus the Lord manifested His prowess there. 107.

Every day, presiding over the meeting, He used to explain and advise the tenets of true religion. People thronged in groups to

प्रत्यहं स सभासंस्थो जनान्सद्धर्ममादिशत् । यूथशोऽनुदिनं लोकस्तस्य चाश्रयमाचरन् ॥ १०९
आनन्दयन्भक्तजनान् धर्मं भक्तिं च पोषयन् । तत्रोवास हरिः राजन्प्रबोधन्युत्सवावधि ॥ ११०
सन्तोष्य सर्वान् पुरभक्तसङ्घांस्तत्र प्रतिष्ठाप्य च धर्मसेतून् ।
धर्माङ्गजो गुर्जरराजधान्याः स निर्ययौ श्रीनगरान्नरेन्द्र ! ॥ १११

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे द्वितीयप्रकरणे श्रीनगरे भगवदतिप्रताप-
दर्शनाच्छास्त्रविद्विप्रकृतभगवदाश्रयनिरूपणनामा चतुश्चत्वारिंशोऽध्यायः ॥ ४४

॥ अथ पञ्चचत्वारिंशोऽध्यायः ॥ ४५ ॥

सुव्रत उवाच -

ततः स भगवानायाज्जयतल्पाभिधं पुरम् । नानातरुगणाकीर्णं जलाशयमनोरमम् ॥ १
प्रत्युद्गतो भक्तजनैराशाजिज्जीवनादिभिः । तत्रत्यैरतिहर्षेण प्राप तच्च नराधिप ! ॥ २

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take His refuge and became His followers. 108.

O king, spreading happiness among the devotees, strengthening religion and devotion, Shri Hari stayed there up to Prabodhini Ekadashi festival (Last day of Chaturmas). 109.

O king, giving delight to the multitude of devoted citizens and establishing religious tenets, He, the Son of Dharma, left Shrinagar (Ahmedabad) the capital of Gujarat. 110.

Thus ends the Forty-fourth chapter entitled 'Learned Brahmins taking shelter of the Lord, witnessing His excellence' in the second Prakarana of Satsangijivan, the life story of Lord Narayan, also titled as 'Dharmashastra' (the rules of the code of conduct). 44

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CHAPTER – 45

Shri Hari celebrating Swing-festival in Jetalpupur.

Then, the Lord came to the town Jetalpur situated in groves of trees looking beautiful with water-pools. 1.

The Lord-loving men of that place like Ashaji, Jivan, devram and others came forward and greeted Him with great delight. 2.

उपकण्ठे तडागस्य तत्र न्यग्रोधमण्डिते । आवासमकरोत्स्वस्य सह मुन्यादिभिर्हरिः ॥ ३
देवरामदयारामावाशारामद्वयं तथा । मयारामोग्रचन्द्राद्यास्तमसेवन्त वाडवाः ॥ ४
आशाजित्काकुजिद्गङ्गादासो जीवनशङ्करौ । मनोहरो राजजिच्चेत्याद्या वैश्याश्च भावुकाः ॥ ५
रळ्ययाता तथा रक्षा रामा जवरयादयः । योषाश्च सादरं तस्य परिचर्यामकुर्वत ॥ ६
आतिथ्यं विदधुः सम्यग्भक्ताश्चास्य च पूजनम् । उवास स सुखं तत्र सुखयन्निजसंश्रितान् ॥ ७
सम्भारेणैव महता तत्र शैवं च वैष्णवम् । यज्ञं नारायणमुनिश्चकार स पृथक्पृथक् ॥ ८
तयोरुत्सवयोः कार्ये नाचिकेतं चकार सः । मुख्यमाशाजितं चापि जीवनं च जनेश्वरः ॥ ९
अश्लीलग्रामवसतिं भक्तं वेणीभयाभिधम् । वैश्यवर्यं च ते सर्वे सेवयाऽतोषयन् हरिम् ॥ १०
विदुषो ब्राह्मणांस्तत्र सभां कृत्वा पुपूज च । तेषामेव हि सन्मानं कारयामास सर्वतः ॥ ११

There, Shri Hari made His stay on the banks of a lake surrounded by an extensive Banyan tree with His Company of sages and other devotees. 3.

The Brahmins of the town like Devaram, Dayaram, two of them named Asharam, Mayaram, Ugrachandra served Him. 4.

Loving devotees of merchant class like Ashaji, Kakuji, Gangadas, Jivan, Shankar, Manohar, Rajaji;

Ladies like Radiayata, Raksa, Rama, Javery engaged themselves in His service with great respect. 5 - 6.

Out of abounding love for Him they offered the best of their services, worshipped and appeased Him. He also stayed there giving pleasure of His Company to them. 7.

There with abundance of supplies Narayan Muni performed sacrifices in worship of Shiva and Vishnu separately. 8.

In those sacrificial festivals He appointed Brahmin Nachiket as administrative officer and other devotees of merchant class like Ashajit, Jivan, Janeshvar of that town and Venibhai of Ashalali village to carry out manifold works regarding the ceremony under His supervision. They all pleased Shri Hari by their diligent services. 9-10.

In that festival a large conference of Brahmins was held and Shri Hari was worshipped and honored by them greatly. 11.

सहस्रशो द्विजान् सम्यग्भोजयित्वेष्टभोजनैः । दक्षिणाभिश्च वस्त्रैश्च तोषयामास तान्प्रभुः ॥ १२
पुष्पमय्यां वाटिकायां न्यग्रोधेऽथातिविस्तृते । निबद्धायां सुदोलायां भक्तास्तं च न्यषादयन् ॥ १३
मुनयश्च जनाः सर्वे चातुर्वर्ण्यास्तमीश्वरम् । वृत्वाभितो निषेदुश्च योषितोऽपि सहस्रशः ॥ १४
तत्र भक्ताः पुपूजुस्तं चारुकेसरचन्दनैः । कुङ्कुमागुरुकस्तूरीघनसारादिमिश्रितैः ॥ १५
अखण्डैरक्षतैः श्वेतैः पुष्पैर्बहुविधैस्तथा । पुष्पगुच्छैः स्वर्णवर्णैरवतंसैश्च शेखरैः ॥ १६
वस्त्रैर्बहुविधैः सूक्ष्मैर्मृदुस्पर्शैर्महाधनैः । हेमरत्नाद्यलङ्कारैर्मुक्ताहारैर्मनोहरैः ॥ १७
उपहारैर्बहुविधैः स्वर्णमुद्रादिभिस्तथा । अभ्यर्च्यारार्त्रिकं कृत्वा भक्त्या ते तं ववन्दिरे ॥ १८
एतस्मिन्नन्तरे कश्चित्क्षुद्रशक्तेरुपासकः । तत्र विप्रः कीचकाख्यः समायाद्भूमसंसदि ॥ १९
सुरामदाघूर्णमाननयनैर्यतिवर्णिभिः । युक्तो मौनैः सिद्धवेषैश्चतुर्भिः स्वपुरस्कृतैः ॥ २०

The Lord offered meals to thousands of them with delicious dishes of their own choice and appeased them with gifts in money and clothes. 12.

Then the devotees prepared a swing which was richly decorated by flowers and leaves, tied it to a very big fig tree in the grove of creepers laden with flowers, and made Him sit on it. 13.

They all sat surrounding the Lord; the sages and devotees in thousands, men and women, belonging in all the four castes. 14.

There, those devotees worshipped Him with beautiful sandal paste mixed with saffron, kumkum, aloe, musk and camphor, sacred rice, white flowers and wreaths of various flowers, ear-ornaments of golden-coloured champak flowers and crests.

And offered various soft, fine and valuable clothes, beautiful ornaments made of gold, jewels and necklaces of pearls. 15 - 17.

Then offering various kinds of presents and gold coins and with waving of lamps, they sang His glories and saluted Him with devotion. 18

The Shakta's challenge to Shri Hari.

In the meantime, in that large assembly, there came a Brahmin named Kichak, a worshipper of vile element. 19.

His eyes rolling about, reddened due to intoxication as he

चतुर्भिः सेवकैर्युक्तः सिन्दूरतिलकाङ्कितैः । कार्ष्णायसं च वलयं दधद्बाहौ च मन्त्रितम् ॥ २१
स्त्रीशोणपटखण्डेन बद्धोष्णीषासिपुत्रिकः । मुखनिर्यन्मद्यगन्धिवायुदूषितसज्जनः ॥ २२
कुलस्त्रीपुष्पसंमिश्रकाश्मीरकृतचन्द्रकः । श्रवोनिहितकार्पासः कृतजीरकचर्वणः ॥ २३
मार्जारास्थिचिताभस्मचतुर्मार्गरजोमलैः । लोहमाषादिभिर्युक्तां कण्ठे पोटलिकां दधत् ॥ २४
सतैलसंयतकचश्यामोर्णासूत्रबन्धनः । दधल्लोचनयोः प्रान्ते हनूमत्तैलकज्जलम् ॥ २५
दधत्सिन्दूरतिलकं कूर्चे शृङ्गाटकाकृति । समन्त्रमाषमुष्टिश्च दुर्गन्धिवसनोऽशुचिः ॥ २६
सतैलसिन्दूररसालिप्तं लौहत्रिशूलकम् । बिभ्रत्कट्यां सपरशुं दुर्मन्त्रितमलाङ्कितम् ॥ २७
भूर्जेऽष्टगन्धलिखितं कालीयन्त्रं समन्त्रकम् । कौशेयपेश्यां च दधत्सुराक्तैरक्षतैः सह ॥ २८

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had drunk heavily, wearing Siddha-like attire, observing silence, with four celibates walking in front of him and accompanied by four attendants, with red-lead mark on his forehead, wearing an iron armlet charmed by ill-chanting on his (left) arm. 20 - 21.

Wearing a headband reddened with female blood and a knife stuck into it, his mouth emitting dirty smell of wine and polluted the atmosphere of that assembly of good people. 22.

On his forehead was a red mark of vermilion (Kumkum) mixed with menstrual blood of (eight types of) women, in his ears were cotton swabs and he kept chewing cumin seeds. 23.

In his neck he wore a small bundle of old cloth in which were ugly substances like ashes of bones of cat, iron pieces, dust from the cross-road square, black grains etc. 24.

His hair besmeared with oil and tied up by a woolen string; his eyes black at the ends, as he had applied collyrium made out of burnt oil of the lamp in front of Hanuman; 25.

In between his eyebrows was drawn a horn-like triangular mark of red-lead. He was having fistful of black grains in his hand and wearing a dirty smelling cloth;

An iron trident anointed with red lead mixed in oil and a dirty hatchet charmed with foul chanting were tied to his waist. 26 -27.

He was wearing a magical amulet symbolizing Kali, painted by Astagandh (mixture of eight fragrant substances) on a palm

व्यात्तभीषणरक्ताक्षः सिद्धंमन्योऽतिदर्पवान् । दन्दह्यमानसर्वाङ्गः क्रोधमत्सरवह्निना ॥ २९
शाक्तमार्गमहाविघ्नं जेतुं नारायणं मुनिम् । तत्रागत्य सभामध्ये निषसादाकृतानतिः ॥ ३०
तिर्यग्दृष्ट्या सदःसंस्थान् पश्यन्नेव महामुनीन् । साशङ्कमानसोऽपश्यद्भगवन्तं पुनः पुनः ॥ ३१
पाप्मसम्भाषणे दोषं जानन्तो भगवज्जनाः । नाभाषन्त तदा केऽपि तेन साकं सभासदः ॥ ३२
शिष्यास्तस्य तदा प्रोचुरहो ! व्याप्तः कलिर्भुवि । नाद्रियन्ते यतः सिद्धान्साधवोऽपीदृशानिह ॥ ३३
अथवा सद्गुरुकृपां विना च ब्रह्मदर्शनम् । कुतः स्यात्साधुता लोके निर्मूला प्राणिनामिह ॥ ३४
अहो गुरुरहो भाग्यमस्माकं धरणीतले । येषां भुक्तिश्च मुक्तिश्च सुप्रापा नित्यमञ्जसा ॥ ३५
इति तेषां वचः श्रुत्वा तादृग्दुष्टप्रवर्तितम् । अधर्ममुच्छेदयितुं जातः प्राह हरिर्हसन् ॥ ३६

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leaf, charmed by chants of Kali, together with rice grains anointed by wine, tied up in a silk piece. 28.

His eyes were red, wide-open and fierce, looking very proud, thinking himself a great Siddha (having mystic powers) burning all over with fire of anger and envy 29.

Entering in that assembly, that follower of Shakta cult came and sat as a great rival ready to attack and win Narayan Muni, without saluting Him. He was looking suspiciously every now and then at the people, the sages and the Lord with side-glances. 30 -31

Sin in talking to such people.

Nobody among the devotees sitting there uttered a single word to him, knowing the blemishes of conversing with a sinner. 32.

Then his followers began to speak: 'O, Kali has become prevalent on this earth, now that sages are not respecting Siddhas here. 33.

Else, whence will one merit the saintly qualities and knowledge of the highest Brahman without real-guru's grace? It looks as if these virtues are lost now, among the people. 34.

O what a great guru, under whom we have taken shelter, how lucky we are on this earth, that to us, earthly happiness as well as emancipation has become easy to accomplish ever!' 35.

Shatka tells the tenets of his sect to Shri Hari.

Hearing these words uttered by those wicked men, Shri Hari

के यूयं कुत आयाताः किं प्रयोजनमत्र वः । उपाध्वे देवतां कां च शास्त्रं किं चास्ति वः प्रियम् ॥ ३७
एतच्छ्रुत्वा हरेर्वाक्यं कीचको निजचेतसि । व्यचिन्तयत् क्षणं तत्र तज्जयोत्सुकमानसः ॥ ३८
एनमेवेश्वरं प्राहुरहो मन्दधियो जनाः । योऽतिप्रसिद्धं लोकेषु मामप्येष न वेत्ति वै ॥ ३९
बाला अपि जना लोके विदुर्मामतिभासुरम् । तमप्येष न जानाति तन्नासौ योगवानपि ॥ ४०
अद्यैवैनं विजेष्यामि गतमीशभयं मम । चर्ममुण्डाप्रसादेन बृहत्कौलागमेन च ॥ ४१
इति सञ्चिन्त्य शिष्यान्स्वान्वक्तुं स प्रैरयद्दृशा । स्वनामादि ततस्ते च प्रोचुर्हृष्टा जगत्पतिम् ॥ ४२

कीचकशिष्या ऊचुः -

महादीक्षामहापानगुरवः कुलयोगिनः । एते सन्ति महासिद्धा ब्रह्मिष्ठा यतिवर्णिनः ॥ ४३

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who was born to uproot the anti-religious elements, laughingly said: 36.

Who are you? From where have you come? What is the purpose of your visit here? What god do you worship? What is your scripture and what is desirable to you? 37.

Hearing these questions asked by Shri Hari, Kichak for a moment thought in his mind, with strong urge to conquer Him, like this: 38.

'O, he is the one, whom these people of low intellect call the (all-knowing) Lord, and how come he does not know me who is so famous everywhere? 39.

Even children know me as a terribly fierce man. If he is ignorant of me, then he doesn't have any yogic powers. 40.

Today I will defeat him, the so-called Lord, fearlessly, by the grace of goddess Charma-Chamunda, with the help of powerful Kaul technique.' 41.

Thinking thus, he gestured to his disciples to reveal his name and details about him to the master of the world. 42.

Disciples of Kichak said: 'He is the honourable guru, eminent among the Siddhas, settled in the state of highest Brahman, an ascetic of the highest order, giver of great initiation, and enabling his disciples to drink the highest liquor of bliss, a yogi in Kaul sect. 43.

नैते केनापि भाषन्ते दिवा सदसि मौनिनः । निशि साक्षान्महाशक्त्या वदन्ति रमयन्ति ताम् ॥ ४४
वयं च सिद्धपुरुषाः कौलागमविशारदाः । अस्माकं च नरेन्द्राणां गुरुराडेष कीचकः ॥ ४५
ऊर्ध्वाम्नायैकतरणेः सहस्त्रभगिनः प्रभोः । प्रतियामपिबाग्रण्यो गुरोः शिष्यश्चतुःपिबः ॥ ४६
प्रसादादस्य बहवो राजानो ब्रह्मदर्शनम् । प्रापुः सद्यो महानन्दं सर्वत्र समदृष्टिताम् ॥ ४७
नैतत्तुल्यः कोऽपि लोके सिद्धेन्द्र इह निश्चितम् । मकारपञ्चकाचार्यः कौलवित्कुलपावनः ॥ ४८
एनं विदन्ति सर्वेऽपि भुवि भास्कररोचिषम् । ख्यातस्त्वमीश्वरत्वेन न वेत्सीत्यद्भुतं महत् ॥ ४९
उपास्महे वयं साक्षाद्देवीं त्रिपुरसुन्दरीम् । कौलागमः प्रमाणं नः सर्वशास्त्रशिरोमणिः ॥ ५०
योगी चेन्नैव भोगी स्याद्भोगी चेन्नैव योगवित् । योगभोगात्मकं कौलं तस्मात्सर्वाधिकं मतम् ॥ ५१

He never talks during daytime with anybody and not in the assembly of the people now. He speaks at night with Mahakali present before him and entertains her. 44.

We are Siddhas, expert in Kaul techniques; He is our great guru and of many kings, named as Kichak. 45.

He is the disciple of the foremost guru like brilliant Sun (with thousands of rays) of this Kaulagam (Urdhvamnay), who has worshipped the secret part of more than thousand women, and who drinks wine on every Prahar (span of about three hours) of the day and night together (eight parts) offering it to the goddess; the greatest of the drunkards as he is. And this guru takes liquor four times a day. 46.

Many kings have attained the highest state of Brahman, instantly by his grace as well as great joy and equanimity of mind everywhere. 47.

None is equal to him in this world, the master of Siddhas, expert in five 'Ma' karas (taking wine, meat, fish, sex and in holding particular postures of the body) sanctifying the family of Kaulas. 48.

He is well known all over here, brilliant like sun; and how is it that you, who are famed as an all-knowing Lord, do not recognizing him? 49.

We adore goddess Tripurasundari. We take Kaulagam as our authentic text, which is the best of all Shastric texts. 50.

शैववैष्णवबौद्धादिदर्शनान्यपि भक्तितः । भजन्ते मानवा नित्यं वृथायासफलानि हि ॥ ५२
महापापवशान्नृणां तेषु वाञ्छाऽभिजायते । तेषां हि सद्गतिर्नास्ति विना कौलनिषेवणम् ॥ ५३

सुव्रत उवाच -

इति तेषां वचः श्रुत्वा भगवांस्तन्मतान्तकः । पप्रच्छ तेषां सिद्धान्तं जिज्ञासुरिव युक्तिवित् ॥ ५४

श्रीनारायणमुनिरुवाच -

अपूर्वेयं श्रुता वाणी भवतां भो चतुःपिबाः ! । सिद्धान्तं ब्रूत युष्माकं सप्रमाणं च तत्फलम् ॥ ५५

कीचकशिष्या ऊचुः -

अस्माभिर्लोकमुखतः शाक्तद्विट् विदितः पुरा । विज्ञातोऽस्यद्य तु त्वं वै जिज्ञासुरिति निश्चितम् ॥ ५६
त्वया यत्पृच्छ्यते तत्तु रहस्यं जनसंसदि । वक्तव्यं कथमस्माभिर्वाच्यावाच्यविशारदैः ॥ ५७

(It is said that) One who is Yogi can never be a Bhogi-having enjoyments; and one having enjoyments, can never be a Yogi; but the Kaul tradition gives both - enjoyments and Yoga skills; so it is considered as the highest of all. 51.

People usually follow Shaiv, Vaishnav, Bauddh teachings with devotion but in vain; fruitless are their toils! 52.

Due to their great misfortune, they desire to seek those paths; but really there is no other way than to take the refuge in Kaula-path. 53.

Suvrat said:-

Hearing these words from him, the Lord, destroyer of such dogma, asked him about their ideologies and rituals, means and ends of their sect as though He desired to know them. 54.

Narayan Muni said:-

'O men drinking wine four times a day, I have heard this wonderful speech of yours. Now tell me the principles you follow with testimonies – (proofs) and its results.'55.

Then the disciples of Kichak said:-

'We have heard before, from the talks of the people that you are an enemy of Shakta cult; but today, actually you seem to be desirous to know about it. 56.

Whatever you have asked about, are the secrets of our cult;

उत्तरं यदि नोच्येत तर्ह्येते हि त्वदाश्रिताः । मूर्खानस्मान्विजानीयुर्गुरोश्चाल्पज्ञता भवेत् ॥ ५८
एते च सिद्धपुरुषा निर्विकल्पसमाधयः । अज्ञा भवेयुः सर्वज्ञा महापानगुरूत्तमाः ॥ ५९
अतो यथावत्सिद्धान्तं ब्रूमस्ते कौलसम्मतम् । सदःस्थानामपि भवेत्तत्र श्रद्धा तवेव यत् ॥ ६०
शास्त्रवाक्यं विना नैव शास्त्रज्ञस्य भवेत्तव । निश्चयोऽतोऽत्र कथ्यन्ते कौलस्थाः शङ्करोक्तयः ॥ ६१
ब्रह्मज्ञानं विना नैव मुक्तिः स्यात्प्राणिनां किल । ऊर्ध्वाम्नायात्ततस्तस्य ज्ञातव्यः सकलो विधिः ॥ ६२
ऊर्ध्वाम्नायप्रवेशश्च पराप्रसादचिन्तनम् । महाषोढापरिज्ञानं नाल्पस्य तपसः फलम् ॥ ६३
पेयं मद्यं पलं खाद्यं समालोक्य प्रियामुखम् । इत्येवाचरणं जाप्यं पराप्राप्यं परं पदम् ॥ ६४
आनन्दं ब्रह्मणो रूपं तच्च देहे व्यवस्थितम् । तस्याभिव्यञ्जकं मद्यं योगिभिस्तेन पीयते ॥ ६५

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how could we, who know what to speak and what not, explain them in this public meeting? 57.

If we do not answer you, your followers will think our guru as unintelligent and us as fools. 58.

(We don’t care what people say about us) But this great guru of ours, the great Siddha, the all-knowing one, who is absorbed in absolute Samadhi, and an avowed drunkard-the great runs the risk of being considered an ignoramus. 59.

Hence, we will tell the convictions of the Kaul sect as they are. May these people sitting in this meeting become believers, knowing better, like you! 60.

O learned man, if you are not convinced without (supporting) statements from scriptures, we herewith quote what Lord Shankar Himself has said in Kaulagama. 61.

‘It is accepted by all that without knowledge of Brahman, liberation will not come to the beings (men); so, now know all the rites conducive to it as told by Kaulagama. 62.

Getting initiation, contemplating on the highest bliss and having kno-wledge of six great rites (these three are not gained by little penance.) 63.

Only drinking wine, eating meat, looking at beloved’s face - these are to be practiced, memorized continuously. This is the highest goal, the highest state. 64.

ब्राह्मणैस्तत् सदा पेयं क्षत्रियैस्तु रणागमे । वैश्यैर्धनप्रयोगे च शूद्रैश्चान्त्येष्टिकर्मणि ॥ ६६
देवान् पितॄन् समभ्यर्च्य देवीशास्त्रोक्तवर्त्मना । गुरुं स्मरन् पिबन्मद्यं खादन्मांसं न दोषभाक् ॥ ६७
देवताभ्यः पितृभ्यश्च मधुवाताऋतायते । स्वादिष्ठया मदिष्ठया क्षीरं सर्पिर्मधूदकम् ॥ ६८
सद्यो दीक्षयतीत्याद्याः प्रमाणं श्रुतयः कुले । निवेद्य देवताभ्यो हि मद्यमांसाशनं शुभम् ॥ ६९
पत्रपुष्पाङ्कुरफलमूलवल्कलधान्यजम् । रसवृक्षलताजातं मद्यं दशविधं स्मृतम् ॥ ७०
पानसं द्राक्षमाधूकं खार्जूरं तालमैक्षवम् । मधूत्थं सैरमारिष्टं मैरेयं नालिकेरजम् ॥ ७१
मद्यान्येकादशैतानि भुक्तिमुक्तिकराणि हि । द्वादशं तु सुरामद्यं सर्वेषामुत्तमं मतम् ॥ ७२
मद्यं मांसं च मत्स्यं च मुद्रा मैथुनमेव च । मकारपञ्चकं देवि ! देवताप्रीतिकारकम् ॥ ७३
गोनरेभाश्वमहिषवराहाजमृगोद्भवम् । महामांसाष्टकं प्रोक्तं देवताप्रीतिकारकम् ॥ ७४

Endless happiness is the form of Brahman that resides in body itself. Wine is the symbol of that joy hence Kaul Yogis drink it. 65.

A Brahmin should take it always, any time; Kshatriyas (the warrior class) when headed for a battlefield, merchants while dealing with money-matters and Shudras at funerals. 66.

After the worship of the deities and the manes according to the rites prescribed by scriptures on worship of Goddess Kali and reminiscing his guru if a person takes meat and drinks wine, he is not committing any sin. 67.

Following are the sentences from the scriptures which authorize drinking and eating meat offered to and blessed by the deities. 68.- 69.

Ten types of wines are told in the ritualistic texts. They are made of leaves, flowers, sprouts, fruits, roots, tree-bark, grains, from trees and creepers.70.

And there are eleven more types of juices made of Jackfruit, grapes, Moh flowers, dates, palms, (sugar) cane, honey, saira, soapberry (Aristha), Dhatry, Dhavadi, and coconut. 71.

These give both enjoyment and salvation. The twelfth one viz., sura (wine) is considered as the best of all beverages. 72.

The five Makaras - wine, meat, fish, Mudra (particular postures) and sex certainly please the deities, O goddess! 73.

कुलाकुलाष्टकं वापि निमन्त्र्याहूय पुष्पिणीम् । अभ्यङ्गेन विशुद्धाङ्गीमासने चोपवेशयेत् ॥ ७५
जाङ्गली चर्मकारी च मातङ्गी पुष्कसी तथा । श्वपची खटकी चैव कैवर्ती विश्वयोषिता ॥ ७६
कुलाष्टकमिति प्रोक्तमकुलाष्टकमुच्यते । कम्बुकी शौण्डिकी चापि शस्त्रजीवी च रथकी ॥ ७७
गायकी रजकी शिल्पी कोसटी च तथाष्टकी । उक्तजात्यङ्गनाभावे चातुर्वर्ण्याङ्गनां यजेत् ॥ ७८
अन्योन्यवदनं कृत्वा पिबेत्तत्तदनुज्ञया । आगलान्तं पिबेन्मद्यं स मुक्तो नात्र संशयः ॥ ७९
पीत्वा पीत्वा पुनः पीत्वा यावत्पतति भूतले । उत्थाय च पुनः पीत्वा पुनर्जन्म न विद्यते ॥ ८०
आनन्दात्तृप्यते देवी मूर्च्छया भैरवः स्वयम् । वमनात्सर्वदेवाश्च तस्मात्त्रितयमाचरेत् ॥ ८१
उच्छिष्टं भक्षयेत्स्त्रीणां ताभ्यो नैव प्रदापयेत् । योनिपूजां ततः कृत्वा यथेष्टं विहरेत्पुमान् ॥ ८२

Eight types of meat obtained by killing cow, human being, elephant, horse, buffalo, boar, goat and deer are said to be the eight great meats, and it is to the greatest pleasure of the deities. 74.

Eight typed 'Kul and Akul-Astaka' is to invite women having menstrual period. Anointed and bathed, they becoming pure. Then they are given a seat. 75.

They are to be chosen from the families (or themselves being of that type) of forest dwellers, cobblers, of low-caste, of lowest class, Khatki butcher woman, fisherwoman and a prostitute - this is Kulastaka (group of eight sorts of women). 76.

'Akulastaka' - Women from families of conch-blower, wine-seller, weapon-seller, singer, painter, washerwoman, artisan and weaver. If women from these eight castes are not available, any one from other four castes may be worshiped. 77 - 78.

Then with each other's consent, a man and woman may, with their mouths together drink wine, to the brim. Doing thus will certainly liberate a man. 79.

This way drinking wine again and again, he falls down on the ground, and getting up again drinks, and then being not be born again, he is freed from the birth-death cycle. 80.

When one enjoys drinking thus, the goddess is pleased, Bhairav himself is pleased; and by vomiting, all the gods are pleased! Hence one should practice these three. 81.

तदारूढेषु वीरेषु कार्याकार्यं न विद्यते । इच्छैव शास्त्रसम्पत्तिरित्याज्ञा पारमेश्वरी ॥ ८३
मद्यकुम्भसहस्रैश्च मांसभारशतैरपि । न तुष्यामि वरारोहे ! भगलिङ्गामृतं विना ॥ ८४
भगिनीं वा सुतां भार्यां यो दद्यात्कुलयोगिने । मधुमत्ताय देवेशि ! तस्य पुण्यं न गण्यते ॥ ८५
भ्रातृभार्यां स्नुषां वापि जननीं मदमन्थराम् । भ्रातृजां यौवनोन्मत्तां विवस्त्रां च स्वलंकृताम् ॥ ८६
निवेद्य गुरवे नत्वा निर्विकल्पधिया स्वयम् । तालवृन्तेन देवेशि ! श्रमनाशाय वीजयेत् ॥ ८७
तयोस्तु सामरस्याद्यद्द्रव्यं प्रच्यवते कुलात् । तद्गृहीत्वालिपात्रेण साङ्गां सावरणान्विताम् ॥ ८८
महाकालान्वितां कालीं यष्ट्वा शेषं वरानने ! । साधकेभ्यस्तु तद्दत्वा शेषं पेयं समन्त्रकम् ॥ ८९
एवं यः कुरुते वीरो गुरुभक्तो दृढव्रतः । नित्ये नैमित्तिके काम्ये सोऽक्षयं मत्पदं व्रजेत् ॥ ९०
जीवन्मुक्तः स विचरेत्सर्वैश्वर्यसमन्वितः । इह लोके परे चैव सर्वत्र न निवार्यते ॥ ९१

Eat the residuals of women, but never give yours to them. Then worshipping their secret organ may be enjoyed, as you like. While carrying on the intercourse, a man who mounts upon a woman, should not think of what to do and what not, enjoy in whatever way freely as one likes, ‘here, one’s free will is the criteria of the Shastras’- says Parameshwari (Parvati). 82 - 83.

‘I will not be pleased even by thousand pot-fulls of wine, and hundred heaps of meat, O great lady, without the intercourse and the nectar of semen spilled thence. 84.

O goddess, one who offers his sister, daughter or wife to a Kaul Yogi, intoxicated by drinking wine, gets unlimited merit. 85.

Wife of one’s brother, daughter-in-law or mother, intoxicated and moving in slow gait, brother’s young daughter full of passion, naked, adorned with ornaments should be offered to guru, without any apprehension; one should himself fan them to remove their exertion. 86 - 87.

At the time of their union when semen secretes from their secret limb, it should be collected in a wine-pot and be offered to Kali by worshipping her with Mahakal and the minor deities attending and surrounding her. 88 - 89.

‘One devoted to his guru, firm in his vow, and brave who follow all these practices in his daily, occasional and motivated deeds

सुव्रत उवाच –

इति दुर्वचनानि मद्यपानां स निशम्य प्रभुराप्तहास ऊचे ।
इतरे तु करद्वयोपरुद्धश्रुतियुग्मा नृप ! नैव शुश्रुवुर्वै ॥ ९२

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे द्वितीयप्रकरणे जयतल्पपुरक्षुद्रशाक्तमतखण्डने पूर्वपक्षत्वेन कौलमतनिरूपणनामा पञ्चचत्वारिंशोऽध्यायः ॥ ४५ ॥

---

will attain my position. 90.

He will live in this world liberated with all accomplishments at his hand and will not be defeated anywhere, here or in life here-after.' 91.

Suvrat said:-

The Discipal of Drinker Kichak's unlistenable word not enters to ears therefor the all saints and devotees put thair fingers into ears. But Lord Swaminarayan told to discipal of Kichaka with laughing. 92.

Thus ends the Forty-fifth chapter entitled 'In Jayatal-papur Shri Hari hearing the argument of preacher of a heinous Shakta sect in Kaula, following in view of refuting it' in the second Prakarana of Satsangijivan, the life story of Lord Narayan, also titled as 'Dharmashastra' (the rules of the code of conduct). 45

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॥ अथ षष्ठ चत्वारिंशोऽध्यायः ॥ ४६ ॥

श्रीनारायणमुनिरुवाच -

यूयं हि मद्यपा ! लोके धूर्ताः स्थ पतिताधमाः । अप्रमाणमसच्छास्त्रं युष्माकं मुख्यमस्ति यत् ॥ १
केनचिन्मद्यपेनैव पापग्रन्थे कृते हि वः । सच्छास्त्रस्य भ्रमोऽस्त्येव ततो भ्रष्टा बभूव हि ॥ २
ब्रह्मज्ञानं सुरापानाद्भवेत्तर्हि कुतः श्रमः । पूर्वैर्महद्भिर्मुनिभिस्तपसः क्रियते वृथा ॥ ३
मद्यपानां कुलान्येव श्वपचादीनि सन्ति च । प्राप्नुवन्ति कथं नैव मुक्तिं तानि पलप्रियाः ! ॥ ४
भ्रामिताः केन यूयं वै कथं प्राप्ताः स्थ दुर्धियम् । एकवर्णं जगत्कर्तुं किं वा सृष्टाः स्वयंभुवा ॥ ५
आर्षग्रन्थस्थिताञ्श्लोकान्मद्यपाननिषेधकान् । सप्रमाणात्मसिद्धान्तख्यात्यै दूषयथ ध्रुवम् ॥ ६
गौडी माध्वी च पैष्टी च विज्ञेया त्रिविधा सुरा । यथैवैका तथा सर्वा न पातव्या द्विजोत्तमैः ॥ ७

CHAPTER – 46

Shri Hari's dismissal of heretical doctrines and practices.

Shri Narayan Muni said:-

'You are all drunkards, fraudulent, fallen with your vile thoughts. The heretical doctrines that you give importance are of no authority by any means; they might be a vile work of some drunkard. You have regarded that text (work) as authentic out of your illusion and hence have become corrupted indeed. 1 - 2.

If sacred knowledge of Brahman could be attained through drinking, why exertion or perseverance? Were the great sages of yore, who had observed austerities, senseless? 3.

O lovers of meat, why haven't all the low caste or outcaste men belonging in your tribe of drunkards not attained salvation? 4.

What made you to perceive wrongly? How have you become ill minded? Are you created by Svayambhu (Brahma) himself for making this world wholly one similar to your ilk? 5.

To uphold your own doctrines, you are certainly denouncing the ancient texts, comprising of verses that are staunchly against drinking. 6.

There are three sorts of liquor or wine namely Goudi (made from molasses) Madhva (a kind intoxicating sweet drink) and

स्वायम्भुवो मनुरिति सुरापानं निषेधति । वचनं याज्ञवल्क्यस्य श्रूयतां च तदर्थकम् ॥ ८
अज्ञानात्तु सुरां पीत्वा रेतो विण्मूत्रमेव च । पुनःसंस्कारमर्हन्ति त्रयो वर्णा द्विजातयः ॥ ९
पानसं द्राक्षमाधूकं खार्जूरं तालमैक्षवम् । मधूत्थं सैरमारिष्टं मैरेयं नालिकेरजम् ॥ १०
समानानि विजानीयान्मद्यान्येकादशैव तु । द्वादशं तु सुरामद्यं सर्वेषामधमं स्मृतम् ॥ ११
एवं पुलस्त्योऽपि मुनिर्मद्यपानं निषेधति । तत्राधमपदे पाठो युष्माभिः कृत उत्तमः ॥ १२
ऊर्ध्वाम्नायः प्रमाणं चेद्भवतां तर्हि मद्यपाः ! । श्रुतीः प्रमाणयथ किं क्षौद्रार्था मद्य आत्मनः ॥ १३
असदेव ततः शास्त्रं यौष्माकं धूर्तकल्पितम् । सर्वशास्त्रविरुद्धत्वादप्रमाणं मतं हि वः ॥ १४

Paishthi (Spirituous liquor distilled from rice or other grains). Not even a single sort of drink should be drunk by good Brahmins. 7.

Svayambhuva Manu has prohibited drinking in his text on moral code. On that account, listen to the words of sage Yajnavalkya. 8.

'If liquor or semen or urine is taken out of ignorance, re-consecration should be done for men belonging to Brahmins and all three castes. 9.

Liquors are of eleven varieties of same quality made from jackfruit, grapes, Madhuka flower, dates, palms, sugar-cane, honey, Sairam (a kind of intoxicating drink), Aristham (soapberry), Maireyam (a kind of drink), coconut and a twelfth wine or spirit is considered to be the lowest among all liquors. 10 - 11.

Similarly sage Pulastya also has prohibited drinking of liquor in his text on moral code. There in that text wine has been considered as 'Adhama'meaning lowest or worst, but you have changed the meaning altogether as 'Uttama'meaning the best! 12.

O drunkards, if 'Urdhvamnaya' (scripture of Shaktas) is the authentic text in your consideration, why do you misinterpret the word Madhu (honey) as Madya (wine) (thus distorting the sacred tenet). 13.

Hence, your heretical doctrine founded by the vile men because of its contradicting statements to all authoritative texts (like the Vedas) is by no means an authority indeed. 14.

अस्तु वर्णान्तरकथा भवद्भिर्ब्राह्मणैः कथम् । निःशङ्कं पीयते मद्यं वेदशास्त्रविगर्हितम् ॥ १५
श्वपच्यादिमुखोच्छिष्टं पीत्वा च पतिताधमाः । दूषयध्वे कुतो यूयं ब्रह्मसूत्रेण विप्रताम् ॥ १६
ब्रूत यूयं च विप्रस्य सुरापानविधायकम् । एकमेवापि वचनमार्षग्रन्थे भवेद्यदि ॥ १७
अहं त्वेतन्निषेधस्य वाक्यान्यद्य सहस्रशः । ब्रूयामार्षाणि सर्वाणि सप्रमाणानि मद्यपाः ! ॥ १८
यक्षरक्षःपिशाचान्नं मद्यं मांसं सुरासवम् । तद्ब्राह्मणेन नात्तव्यं देवानामश्नता हविः ॥ १९
इत्यादीनि बहून्येव स्मृतिवाक्यानि सन्ति वै । गणितं च सुरापानं महापातकपञ्चके ॥ २०
सुराम्बुघृतगोमूत्रपयसामग्निसन्निभम् । सुरापोऽन्यतमं पीत्वा मरणाच्छुद्धिमृच्छति ॥ २१
अज्ञानात्प्राश्य विण्मूत्रं सुरासंसृष्टमेव च । पुनःसंस्कारमर्हन्ति त्रयो वर्णा द्विजातयः ॥ २२

If men belonging to other classes take to drinking, be it so. How come you Brahmins indulge in drinking unhesitatingly which is strictly prohibited and condemned by the Vedic following? 15.

Having drunk the mouth-spit of the outcaste people, you have fallen to the lowest ebb. Hence, still wearing the sacred thread on, how come you denounce Brahminism? 16.

Tell me if there is any single statement in archaic texts which enjoins the Brahmins to drink liquor? 17.

O drunkards, I could quote with authority thousands of statements from all ancient noble scriptures that prohibit intake of liquor. 18.

Meat, liquor and spirit are the foods of Yakshas, demons as well as evils, which should not be eaten by a Brahmin who eats remnants of oblations offered to gods. 19.

There are indeed many statements of this kind available in texts on moral codes. Drinking of liquor or spirit is considered as one of the five heinous sins. 20.

One addicted to consumption of liquor may be purified by death caused by drinking any one of the following boiled substances namely - liquor, water, ghee, cow-urine or milk. 21.

Shri Hari on prohibition of evil practices.

If men belonging in the first three classes (Brahmana,

सुरां पीत्वा द्विजो मोहादग्निवर्णां सुरां पिबेत् । इत्याद्यज्ञानपानेऽपि स्मर्यते तस्य निष्कृतम् ॥ २३
पुनः पुनः प्रपिबतां युष्माकं बुद्धिपूर्वकम् । भविष्यति गतिः का वा जनान् पातयतामधः ॥ २४
अगम्याः परयोषा हि तत्सङ्गं ये तु कुर्वते । तेषां च वेदनां तीव्रां वच्मि भागवतोदिताम् ॥ २५
यस्त्विह वा अगम्यां स्त्रियमगम्यं वा पुरुषं योषिदभिगच्छति तावमुत्र कशया ।
ताडयन्तस्तिग्मया सूर्म्या लोहमय्या पुरुषमालिङ्गयन्ति स्त्रियं च पुरुषरूपया ते द्विजाः ॥ २६

सुव्रत उवाच -

इति वाचं भगवता प्रोक्तामाश्रुत्य ते द्विजाः । अशक्ता ह्युत्तरं दातुं तूष्णीमासन्भ्रमद्धियः ॥ २७
हरिवाग्भिन्नमर्माथ गुरुस्तेषां रुषा ज्वलन् । तमुवाच महाकालीं पानपात्रकरां स्मरन् ॥ २८

Kshatriya, Vaishya) ignorantly consume anything touched by or mixed with ordure or urine or liquor, they need to undergo expiatory rites and re-consecration. 22.

If a Brahmin resorts to drinking of liquor through his folly, he could expiate himself by drinking hot beverage. The same atonement is suggested by religious code for drinking unknowingly. 23.

What will be your fate, you that knowingly or intentionally quaff liquor and also cause downfall of others by making them drink like you do? 24.

Cohabitation with another's wife is indeed forbidden. I will quote from Bhagavat as to what intense agony will befall whoever resorts to this kind of illicit affair. 25.

The man or woman who has illicitly cohabited with a person of other sex is whipped (in the hell called Tapta-surmya) and made to hug a burning iron effigy of the opposite sex. 26.

Suvrat continued:-

After hearing thus from the lord, the Brahmins unable to answer, became silent, confounded by confusion. 27.

Hearing the words of Shri Hari that shattered them while pointing to their vile doctrine, their guru burning with rage, said to Him, invoking his deity Mahakali with a chalice in (her) hand. 28.

कीचक उवाच -

अस्मन्मतेऽपि दोषोऽस्ति सुरापाने वृथा कृते । देवप्रसादमद्यादेः प्राशने क्वास्ति दूषणम् ॥ २९
यज्ञेषु ब्राह्मणैर्मद्यं मांसं देवनिवेदितम् । यथेष्टं भक्ष्यमित्याह वेदस्तत्रास्ति किं न्वघम् ॥ ३०
या वेदविहिता हिंसा न सा हिंसेति कथ्यते । रहस्यमित्याद्यज्ञात्वा दूषयस्यत्र नः कथम् ॥ ३१
भारते च पुराणेषु बहवो ब्राह्मणा अपि । मद्यपा मांसभक्षाश्च श्रूयन्ते स्वेष्टयोषितः ॥ ३२
मार्कण्डेयपुराणे च सप्तशत्यां प्रशंसनम् । यथावन्मद्यमांसादेः कृतमस्ति न वेत्सि तत् ॥ ३३

सुव्रत उवाच -

अप्रमाणं निजं ग्रन्थं ज्ञात्वा त्यक्त्वाऽथ वैदिकम् । छलेनाश्रित्य मार्गं तं ब्रुवन्तं हरिरूचिवान् ॥ ३४

श्रीनारायणमुनिरुवाच -

देवा हि सात्त्विकाः प्रोक्ता राजसा दैत्यदानवाः । तामसा राक्षसाद्याश्च पुराणेष्वागमेषु च ॥ ३५
पयः सर्पिश्चामृताख्यमन्नं देवप्रियं मतम् । दैत्यानां राक्षसादीनां सुरामांसाशनं प्रियम् ॥ ३६
आदिराजेन पृथुना प्रेरिता अत एव हि । स्वस्वान्नं दुदुहुः सर्वे पृथिवीं धेनुरूपिणीम् ॥ ३७

Kichak said:-

'Even in our creed it is a blemish to drink liquor without reason. But what is wrong in consuming liquor or meat that is offered to god? 29.

In the Vedas, there are instances that state that meat and wine offered to the deities could be had by Brahmins to their heart's content. Is it a sin, then? 30.

It is told that the slaying of animal in sacrifices as ordained in the Vedas is not in a real sense hurting. Not knowing its esoteric meaning, how could you blame us? 31.

In Mahabharat or in Puranas, it is heard that many Brahmins were drinkers of wine as well as eaters of meat and enjoyers of women of their choice. 32.

Don't you know in Saptashati chapter of Markandey Puran there is an actual account of appreciation of meat and wine? 33.

Suvrat said:-

Shri Hari said to him who was telling thus, knowing very well his citing to be spurious and ultra vires of Vedic ways and adopting fraudulent tactics. 34.

कृत्वा वत्सं सुरगणा इन्द्रं सोममदूदुहन् । हिरण्मयेन पात्रेण वीर्यमोजो बलं पयः ॥ ३८
दैतेया दानवा वत्सं प्रह्लादिमसुरर्षभम् । विधायादूदुहन् क्षीरमयःपात्रे सुरासवम् ॥ ३९
यक्षरक्षांसि भूतानि पिशाचाः पिशिताशनाः । भूतेशवत्सा दुदुहुः कपाले क्षतजासवम् ॥ ४०
इत्थं श्रीमद्भागवते पुराणे प्रतिपादितम् । नैवेद्यार्हं न देवानां मद्यं मांसं ततो मतम् ॥ ४१
राजसानां तामसानां मद्यमांसाशने रुचिः । स्वाभाविकी वर्ततेऽतो विध्यपेक्षा न वर्तते ॥ ४२

Shri Hari's allusion to various texts as regards forbiddance of wine, meat and women.

Shri Narayan Muni said:-

In Puranas as well as in Agamas, it is mentioned that gods are of Sattvic nature, demons and evils of Rajasic nature and Rakshasas, evil spirits and others of Tamasic nature. 35.

It is told that milk, ghee, and nectar (Ambrosia) are favourite food items of gods, whereas for demons and evils it is wine and meat. 36.

Hence summoned by the foremost king Pruthu, all the species in three worlds had extracted their own food from mother earth in the form of a cow. 37.

The band of gods with Indra for calf, milked nectar into a vessel of gold - the drink that imparted mental power, vital energy and bodily strength. 38.

The Demons - the sons of Diti and Danu - employing Virochan, the son of Prahlad, the great Asur as calf, milked spirituous liquor into an iron vessel. 39.

The Yakshas, Rakshasas, spirits and ghouls, feeding on flesh, milked the blood that intoxicates them into a skull using the lord of the elementals (Rudra) for calf. 40.

Thus it is propounded in Bhagavat Puran that flesh and wine should not be considered as fit to be offered to gods. 41.

Men overpowered by Rajasic and Tamasic qualities tend to have inclination for flesh and wine. It is not the ordinance of the Vedas. 42.

यज्ञ एव ततो हिंसां नित्यहिंसानिवृत्तये । वेदो ब्रूते नत्वभीष्टा हिंसा वेदस्य कर्हिचित् ॥ ४३
भारते च पुराणेषु प्रोक्तमादौ प्ररोचनम् । अहिंसा परमो धर्म इत्येव स्थापितं ततः ॥ ४४
मार्कण्डेयपुराणेऽपि सप्तशत्यां चतुःपिब ! । मद्यमांसाशनं कार्यं द्विजेनेति क्व विद्यते ? ॥ ४५
देव्याः पूजा सुरामांसै रहस्ये भवतीति चेत् । मार्कण्डेयपुराणे तद्रहस्यं नैव विद्यते ॥ ४६
सुरामांसादिपूजेयं विप्रवर्ज्या मयोदिता । इत्यर्धेन निषेधोऽस्ति रहस्येऽपि द्विजन्मनः ॥ ४७
अज्ञात्वा शास्त्रतात्पर्यं त्वादृशाः पापकर्मिणः । शिष्यैः सह व्रजन्त्यन्ते महतो निरयान् खलु ॥ ४८
सुरापानं महापापं द्विजानामिति भार्गवः । उशनाः स्थापयामास मर्यादां तद्वचः शृणु ॥ ४९

Vedas speak of violence restricted to only sacrifice. It is to make people abstain from it and to curb the unlimited violence done otherwise all the time. Truly, Vedas never favours violence. 43.

Descriptions of violence appearing in Mahabharat and Purans are only to stimulate interest (in religiosity); but eventually they have established nonviolence as the highest virtue. 44.

O drunkard, where in Saptashati (a part of) Markandey Puran is the instance that tells Brahmins to consume flesh and liquor? 45.

If the worship of Goddess is to be performed with offerings of flesh and wine according to you, there is no such instance in 'Rahasya' chapters (of Durgasaptashati) occurring in Markandeya Puran. 46.

On the contrary 'worship of this sort - with offerings of wine and meat (prescribed for kings), which I have mentioned above, should be avoided by the Brahmins'. This way prohibitive rule is clearly stated for Brahmins in the 'Rahasya chapters' in the second half of the stanza. 47.

Not knowing the purport of Shastras, people like you, who are sinners, along with your disciples will certainly to go the worst of the hells. 48.

Usanas (Shukracharya) grandson of sage Bhrugu has set forth bounds of propriety for Brahmins, among which is 'abstinence from drinking wine, for it is a great sin'. Listen to those words of him. 49.

यो ब्राह्मणोऽद्यप्रभृतीह कश्चिन्मोहात्सुरां पास्यति मन्दबुद्धिः ।
अपेतधर्मो ब्रह्महा चैव स स्यादस्मिंल्लोके गर्हितः स्यात्परे च ॥ ५०
इति शुक्रकृता लोके मर्यादा विद्यते किल । महापापं कथं न स्यात्तामुल्लङ्घ्यतस्तव ॥ ५१
गोचर्यामपि नारीषु मनुष्याणां पुरामुनिः । औद्दालकिः श्वेतकेतुर्निषिषेध च तच्छृणु ॥ ५२
व्युच्चरन्त्याः पतिं नार्या अद्यप्रभृति पातकम् । भ्रूणहत्यासमं घोरं भविष्यत्यसुखावहम् ॥ ५३
भार्यां तथा व्युच्चरतः कौमारब्रह्मचारिणीम् । पतिव्रतामेतदेव भविता पातकं भुवि ॥ ५४
मांसं तु सर्वथा नैव कस्यचिज्जन्तुनोऽपि वै । भक्षणार्हं मनुष्याणामिति घण्टापथः किल ॥ ५५
यज्ञशेषस्य मांसस्य भक्षणेऽपि द्विजन्मनः । महान् दोषोऽस्ति निर्दोषं मांसं नास्त्येव कर्हिचित् ॥ ५६
यज्ञशेषादिमांसस्य भक्षणे ह्यत एव हि । निषेधो भारतेऽस्तीति तद्वाक्यमपि ते ब्रुवे ॥ ५७

'A foolish Brahmin who drinks wine through confusion, from such day falls from Dharma. His act will be considered as great a sin as killing a virtuous one, and he will be forbidden here in this world as well as in the world above.' 50.

Are not such bounds of propriety laid down by Shukracharya? Wherefore, how come drinking of wine is not a sin of great magnitude? 51.

In the past, Shvetaketu, son of Uddalak had strictly forbidden men from going to any woman (of their choice) like animals do. 52.

'Women, who transgressing their husbands, commit adultery, from such moment would be reckoned as committing heinous crime equal to feticide and hence will be facing greater agonies. 53.

Similarly it would a heinous crime on the part of men who transgress their virtuous virgin wives and enjoy other women, and are therefore destined for the same fate. 54.

'Any animal flesh for that matter, in all respect, should not be eaten by men', is a well-known virtuous path. Is it not? 55.

Even eating flesh offered in the sacrifice is a grave blemish for Brahmins. Hence there is no blameless eating of flesh indeed. 56.

Therefore in Mahabharata, there is a statement negating eating of flesh offered in sacrifice even. Let me tell you about that. 57.

यजुषा संस्कृतं मांसं निवृत्तो मांसभक्षणात् । न भक्षयेद्वृथामांसं पृष्ठमांसं च वर्जयेत् ॥ ५८
एकतः सर्वमांसानि मत्स्यमांसानि चैकतः । भवन्ति पापरूपाणि न विप्रस्तानि भक्षयेत् ॥ ५९
अयमेव हि सिद्धान्तो देवशास्त्रप्रमापितः । असदेव मतं तस्मात्तव मांसाशिनोऽखिलम् ॥ ६०
प्राणिमात्रवधमन्तरा क्वचित्प्राप्यते न पललं पलप्रियाः ! ।
जीवघात इह बुद्धिपूर्वकं त्वस्ति दोष इति वो मतं न सत् ॥ ६१

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे द्वितीयप्रकरणे जयतल्पपुरे क्षुद्रशाक्तमतखण्डने मकारपञ्चकोच्छेदननामा षट्चत्वारिंशोऽध्यायः ॥ ४६

One who has abandoned eating of flesh should not partake of it even as part of though sanctified by a ritual; not even in the name of manes or otherwise. 58.

Eating flesh of all animals is a sin equal to eating flesh of a fish. Hence a Brahmin should not eat those. 59.

This is the conclusion as laid down in Vedic scriptures. So all of you who are flesh eaters, your views and practices are spurious. 60.

Without killing of an animal, how meat or flesh can be gotten, O meat lovers? Fatal harm done to living beings is a grave sin; and here you are doing it intentionally. Hence your teachings are false and wrong. 61.

Thus ends the Forty-sixth chapter entitled 'Refuting of heretical doctrines in Jayatalpapura' in the second Prakarana of Satsangijivan, the life story of Lord Narayan, also titled as 'Dharmashastra' the rules of the code of conduct. 46

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॥ अथ सप्तचत्वारिंशोऽध्यायः ॥ ४७ ॥

सुव्रत उवाच

वाचं निजमतोच्छेत्रीं श्रुत्वैतां स हरेर्नृप ! । सर्पो यथा मन्त्ररुद्धवीर्योऽन्तर्व्याकुलोऽब्रवीत् ॥ १

कीचक उवाच -

यदि वेदस्य तात्पर्यं हिंसादौ नैव विद्यते । हिंस्रयज्ञाः कथं तर्हि कृता देवर्षिभूमिपैः ॥ २
वेदशास्त्रपुराणानि तैरधीतानि किं न वा । त्वमेव पण्डितोऽस्येकः सर्वेभ्यो दूषणप्रदः ॥ ३
अन्नं चराणामचरा ह्यपदः पादचारिणाम् । अहस्ता हस्तयुक्तानां द्विपदां च चतुष्पदः ॥ ४
इति भागवतश्लोकः प्रमाणं मांसभक्षणे । परम्परागतश्चास्ति शिष्टाचारोऽपि हीदृशः ॥ ५
उशनःश्वेतकेतुभ्यां मर्यादा या प्रवर्तिता । सा त्विदानींतनी ज्ञेया न त्वनादि मतं हि तत् ॥ ६
मतमाधुनिकं सुज्ञा नैव गृह्णन्ति पण्डिताः । ते तु प्राचीनमध्वानं श्रयन्ते सूक्ष्मदर्शिनः ॥ ७

CHAPTER – 47

Kichak pleading for Violence.

O king, hearing these words of Shri Hari refuting his views, he (Kichaka) became restless and disheartened as if a snake charmed by Mantra lost its spirit. He said. 1.

Kichaka: 'If Veda's purport is not in favour of violence, then how is it that sacrifices committing violence were performed by sages, gods and kings in the past ? 2.

Haven't you studied the Vedas, Shastras and Puranas? Are you the only learned man denouncing all others like that! 3.

Listen, immovable objects are the food of moveable animals. Those having no feet like grass are the food of those having feet (animals); those having no hands (like fruits and leaves) are the food of those having hands (like monkeys) and those having four legs are the food of two-legged ones i.e. humans.'

This is a stanza from Srimad Bhagavat authorizing meat eating. It is a customarily and traditionally sanctioned practice also. 4 -5

What you have cited to be the code of conduct promoted by Ushan (Shukracharya) and Shvetaketu is the latest one and it is not an ancient code (set by the scriptures). 6.

सुव्रत उवाच -

सत्पण्डितायमानस्य तस्येत्थं वाचमीश्वरः । स आश्रुत्य मतं तस्य मर्दयन्नाह सद्वचः ॥ ८

श्रीनारायणमुनिरुवाच -

हिंस्रकर्मपरान्नाहं दूषये किन्तु वैदिकः । एवमेवास्ति सिद्धान्तः स एव कथितो मया ॥ ९
भारते मोक्षधर्मेषु भीष्मो राजा युधिष्ठिरम् । निःसंशयं तमेवाह तद्वचांसि निशामय ॥ १०
अव्यवस्थितमर्यादैर्विमूढैर्नास्तिकैर्नरैः । संशयात्मभिरव्यक्तैर्हिंसा समनुवर्णिता ॥ ११
सर्वकर्मस्वहिंसां हि धर्मात्मा मनुरब्रवीत् । कामकाराद्विहिंसन्ति बहिर्वेद्यां पशून्नराः ॥ १२
तस्मात्प्रमाणतः कार्यो धर्मः सूक्ष्मो विजानता । अहिंसा सर्वभूतेभ्यो धर्मेभ्यो ज्यायसी मता ॥ १३

Wise and knowledgeable men having insight do not accept the later views, but resort to the ancient ways only.' 7.

Suvrat said:-

Having heard the words of that imposter posing himself as a learned man, the Lord striking out his statements, spoke thus: 8.

Shri Hari advocating non-violence citing scriptural evidences.

Narayan Muni said:-

Here, I am not blaming those who have committed violence or doing so (or are inclined to do). But whatever I have told you (about non-violence) is in accordance with the Vedic principles. 9.

Listen to what the noble king Bhishm said to Yudhisthir decisively in Moksadharmparv of Mahabharat. 10.

'Those who are deluded, libertine, non-believing, skeptic and having no proper understanding of values, only they have acclaimed violence.' 11.

'In all deeds non-violence should be observed' says the virtuous Manu. Those who slaughter animals out of sacrificial hall are those who are impelled by their desire for sensual pleasure. 12.

Hence a wise man should follow religious injunctions with understanding of the inner meaning authoritatively. Nonviolence towards all beings is considered the most commendable act (One should abide by authoritative statements while doing any act). 13.

यदि यज्ञांश्च वृक्षांश्च यूपांश्चोद्दिश्य मानवाः । वृथामांसानि खादन्ति नैष धर्मः प्रशस्यते ॥ १४
सुरां मत्स्यान्मधु मांसमासवं कृशरौदनम् । धूर्तैः प्रवर्तितं ह्येतन्नैतद्वेदे तु कल्पितम् ॥ १५
मानान्मोहाच्च लोभाच्च लौल्यमेतत्प्रकल्पितम् । विष्णुमेवाभिजानन्ति सर्वयज्ञेषु ब्राह्मणाः ॥ १६
पायसैः सुमनोभिश्च तस्यापि यजनं स्मृतम् । यज्ञियाश्चैव ये वृक्षा वेदेषु परिकल्पिताः ॥ १७
यच्चापि किञ्चित्कार्तिक्यमन्नं चोक्षैः सुसंस्कृतम् । महत्सत्त्वैः शुद्धभावैः सर्वं देवार्हमेव तत् ॥१८
इति भारतवाक्यानि कथितानि चतुःपिब ! । श्रीमद्भागवतस्यापि सिद्धान्तोऽस्त्ययमेव हि ॥ १९
आहुर्धूम्रधियो वेदं सकर्मकमतद्विदः । अग्निमुग्धा धूमतान्ताः स्वं लोकं न विदन्ति ते ॥ २०

If men kill animals in the name of sacrifice and worship Yupas (wooden posts to which sacrificial animals are tied) as deities with the sole purpose of eating their flesh, it is not true religion or the commendable way of performing religious rites. 14.

Wine, fish, beverages made of palms etc., honey, meat and rice mixed with yellow grains are offered and eaten in the name of deities (like Chandi). These are not at all prescribed by the Vedas, but are brought into practice by cunning, lusty people out of their own fancies. 15.

Stricken by ego, infatuation and greed, they have fashioned these things. The Brahmins knowing the truth of the Vedas and purpose of sacrifice, think of Vishnu only in every rite of sacrifice, and worship Him with Payas (made of milk) flowers etc. They use twigs and logs of specified trees (for sacrificial fire). 16 - 17.

Whatever grains are available in Kartik month are consecrated by sprinkling holy water and cooked by pious hearted men for sacrificial rituals. Only these items are fit to be offered to the gods.' 18.

Above sentences are the evidences from Mahabharata. O ye the drinker of wine four times a day, Srimad Bhagavat also supports the same view. 19.

'Those, whose intelligence is clouded by the smoke (coming out of sacrificial fire) and ignorant of the purport of the Vedas

कामिनः कृपणा लुब्धाः पुष्पेषु फलबुद्धयः । पशून् द्रुह्यन्ति विस्रब्धाः प्रेत्य खादन्ति ते च तान् ॥ २१
न दद्यादामिषं श्राद्धे न चाद्याद्धर्मतत्त्ववित् । मुन्यन्नैः स्यात्परा प्रीतिर्यथा न पशुहिंसया ॥ २२
वाक्यैरित्यादिभिः साक्षात्पशुघातो मखेष्वपि । निषिद्धः श्रीभागवते किंपुनस्त्वन्यथा वधः ॥ २३
सप्तर्षयो वालखिल्यास्तथैवोचुर्मरीचिपाः । अमांसभक्षणं सर्वे प्रशंसन्ति महर्षयः ॥ २४
स्वमांसं परमांसेन यो वर्धयितुमिच्छति । स सीदत्येव नियतमित्युवाच च नारदः ॥ २५
न भक्षयति यो मांसं न हन्यान्न च घातयेत् । स पूज्यः सर्वभूतानामित्याहाद्यो मनुर्वचः ॥ २६

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assert that the Vedas are nothing more than ritualism. They, be fooled by their exaggerated faith in the scope of fire sacrifices, eventually go by the path of smoke without knowing anything about the true nature of their own self. 20.

Desire-stricken, greedy and pitiable, they mistake the flower (heavenly facilities) for the fruit (of attainment of sat-chit-anand). Men who are cruel to animals, kill and consume them without hesitation will in turn be eaten by; those animals in life hereafter. 21.

A man who knows the real intention of the sacred law should not offer or eat meat while performing (obsequies) rites in the honour of the manes. The offerings of roots and fruits that are approved by the sages, free from the tint of violence, are more pleasing to them than the slaughter of animals.' 22.

In these statements from Bhagavat, killing animals even in sacrifice is disapproved altogether. What then can be said about slaughtering them otherwise? 23.

Most respected, seven ancient sages, Valakhilyas and other great sages like Marichi, the savers of creation commend non-violence and pure food untouched by flesh. 24.

Sage Narad says:-

One who wants to add flesh to his body by eating other's flesh will certainly be doomed. 25.

Now these are the words of Manu, the first ruler and religious instructor of the world 'One who does not eat, or kill animal by himself or at other's hand is the man venerated by all.' 26.

मधुमांसनिवृत्तो यः स दाता स च यज्ञकृत् । स तपस्वी च विज्ञेय इति प्राह बृहस्पतिः ॥ २७
मासिमास्यश्वमेधेन यो यजेत शतं समाः । सोऽमांसाशी च तुल्यौ स्तो भीष्म इत्याह धर्मजम् ॥ २८
आदावज्ञानतो भुक्त्वा मांसं पश्चान्निवर्तते । सोऽपि तत्फलमाप्नोति पुनः खादति चेन्न तत् ॥ २९
यो विद्वान् सर्वभूतेभ्यो भवेदभयदः सदा । स प्राणदो भवेन्नूनं विश्वास्योऽधृष्य एव च ॥ ३०
प्राणा यथात्मनोऽभीष्टास्तथा ज्ञेयाः परस्य च । नास्ति मृत्युसमं दुःखं सर्वेषामपि देहिनाम् ॥ ३१
ब्रह्मस्वरूपनिष्ठानां मुनीनां त्यागिनामपि । प्राप्ते स्ववधकाले तु जायते न प्रसन्नता ॥ ३२
अतएव वधे तेषां ब्रह्महत्याधिकः स्मृतः । धर्मशास्त्रे महान्दोषो विदेहानामपि ध्रुवम् ॥ ३३
तथाऽमराणां सर्वेषां यज्ञभागभुजामपि । वधकाले क्वचित्प्राप्ते महती भीर्हि जायते ॥ ३४

Brhaspati says:-

'know that the generous man who has abandoned wine and meat is truly the sacrificer and an ascetic. 27.

One who performs Ashvamedh sacrifice every month for hundred a years, and the one who has strictly abandoned meat are of equal merit - says Bhishma, to Dharmraj Udhishthir. 28 - 29.

One who has taken meat unknowingly and never eating - touching - it again will also get the same fruit.

One that provides protection to all living beings knowing fully well the merits of non-violence is the real life-giver, a dependable friend and a dignified person. He will not be defeated here or hereafter. 30.

'Mind that life is dearest to oneself, as is to the other. There is no more suffering than death.' 31.

Even to the sages who have renounced everything and keep meditating on the Supreme Brahman, it is an unpleasant experience when they are slain. Hence in the Holy Scriptures killing them is considered as the greatest sin; even greater than killing a Brahmin. So also is slaying of realized souls that are detached from the body-ego sense. 32-33.

Even gods, enjoying the share of sacrificial offerings (in the form of flesh) are afraid of being put to death (by Asuras). They run away hiding themselves, live in secret places like caves etc.

जीवहिंसापापमेव देवास्ते तर्हि जानते । पलायमानाः प्रच्छन्नं वसन्तः कन्दरादिषु ॥ ३५
तथा हिंस्रा नरा ये च तेऽप्यत्र स्ववधक्षणे । प्राप्ते त्रस्यन्ति नितरां प्रद्रवन्त इतस्ततः ॥ ३६
अतिक्रूरा अपि च ते तदानीं यान्ति रङ्कताम् । अहिंसां च प्रशंसन्ति निन्दन्तो हिंसनं मुहुः ॥ ३७
भाविस्वमृत्युवार्तायाः श्रवणेऽपि महद्भयम् । जायते हृदये पुंसां कम्पश्च विदुषामपि ॥ ३८
तदा तु हन्यमानानां पापैर्मांसार्थिभिर्बलात् । जीवानां रोगहीनानां कथं न स्याद्भयं महत् ॥ ३९
ईदृक्कर्मकृतां पुंसां क्रूराणां निर्दयात्मनाम् । कुतः सौख्यं भवेदत्र परलोके च पापिनाम् ॥ ४०
नहि मांसं तृणात्काष्ठादुपलाद्वापि जायते । हननादेव जन्तूनां जायतेऽत्राघमस्त्यतः ॥ ४१
स्वाहास्वधामृतभुजो देवाः सन्त्यार्जवप्रियाः । क्रव्यादा राक्षसा एव ततो मांसं विवर्जयेत् ॥ ४२
अनुद्वेजयतो जीवान्न भयं क्वापि विद्यते । भूतद्रोग्धुस्त्विहामुत्र भयं नैव निवर्तते ॥ ४३

Do they not know that violence against life is sin? 34 -35.

Even deadly killers, frightened and distressed, run hither and thither pitiably when they are victimized. Though they are very cruel themselves, they lose courage and become miserable then. At such times they turn hypocrites and denounce and preach non violence. 36 -37.

If a man hears portents of his death, it creates great fear in their minds and they shiver from the idea of death, though they are well learned. 38.

If so, will the healthy animals hauled and slaughtered by the sinister and greedy for flesh not be deplorably terrified? 39.

How then will such merciless, accursed, brutal and disastrous deaths to innocent animals beget happiness in this and the other world? 40.

Meat cannot be produced from grass, wood or stone; it is got only by killing (tormenting) animals. Hence it is an evil act. 41.

The gods are pleased with oblations of nectar-like food made of grains, ghee etc. offered with auspicious utterances like ‘svaha’, and manes with the word ‘svadha’, for they love moral rectitude. Only demons and goblins eat flesh. Hence it should be abandoned. 42.

He that doesn’t inflict pain to living beings has no fear from any quarter, and to one who is inimical to the beings, fear comes

यद्यत्र खादको न स्यान्न तदा घातको भवेत् । न क्रेता नापि विक्रेता मांसस्यातो न भक्षयेत् ॥ ४४
धनेन क्रयिको हन्ति खादकश्चोपभोगतः । घातको वधबन्धाभ्यां मार्कण्डेयोऽब्रवीदिति ॥ ४५
आर्हतो चानुमन्ता च विशस्ता क्रयविक्रयी । संस्कर्ता चोपभोक्ता च खादकाः सर्व एव हि ॥ ४६
देहपुष्टिं विना कोऽपि गुणो नास्त्यामिषाशने । देहस्तु दुःखरूपोऽस्ति कृतघ्नः क्षणभङ्गुरः ॥ ४७
दोषास्तु बहवः सन्ति नृणामामिषभक्षणे । हिंसामाश्रित्य वर्तन्ते यतः पापानि सर्वशः ॥ ४८
नानाजन्मजरारोगमृत्युदुःखैर्निपीडिताः । संसारे परिवर्तन्ते ये जना जीवहिंसकाः ॥ ४९
कुम्भीपाकेषु पच्यन्ते ते चैवानेकयोनिगाः । नरकाधिकदुःखे च गर्भवासेऽपि चावशाः ॥ ५०

from everywhere, here and hereafter. 43.

If there is no flesh-eater, there will be no killer, nor the seller and purchaser of flesh as well. Hence (to avoid this link of sins) none should eat meat. 44.

Sage Markandeya says:-

'this sin of violence destroys (three persons) the one who sells it for money, the eater who enjoys it and one who actually fastens and kills the animal. 45.

And this way also the sin falls on one who brings the animal at the order or wish of the buyer, the one who instigates the act, the killer, the seller, the purchaser, the one who cooks it and the one who eats it. All these (seven) are the committers of sin. 46.

No other purpose is served by eating meat than nourishing or adding more flesh to one's own body - which body is in itself full of sufferings, is undependable and is short-lived. 47.

Thus many a blemish comes to a man because of meat eating; violence against animals is the root of all these sins. 48.

Killers of life transmigrate through lower and lowest species and are tormented with innumerable sorrows of birth, old age, diseases and death.

They are cooked and are burnt in Kumbhipaka, the worst of the hells. They get entangled in the wheel of several birth-deaths. Enslaved, they have to face the miseries of lying in the womb, which is worse than hell. 49 - 50.

सूक्ष्मकीटवधेऽप्यस्ति दोष एव महान्नृणाम् । सन्ति प्राणाः प्रियतमाः सर्वेषामपि देहिनाम् ॥ ५१
आगच्छच्छकटारावभीतो धावन् जिजीविषुः । प्राणाः प्रेष्ठा ममेत्याह व्यासं कीटो यतः पुरा ॥ ५२
अभयं सर्वभूतेभ्यो यो ददाति दयापरः । स एव निर्भयो लोके इहामुत्राप्यसंशयम् ॥ ५३
नैनं व्यालमृगा घ्नन्ति न पिशाचा न राक्षसाः । मुच्यते भयकाले स मोक्षयेद्यो भयात्परान् ॥ ५४
मृत्युकाले महान् कम्पः पशूनामपि जायते । तस्मान्नरो दयां कुर्याद्यथात्मनि तथापरे ॥ ५५
मां स भक्षयिताऽमुत्र यस्य मांसमिहाद्म्यहम् । एतन्मांसस्य मांसत्वं प्रवदन्ति मनीषिणः ॥ ५६
यज्ञार्थं पशवः सृष्टा इत्येवं श्रुतिशासनात् । यज्ञादन्यत्र ये घ्नन्ति पशूंस्ते राक्षसाः किल ॥ ५७
यज्ञेषु पश्वालम्भोऽपि न साक्षाद्वेदसम्मतः । किन्त्वसात्त्विकवृत्तीनां रागाद्धिंसानिवृत्तये ॥ ५८

Killing even a small insect brings great evil to a man, because all beings are strongly attached to and love utmost, their own life - the Prana. 51.

(One incident in the past exemplifies this truth) 'Once an insect moving on the street, having heard the sound of an approaching cart, ran away instantly out of fear, to save its life. When asked, it said to the great sage Vyasa, 'life is most precious and dear to me'. 52.

One who is merciful and assures safety to all living beings, he becomes fearless in this world and in the other world also.

None, a snake or beast or evil spirit or demons, kills or injures him who saves others when their life is in danger. 53 - 54.

At the hour of death even animals tremble with fear. Hence man should be compassionate to others as he is to himself. 55.

The word 'Mamsa'- meat- is explained as 'one who is eating me (Mam), my flesh in this world, (sah) he will be eaten by me in the other world.' The word 'Mamsa' is thus very meaningful, say wise thinkers. 56.

You have rightly said that religious texts prescribe killing of animals in sacrificial rituals. This doesn't mean that violence is diametrically endorsed by the Vedas. It is a symbolic way of greatly restricting killing of animals by confining it to ritualistic sacrifices, and sending out a greater message of curbing the

आदौ कृतयुगे धर्मः सत्यदानतपोजपः । आसीत्सत्त्वगुणोद्रेके सर्वेषां च हितावहः ॥ ५९
प्रवृत्तश्च ततो यज्ञो यत्र व्रीहिमयः पशुः । तेनायजन्त यज्वानः पुण्यलोकाभिकांक्षिणः ॥ ६०
तमोऽनुविद्धे रजसि कालेनाथ समुच्छ्रिते । बुद्धिभेदोऽभवन्नृणां देवानां चाधिकारिणाम् ॥ ६१
हिंसालिङ्गांस्ततो मन्त्रानिन्द्रो विश्वजिदाह्वयः । स्वायम्भुवेऽन्तरे पूर्वं त्रेतायां समवर्तयत् ॥ ६२
आदौ यज्ञोऽपि तेनैव वाजिमेधाभिधो महान् । साक्षात्पश्वालम्भयुतः स्वयं कृत्वा प्रवर्तितः ॥ ६३
कथयामि कथामेतां यज्ञसम्बन्धिनीं च ते । प्रोक्ता वायुपुराणे या मात्स्ये स्कान्दे च भारते ॥ ६४
पुरा बभूव देवेन्द्र आद्ये स्वायम्भुवान्तरे । नाम्ना विश्वजिदित्युक्तो मन्त्रविद्याविशारदः ॥ ६५
त्रेतामुखे सोऽश्वमेधं यज्ञं प्रावर्तयत्प्रभुः । स्वनियम्यैर्देवगणैः सह सम्भृतसाधनः ॥ ६६

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tendency of uncontrolled killing by the passionate and unholy who slaughter them for various purposes. 57 - 58.

In the beginning of the creation (of four Yugas), first came Krutayuga (satyauga) wherein the religion that prevailed was truth, charity, austerities, chanting of sacred hymns and bringing welfare to all. Moral excellence was on the rise then. 59.

Those days, people wishing meritorious life hereafter used to perform sacrifice by offering of rice and the like (or grain-products) as a symbol of an animal. 60.

Then came the age when quality of Rajas was defiled by Tamas (delusion and ignorance). Minds of men and of the guardian deities became unsettled. 61.

In the Svayambhuva Manvantara, earlier in Treta age, Indra, by name of Visvajit promoted sacrifice involving animal killing by altering the definition of some Vedic Mantras to mean violence. 62.

Before that he had performed a great sacrifice named Vaji-medh (Asvamedh), killed animal and promoted such practice. 63.

The stories I am telling you about the sacrifices are narrated in VayuPuran, Matsya Puran, Skand Puran and Mahabharat. 64.

As I have said, in the ancient times, the then Indra, by name Vishvajit, was ruling in the period of Svayambhuva Manu. He was an expert in the lore of Mantras. 65.

He proposed to perform Ashvamedh sacrifice with the help

इन्द्रियाणामधिष्ठातॄन्देवान्देवास्त ईजिरे । तत्राश्वमेधे वितते समाजग्मुर्महर्षयः ॥ ६७
निषेदुस्ते सभामध्ये तत्र देवैः समर्चिताः । ददृशुर्यज्ञसम्भारानृषीन्देवान्समुत्सुकान् ॥ ६८
तत्राथ ददृशुर्बद्धान्दीनान्सङ्क्रोशतः पशून् । ततो विश्वजितं प्रोचुः सर्वेषां शृण्वतां च ते ॥ ६९
अधर्मो धर्मघाताय प्रारब्धः पशुभिस्त्वया । नायं धर्मो ह्यधर्मोऽयं न हिंसा धर्म उच्यते ॥ ७०
आगमेन भवान्सर्वं प्रकरोतु यदिच्छति । विधिदृष्टेन यज्ञेन धर्मेणावध्यसेतुना ॥ ७१
एवमुक्तः सुरेन्द्रस्तैऋषिभिस्तत्त्वदर्शिभिः । नागृह्णाद्वचनं तेषां मानमोहसमन्वितः ॥ ७२
ते तु खिन्ना विवादेन तत्त्वयुक्ता महर्षयः । सन्धाय वाक्यमिन्द्रेण पप्रच्छुः खचरं वसुम् ॥ ७३

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of gods who were in his service, collecting plenty of materials. 66.

Then those gods started to offer oblations to the presiding deities of sense organs. In that large, grand sacrifice, by chance, arrived great sages (like Vrddh Vasisth). 67.

Gods worshipped them with due respect. When seated in the sacrificial hall, they saw the abundant provision of materials and the gods with full enthusiasm engaged in the working. 68.

When the sages looked at the helpless animals tied up, crying and wailing pitiably, they spoke to Vishvajit (Indra) in the presence of all. 69.

You have started this anti-religious act of destroying religion itself, here in the form of animal sacrifice. This is not religion but irreligion; violence is not said to be righteousness. 70.

May you perform the sacrifice according to the Agam scriptures, and to your wish. But according to the Vedic rituals, it should be done in view of observing non-violence and protecting ideals of religion. 71.

But that king of gods Indra being in the grip of ego and infatuation paid no heed to the advice of those sage-seers. 72.

All those sages, who were knowers of truth, discussed and argued with him but in vain. Saddened, they again made a treaty with Indra that both sides shall accept king Vasu's opinion in this matter. Thus they asked Vasu (who came there by chance) who used to stay and move in the sky. 73.

महाप्राज्ञ ! कथं दृष्टस्त्वया यज्ञविधिर्नृप ! । इति पृष्टो जगादैवं सोऽविचार्य बलाबलम् ॥ ७४
यष्टव्यं पशुभिर्मेध्यै रसौषधिफलैरपि । हिंसाप्रधानो वै यज्ञविधिर्दृष्टो हि वैदिकः ॥ ७५
इत्युक्तमात्रे स वसुः पपात धरणीतले । ऊर्ध्वचार्यपि भूचारी स एवंवचसाऽभवत् ॥ ७६
धर्माणां संशयच्छेत्ता राजा वसुरधोगतः । हिंसायाः कथनाद्यज्ञे देवानां पक्षपाततः ॥ ७७
ज्ञातुं शक्यो न वेदार्थो बुद्धिमद्भिरपि ध्रुवम् । तस्मादनिश्चयाद्वक्तुं धर्मः शक्यो न केनचित् ॥ ७८
अधिकारानुसारेण वेदो धर्मान्ब्रवीति यत् । बहुद्वारस्य धर्मस्य सूक्ष्मा दुरनुगा गतिः ॥ ७९
एवं विवादः सुमहानासीद्यज्ञप्रवर्तने । ऋषीणां देवतानां च पूर्वं स्वायम्भुवान्तरे ॥ ८०
ततस्ते ऋषयो दृष्ट्वा हृतं धर्मं बलेन तु । अवश्यंभाविनं दृष्ट्वा जग्मुः सर्वे यथागतम् ॥ ८१

'O king of great intellect, tell us about the performance of sacrificial ritual?' He opined thus. 74.

'In sacrifice, besides animals, other substances like milk, ghee, food grains or fruits may be offered. The Vedas give prominence to violence - in the ritual of sacrifice. 75.

The moment Vasu uttered these words, he fell down to earth. Because of this (vile) speech, he forfeited the felicity of traveling in the sky and became a commoner walking on the earth. 76.

Vasu, the king having knowledge and decisive power of giving correct advice in religious matters faced sudden downfall because of justifying violence in the sacrifice and taking gods' side. 77.

It is difficult to understand the inner meaning of the Vedas even to the intelligent and learned persons. Hence none can speak of it, without having correct knowledge of performance of rituals. 78.

The Vedas instruct us about sacred duties and rituals according to the status and stages of life and tendencies of each individual (and not the same thing for one and all). Their manifold ways and means are subtle and difficult to understand. 79.

This way in the past, there had been many argumentations and discussions about the performance of sacrifice among gods and sages at the times of Svayambhuva Manu. 80.

Then the sages, seeing that the sacred law was violated by the powerful gods due to unavoidable destiny, they left there and went

गतेषु मुनिसङ्घेषु देवा यज्ञमकुर्वत । एवं रजस्तमोवृद्ध्या हिंसा यज्ञे प्रवर्तते ॥ ८२
दृशं च युगं यत्र द्विजा यादृग्गुणास्तथा । तादृशं हि तदा शास्त्रं प्राधान्येन प्रवर्तते ॥ ८३
तस्मान्न हिंसा कार्येति यदुक्तमृषिभिर्वचः । प्रमाणवाक्यं तद्ध्येव गृहीतव्यं मुमुक्षुभिः ॥ ८४
अद्रोहश्चाप्यलोभश्च दमो भूतदया शमः । ब्रह्मचर्यं तपः सत्यमनुक्रोशः क्षमा धृतिः ॥ ८५
सनातनस्य धर्मस्य मूलमेतदितीरितम् । तस्मात्त्याज्यं सदा मांसमित्येषा परमा स्थितिः ॥ ८६
अहिंसादिः परो धर्मः प्राचीनो नाधुनातनः । असन्मतं ततस्त्यक्त्वा श्रीकृष्णाश्रयमाचर ॥ ८७

सुव्रत उवाच -

इत्याश्रुत्य हरेर्वाचं कीचकोऽतीव विस्मितः । सर्वज्ञं तं प्रभुं मेने हृदि चासन्निजं मतम् ॥ ८८

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away from where they had come. 81.

When the group of sages left, the gods performed sacrifice on their own will. Thus the tendencies Rajas and Tamas grew, violence came in to practice in sacrificial rituals. 82.

In course of time such influential tendencies captured the minds of the Brahmins learned in the Shatras, and they interpreted the shastric tenets according to the changed perception. 83.

So, 'animals should not be slaughtered in sacrifice or otherwise'. Religious and spiritual aspirants should accept the words of advice from the sages as authority. 84.

Non-injury to others, absence of avarice, control over the senses, mercy towards all beings, restraint of mind, celibacy, penance, truthfulness, forgiveness and fortitude are said to be at the root of eternal law. Abstinence from meat-eating is hailed as the highest virtue. 85 - 86.

Principles of non-violence are most ancient and of the highest order. Hence abandon the misgivings and take refuge in Lord Shri krishna. 87.

Shri Hari establishing true religion.

Suvrat said:-

Hearing these words of Shri Hari, Kichak was surprised and realized that Shri Hari was the all-knowing Lord, and that his own thoughts were altogether wrong. 88.

मकारैर्यजनं देव्या अप्रमाणं तदा स तु । प्रतिपादयितुं नैव शशाक पुरतो हरेः ॥ ८९
निर्मानो निर्मदो भूत्वा भीतश्चाधर्मतो भृशम् । किञ्चित्स्वमानरक्षार्थं तं प्रणम्यब्रवीद्वचः ॥ ९०
नारायणमुने ! सत्यं त्वया यत्प्रोच्यते वचः । प्रातरानीय मद्ग्रन्थान्दर्शयिष्ये पुरातनान् ॥ ९१
किञ्चित्कार्यं साम्प्रतं मे भवतीति व्रजाम्यहम् । इत्युक्त्वा स ययौ शीघ्रं सह शिष्यादिभिस्ततः ॥ ९२
प्रावृत्य वाससा वक्रं म्लानं भीतः सवेपथुः । सोऽगाद्गेहं यथा सर्पो वैनतेयमुखच्युतः ॥ ९३
गतेऽथ तस्मिन्भगवान्स्वाश्रितैः सह तत्क्षणम् । सस्नौ तडागे वितते तत्संसर्गाघनुत्तये ॥ ९४
पुनः सभां समभ्येत्य प्रभुः प्राह निजाश्रितान् । देव्याः पूजा मया नैव भक्ता ! वादेऽत्र खण्डिता ॥ ९५
किन्त्वधर्मो हि तत्रस्थो मया सम्यंनिषूदितः । नैवावज्ञा ततः कार्या देव्या धर्मावनस्थितेः ॥ ९६
सभायां विदुषो विप्रान् सद्वाक्यैरिति रञ्जयन् । धर्मस्यैवावनं चक्रे ह्रियमाणस्य दुर्जनैः ॥ ९७

He was not able to argue and justify his own view in support of worshiping the goddess with five Makaras without pitting himself against the standards of righteous code. 89.

Then desisting from his ego and haughtiness he become very much afraid of defending his own ill acts just to save his pride. He bowed to Shri Shri Hari and said: 90.

'O Narayan Muni, what you have said is true, but tomorrow morning I will bring the old texts of our cult and show them to you. 91.

Now I have work to do. So I will go.' His face was discoloured. Covering it with a cloth, desperate and trembling, he hurriedly went home with his disciples and followers as if he were a snake rescued from eagle's mouth. 92 - 93.

The moment he left, the Lord with His followers went to a large pool and took bath to get free from the pollution caused by the presence of that sinister. 94.

Returning to the assembly, the Lord said to his followers, 'O devotees, I have not argued against worship of the goddess in this debate, but only eradicated anti-religious element in that sect. Disrespect should not be shown to the goddess incarnated for protection of religion. 95 - 96.

Pleasing the learned Brahmins, sitting in the assembly, by his

प्रमाणवाक्यैः प्रबलैः शाक्तमार्गस्थितं महत् । मकारपञ्चकाख्यं स पापमेवमनीनशत् ॥ ९८
गन्धपुष्पघृतक्षीरैर्देव्याः सम्यक्प्रपूजनम् । बलिं च माषवटकैः स्थापयामास स प्रभुः ॥ ९९
एवं सद्धर्ममर्यादां तस्य स्थापयतो हरेः । मोक्षदैकादशी तत्र प्रत्यपद्यत भूमिप ! ॥ १००
कारयामास तस्यां च कृष्णार्चनमहोत्सवम् । ग्रामान्तरेभ्य आजग्मुर्जनास्तत्र सहस्रशः ॥ १०१
दर्भावत्यागता भक्ताः स्वपुरागमनाय तम् । प्रार्थयन्नुत्सवस्यान्ते विष्णुगुप्तादयो मुहुः ॥ १०२
तेभ्यः प्रसन्नो भगवांस्तदैव सह तैस्ततः । निर्ययौ तत्पुरं गन्तुमारूढो जविनं हयम् ॥ १०३

जयतल्पपुरस्थभक्तवृन्दं स निवर्त्यानुगतं वृतोऽश्ववारैः ।
पथि चावसथेषु भक्तिभाजां निवसन्सर्षिगणः पुरं तदायत् ॥ १०४

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे द्वितीयप्रकरणे जयतल्पपुरे क्षुद्रशाक्त-मतखण्डनेऽहिंसाधर्मस्थापनवादिपराजयनिरूपणनामा सप्तचत्वारिंशोऽध्यायः ॥ ४७ ॥

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soft and benevolent words from the Shastras, He saved the virtue, declining the ill acts of devilish men. 97.

He eradicated the sinful practices of five Makaras in the Shakta cult by strong authoritative statements from the Shastras. 98.

Then He worshipped the goddess according to the holy rituals with sandal paste, flowers, ghee, milk and eatables made of black gram (vada). 99.

O king, thus establishing the ideals of true-religion Lord Shri Hari stayed there up to Moksada Ekadashi. 100.

On that day He worshipped Lord Krishna with special rituals. People from villages and towns attended it in thousands. 101.

At the end of the festival, Vishnugupta and other devotees coming from Darbhavati humbly prayed and urged the Lord to visit their town. 102.

Pleased by their request, the lord left on the same day and proceeded to their town on a speedy horse. 103.

Sending back the devotees of Jetalpur who had come to see Him, He advanced along with the troop of His attendants and with the sages accompanying Him. On the way he visited places where His devotees dwelt and eventually reached Darbhavati town. 104.

॥ अथ अष्टचत्वारिंशोध्याय: ॥ ४८ ॥

सुव्रत उवाच -

प्रत्युद्ययुस्तमायान्तं ज्ञात्वा पौरजना नृप ! । गीतैर्वादित्रघोषैश्च नादयन्तो दिशो दश ॥ १
अश्ववारै: परिवृतं चञ्चत्कुन्तकरैरथ । आयान्तं तं हरिं दूराद्दृष्ट्वाऽधावन्सहस्रश: ॥ २
ततस्तं प्राप्य झटिति प्रणेमुर्दण्डवज्जना: । आनन्दाश्रूणि मुञ्चन्तो हृष्टा: पुलकितत्वच: ॥ ३
भगवानपि तान्भक्तान्मानयित्वा यथोचितम् । तै: स्तूयमानसत्कीर्ति: पुरमभ्याययौ तत: ॥ ४
स्वदर्शनार्थं जनतासम्मर्द: स्यान्महानिति । पुराद्बहिर्वटाधस्तात्स स्वावासमकारयत् ॥ ५

Thus ends the Forty-seventh chapter entitled 'Shri Hari refuting and defeating a degraded Shakta in the dispute and establishing non-violence in jetalpur' in the second Prakarana of Satsangijivan, the life story of Lord Narayan, also titled as 'Dharmashastra' (the rules of the code of conduct). 47

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CHAPTER-48

Shri Hari's visit to Darbhavati.

Having heard the news of Shri Hari approaching the city, people of Darbhavati began to sing happily, beating drums and playing instruments in such a high pitch that the sound reverberated in all quarters. 1.

Seeing Shri Hari riding on a horse surrounded by a number of horsemen holding blazing lances from a distance, they rushed towards Him in thousands. 2.

As they reached Him, they were ecstatic, with horripilation all over their body, and with tears flowing from their eyes, they prostrated before at His feet. 3.

The lord honoured them deservedly and went into the city with them even as they kept singing His glories. 4.

Reflecting that innumerable people in large crowds would be waiting for His Darsan, He made His stay under a big banyan tree on the outskirts of the city. 5.

ततो मुनीन्पार्षदांश्च नानादेशागताञ्जनान् । योषितश्च यथायोग्यं भगवान्समवासयत् ॥ ६
निजानानन्दयन्भक्तान्धर्ममार्गं प्रवर्तयन् । उवास तत्र स हरिः पुपूजुस्तं च ते जनाः ॥ ७
केसरागुरुकस्तूरीमिश्रैः कुङ्कुमचन्दनैः । सुगन्धिभिः पुष्पहारैः सद्वस्त्रैश्च विभूषणैः ॥ ८
उपहारान् बहुविधान्निवेद्य पुरवासिनः । चक्रुर्नीराजनं भक्त्या कुर्वन्तो गुणकीर्तनम् ॥ ९
आतिथ्यं समुनेस्तस्य चक्रुः पौरा यथोचितम् । पुमांसश्च स्त्रियो भक्ताः परिचर्यामकुर्वत ॥ १०
पौराणिको मयारामो गोविन्दश्च कुबेरजित् । निर्भयो भ्रातृरामश्च हरिकृष्णादयो द्विजाः ॥ ११
रघुनाथदासयुग्मं विष्णुगुप्तश्च राजजित् । प्रयागदासप्रमुखा विशः पर्यचरंश्च तम् ॥ १२
अबला शर्करा दत्ता शिवाद्या योषितस्तथा । परिचर्यारता आसन् दृढभक्तय आदरात् ॥ १३
अथ तत्रागतैर्विप्रैर्विद्वद्भिः स सहस्रशः । भगवान्कारयामास विष्णुयागमहोत्सवम् ॥ १४

He made arrangements for the residence of the accompanying sages, his attendants and devotees, men and women, coming from far and near. 6.

Propagating the sacred tenets and ideals of religion, He stayed there showering happiness on His exuberant devotees. 7.

The devotees worshipped Him with Kumkum and sandal paste mixed with saffron, aloe and musk, offered garlands of fragrant flowers, fine clothes, valuable ornaments and various food substances, waved lamps and sang compositions in His praise. 8 - 9

Men and women in the city received Him and the sages, and offered their hearty services. 10.

Among them were Mayaram, speaker on Puranas and other Brahmin scholars like Govindaram, Kuberjit, Nirbhay, Bhairam, Shri Harikrishna; 11.

Two persons called Raghunathdas and Vishnugupta, Rajaji, Prayagadas, together with others of merchant class aptly served Him. 12.

Abala, Sharkar, Datta, Shiva and other women devotees were delightedly engaged in His service. 13.

Magnificent Vishnuyag arranged by Shri Hari.

The Lord organized a big festival of sacrifice in the name of Vishnu at the hands of thousands of learned Brahmin priests who had come there. 14.

कुण्डं च मण्डपं विप्रास्तत्र कृत्वा यथाविधि । दशांशहोमं कृत्वा च चक्रुः पूर्णाहुतिं ततः ॥ १५
महद्भिरेव सम्भारैर्यज्ञ आसीत्स उत्तमः । यत्र हव्यैः सुराः सर्वे तुतुषुः पायसादिभिः ॥ १६
प्रचुराज्यसितैर्भोज्यैर्दक्षिणाभिश्च वाडवाः । यत्र सन्तुतुषुः सर्वे ये चान्येऽन्नार्थिनोऽपि ते ॥ १७
पक्वान्नानां लड्डुकानां सितानां घनसर्पिषा । बभूवू राशयो यत्र गण्डशैलनिभा नृप ! ॥ १८
दीयतां दीयतामेतद्भुज्यतां भुज्यतामिति । आसीत्सुतुमुलो घोषो विप्राणां यत्र सर्वतः ॥ १९
तेभ्यश्च दक्षिणाः प्रादाद्विद्वद्भ्यस्तु विशेषतः । पात्रापात्रविचारज्ञो भगवान्स यथोचितम् ॥ २०
कन्यादानान्यनेकानि कारयामास च प्रभुः । तथा द्विजकुमाराणां मौञ्जीबन्धान् यथाविधि ॥ २१
रङ्केभ्यः पापभीरुभ्यो दुर्बलेभ्यश्च भूरिशः । धनं स दापयामास दरिद्रेभ्यश्च सर्ववित् ॥ २२

The Brahmins were made to erect a large Pandal and build pits for sacrificial fire on the altar for offering one tenth oblations of the chanting in the name of Vishnu; and at the end, offering concluding oblations. 15.

That was the ever-grand sacrifice with abundance of substances and the oblations including Payasa (milk porridge) gratified the deities. 16.

The Brahmins also were gratified by delicacies rich with ghee and sugar, various eatables and gifts, and other people by various food items. 17.

Big heaps of laddus with saturated ghee and sugar looking like hillocks, were seen there. 18.

'Serve up', 'give', 'distribute', 'have', 'eat' - loud was the tumult among the Brahmins on all sides at that hour. 19.

Lord the 'knower of the standards of learning and virtuosity, distributed profuse gifts to the Brahmins, especially to the most deserving learned ones. 20.

He arranged to perform thread ceremonies of Brahmin boys and weddings of many pairs according to rituals. 21.

That all-knowing Lord arranged for distribution of money and other things in abundance to the poor, weak, sin-fearing men and to those who have lost their possessions. 22.

To the supplicants approaching Him, instantly pleased that he was, He gave ornaments like golden necklaces and various

याचकेभ्यो ह्यलङ्कारान् स्वर्णशृङ्खलकादिकान् । ददौ च सहसा प्रीतो वस्त्राणि विविधानि च ॥ २३
भूमिदानं च गोदानमश्वदानं तथैव च । महादानानि सर्वाणि कारयामास सोऽच्युतः ॥ २४
यथा यज्ञो महानासीद्दर्भावत्यां हरेस्तथा । न भूमौ भूपतेः कोऽपि दृश्यते श्रूयतेऽपि वा ॥ २५
संवत्सरे विक्रमाख्ये वर्तमाने महामखम् । एतं समापयत् पौष्यां भुवि विस्मापयन्नृपान् ॥ २६
अत्रैव साक्षाद्भगवत्समीक्षां गुरुः शतानन्दमुनिर्ममाऽऽपत् ।
संस्थापयामास निजान्तिके तं प्रीत्या हरिश्च क्षितिप ! स्वभक्तम् ॥ २७

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे द्वितीयप्रकरणे दर्भावतीपुरे विष्णुयागमहोत्सवनिरूपणनामाऽष्टचत्वारिंशोऽध्यायः ॥ ४८ ॥

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kinds of clothes. 23.

The unfailing Lord donated sumptuous gifts like cows, horses, land etc., called Mahadana, at the concluding ceremony of the sacrifice. 24.

Nobody had ever before heard or seen such a grand, unique sacrifice performed on this earth even by kings. 25.

In the year named Vikram (Samvat-1866) on full moon day of Paush month He concluded the great sacrifice by making even royal personages wonderstruck. 26.

O king, on the occasion of this great sacrifice, my Guru Shatanand Muni had a chance to see the divine figure of Shri Hari. He was initiated by Shri Hari to his inner circle (in the group of his close devotees). 27.

Thus ends the Forty-eighth chapter entitled 'Vishnuyag festival in Darbhavati city' in the second Prakarana of Satsangijivan, the life story of Lord Narayan, also titled as 'Dharmashastra' (the rules of the code of conduct). 48

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॥ अथ एकोनपञ्चाशत्तमोऽध्यायः ॥ ४९ ॥

सुव्रत उवाच -

एवं महाविष्णुमखं समाप्य स तोषयित्वाऽखिलभूसुरांश्च ।
महासभायां हरिरुच्चपीठमध्यारुहत्स्वैः परिपूज्यमानः ॥ १
मर्यादया तत्र च सन्निविष्टान्भक्तानशेषान् पुरुषांश्च योषाः ।
विलोक्य वाचाऽमृतमिष्टया तानानन्दयन्नित्थमसौ जगाद ॥ २

श्रीनारायणमुनिरुवाच -

भक्ताः ! शृणुत कस्यापि प्रष्टव्यं यदि किञ्चन । भवेत्तर्हि स मामद्य सुखेन परिपृच्छतु ॥ ३

सुव्रत उवाच -

नमस्कृत्याथ तं भक्त्या सभायां तत्र संस्थितः । सूरः पप्रच्छ नृपतिर्नागटङ्कपुराधिपः ॥ ४

सूर उवाच -

श्रोतुमिच्छामि भगवन्निहामुत्र सुखावहम् राज्ञः । किं सर्वकृत्येषु श्रेष्ठं तद्वक्तुमर्हसि ॥ ५

CHAPTER-49

Shri Hari on the foremost of acts of a king.

Suvrat spoke:-

Thus having concluded the grand sacrifice in the name of Vishnu, He, having appeased the Brahmins, sat on a high throne in the middle of a large assembly and was adored by His devotees. 1.

He, having glanced at the entire gathering of devotees, men and women sitting in decorum, making them rejoice with his nectarine speech, pronounced thus. 2.

Shri Narayan Muni said:-

O devotees, hear me, if any one has to ask me about something, he is pleased to do so now. 3.

Suvrat said:-

There the king of Nagadakapur, SuraKhachar by name, sitting in that assembly, having saluted Him, asked thus. 4.

Sura said:-

'I want to hear, O lord, of all the duties of a king, the prominent among which would bring him real happiness in this world and hereafter.' 5.

सुव्रत उवाच –

इति तेन स सम्पृष्टो निजभक्तेन भूमिप ! । ब्रह्मण्यदेवो भगवान् जगादानन्दयन्सदः ॥ ६

श्रीनारायणमुनिरुवाच –

यथा पृच्छसि मां तद्वद्भीष्मं पप्रच्छ धर्मराट् । भारते दानधर्मेषु श्रुत्वा राज्ञः शिबेः कथाम् ॥ ७

तमुवाच महातेजा यत्स शन्तनुनन्दनः । भीष्मो धर्मभृतां श्रेष्ठस्तदहं कथयामि ते ॥ ८

भीष्म उवाच –

एतद्राज्ञः कृत्यतममभिषिक्तस्य भारत ! । ब्राह्मणानामनुष्ठानमत्यन्तं सुखमिच्छतः ॥ ९

कर्तव्यं पार्थिवेनेह तद्विद्धि भरतर्षभ ! । श्रोत्रियान्ब्राह्मणान्वृद्धान्नित्यमेवाभिपूजयेत् ॥ १०

पौरान् जानपदांश्चापि ब्राह्मणांस्तु बहुश्रुतान् । सान्त्वेन भोगदानेन नमस्कारैस्तथार्चयेत् ॥ ११

एतत्कृत्यतमं राज्ञो नित्यमेवोपलक्षयेत् । यथात्मानं यथा पुत्रांस्तथैतान्प्रतिपालयेत् ॥ १२

Suvrat continued:-

O king, thus asked by him, a true devotee of the lord, the granter of happiness to the world said: 6.

Shri Narayan Muni said:-

"What you have asked me is similar to an incident in Danadharm Parv of Mahabharat where Dharmaraj asked Bhishm on the subject of charity and virtuosities after having listened to the story of king Sibi.' 7.

I tell you what that great man, the son of Santanu, the virtuous Bhishm had told Dharmaraj. 8.

Bhishm said:-

The worship of the Brahmins is the foremost of all those acts O Bharat, which have been laid down for a king duly installed on a throne, if indeed he is desirous of obtaining great happiness. 9.

Even this is what the foremost of all kings should do. Know this well O chief of Bharat's race, the king should always worship with reverence all righteous Brahmins possessed of Vedic lore. 10.

The king should, with bows and comforting speeches and gifts of all articles of enjoyment, worship all Brahmins possessed of great learning who dwell in his city or provinces. 11.

This is the foremost of all acts laid down for the king. Indeed

ये चाप्येषां पूज्यतमास्तान् दृढं प्रतिपूजयेत् । तेषु शान्तेषु तद्राष्ट्रं सर्वमेव विराजते ॥ १३
ते पूज्यास्ते नमस्कार्या मान्यास्ते पितरो यथा । तेष्वेव यात्रा लोकानां भूतानामिव वासवे ॥ १४
अदैवं दैवतं कुर्युर्दैवतं चाप्यदैवतम् । यमिच्छेद्युः स राजा स्याद्यो नेष्टः स पराभवेत् ॥ १५
परिवादांश्च ये कुर्युर्ब्राह्मणानामचेतसः । सत्यं ब्रवीमि ते राजन् ! विनश्येयुर्न संशयः ॥ १६
ब्राह्मणा यं प्रशंसन्ति पुरुषः स प्रवर्धते । ब्राह्मणैर्यः पराक्रुष्टः पराभूयात् क्षणाद्धि सः ॥ १७
परिवादो द्विजातीनां न श्रोतव्यः कथञ्चन । आसीताधोमुखस्तूष्णीं समुत्थाय व्रजेच्च वा ॥ १८
न स जातो जनिष्यन् वा पृथिव्यामिह कश्चन । यो ब्राह्मणविरोधेन सुखं जीवितुमुत्सहेत् ॥ १९

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the king should always keep his eyes fixed on this. He should protect and cherish these even as he protects his own self or his own children. 12.

The king should worship with great reverence those amongst the Brahmins that may be worthy of it (for their superior sanctity and learning). When such men are freed from all anxiety, the whole kingdom blazes forth in beauty. 13.

They are to be worshipped, saluted and verily honoured as one honours one's sires and grandsires. Upon them depends the course of conduct followed by men, just as the existence of all creatures depends upon Vasav (Indra). 14.

The Brahmins are competent to make one (him) a deity that is not a deity. They can again divest one that is deity of its status as such. He becomes a king whom they wish to make a king. He, on the other hand goes to the wall, whom they do not love or like. 15.

I tell the truly O king that those foolish persons who calumniate the Brahmins and utter their dispraise, without doubt will meet with destruction. 16.

That man whom the Brahmins praise succeeds, grows and prospers. That man who is censured and is cast off by the Brahmins soon meets with discomfiture. 17.

One should never utter dispraise or calumny of Brahmins. Where the dispraise of Brahmins is uttered, one should sit with face hanging down or leave that spot. 18.

एते भोगैरलङ्कारैरन्यैश्चैव किमिच्छकैः । सदा पूज्या नमस्कारै रक्ष्याश्च पितृवन्नृपैः ॥ २०
ब्राह्मणं जातिसम्पन्नं धर्मज्ञं संशितव्रतम् । वासयेत गृहे राजन्न तस्मात्परमस्ति वै ॥ २१
ब्राह्मणेभ्यो हविर्दत्तं प्रतिगृह्णन्ति देवताः । पितरः सर्वभूतानां नैतेभ्यो विद्यते परम् ॥ २२
आदित्यश्चन्द्रमा वायुरापो भूरम्बरं दिशः । सर्वे ब्राह्मणमाविश्य सहान्नमुपयुञ्जते ॥ २३
न तस्याश्नन्ति पितरो यस्य विप्रा न भुञ्जते । देवाश्चाप्यस्य नाश्नन्ति पापस्य ब्राह्मणद्विषः ॥ २४
ब्राह्मणेषु तु तुष्टेषु प्रीयन्ते पितरः सदा । तथैव देवता राजन्नात्र कार्या विचारणा ॥ २५
ये ब्राह्मणमुखात्प्राप्तं प्रतिगृह्णन्ति वै वचः । भूमिपाला महात्मानस्ते न यान्ति पराभवम् ॥ २६

That man has not yet been born in this world or will not take birth here who has been or will be able to pass his life in happiness after quarrelling with the Brahmins. 19.

They should always be protected and cherished as one cherishes and protects one's own sires and grandsires, and should be adored by bowing, by showering hospitality, by gifting ornaments and other articles of enjoyment, as also with such things as they may desire. 20.

There is nothing higher, o king, than to play host to Brahmins of good birth who are knowledgeable in matters of morality & righteousness and are steadfast in the observance of excellent vows. 21.

The sacrificial offerings given unto Brahmins reach the very deities who accept them. Brahmins are the sires of all creatures. There is nothing higher than a Brahmin. 22.

The presiding deities of sun, moon, wind, water, earth, sky and the quarters enter the body of the Brahmins and take what the Brahmins eat. 23.

In whose house Brahmins do not eat, the manes refuse to eat. The deities also never eat in the house of the wretch who hates the Brahmins. 24.

When Brahmins are propitiated, the manes as well as gods will also be satisfied. There is no doubt about this, O king. 25.

The noble kings who accept the words uttered by Brahmins

क्षत्रियाणां प्रतपतां तेजसा च बलेन च । ब्राह्मणेष्वेव शाम्यन्ति तेजांसि च बलानि च ॥ २७
जन्मनैव महाभागो ब्राह्मणो नाम जायते । नमस्यः सर्वभूतानामतिथिः प्रशृताग्रभुक् ॥ २८
ब्राह्मणानां परिभवादसुराः सलिलेशयाः । ब्राह्मणानां प्रसादाच्च देवाः स्वर्गनिवासिनः ॥ २९
न ब्राह्मणविरोधेन शक्या शास्तुं वसुन्धरा । ब्राह्मणा हि महात्मानो देवानामपि देवताः ॥ ३०
तान् पूजयस्व सततं दानेन परिचर्यया । यदीच्छसि महीं भोक्तुमिमां सागरमेखलाम् ॥ ३१

श्रीनारायणमुनिरुवाच -

इत्थं भीष्मो धर्मराजं गरीयो नृपकर्म तु । विप्रसन्मानमेवाह स च राजा तथाऽकरोत् ॥ ३२
श्रीकृष्णो द्वारिकायां च विमोच्य सरटं नृगम् । अशिक्षयत् प्रजाः सूर ! तद्वचांस्यपि मच्छृणु ॥ ३३

are never vanquished. Victory shall always be theirs. 26.

The energy and might of Kshatriyas (warriors) who scorch everything with their energy might become neutralized when they antagonize the Brahmins. 27.

Brahmins by birth alone becomes objects of adoration for all creatures, and they are entitled as guests to eat the first portion of all cooked food. 28.

As a consequence of disregarding the Brahmins, the Asuras (demons) are condemned to take refuge in the depths of the ocean. Through the grace of the Brahmins the Suras (Gods) have become denizens of the happy regions (heaven.) 29.

Kings (Kshatriyas) are incapable of ruling the earth without earning the goodwill of noble Brahmins who are the deities of the very deities. 30.

Do always worship them with gifts and obedient services if indeed thou wish to enjoy the sovereignty of the whole earth with her belt of seas. 31.

Shri Hari on magnanimity of Brahmins through words of Shri Krishna.

Shri Narayan Muni said:-

Thus Bhishm delineated on the foremost of acts of a king of honouring a Brahmin, to Dharmaraj. That king obliged to do the same. 32.

श्रीकृष्ण उवाच -

दुर्जरं बत ब्रह्मस्वं भुक्तमग्नेर्मनानागपि । तेजीयसोऽपि किमुत राज्ञामीश्वरमानिनाम् ॥ ३४
नाहं हालाहलं मन्ये विषं यस्य प्रतिक्रिया । ब्रह्मस्वं हि विषं प्रोक्तं नास्य प्रतिविधिर्भुवि ॥ ३५
हिनस्ति विषमत्तारं वह्निरद्भिः प्रशाम्यति । कुलं समूलं दहति ब्रह्मस्वारणिपावकः ॥ ३६
ब्रह्मस्वं दुरनुज्ञातं भुक्तं हन्ति त्रिपूरुषम् । प्रसह्य तु बलाद्भुक्तं दश पूर्वान् दशापरान् ॥ ३७
राजानो राजलक्ष्म्यान्धा नात्मपातं प्रचक्षते । निरयं येऽभिमन्यन्ते ब्रह्मस्वं साधु बालिशाः ॥ ३८
गृह्णन्ति यावतः पांसून् क्रन्दतामश्रुबिन्दवः । विप्राणां हृतवृत्तीनां वदान्यानां कुटुम्बिनाम् ॥ ३९

In Dwaraka, Shri Krishna having redeemed king Nrg in the form of lizard and taught his subjects, O Sura, listen to those words of him, from me. 33.

Shri Krishna said:-

See how hard it is for any man, even if he is as powerful as fire, to digest the least little trifle belonging to a Brahmin, which he has unjustly appropriated. How much more should it be for kings who in their conceit think of themselves as the lords of creation? 34.

I do not look upon the Halahal as poison since it may be neutralized: but the property of Brahmin is rightly described as poison because there is nothing on earth that can annul its evil effects. 35.

Poison kills him who swallows it. Fire may be quenched by water. But the fire kindled by the fire-stick that is a Brahmin's property unjustly appropriated consumes the whole family right down to its roots. 36.

The property of a Brahmin taken without his leave destroys three generations. If it is taken from him by force it destroys ten generations before him and ten after. 37.

Kings who are blinded by the intoxication of sovereign power coveting the wealth of Brahmins is nothing but opting for hell. In their abysmal folly they do not see that they are heading for a fall. 38.

For as many years as there are particles of dust wetted by the

राजानो राजकुल्याश्च तावतोऽब्दान्निरङ्कुशाः । कुम्भीपाकेषु पच्यन्ते ब्रह्मदायापहारिणः ॥ ४०
स्वदत्तां परदत्तां वा ब्रह्मवृत्तिं हरेच्च यः । षष्टिं वर्षसहस्राणि विष्ठायां जायते कृमिः ॥ ४१
न मे ब्रह्मधनं भूयाद्यद्‌ध्वाऽल्पायुषो नराः । पराजिताश्च्युता राज्याद्भवन्त्युद्वेजिनोऽहयः ॥ ४२
विप्रं कृतागसमपि नैव द्रुह्यत मामकाः ! । घ्नन्तं बहु शपन्तं वा नमस्कुरुत नित्यशः ॥ ४३
यथाहं प्रणमे विप्राननुकालं समाहितः । तथा नमत यूयं च योऽन्यथा मे स दण्डभाक् ॥ ४४
ब्राह्मणार्थो ह्यपहृतो हर्तारं पातयत्यधः । अजानन्तमपि ह्येनं नृगं ब्राह्मणगौरिव ॥ ४५

श्रीनारायणमुनिरुवाच -

एवं कृष्णेन नृपते ! शिक्षिता द्वारिकौकसः । तस्याज्ञायामवर्तन्त ततः प्रापुः सुखं महत् ॥ ४६

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tears that fall from the eyes of large-hearted Brahmins and their families weeping in distress and deprived of their livelihood, the kings and the members of their families who are directly or indirectly responsible for such state of affairs shall be roasted in the hell named Kumbhipaka. 39-40.

He who deprives a Brahmin of his means of living, even if it were he that had earlier bestowed it on him, shall breed as a worm in ordure for sixty thousand years. 41.

May I never come into possession of anything belonging to a Brahmin. Kings who covet the Brahmin's property sustain defeat at the hands of others, lose their kingdom and die before their time to be reborn as serpents that cause terror to others. 42.

So you, my people, should never harm a Brahmin even if he has offended you. Even if he beats you or curses you, you should still do him obeisance. 43.

Just as I make my salutations to Brahmins every morning and evening with my senses under control, so should you. He that does not will be punished by me. 44.

Taking a Brahmin's property even out of ignorance causes the despoiler to fall into hell, as Nrug fell because of the Brahmin's cow. 45.

Shri Narayan Muni said:-

O king, thus the residents of Dwaraka were instructed by Shri

अतस्त्वया नृपैश्चान्यैः क्षत्रियैश्च मदाश्रितैः । जनैश्च ब्राह्मणा मान्याः पूजनीया विशेषतः ॥ ४७
दुर्वेदा वा सुवेदा वा प्राकृताः संस्कृतास्तथा । ब्राह्मणा नावमन्तव्या भस्मच्छन्ना इवाग्नयः ॥ ४८
यथा श्मशाने दीप्तौजाः पावको नैव दुष्यति । एवं विद्वानविद्वान्वा ब्राह्मणो दैवतं महत् ॥ ४९
प्रचुराज्यसितोपेतैर्भक्ष्यैर्भोज्यैश्च तत्प्रियैः । तोषणीया दक्षिणाभिर्ब्राह्मणा भगवत्प्रियाः ॥ ५०
तुष्टेषु ब्राह्मणेष्वेव सन्तुष्टः कमलापतिः । भवतीति मया प्रोक्तं कर्तव्यं श्रेष्ठमेव ते ॥ ५१

सुव्रत उवाच -

इति श्रुत्वा भगवता प्रोक्तं सूरः स भूपतिः । भक्ताश्चान्येऽपि तं नत्वा तस्याज्ञां शिरसा दधुः ॥ ५२
एवमानन्दयन्भक्तान्प्रत्यहं भगवान्स तु । उवास नृपते ! मासं गौर्जरैर्बहुधार्चितः ॥ ५३

Krishna. You also should tread the path trodden by him, by which you can attain highest happiness. 46.

Therefore, Brahmins should be honoured and worshipped, in particular, by you kings and other warriors as well as by my followers. 47.

Whether a Brahmin is of high learning or of little knowledge, a rustic or refined, he should not be ridiculed, for he is akin to fire in ash. 48.

Fire blazes even if it belongs in a burial ground, and is not bereft of the power of purifying. Similarly a Brahmin, whether learned or novice, is still possessed of high divinity. 49.

Brahmins are to be satiated with various foods rich with pure ghee as they may desire, and with gifts as well, for they are dear to god. 50.

Shri Hari leaves for Charottar.

In the satiation of Brahmins alone lord Kamalapati is satiated. I proclaim this as the highest duty of you all. 51.

Suvrat said:-

Thus ordained by the Lord, king Sura and other devotees, having paid their obeisance unto Him, held him heartily. 52.

In this way the Lord delighting His devotees every day, O king, stayed there for a month, adored variously by the people of Gurjar. 53.

तत्र देशान्तरायाता भक्तास्तं प्रार्थयन्भृशम् । स्वस्वग्रामागमायाथ तथेत्याह स चापि तान् ॥ ५४
सुखयितुमथो नैकग्रामस्थितान् स्वसमाश्रितान्सह । मुनिगणैर्दर्भावत्या हरिर्नृप ! निर्ययौ ॥
स्वमनु च यतो दूरं भक्तान्निवार्य पुरौकसो । नयनसलिलानायाद्देशं चरोत्तरसंज्ञकम् ॥ ५५

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे द्वितीयप्रकरणे दर्भावतीपुरे महायज्ञमहोत्सवे ब्राह्मणमाहात्म्यनिरूपणामैकोनपञ्चाशत्तमोऽध्यायः ॥ ४९ ॥

॥ अथ पञ्चाशत्तमोऽध्यायः ॥ ५० ॥

सुव्रत उवाच -

तत्र भक्ताः प्रतिग्रामं तस्याऽऽसंश्च नराः स्त्रियः । सर्वांस्तान् सुखयामास तत्तद्ग्रामगतः स च ॥ १
ततो महीं समुत्तीर्य देशे काह्नमनामनि । भक्तग्रामेषु निवसन्भृगुक्षेत्रमवाप सः ॥ २

He was pleaded repeatedly by scores of people coming to Him from different places to visit their respective nativities, and in return he used to reply them positively. 54.

To comfort people belonging not only to a single town who have taken His shelter but many such, Shri Hari O king, left Darbhavati with His band of sages, followed up to some distance by His devotees as well as citizens with tears in their eyes, and came to a state named Charottara. 55.

Thus ends the Forty-ninth chapter entitled 'discourse on Brahmins' exaltation during grand sacrifice in Darbhavati ' in the second Prakarana of Satsangijivan, the life story of Lord Narayan, also titled as 'Dharmashastra' (the rules of the code of conduct). 49

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CHAPTER - 50

Shri Hari's stay in Suryapur (Surat).

Suvrat spoke:-

Moving from place to place, visiting His loving devotees, men and women, the Lord gave delight to all of them. 1.

On the way, crossing the river Mahi, He came to the land

एकं द्वे वा दिने स्वामी दिनार्धं वापि कुत्रचित् । पक्षार्धं पक्षमेकं वा न्यवसत्कुत्रचिच्च सः ॥ ३
तत्र तत्र वसन् ग्रामे सद्धर्मं समतिष्ठिपत् । सच्छास्त्रानुसृतैर्वाक्यैरुच्चखान च तद्रिपुम् ॥ ४
कुत्रचित्तु महारुद्रं विष्णुयागं क्वचिन्नृप ! । पुरश्चर्यां च गायत्र्याः श्रीसूक्तस्य च कुत्रचित् ॥ ५
विष्णुनामसहस्रस्य श्रीनारायणवर्मणः । क्वचिच्च हरिगीतायाः पुरश्चर्यामकारयत् ॥ ६
वेदपारायणं क्वापि कुत्रचिच्छतरुद्रियम् । श्रीमद्भागवतस्याथ पुरश्चर्यामचीकरत् ॥ ७
दशमस्कन्धमात्रस्य पुरश्चर्यां च कुत्रचित् । स वासुदेवमाहात्म्यस्यापि क्वापि त्वकारयत् ॥ ८

धर्मप्रवृत्त्यै विचरन् धरायामुत्तीर्य रेवां तपतीप्रतीरे ।
उपागमत्सूरपुरं स राजन्स्वभक्तसम्प्रार्थित आत्मतन्त्रः ॥ ९
आयान्तमाश्रुत्य हरिं तदैव प्रत्युद्ययुर्भक्तजनाः सहर्षम् ।
वादित्रगीतध्वनिनादिताशा यानैर्विचित्रैः सह दर्शनीयैः ॥ १०

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called Kanham. Staying in villages and towns where many of His devotees lived, He reached Bhrguksetr (Bharuch). 2.

While traveling, He made his stay for a day or even half a day at some places, a week or a fortnight or more at others. 3.

Going through the towns and villages, He instituted the righteous code and annihilated the unrighteous element, enlightening people by expounding scriptural tenets. 4.

In some places He administered to perform Maharudrayag (sacrifice) (with chanting the hymn in praise of Siva), Vishnuyag, and vow of GayatriPurascharan (chanting of prayer to sun-God), Srisukta (in praise of goddess, Lakshmi) VishnuSahasranama, Narayan-Varma and Shri Hari-Gita according to the rituals. 5- 6.

At some places he arranged for recitation of the Vedas and Shatarudriyam or Srimad Bhagavat or of only tenth canto (Skandh) of Srimad Bhagavat, or Vasudeva-mahatmya. 7 - 8.

O king, thus enthusing people in religious ways, the self-willed Lord wandering on the earth crossed the river Reva (Narmada) and came to the town Surapur (Surat) on the banks of river Tapati (Tapi) at the request of His devotees. 9.

Hearing that Shri Hari is visiting their town, all the people where overwhelmed with joy and rushed to welcome Him. They

आदीश्वराख्यो नृपतेरमात्यो भ्रात्रा समं पीलुसमाह्वयेन ।
विचित्रवाद्यैः सह राजकीयैरभ्याययौ त्यक्ततदन्यकार्यः ॥ ११
अन्येऽपि तं शास्त्रविदो द्विजेन्द्रा अभ्याययू राजसमाश्रयाश्च ।
पुरोपकण्ठागतमेव तं ते दृष्ट्वा प्रणेमुः सहसैव सर्वे ॥ १२
तान्मानयित्वाथ यथोचितं स्वान् हयाधिरूढः सह तैः पुरं तत् ।
स प्राविशद्भूपतिवच्च पौरैर्जनैः सचित्रं परिवन्द्यमानः ॥ १३
विशालायां वाटिकायां सौधे महति शोभने । भक्तास्तं वासयामासुर्यथार्हं तस्य चानुगान् ॥ १४
आतिथ्यं विदधुस्तस्य सर्वे तेऽथादरेण च । अम्बाराममुखा विप्राश्चक्रुस्तत्सेवनं मुदा ॥ १५
भालचन्द्रो गिरिधरो गोविन्दो यादवस्तथा । भिक्षाहारी मौक्तिकश्च लक्ष्मीचन्द्रो नरोत्तमः ॥ १६
भगवत्प्रमुखाश्चान्ये विशस्तत्सेवने रताः । आसन्सफलयन्तः स्वं मानुषं जन्म भूपते ! ॥ १७
महालक्ष्मीश्च जीवन्ती लाडुर्देव्यादयश्च तम् । नार्यः पर्यचरन् प्रीत्या भक्तिमत्यः पतिव्रताः ॥ १८

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arrived in various vehicles, singing songs, beating drums and playing instruments, the noise resounding from all sides. 10.

A Minister named Adisvar (Ardesar) of the King Indrasen came forward with his brother Pilu and his servicemen, leaving aside all work, in procession with a band of musicians. 11.

Others, including meritorious learned Brahmins of high order under the patronage of the king joined him to the outskirts of the town, and seeing Him coming, they all prostrated instantly before Him. 12.

Honouring them deservedly, with Shri Hari riding on a horse, He proceeded towards the town like a king, followed and venerated by the people on all sides. 13.

The devotees had arranged for his (Shri Hari) stay in a beautiful spacious mansion surrounded by an extensive garden, and for others - (saints, Parshad and devotees) 14.

Prompt in service, they all stood humbly before Him. Among them were Brahmins led by Ambaram and others like Bhalachandra, Giridhar, Govind, Yadav, Bhikha Bhai, motibhai, Lakshmichandra, Narottam and Bhagvanji from the merchant class, who sought to make their human life meaningful, O king. 15-17.

हैमैर्विभूषणैर्वस्त्रैर्विविधैश्छत्रचामरैः । गन्धमाल्यादिभिर्भक्ताश्चक्रुस्ते पूजनं हरेः ॥ १९
भक्ष्यैर्भोज्यैश्च पक्वान्नैर्विविधैर्व्यञ्जनैस्तथा । हरिं सपरिवारं ते तर्पयामासुरादरात् ॥ २०
द्वितीयेऽह्न्यक्षयाख्यायां तृतीयायां हरिश्च तैः । अकारयत् पर्शुरामसमर्चनमहोत्सवम् ॥ २१
तत्रत्य इन्द्रसेनाख्यो गवेन्द्रस्थापितो नृपः । सन्मानेनातिमहता मुनिभिः सहितं हरिम् ॥ २२
प्रेषयित्वा वाहनानि दुर्गमानीय चात्मनः । चकार महतीं पूजां नूनवासोधनादिभिः ॥ २३
भक्ता भगवतोऽमात्या राज्ञ आदीश्वरादयः । अपि पृथक्पृथक् स्वं स्वं गृहं निन्युस्तमादरात् ॥ २४
प्रीत्या तेऽपि महापूजां चक्रुस्तस्य सबान्धवाः । अनर्घ्यवासोलङ्कारनानाद्रव्यार्पणादिभिः ॥ २५
नारायणद्वेषिणो ये तत्रत्या वैष्णवादयः । ते तु तस्य प्रतापेन किञ्चित्कर्तुं न शेकिरे ॥ २६

Pious women devotees like Mahalakshmi, Jivanti, Ladudevi and others were serving him with intense love. 18.

All the devotees together worshipped Shri Hari with golden ornaments, fine clothes, royal umbrella with sandal paste, flower garlands, and other substances and waving of chowries. 19.

They served up various meals, other delicious eatables and side dishes to Shri Hari and His attendants and followers, to their satisfaction. 20.

The next day being Akshayatrutiya (Third day of bright half of Vaishakh month) the day of Lord's incarnation as Parashuram, Shri Hari arranged a special worship in His veneration. 21.

There, Indrasen who was empowered as a king-ruler by the governor, invited Shri Hari along with the sages sending royal vehicles, arranged to bring him to his fort, and performed a grand worship offering new clothes and other valuable things, with great respect. 22-23.

Other devotees of the Lord and ministers of the king like Adisvar also gave a respectful reception to Shri Hari at their own mansions, each separately, worshipped offering invaluable clothes, ornaments and other substances, and celebrated the festival with their friends and relatives. 24-25.

Because of Shri Hari's prowess some Vaishnavs who were malicious to Shri Hari could not do any ill-act there. 26.

भगवांस्तत्र सद्धर्मं स्थापयन् पुरवासिनाम् । जहाराज्ञानतिमिरं वचोभिर्धर्मसंश्रयैः ॥ २७
अमूल्यान्यपि वासांसि भूषणानि च सर्वशः । ब्राह्मणेभ्यो ददौ प्रीत्या धनं च विपुलं प्रभुः ॥ २८
यत्र यत्र च हरेर्नराकृतिब्रह्मणोऽर्चनमभूद्धरातले । तत्र तत्र सकलाग्रजन्मनां दुर्विधत्वमगमद्विलीनताम् ॥ २९

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे द्वितीयप्रकरणे सूर्यपुरागमननिरूपणनामा पञ्चाशत्तमोऽध्यायः ॥ ५० ॥

Reinstalling the holy commands He dispelled the darkness of ignorance in the hearts of the people, illustrating words from sacred texts. 27.

The Lord, very pleased, gifted all invaluable ornaments and clothes and wealth to the Brahmins. 28.

Wherever the Lord, the Supreme-Brahman in human form of Shri Hari, was worshipped on this earth, sufferings from poverty of the Brahmins disappeared. 29.

Thus ends the Fiftieth chapter entitled 'Shri Hari's visit to Suryapur' in the second Prakarana of Satsangijivan, the life story of Lord Narayan, also titled as 'Dharmashastra' (the rules of the code of conduct). 50

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॥ अथ एकपञ्चाशत्तमोऽध्यायः ॥ ५१ ॥

सुव्रत उवाच -

सम्पूज्यमानोऽखिलभक्तसङ्घैर्महार्हवस्त्राभरणोपदाभिः ।
आनन्दयंस्तान् हरिरुच्चपीठे महासभायां निषसाद राजन् ! ॥ १
तं चाभितस्त्यागिजना निषेदुर्यथोचितं तानभितो गृहस्थाः ।
आनन्दकारुण्यभृता दृशा तान् पश्यन्नुवाचाथ स नैष्ठिकेन्द्रः ॥ २
भो भक्तसङ्घा ! वचनं मदीयं शुण्वन्तु सर्वे स्वहितावहं यत् ।
यथाधिकारं निजधर्मसंस्था भजन्तु निःसंशयमेव कृष्णम् ॥ ३
स्यात्संशयः कश्चन कस्यचिच्चेत्सम्पृच्छतां मामधुना पुमान्सः ।
इति प्रभोस्तस्य निशम्य वाचं तं भालचन्द्रो मतिमानपृच्छत् ॥ ४

भालचन्द्र उवाच -

कृष्णस्य भक्तिर्भगवन् ! जनानामशेषबन्धच्छिदिति प्रसिद्धः ।
वर्वर्ति घण्टापथ एव भूमौ तामेव पृच्छामि ततो भवन्तम् ॥ ५
सा कीदृशी तां दृढमाश्रिता ये ते कीदृशाः स्युश्च जना धरायाम् ।
प्रीतिश्च तेषामिह कीदृशी स्यात्कृष्णेऽथ कृष्णस्य च तेषु नाथ ! ॥ ६

CHAPTER-51

Shri Hari's sermon on devotion.

Once, in a large assembly, worshipped by groups of devotees who tendered valuable clothes and other presents, Shri Hari was sitting on an elevated seat, giving His devotees great delight. 1.

Surrounding Him were seated the all-renouncing ascetics and behind them sate the commoners. Glancing them with eyes full of joy and compassion, the master of the celibate said to them: 2.

O bands of devotees, listen to my words of advice. It is for your good. Do your sacred duties according to your status and stage, and develop devotion to Krishna wholeheartedly. 3.

'If any one of you have any question in this respect, he may ask me now.' Hearing these words of the lord, one named Bhalachandra, an intelligent devotee asked: 4.

"It is well known (from the Shastras and Puranas) that devotion to Shri Krishna emancipates one from all worldly ties. It is the

सुव्रत उवाच -

श्रुत्वेति भक्तस्य स तस्य वाचं जगद्गुरुर्भक्तपतिः प्रसन्नः ।
प्रोवाच तं शास्त्ररहस्यमीशो यत्सात्त्वता एव विदन्ति नान्ये ॥ ७

श्रीनारायणमुनिरुवाच -

प्रश्नस्य ते वैश्यवरोत्तरं तु सुदुष्करं शास्त्रविदापि नूनम् ।
प्रसादहीनेन हरेरहं तद्ब्रवीमि सर्वेऽपि निशामयन्तु ॥ ८
सम्प्राप्य दीक्षामिह भक्तिधर्मयुक्ताद्गुरोर्भागवतीं नरः प्राक् ।
अर्चां ततः प्राप्य तदुक्तरीत्या भक्तिं विदध्यादपतन्द्रि विष्णोः ॥ ९
तदीयमाहात्म्यविबोधपूर्वं स्वभावतो वृत्तिरविच्युता या ।
सप्रेम तस्मिन्सकलेन्द्रियाणां सा भक्तिरुक्ता नवधाऽस्ति सापि ॥ १०

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most excellent, wide highway (made by saints) on this earth. 5.

What are the features of devotion, what are the signs of those firmly settled in devotion, what kind of love should they nurse towards Krishna and what has Krishna in store for them?" 6.

Hearing these questions of the devotee, He, the teacher of the world, lord of the devotees, was pleased. Then the all-knowing Lord began to tell the secrets of the science of devotion, which none other than the Satvatas (endowed with Satvic quality predominantly), the noble worshippers of Shri Krishna knew. 7.

Shri Narayan Muni said:-

O great Vaisya (merchant), I explain to you the nature of devotion, which is very difficult to understand even to the knower of the Shastras, unless they are graced by Lord Shri Hari. Now, all of you listen to me. 8.

First taking initiation in Bhagavat Dharma from a Guru endowed with the highest devotion and righteousness, then learning from him the procedure of worship and obtaining an image or idol of the Lord from him, one sho-uld offer devotional service to Lord Vishnu, promptly and without delay. 9.

Knowing His magnanimity in its essentiality, and involuting essential natures of all the senses and diverting them onto Him

विष्णोः कथायाः श्रवणं च कीर्तिस्तस्य स्मृतिश्चाङ्घ्रिनिषेवणं च ।
पूजाऽऽनतिर्दास्यमनेन सख्यमस्मै सवर्गात्मनिवेदनं च ॥ ११
उक्ता नवैते ननु भक्तिभेदाः स्वशक्तितस्तैर्भजनीय ईशः ।
नराः सकामा निजवाञ्छितार्थांस्तेनाप्नुवन्ति ह्यपरे च मुक्तिम् ॥ १२
निष्कामभक्तिस्तु हरौ प्रवृद्धा दिनेदिने सिद्धिगणाद्गरिष्ठा ।
जीवस्य कोशं जरयत्यवश्यं वैश्वानरो भुक्तमिवोदरेऽन्नम् ॥ १३
अनन्यभक्तास्तु रमापतेर्ये नेच्छन्ति कैवल्यमपीह ते तु ।
सेवारतास्तस्य तदर्थचेष्टास्तेनैव पूर्णाः सततं प्रसन्नाः ॥ १४
एकक्रियास्ते तु समेत्य विष्णोर्भक्ताश्चरित्राण्यनुवर्णयन्ति ।
शृण्वन्ति वा वक्तरि विद्यमाने गायन्ति च क्वापि तदेकचित्ताः ॥ १५

with unceasing love is what is called Bhakti (devotion), and it is of nine modes. 10.

Listening to Vishnu's story, singing His glory, always reminiscing Him, taking succor at His feet, becoming His servant & friend and confiding in Him the innermost feelings - these nine are the modes of Bhakti.

Men have to serve the lord in these ways according to their capacities. Those men of desire who worship Him are certainly bound to get their desired fruits and those seeking emancipation attain their goal. 11 - 12.

The unmotivated Bhakti (devotion) shown intently and firmly to Shri Hari is reputed to bestow the highest good which is superior even to the supreme felicities, for it annihilates one's sheath of karma like Vaisvanar fire burns away the food in stomach eaten by Jiva. 13.

The devotees of the consort of Ram (Vishnu) with their undivided devotion do not wish even for absolute absorption in Him. All they desire is to immerse in His service. All their acts are aimed at Him alone and by that they would become wholly contented and pleased. 14.

Those devotees of Vishnu get together to narrate His exploits,

न याति तच्चिन्तनवर्जितः क्षणो येषां सदा तन्निहितान्तरात्मनाम् ।
पश्यन्ति भूमाववतारमूर्तीस्ते तस्य ताभिश्च वदन्ति सन्तः ॥ १६
प्रभवति विभवो न भक्तचेतः क्षणमपि चालयितुं पुरन्दरीयः ।
हरिचरणपदात्कदापि काले किमुत तदा भुवि मानवीयभोगः ॥ १७
किमिह बहु वदामि पारमेष्ठ्यं पदमणिमादिकसिद्धिजातमाप्तम् ।
प्रसभमपि च तेन दीयमानाः स्पृहयति भक्तवरः क्वचिन्न मुक्तिः ॥ १८
क्वचन यदपि नास्ति भोगतृष्णा निजचरणैकरतस्य तस्य चित्ते ।
तदपि च वितरत्यसौ महान्तं विभवममर्त्यसुदुर्लभं स्वधाम्नि ॥ १९
प्रियसुतसुहृदिष्टदैवमात्मा सकलमपीह हरिर्हि यस्य पुंसः ।
क्वचिदपि नहि तस्य कालमायाभयमभवाय यतो नृणां वपुस्तत् ॥ २०

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hear stories of Him and sing His praises. Thus, mind, speech and actions of all of them together become engrossed in Him, the one and the only object of their love. 15.

They shall not go even for a second without thinking about Him. Their hearts are enthralled by reflecting on him. They shall see images of His incarnations on this earth, and converse with them. 16.

The mind of the devotee of Vishnu will not be moved by the affluence of Indra even. Is there a iota of superior comfort available there to the shelter of Vishnu's holy feet? 17.

What shall I speak of the supreme state wherein all the superior felicities like Anima and others dwell? The highest devotee never aspires for (four-fold) salvation even if bestowed upon him by the Lord. 18.

Even if one has no desire for pleasures, devotion to His holy feet alone bestows upon him habitation at His abode and fortune in abundance that is beyond the reach of celestials even. 19.

To whom Shri Hari indeed is a beloved son, a friend, a favourite deity, his own self and everything else, Time and Maya (illusion) do not wield any influence. Rather, He has evidenced himself in order to release men from earthly bondage. 20.

स्वतनयधनधामलोकलज्जाः सुरवरधामगमैषणां च हित्वा ।
भगवति हि दृढानुरागमाप्तो निजहृदि यस्तमसौ स्मरत्यखण्डम् ॥ २१
तपति दहति वाति भास्करोऽग्निर्मरुदभिवर्षति वासवश्च मृत्युः ।
चरति जगति यद्भयात्स विष्णुर्विपद इमं परितश्च पाति नित्यम् ॥ २२
हृदि विधृततदीयपादशाखानखविधुमण्डलकान्तिशैत्यभाजि ।
तदितरसुखगर्धनोत्थतापो न भवति तस्य यथाऽग्निजोऽम्बुपूरे ॥ २३
विधिमुखसुरचिन्तनीयपादः स्थिरचरदेहिनियामकोऽपि कृष्णः ।
दृढरतिरशनानिबद्धपादो हृदयमहो न विहातुमस्य शक्तः ॥ २४
प्रियतमा न रमा न च राधिका प्रियतमो न विधिर्न च भोगिराट् ।
भगवतो न निजापि तनुस्तथा भुवि यथा दृढभक्तिपरो नरः ॥ २५

He that has abandoned longing for kith & kin, wealth, mansion, worldly bashfulness as well as aspiration for heavenly abode and has become attached firmly to the Lord by ceaselessly reminiscing Him, will be protected forever from this world of miseries, for the sun scorches, the fire burns, the wind blows, Indra rains and the god of death moves in apprehension to the paramount lord Vishnu. 21 - 22.

He who in his heart seizes the soothing radiance of moonlike rays streaming from the toe-nails of His holy feet finds that the heat of torments born out of his covet of other enjoyments are annulled by those rays akin to the heat of fire vanishing when doused with water. 23.

Those feet of the Lord worshipped by Brahma and other celestials, and of the inner controller of the sentient and insentient, that Lord Krishna - when those feet of His are imbibed firm (in the heart of the devotee) by the cord of the sentiment of intense love, how will it be possible for Him to leave the heart of the devotee! 24.

Neither Ram nor Radhika is His beloved; neither is Brahma nor Sankarshan dear to Him; He is not fond of His own body. Only His ardent devote matters to Him. 25.

Through knowledge (Sankhya) and practice of Yoga,

साङ्ख्येन योगेन मखैस्तपोभिः संन्यासवेदव्रतभूरिदानैः ।
प्रीत्यै हरेः प्राग्विहितैर्लभन्ते भक्तिं तदीयां नवधा प्रसिद्धाम् ॥ २६
तस्या अपीदं परमं फलं यत् स्नेहो भवेद्गाढतरो हि कृष्णे ।
यावन्न स स्याद्भजतां च तावद्भक्तिर्बुधैरङ्कुरितेति बोध्यम् ॥ २७
गाढस्नेहो यदा स्याद्भगवति सुखदे भक्तिभाजां तदानीं
अस्मिंल्लोके परे वा मनसि रुचिकरं तं विना स्यान्न किञ्चित् ।
तत्सेवाचिन्तनादावपि रसिकतया भूरिकालापयानं
तेषां स्याद्वा क्षणस्तद्रहित इह लवः कल्पतामेव यायात् ॥ २८
जाते तद्विरहे विचित्तवदसौ भक्तस्तदाकारकं॥
विश्वं पश्यति भाषते च तरुणा स्तम्भेन कुड्येन वा ।
देहं क्वापि तदाकृतिं दृशि दधत्तच्चेष्टितं चेष्टते ॥
रौति क्वापि हसत्यथोन्मद इवानन्देन संनृत्यति ॥ २९

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performance of sacrifice, observance of austerities and renunciation as well as study of the Vedas and giving ample donations made in many a previous birth to appease Shri Hari alone will help to attain so called devotion of nine modes. 26.

This way, when sentiment of devotion develops and blooms in a person, (the heart of) it fructifies in the deepest love for Krishna. As long as it has not reached that state it is called undeveloped (primary) in sprouting stage, by the wise. 27.

When deep love for Krishna, the granter of happiness develops, then nothing interests the mind here in this world or in the other world except Him. Those who have this love for Krishna, any length of their time is spent on savouring His name, contemplation and service rendered unto Him, for it will be like a moment for them and in His separation, even a moment will be like a Kalp (an eon) for them. 28.

In His separation, the devotee becomes desperate, but strives to see Him or His form everywhere. One hence converses with a tree or a pillar or even with a wall (which may seem strange to others). Perceiving Him in some form, he acts the way it makes

हृदि तं त्ववलोक्य कर्हिचिच्च प्रसरत्प्रेमभराश्रुरुद्धकण्ठः ।
अननुस्मृतदेव एव तस्मिन्स विलीनो बहिरेत्यथेच्छयाऽस्य ॥ ३०
नहि केवलमीदृशाः पुमांसो भुवि भक्ताः श्रुतवेदिनो भवेयुः ।
अबला अपि चात्मधर्मसंस्था भगवत्स्नेहभरेण देववन्द्याः ॥ ३१
अविदः सुविदोऽपि विप्रराजोरुजशूद्रा अथ नीचजातयोऽपि ।
सकलाः कमलाधवस्य तुल्या इह सप्रेम भजन्ति ये जनाः स्वम् ॥ ३२
अवगम्य तदीययादृशत्वं सहसा वापि मनोऽत्र यस्य तस्मिन् ।
रतिमाप दृढां स मुक्तजीवः पुरुषो वास्त्वबलास्तु वापि षण्ढः ॥ ३३
हरिसंनिरतेन भक्तिदार्ढ्यं सततं सन्नरसङ्गतो हि कार्यम् ।
हरतीतरथा दयादिरूपं ननु कृष्णात्स्वमनो यथाऽऽर्षभं तम् ॥ ३४
भजने निरतोऽप्यपक्वयोगी च्युतिमाप्नोति कुसङ्गतः कदाचित् ।
वितथा न भवेद्धरेस्तु भक्तिः पुनरेत्यन्यजनुष्यपीयमेनम् ॥ ३५
अत एव सदैव सावधानैर्मनसो विश्वसनं विहाय कृष्णे ।
सुजनैः स्वरिपुं विहाय दम्भं हृदि विश्वस्य विधीयतां च भक्तिः ॥ ३६

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him, sometimes he weeps or laughs like a mad man or dances in bliss. 29.

Sometimes, the devotee having visualized Him in his heart has tears of love in his eyes and his throat swells up in ecstasy. He becomes forgetful of his own body, loses himself in Him, and comes to his senses only by the Lord's wish. 30.

Not only men of high learning would become devotees of such intensity, but also women who are virtuous and religious, with their deep love for the lord who is revered by gods. 31.

Men whether learned or not, irrespective of their belonging to Brahmin, Ksatriya, Vaisya or Shudra or even lower class, are all equal in terms of their affectionate devotion to the consort of Kamala (Vishnu). 32.

Given His omnipresence and impartiality, one whose mind is given to Him with firm attachment knowingly or unknowingly is known to be a liberated soul, be it a man, women or eunuch. 33.

He who is devoted to Shri Hari, his devotion shall be stabilized

सत्यं वदेज्जितनिजेन्द्रियशीलशाली सौहार्दभाङ्नृषु भवेत्प्रणमेद्वरिष्ठान् ।
दीनेषु तत्सुखकरं पितृवद्वदेच्च स्निग्धो भवेत्सदृशसत्सु हरेस्तु भक्तः ॥ ३७
तत्प्रेमपात्रगुरुसत्सु तदीयबुद्धिर्विद्यार्थरूपकुलजन्ममदश्च न स्यात् ।
दान्तेन्द्रियो व्यसननिःस्पृहशान्तकामः पश्येत्सदा ह्यसदिदं जगदस्य भक्तः ॥ ३८
तद्भक्तश्रितदेशसेवनरतस्तत्कर्मकृत्तत्परः ।
सम्भूय स्वयमेव वा वितनुयात्तत्पर्वयात्रोत्सवान् ।
पश्येद्व्योम यथा निजात्मनि बहिश्चापावृतं तं त्वसौ ।
प्राचीनाधुनिकात्मनिष्ठगुणवत्तद्भक्तरीतीः श्रयेत् ॥ ३९

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indeed, for he is always in the association of virtuous men. Otherwise the mind becomes distracted, as in the case of Bharat, who with his boundless sentiment of compassion lost his mind and moved away from Krishna. 36.

An unripe ascetic though engaged deeply in the service of the Lord, at times will become corrupt by befriending bad men. But his merit of devotion to Shri Hari will not go in vain, for the seed of devotion will sprout in Him in this life or in the next birth. 35.

Hence one should always be tranquil at heart and repose faith in Krishna. By shedding distrust from the mind, one should have great belief in Him being in good association by getting rid of pretensions as well as inner foes. 36.

The devotee of Shri Hari should speak truth. He should subdue his senses and be virtuous. He should be a man of love towards all the living beings and respect the elderly. He should comfort the wretched beings with his soothing word, as do the sires with their kin. He should be affectionate to his equals. 37.

A devotee of Shri Hari should nurse similar devotion towards those who have love for the Lord, should have a mind to seek Shri Hari (Him) in them, but not harbour an ego of wisdom, wealth, stature and class. He should subdue his senses as well as passions and refrain from addictions. He should always indeed regard this world to be unreal and ephemeral. 38.

स्त्रीषु स्त्रैणजने विधर्मिणि नरे पाषण्डिदम्भोद्धटे ।
शब्दार्थान्तरदर्शनेन विदुषि भ्रंशोद्यते धर्मतः ॥
स्वेच्छाकल्पितधर्मिणि व्यसनिनि क्रुद्धे च लुब्धे खले ।
कामार्ते परधर्मगामिनि हरिद्वेषे न सज्जेत सः ॥ ४०
यदि रतिः सुदृढा न हरौ भवेद्गुणगणैरपरैर्निभृतैश्च किम् ।
यदि च सा भवतीह तदाऽपरैरनुदितैरुदितैरपि किं फलम् ॥ ४१
यदपि किञ्चन तत्प्रियकाम्यया व्रततपोनियमादि चरेन्नरः ।
भवति तत्खलु भक्तिविवर्धनं कृतमथेतरथाऽल्पफलं भवेत् ॥ ४२
बहुजनुर्भ्रमणोत्तरलम्भितां नरतनुं समवाप्य सुरेप्सिताम् ।
मतिमतामिदमेव मतेः फलं विषयतो विरतिश्च हरौ रतिः ॥ ४३

He should lend his service unto the places wherein devotees of Shri Hari have taken shelter. He should engage himself in the activities of Shri Hari's worship and being himself in the company of devotees, should involve in the temple services of Shri Hari, such as helping in the festivities and observing fasts on special days in His name.

He should see the Lord within him and above, in his vicinity, and follow the devotional ways of ancient sages as well as of the recent past that have qualities of dispassion, knowledge and of religious duties. 39.

He should not adhere to women, men of lust, heretics, hypocrites and scholars who make absurdities with original ancient texts thus misleading the men from righteousness (Dharma), and those who behave according to their own fancies, and those who are addicts, furious, greedy, and those who are driven by passions, and those who are inclined toward other religions and those who have animosity with Shri Hari. 40.

If there is no firm attachment to Shri Hari, of what use is a series of good qualities that one may possess? If there is firm devotion to Shri Hari, what else is there then, irrespective of presence or absence of qualities to achieve? 41.

Whatever austerities, vows, restraints and such others a man

इह स तु यदा भक्तो रक्तः शृणोति गृणाति वा ।
मधुरचरितं विष्णोर्जिष्णोर्मुदा परया तदा ।
मनसि निभृतानन्दस्यन्दस्तदात्मक उल्लसत् ।
पुलककुलकः स्मारं स्मारं भवत्युदिताश्रुदृक् ॥ ४४
इत्थं दिव्यनराकृतेर्भगवतः कृष्णस्य भक्तिं नरा ।
ये कुर्वन्ति मनोरथान् सफलयत्येषां स हि प्रीतिमान् ।
ये तन्नृत्वकुतर्कितास्तदितरासक्ताश्च तेषु द्रुतं ।
कामक्रोधरसादयो विदधते शार्दूलविक्रीडितम् ॥ ४५
प्रीत्यै हरेर्न सुरता मुनिता नृता वा विप्रत्वमाप्तजननत्रयमिष्टकर्म ।
पूर्तं तपश्च नियमव्रतदानवृत्तं निश्छद्मभक्तिमपहाय बहुश्रुतं च ॥ ४६
अश्यते भगवताऽमलभक्त्या दत्तमम्बुफलपुष्पदलादि ।
भूरिहेमचयखाद्यविशेषान्नैव पश्यति दृशाऽपि विना ताम् ॥ ४७

observes to please the Lord, those acts will certainly develop devotion unto Him. If these are done for achieving other ends, the fruit eventually gained will be insignificant. 42.

Having obtained this human body after weltering through many births, the one which even celestials covet, the wise have concluded that the highest wisdom would be to have detachment to sensual pleasures and attachment to Shri Hari. 43.

When the devotee who is firmly attached to Shri Hari, hears or sings marvelous exploits of Vishnu with great delight, then his mind will be filled with joy, and as that flows through him, he is thrilled with elation, and his eyes are often filled with tears of love in remembering Him. 44.

This way, those who devote themselves unto Krishna, the Lord in divine- human form, their rightful wishes will come true indeed. And those who censure His human form being interested in other things, for them the inner foes like passion, greed and others (play with) hunt him from within like a tiger. 45.

Neither the status of a god, of a sage, of a Brahmin or of a man, nor the (merit of) performing of sacrifices or the acts of charity, either the practice of austerities or the observance of

अद्य वा शतजनुर्भ्रमणान्ते सद्गतिर्नहि विना हरिभक्तिम् ।
इत्थमेव दृढनिश्चयवान् यस्तां करोति भुवि धन्यतरः सः ॥ ४८
योषिदीक्षणशरैरहताङ्गो घोरकोपनिशि जागरितश्च ।
यो न मोहदृढपाशनिबद्धो भक्तिमान्प्रियतमः स हि विष्णोः ॥ ४९
बाले योषिति दर्पणे निजजने रागे धने मादके।
जायन्ते सुधियोऽपि विह्वलतरा होलादिनोत्क्रीडने ॥
अष्टस्वेषु तदंघ्रिचिन्तनरतं चित्तं न यस्योत्सरेत् ।
तद्भक्त्येकरसस्य तस्य पदयोः पांशुः सुरैरिष्यते ॥ ५०
एतादृशा ये भुवि सज्जनाः स्युः श्रीकृष्णभक्ता निजधर्मनिष्ठाः ।
मुमुक्षुभिस्ते गुरवो विधेयाः पूज्याश्च तेष्वेव सुहृन्मतिश्च ॥ ५१

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vows or restrains acquired through past three births is sufficient for the propitiation of Shri Hari. He is pleased only with pure devotion. 46.

The Lord accepts water, fruit, flowers or even a leaf that is offered to Him with pure devotion. He never looks at the heap of gold or the finest delicacies which are offered sans devotion. 47.

This moment or even after weltering through many transmigrations, one is not sure to get the highest good without devotion to Shri Hari. Thus one who is convinced of this fact and acts accordingly, is to be hailed as the truly blessed. 48.

One who is able to remain undisturbed against umpteen amorous glances by a woman, one who stays awake through the darkest night that evokes Tamas (delusion due to anger) in men and one who is not tied down by passion and attractions, he seems to be the dearest devotee of Vishnu. 49.

Even the wise men are perturbed by the thought of following eight (objects of relish): Children, women, relatives and by their fondness for (looking in) mirror, music, wealth, intoxicants as well as for playing in festivals like Holi. But a real wise man is the one who meditates upon His holy feet and whose mind is never distracted from the sentiment of devotion. Even the gods wish to have the dust from his feet. 50.

अन्यत्र ये पूज्यधियस्तु तेभ्यः सुहृद्धियो वा गुरुबुद्धयश्च ।
तेषां पशूनां च यदस्तरं तद्द्विपाच्चतुष्पात्त्वमुदस्य नान्यत् ॥ ५२

सुव्रत उवाच -

इति तस्य गिरं सुधायमानां श्रुतिकंसेन निपीय वैश्यवर्यः ।
मुदितः स भृशं बभूव चान्ये मुदमापुः सकलास्तदीयभक्ताः ॥ ५३
कृष्णं विष्णुं हरिं चापि धर्मसूनुं तमेव हि । जानन्तो लेभिरे तस्मिन्भक्तिदार्ढ्यं नराधिप ! ॥ ५४
भगवद्भक्तमाहात्म्यं विदन्तस्तत आदरात् । मुनींस्तान् पूजयामासुर्भगवन्तमिवाखिलान् ॥ ५५
चन्दनैरक्षतैः पौष्पैहरैर्वस्त्रैश्च भोजनैः । सम्पूज्य तांस्ते विधिवद्दण्डवत्प्रणमंस्ततः ॥ ५६
भगवानपि भक्तानां तदादीनां पुरौकसाम् । भक्तिं स्वस्मिंस्तथा सत्सु स्थिरां दृष्ट्वा तुतोष ह ॥ ५७
आनन्दयन्सकलभक्तजनान्नृपेत्थं प्रश्नोत्तरैः परमधर्ममयैर्मुनीशः ।
तत्रावसत्स पुरि सप्तदिनानि नित्यं पाषण्डमार्गमभितो निखनन्समूलम् ॥ ५८

Such noble men who are devotees of Krishna and are dedicated to their own religion are to be befriended, respected and worshipped as gurus by the seekers of salvation. 51.

Those that are friendly with men devoid of saintly qualities and consider them as preceptors are as good as quadrupeds having two legs. 52.

Suvrat spoke:-

Thus having consumed His nectarine words through his ear-cup, the best of the merchants was greatly delighted. All other devotees were also exceedingly happy. 53.

Realizing that He was indeed Krishna, Vishnu or Shri Hari son of Dharma, the devotees become firmly dedicated to Him, O king. 54.

Knowing the magnanimity of the Lord, all the devotees as well as the sages worshipped Him respectfully. 55.

Having worshipped them with Sandal paste, whole grains of rice, flower garlands, clothes and delicacies, they prostrated before them on the ground. 56.

The Lord, also having observed the unwavering devotion of the citizens to Him and the sages, was verily pleased. 57.

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे द्वितीयप्रकरणे सूर्यपुरे भगवद्भक्तिभक्तलक्षणनिरूपणनामैकपञ्चाशत्तमोऽध्यायः ॥ ५१ ॥

॥ अथ द्विपञ्चाशत्तमोध्यायः ॥ ५२ ॥

सुव्रत उवाच -

एतस्मिन्नन्तरे काचिद्राज्ञी धर्मपुरेऽधवा । श्रुत्वा सद्भ्यो गुणांस्तस्य प्राप्ता भक्तिमतिस्थिराम् ॥ १
भगवद्दर्शनोत्कण्ठा कुर्वती राज्यमप्यसौ । आकृष्य सर्वतश्चित्तं तद्ध्याननिरताऽभवत् ॥ २
कृशीकृततनुः कृच्छ्रैर्व्रतैर्भगवदाप्तये । जितेन्द्रिया सुशीला च साऽऽरराध तमादरात् ॥ ३
सा मुहुः प्रैषयद्दूतान् हरये बुद्धिमत्तरान् । प्रतिजज्ञे स तेभ्यश्च तत्पुरागमनं नृप ! ॥ ४

O king, the ascetic-lord, delighting the devotees, through queries as well as answers with regard to the highest Dharma, stayed there for seven days, always uprooting heretical elements that were present. 58.

Thus ends the Fifty-first chapter entitled 'Narration of characteristics of devotion and the devotee in Suryapur' in the second Prakarana of Satsangijivan, the life story of Lord Narayan, also titled as 'Dharmashastra' (the rules of the code of conduct). 51

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CHAPTER-52

The devotion of Queen Kushala of Dharmapur.

Suvrat said:-

In the meanwhile a widowed queen having heard from saintly people about Shri Hari's qualities, developed firm devotion unto Him. 1.

With an eagerness to see Him, she had withdrawn her mind from all mundane matters and immersed in His contemplation (Though bound by the duty of ruling the kingdom). 2.

She emaciated herself through observance of rigorous fasts and austerities to appease the Lord. Conquering her senses, she began to worship Him with great respect. 3.

तस्यै प्रसन्नो भगवान् सर्वेषां भाववित्प्रभुः । स्वदर्शनं दातुमैच्छन्मुनिभिः सह सत्पतिः ॥ ५
अथ स्वैरन्वितो भक्तैः प्रायाद्धर्मपुरं हरिः । यत्रास्ति कुशलाख्या सा देवहूतिसमा गुणैः ॥ ६

आयान्तमाश्रुत्य निजेष्टदेवं राज्ञी मुदाऽमात्यजनैश्च पौरैः ।
साकं तमभ्यागमदीक्षणोत्का गजं पुरस्कृत्य विभूषिताङ्गम् ॥ ७
विचित्रवादित्रनिनादमुच्चैर्विधापयन्ती शिबिकाधिरूढा ।
पुरोपकण्ठे तमथाऽऽप्य यानात्सोत्तीर्य भक्त्या प्रणनाम हृष्टा ॥ ८
पौराः प्रणामं विदधुश्च तस्मै स चापि तां तांश्च यथार्हमीशः ।
सम्मानयामास तयाऽर्थितोऽथो अध्यारुरोहोत्तमवारणं सः ॥ ९
जयध्वनिर्भूरितरस्तदाऽऽसीत्सहस्रशो भक्तजनैरुदीर्णः ।
सम्मिश्रितो मङ्गलवाद्यघोषैरुत्कर्णयामास ककुब्गजेन्द्रान् ॥ १०

She sent her attendants of pious mind often to Shri Hari, to plead with Him to visit her place, O king. 4.

Thus pleased with her, the virtuous Lord, the knower of thoughts of all, wished to give His Darshan to her along with the sages. 5.

Eventually Shri Hari came to Dharmapur with His devotees, where the queen named Kushala lived and was endowed with virtues like Devahuti. 6.

Having heard about His arrival, the queen with her retinue of ministers and subjects, in an eagerness to see her Shri Hari, came forward walking in front of the procession, with a beautiful elephant to welcome Him. 7 - 8.

Accompanied by musical orchestra resounding the quarters, she arrived in a palanquin till the outskirts of the town. Having reached Him, she got out of her palanquin and devotedly saluted Him with great joy.

Then the ministers and citizens paid their obeisance unto Him. He too greeted them all accordingly. Thus honoured and requested by her, he too honoured her and then mounted onto the mighty elephant. 9.

There were excited shouts of victory for Him from the

भक्तैश्च पौरैः परिवेष्टितोऽसौ ततः पुरं प्राविशदूर्जितश्रीः ।
अलंकृतं तोरणपूर्णकुम्भैः सम्मार्जितं चन्दनवारिसिक्तम् ॥ ११
त्यक्तान्यकार्यैः पुरयोषितौघैः सम्प्रेक्ष्यमाणः पथि यूथसंस्थैः ।
कृतार्थयन्स्वीयदृशा जनौघान् पुरे स रम्यं नृपसौधमाप ॥ १२
अकारयत्तस्य सहानुगस्य राज्ञी यथार्हं निलयेषु वासम् ।
चकार चातिथ्यमुदारचेता दासीव तं पर्यचरच्च भक्त्या ॥ १३
महोपचारैर्विविधैरनर्ध्यैः पूजां तृतीयेऽहनि पूर्णिमायाम् ।
तस्याकरोत्प्रीतिभरेण हृष्टा विस्मापयन्ती जनतां जनेश ! ॥ १४
वस्त्रैर्नृपार्हैर्विविधैर्नवीनैर्विभूषणैर्हेममयैरनेकैः ।
सद्रत्नमुक्ताफलहारवर्यैर्गन्धाक्षतैस्तं च पुपूज पुष्पैः ॥ १५
भक्ष्यैश्च भोज्यैर्विविधैश्च लेह्यैस्तं तर्पयित्वा समुनिव्रजं सा ।
राज्यं च कोशं सगजाश्वधेनुं सर्वं स्वकीयं हरये ह्यदित्सत् ॥ १६

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devotees gathered in thousands. This sound in harness with auspicious sounds of musical instruments ruptured the ears of the guardian elephants of the quarters of heaven. 10.

Surrounded by citizens as well as devotees, Lord Shri Hari resplendent with splendour entered the city that was made clean and decorated marvelously with festoons, pots filled with water sprinkled with the aroma of sandalwood. 11.

On the way the Lord was beholden by the throng of women who had abandoned their work and assembled in groups to see Him. He glanced at the multitude of people in fulfillment of their desires and proceeded to the magnificent royal palace. 12.

The queen made appropriate arrangements for Him and His attendants to stay in the mansion. The large-hearted lady showed great hospitality, herself rendering as a maid-servant devotedly. 13.

O king, on the third day of His arrival, it being a full-moon day, She worshipped Him affectionately with various invaluable articles and offerings, which made people awestruck. 14.

She worshipped Him with raiment fit for royals, various newly made ornaments of gold, pure gems, pearl-garlands, sandal paste,

तयाऽतिभक्त्या सर्वस्वं दीयमानमपि प्रभुः । नैवाग्रहीन्मुनिपतिस्तुष्टो भक्त्या तदीयया ॥ १७
ततः सा परया भक्त्या द्रव्यपुञ्जं हरेः पुरः । कृत्वा सर्वांस्तदनुगान्वस्त्रैर्द्रव्यैः पुपूज च ॥ १८
भक्तिमेवंविधां तस्या दृष्ट्वाऽऽपुर्विस्मयं जनाः । भक्तप्रियश्च भगवान्प्रसन्नो नितरामभूत् ॥ १९
आत्मनिष्ठोपदेशैस्तां बोधयित्वा महामतिम् । भक्त्याप्तदृढवैराग्यां राज्ये पुनरयूयुजत् ॥ २०
द्रव्यपुञ्जं च वस्त्राणि भूषणानि च सर्वशः । ददौ स ब्राह्मणादिभ्यः पूर्णकामो हरिस्तदा ॥ २१
सभायां तत्र भगवान्निषण्णो हैम आसने । मर्यादयोपविष्टान्स्वान्सर्वान्भक्तानवैक्षत ॥ २२
तूष्णीं तत्र निषण्णेषु भक्तसङ्घेषु संसदि । प्रणम्य राज्ञी साऽपृच्छत्स्तुवती प्राञ्जलिः प्रभुम् ॥ २३

auspicious rice grains as well as flowers. 15.

Having propitiated Him, she submitted everything of hers including elephants, horses, cows and even her kingdom to Him. 16.

Though everything was given away to Him with utmost devotion, the Lord of the ascetics did not accept anything, but was highly pleased with her adoration. 17.

Then again she offered heaps of wealth in front of Shri Hari and also worshipped those sages and others accompanying Him with valuable clothes and money. 18.

Seeing her devotion, all the people were astonished. The Lord, the dear of the devotees, felt exceedingly satisfied at her complete self-surrender. 19.

Having taught spiritual knowledge to that exalted lady, who with devotion had developed disinterestedness to worldly affairs, Shri Hari reinstated Her in her throne. 20.

Shri Hari, completely contented in His own self, then gave away to the Brahmins and others all that was given to Him - the heaps of wealth, clothes and ornaments. 21.

Seated on a golden throne in the assembly, He glanced at the entire gathering of devotees seated in decorum. 22.

From the silently sitting assembly of devotees, the queen, having saluted and extolled the lord, with her hands folded asked Him thus. 23.

राज्ञ्युवाच -

नारायणाद्य भवता सफलीकृतो मे हृत्स्थश्चिरन्तनमनोरथपादपो वै ।
दानेन दुर्लभतरस्वकदर्शनस्य नित्यं विरिञ्चिमुखदैवतवाञ्छितस्य ॥ २४
यैरीक्षितं न सुरमानवमङ्गलाङ्गं श्रीमद्वपुस्तव मनोहरमत्र नेत्रैः ।
तान्यब्जपत्ररुचिराण्यपि मानवानां मायूरबर्हगतचन्द्रकतां भजन्ति ॥ २५
नानाविधाघनिचयप्रशमैकशीलां सद्भक्तिबोधनपटुं त्वदुदारकीर्तिम् ।
शृण्वन्ति यैरपि न शष्कुलिकासमानैः कर्णैस्त एव ननु नागबिलत्वभाजः ॥ २६
जिह्वा च या न तव गायति चारुगाथाः संसारसागरसमुत्तरणार्थिनावः ।
सा ग्राम्यगीतनिपुणापि न मानवी स्याद्भैकी मुधाऽनिशमसद्रवकारिणी हि ॥ २७
शुश्रूषणं भगवतस्तव यैः कृतं नो नो वा सतामघकृषां दृशिमात्रतोऽपि ।
ते भूषिता अपि महार्घ्यविभूषणैर्हि नृणां भुजाः शवभुजा इव गर्हणीयाः ॥ २८

Kushala extolls Shri Hari.

The queen said:-

Narayan, indeed after a long time the tree of earnest desires in my heart bore fruit today by your gracious Darshan, which is difficult even for Brahma and other gods wishing to have your Darshan. 24.

Eyes that fail to see thy marvelous heavenly form auspicious to celestials as well as mortals are of no use and may at best be likened to the eyes in a peacock feather, though they may be beautiful like lotus petals. 25.

Ears that fail to listen to words of your gracious glory that banish the heap of sins and impart ways of devotion are just like snake pits, though well shaped. 26.

Tongues that fail to sing thy wonderful exploits that serve as a boat to cross the ocean of transmigration, however adept be such tongue in rendering music, it is like the croaking of a frog perpetually making senseless noise. 27.

Arms of men that fail to render their attentive service unto Thee the lord or to the saintly people whose mere glance take away sins, even if they are ornamented with invaluable armlets, they are to be despised as if they were the arms of a corpse. 28.

त्वन्मन्दिराणि च सतो निकषा न यान्ति पादास्तु ये तनुभृतामपि पद्मशोभाः ।
ते पैतृकाननतरुत्वमिहैव यान्ति त्वत्सेवनेऽत्र निरता मनुजास्तु धन्याः ॥ २९
सर्वज्ञ ! भगवन्स्वामिन्मयाऽद्य तव सेवनात् । प्राप्तं स्वजन्मसाफल्यं कृपयैव तव प्रभो ! ॥ ३०
धर्मसंरक्षणार्थं त्वं स्वतन्त्रः पुरुषोत्तमः । धत्से नराकृतिं भूमावधर्मस्य च शान्तये ॥ ३१
कर्ता वक्ता च धर्मस्य त्वमेवासि जगद्गुरो ! । त्वत्तः सनातनं धर्मं श्रोतुमिच्छाम्यहं ततः ॥ ३२
धर्मं साधारणं नृणां विशेषं चापि मे विभो ! । वक्तुमर्हसि धर्मात्मन्धर्ममार्गप्रवर्तकः ॥ ३३

सुव्रत उवाच –

इति पृष्टः स भगवान्भक्तिमत्या तयाऽऽदरात् । प्रत्युवाच प्रसन्नस्तां तोषयन्भक्तमण्डलम् ॥ ३४

श्रीनाराणमुनिरुवाच –

साधु पृष्टं त्वया नृणां हितैषिण्या महामते ! । तुभ्यं निश्छद्मभक्तायै नावाच्यं मम किञ्चन ॥ ३५

Feet of men though beautiful and tender like the lotus, if they do not tread the path leading to your temples as well as towards saintly people, are like the trees of graveyard under which no one takes shelter. They are the ones really blessed, who engage themselves in servitude unto you. 29.

O all knowing one, the Lord, the master, by rendering service unto you, my life becoming fruitful with your grace alone, O Lord. 30.

O the supreme of men, you are self-willed as you are, taking human form to protect religion and to pacify irreligion on this earth. 31.

O master of the world, you are the originator and speaker of Dharma, hence from you I wish to hear about the ancient Dharma. 32.

Be pleased to tell me O Lord, Dharma in general as well as particular for men, O the promoter of Dharma. 33.

Suvrat said:-

Thus enquired by the devoted lady with respect, the Lord being pleased at her replied her and the orb of devotees. 34.

Shri Narayan Muni said:-

O high minded lady, well-wisher of beings, what you had asked

नृणां सनातना धर्मा नारदेन पुरोदिताः । धर्मराजाय तान्वच्मि श्रीमद्भागवतस्थितान् ॥ ३६
इत्युक्त्वा भगवांस्तस्यै सप्तमस्कन्धसंस्थितान् । धर्मानुवाच सकलांस्ततश्चेत्थमुवाच ताम् ॥ ३७
इति ते कथिता धर्मा मनुष्याणां सनातनाः । निःश्रेयसप्रदा युक्ता ज्ञानवैराग्यभक्तिभिः ॥ ३८
एत एव प्रयत्नेन सेवनीया मुमुक्षुभिः । अधिकारानुसारेण मनुजैर्मनुजाधिपे ! ॥ ३९
इत्युक्ता सा भगवता मुदिता नितरां नृप ! । सिषेवे परया प्रीत्या स्वधर्मस्था तमेव हि ॥ ४०
इत्थं प्रश्नोत्तरैः स्वामी प्रत्यहं धर्मसंश्रयैः । आनन्दयन्स तां चान्यांस्तत्रोवास यथासुखम् ॥ ४१
उषित्वा वासरान् पञ्च ततो गन्तुमना अपि । तया भृशं प्रार्थ्यमानो मासमेकमुवास सः ॥ ४२
सम्भारेणातिमहता स्नानयात्रामहोत्सवम् । कारयामास भगवान् ज्यैष्ठ्यां तत्र तया नृप ! ॥ ४३

is fair. There is nothing I cannot tell you, of pure devotion. 35.

I will tell you what has been proclaimed in the past by Narad as Dharma for a man as explained to Dharmaraj and as laid down in Bhagavat. 36.

Telling thus the Lord narrated to her all the Dharmas appearing in the Seventh canto of Bhagavat and continued forth thus. 37.

The ancient Dharma set for men, which has been explained to you, is reputed to bestow salvation for men, comprising of knowledge, dispassion and devotion. 38.

This is the Dharma, which ought to be practiced by men, seeking sal-vation with perseverance, according to their status and ability, O queen. 39.

The queen's service of the lord.

Thus explained by the Lord, she became ecstatic, O king. She served Him with great affection and by following her religion. 40.

Thus through enquiries and rejoinders regarding Dharma, the master delighting her and others, lived there happily for a while. 41.

Thus staying there for five days, he wished to leave that place, but being repeatedly requested by her to continue His stay, He remained there for a month. 42.

There the Lord made her arrange the festival of Snanayatra - ceremonial bathing of an idol (in auspicious water) on the full moon day of Jyeshth (June) month, O king. 43.

एवं सन्तोषयित्वा तां भक्तवश्यो जगद्गुरुः । स्मरन्नभयभूपालवरं निरगमत्ततः ॥ ४४
अनुयान्तीं साश्रुनेत्रां सपौरां कुशलां हरिः । बलात्तां संनिवर्त्यैव देवकीतीर्थमागमत् ॥ ४५
तत्र तीर्थविधिं कृत्वा व्यसृजद्यूथशो मुनीन् । अज्ञमानवबोधार्थं नानादेशान्महौजसः ॥ ४६
सह स्वेन समायातान् नानादेशजनानपि । प्रेषयामास भगवान्स्वं स्वं देशं ततोऽखिलान् ॥ ४७
आत्मसेवारतैर्नित्यं वर्णिभिः साधुपत्तिभिः । सादिभिश्च समं प्रायादश्वारूढोऽर्कजानदीम् ॥ ४८
उत्तीर्य तां च रेवां च महीं साभ्रमतीं च सः । भाल्लदेशमतिक्रम्य दुर्गपत्तनमागमत् ॥ ४९
तत्र तत्र स्वभक्तानां ग्रामेषु निवसन् पथि । तान् सर्वांस्तोषयित्वैव तत्रायातः स भूपते ! ॥ ५०
आयान्तं हरिमाश्रुत्य राजा पौराश्च सत्वरम् । त्यक्तान्यकार्या धावन्तस्तं प्रत्युद्ययुरादरात् ॥ ५१

Thus making her happy, the master of the world, who is bound by men of devotion, reminiscing the good king Abhay, took leave of that place. 44.

Shri Hari departs for Durgapur.

Queen Kushala, along with her subjects, followed Him with her eyes welled up. Bidding her to go back, Shri Hari proceeded to Devakitirtham. 45.

There having completed His bath and other rituals, He dispersed the group of powerful and highly accomplished sages to different regions to teach the righteous ways to the ignorant people. 46.

He sent all the men from different placeswho had accompanied Him back to their respective lands. 47.

He went forth on a horse accompanied by personal celibate-attendants, sages, horsemen and foot soldiers to river Arkaja (Tapi). 48.

Having crossed the rivers Arkaja, Narmada and Sabarmati, and having traveled across Bhaladesh, He reached Durgapattanam. 49.

Making sojourns on the way in the towns of His devotees, He delighted them all, and arrived at his destination, O king. 50.

Hearing about His arrival, the king and the subjects having left their affairs came rushing to welcome Him fondly. 51.

Having seen Him at the periphery of the town, they saluted

पुरोपकण्ठ एवामुमायान्तं वीक्ष्य ते मुदा । प्रणेमुः साश्रुनयनाश्चिरदर्शनविह्वलाः ॥ ५२
यथोचितं मानयित्वा तान् हरिः सह तैः पुरम् । प्रविश्य तत्र स्वावासमेत्यासन उपाविशत् ॥ ५३
जयारमादयो योषा दृष्ट्वा तं हर्षविह्वलाः । प्रणेमुः परया प्रीत्या गततद्विरहज्वराः ॥ ५४
आनन्दं परमं प्रापत्सान्वयोऽभयभूपतिः । जानन्सत्यप्रतिज्ञं तं तत्सेवानिरतोऽभवत् ॥ ५५
या या स्वसेवा हरिणा विहिता यस्य यस्य च । स स तां तां मुदाऽकार्षीत्कृतार्थं स्वं विदंस्तया ॥ ५६
रथयात्रादिने तत्र हरिः सङ्गव आगतः । मध्याह्ने तेन भूपेन महोत्सवमकारयत् ॥ ५७
सेवकैः सहितः सोऽथ वसंस्तत्र हरिः स्वयम् । सर्वत्रान्वेषयामास गुप्ताधर्मप्रवेशनम् ॥ ५८
अधर्मोत्थानमशृणोद्यत्र यत्र स ईश्वरः । तत्र तत्र स्वयं गत्वा नाशयामास तं ततः ॥ ५९
क्वचित् क्वचिन्मुनींश्चापि प्रेषयित्वा तथाऽकरोत् । सर्वोपायैः सर्वकालं धर्ममेव ह्यपीपलत् ॥ ६०

Him happily, with tears in their eyes, having been deprived of His Darshan for so long. 52.

Honoring them in an appropriate manner He having entered the town with them, went to the king's mansion and sat on the seat meant for Him. 53.

Having seen Him, Jayaram and other women, being joyful, paid their obeisance unto Him with adoration, having got rid of the pain of His separation. 54.

King Abhay and his people became ecstatic. Knowing the veracious Lord, coming at the promised time, he involved himself in His service. 55.

Whatever service ordained by Shri Hari to each one of them respectively, every one of them happily rendered the same with a satisfied mind. 56.

Shri Hari had arrived in the morning on the day of the car-festival. The same noon He performed the festival at the hands of the king with grandeur. 57.

Living there with His attendants, Shri Hari spied everywhere for lurking irreligious activities. 58.

From wherever the Lord heard of the upsurge of irreligious (heretical) elements, He went on correcting it. 59.

Sometimes He used to carry on His mission by sending sages

इत्थं धर्मधुरन्धरः स भगवान् धर्मं प्रतिष्ठापयं-
स्तस्मिन् दुर्गपुरे वसन्निजजनानानन्दयामास च ।
गत्वा ग्रामपुरान्तराण्यथ ततः कृत्वोत्सवान्भूरिशः।
तत्रागत्य पुनः पुनः समवसद्भक्तैककल्पद्रुमः ॥ ६१

इति ते कथितं सर्वं यत्पृष्टं भूपते ! त्वया । नारायणस्य चरितं । कलिकल्मषनाशनम् ॥ ६२

नारायणस्य मुनिभर्तुरिदं चरित्रं यः कीर्तयेच्च शृणुयादपि मानवोऽत्र ।
तौ निश्चितं निजरिपून्नृपते ! जयेतां बाह्यान्तरांश्च सुखमीप्सितमाप्नुयाताम् ॥ ६३

इति श्रीसत्सङ्गिजीवने नारायणचरित्रे धर्मशास्त्रे द्वितीयप्रकरणे धर्मपुरस्थभक्तजनानन्दन - दुर्गपुरप्रत्यागमननिरूपणनामा द्विपञ्चाशत्तमोऽध्यायः ॥ ५२ ॥

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॥ द्वितीयप्रकरणं समाप्तम् ॥

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there. Anyhow, He vigilantly protected Dharma alone at all the times, by all means. 60.

In this way, the foremast of protectors of Dharma, the Lord, established Dharma, living in Durgapur, granted happiness to His devotees. In between, this wish-yielding tree of the devotees would visit different towns and cities and perform many a great festival. 61.

Thus everything has been narrated of what was asked by you O king, the story of Narayan that eliminates the impurities of Kali. 62.

He who listens to or sings the story of Narayan, the chief of ascetics, shall surely win over their external as well as internal foes and receive the fruit they desired for. 63.

Thus ends the fifty second chapter entitled 'Shri Hari delighting the devotees of Dharmapur and coming back to Durgapur' in the second Prakarana of Satsangijivan, the life story of Lord Narayan, also titled as 'Dharmashastra' (the rules of the code of conduct). 52

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Thus end the Second Volume