

# Shri Harigita 1

## Shri Harigita

### The Greatness of the Harigita and its purpose.

This Harigita brings the divine soul (mumukshu) in search of the super soul (Bhagwan), an easy way to rid of life's most troublesome evil problems. It is for those who seek the bliss akin to the shower of a vast endless waterfall of the nectar like words of Shri Krishna. It brings unwavering calm of mind, complete freedom from stress and eternal knowledge of Shri Krishna.

This Gita in its chapters focuses highly on the four concepts, namely dharm (righteousness), bhakti (devotional love), gyaan (absolute knowledge) and vairagya (non attachment of the materialistic) on a step by step basis. In this way it elevates a human being to liberation in the utmost and extraordinary manner.

It is the compilation of the sweet words that have come from the divine mouth of Shri Harikrishna, words which swiftly end the cycle of repetitive birth and death. Hence it is worthy to be served (by reading it) by all those divine souls who desire such. The dharm prescribed herein by the Almighty is not just for the purpose of travelling to and fro between our world to the heavenly abodes. The dharm prescribed here doesn't give rise to sudden troubles due to ones laziness in ad-

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hering to them. The Harigita is unlike some of the rituals prescribed in the Vedas which can be subject to misuse and can end in misery for the doer. These outcomes are because all the actions prescribed for devotees in this Gita interrelate with bhakti. Thus all the great actions carried out by the seekers of Bhagwan who follow the Harigita, are performed selflessly and they also cease to think themselves as the cause of their good deeds and the illusion of 'mine' and 'I'.

The dharm which is not touched by lust and the thought of sexual desires, such a desireless practice of dharm, is described herein.

The person who indulges in worldly pleasures and the sorrow giving objects will discard such attachments, then heed the 'do's and don'ts' and will then act accordingly to their social order as approved by the Supreme Being. They then act wisely throughout their lives and they selflessly acknowledge their given wisdom as the grace of Purushottam Narayan. Such a follower is termed as the best 'dharma-nishth'. Having realised their true self, the chaste souls who follow such a pure path with their calm virtuous intelligence, realise the Supreme Being who is beyond the animate and inanimate and also their master. They also realise and have firm faith in Him as the true cause of all, beyond Brahm, the super soul Shri Narayan.

Such devotees with immovable knowledge believe themselves as the soul, beyond the three bodies, radiant and one with Brahm. They believe Shri Krishna Bhagwan as the Ishwar of all Ishwars, the cause of all

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causes, the all knowing and worthy to be worship by all. Parbrahm the Supersoul is also described in the Vedas like this.

This soul of ours has been subjected to the illusion of maya (instrument or power of Shri Krishna used as the fundamental substance of creation) through Kaal (time) and karma (actions). The absolute knowledge has been destroyed through the attributes of Maya in this way. It has been subject to recurring traits of misery. It is now time for the soul of attaining that infinite bliss of Purushottam Narayan.

The human then becomes conscious of the differences between the soul and the physical body. Look at the vast difference between the pure blissful soul and the physical body which is subject to pain, sorrow, and the three attributes of maya and is without consciousness. Look at the vast distinction between the liberated soul of marvellous powers who is ever present on the astral plane, is self content, happy, free from the cycle of birth and death; as oppose to the miseries of being in constant pain from the stomach of the mother, birth and also the agony of death. Look at the difference between the constant joyful devotional service of the Supersoul as oppose to the distressing service of this body and its relations.

In this way the divine soul who constantly thinks of these good and bad attributes as well as constantly speculating the spiritual self, begins to get distaste for all except Parmatma.

From the realisation of atma (the soul) and anatma

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(that without the atma) the self becomes blissful and in time achieves para bhakti (highest love or supreme level bhakti) for the forever blissful Shri Krishna and thus attains Him. At that point there is no higher stage left to attain. Just as the unwise and deluded, have dense love and attachment for the material worldly pleasures, in the same way, when the devotee of God has an even deeper love for Shri Krishna they are said to be on the level of having attained para bhakti. Just as a person heavily submerged in constant sexual desires thinks about acting out their desires, the devotee with selfless eternal love constantly thinks about Shri Krishna and actually sees Bhagwan's pratyaksh (omnipresent) form. Attaining such everlasting love for Bhagwan is the final aim for all. There is no other aim in life which is eternal as this. This is the greatest concept of the Harigita and it gives life to dharm, gyan, vairagya and bhakti within a person, resulting in liberation.

The words of the Harigita are mind capturing and glorious words that have been uttered from the divine mouth of Shri Hari. The Harigita destroys fears of the world and bestows the need to serve and worship the lotus feet of Shri Krishna in the readers mind and also showers the rain of absolute knowledge. All those who desire Bhagwan to be pleased with them should always serve this Harigita by listening, reciting or studying it.

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**Shri Swaminarayano Vijaytetaram**  
**Shri Hari Gita**  
**Adhyay 32**  
**The qualities of a Saint**

**Suvrat Muni:** “Oh King Pratap Sinh! Complete of all good qualities, mother Premvati (Bhaktimata) asks her son Shri Hari”, in form of Narayan’s incarnation.

**Bhaktimata:** “Oh Rishi Narayan, Shri Hari, I bow to you, as you alone are worthy of service. The service which relieves the troubles of the one who aspires after liberation for your eternal service. Oh Hari! Describe to me the way to rid the ignorance which is the form of Maya and is the cause of worldly attachments. Oh Hari, the one with the great intelligence, I have forsaken the path of material pleasures and require to attain redemption. Only you are worthy to convey to me the path for my own goodness. I know you are Supreme Rishi Narayan Himself. You have manifested on the earth in human form to protect all the living beings. Through your maya, you conceal your divine supreme power, incomparable marvels, absolute knowledge and other such wonders in your blissful human form. Oh Hari, I pray you destroy all my ignorance just like the sun rids the darkness”.

**Suvrat Muni:** “In this way, the mother of Shri Hari asked Him with great affection. Shri Hari, who had attained this pure absolute knowledge easily at young age, happily departed it to Bhaktimata as a spiritual

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scripture which is related to ones soul”.

**Shri Hari:** “Listen, O Mother. I will depart you the knowledge which is in acceptance with the scriptures and in accordance with the Vedas as you are free from the worldly pleasures and desirous of my eternal service. Those desirous of their liberation for eternal service of the Lord should worship Shri Krishna who’s other names are also Vishnu and Purushottam, as only He is worthy of worship in all ways. It’s His maya which bonds living beings with the materialistic world. Therefore whoever takes refuge in Him breaks free from the repeated cycle of births and deaths. Firstly one should realise the greatness of saints, associate with them and worship the Supreme Lord with bhakti together with dharma, gyaan and vairagya. O devotee of great religious vows! Bhakti strengthened by dharm, gyaan and vairagya is never defeated by any sort of troubles whereas the Bhakti without any one of these can be lessened and troubled. In living beings, the effectual (karya) maya which is the illusion, the primary nature of all living beings along with the causal (kaaran) maya which is the root cause of this universe; can only be detached by the Bhakti which is supplemented by dharm, gyaan and vairagya only. After being detached from Maya, the one who worships Shri Krishna attains His abode. This abode in the religious scriptures is identified as Brahm. This abode is free from the fear of time and illusion and the Bhakt there enjoys limitless and endless happiness in the service of Purushottam Bhagwan”.

**Suvrat Muni:** “After listening to the principles laid within the Vedas, Purans and the Panchratra scrip-

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tures from her son, Bhaktimata spoke again”.

**Bhaktimata:** “O Knower of all scriptural secrets. You have just told me the principles laid down in the scriptures of discarding the karya and kaaran maya through the bhakti of Shri Krishna assisted by dharm, gyaan and vairagya. O intellectual one! I want to know the details of vairagya, gyaan and dharm and as I am of a feminine nature, please explain these concepts suitably. Explain to me the qualities of the saint who can achieve such bhakti along with dharm, gyaan and vairagya as well as realising its greatness through knowledge. O Krishna! You are the knower of all the secrets of the scriptures therefore kindly tell me the qualities of dharm, gyaan, bhakti and vairagya in great depth”.

**Suvrat Muni:** “With great enthusiasm Shri Hari whose name is also Narayan Muni from time immemorial, spoke to His mother who wanted to know about dharm, bhakti, gyaan and vairagya”.

**Shri Hari:** “O Mother! Even though you want to realise such for your own salvation, you have asked not for just for yourself, but for the good of all the souls and for those that are wise. How great of you. O pious amongst ladies (Sati)! Please listen to the qualities of the saints who follow the four pillars namely dharm, gyaan, bhakti and vairagya and are worthy of service by the ones who seek liberation.

These saints are merciful, have a forgiving nature, are well wishers of all souls, are very enduring (regardless of time, age and place), are indiscriminating, are detached from the material pleasures (control the

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mind, body, consciousness and the sense of self), are without enemies, are without jealousy, are ungrudging, are bereft of ego, are without spite, are respectful to all, speak truthfully and kindly, are without sexual desires, are without greed, do not wish to get appraised for their good attributes, are selfless, are without affection, follow their own righteous duties vigilantly, are without deceit, are always cleansed and purified from within, control their senses, have simple nature, only speak what’s needed, are without complex traits, are always tranquil, are without the sharp effects of the cognitive and conative senses, do not keep objects which are of no use to the soul, give great advice, have faith in the soul, help all they can, are without fear, forever selfless, free from addictions, have firm convictions, are generous, free from sin, practise austerities, do not talk of worldly dealings, are habited to the scriptures, free of material pleasures, are theist and wise, do not consume meat and liquor, firmly follow fasts, do not steal and are free from backbiting, do not give away confidential information of others, conquer sleep, control their diet, are satisfied, have a calm frame of mind, without violence, without worldly desire, treat happiness and sadness equally, have the shame of not dishonouring what they follow, abandoning self-praise and slander, follow celibacy as prescribed in the scriptures, conquer spiritual disciplines such as restraint and observance, control the vital breaths of life (praan) through exhaling, inhaling etc. exercises, have refuge in the lotus feet of Shri Krishna, carry out all actions for Shri Krishna and always remain in Shri Krishna’s service, happily

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listen and sing to the divine events of Shri Krishna's incarnations and meditate on Shri Krishna Himself, they never pass even one second of their time without the bhakti of Shri Krishna. O sinless one! Realise these qualities that of a saint. The knowledge and greatness of the bhakti of Shri Krishna along with gyaan, dharm, and vairagya can be realised only from the association of such a great saint.

O Mother! From these saints one can hear the divine events of Shri Krishna's avatars and of Shri Krishna's extraordinary divine pastimes as well. One can also realise from such saints, the divine phenomena, powers and wonders of the abodes of Shri Krishna such as Golok, Akshar and Vaikunth etc. The greatness of Shvetdvp which resides in the ocean of milk (Kshirsagar) and is surrounded by Aksharbrahm's luminescence can only be realised by such a saint. The residing abodes of Shri Krishna and His incarnations such as Vridravan, Badrik Ashram and Dwarika etc. can only be realised through such a saint. The extraordinary greatness of the holy pilgrimages in Bharat Varsh which are associated to Shri Krishna such as Pulah Ashram, Ganga, and Yamuna etc. can be sought from such saints only.

O Mother! The roots of the sins of innumerable lives can be destroyed from simply setting eyes on, from touching, from bowing down to, from serving, from feeding or from offering veneration with flowers or sandalwood etc to such a holy saint. Shri Krishna refers to these saints as His heart and there is nothing as auspicious or more blessed in this universe than the associa-

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tion of such a saint".

Thus ends the 32<sup>nd</sup> chapter of Narayan Charitra describing the qualities of a saint within the Satsangi Jivan's (Dharm Shastra) 1<sup>st</sup> section.

### Adhyay 33

#### The Dharmas of the Varna Ashram

Shri Hari: "O Mother! I will describe to you the body of bhakti which consists of dharm, gyaan, and vairagya and is worthy to be followed by all humans. Dharm is the sustainer of the likes of Brahma, many Ishwars and souls within all three levels of the universe and is also worthy to be adhered to after salvation. Even if one is born in an atheist or lowly family and yet learns to adhere to dharm, then even such a person is worthy of veneration and spoken greatly of by Devtas (Demigods) such as Brahma. If powerful Devtas such as Brahma fall from their paths of abiding in dharm, then they are shunned even by the humans. The dharmas for humans are prescribed in detail within the Smrutis, Shrutis and the proper conduct (sadachar) according to their categories of their social standing (varna ashram). The four varnas (categories according to how they were created from Vairaj Purush) consist of brahmins, kshatriya, vaishya and shudra. The four ashrams are brahmchari, grahasth, vanprasth and sanyaas. O blessed Mother! I will now describe to you both the detailed and basic principles of varna and ashram dharmas.

The basic dharmas for all humans are non violence, truth, not to steal, to conquer inner enemies such

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as lust, anger and greed, not to commit adultery, not to eat meat or consume intoxicants, not to take food and drink from improper persons and by improper sources, to serve saints and have devotion to Bhagwan.

The basic dharma for all brahmins are to have compassion, be pacifying, seek knowledge, perform austerities, control senses, have tolerance, forgiveness, mercy and faith and other such qualities. The basic dharma for kshatriya's are to protect cows, be brave, protect brahmins, protect saints, have strength, have patience, be generous, be pure, control their senses and carry out other great deeds. The basic dharma for vaishya's are farming, money lending, business and looking after cows. O sinless one! To look after all three varna's is the dharm of the shudra.

Those who do not fall under these four class systems should follow the great deeds laid out by family tradition. These should be devoid of inhumane qualities such as violence, theft, adultery and other such sinful characteristics. Brahmins should teach, perform sacrificial worship and likes for source of income. Kshatriyas should bare swords and like for protection. Vaishys should accumulate income from farming, business and like. Sudras should gain income from serving other three class. In times of calamities the brahmins and kshatriyas should work like vaishyas and the vaishya's at times of calamities may work like shudras for income. The shudra at such times of calamities should work according to the suitable skills they may possess.

The male brahmin, kshatriya or vaishya, who has attained his sacraments (sanskaar's) such as the sacred

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thread (yagnopavit), and want to gain knowledge of the Vedas, should do so by entering the celibacy fold (brahmcharya ashram) under the refuge of a teacher (guru). They should keep possessions like two special under garments (kaupin's), two garments worn over kaupin, other clothes that may be needed, deer skin, coverlet (kaambri), silken hat (reshmi mugato), scepter (dand), water pitcher (kamandal), rosary beads (mala), yagnopavit, have tied up hair on the top of their head, (jataa), carry the holy darbh grass (cynodon dactylon) and other necessary objects for celibates. They should not massage the body with oil, should not garland themselves with flowers, nor put on perfumes or other such cosmetics. The association of a true saint can lead one to the door of salvation and the association of women leads one to the door of 'samnsar'. Hence the brahmchari should disassociate with women and such people who do and associate themselves with a true saint. The brahmchari should avoid women in all eight ways and at no point whatsoever touch a female. They should even bow down to the wife of the guru from a distant place as well. They should never intentionally look at even animals in the act of coition. They should never touch, draw or even look at images or idols of women other than those of the Devtas. They should serve their guru in utmost devotion and control their senses whilst living in the gurukul. The brahmchari every morning, afternoon and night should perform sandhya (prayer and worship). They should chant the Gayatri mantra according to their capabilities and also keep a rule of not talking in the morning and evening (maun vrat). They should

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at morning and evening give offerings to the fire and also go ask for alms in the day. They should be enthusiastic in learning the Vedas and reside in Gurukul and thus learn the six segments of the Vedas along with their meanings according to the time and place. Once they have had their education and do not have vairagya, they should give their guru dakshina (tuition fees) according to the requirements of the guru. They should then take their purifying ritual through water bath (snaan) to enter the life of a householder. If they do have vairagya they should enter the vanprasth or sanyaas ashram.

Those that wish to enter the life of a householder should marry a suitable female who has been bought up from an appropriate cultured background, who is younger and has not given herself away to others even by speech. Such householders should purify their bodies daily with water and mantras. They should always perform deeds such as worship at morning, afternoon and late evening (sandhya), offer veneration to Vishnu, and offer Bhagwan and Devtas obeisance's through the sacred fire (Vaishvadev) as well as read the Vedas and offer ablutions to the deceased (tarpan). At times of calamities they should perform the midday worship at morning and the morning worship at midday but the evening worship when performed should always be performed at the start of dusk. Brahmin householder who do not perform sandhya, nor recite the Gayatri mantras nor worship Bhagwan irrespective of their Vedic knowledge, are without a doubt shudra. After purifying himself, a brahmin householder should never touch unwashed clothing or clothes which are touched by impure

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people. At times of marriage or family inheritance the brahmins, kshatriyas and vaishya's (all three varna) should also take 'Agnihotra'. These householders should look after the welfare of parents and not harm them physically or mentally. All guests should be treated with food, drink and clothing according to their satisfaction. They should all associate with sadhus and saintly people; do nine types of bhakti of Shri Hari and on no occasion associate with unspiritual people. They should not have any attachment for the family like the ignorant have. Compared to all the rest of the souls, they should protect, welcome, and realise ekantik bhakts of Bhagwan worthy of worship. Just like plants are considered greater than metals, medicinal grains greater than plants, vegetable or fruit producing vines greater than medicinal grains, the mango tree greater than the vegetable or fruit producing vines, a tree related to Bhagwan like Tulsi or banyan tree greater than a mango tree; in the same way all living beings have more or less regard depending on their spiritual status.

I shall now tell you the order of the types of the physical body a soul may possess (lowest being first) due to the deeds they may be performing would be from ants to moths, then greater are those creatures which have the sense of scent like bumble bees, greater are lizards, greater than them are animals like rabbits, greater than them are goats and the likes, greater are cows and the likes, greater are humans, and within humans are those who are within the four caste (varna), greater are brahmins, greater are brahmins who follow their dharma as prescribed and teach society, greater

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are humans of any caste who believe themselves as the soul, greater are humans of any caste who are ekantik bhakts of Shri Hari.

Those who do not understand the gradation of the physical bodies which the souls possess, do not have the understanding of which is worthy of devotion and that which is not. Consequently they incur sin. Therefore one should recognise the truth and untruth by delving into such thoughts and understanding them. Vaishnav householders should offer with bhakti, objects such as clothing, food, sandalwood, flower garlands, jewellery and the likes at the feet of Shri Hari before using them. The pitris (ancestral forefathers), at the time of Shraadh should also be venerated upon, just as Bhagwan Vasudev. The Devtas too should be venerated similarly at their respective times. O Sati! Shraadh should be performed with uncultivated grains such as semolina and naturally cultivated grains such as rice and wheat.

As the pitris are Vaishnav devotees they hold non violence as the greatest of all dharma. Hence even at times of hardship, meat should never be offered to them even if it is at holy places such as the river Ganga. Deities who are being offered meat, intoxicants or even if a living being is harmed in front of them, should neither be bowed down to nor worshipped or venerated upon in any form whatsoever. One should carry out pilgrimage or fasts according to the scriptures, time, place, means, one's rights, one's wealth. If one fasts or carries out pilgrimage at an auspicious time, auspicious place, or by other auspicious means and performs even a small act of benediction then the fruits of these actions are

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multiplied innumerably.

Wealthy householders should contribute towards constructing grand Vaishnavi temples and should organise support and financial structure within where Bhagwan is worshipped. Wealthy householders should also perform non-violent yagnas where Vishnu is the main devta and give large charitable gifts (baahori dakshina). They should also build wells, reservoirs and gardens where flowers and fruits are grown so that all these may be used in worshipping Bhagwan.

Sadhus and brahmins should be appeased by giving ghee and delicious sweet food items. They should never be disdained nor should they be lied to.

Householders should at no times be greedy, lustful, angry, deceitful, jealous, and should be without pride of oneself. They should be compassionate towards all living beings. Householders should not touch widows who are not closely related to them except at times of trouble where they have to. They should not live alone in places with their mother, sister or daughter unless in adverse times. They should not commit suicide nor tell others to commit suicide in the name of effortless salvation even at holy places such as Prayag and all times should remain righteous”.

Now Shri Hari gives a discourse about married women: “Married women should abide in their vow of staunchly remaining loyal to their husband (Pativrata dharma) as prescribed in the scriptures. They should serve their husbands like they would deities without any malice”.

Now Shri Hari gives a discourse about widow

women: “The widows should serve the Husband of Lakshmi (Ramaa), Shri Krushna, (in the form of an idol or image) as her own husband. They should carry out regular fasts and other ways in which they can weaken their desires. They should not look at nor touch those who are not their relatives, just like in the way renunciate males follow a path of eight-fold celibacy from females. They should not live alone in places with their father, brother or other male relative unless in adverse times”.

The vanprasth dharma’s are given by Shri Hari in four shloks: “The householders after living two thirds of life (stated as fifty one years in Kaliyug) should enter the forest. If his wife is of good character then she should too go with her husband otherwise the husband should go alone. At time of summer in the forest, they should serve the Panchagni (a rite of purification as a form of repent (prayaschitta) by sitting between four fires and the sun above). In the winter they should stay within the waters of a lake or river. In the rainy season they should stand under the heavy rains. At all times they should be performing bhakti of Vishnu. They should make a hut so that the fire can be looked after and saved but they themselves should have a mud seat outside the hut. They should offer uncultivated grains and fruit unto the fire (Agnihotra). They should feed themselves with grains which can be eaten on fast (falahaari), falahaari vegetables, falahaari roots and fruit that have grown without being watered and which have ripened on their own. Such food items could for example include semolina, peanuts and the likes. They should live within the forest according to their capabilities and accept the fourth ashram in

this way.

The renunciates (sanyasi) should possess one quilt, two undergarments (kaupin), two garments to cover the undergarment, a sceptre and a pitcher. They should always be in the service of Narayan and recite the Astakshar mantra everyday. They should study the absolute knowledge of Bhagwan and also Vedic science and carry out bhakti of Shri Hari. Unless under calamity, in the rainy season, they should not live in one place and they should eat a little amount of food which they get from a pious brahmin home once a day only. They should also follow the fast of Shri Hari such as Ekadashi with great reverence as prescribed. They should practise brahmcharya by realising themselves as the soul and overcoming the senses of pleasure by controlling all their senses.

Vanprasth and sanyaas ashram should not be followed in the Kaliyug. Therefore those brahmcharis who are detached to the material world of pain and pleasures and have passed over thirty years of age as householders should attain Vasudev Bhagwans mahadiksha and become a Vaishnav. Thereafter they should carry on living in their ashram and follow the eight folded celibacy and worship Bhagwan. Otherwise, they should renounce their families and live amongst sadhus whose qualities will be given further on. They should live within the sadhu mandals, carry out the principles of the sadhus and worship Shri Krishna like Jad Bharatji did. They should neither look at nor touch idols of females nor keep money or gold and exert themselves in their dharma as sadhus. The association of women or lusty men alone

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binds all except Shri Hari. Even muktas can be bound to such associations therefore they should be disassociated with by sadhus. Knowledge, devotion, renounced objects, austerities, knowledge of the scriptures and other such attributes become futile by the association of women for such sadhus. Therefore those desirous of their salvation (mumukshu) should fear all women like they would a venomous black female snake. Even those who have attained the state of samadhi (transcendental experience, usually of Bhagwan or His abodes) should disassociate with women even by distance. Sadhus should discard lust, greed, anger, negative speech, the love for the sense pleasures and the desires of different taste. These six are the doors of destruction hence the sadhu should most definitely abandon them.

Sadhus should protect their brahmcharya (celibacy) eightfold. They should carry out devotion of Bhagwan in nine ways with great love. Besides carrying out service for Vishnu, they should not even desire for the four types of salvation. In the same way they shouldn't even have a desire for ultimate redemption (kaivalya mukti) either, so what to talk about Swarglok? They should forever remain in destroying all desires by their roots through the service of Vishnu. They should not allow inner enemies such as lust to enter their mind. They should stay away from evil places, evil times, evil actions, evil scriptures, evil associations and the likes. Instead they should take refuge at a good place, time, associations etc. and follow the path of righteousness. If however one disobeys even one such dharma of their ashram, then they should repent according to the holy

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scriptures. O Mother! In this way I have stated the different dharma of the four ashrams and the varna in the best of ways. Now I shall describe to you the qualities of knowledge”.

Thus ends the 33<sup>rd</sup> chapter of Narayan Charitra describing the virtues of the varna and ashram within the Satsangi Jivan's (Dharm Shastra) 1<sup>st</sup> section.

### Adhyay 34

#### The epitome of knowledge

Shri Hari: “O Mother! Understanding something as it actually is, is the true form of knowledge. That knowledge is of two types, one is the knowledge of the atma and the other is the knowledge of Supreme Soul (Parmatma). Here atma is referred to as jeev. It pervades the whole body and is the enlightener of both the inner and outer functions and their presiding deities of it. It is bound by the relation of identity to the three stages of consciousness (the state of wakefulness, the state of dream and the state of deep-sleep) and the three types of bodies (physical, causal and subtle). But in reality it is distinct from them for example just like fire in the form of heat energy exists within a metal yet is said to be distinct.

O Mother! A young child grows older as time goes by, however the soul in such a way does not age. The physical body may get destroyed however the soul is indestructible. In all the three passage of times it remains luminous, conscious, imperishable, and subtle and yet cannot be recognised without its knowledge. Know-

ing the characteristics of the soul in this way is called atmagan. O Mother! I will now tell you the knowledge of Parmatma. Shri Krishna, who is also known as Parbrahm and Parmatma, doesn't consist of any characteristics of maya. As he is the all knower of the vishva (universe), He is also known as Vishnu. He is beyond the attributes of maya and is the Lord (Ishwar) of all Lords, he is Narayan and because of His omnipotent self He is called Bhagwan. As He is omnipresent in all ways and at all times He is called Vasudev. The doer, faith, deed, knowledge, place, wealth, time, age and the likes consist of the attributes of Maya yet become free from such three attributes through having rapport with him. He is totally free and illuminates Himself and is the cause of all causes. He is also worthy to be worshipped by even those who have attained the state of Brahm. He is as bright as millions and millions of suns. Pradhan Purush and the likes are wrapped in the eight shells of a universe and innumerable other such universes such as these float(reside) like atoms in Aksharbrahm which is His divine abode. Shri Hari pervades all the souls, He is perfect and divine, He is the soul of Akshar and yet beyond Akshar at the same time. He has powers and energies such as Kaal (time), Maya, Purush (divine beings formed for the creation and sustenance of each universe), twenty four elements such as mahattava and Brahm which is one and unique. When this Bhagwan descends upon the earth as an Avatar (incarnation) for the salvation of souls, at such a time He has many divine attributes and so He should be known as Purushottam. For creating innumerable universes,

this Shri Krishna glances at Akshar Purush who then glances at Mul Prakruti (Shri Krishna's own energy). He indicates them to start the process of creation through uniting. Mul Prakruti then discards her three attributes and is impregnated by the will of Bhagwan through the sight of Akshar Purush. Mul Prakruti, who is also known as Prakruti and by many other names, then creates millions of Pradhan Purush and innumerable elements called Pradhan Prakruti. The Pradhan Purush is the husband of Pradhan Prakruti and from each couple, mahattatva, which is the cause of the universe, is formed. In such a way innumerable universes are created, from them I shall now describe to you how one universe is created.

O Mother! Even describing the creation of one universe alone to its fullest extent is impracticable, therefore I shall describe to you the essentials.

The Purush who rely upon the will of Bhagwan; glance upon Pradhan Prakruti who has abundant qualities of the three attributes namely satva, rajas and tamas. From the union of Pradhan Purush and Pradhan Prakruti comes mahattatva. Its cause Pradhan Purush and Pradhan Prakruti, wraps around it. From mahattatva come the three types of ahamkaar. Ahamkaar predominantly consist of satva yet it consists of both the other two namely tamas and rajas attributes. Just as mahattatva is wrapped by its creator, mahattatva the creator of ahamkaar too wraps itself around it. From the tamas ahamkaar comes the sense of sound (shabd) and is then wrapped by the tamas ahamkaar. From shabd comes space (akaash) and shabd wraps itself around it.

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From space comes the sense of touch (sparsh) and the space wraps around it. From touch (sparsh) comes wind (vayu) which is too wrapped around by its cause. From vayu comes sight (roop) which is wrapped around by Vayu. From Roop comes fire (tej) and from that comes the sense of taste (ras) and they too are wrapped around themselves by their causes. From taste comes water which is wrapped by its cause, the taste. From water (jal) comes smell (gandh), which is wrapped around by the water and from that comes the earth (prithvi). That earth too is wrapped with its cause, the water. This earth is administered through language.

O Mother! Akash, pruthvi, tej, vayu etc are the panch mahabhoots (the subtle forms of the five prime elements). Shabd, sparsh, roop, ras, gandh are the 'tan matra sangna' (the absolutely subtle forms of the panch mahabhoot).

O Mother! From the rajas ahamkaar come the five cognitive senses (gyaan indriya), through which one can know, and the conative senses (karm indriya) through which one can perform actions, the sutratma, the mahapran and the intellect (buddhi). The five gyaan Indriya's are hearing (ears), touch (skin), sight (eyes), taste (tongue) and smell (nose). The five karm indriya's are speech (voice), handling (hands), walking (feet), excretion (anus) and procreation (genitals).

From satvik ahamkaar come the inner (abhyantarkaran) and outer (bahya) faculties of the body, their respective deities and the mind is also created. The deities of the outer faculty of the human body are the Disha, Vayu, Surya, Varun, Ashvini Kumar, Agni,

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Indra, Upendra (Vishnu), Mitraddev and Prajapati. Chandra, Brahma, Kshetragna Vasudev and Rudra are the four deities of the four antakarans (mann, buddhi, chit and ahamkaar). These deities are associated to the elements and are capable of getting together in unity and agreeing to create the body of Vairat Purush by the will of Bhagwan. The soul of Vairaj Purush that resides within that Virat body is called Isvarsangnik. The Smrutis call him Narayan because he resides in the water called Gharbhod created from his body. From his naval sprouts a lotus and Brahmaji who is predominantly rajasic is created. Shri Krishna as Ishwar enters all the souls and activates life within the bodies. This means that Shri Krishna endorses them the knowledge of themselves and their purpose when the souls are dwelling in their subtle form. The names of some beings who are activated are Prajapati, Manu, Dev, Rishi, pitrughan, gandharv, chaaran, shidh, yagna, vidhadhar, asur, kinpurush, apasra, kinnar, uragsarp, matrugan such as Brahm, pischach, rakshas, bhoot, pret, vinayak, vaitaal, unmaad, kushmaand, vrudhgrah, balgrah, animals such as cows, deers that roam within the forest, birds, trees, mountains, sarisrup (a type of snake), and all stationary and living beings, those that reside on earth and in waters and those that fly in the skies. Bhagwan activates all those souls who according to their satvik, rajasic or tamsic deeds attain a certain type of body. Some are predominantly of satvik nature; some rajasic and some tamsic. Some are mixed with all the three. Some of the beings are of just one specific nature such as tamsic alone. Some are beyond all three and are nirgun (free

from the attributes of maya). Depending on the attributes that they possess they continue to carry out the three types of deeds through desire and thus suffer the consequences and accumulate sins or good deeds. The nirgun souls carry on worshipping Shri Krishna. Shri Krishna through Brahma creates, through Vishnu preserves and through Shiv destroys. Shri Krishna as Akshar Purush enters all the souls and impartially rewards them the fruits of their actions. Shri Krishna Narayan is one without a second and the controller of Aksharbrahm, Purush, Mul Prakruti and all the Pradhan Prakrutis and Pradhan Purushs created by them, mahattatva, all the elements, the minuscule time within and outside the universe, the physical universes (Virat), Vairaj Purush's and their created Prajapati's such as Brahma. He is the Supreme Sovereign of all kings.

Those who have been given responsibilities by Bhagwan at the middle of Akshar, carry out their work through His fear. O Mother! Therefore only Bhagwan Himself is independent and worthy of worship.

In this way I have stated the knowledge of Parmatma's form. Once such knowledge is realised through an ekantik saint, nothing more remains to be done for such a person. A person who associates with a true saint and who carries out such worship and devotion of Shri Krishna (who is the supreme governor of Akshar and all the Ishwars), breaks free from all the bonds of the material worlds and becomes a mukt.

Thus ends the 34<sup>th</sup> chapter of Narayan Charitra describing the epitome of knowledge within the Satsangi Jivan's (Dharm Shastra) 1<sup>st</sup> section.

**Adhyay 35****The epitome of non attachment.**

Shri Hari: "O Mother, who rewards all deservedly. I shall now reveal to you the essence of non attachment.

Vairagya is having a disregard for everything that is not Bhagwan or affiliated with Bhagwan. More specifically Vairagya is where one should not have attachment or affection for their body; have no affection for their partner, kin, wealth, home, animal, vehicles or the objects indulged in by the soul via the ten indriya's like sound (panch vishay), clothes, jewellery, kingdom, the pleasures of the abodes of rewards such as Swarglok and any other pleasures in life beside those of Bhagwan".

Mother Premvati: "Oh Krishna! How can the souls attain this type of vairagya? Only you are worthy of explaining this to me as you are all knowing".

Shri Hari "O Mother, realising that from Pradhan Purush onwards; including all living beings, their respective abodes and pleasures, are prone to destruction, one attains such Vairagya.

There are four types of destructions:- these are nitya, naimitik, prakrut and atyantik. Through reasoned knowledge, mumukshus who come to realise how the powerful time (kaal) destroys this universe along with the abodes such as Brahma's Satyalok down to all the beings and their pleasures which are created by the works of Maya, definitely attain such vairagya. Just like this, if one looks into the pains and miseries of the body they would also attain such vairagya. These miseries of

all living beings are the results of their immoral actions. The association of non saintly persons who only seek the pleasures of sexual union on this earth bring upon themselves nothing but miseries due to such sin. Through the associations of such immoral persons one loses their moral intelligence, their interest in following the path of righteousness and also all the great attributes they may possess such as knowledge. There is also an increase in immoral attributes within them such as thinking themselves to be the body (ahambuddhi) and having a sense of possessiveness or a sense of ‘myself’ (mamatva) for perishable objects such as partners, kin, wealth and the likes. For their bodily pleasures and through affection of their relationships they carry on performing many sinful deeds. They are swift to deceive, spread rumours, lie, take advantage of and swindle the wealth of others. They bring up their families by means of being unjust to others, through selfish motives, accusing others, harming others, destroying the wealth of others and without fearing the sin. Such evil people bring wealth from here and there and rear their families and due to such greed they lose their morals of varna and ashram as prescribed in the Vedas. Without self control and without the fear from the messengers of death (Yamduts) they head towards the false institutions of righteousness. Such wicked persons betray cows, brahmins, sadhus, Vedas, holy places and deities. They carry out sins and are disrespectful in the presence of those who are detached to their bodies, saintly people and idols of deities. They live against the bhakti of Vishnu by consuming meat, drinking alcohol and coveting with women and widows.

With the false esteem of wealth they foolishly do as their minds please despite knowing they shouldn’t. They drink what they shouldn’t drink, eat what they shouldn’t be eating and speak what shouldn’t be spoken.

O Sati! When the time of such humans on this earth comes to an end, they suffer great distress and agony. The ruthless messengers of death, who have twisted faces, ropes and chains in their hands and terrifying eyes from which the mere sight is daunting, come to collect such evil persons. Upon seeing such beings the sinners become filled with fear and become severely traumatised by the daunting prospect of what will become of them in the hands of these brutal messengers of Yamraj (Lord of death), who are mercilessly dragging them to his court in Yamlok for judgement. At this point the sinners have already cut ties with the bonds of their life and have realised that their immoral gains of wealth are no longer with them. The persons or relations, for whom they may have been sinning all their lives, are not coming with them to share out the misery and pain of hell that is soon to be meted out upon them. On being dragged out of their physical body with the noose of the Yamduts the soul has a subtle form imposed of them thus. This subtle form, which is still subject to pain and negative emotions, is then veered on the path, which leads to the courtyard of Yamraj. Still in the confines of the nooses in the grip of Yamduts which adorn their neck and body the sinner walks down this path that is scattered with thorns, tacks and other jagged shrapnel which burn hot from the daavagni fires and many suns which surrounds them, barefooted. As they walk along they

are constantly whipped, prodded with pokers and stabbed with metal paraphernalia upon their backs and sensitive parts. Such are the instruments of torture that Yamduts carry. The evil sinner endlessly wails in severe pain and agony, pleading and hoping to invoke some feeling of mercy in the ferocious messengers of Yam despite knowing all is in vain. They often fall from the heat and also from the beatings. They are duly yanked back up, dragged and shoved along without rest or respite all the way to the court of Yamraj.

O Mother! Such sinners suffer the gruelling pains of hell for a very long time. I shall tell you the names of some of the main pits of hell: Taamista, Andhtaamista, Maha Rourav, Rourav, Dumbhipaak, Kaalsutra, Asipatra Vann, Andhkup, Shukarmukh, Sandasan, Kramibhoj, Taptsurmi, Vaitrani, Shaalmali, Vajrakanthak, Pranrodh, Puyod, Sarmeyaad, Balabhaksh, Vaishasan, Ayahapaan, Avichi and Ksharkrumi. The sinner while being afflicted with copious amounts of pain cries in anguish. The livid Yamraja commands his ogre like messengers to carry out the sentence to an appropriate pit of hell pit as per their sin. The ogre like messengers of death in Yampuri with their seemingly indestructible and fearsome teeth eat the bodies of the sinner after butchering them with terrifying weapons and force feed them their own limbs and body, as well as fry them in hot oil and roast them on fires. Unearthly vicious snakes, scorpions, vultures and dogs bite them. Their intestines are pulled out by weapons yet they do not die due to their sinful deeds. As mortals, the sins they commit against other creatures

are likewise meted out to them by the same creatures but on a grander scale, in hell. Some examples of tortures would be repeatedly crushing them under the feet of elephants, throwing and rolling them from huge mountains, suffocating them by making them inhale poisonous fumes from a fire and drowning them into swamps of acid. The adulterers are made to embrace red hot statues and those who lustfully look at others are stabbed in the eyes by very hot thin iron sticks, pour molten lead down their ears and make them drink molten metals. They are made to drink semen, faeces, urine and pus over and over again. They are skinned and the skin is then stitched back with huge needles. They are heartlessly crushed in equipment similar to that of a machine used to extract juice from sugar cane. In this way the sinners suffer terrible pains and then are reborn into life forms from sweat (swedaj) i.e. bacteria, born from eggs (andaj) i.e. all forms of birds, reptiles, etc or born from penetrating (udbij) which are a category of life forms born out of the ground, i.e. all forms of plant-life. The pains of being in the womb are dreadful and the pains of birth are much worse. Thereafter more grief is obtained over and over again from illnesses in life, old age and death.

O Mother! The three types of pains such as mental, physical and externally induced are received according to the deeds of the life forms. The beings cry upon receiving such pains in life and have to suffer for hundreds and thousands of years in their 8.4 million life forms.

In this way these souls suffer in this material world of miseries and then with the grace of Shri Krishna

they attain a human form which grants the ability to attain moksh.

O Mother, the creator of life! In human form, those who associate with true saints and worship Shri Krishna, attain as much divine bliss as they wish and they then achieve moksh. Those who associate with non saintly persons become weak and lustful. They then turn their faces away from the bhakti of Shri Krishna, and then attain the pains of hell like they did previously. They are then reborn into the cycle of 8.4 million lives once again. Those who constantly think about the pains of the births and deaths or from the association of a saintly person who possess such Vairagya attain Vairagya.

O Pious one! Those who attain such vairagya fear only the association of the evil minded people. They become forever free from any other sorts of fear or pain and take refuge of Shri Krishna and become forever blissful. Those who have no vairagya cannot attain happiness that is without any pain nor can such people attain the bhakti of Shri Krishna.

O Mother! Those who have vairagya from the material objects forever increase love for Shri Krishna and attain ultimate redemption.

O Mother! I have described to you the ways in which vairagya can be produced and also its attributes. I shall now depict to you the characteristics of ekantiki bhakti (one minded devotion)".

Thus ends the 35<sup>th</sup> chapter of Narayan Charitra describing the epitome of non attachment within the Satsangi Jivan's (Dharm Shastra) 1<sup>st</sup> section.

**The qualities of single minded devotion.**

Shri Hari: "The word 'bhaj' means to 'serve' and the word 'ktn' means 'with pure love'. Therefore to serve Bhagwan with extreme love is what the wise people understand to be bhakti. The mumukshu person should serve Bhagwan just like the chaste wife serves her husband. Hearing, chanting, remembering the glories of Bhagwan, serving His lotus feet, worshiping Him, praying to Him, carrying out His orders in the mood of a servant, making friends with Him, and offering one's very self to Him are the nine different types of bhakti. Even if a mumukshu possesses just one of these qualities one can attain bhakti along with salvation.

O Mother! Those who live in their dharma should listen from Shree Khrishna's bhakti the divine actions of Shri Krishna from His birth onwards. They should also listen to the divine leelas of Shri Krishna's incarnations such as Varah, with great reverence from a bhakt of Bhagwan only. They should also listen with great reverence the leelas of the bhakts of Shri Krishna such as Prahlad, Dhruvji, Priyavrat and Ambrish etc. They should also sing kirtans of the leelas of Shri Radhika's husband, the bhakts of Bhagwan and also read their leelas with great reverence. They should study and teach the scriptures of Bhagwan and His Bhakts. Those who want their own good should everyday read the scriptures which relate to Bhagwan and His bhakts. The shloks, stotras and prayers which are related to the Ishwar of Vraj, Shri Krishna, should be absorbed hap-

pily even if they are in Sanskrit or Prakrut. Along with such shlokas etc, if one can play musical instruments then they should be played and if not then one should clap. If the bhakt cannot clap then the bhakt should sing such verses with great love alone.

O Mother! The singing of the attributes of Bhagwan, prayers, chanting of His names should be performed with the shloks and the likes or by mind attracting words. One should think deeply, ponder, reflect and meditate upon the Murti of Bhagwan in their hearts. They should meditate on His divine bare body alone and also meditate upon Him with clothing and ornaments (sangopang dhyaan). One should meditate upon each of Bhagwans limbs from the feet to the face. One should chant the names of Vrindavan Chandra Shri Krishna from the heart as well as singing His leelas, His attributes and chanting His mantras. One should reflect upon the abodes of Bhagwan, who is the master of the universe, abodes such as Golok and Vaikunth along with the attendants there. One should serve the lotus feet of Pratyaksh Bhagwan who is the master of the saintly people. If Bhagwan is not present on the earth then one should serve His divine feet (Charnarvind) in Mansi (worship his murti in the mind) and actually consider that one is pressing the feet of Bhagwan. The divine Charnarvind which when served by Brahma, Vishnu and Shiv give them the ability for them to create, sustain and destroy. The divine Charnarvind, from whose touch, Ganga is able to make all living beings sacred. The refuge of the divine Charnarvind removes the fear of eternal absence of spiritual knowledge and removes fear of

agitation caused by Kaal. These are the divine Charnarvind which are worshipped by Radha, Lakshmi and other bhakts such as Uddhav; which mumukshu would not serve these divine Charnarvind?

O Mother! These are the divine feet which the Gopi's of Vrindavan on earth, Radha and Lakshmi served The divine feet whose glories were sung by the best great poets and most knowledgeable maharishis such as Vyas and Valmiki who then attained great calibre and fame. These divine leelas and human forms are of that Shri Vrindavan Chandra Shri Krishna. Those mumukshu's desirous of becoming free from the material bonds should serve His lotus like feet. There is no other way other than this to break free from this material world.

O Mother! The foremost bhakts have described service to god in two forms: one being abhyantar (inner performed) and the other bahya (outer performed). These should be performed according to the scriptures and to ones capabilities. One should mediate upon Shri Krishna Bhagwan within the heart according to the description of Him given by the saintly people. Then they should mentally perform veneration of Bhagwan with materials such as flowers, sandalwood paste and the likes with a calm and fixed mind, this is how the scriptures describe the mental worship. The outer performed worship of Shri Vasudev should be done with materials of worship available to ones rights and also with mantras from the Vedas. The inner worship (abhyantar or mansi) should be done first. They should call upon Bhagwan Shri Krishna within the chal pratima (chal pratima are

Murtis or images which we have to invoke Bhagwan into to accept our worship) for worship. The Murtis should be worshipped as prescribed in the scriptures, by objects such as money, flowers and the likes which have not already been offered to other Deities, without meat, without alcohol and free from the offence of being unclean. Shri Krishna should be bathed and then dressed in suitable clothing. He should be bedecked with jewelry and according to the weather; His forehead should be lovingly smeared with the paste of Kesar mixed with Kumkum. Then an Urdhvapundra tilak should be made on His forehead with the paste of kesar and kumkum and a round chandlo of kumkum should be applied in the centre of it. He should be adorned with garlands, anklets, armlets and blooms made from fragrant flowers. He should be offered incense and lights then fed according to the weather (i.e. cool and refreshing food items in the heat and vice versa) and ones ability. Once He has been fed He should be offered arti with music and then He should be clockwise circumbulated five times and then a shloka should be sung in His praise. Thereafter He should be prayed and prostrated to. Worshipping Shri Krishna at dawn, afternoon, evening, dusk and night as stated above is the best form of worship. Worshipping Shri Krishna at dawn, afternoon and night is a secondly classed form of worship and worshipping Shri Krishna at only one of the five times is lowest form of worship. Shri Krishna should be worshipped on all His birthdays (such as Janmashtmi) and Ekadashi with great reverence and kirtans related to Him should be sung accompanied with musical instruments. Fasts and all

night worship should be carried out according to ones capacity. On the following day Brahmins and Sadhus should be given food according to ones wealth.

Wealthy householders should contribute towards constructing grand temples of Shri Krishna where His idols are consecrated with great splendour. They should organise financial support whereby Bhagwan can be worshipped at all times by contributing land, trees, and their wealth. They should also build wells, reservoirs and gardens where flowers and fruits are grown so that all these may be used in worshipping Bhagwan as well. They should get performed non violent Vishnu Yagnas, organise the chanting of Shri Krishna's ashtakshar mantra as well as get scriptures, which describe Shri Krishna the most, read by pious Brahmins. The remaining items left from after worshipping Shri Krishna should be offered to the Deities, ancestral beings, Saints and Brahmins in their veneration and they should be fed the food items previously sanctified by Shri Krishna in worship.

O Suchivrat vara (faithful follower of the pativrata dharma)! The male devotees should prostrate before Shri Krishna with 'sashtang pranam' and the female should only prostrate with the 'panchang pranam' and not with the 'sashtang pranam'. They should wallow in the dust touched by feet of Shri Krishna and apply that dust on their head. They should discard their pride and become like a slave (daas) of Shri Krishna and according to time, readily remain in His worship. They should get water, flowers, Tulsi, etc themselves, make sandalwood paste themselves and also cook food items for Bhagwan by themselves, after becoming pure.

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They should make a fan and cool Shri Krishna if weather requires. They should sweep and clean the floors of the temples of Shri Krishna. They should look after other bhakts with food, water and fruit etc with love. They should discard any pride they have of themselves and bow down with respect to the bhakts.

O Mother! One should make friends with Bhagwan just like Draupadi and Arjun had. They should love Bhagwan much more than their body, partner, kin and wealth.

O Sati! One should never find faults with Bhagwan in His human form and instead should have firm trust in Him.

O Mother, the creator of life! Now listen to the ninth bhakti of “atma nivedanam (surrendering all to the Bhagwan). All the inner and outer faculties of the body should be used for Bhagwan only. The atma nivedi bhakt should never be controlled by their body, senses, their nature, family or relative such as their son or father. The bhakt should always abide by the word of Shri Krishna and do all actions for Him. They should renunciate anything which may hinder them in Shree Krishna’s bhakti, even if it is their own personal nature or family members. Everything they do should be Bhagwan related only ; such as with their eyes they have divine glimpses of Bhagwan only, with their ears they listen to the divine leelas of Bhagwan, with their skin they touch the feet of Bhagwan, with their tongue they speak of the divine qualities of Bhagwan and with their nose they smell that which is related to Bhagwan such as flowers. Their hands should serve Him, the head

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bow down to Him, feet circumbulate Him, and walk close to Him, the mind should think of Bhagwan, with their intelligence they should have firm faith in Him and with the consciousness they should contemplate over the attributes and qualities of Shri Krishna in detail; with ego they should have pride in realising that their souls are slaves of Shri Krishna; whatever work they may do such as farming, business is for the happiness of Shri Krishna. They should offer whatever items they may have a liking towards to Shri Krishna first and then use for themselves; offer sandalwood paste, flowers, clothes and any other objects to Shri Krishna and then use them.

O Sinless Mother! Even a leaf shouldn’t be used before it is offered to Shri Bhagwan. Even water which hasn’t been offered to Him shouldn’t be drunk. The atma nivedi bhakt of Shri Krishna should perform yagnas, austerities, donate, chanting Bhagwans name, fasting and being in the service of other Vaishnavs to please Shri Krishna.

In this way whichever bhakts worship Shri Krishna with the nine types of bhakti of Shri Krishna are termed as ‘bhagwad’ bhakts. These bhakts are of two types:- sakaam bhakt and nishkaam bhakta.

The sakaam bhakts are aware, from scriptures, that deep faith in dharm, wealth, pleasures and salvation such as dwelling eternally (saalokya mukti) in the highest abode with the Lord can only be attained through Bhagwan only. These sakaam bhakts at the end of their life attain the eternal pleasures that they desire through Bhagwan in His abodes such as Golok. Nishkaam bhakts do not desire anything other than to be in the

service of Bhagwan Shri Krishna. They do not even wish for the four types of salvation or the eight types of spiritual accomplishments such as 'aanima siddhi'. Such bhakts think that even the phenomenal powers given by Bhagwan are a hindrance in the service and worship of Bhagwan therefore they do not accept them nor think of wanting such powers and energies. Bhakts who worship Shri Krishna with 'nishkaam' affection, have fulfilled their duty, are loved by Bhagwan very dearly. Those bhakts who worship Bhagwan everyday develop an ever increasing love for Him without any sort of trouble. Just as the River Ganga finds her way around great Himalayan Mountains and enters the ocean quickly, in the same way nishkaami bhakts evade the troubles of life such as evil places, times, actions and the likes, attain Shri Krishna. The waves of the mental activities of thought and perception of the people, who are entangled within the materialistic world, have a weakness for the pleasures of this world. It doesn't take much mind power to concentrate on the senses, it's easily done. In the same way the mind of the nishkaami bhakt, their inner faculty, their eyes along with their outer faculty's activities are easily attached to Bhagwan. Those Bhakts who entirely love Shri Krishna, do not let their minds waver here and there, nor are fond of other perishable objects of the world. Their love is for Shri Krishna alone.

In this world there are both charming and dull items. The charming objects are proven to bring grief to the bhakts. The bhakts may derive some happiness in the dull items but the charming objects always end in misery for them. 'Malygone' sandalwood to them is like

poison, a garland of flowers would be like a snake for them, jewellery would be inauspicious like a widow for them, the full moon of spring would be like the summer sun for them, a beautiful temple would be like a deserted forest for them, the sweet smelling slow breeze would be like the heat of a 'daavanal' fire fumes for them, small attractive clothes are like heavy clothes for them, their relatives such as sons and daughters are like female wolf(varu) for them, the beauty of the human body are like diseased limbs(laprous) for them, delicious meals are like poisonous food items for them, appealing melodious music is like the pain of fiery arrows for them and the dancing angels of Swarg are like female demons for them.

The nishkaam bhakt who possess vairagya can be recognised by signs such as having love for Bhagwan. Shri Krishna is all that exhumes from the atmosphere given from their inner and outer faculties. That Bhakt sometimes laughs with love after seeing Bhagwan everywhere. Sometimes when seeing Bhagwan go, the bhakt cries because of the departure. Sometimes he dances with bliss, sometimes talks with Bhagwan, sometimes bows down or prostrates to Bhagwan and sometimes sits silently in meditation of Bhagwan. Sometimes he prays stating "please forgive any sins I may have committed". Sometimes the bhakt without having fear of public opinion sings the glories and attributes of Bhagwan very loudly.

Sometimes he chants the names of Bhagwan very loudly such as O Haree! Narayan! Swameen! Krishna! Govind! Madhav! These are just some of the

signs of the Bhakt who walk the earth and with the dust of their feet, make the grounds sacred.

O Mother! Through the control of the mind and the purity of the forces of life, ekantik bhakt who is engrossed with love for Bhagwan, by divine grace of Bhagwan, becomes one with the Murti of Shri Krishna without a doubt. That bhakt whether male or female rids their physical body, rids the three attributes of Maya and becomes desireless. By the will of Bhagwan that bhakts attains a divine Brahmrup body (body of a released soul i.e. Akshar Mukta) and then sits on a divine vehicle of Bhagwan and definitely goes to the abode of their upasya Bhagwan. The king amongst bhakts who is bowed down to by the bhakts of all the other abodes such as Akshar, Golok and Vaikunth and serves Bhagwan eternally.

O Mother, the creator of life! The bhakts in that abode attain many divine eternal pleasures imposed by Bhagwan. In this way I have told you this adhyatma scripture (which gives knowledge of Bhagwan and soul). I believe that for ultimate redemption this is all that one needs to follow. I have clearly told you the secret of the four Vedas, Panchratra, Sankhya, Yog and the Dharmshastras which can be easily and contentedly understood. I have told you this adhyatma scripture which holds the secret of all scriptures, for your atyantik kalyaan as well, hence you should accept this in your inner faculty. From which you will rid any pain you may have and attain eternal happiness.

Whoever mumukshu listens to or reads this mystry with adoration will attain bhakti for Shri Krishna

and also attain whatever fruits His mind desires.

Suvrat Muni: “O King Pratap Singh! After listening such a mystry from her son Shri Hari, Mother Premvati became utmost happy and without any questions remaining in her mind she spoke to her son”.

Bhaktimata: “O Haree! You have described to me the qualities of the nine types of Bhakti of Shri Krishna consisting of swadharm, gyaan and vairagya which emancipates the souls. I know for a fact that You, currently named Hari, are that very Shri Krishna! From your divine words all my questions have now been answered. I have attached myself to you. I have now become free from the pains of Maya and Kaal and I am now going to your abode of Akshardham”.

Suvrat Muni: “In this way, Premvati meditated upon Narayan Shri Hari with a clear mind and she left her body”.

O King! These are the words that have come out of the divine mouth of Shri Hari. Hence it holds the greatness of all the Vedas. Whoever after the worship of Bhagwan reads or listens to whole of this Gita or the different shlokas of this Gita with great love, will find their small needs of life fulfilled as well as attain happiness in life. Those who read or listen to this Gita with love and that too without such needs will attain the divine Bhakti of Bhagwan.

Thus ends the 36<sup>th</sup> chapter of Narayan Charitra describing the qualities of one minded devotion within the Satsangi Jivan's (Dharm Shastra) 1<sup>st</sup> section.